

## Implementation of the Fishing Prohibition Policy on Certain Days as an Effort Towards Sustainable Development Goals: Life Below Water

Beltahmamero Simamora <sup>1, </sup> Indra Muda <sup>1,\*, </sup> Evi Yunita Kurniaty <sup>2, </sup>  
Gustami Harahap <sup>3, </sup> and Agung Suharyanto <sup>1, </sup>

<sup>1</sup> Department of Public Administration, Faculty of Social and Political Sciences,  
Medan Area University, 20112, Medan, North Sumatra Province, Indonesia

<sup>2</sup> Department of Government Science, Faculty of Social and Political Sciences,  
Medan Area University, 20112, Medan, North Sumatra Province, Indonesia

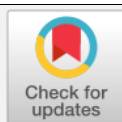
<sup>3</sup> Department of Agribusiness, Faculty of Agriculture,  
Medan Area University, 20112, Medan, North Sumatra Province, Indonesia

\* Corresponding Author: [indra@staff.uma.ac.id](mailto:indra@staff.uma.ac.id)

### ARTICLE INFO

#### Publication Info:

Research Article



#### How to cite:

Simamora, B., Muda, I., Kurniaty, E. Y., Harahap, G., & Suharyanto, A. (2024). Implementation of the Fishing Prohibition Policy on Certain Days as an Effort Towards Sustainable Development Goals: Life Below Water. *Society*, 12(2), 331-347.

DOI: [10.33019/society.v12i2.696](https://doi.org/10.33019/society.v12i2.696)

Copyright © 2024. Owned by author (s), published by Society.



This is an open-access article.

### ABSTRACT

*This research aims to explore and understand more deeply the implementation of the no-fishing policy as an effort to achieve sustainable development goals for life below water. The research method uses qualitative with a descriptive approach with the aim of building meaning based on the views of participants. Data collection is carried out through three stages: observation by directly observing fishing activities and comparing them to the activities of the day of the fishing ban, in-depth interview stages by meeting informants and the literature study stage is carried out by collecting research results that are closely related to the research. The determination of informants was carried out purposively with the criteria of the Sabang City Community, who work as Fishermen, fishermen who know about the no fishing policy, ship-owning financiers who are closely related to fishing operations, and traditional representatives of the laot customary commander. The research findings of the communication stage, which originally prohibited fishing as part of the culture, was changed into a rule with a legal umbrella in Qanun No. 7 of 2010 concerning fisheries. The resources stage was carried out by forming an institution in charge of supervising and enforcing customary law rules, namely Panglima laot, which was further reinforced by the issuance of Qanun No. 10 of 2008 concerning the role of*

**License:** Attribution-NonCommercial-ShareAlike (CC BY-NC-SA)

**Received:** October 31, 2024;  
**Accepted:** November 23, 2024;  
**Published:** November 30, 2024;

customary institutions. The disposition stage provides social sanctions in the form of ostracism and gives negative stigma to strict sanctions in the form of confiscation of catches and boats for three to seven days; the bureaucratic structure stage reinforces the authority of customary law and the role of Panglima laot as stated in Qanun No. 10 of 2008 and Qanun No. 7 of 2010.

**Keywords:** Customary Law; Fishing Prohibition Policy; Panglima Laot; Qanun Regulations; Sustainable Development Goals

## 1. Introduction

The oceans play a role in providing food and livelihoods to more than 3 billion people in the world, considering that the oceans cover 70 percent of the earth's surface. The problem is that the marine ecosystem is currently starting to experience problems caused by marine pollution, ocean acidification, and damage to marine ecosystem habitats, causing a decrease in fish stocks. The occurrence of this is inseparable from the growing public awareness that the existence of marine resources at this time has a very promising potential to support the economic level. This is inseparable from the assumption that the sea is a shared resource and open to the public, causing massive exploitation of marine resources. One part of the massive exploitation carried out by the community on marine resources is massive fishing (Overfishing). Capture fisheries is predicted to be Indonesia's leading sector in the future. Currently, Indonesia is the second largest producer of marine captured fish after China (Badan Pusat Statistik, 2021). Although positive from an economic perspective, the pressure of fish consumption in Indonesia and the world has led to overfishing. Based on data from BPS – Statistics Indonesia, Indonesia's fish production level continues to increase every year. This statement can be seen in the table below.

**Table 1. Indonesian Fisheries Production (1,000 Tonnes), 2018-2019**

Details	2015	2016	2017	2018	2019	2015-2019 Average Increase (%)	2018-2019 Average Increase (%)
Catch Fisheries	6,678	6,580	6,892	7,361	7,335	2.43	-0.35
Ocean	6,205	6,115	6,424	6,702	6,630	1.71	-1.07
Public Ocean	473	465	468	659	705	11.69	6.96
Aquaculture	15,634	11,050	16,115	15,689	19,251	9.14	22.70
Fisheries Production	22,312	17,630	23,007	23,050	26,586	6.26	15.34

Source: (Kementerian Kelautan dan Perikanan Republik Indonesia, 2018a, 2018b, 2021a, 2021b)

Based on the data that researchers present in the table above, it can be seen that the average growth of marine captured fish production is 1.71%, the amount of marine captured fish production continues to increase, and there has never been a decline. In 2019 alone, Indonesia's fisheries production was at a level of 6.63 million tonnes. This certainly provides a sense of

concern because, based on data released by the Ministry of Maritime Affairs and Fisheries, if the estimated potential of marine fish in Indonesia itself does not increase and is still at 6.63 million tonnes, then in 2074, it is predicted that fish production will exceed the availability of fish in the Indonesian oceans. However, this calculation can change at any time if there is a difference in the estimation of potential fish in the sea compared to the management of fishing at sea from time to time ([Kementerian Kelautan dan Perikanan Republik Indonesia, 2018b](#)).

In response to this issue, there is a policy in the Sabang region that regulates fisheries management, taking into account customary marine laws. One of the key elements outlined in these customary laws is the prohibition of fishing. This ban applies to the community and fishermen of Sabang on certain days, such as Fridays, Eid al-Fitr, Eid al-Adha, Kenduri Laot, the commemoration of Independence Day, and the commemoration of the Tsunami Day. These regulations are mandated by customary marine law ([Nurkhalis & Sempena, 2018](#)). The prohibition on fishing on certain days is regulated in Qanun (legislation established by Muslim authorities) number 7 of 2010 concerning fisheries, which states that fisheries management in Aceh must take into account customary marine laws ([Sulaiman, 2011](#); [Suriyani & Anwar, 2023](#)).

As an effort to implement the policy prohibiting fishing during certain times, Aceh Qanun Number 10 of 2008 was established, granting authority to customary institutions, in this case, the Panglima Laot, as a representative of the government in enforcing the fishing prohibition policy for fishermen and various communities engaged in activities at sea ([Pemerintah Provinsi Nanggroe Aceh Darussalam, 2008](#)). According to Susetyo et al., the Panglima Laot is a customary structure among the Acehnese fishing community responsible for managing the customary laws of the sea ([Susetyo et al., 2023](#)).

The Acehnese community has recognized the existence of the Panglima Laot since the era of the Aceh Sultanate ([Puspita, 2017](#)). According to Abdullah et al., during the Aceh Sultanate, the Panglima Laot had two main duties: mobilizing for war as a form of resistance against colonizers and collecting taxes from ships that docked at the Aceh port ([Abdullah et al., 2016](#)). Over time, after the end of colonialism, the roles and responsibilities of the Panglima Laot began to shift towards enforcing regulations regarding fishing practices at sea, known in customary law as *meuwang*, the distribution of catch, and the resolution of disputes in the event of violations at sea ([Susetyo et al., 2023](#)). The functions, duties, and authority of the Panglima Laot were further reinforced with the signing of the MoU in the Helsinki Agreement in 2005, establishing them as the enforcers of customary law in maritime matters, including regulations on fishing practices and prohibitions on fishing during certain days ([Taufik & Lailatussaadah, 2023](#)).

In connection with efforts to enforce the policy of prohibiting fishing on certain days and excessive fishing, Panglima laot is given the authority to carry out the regulation contained in Aceh Qanun Number 10 of 2008 Article 28 concerning customary institutions, which states that the authority possessed by Panglima laot is a. determining the rules of fishing or *meupayang* including profit sharing and days of abstinence from fishing, b. resolving customary disputes and disputes that occur among fishermen, c. resolving customary disputes that occur between Panglima Laot lhok (leaders of one fishing settlement), d. coordinating the implementation of laot customary law, increasing resources and advocating policies in the field of marine and fisheries to improve the welfare of fishermen. The authority of Panglima laot in the implementation of this regulation is further emphasized by previously issued regulations on the privileges of Aceh Province contained in article 7 of Law Number 44 of 1999 concerning Aceh Privileges, which states that the Province of Aceh can form customary institutions and recognize existing customary institutions in accordance with their respective positions in the

Province, Regency/City, District, Settlement and Village / Village or Gampong (Sulaiman, 2013).

In the modern era and amid the economic instability faced by communities today, customary regulations prohibiting fishing on certain days are challenged by the pressing demands of economic needs. On the other hand, these prohibitions provide an opportunity for marine ecosystems to recover and thrive, thereby ensuring the sustainability of marine resources. Based on this phenomenon, this study aims to explore and gain a deeper understanding of the implementation of fishing prohibition policies as an effort towards the Sustainable Development Goals (SDGs) related to life below water (marine ecosystems), specifically examining the influence of the Panglima Laot on fishing prohibition regulations in Sabang City.

## **2. Literature Review**

### **2.1. Policy Implementation Edwards**

As a guide for exploring and gaining a deeper understanding of the implementation of fishing prohibition policies as an effort towards the Sustainable Development Goals (SDGs) related to life below water (marine ecosystems), the researcher employs the public policy implementation model proposed by George Edwards III. Edwards views policy implementation as a dynamic process, where numerous factors interact and influence the implementation of policies. These factors need to be identified to understand how they impact the implementation (Tachjan, 2006).

According to Edwards (Widodo, 2010), four key factors play a crucial role in achieving the success of the implementation process: 1) Communication, which involves conveying policies to the target groups; 2) Resources, which pertains to the supportive resources necessary for successful policy implementation, including human resources, budgets, facilities, information, and authority; 3) Disposition, which relates to the attitudes of policy implementers; and 4) Bureaucratic Structure, which concerns the bureaucratic structure, the division of authority, and the relationships between organizational units.

### **2.2. Sustainable Development Goal 14 “Life Below Water”**

Sustainable Development Goals (SDGs) are an agenda to achieve sustainable development globally in three dimensions, namely economic, social, and environmental. This agenda is realized in the form of action plans for people, the planet, prosperity and world peace (Alisjahbana & Murniningtyas, 2018).

The 17 global sustainable development agendas include No Poverty, Zero Hunger, Good Health and Well-being, Quality Education, Gender Equality, Clean Water and Sanitation, Affordable and Clean Energy, Decent Work and Economic Growth, Industry, Innovation and Infrastructure, Reduced Inequalities, Sustainable Cities and Communities, Responsible Consumption and Production, Climate Action, Life Below Water, Life on Land, Peace, Justice and Strong Institutions, and Partnerships for the Goals (United Nations, 2015).

Indonesia, as one of the countries committed to achieving the Sustainable Development Goals (SDGs), has demonstrated significant dedication to their implementation and success. In 2016, several strategic steps were undertaken, including aligning the goals and targets of the SDGs with national development priorities, mapping the availability of data and indicators for 14 SDG goals and targets, defining operational terms for each SDG indicator, drafting Presidential Regulation No. 59/2017 on the Implementation of Sustainable Development Goals,



and preparing both regional and national action plans for SDG implementation ([Badan Pusat Statistik, 2016](#)).

One of Indonesia's focal points for the sustainable development agenda is Goal 14, which relates to 'life below water'. The Life Below Water goal relates to conservation and sustainability in the use of oceans, seas, and resources in the marine sector and the global economy ([Abila et al., 2020](#)). This is, of course, important considering that the ocean contributes to the ecosystem support of human life, namely as a source of food, medicine, energy and a source of income for the community. It is important to keep the marine ecosystem maintained, considering that it contributes to the global, regional and climate-regulating element cycles.

According Abila et al. there are 10 targets relating to life below water in the long term: 14.1 by 2025 prevent and significantly reduce marine pollution of all kinds, in particular from land-based activities, including marine litter and nutrient pollution, 14.2 by 2020 sustainably manage and protect marine and coastal ecosystems to avoid significant negative impacts, including by strengthening their resilience and taking action for restoration to achieve a healthy and productive ocean, 14.3 minimize ocean acidification, including through enhanced scientific cooperation at all levels, 14.4 by 2020 regulate and end overfishing, illegal, unreported and unregulated fishing and destructive fishing practices and implement science-based fish management plans in order to restore fish stocks in the shortest possible time, at least to levels that can produce maximum sustainable harvests as determined by their biological characteristics, 14.5 by 2020, conserve at least 10 per cent of at least marine and coastal areas, consistent with national and international law based on the best available scientific information, 14.6 by 2020 prohibit certain fisheries subsidies that contribute to overcapacity and overfishing, eliminate subsidies to illegal fishing and offer no other subsidies on these factors. 14.7 by 2030, increase the benefits to small islands and developing states of sustainable use of marine resources, including sustainable management of fish, aquaculture and tourism. 14.8 increase scientific knowledge in marine research and technologists in order to improve ocean health and increase marine biodiversity for island states, especially remote and developing island states. 14.9 Provide small-scale fishers with access to marine resources and markets. 14.10 Promote the conservation and sustainable use of marine resources by implementing UNCLOS international law, which provides the legal framework for the conservation and sustainable use of the ocean and its resources for the future we want ([Abila et al., 2020](#)).

To succeed in the overall target related to life below water, there is a need for policy rules from each country to regulate it. According to Atmosudirdjo ([Sastrini & Dewi, 2024](#)), Policy rules are useful for providing direction or guidelines to the government. This is because, in carrying out its duties, the government will be faced with factual situations and conditions in which there are sometimes no rules or laws governing the issue. In dealing with situations and conditions like this, state administration officials are given the freedom to make policies in accordance with these factual conditions.

In Indonesia, efforts to achieve the "Life Below Water" targets, particularly points 14.4 and 14.6 on combating overfishing, have been supported by several regulatory policies rooted in local wisdom. Examples include the prohibition of fishing on Friday Kliwon nights practiced by the fishing community in Cilacap Regency, Central Java ([Wiranto, 2018](#)), the Friday fishing prohibition policy in Singkuang Village, Mandailing Natal, North Sumatra ([Gunawan, 2023](#)), and restrictions on fishing on certain days in Aceh Province. These traditional practices, influenced by local folklore, have proven effective in maintaining environmental balance and promoting sustainability.

It is hoped that such traditional wisdom can be formalized into legal regulations to strengthen efforts toward achieving the “Life Below Water” targets for a sustainable future. This is particularly important as some existing marine ecosystem regulations in Indonesia are outdated and lack sufficient enforcement mechanisms and sanctions against overfishing activities.

### **3. Research Methodology**

The research method employed is qualitative research with a descriptive approach. The choice of qualitative research is based on the researcher’s desire to observe informants’ views on the implementation of fishing prohibitions in a natural setting. This aligns with Creswell’s assertion and that of Hennink et al., who state that qualitative research seeks to construct meaning about a phenomenon based on the perspectives of participants (Creswell, 2021; Hennink et al., 2011). Further note that in qualitative research, the information collected by the researcher involves direct communication with participants and the observation of natural behaviors toward the subjects being studied. As a result, qualitative research tends to produce more natural data due to its proximity to the research subjects.

The research informants consisted of the Sabang City community who work as fishermen, namely Mr Yahim, fishermen who know Qanun number 7 of 2010 concerning the scope of marine customary law, namely Mr Hasan Basri, who is the owner of the ship used for fishing operations by fishermen Mr Agus and representatives of customary Panglima laot represented by Mr Fajri as Panglima laot in the Pasiran area of Sabang City. Informants in the study were determined using purposive techniques or with certain considerations. The selection of the four informants was based on their direct involvement in fishing activities and the impact of the no-fishing days policy.

Data collection for the research was conducted through (1) Direct observation, a method carried out by observing the phenomena under study from the research subjects. Direct observation was conducted by watching the activities performed by the fishermen. According to Moleong, during direct observation, the researcher simultaneously assumes the roles of an observer and a formal member of the group being observed (Moleong, 2013). (2) In-depth interviews, which, according to Kriyantono, are a method of collecting data and information conducted face-to-face with informants to obtain complete and detailed data (Kriyantono, 2020). (3) Literature study, which, according to Sugiyono, is a theoretical study and other references related to the values, culture, and norms that develop in the social situation being researched (Sugiyono, 2018). In this study, the literature review was conducted by collecting documents and research results closely related to the study of fishing prohibitions.

The process of analyzing data in this study was carried out using the model Miles et al. by going through the following stages (Miles et al., 2014):

- 1) Data collection is carried out in three stages: the initial stage of the researcher conducting direct observation of the object of research by observing the activities of fishermen on weekdays and comparing them on the day of the fishing ban, the second stage of the researcher conducting in-depth interviews, by making an appointment in advance to research informants who have been determined purposively, then researchers meet directly to conduct interviews with the use of interview guidelines that have been prepared, the last stage of data collection is carried out by literature study by looking for several references both in the form of books and research results that are closely related to the theme of this research. Researchers group all the data arranged in the form of narratives so that a meaningful series of information is formed with research problems.

- 2) Data Condensation: the data condensation process is carried out by changing the overall results of field observations and interviews into a written narrative in the form of interview transcripts. In this case, only the important things related to the research problem that researchers poured into the interview transcript, while the parts that were not related to the research problem were not used by researchers.
- 3) Presentation of Data: The data that had previously been contained in the form of interview transcripts was then presented by researchers by labeling the themes related to this research. In this study, red labeling was carried out for the theme of the implementation of the fishing ban. In contrast, green labeling was related to the theme of the influence of the laot commander on the fishing ban policy. This was done to facilitate researchers in the conclusion-drawing stage at the end of the data analysis process.
- 4) Data Verification/Conclusion. Conclusions were drawn after the research team further examined the data that had previously been presented by comparing it to various research results of other researchers, and the research team also verified by seeing whether the conclusions that had been presented were able to answer the overall problem that was the goal of the research.

The validity of the research data was ensured using triangulation techniques. According to (Moleong, 2013), triangulation is a method for verifying the validity of data by utilizing something outside of the data for checking or as a comparison against the data. The triangulation technique used in this study is the source triangulation technique. According to Denzim (Moleong, 2013), source triangulation involves comparing and cross-checking the degree of trustworthiness of information obtained from different data sources in qualitative research. In this study, the triangulator is Mr. Windy, who serves as a police officer in the Directorate of Water and Air Police in Sabang City.

## **4. Results and Discussion**

### **4.1. Results**

Sabang City is located at the western tip of Indonesia, directly bordering the Malacca Strait. The name "Sabang" itself comes from the Acehnese word "*Saban*", which means equal or without discrimination. This term reflects the character of the people of Sabang, who tend to be welcoming to newcomers or visitors. Another version suggests that the name Sabang comes from the Arabic word "*Shabag*", meaning an erupting mountain. In the past, there were many active volcanoes in Sabang, which can still be seen at the Jaboi volcano and the underwater volcano in Pria Laot (Nivada, 2020).

The existence of Sabang City as an island at the western tip of Indonesia has a strategic geopolitical role. This is because Sabang City shares direct borders with other countries such as India, Malaysia, and Thailand and serves as an international shipping route for vessels entering and exiting Indonesia from the west (Dinas Kelautan dan Perikanan Aceh, 2020). Sabang City has a total area of 122.13 km<sup>2</sup>, which consists of three sub-districts: Sukamakmue, the largest sub-district with an area of 69.08 km<sup>2</sup>; Sukajaya, with an area of 35.99 km<sup>2</sup>; and Sukakarya, with an area of 17.06 km<sup>2</sup>, all of which are surrounded by sea (Badan Pusat Statistik Kota Sabang, 2024).

Given the topography of Sabang City, located at the western tip of Indonesia and surrounded by oceans bordering the Strait of Malacca and the Indian Ocean, the underwater resources of Sabang City are abundant and hold potential for development as a source of regional revenue and community income. This is supported by research conducted by Yulianto

et al. and Kurniasari et al., which shows that the marine resources of Sabang City possess high commodity value, such as pelagic fish (mackerel, tuna, Spanish mackerel, trevally, sailfish, and skipjack) as well as demersal fish (grouper, snapper, rabbitfish, and various other reef fish) (Kurniasari et al., 2019; Yulianto et al., 2011).

However, the abundance of marine resources in Sabang can be likened to two sides of a coin. On one side, the wealth of marine resources represents an extraordinary blessing for Sabang City, particularly for the local community that works as fishermen. On the other hand, this wealth can become a disaster if managed and exploited excessively, leading to a drastic decline in fish populations and disruption of marine ecosystems.

In an effort to address excessive exploitation, the Aceh provincial government has enacted a policy outlined in Qanun Number 7 of 2010 that regulates fisheries management while considering customary marine law (Pemerintah Provinsi Aceh, 2010). This regulation covers various aspects, including operational procedures for fishing, the socio-economic customs of fishing communities, fish capture in the sea, profit-sharing, leasing, wages, the arrangement of boat mooring and nets on the beach, drying fishing gear, repairing damage to both fishing gear and boats, fishing bans during certain periods, discovery of treasures at sea, resolution of maritime disputes, environmental destruction, fishing activities at sea, accidents at sea, sea ceremonies, and all activities related to earning a livelihood from the sea. Concerning this research, the investigator focuses only on the substance of the fishing ban policy as an effort towards sustainable development goals for life below water. This is because the prohibition on fishing on certain days provides an opportunity for marine ecosystems to recover, maintains social relationships, serves as a symbol of gratitude, commemorates the contributions of heroes, and reflects the practice of preserving the universal relationship between the Creator, nature, and humanity.

To maintain order and oversight regarding the implementation of Qanun No. 7 of 2010, an indigenous institution was established to supervise it, known as the Panglima Laot. According to Mr. Fajri, representing the Panglima Laot of Sabang City, he stated that:

*"The existence of the Panglima Laot has been around for a long time, even since the time of the Aceh Sultanate. However, the functions of the Panglima Laot have changed over time. During the colonial period, the Panglima Laot was responsible for collecting taxes from ships that docked in the Aceh region and mobilizing naval warfare. After the colonial era ended, the Panglima Laot received new duties, namely enforcing the regulations outlined in maritime customary law. He also added that in Sabang City, there are 10 Panglima Laot, each representing specific fishing areas that have been agreed upon by the fishermen".*

The affirmation of the Panglima Laot as an indigenous institution appointed by the Aceh government to uphold regulations concerning maritime customary law is further reinforced by the issuance of Aceh Qanun No. 10 of 2008, which grants authority to indigenous institutions, in this case, the Panglima Laot, as representatives of the government in implementing policies that prohibit fishing for fishermen and various communities engaged in activities at sea. Based on this Qanun, the responsibilities of the Panglima Laot include implementing, maintaining, and supervising the execution of customs and maritime customary law, Assisting the government in the fields of fisheries and marine affairs, Resolving disputes and conflicts among fishermen in accordance with the provisions of maritime customary law, Protecting and preserving the environmental functions of coastal and marine areas, Advocating for the improvement of



fishermen's living standards, Preventing illegal fishing, Providing advocacy for maritime and fisheries policies and offering legal assistance to fishermen stranded in foreign countries, and Coordinating the implementation of maritime customary law.

Interestingly, the selection of the sea commander in the Sabang area is conducted democratically. In other words, the appointment of the individual to the position of sea commander is not carried out by customary institutions but through a process of determining who is deemed suitable for the position based on the aspirations of the fishermen. According to Mr. Yahim, one of the fishermen interviewed by the researcher, he stated that:

*"Typically, the selection process for the sea commander in the City of Sabang is conducted through voting by the fishermen. The election takes place during the sea feast event, where all individuals who work as fishermen are present. After the entire event is completed, the fishermen in attendance then conduct the election for the sea commander. He also mentioned that there is no set term for the sea commander; instead, the duration of the term depends on the fishermen's satisfaction with the commander. However, changes can only be made during the sea feast. Generally, in the City of Sabang, those who hold the position of sea commander are also members of the fishing community, which allows them to accommodate the aspirations and grievances of the fishermen and communicate them to the relevant formal institutions."*

The activities that prohibit fishing in the city of Sabang occur on certain days, which are considered sacred and hold special significance for the predominantly Muslim community of Sabang. The prohibited fishing days are as follows: On Fridays, fishing is prohibited for one day, starting from sunset on Thursday until sunset on Friday. During Eid al-Fitr, fishing is prohibited for two days, counted from sunset on the day of *Meugang* (the day before the holiday) until sunset on the second day of the holiday. During Eid al-Adha, fishing is prohibited for three days, counted from sunset on the day of *Meugang* (the day before the holiday) until sunset on the third day of the holiday. On Independence Day, August 17, fishing is prohibited for one day, starting from sunset on August 16 until sunset on August 17. On the anniversary of the Tsunami (December 26), fishing is prohibited for one day, counted from sunset on December 25 until sunset on December 26. During the sea feast (*kenduri laut*), fishing is prohibited for three days, starting from sunrise on the day of the feast until sunset on the third day after the feast.

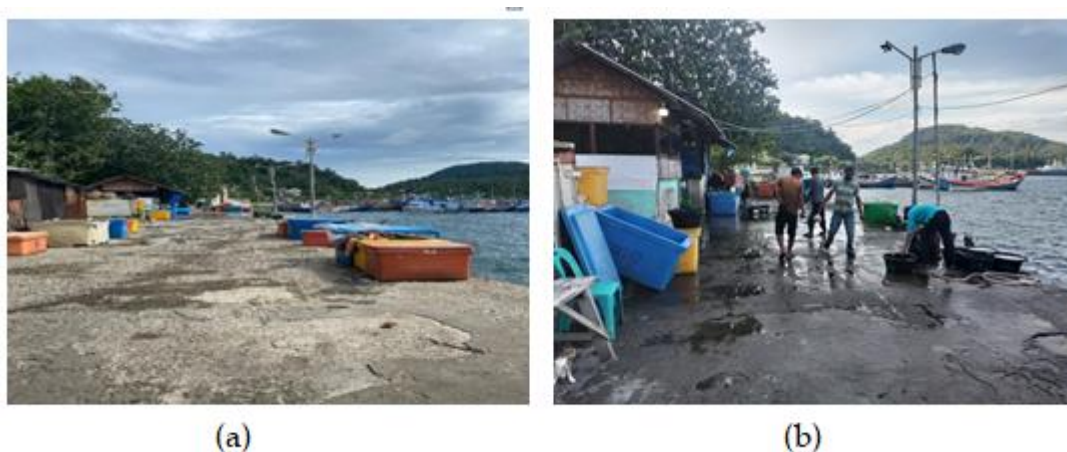
If the researcher calculates the total number of fishing prohibition days that are still observed and followed by the fishing community, it amounts to 62 days or about two months. This number of days can increase if the sea feasts conducted by the fishermen are held more than once each year. According to Mr. Agus, the boat captain used by the fishermen, he stated that:

*"The implementation of the sea feast agenda is not determined by how many times it will be held each year; rather, it is based on the contributions from the fishermen."*

Fishermen in the city of Sabang have contributions established as the fishermen's cash fund, with the amount determined based on the size of the boats used for fishing and the catch obtained. The cash fund collected will later be used for the sea feast activities. In other words, the larger the cash fund saved, the more likely it is that the sea feast will be held more than once

a year, which means that the number of fishing prohibition days, as mentioned by the researcher above, may also change.

Uniquely, the implementation of the prohibition of going to the sea on Friday is not only obeyed by fishermen, but other formal institutions such as the water police and the navy also comply with the rule by not carrying out activities going to the sea on that day. It's just that there are other provisions allowed by customary provisions for these formal agencies, namely, if, in an urgent situation, they want to operate on Friday, it is still allowed. However, it is done after the completion of the Friday prayer procession. The difference in fishing activities on Fridays and ordinary days can be seen in the attached image below:



**Figure 1. Activities at the pier: (a) Preparation for going to sea on Friday, (b) Activities at sea on weekdays**

The implementation of a policy of no fishing for 62 days or two months, which is still obeyed and guided by people who work as fishermen in Sabang City, is at least an effort in the efforts of Sustainable Development Goals Life Below Water by providing opportunities for marine resources in Sabang City to grow and develop to prevent scarcity and over-exploitation of these marine resources. Apart from the fact that this no-fishing policy has existed and is cultivated as a customary rule from generation to generation, community compliance is also inseparable from the existence of Panglima laot, and customary sanctions are given to violators.

The most tangible form that all informants feel from the existence of this no fishing rule is that there has never been a scarcity of marine resources in Sabang City, especially for the marine fish commodity, maintaining the marine ecosystem, maintaining good relations with fellow fishermen, and creating free time for fishermen to gather with their families.

## 4.2. Discussion

As a guide in exploring and understanding more about the Implementation of the Fishing Ban Policy as an effort to achieve sustainable development goals for life below water (marine ecosystem), researchers use the George Edwards III public policy implementation model. At this stage, the success of policy implementation is influenced by the four factors that are considered the most important, namely 1). Communication, the delivery of policies to policy target groups. 2). Resources are related to the resources supporting the successful implementation of policies, which include human resources, budgets, facilities, information and authority. 3). Disposition related to the attitude of policy implementers, and 4). Bureaucratic

structure relates to the bureaucratic structure, division of authority, and relationships between organizational units.

#### **4.2.1. Communication**

At the level of policy implementation, communication is defined as the delivery of policies to policy target groups. At this stage, communication is defined in terms of how policies are communicated to organizations or the public. In this study, the implementation of the prohibition of fishing policy as an effort to achieve Sustainable Development Goals Life Below Water (Ocean Ecosystem) is carried out by changing the time of the prohibition of fishing on certain days such as Friday, Eid al-Fitr day, Eid al-Adha day, Kenduri Laot which is a day of prohibition of fishing that has been around for a long time and has become a culture from the time of the Aceh kingdom, as well as two additional times agreed by all Panglima Laot throughout Aceh Province as additional times for the prohibition of fishing, namely on the anniversary of independence day and the anniversary of the tsunami, which was originally a customary law strengthened into a rule with a legal umbrella contained in Qanun number 7 of 2010 concerning fisheries.

Qanun No. 7 of 2010 on fisheries explains that the process of fisheries management in Aceh must be guided by the customary law of the sea, which includes various aspects, one of which is the time of prohibition of fishing. The time of prohibition of fishing in the Acehnese community has been passed down from generation to generation because the Acehnese laot customary institution existed long before the time of Indonesian independence, so this rule has taken root and binds people who work as fishermen.

When viewed from a juridical review, the customary rules regarding the prohibition of fishing are quite harsh. This can be seen from the days of prohibition of fishing in Aceh in one year if calculated as a whole, reaching 62 days and even not including when fishermen are off the sea due to bad weather. However, these rules are still obeyed and guarded, and local fishermen dare not to violate them. According to informants interviewed by researchers, these rules are still obeyed because they do not provide losses to them. On the other hand, they also benefit from the existence of this rule. For example, during the period of prohibition of fishing, they thought they could provide opportunities for fish to breed. At times, the prohibition of fishing could also be used to gather with family.

On the other hand, the Sabang community's obedience to the prohibition of fishing is inseparable from the Sabang community, the majority of which are Acehnese people who still uphold customary values. For them, obeying customary law is a must, which, if violated, is considered a society that does not know customs, which results in ostracisation from the environment where they live to the indifference of the community towards the violator of customary law. In addition, the very negative perception of the community towards the phrase "do not know custom or not customary" spoken to someone who violates customary law makes this rule of prohibition of going to sea still obeyed and not violated by people who work as fishermen. Moreover, the rules of prohibition of going to sea are also bound by customary sanctions in the form of confiscation of boats used for fishing for three to seven days and confiscation of catches made if fishermen violate the rules of prohibition of going to sea that have been set. These strict sanctions are also given based on the results of an agreement based on deliberations with fishermen throughout Aceh.

Other communication efforts in implementing the prohibition of fishing are carried out at traditional sea kenduri activities. In these activities, the Panglima Laot, as the leader of the fishermen, continues to socialize the rules contained in the customary law of fishing, which

must be obeyed and followed by the fishermen. The successful implementation of the time ban on fishing is also inseparable from the role of informal groups such as families who continue to remind children and relatives about the rules of the ban on fishing because, in Sabang itself, people who work as fishermen are inherited from previous generations so that the ban on fishing which has become a customary rule and is rooted in the fishing profession has been understood and known before. Moreover, the myths that are told about the negative impact caused by violators of the rules of the ban on fishing make this rule still maintained and highly obeyed by the people of Sabang City who work as fishermen.

#### **4.2.2. Resources**

At the policy implementation stage, Resources are related to the resources supporting the successful implementation of policies, which include human resources, budgets, facilities, information, and authority. The role of resources in the policy implementation process plays an important role because the role of good resources will bring effectiveness to the policy implementation process and vice versa.

In the context of research on the implementation of the no fishing policy, the human resources who play a role in implementing the policy are Panglima Laot after obtaining a mandate from the sea customary institution and the selection process carried out by fishermen. The term Panglima Laot for the people of Aceh has been known for a long time, from the time of the sultanate of Aceh until now. During the Sultanate of Aceh, Panglima Laot was tasked with collecting taxes from ships and mobilizing sea area wars. However, currently, Panglima Laot is tasked with being an extension of the Aceh Government to implement marine customary law, as stated in Qanun number 7 of 2010.

As an extension of the Aceh regional government in the application of sea customary law, of course, the Panglima Laot gets facilities from the government, the facilities provided in the form of salaries to the Panglima Laot provided through the regional budget. In Sabang City itself, the election of Panglima Laot is carried out based on deliberation by the fishermen, who appoint a person to occupy the position of Panglima laot during the deliberation. Uniquely, usually, the appointed Panglima Laot are also people who have the same profession, namely as fishermen, so maximizing the aspirations of fishermen about the situation and conditions of fishing can be channeled optimally to other formal institutions. The term of office of the Panglima Laot is also not determined by how long the duration is, but the term of office is determined based on the fishermen's preference for the Panglima Laot. In other words, the Panglima Laot can be replaced at any time, but to replace it must be held during the laot kenduri event.

As an extension of the local government in enforcing the customary law of fishing, Panglima Laot is not only tasked with enforcing customary rules or supervising fishermen in fishing according to the rules, but Panglima Laot is also tasked with providing information to existing fishermen. For example, in terms of whether or not fishermen can go to sea due to the weather, resolving disputes between fishermen when fishing, helping fishermen who are stranded or caught in other countries, and providing legal assistance for fishermen who are involved in legal cases related to territorial fishing violations to pay attention to the welfare and living standards of fishermen.

#### **4.2.3. Disposition**

At the stage of policy implementation, a disposition is interpreted as the attitude of policy implementers. From the results of interviews and observations conducted by researchers



related to the disposition carried out by the policy implementer of the ban on fishing, the laot commander is guided by the customary law of the sea, which applies universally to fishermen throughout Aceh. In the realm of the study of laot customary law, the prohibition of going to sea is part of an offence, which is an act that is contrary to the laot customary law that has been determined in advance.

Because the prohibition of going to sea has entered the realm of laot customary law, in other words, it already contains legal sanctions for violators, fishermen who violate the prohibition of going to sea certainly get sanctions by customary institutions or the surrounding community. According to the informants interviewed, the sanctions given to fishermen who still violate the fishing ban time are social in the form of ostracisation by the surrounding community, sticking the stigma as an 'uncivilized society' to strict sanctions in the form of confiscation of boats used for three to seven days and confiscation of the entire catch carried out by the laot customary institution.

#### **4.2.4. Bureaucratic Structure**

Bureaucratic structure is the last dimension that has an impact on policy implementation as measured by the availability of Standard Operating Procedures (SOPs) and fragmentation, namely the division of responsibility for a policy area among organizational units. Bureaucratically, the authority of Panglima Laot in enforcing the rules has been contained in the customary law of the sea as stated in Qanun 7/2010 concerning fisheries management CHAPTER XXIII Article 76 concerning the Role of Laot Customary Institutions and Laot Customary Law, which includes (1) laot customary institutions are authorized and responsible for the implementation of laot customs and customary law, (2) laot customary law regarding the management and utilization of fish resources remains in effect as long as it does not conflict with laws and regulations. The duties and functions of Panglima Laot as enforcers of customary rules are further reinforced through Qanun number 10 of 2008 concerning customary institutions article 28 paragraph 2 regarding the authority, duties, and functions of Panglima Laot number 1 (a) Panglima laot has the authority to determine the rules of fishing or meupayang including determining profit sharing and days of abstinence from fishing.

All of these rules have certainly strengthened the role of Panglima Laot as an extension of the Aceh government in leading the enforcement of fishing rules in the Aceh region. Moreover, all the rules issued are binding with social sanctions and strict actions. Even so, these rules continue to exist and are not to be violated by fishermen in the Aceh region so that the marine ecosystem in the Aceh region is preserved.

## **5. Conclusion**

The implementation of the no fishing policy as an effort to achieve Sustainable Development Goals in Life Below Water is carried out through four stages. At the Communication stage, formal implementation is carried out by initiating a day of prohibition of fishing, which was originally a culture that existed in the community, into a rule with a legal umbrella contained in Qanun number 7 of 2010 concerning Fisheries while informally communicating the day of prohibition of fishing is carried out by utilizing traditional activities such as sea kenduri, in these activities, the Panglima laot as the leader of the fishermen continues to socialize the rules contained in the customary law of fishing which must be obeyed and guided by the fishermen. At the resource stage, the prohibition of going to sea is implemented by forming an institution in charge of supervising and enforcing the rules of the customary law of going to sea. In this case, there is a Panglima laot who is chosen based on the

results of the fishermen's deliberation. As an extension of the Aceh government, the Panglima laot receives facilities in the form of a monthly salary and the authority to enforce the customary law of fishing. However, Panglima laot also has the task of delivering information to fishermen; such information is related to whether or not fishermen can go to sea due to the weather, resolving disputes between fishermen while fishing, helping fishermen who are stranded or caught in other countries, providing legal assistance for fishermen who are involved in legal cases related to territorial fishing violations to pay attention to the welfare and living standards of fishermen. At the disposition stage, implementation is carried out by imposing sanctions on fishermen who violate the day of the prohibition of fishing. The sanctions given are in the form of social sanctions, namely getting ostracised from the surrounding community and attaching the stigma of being a 'non-customary society', to strict sanctions in the form of confiscation of boats for three to seven days and catches carried out by laot customary institutions. At the bureaucratic structure stage, implementation is carried out by strengthening the authority, functions and duties of the Panglima laot by issuing regulations with a legal umbrella, namely Qanun number 10 of 2008 concerning customary institutions and Qanun number 7 of 2010 concerning fisheries whose management must be guided by marine customary law. All stages of implementation carried out with full preparation and clarity led to the success of the policy of prohibition of fishing. This is evidenced by the maintenance of the rules of prohibition of fishing and the dare of the fishermen to violate them.

## 6. Acknowledgment

The author expresses heartfelt gratitude to all individuals and institutions who provided support and assistance throughout the research process, making the successful completion of this study possible.

## 7. Declaration of Conflicting Interests

The author has declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

## References

- Abdullah, M. A., Kamaruzzaman, B. A., Muttaqin, T. M., Imran, Z., As, N. B., & bin Hasaruddin, H. (2016). *Aceh, Kebudayaan Tepi Laut dan Pembangunan*. Pusat Studi Hukum Adat Laut dan Kebijakan Perikanan, Universitas Syiah Kuala.
- Abila, S., Obasohan, O., & Andrew, O. T. (2020). An Analyses of Goal 14 (Life Below Water/Targets) of the United Nations' Sustainable Development Goals 2019 To the Development of Marine/ Blue Economy Towards the Attainment of the Said Goal. *Journal of Law, Policy and Globalization*, 96, 141-151. <https://doi.org/10.7176/jlpg/96-16>
- Alisjahbana, A. S., & Murniningtyas, E. (2018). *Tujuan Pembangunan Berkelanjutan Di Indonesia: Konsep, Target Dan Strategi Implementasi* (2nd ed.). UNPAD Press.
- Badan Pusat Statistik. (2016). *Kajian Indikator Lintas Sektor: Potret Awal Pembangunan Pasca MDGs, Sustainable Development Goals (SDGs)*. <https://www.bps.go.id/id/publication/2016/02/11/06122673c51bcc32340391ce/kajian-indikator-lintas-sektor-potret-awal-pembangunan-pasca-mdgs--sustainable-development-goals--sdgs.html>
- Badan Pusat Statistik. (2021). *Statistik Sumber Daya Laut dan Pesisir 2021*. <https://www.bps.go.id/id/publication/2021/11/30/9689f74493b46bfcf97e8c92/statisti>

[k-sumber-daya-laut-dan-pesisir-2021.html](#)

- Badan Pusat Statistik Kota Sabang. (2024). *Kota Sabang Dalam Angka 2024*. <https://sabangkota.bps.go.id/id/publication/2024/02/28/f7a9f76a2787757e6a664a53/kota-sabang-dalam-angka-2024.html>
- Creswell, J. W. (2021). *Research Design Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran* (4th ed.). Pustaka Belajar.
- Dinas Kelautan dan Perikanan Aceh. (2020). *Profil Pesisir Timur Pulau Weh Sabang*. <https://uptdpkkpd.acehprov.go.id/halaman/profil-pesisir-timur-sabang>
- Gunawan, H. (2023). Larangan Melaut Pada Hari Jum'at Di Desa Singkuang Ditinjau Dari Perspektif Maqasid Syari'Ah. *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial*, 8(2), 261–273. <https://doi.org/10.24952/el-qanuniy.v8i2.6253>
- Hennink, M., Hutter, I., & Bailey, A. (2011). *Qualitative Research Methods* (2nd ed.). SAGE Publications Ltd.
- Kementerian Kelautan dan Perikanan Republik Indonesia. (2018a). *Kelautan dan Perikanan Dalam Angka Tahun 2018*. Pusat Data, Statistik dan Informasi Kementerian Kelautan dan Perikanan Republik Indonesia.
- Kementerian Kelautan dan Perikanan Republik Indonesia. (2018b). *Laut Masa Depan Bangsa : kedaulatan, keberlanjutan, kesejahteraan*. Kompas Media Nusantara.
- Kementerian Kelautan dan Perikanan Republik Indonesia. (2021a). *BRSDM KP Dalam Angka 2020*. Badan Riset dan Sumber Daya Manusia Kelautan dan Perikanan.
- Kementerian Kelautan dan Perikanan Republik Indonesia. (2021b). *Data Statistik - Pusat Statistik dan Informasi Kementerian Kelautan dan Perikanan Tabulasi*. Kementerian Kelautan dan Perikanan Republik Indonesia.
- Kriyantono, R. (2020). *Teknik praktis riset komunikasi kuantitatif dan kualitatif disertai contoh praktis Skripsi, Tesis, dan Disertai Riset Media, Public Relations, Advertising, Komunikasi Organisasi, Komunikasi Pemasaran*. Prenadamedia Group.
- Kurniasari, N., Rosidah, L., & Erlina, M. D. (2019). Strategi Pengembangan Sektor Kelautan Dan Perikanan Di Kota Sabang. *Jurnal Kebijakan Sosial Ekonomi Kelautan Dan Perikanan*, 8(2), 125–135. <https://doi.org/10.15578/jksekp.v8i2.7321>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook* (T. R. Rohid (ed.); 3rd ed.).
- Moleong, L. J. (2013). *Metode Penelitian Kualitatif* (Revision). PT Remaja Rosdakarya.
- Nivada, A. (2020). *Analisis Situasional Kota Sabang*. <https://studikawasan.usk.ac.id/id/kajian-khusus-analisis-situasional-kota-sabang>
- Nurkhalis, & Sempena, I. D. (2018). Kearifan Lokal Laut Aceh: Hikmah 60 Hari Pantang Melaut. *JURNAL SOSIOLOGI USK: Media Pemikiran & Aplikasi*, 12(2), 128–142. <https://jurnal.usk.ac.id/JSU/article/view/12600>
- Pemerintah Provinsi Aceh. (2010). *Qanun Aceh Nomor 7 Tahun 2010 tentang Perikanan*. Lembaran Daerah Aceh Tahun 2010 Nomor 4, Tambahan Lembaran Daerah Aceh Nomor 33. <https://jdih.acehprov.go.id/dih/view/2888c247-296b-479f-80f9-ed60bb02b84c>
- Pemerintah Provinsi Nanggroe Aceh Darussalam. (2008). *Qanun Aceh Nomor 10 Tahun 2008 tentang Lembaga Adat*. Lembaran Daerah Nanggroe Aceh Darussalam Tahun 2008 Nomor 10. <https://jdih.acehprov.go.id/dih/detail/109eeafb-688e-46aa-98ad-829d1aed9965>
- Puspita, M. (2017). Kearifan lokal dalam pengelolaan sumber daya pesisir dan laut hukum adat laot dan lembaga panglima laot di Nanggroe Aceh Darussalam. *Sabda: Jurnal Kajian Kebudayaan*, 3(2). <https://doi.org/10.14710/sabda.v3i2.13253>
- Sastrini, L. K. A. M., & Dewi, N. M. W. (2024). Peranan Peraturan Kebijakan Dalam Pelaksanaan

- Fungsi Pemerintahan. *Doktrin: Jurnal Dunia Ilmu Hukum Dan Politik*, 2(2), 214–223. <https://doi.org/0.59581/doktrin.v2i2.2633>
- Sugiyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Sulaiman, S. (2011). Kearifan Tradisional Dalam Pengelolaan Sumber Daya Perikanan Di Aceh Pada Era Otonomi Khusus. *Jurnal Dinamika Hukum*, 11(2). <https://doi.org/10.20884/1.jdh.2011.11.2.188>
- 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., Laidinar, S., Ilahidayah, W., Febriansyah, M., & Mahilaveda, N. (2023). Panglima Laot and Contributions in Upholding Customary Law in Aceh's Maritime Regions. *The Indonesian Journal of Socio-Legal Studies*, 3(1). <https://doi.org/10.54828/ijsls.2023v3n1.5>
- Tachjan, H. (2006). *Kebijakan Publik* (D. Mariana & C. Paskarina (eds.)). AIPI.
- Taufik, & Lailatussaadah. (2023). Peran Panglima Laot Dalam Mewujudkan Keberlanjutan Wisata Bahari Di Provinsi Aceh. *Asketik: Jurnal Agama Dan Perubahan Sosial*, 4(2), 221–233. <https://doi.org/10.30762/asketik.v4i2.975>
- United Nations. (2015). *The 17 Goals Sustainable Development Goal*. <https://sdgs.un.org/goals>
- Widodo, J. (2010). *Analisis Kebijakan Publik*. Bayumedia.
- Wiranto, B. (2018). Tradisi Jumat Kliwonan Sebagai Kearifan Lokal Masyarakat Nelayan Di Kabupaten Cilacap, Jawa Tengah. *Sabda: Jurnal Kajian Kebudayaan*, 13(1), 27. <https://doi.org/10.14710/sabda.13.1.27-33>
- Yulianto, I., Wiryawan, B., & Taurusman, A. A. (2011). *Pendekatan Ekosisten Dalam Pengelolaan Perikanan: Studi Kasus Perikanan Karang di Pulau Weh, Kota Sabang, Provinsi Aceh*. IPB.

---

### About the Author

- 1) **Beltahmamero Simamora** obtained his Master's degree from Universitas Gadjah Mada, Indonesia, in 2019. The author is an Assistant Professor at the Department of Public Administration, Faculty of Social and Political Sciences, Medan Area University, Indonesia. E-Mail: [beltahmamero@staff.uma.ac.id](mailto:beltahmamero@staff.uma.ac.id)
- 2) **Indra Muda** obtained his Doctoral degree from the University of North Sumatra, Indonesia, in 2023. The author is an Associate Professor at the Department of Public Administration, Faculty of Social and Political Sciences, Medan Area University, Indonesia. E-Mail: [indra@staff.uma.ac.id](mailto:indra@staff.uma.ac.id)
- 3) **Evi Yunita Kurniaty** obtained her Master's degree from the University of Indonesia, Indonesia, in 2012. The author is an Assistant Professor at the Department of Government Science, Faculty of Social and Political Sciences, Medan Area University, Indonesia. E-Mail: [eviyunita@staff.uma.ac.id](mailto:eviyunita@staff.uma.ac.id)



- 4) **Gustami Harahap** obtained his Master's degree from Padjadjaran University, Indonesia, in 2001. The author is an Assistant Professor at the Department of Agribusiness, Faculty of Agriculture, Medan Area University, Indonesia.  
E-Mail: [gustami@staff.uma.ac.id](mailto:gustami@staff.uma.ac.id)
- 5) **Agung Suharyanto** obtained his Master's degree from the State University of Medan, Indonesia, in 2010. The author is an Assistant Professor at the Department of Public Administration, Faculty of Social and Political Sciences, Medan Area University, Indonesia.  
E-Mail: [agungsuharyanto@staff.uma.ac.id](mailto:agungsuharyanto@staff.uma.ac.id)