



Negotiation Dynamics between *Panglima Laot's* Authority and Islamic Law in Aceh's Coastal Communities

*Muhammad Rusdi bin Muhammadiyah¹, Muhammad Riza², Yusra Umami³, Muhazir⁴, Nurul Izdihar Fajar⁵

IAIN Langsa, Indonesia^{1,2,4}

Islamic University of North Sumatra, Indonesia³

Al Azhar University, Egypt⁵

*muhammadrusdi@iainlangsa.ac.id¹

Received: 2025-08-18

Revised: 2026-03-09

Published: 2026-06-23

Abstract

This study examines the complex dynamics between *Panglima Laot's* traditional authority as eleume (sorcery) holders and Islamic law implementation in Aceh's coastal communities, identifying effective harmonization strategies. The research addresses a critical gap in understanding how traditional maritime institutions negotiate their roles amid growing demands from Islamic law, particularly regarding the transformation of eleume practices and ritual adaptations. Previous studies have focused primarily on formal Sharia aspects without examining traditional ritual dynamics, leaving crucial aspects of cultural negotiation unexamined. Using a qualitative approach with ethnographic methods and case studies in Langsa City and East Aceh District, the study involved *Panglima Laot's*, religious leaders, traditional leaders, and fishing communities as informants, using participatory observation, semi-structured in-depth interviews, and document analysis. Results revealed *Panglima Laot's* significant transformation through the integration of Islamic monotheism and fiqh values into traditional maritime rituals, replacing mantras with Quranic and Hadith prayers. Successful harmonization was achieved through intensive dialogue and local wisdom-based institutional strengthening, with customary institutions mediating between formal authorities and traditional fishing communities. These findings contribute to Islamic law anthropology studies and provide a conceptual framework for harmonizing tradition and modernity in other Indonesian coastal areas.

Keywords: *Panglima Laot's*; Eleume; Islamic Law; Harmonization; Coastal Community.

Introduction

The implementation of Sharia Law in Aceh, following the Helsinki Memorandum of Understanding, has created urgent challenges in coastal

communities where centuries-old maritime traditions must adapt to strengthening Islamic law demands (Syamsuar et al., 2024). The fishing community faces a critical dilemma between preserving ancestral local wisdom and adopting formal Sharia values, creating unique tensions between traditional practices and Islamic law implementation. This socio-cultural transformation particularly affects maritime rituals practiced by traditional fishing communities, requiring immediate attention to prevent cultural erosion while maintaining religious compliance.

Panglima Laot, as traditional spiritual leaders, hold significant authority in Aceh's maritime culture through their mastery of *eleume* (sorcery) (Wilson & Linkie, 2012). These figures serve as guardians of spiritual balance between humans and the sea, with knowledge transmitted through strict hierarchical processes based on specific spiritual criteria. Their role encompasses ritual performance, social mediation, and technical maritime guidance, making them central to understanding the negotiation between tradition and modernity in coastal communities.

Previous studies reveal significant gaps in understanding the dynamics between *Panglima Laot's* traditional authority and the implementation of Sharia. Susetyo et al. focused solely on formal Sharia aspects and did not examine traditional ritual dynamics (Susetyo et al., 2023). In contrast, Permatasari et al. emphasized marine resource management without addressing authority contestation within Sharia (Permatasari et al., 2023). Trisna et al. examined *Panglima Laot's* as traditional institutions without exploring adaptation processes to Sharia implementation, leaving crucial aspects of cultural negotiation unexamined (Trisna et al., 2022).

The lack of systematic documentation on coastal local wisdom practices, particularly *Panglima Laot's* role and *eleume* knowledge, creates a critical research gap in understanding how fishing communities negotiate identities amid strengthening Islamic law. This study addresses these limitations by examining the complex dynamics between traditional authority and Sharia implementation through three main questions: how *Panglima Laot* shapes and maintains traditional authority, the harmonization process with Sharia implementation, and strategies for harmonizing traditional maritime practices with Islamic law provisions.

This study is intended to generate two practical outputs rather than remain purely conceptual. The first is an operational harmonization model that coastal communities can use directly by connecting the customary authority of *Panglima Laot's* guidance from *ulama* (Islamic scholar), and village governance through a gradual process of ritual assessment, theological consideration, and collective deliberation. The second is a set of policy recommendations for local government and relevant Sharia institutions, with an emphasis on facilitative regulation, participatory oversight, and strengthening institutional capacity for customary actors. In

this way, the research not only explains how negotiation between tradition and Sharia takes place, but also offers implementable directions that can be adapted in Aceh and potentially in other coastal contexts in Indonesia.

Research Method

This study employs a qualitative approach using ethnographic methods (Wibisono, 2022) with an interpretive paradigm (Alhoussawi, 2023) to gain a deep understanding of socio-cultural phenomena in Aceh's coastal communities. The ethnographic approach allows researchers to engage directly in community daily lives (Qutoshi, 2024), explore cultural meanings embedded in *eleume* ritual practices, and understand *Panglima Laot's* roles in natural contexts. This methodology enables the production of thick descriptions rich in ethnographic detail about traditional authority dynamics in the implementation of Sharia law.

The research was conducted in Langsa City and East Aceh Regency, selected for their unique maritime ritual characteristics and diverse patterns of adaptation to Sharia implementation. Langsa City represents traditional ritual adaptation amid port city modernization, while East Aceh preserves authentic maritime rituals passed down through generations despite the strengthening of Sharia law. Key informants included *Panglima Laot's*, religious leaders, traditional leaders, and fishing communities who actively practice *eleume* rituals and navigate tradition-religion dynamics.

Data collection utilized three complementary methods: participatory observation (Roque et al., 2024), semi-structured in-depth interviews (Andalib, 2024), and document analysis of *Qanun* (regional regulation) and government regulations (Morgan, 2022). Although semi-structured interviews are widely used across disciplines, in this study they were explicitly adapted to the legal-anthropological context of Aceh by focusing interview guides on legal pluralism, Sharia implementation, and customary maritime authority (Djawas et al., 2024). This design enabled the research to capture not only social perceptions but also normative reasoning, legal legitimacy claims, and everyday negotiation between state law, Islamic law, and *adat* (customary) law. The research adhered to strict ethical principles (Michael Nnaemeka Ajemba & Ebube Chinwe Arene, 2022), including informed consent, participant confidentiality via pseudonyms, cultural sensitivity, and formal permission from local authorities to ensure the research's legitimacy and community trust.

Result and Discussion

Social and Cultural Characteristics, Lifestyle, and Religious Practices of the Coastal Community in Aceh

The coastal communities of Aceh have a distinctive settlement pattern, with houses close together and oriented towards the sea,

reflecting the strong social bonds within the fishing community (Wulandari et al., 2020). Close kinship ties are formed through blood relations and marriage. They are reinforced by mutual assistance in maritime activities such as boat repair, net pulling, and the distribution of the catch. This collective way of life forms a solid social network for facing coastal challenges. Spatial and kinship density intensifies communal scrutiny of ritual conduct: cooperation at sea depends on customary trust, yet the same networks amplify pressure when maritime rituals are questioned under Sharia. Negotiations between maritime tradition and Islamic law unfold as semi-public, kin-mediated processes rather than purely private choices. Fault lines include generational divides, tension between customary maritime authority and religious elites, and friction between communal solidarity and reformist demands for ritual purity.

The process of passing down traditional knowledge from generation to generation occurs naturally through the direct involvement of fishermen's children in fishing activities from an early age. Senior fishermen serve as mentors sharing local wisdom on traditional navigation, seasonal patterns, and sustainable fishing techniques. Despite facing various environmental changes and modernization, the coastal communities of Aceh demonstrate dynamic adaptability by integrating traditional knowledge with modern technology, while maintaining the maritime cultural values deeply rooted in their lives (Mujiburrahman et al., 2021).

Aceh's coastal fishing communities have developed sustainable traditional fishing systems based on locally inherited wisdom. Fishermen use various environmentally friendly fishing techniques, such as traditional nets, traps, and fishing rods adapted to the season and target fish species (Enkin Asrawijaya, 2024). These practices are supported by deep knowledge of fish migration patterns, weather conditions, and natural signs that help them determine the optimal time to go fishing. The distribution of catch is managed communally through a fair profit-sharing mechanism among boat owners, the *Panglima Laot's*, and fishermen, creating economic balance within the coastal community.

Local marine resources are processed with sustainability and economic value for coastal communities in mind. Various processed products such as salted fish, shrimp paste, and fish crackers are produced using traditional methods that have been tested over time (Padang et al., 2024). Risk management in maritime activities is based on local wisdom, including reading natural signs, safety rituals, and a cooperative system for disaster response (Syuryansyah & Habibi, 2024). The transfer of maritime knowledge to younger generations is facilitated through direct mentoring at sea and informal learning within fishing families, thereby ensuring the sustainability of maritime traditions (Permatasari et al., 2023).

The leadership structure in Aceh's coastal villages exhibits a unique dualism between formal and informal authority. The *Keuchik*, as the formal village head, performs administrative and development functions. At the same time, traditional figures such as the *Tuha Peut* (village council) and *Imeum Meunasah* (religious figures) play important roles in social-cultural and religious aspects (Sitompul et al., 2024). The dynamic interaction between these two leadership systems creates a balance in village governance, where traditional and modern legitimacy complement each other to maintain social stability in coastal communities.

Panglima Laot holds a strategic position as a traditional maritime leader who regulates fishing activities and manages coastal resources (Iqbal et al., 2024). Their authority includes regulating fishing grounds, setting days when fishing is prohibited, and resolving conflicts among fishermen under customary maritime law. Through the *kenduri laot* (sea feast) system and various maritime rituals, *Panglima Laot* also plays a role in maintaining spiritual balance between the fishing community and its marine environment, while ensuring the sustainability of environmentally friendly fishing practices.

Decision-making in Aceh's coastal villages adheres to the principle of deliberation involving various elements of society. The *duek pakat* (consensus) forum is a deliberative forum where formal, customary, and religious leaders discuss important community issues with residents (Mukhlis et al., 2024). In conflict resolution, the *gampong* (village) customary justice system is the primary option before issues are brought to formal legal channels. This system is strengthened by a network of power between various local authorities, creating village governance that is adaptive to contemporary social dynamics.

Aceh's coastal communities have unique religious rituals associated with fishing, reflecting the fusion of Islamic values and local maritime wisdom. Fishermen routinely perform a communal prayer ritual before going to sea, led by a *Teungku* or *Panglima Laot*, a traditional religious leader, reciting verses from the Quran and prayers for safety in Arabic and Acehnese (Zubir & Bustamam-Ahmad, 2022). This ritual not only serves as a prayer for safety but also strengthens the spiritual bond between fishermen and the Creator while fostering social solidarity within the coastal community.

The integration of Islamic values with local maritime traditions is evident in various traditional celebrations that follow the Islamic calendar, such as *kenduri laot*, which is held in certain months (Zubir & Bustamam-Ahmad, 2022). These celebrations combine elements of gratitude for the sea's bounty with religious values, where reciting prayers and *shodaqoh* (giving alms) are integral parts of the traditional procession. Religious symbols such as Arabic calligraphy and Islamic ornaments are also present in various aspects of maritime culture, from boat decorations to

the ritual attire of the *Panglima Laot's*, demonstrating a deep harmonization between Islamic identity and maritime traditions.

The transmission of Islamic teachings through local rituals unfolds dynamically in the lives of Aceh's coastal communities. The *Teungku* and *Panglima Laot* serve as mediators who translate Islamic values into a ritual language understood by the fishing community (Suriyani & Anwar, 2023). This informal learning process involves various methods, such as religious study sessions at the *Meunasah* (social activity center), Islamic-inspired folk tales, and ritual practices imbued with spiritual significance. Through this cultural approach, Islamic values are internalized naturally in the daily lives of coastal communities, creating a contextual and sustainable model of religious practice.

Formation and Maintenance of *Panglima Laot's* Traditional Authority in Aceh's Coastal Communities

The institution of *Panglima Laot's*, as holders of *eleume*, has deep historical roots in the coastal communities of Aceh, evolving from fishermen's need for spiritual leaders who understood the sea's characteristics. These *Panglima Laot* were initially senior fishermen with deep knowledge of traditional navigation and maritime phenomena. Over time, their role became more complex, encompassing ritual, social, and technical aspects of maritime activities (Syahrizal et al., 2024). The social legitimacy of *Panglima Laot* as holders of *eleume* (sorcery) authority was established through community recognition of their ability to interpret natural signs and lead maritime rituals believed to bring safety to fishermen.

The process of passing down the *eleume* by *Panglima Laot* follows a strict, hierarchical traditional system of succession. Candidates for *Panglima Laot* must undergo a lengthy period of training under the guidance of senior *Panglima Laot*, learning various aspects, including reading natural signs, traditional navigation techniques, and maritime rituals (Iskandar, 2025). This process involves not only the transfer of technical knowledge but also the instillation of spiritual values and maritime ethics that form the foundation of the *Panglima Laot's* authority. This selective inheritance system ensures the quality and integrity of the *Panglima Laot's* institution within the coastal community.

The traditional maritime knowledge network managed by the *Panglima Laot's* through *eleume* (sorcery) continues to adapt to changing times. Contemporary *Panglima Laot's* have begun integrating modern technologies such as GPS and digital weather forecasts into their practices while maintaining the essence of local wisdom. They also actively collaborate with formal institutions such as the Department of Marine Affairs and Fisheries in programs aimed at empowering fishermen. This adaptation demonstrates the flexibility of the *Panglima Laot's* institution in

maintaining its relevance in the modern era while strengthening its position as a guardian of dynamic maritime traditions (Jalaluddin et al., 2023).

Panglima Laot plays a vital magical role in the maritime rituals of Aceh's coastal communities through their mastery of *eleume*. The performance of traditional ceremonies believed to ensure the safety of fishermen at sea is carried out using *eleume* (sorcery). Rituals led by *Panglima Laot*, such as *peusijuek bot* (thanksgiving), *kenduri laot* (sea feast), and the recitation of special prayers before setting sail, reflect the fusion of Islamic spiritual elements with local maritime wisdom. Through these rituals, the *Panglima Laot* not only acts as a spiritual leader but also as a guardian of the balance between the fishing community and the sea, which they rely on for their livelihood (Abdullah et al., 2018).

In the social dimension, the *Panglima Laot* holds a strategic position as an informal leader who manages various aspects of the maritime life of coastal communities. They play an active role in mediating conflicts between fishermen, regulating fishing areas, and determining days when fishing is prohibited based on local wisdom that has been tested over time (Munazir et al., 2019). The social authority of *Panglima Laot's* is also reflected in their ability to mobilize community cooperation for various collective needs, such as constructing traditional docks, repairing boats, and organizing communal rituals that strengthen the social cohesion of coastal communities.

The influence of *Panglima Laot's* in the economic aspect is evident in their role in regulating a fair and sustainable distribution system for catch. Through a profit-sharing mechanism based on local wisdom principles, *Panglima Laot* ensures that every member of the fishing community receives a share commensurate with their contribution (Keliat et al., 2021). This economic role is reinforced by the *Panglima Laot's* role in transmitting traditional maritime knowledge to the younger generation, including navigation techniques, seasonal awareness, and environmentally friendly fishing methods, thereby ensuring the sustainability of coastal communities' traditional livelihoods.

The coastal communities of Aceh view the *Panglima Laot* as a figure with strong legitimacy within their maritime social structure, owing to their mastery of *eleume* (sorcery). This legitimacy is formed through a long process involving communal recognition of *Panglima Laot's* ability and integrity in understanding the dynamics of the sea. *Panglima Laot's* are evaluated not only on their technical knowledge of navigation and weather but also on their spiritual maturity and wisdom in leading maritime rituals. The community's trust in *Panglima Laot's* legitimacy persists due to their vital role in maintaining the balance between the fishing community and the marine environment (Susetyo et al., 2023).

The community's belief in the ritual efficacy of *Panglima Laot* is mediated through *eleume* still shapes coastal life beyond private conviction. Socially, it backs collective recognition of who may lead ceremonies and settle disputes among crews; economically, it intertwines with decisions to sail, observance of fishing prohibitions, and norms of sharing catch, because many fishermen treat ritual observance as part of mutual obligation at sea. Culturally, it keeps alive a vernacular language of safety and fortune tied to customary authority language that does not align neatly with textual Sharia categories and therefore marks a frontier where negotiation turns concrete. Answering the analytical “so what,” this belief matters for tradition-Sharia dynamics because it provides localized legitimacy that ritual continuity can invoke when the *ulama* (Islamic scholar) or formal actors push for doctrinal correction; fishermen also cite the lived experience of guidance in reading natural signs and avoiding danger (teungku Ikram, 2025). Where trust in *eleume* stays strong, adaptive ritual change can proceed as reform; where generational or reformist skepticism grows, the same practices surface as contested symbols in Sharia discourse rather than neutral heritage.

The coastal community highly respects *Panglima Laot's* position as an informal leader in the maritime region. Their authority in regulating fishing activities, resolving conflicts among fishermen, and leading communal rituals is widely recognized across various segments of society (Nasir et al., 2022). This respect is reflected in the fishermen's obedience to the rules set by *Panglima Laot's*, such as designating days when fishing is prohibited and dividing fishing areas. This informal leadership system has proven effective in maintaining order and harmony in the maritime life of coastal communities.

The shift in the younger generation's perception of the *Panglima Laot's* institution and *eleume* (sorcery) reveals an interesting dynamic in the context of coastal community modernization (Trisna et al., 2022). While still respecting the traditional role of the *Panglima Laot's*, millennials are beginning to adopt a more integrative approach that combines local wisdom with modern scientific knowledge. This is reflected in the way they combine traditional *Panglima Laot's* guidelines with digital navigation and weather-forecasting technology in their maritime activities. This phenomenon illustrates how the younger generation bridges the gap between tradition and modernity in their maritime lives.

The adaptation process undertaken by the younger generation toward the role of the *Panglima Laot's* and *eleume* reflects a more progressive yet respectful transformation in their worldview. They do not outright reject the traditional authority of the *Panglima Laot's* but instead strive to situate it in a contemporary context by integrating relevant modern elements. This adaptive attitude, in turn, creates a new model for the relationship between the *Panglima Laot* and the younger generation, in

which both parties can complement and enrich each other's knowledge of local maritime culture. Overall, *Panglima Laot's* traditional authority is built and maintained through historical legitimacy, intergenerational succession, ritual competence, and sustained social trust in everyday maritime governance.

Strategies for Harmonizing Traditional Maritime Practices with Islamic Legal Provisions

The magical rituals performed by *Panglima Laot's* through *eleume* often spark debate from an Islamic sharia perspective (Muna bin Hamzan, 2022). Scholars criticize several rituals that are considered to contain elements of *shirk* (idolatry), such as reciting *mantras* (spells) and making *sesajen* (offerings) to the ruler of the sea. Although *Panglima Laot* argues that these rituals are cultural heritage that has been acculturated with Islamic values, some scholars still view them as practices that deviate from *tauhid* (monotheism) (Zubir & Bustamam-Ahmad, 2022). This dynamic creates tension between efforts to preserve maritime traditions and the enforcement of Islamic law in the coastal region of Aceh.

The dynamics of the *Panglima Laot's* ritual negotiations reveal a complex blend of local traditions and Islamic teachings as reflected in mantras and prayers. The *Panglima Laot* combines the recitation of Quranic verses with traditional Acehnese mantras believed to possess spiritual power. This is evident in the transformation of the *peusijuek bot* ritual, which originally used mantras addressed to the "sea king" into Islamic prayers such as "*Bismillahirrahmanirrahim, Ya Allah Yang Maha Kuasa*" (Sofyan, 2025). This change reflects the coastal community's efforts to harmonize local beliefs with Islamic values. However, it remains controversial, as it is seen as blending elements contrary to the purity of Islamic doctrine. This phenomenon illustrates the dynamics of cultural acculturation within the context of implementing Islamic law in Aceh's coastal regions.

The dual role of *Panglima Laot* as a traditional ritual leader and religious figure poses a dilemma in implementing Islamic law (Djawas et al., 2024). On the one hand, *Panglima Laot* plays an important role in maintaining the spiritual and social balance of coastal communities through maritime rituals that use *eleume* (sorcery). However, on the other hand, their position is often questioned by formal religious authorities who view some of the *Panglima Laot's* ritual practices as inconsistent with Sharia principles. This situation has led to ongoing negotiations among the *Panglima Laot's*, religious scholars, and the community in seeking common ground between maritime traditions and the implementation of Sharia.

The response of religious scholars to the ritual practices of *Panglima Laot* reflects the complex dynamics in the effort to harmonize maritime traditions and Islamic law. The scholars adopted a moderate approach by

examining the rituals of *Panglima Laot's* to distinguish elements consistent with Islamic beliefs from practices that may involve polytheism. Intensive dialogue between the *ulama* (Islamic scholars) and *Panglima Laot* resulted in modifications to the rituals, incorporating more Islamic prayers and reducing elements that conflict with *tauhid* (monotheism). The *kenduri laot* feast ritual, which previously involved offerings to the sea deity, has been modified into a food donation to the poor accompanied by the prayer "*Allahumma barik lana fi ma razaqtana wa qina adzaban nar*" (Sofyan, 2025). Local authorities support this harmonization through regulations that maintain a balance between the preservation of tradition and Sharia compliance.

The transformation of the role of *Panglima Laot's* in the context of implementing Islamic law in Aceh has occurred gradually, taking into account the socio-cultural aspects of coastal communities (Jalaluddin et al., 2023). The community generally demonstrates an adaptive attitude toward changes in the *Panglima Laot's* rituals, which now have a more Islamic value. However, some still maintain their belief in the *Panglima Laot's* supernatural ability to interpret natural signs through *eleume* (sorcery). This negotiation process between tradition and Sharia has produced a new model of maritime rituals that integrates local wisdom with Islamic values, creating harmony that strengthens the identity of Aceh's coastal community as one community that upholds both tradition and religion (Zubir & Bustamam-Ahmad, 2022). These findings indicate that harmonization with Sharia implementation proceeds through gradual negotiation, reinterpretation of contested ritual elements, and collaborative adjustment among *Panglima Laot's*, *ulama*, and customary institutions.

Three key strategies were identified to harmonize traditional maritime practices with Islamic legal provisions: ritual substitution, institutional co-governance, and epistemic integration. The transformation of the role of *Panglima Laot's* in the context of Sharia in Aceh demonstrates significant development through the adaptation of traditional rituals and practices. *Panglima Laot* modified maritime rituals by integrating Islamic monotheistic and jurisprudential values, replacing traditional incantations with prayers from the *Quran* and *Hadith*. The *Meugang* (banquet) ritual, performed before setting sail and previously accompanied by incantations such as "*O east wind, take us safely to the middle of the sea*", has been replaced by the prayer "*Bismillah, Allahumma inni as'aluka khairaha wa khaira ma fiha*" (Sofyan, 2025). This adaptation also includes the use of modern technology, such as GPS, combined with traditional knowledge of natural signs, thereby creating a more comprehensive maritime knowledge system in line with the demands of the times.

The authority of the *Panglima Laot* has been redefined through active collaboration with formal religious institutions, including the

Council of Islamic Scholars (MUI) and the Department of Islamic Law (Suma et al., 2020). The *Panglima Laot* now play a dual role as guardians of maritime traditions and promoters of Islamic values within the fishing community, reflected in the transformation of the *eleume* transmission system to younger generations. The learning process, which was once closed and mystical, is now more open by integrating Sharia understanding and modern science, thereby creating a more adaptive and sustainable maritime leadership model in the context of contemporary coastal communities in Aceh.

The revitalization of local wisdom values is carried out through strengthened dialogue between religious scholars and *Panglima Laot's*, facilitated by customary institutions. Regular meetings discuss adapting maritime rituals to Sharia principles without losing the essence of tradition. The result is a modification of rituals that are more in line with Islam, such as replacing traditional mantras with prayers from the Quran and Hadith. This is evident in the *peusijuek bot baro* ritual, which previously used the traditional mantra "O new ship, be strong like iron, fast like the wind, and safe on your journey", now changed to the prayer "Bismillahirrahmanirrahim, Allahumma barik lana fi hadzihil markabah, wa j'alha liqina min fitnatid dunya wa adzabil akhirah" (Sofyan, 2025). This change demonstrates the adaptation of local wisdom to Islamic law while maintaining its social and cultural functions in coastal communities.

The *Panglima Laot* modified maritime rituals by integrating Islamic values into traditional *eleume* (sorcery) practices. They adjusted the ritual procedures to align them more closely with Islamic law, such as replacing offerings with alms for the poor and transforming magical incantations into prayers from the Quran and Hadith. In the *peucicap* ritual (recitation of prayers before lowering the nets), the traditional *mantra* (spell) "O fish, come to us, come to us, come to our nets" was changed to the prayer "Allahumma barik lana fi ma razaqtana" (O Allah, bless us in what You have provided for us). The *Panglima Laot's* are also actively engaging in dialogue with religious scholars to formulate a ritual format that is in accordance with Sharia (Sofyan, 2025). This adaptation demonstrates the *Panglima Laot's* ability to maintain their role amid the strengthening of Islamic law in Aceh.

The strengthening of *Panglima Laot's* legitimacy is achieved through active collaboration with religious figures and Islamic Sharia institutions. The *Panglima Laot* regularly attends maritime *fiqh* studies conducted by religious scholars to deepen their understanding of the boundaries of sharia in ritual practices. This collaboration has produced guidelines for implementing maritime rituals that integrate local wisdom with Sharia principles, such as using *doa* (Arabic prayers) alongside traditional expressions in the Acehnese language. This harmonization strengthens the

Panglima Laot's position as legitimate spiritual leaders from both customary and religious perspectives (Djawas et al., 2024).

Strengthening local wisdom-based institutions is key to developing a sustainable model of harmonization between the traditions of *Panglima Laot's* and *eleume* with the implementation of Islamic law. Customary institutions, such as the Aceh Customary Council (MAA), are empowered to provide guidance and supervision of maritime ritual practices to ensure they remain in line with Sharia principles (Puspita, 2017). Through a structured institutional approach, various training programs and workshops were conducted to enhance *Panglima Laot's* understanding of the boundaries of Sharia law as they apply in maritime rituals. These systematic efforts successfully developed an adaptive, responsive harmonization model tailored to the socio-cultural dynamics of contemporary coastal communities in Aceh.

Conclusion

This study demonstrates that the relationship between *Panglima Laot's* authority and the implementation of Sharia in Aceh's coastal communities is characterized by a process of negotiated adaptation rather than inherent conflict. By examining how traditional maritime governance responds to contemporary religious and legal demands, the study contributes to broader discussions on the interaction between customary institutions and Islamic legal systems. The findings highlight that the resilience of *Panglima Laot's* authority derives not only from its historical legitimacy, intergenerational transmission of maritime knowledge and *eleume*, and strong social recognition, but also from its capacity to engage in continuous dialogue with ulama and customary institutions. The study identifies ritual substitution, institutional co-governance, and epistemic integration as key mechanisms that enable cultural continuity while ensuring conformity with Sharia principles. Theoretically, these findings advance understanding of legal pluralism by showing that harmonization between adat and Islamic law can occur through adaptive and dialogic processes rather than legal domination or exclusion. Practically, the results suggest that policymakers and local stakeholders should strengthen collaborative governance frameworks that accommodate both cultural heritage and religious norms. As this study focuses on selected coastal communities in Aceh, future research may explore similar dynamics in other regions to assess the broader applicability of these adaptation strategies.

References

Journal Articles with DOI:

Abdullah, M. A., Arifin, A., & Tripa, S. (2018). *Panglima Laot's* : His Legacy and Role in Conserving Marine Resources in Aceh, Indonesia . *SHS*

- Web of Conferences*, 45, 06003.
<https://doi.org/10.1051/shsconf/20184506003>
- Alhoussawi, H. (2023). Perspectives on Research Paradigms: A Guide for Education Researchers. *International Research in Education*, 11(2), 106.
<https://doi.org/10.5296/ire.v11i2.21445>
- Andalib, E. (2024). *Semi-Structured Interviews as the Foundation for Interdisciplinary Research About the Built Environment, Health, and Happiness*. 693–703.
https://doi.org/10.18485/arh_pt.2024.8.ch80
- Djawas, M., Nurdin, A., Zainuddin, M., Idham, & Idami, Z. (2024). Harmonization of State, Custom, and Islamic Law in Aceh: Perspective of Legal Pluralism. *Hasanuddin Law Review*, 10(1), 64–82.
<https://doi.org/10.20956/halrev.v10i1.4824>
- Enkin Asrawijaya. (2024). Traditional Ecological Wisdom for the Resilience of Indigenous Peoples in Indonesia. *Besari: Journal of Social and Cultural Studies*, 1(2), 59–77.
<https://doi.org/10.71155/besari.v1i2.29>
- Iqbal, M., Ibrahim, S., & Rozikin, Z. (2024). Supervision of Panglima Laot's Lhok in Preventing Illegal Fishing. *KnE Social Sciences*, 192–201.
<https://doi.org/10.18502/kss.v9i27.17103>
- Jalaluddin, J., Handoyo, B., Fazri, A., & Mukhlizar, M. (2023). Optimalisasi Peran Panglima Laot's Terhadap Ketertiban Wilayah Pesisir di Aceh. *Perahu (Penerangan Hukum): Jurnal Ilmu Hukum*, 11(1), 1–11.
<https://doi.org/10.51826/perahu.v11i1.759>
- Keliat, D. P., Amirudin, A., & Luqman, Y. (2021). Chances and Challenges of Local Wisdom as a Management Model Toward Sustainable Fisheries. *E3S Web of Conferences*, 317(32), 1–12.
<https://doi.org/10.1051/e3sconf/202131701055>
- Michael Nnaemeka Ajemba, & Ebube Chinwe Arene. (2022). Ensuring ethical approach to research. *Magna Scientia Advanced Research and Reviews*, 6(1), 046–050.
<https://doi.org/10.30574/msarr.2022.6.1.0065>
- Morgan, H. (2022). Conducting a Qualitative Document Analysis. *Qualitative Report*, 27(1), 64–77.
<https://doi.org/10.46743/2160-3715/2022.5044>
- Mujiburrahman, Rochwulaningsih, Y., Sulistiyono, S. T., & Utama, M. P. (2021). *Panglima Laot's : Maritime Cultural Heritage and Sustainability of the Coastal Environment in Aceh*. *E3S Web of Conferences*, 317.
<https://doi.org/10.1051/e3sconf/202131701096>
- Muna bin Hamzan. (2022). Garis Panduan Mengenai Amalan Sihir Menurut Perspektif Islam. *Islam Universalia: International Journal of Islamic Studies and Social Sciences*, 3(3).
<https://doi.org/10.56613/islam-universalia.v3i3.208>
- Munazir, R., Yusuf, Z., Mujiburrahman, M., & Nur, M. (2019). Menjaga

- Kelestarian Lingkungan Maritim Pesisir Yang Berkelanjutan Di Kabupaten Pidie Dengan Pendekatan Adat Laot. *Jurnal Humaniora: Jurnal Ilmu Sosial, Ekonomi Dan Hukum*, 1(2), 71–78. <https://doi.org/10.30601/humaniora.v1i2.43>
- Nasir, M., Basri, H., & Saputra, F. (2022). Customary Approach and Rule of Law By *Panglima Laot's* in Resolving Fishermen'S Dispute in Aceh. *Kanun Jurnal Ilmu Hukum*, 24(1), 14–25. <https://doi.org/10.24815/kanun.v24i1.26758>
- Padang, A., Anjasmoro, D. F., & Kurniah, A. (2024). Peran Kebijakan Lokal dalam Mendukung Keberlanjutan Usaha Perikanan Tradisional. *Jurnal Ilmu Pertanian Dan Perikanan*, 1(2), 40–45. <https://doi.org/10.70134/penarik.v1i2.187>
- Permatasari, C., Yuwono, T., & Kismartini, K. (2023). *Panglima Laot's* : Safeguarding Indonesia's West Coastal Marine Resources through Local Wisdom in Aceh, Indonesia. *International Journal of Sustainable Development & Future Society*, 1(1), 18–23. <https://doi.org/10.62157/ijsdfs.v1i1.3>
- Puspita, M. (2017). Kearifan Lokal dalam Pengelolaan Sumber Daya Pesisir dan Laut Hukum Adat Laot dan Lembaga *Panglima Laot's* di Nanggroe Aceh Darussalam. *Sabda : Jurnal Kajian Kebudayaan*, 3(2). <https://doi.org/10.14710/sabda.v3i2.13253>
- Roque, A., Wutich, A., Brewis, A., Beresford, M., Landes, L., Morales-Pate, O., Lucero, R., Jepson, W., Tsai, Y., Hanemann, M., & Water Equity Consortium, A. for. (2024). Community-based Participant-observation (CBPO): A Participatory Method for Ethnographic Research. *Field Methods*, 36(1), 80–90. <https://doi.org/10.1177/1525822X231198989>
- Sitompul, T. D., Rahmadia, M. H., Suparba, R. D. M. A., Fasya Akbar, M. R., Fadhilah, M. A., Aulia, F., & Mulyadi, M. (2024). The Existence and Implementation of Customary Law in Acehnese Society Viewed from a Juridical Perspective. *Jihad: Jurnal Ilmu Hukum Dan Administrasi*, 6(3), 221–231. <https://doi.org/10.58258/jihad.v6i3.7097>
- Suma, M. A., Nurdin, R., & Umam, I. K. (2020). The Implementation of Sharia in Aceh: Between The Ideal and Factual Achievements. *Ahkam: Jurnal Ilmu Syariah*, 20(1), 19–48. <https://doi.org/10.15408/ajis.v20i1.14704>
- Suriyani, M., & Anwar, S. (2023). Eksistensi Adat Kenduri Laot pada Masyarakat Nelayan di Aceh Bagian Timur. *Ius Civile: Refleksi Penegakan Hukum Dan Keadilan*, 7(2), 1. <https://doi.org/10.35308/jic.v7i1.7098>
- Susetyo, H., Febriyanto, S. A., Laidinar, S., Ilahidayah, W., Febriansyah, M., & Mahilaveda, N. (2023). *Panglima Laot's* and Contributions in Upholding Customary Law in Aceh's Maritime Regions. *Indonesian*

- Journal of Socio-Legal Studies*, 3(1).
<https://doi.org/10.54828/ijsls.2023v3n1.5>
- Syahrizal, Haq, Z., & Syahriza, R. (2024). Analisis Hadis dalam Khanduri Laot pada Masyarakat pesisir Aceh Tamiang. *Academy of Education Journal*, 15(2), 1574–1589.
<https://doi.org/10.47200/aoej.v15i2.2547>
- Syamsuar, S., Hanif, H., Al-Fairusy, M., Ikhwan, M., Putri, N. K., & Alfiansyah, A. (2024). Maqashid Sharia as the Foundation of Religious Moderation and Resilience in Aceh's Border Communities. *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan*, 11(2), 328–344.
<https://doi.org/10.32505/qadha.v11i2.9852>
- Syuryansyah, S., & Habibi, F. (2024). The Role of Local Wisdom in Disaster Mitigation: A Systematic Literature Review (SLR) Approach. *International Journal of Disaster Management*, 6(3), 327–344.
<https://doi.org/10.24815/ijdm.v6i3.34734>
- Trisna, N., Basri, B., & Thariq, P. A. (2022). The Existence of *Panglima Laot's* and Its Function as the Form of Local Wisdom: A Case Study of Meureubo District in Aceh Province, Indonesia. *International Journal of Advances in Social Sciences and Humanities*, 1(2), 66–72.
<https://doi.org/10.56225/ijassh.v1i2.41>
- Wibisono, E. (2022). The Expansion of Qualitative Research Methods in Innovation Policy Studies. *STI Policy and Management Journal*, 7(1), 63–75.
<https://doi.org/10.14203/stipm.2022.322>
- Wilson, C., & Linkie, M. (2012). The *Panglima Laot's* of Aceh: A case study in large-scale community-based marine management after the 2004 Indian Ocean tsunami. *Oryx*, 46(4), 495–500.
<https://doi.org/10.1017/S0030605312000191>
- Wulandari, E. W., Nasution, B., Djamaludin, M., & Sabila, F. (2020). Proses Tumbuh Kembang Permukiman Perdesaan Muara Sungai Di Pesisir Barat Aceh Dan Adaptasi Berkelanjutannya Kasus: Gampong Geulanggang Batee, Kabupaten Aceh Barat Daya. *Jurnal Arsitektur ZONASI*, 3(3), 195–208.
<https://doi.org/10.17509/jaz.v3i3.27873>
- Zubir, Z., & Bustamam-Ahmad, K. (2022). the Dialectics of Islam and Custom in the Kenduri La'Ot Tradition of the Coastal Muslim Community of East Aceh. *Jurnal Ilmiah Peuradeun*, 10(3), 905–928.
<https://doi.org/10.26811/peuradeun.v10i3.778>

Journal Articles without DOI

- Qutoshi, S. B. (2024). Ethnography: A Method of Research and A Genera of Writing for Informing, Reforming and Transforming Lives. *Journal of Education and Educational Development*, 11(2), 323–331.
<https://files.eric.ed.gov/fulltext/EJ1457011.pdf>

Proceedings with DOI:

Mukhlis, M., Muammar, M., & Maghfirah, F. (2024). Community Involvement in the Establishment of Child Decent Qanun in East Aceh District. *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)*, 3, 0020. <https://doi.org/10.29103/micolls.v3i-.354>

Interviews

Iskandar. (2025). *Panglima Laot's* , personal interview in East Aceh, 15 Maret

Sofyan. (2025). *Panglima Laot's* , personal interview in Langsa, 25 April