

Panglima Laot's Persuasive Strategy in Assisting Law Enforcement Against Illegal Fishing Activities

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ABSTRACT. The sea is one area that is part of people's lives in Indonesia, especially in West Aceh Regency, Aceh Province. The wealth of the sea makes it a source of income for some people who have a profession as fishermen. However, the condition of the sea will not be separated from illegal fishing actions carried out by irresponsible parties, causing disruption of marine ecosystems and sources of public opinion. Therefore, it is necessary for the participation of various parties in protecting the marine area. This study aims to obtain a persuasive strategy of Panglima Laot in increasing the participation of various parties to assist law enforcement in guarding illegal fishing activities. The research method used in this research is participatory action research which involves various parties involved to play an active role in the object of study in this research. The results of this study prove the need for the participation of various parties in supporting panglima laot for law enforcement to reduce the number of illegal logging.

ABSTRAK. Laut merupakan salah satu wilayah yang menjadi bagian dari kehidupan masyarakat di Indonesia khususnya di Kabupaten Aceh Barat, Provinsi Aceh. Kekayaan laut menjadikannya sumber pendapatan bagi sebagian masyarakat yang mempunyai profesi sebagai nelayan. Namun, kondisi laut tidak akan terlepas dari tindakan illegal fishing yang dilakukan oleh pihak-pihak yang tidak bertanggung jawab, sehingga menyebabkan terganggunya ekosistem laut dan sumber pendapat masyarakat. Oleh karena itu diperlukannya partisipasi berbagai pihak dalam menjaga wilayah laut tersebut. Penelitian ini bertujuan untuk mendapatkan strategi persuasif panglima laot dalam meningkatkan partisipasi berbagai pihak untuk membantu penegak hukum dalam menjaga aktifitas illegal fishing. Metode penelitian yang digunakan dalam penelitian ini adalah partisipatory action research yang melibatkan berbagai pihak yang terlibat untuk berperan aktif pada objek kajian dalam penelitian ini. Hasil penelitian ini membuktikan perlunya bahwa dibutuhkan partisipasi berbagai pihak dalam mendukung panglima laot untuk penegak hukum sebagai mengurangi angka illegal logging.



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INTRODUCTION

Indonesia's abundant marine wealth provides various opportunities for the community to make it a source of livelihood, but for some Illegal Fishing activities will occur. which holds a lot of potential for marine and fishery resources that are so large. This is evidenced by the existence of a case that was highlighted by online media (2014) which said that four Thai and Burmese fishing vessels were arrested by a joint TNI-Polri

apparatus in the waters of West Aceh Regency, 12 miles from the Meulaboh shoreline and secured 60 crew members. boats and tens of tons of fish caught and securing four motorized boats with a capacity of 40 Gross Tons (GT) using trawling gear which can damage marine ecosystems such as coral reefs and disturb local fishermen (Metrovnews.com).

The practice of illegal fishing is not only carried out by foreign fishermen, fishermen

from outside the area and even local fishermen also take part in this practice, the mode that is often carried out is using fishing gear that does not comply with the provisions. As an example of the case that occurred in the waters of Samatiga and Arongan Lambalek, West Aceh district, the fishermen caught eight boats because they used trawl fishing gear to catch fish in the waters of Samatiga and Arongan Lambalek. As disclosed by the West Aceh sea commander Amiruddin in the Serambi Indonesia news (2017) said that

Illegal fishing activities that commonly occur in the waters of West Aceh Regency are fishing using prohibited fishing gear, namely trawls. This illegal fishing action was marked by the capture of fishing boats in the waters of West Aceh Regency which can be seen in Table 1 below.

Table 1 Number of Illegal Fishing Cases in 2014-2017

No	Years	Case	Information
1	2014	4	-
2	2015	-	Coaching
3	2016	-	Coaching
4	2017	6	-

The number of cases that occurred in 2014 was 4 cases of illegal fishing. In 2015 and 2016 there were no arrests of perpetrators of illegal fishing, but only coaching was carried out. The training includes warnings and assistance to fishing communities regarding the replacement of environmentally friendly fishing gear as well as providing an understanding of the importance of preserving the sea. Even though coaching has been carried out for fishing communities, in 2017 cases of illegal fishing again increased to 6 cases.

Panglima Laot is a traditional institution that regulates the procedures for meupong or fishing in the sea. panglima laot apart from being an institution as well as a chairman of the institution so that people call them panglima laot. Historically, the Panglima Laot institution has existed since 400 years ago,

namely during the reign of Sultan Iskandar Muda (1607-1636) who ruled the Islamic kingdom of Aceh.

At that time the panglima laot's duties were: First, to collect excise duty on ships that stopped at the port and, Second, to mobilize the people, especially fishermen, to go to war. Laws and regulations related to fisheries began with the Dutch Ordinance, then Law 9 of 1985 concerning Fisheries was made, which was subsequently replaced by Law 31 of 2004 concerning Fisheries, and the last time amendment was made to Law 45 of 2009 concerning Amendments to Law 31 of 2004 concerning Fisheries.

After the Tsunami December 24 2004, 2006 Panglima Laot received recognition for Law No. 11 of 2006 concerning the Government of Aceh (articles 98 – 99 and article 162 paragraph (2) letter e), then the Law was translated into Aceh Qanun No. 9 of 2008 concerning Fostering Traditional Life and Customs and Aceh Qanun No. 10 of 2008 concerning Customary Institutions. In the same year Panglima Laot was accepted as a member of the World fisher forum people (WFFP) in 2008.

Panglima Laot also has rules that fishermen are prohibited from bombing, poisoning, sedating, electrifying, taking coral reefs, and other materials that can damage the environment and other biota. Apart from that, the Adat Laot Law Institution has been playing an active role in preventing illegal fishing from occurring. This can be seen, for example: Panglima Laot Reported Actions Theft of Fish by 40 Thai Vessels in 2000 (PW. Yusuf Sulaiman, 2009). The institutional role of Panglima Laot is very important in the life of fishermen both in welfare and in preventing illegal fishing. Because the potential for fish in Aceh's sea waters in 2014 is estimated to reach 1.8 million tonnes/year. But so far we have only produced 170 thousand tons/year. The production of marine fish that we get so far is only 10 percent of the existing potential.

There are many other potentials that have not been explored. (Governor of Aceh, 2014).

Panglima Laot Aceh also functions as a liaison element between the government and fishing communities and as an assistant to the government in the success of fisheries and marine development programs and other government programs. Departing from the background that has been described, this article discusses the results of research on the Panglima Laot strategy in preventing illegal fishing in West Aceh District.

THEORETICAL FRAMEWORK

A. Definition of Panglima Laot

Panglima laot is the name of a traditional institution in Aceh that still survives today. It can be said that Panglima Laot is a traditional institution that still exists today. The existence of Panglima Laot in Aceh is one of the 13 traditional institutions that are still running. The existence of the panglima laot in Aceh was carried out in line with the ratification of the Aceh Qanun number 9 of 2008 concerning the development of customary life and customs and Qanun no.10 of 2008 concerning Aceh's customary institutions which is the elaboration of law number 11 of 2006 concerning the Aceh government (UUPA). (Syahrizal Abbas, 2009).

The dynamism/activity of the Panglima Laot in the Masjid Raya sub-district can be proven by the existence of a kenduri laot event once a year or depending on the agreement with the fishermen, which is attended by the Panglima Laot, village apparatus, fishermen and the surrounding community. and also until now fishermen still adhere to the prevailing customary law of the sea, we can see that in the Great Mosque sub-district there are rarely disputes and violations of customary sea law. If the panglima laot is not present/inactive, it is possible that over fishing will occur resulting in a reduction or decrease in marine biota resources, and this will have an impact on the fishermen's income which is decreasing. Therefore, with the

activeness of the Panglima Laot institution, it can maintain customary laot law so that violations, disputes and disagreements between fishermen can be resolved by the Panglima Laot, namely by deliberation.

A panglima laot in the position of top leader of the Adat Laot alliance is a prominent person among fishermen. Especially for a Panglima Laot Lhok or Regency. they have more knowledge about the ins and outs of the sea and have experience as a Pawang Laot and of course master and understand the provisions of customary law of the sea as a whole. In the past, the position of Panglima Laot was hereditary, but at present the position of Panglima Laot is open to anyone as long as they meet the requirements (Usman, 2012).

The Panglima Laot Institute is domiciled in the sea area and functions to regulate the management of natural resources in coastal and marine areas. In addition, Panglima Laot also functions to assist local governments in the success of fisheries development, preserving customs and habits in fishing communities. In carrying out its functions, Panglima Laot has duties, including maintaining and supervising the provisions of customary law and maritime customs; coordinate and supervise every effort to catch fish in the sea; resolve disputes/disputes that occur among members of fishermen or their groups; manage and organize maritime traditional ceremonies; keep/supervise so that the trees on the beach are not cut down; is a liaison agency between fishermen and the government; and improve the standard of living of coastal fishermen (Maya Muspita, 2008).

The organizational structure of the panglima laot began to be laid out at the panglima laot Se Aceh meeting in Banda Aceh in June 2002. The panglima laot structure consists of panglima laot at the lhok level, abbreviated as panglima lhok who is responsible for resolving conflicts or fishermen disputes at the lhok/mukim level, if

the dispute is If it is not finished at the lhok level, then it is submitted to a higher level, namely the district panglima laot. The so-called panglima laot Chik or chik laot. Furthermore, disputes include between districts, provinces or even internationally, it will be resolved at the provincial or provincial panglima laot level (Aris Swantoro, 2015)

Adat law of the sea places great emphasis on the importance of balancing efforts to meet economic needs with habitat preservation and ecosystem sustainability. This concept relates to the existence of vertical balance with the Supreme Creator and horizontally with fellow human beings. The prohibition to go into the sea on certain days such as Fridays, Islamic holidays and holidays, including the tsunami warning every December 26 each year, is not simply due to traditional processions. The purpose of the ban is to provide an opportunity for marine biota to breed and for fishermen to repair their boats. All former ship repairs must not be disposed of carelessly, including prohibiting the use of fishing gear that is not environmentally friendly, socializing with others, continuing to increase piety to God Almighty, maintaining a balance between nature and its creatures and always remembering the December 26, 2004 earthquake and tsunami as valuable lessons to always preserve nature (Sri Walny Rahayu, 2014)

B. Persuasive Communication Theory

The most important communication process in efforts to resolve conflicts that occur, one of which is to use persuasion communication methods in conflict. The persuasive way is to use negotiations and deliberations to find common ground between the conflicting parties. The conflicting parties negotiate, either alone or by using a third party as a mediator or peacemaker.

The purpose of persuasion is to change people's attitudes and behavior by using

spoken words or in the form of actions. Persuasion theories are rooted in a psychological perspective which is a modification of a mechanistic perspective with the assumption that when information is transmitted and received it is filtered by human subjectivity and then when a process occurs, the recipient's feedback is influenced by the same subjectivity.

According to Aristotle, there are three ways of persuading the audience, (Larson, 1999:65): "First, Ethos, namely the things that bring persuaders to situations of speaking, reputation, experience. The ethos element is broadly interpreted to design messages that emphasize the goodness of the narrative. Ethos consists of dimensions of competence, trustworthiness, being social, and dynamic which show different effects on recipients. Second, Pathos relates to emotions that see enthusiasm or will. Sources assess the audience's emotional statements and design messages with an artistic twist. The source must understand the conditions of the audience to be sure of the message conveyed and provide freedom for the audience's actions. Meanwhile, thirdly, Logos refers to the intellectual or rational side of humans. Logos relates to the audience's ability to process information or messages conveyed by sources.

In accordance with the opinion of Fisher (1986:177) persuasion communication is as a tool to influence society and change the attitude of the recipients. And what needs to be considered is the communicator, namely the person who conveys the message greatly determines the success of communication.

From the S-R (Stimulus-Response) model applied by persuasionists who hold on to a response to a way of behaving that can be changed by classical practice which is not only conditioned by various encounters between sources and positions they run. Behaviorist assumptions believe in the central role of the Stimulus-Response hypothesis, that the root cause of conflict lies in human nature and

behavior, and the belief that there is a close relationship between interpersonal conflict and conflict that penetrates external social order. Where by not fulfilling personal needs is caused by not getting caught to meet family needs, then resentment spreads to social problems where there is a connection between personal experience and social conditions that exist outside the self-environment.

The changes that occur in persuasion effects are mostly caused by planned communication, in this case according to Bernard Berelson 1972 (in Soemirat, 2007: 135) says that a type of communication, regarding certain issues, to certain people, under certain conditions, and give certain effects. So a communication strategy that is expected to be effective is not carried out haphazardly, but requires careful preparations and planning.

Persuasive communication in general implies a communication to influence other people to follow the wishes of the messenger (Larson, 1999:65). In persuasion, certain methods are used so that people want to do something with pleasure without coercion. Willingness arises from within him as a result of certain pleasant encouragement or stimulation. Deeper in Applbaum (in Soemirat, 2007:13) states that:

Persuasive communication is a complex communication process when an individual or group expresses a message (deliberately or unintentionally) through verbal and nonverbal means to obtain a certain response from another individual or group.

Persuasive communication orientation is the active dynamics of message sources and message recipients. Communication is not seen as something linear, but circular in nature which pays close attention to the feedback, context and activity of the recipient of the message. Between the sender of the message and the recipient of the message there is a process of mutual influence through

interaction and interrelationships between people (Malik and Iriantara, 2005: 11).

The changes that occur in persuasion effects are mostly caused by planned communication, in this case according to Bernard Berelson 1972 (in Soemirat, 2007: 15) says that a type of communication, regarding certain issues, to certain people, under certain conditions, and give certain effects. So a communication strategy that is expected to be effective is not carried out haphazardly, but requires careful preparations and planning.

The design of a communication strategy is a model as formulated by Harold Lasswell, (in Effendy, 2005:33) explaining (statement) who says what through what channel and what can influence it. As a result of the habit of seeking recipients of information, the characteristics of recipients are also known to the public so that we can make preparations in delivering messages to be sent through channels that reach all audiences. Assuming that the government as a communicator conveys messages with fishermen groups as the object, using a communication strategy in the form of media both group communication media, through interpersonal communication and through organizational communication.

The theory assumes that group communication, which pays attention to and focuses on social interaction from an economic perspective and the behavioral concept of spending and rewards in cohesiveness, level of satisfaction, group loyalty, the attitude of involvement of members, and that experienced by members individually in relationships with group membership, which is carried out by communicators to approach fishermen groups through group communication channels.

In organizational communication there are two general types of communication channels, namely those that facilitate internal communication which is an internal bureaucratic communication process with three aspects 1) People must have

information as a basis for making decisions, 2) Decisions and basic reasons must be disseminated so that members the organization implements it, 3) there are channels for organizational talks, namely through normal daily conversations in carrying out work. While external channels, namely through external communication media; This media includes channels to communicate with interested people in their environment.

RESEARCH METHODOLOGY

Place and time of research

The research was conducted in West Aceh District. The reason for choosing the location for West Aceh Regency is because there have been several cases of illegal fishing in recent times. This research activity will be carried out for 6 (six) months, starting from July 2022 to December 2022.

Research methods

The research method used in this study is a descriptive method with a qualitative approach.

Informant Determination Techniques

The technique of determining informants in research uses purposive sampling, namely determining informants with the assumption that these informants are very familiar with the problems being studied. The informants in the study were:

- a. Panglima Laot West Aceh District 1 Person
- b. Panglima Laot, you know, 3 people
- c. Department of Maritime Affairs and Fisheries 1 person
- d. Fishermen 9 people
- e. West Aceh Airud Police 1 person

Data collection technique

The research conducted is descriptive qualitative. Data collection Primary data

sources are researchers who take action and informants who receive action, while secondary data is in the form of documentation data. Data collection was carried out by observation, interview and documentation techniques. a. Observation b. Interview c. Documentation To ensure that the data received is credible, the researcher uses a triangulation system. Sugiyono (2008: 125) states that triangulation in this credibility test is defined as checking data from various sources in various ways and at various times, so that triangulation can be grouped into three types, namely data source triangulation, data collection technique triangulation and data collection time. a. Source Triangulation b. Engineering Triangulation c.

Time Triangulation Analysis Technique and Data Validity Test

In the data analysis technique used in this study is to use the steps as proposed by Burhan Bungin (2009), which are as follows: 1. Data Collection (Data Collection) 2. Data Reduction (Data Reduction) 3. Display Data 4. Conclusion Verification and Confirmation (Conclusion Drawing and Verification).

RESULTS AND DISCUSSION

One of the local wisdoms in Aceh is Panglima Laot. This is coastal wisdom that has developed since the kingdom era (Mujiburrahman, 2015:5). Panglima laot is a traditional leader in the fishing community of Aceh. Based on Regional Regulation Number 7 of 2000 concerning the implementation of customary life, article 1 paragraph (14) states that what is meant by panglima laot is a person who leads the customs and habits that apply in the field of fishing and dispute resolution. Referring to Law No. 11 of 2006, panglima laot as a customary institution that leads and regulates customary law in the field of sea and fishing communities in Aceh. According to Mujiburrahman, the panglima laot is the traditional leader of the fishing

community association as well as those who carry out the adat laot, customary laot law and meumpang law and those who supervise it (Mujiburrahman, 2015: 21).

Panglima Laot as a local wisdom on the coast of Aceh is very strategic in regulating all the behavior of fishing communities, as people who depend on the sea for their lives. The existence of the sea certainly cannot be separated from fishermen, where panglima laot is also something inherent in the sea and fishermen in Aceh. This coastal wisdom is a maritime cultural wealth owned by the Indonesian people as a maritime country. Panglima Laot has customary jurisdiction which includes: Along the pasie bineh (beach). From the land, it starts from the last point where the sea waves break or where the tapak guda plant grows (a type of creeping plant, whose leaves resemble horse hooves) to the high seas within the reach of the local indigenous people (Syarif, 2003:36-37). Each panglima laot has a work area in each estuary, where the estuary is a place for fishermen's boats to anchor. Panglima Laot is commonly known as Panglima Laot, you know, while the Panglima Laot for the district works according to the district area, up to the provincial Panglima Laot which covers the working area of the province as well (Muji, 2015: 7).

Panglima Laot as a traditional leader, or traditional leader for fishing communities, of course Panglima Laot has a big role in the continuity of the process of social interaction in fishing communities. In general, there are four roles of Panglima Laot in fishing communities. This role is the role of the customary laot order, customary laot law, meumpang law and resolving disputes. Referring to the fisheries monograph of the Special Region of Aceh (Anonymous, 1973: 102) there are at least four main tasks of the panglima laot. The duties are as follows: 1. Supervise and maintain customary law of the sea. 2. Regulate fishing procedures. 3. Resolving various disputes that occurred in connection with fishing in the sea. 4.

Organizing maritime traditional ceremonies, dealing with accidents at sea, mutual cooperation and other social issues.

In the handbook of adat tggk imum menah it is stated that Panglima Laot is a person who leads the customs or habits that apply in the field of fishing in the sea. In addition, this institution is also tasked with regulating fishing spots/areas, mooring boats and resolving production sharing disputes. The power of the panglima laot only applies in the sea area covering all aspects of life in the sea. Panglima Laot's task is not only to make arrangements but also to impose sanctions (Saleh, 2007: 16).

Panglima Laot Strategy in Realizing the Marine Environment

Strategy comes from the word Strategos in Greek which is a combination of Stratos or soldiers and ego or leaders. A strategy has a basis or scheme to achieve the intended goal. So basically strategy is a tool to achieve goals. According to Marrus (2002: 31) strategy is defined as a process of determining plans for top leaders that focus on the long-term goals of the organization, accompanied by the preparation of a method or effort on how to achieve these goals.

In an effort to maintain security and prevent illegal fishing, the Iptu of the Samosir National Park, as the Head of Polairud, West Aceh Regency also conveyed

In realizing a sustainable environment, Panglima Laot has a specific strategy that is implemented. This strategy is an effort made by Panglima Laot Lhok in the Pidie area in realizing natural sustainability in the Pidie maritime area. Customary law is a law that respects nature. In detail, the customary law that exists on the coast of Aceh which is the value of the wisdom of fishing communities can be divided into several parts. The customary customs or adat laot owned by the people of Aceh can generally be divided into three, the first is adat laot, the second is adat law, the third is hukom meumpang

(Mujiburrahman, 2015: 74). In carrying out this custom, customary law is needed which can then impose customary law on those who violate custom. According to Adli Abdullah, the implementation of adat laot can be simplified to at least three things, namely: first, regulation of fishing gear and territory, second, social implementation issues, third, rules and prohibitions accompanied by sanctions (Adli, 2006:62). These three customary components are the main values in realizing a sustainable environment by Panglima Laot as a strategy in achieving solutions.

According to Mujiburrahman (2015: 114-151), panglima laot has a big role in fishing communities, at least there are four roles played by panglima laot. The four roles include: 1. The role of Panglima Laot in carrying out Adat Laot 2. The role of Panglima Laot in carrying out Adat Laot Law. 3. The role of Panglima Laot in carrying out the Hukom Meumpang 4. The role of Panglima Laot in resolving customary disputes.

The four aspects of this role are a hereditary strategic role played by Panglima Laot in realizing environmental sustainability. Customary law is needed to limit behavior, in this case the behavior of fishermen who are directly related to the sea. As is known, that damage to the marine environment is greatly influenced by human behavior that does not pay respect to nature. On the other hand, customary law also fills the void in positive law. It can be seen that customary law still applies in people's lives. Soerjono argued that there are four reasons why the phenomenon of customary law continues, namely: 1. Customary law must exist, written law will not possibly regulate all the interests of society and its citizens in a proportional manner. 2. In a society that is experiencing relatively rapid but directed social change, the role of customary law is more prominent than written law. 3. In a pluralistic culture like our country Indonesia, the existence of special cultures (sub-cultures) cannot be ignored in

the life of the nation and state. 4. Patterns in customary law can be used to institutionalize written law (Adli, 2006: 24).

Enforcement of adat laot law, adat laot and mepayang law is a customary strategic step, and this has become a very influential matter in the lives of fishing communities in creating a sustainable environment. These three customary instruments are very effective tools for maintaining a sustainable natural balance.

Sea Custom

Adat laot is something that has been going on for generations and continuously as a component of adat that cannot be separated from the life of fishing communities. The existence of this adat laot is a strategy that has the potential to be used in limiting the behavior of fishermen in acting that is at risk of destroying the maritime coastal environment. There are four elements of adat laot that are carried out by Panglima Laot, namely, adat khanduri laot, social customs, environmental maintenance customs and drifting goods customs (Muji, 2015: 114). These elements play a significant role in creating sustainable maritime coastal conditions. According to the panglima laot of Pidie Regency, adat laot is a fair way for all parties to intervene in fishermen as people who are united with the sea in acting so as to maintain the sustainability of nature and its balance.

Panglima Laot Legal and Institutional Strengthening

Laot customary law is abstinence from laot on predetermined days. There are several days that have been abstained from going to sea in Aceh's customary sea law. The first is abstinence from going to sea for one day, namely on Friday, starting from sunset on Thursday until sunset on Friday. Second, abstain from going out to sea for three days after the three days of khanduri laot, counting from the time the sun emerges from khaduri

laot until the sun sets on the third day. Third, abstain from going to sea on Eid Al-Fitr. This prohibition applies for three days, counting from sunset on the day of megang to sunset on the second day of Eid al-Fitr. Fourth, abstinence from going to sea on Eid al-Adha for three days, counting from sunset on the day of Megang to sunset on the third day of Eid al-Adha. Fifth, abstinence from going to sea on Independence Day, 17 August 1945, from sunset on 16 August to sunset on 17 August. Since Aceh was hit by the earthquake and tsunami on December 26, 2004 which claimed many lives, Panglima Laot also banned going to sea on December 26, starting from sunset on December 25 until sunset on December 26. This was done as a tribute to the victims of the tsunami and including the fishermen who were many victims. All abstinence from laot on the days detailed above are customary laot laws carried out by the panglima laot (Muji, 2015:136-137). Meudang law Meudang law is a law that regulates procedures or rules for fishing in the high seas. Because it is not uncommon to catch fish in the sea, disputes also occur. The meudang law also regulates the operating distance based on the type of ship, up to the distribution of profits.

The strength of adat laot law also needs to be balanced with institutional strengthening at various levels according to the organizational structure of the panglima laot in Aceh province. Strengthening the capacity of the Panglima Laot Institution is important to ensure its role in preventing illegal fishing in its territory. The role of the panglima laot is very important here in developing strategies and good communication in the organization. Panglima Laot also does not only work alone in strengthening the Institution, but also needs to communicate and collaborate with various Institutions and other stakeholders to maintain the integrity of its territory.

Panglima Laot must play many roles according to its function, such as providing assistance to the elements involved. This is to

increase the intensity of interaction and collaboration from various sectors to prevent illegal fishing. Apart from that, forming Community Monitoring Groups (POKMASWAS) is also one way to use resources to protect the marine and fisheries sector.

The formation of a monitoring group from community elements is also in accordance with KEPMEN No. 58 of 2001, POKMASWAS is an executor of supervision at the field level consisting of elements of community leaders, religious leaders, traditional leaders, NGOs, fishermen, fish farmers and other maritime communities. Its formation started with a community initiative facilitated by elements of the local government, and coordinated by a member of the community in POKMAWAS, which also functions as a mediator between the community and the government/officers.

In carrying out its duties, POKMAWAS can coordinate directly with several related parties, for example with the Panglima Laot, the Maritime Affairs and Fisheries Service to the Ministry of Maritime Affairs and Fisheries through the media that is used as a communication facility, namely SMS Gateway which is given by the Maritime Affairs and Fisheries Service in collaboration with the Panglima Laot.

The supervisory group element in West Aceh district consists of 10 members who come from fishermen and are determined through deliberation and consensus by each fisherman. POKMASWAS in West Aceh District are in three locations, namely: Number of members Description 1 Arongan lambalek 10 active people 2 Johan Pahlawan 10 active people 3 Suak still 10 active people. In placing and determining the location, it is carried out according to the needs of the place and considering the number of cases of illegal fishing that occur with efforts to prevent violations and reduce the level of fraud in the field of maritime affairs and fisheries.

Cooperation Enhancement

Collaboration is not only about the number of institutions and elements that can join or signatories. However, actual implementation has been improved and this has become one of Panglima Laot's strategies for stakeholders such as the navy, water police and marine and fisheries services. Strengthening Cooperation will certainly provide various benefits, especially on the Panglima Laot side.

Collaboration that supports each other by sharing roles and functions will provide a higher level of success in preventing illegal fishing in the West Aceh district. So far, there have also been several agreements between the Panglima Laot, DKP, TNI AL and Polair. If there is fishing with trawls or semi-trawls, the consequence if the fisherman is caught is confiscation of the fishing gear used and after being confiscated the fishing gear is destroyed by burning. Even though the sanctions have been applied, they still occur and are not yet effective.

CONCLUSION

Maritime territory and sovereignty are shared responsibilities. Aceh Province with existing local wisdom, formed a Panglima Laot Institution which aims to protect fishermen and the sovereignty of the sea from fraudulent elements such as illegal fishing. In the West Aceh district, a form of cooperation in building collaboration and protecting the sea area has been built and various strategic efforts in the form of communication have been carried out by Panglima Laot in the West Aceh district, although it has not run optimally.

Obstacles and constraints certainly exist and often occur even though the intensity of cooperation continues to be increased. Such as, overlapping patterns of functions and responsibilities and miscommunication that still occurs. Gives some description about there are several sides that need to be improved again for the prevention of illegal fishing.

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