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Marine Conservation In the Seafaring Tradition of Lhok Teunom Coastal, Aceh Jaya Regency, Aceh, Indonesia: An Analysis From the Perspective of *Fiqh Al-Bi'ah*

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Abstract

Environmental pollution, overfishing, and the use of destructive fishing gear have significantly impacted marine ecosystems in Indonesia, particularly in Aceh. These activities not only deplete fish stocks but also reduce biodiversity, ultimately affecting the economic livelihoods of coastal communities. In response, the Indonesian government has implemented marine protection regulations. However, destructive fishing practices persist. One effective approach to enforcement involves integrating local wisdom, as traditional authorities play a charismatic and regulatory role in managing marine environments through customary leadership. In Aceh, the customary authority responsible for overseeing marine conservation is known as *Panglima Laot*. This article examines the model of customary law-based marine conservation in the coastal area of Lhok Teunom, Aceh Jaya, through *Fiqh al-Bi'ah* (Islamic environmental jurisprudence) perspective. This research employs a qualitative approach, using field data collection through interviews, observations, and secondary data analysis related to regulations and Islamic law. The findings of the indica species and local species and enforces customary laws prohibiting destructive fishing gear, restricting the capture of certain species, and protecting coastal habitats. When analyzed through the principles of *Fiqh al-Bi'ah*, these practices reflect the axiological foundations of Islamic law. It emphasizes *tawhid* (monotheism), *khilafah* (stewardship), *mizan* (balance), *islah* (restore), and *ihsan* (benevolence). This is possible because the community effectively integrates religious and traditional values within a *teo-anthropocentrism* paradigm. The advantage of this model is that it benefits marine conservation efforts while simultaneously upholding Islamic values that align with *pro-biocentrism*.

Keywords: *fiqh al-bi'ah*, customary law, marine conservation, Lhok Teunom Coastal, Aceh

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Introduction

The marine ecosystem is a primary necessity for the Earth,¹ sustaining humans, animals, and plants.² However, its condition is increasingly degraded on a global scale,³ including in Indonesia, where both terrestrial and marine environmental protection have become priorities.⁴ Marine ecosystems face significant damage due to overfishing, the use of destructive fishing methods, and environmental pollution.⁵ These factors lead to declining fish stocks, loss of biodiversity, and ecological imbalances. For human communities, this degradation results in the contamination of essential marine resources, economic downturns, and reduced livelihoods for coastal populations. Although specific regulations have been established to protect marine ecosystems, enforcement remains weak as non-compliance among local communities persists.⁶ To ensure effective implementation, traditional legitimacy is required to enhance regulatory adherence and optimize conservation efforts.

The involvement of traditional authorities in Aceh is essential, as is the relationship between law and customs in the region such as substance and nature. This principle is reflected in the local proverb, "*hukom ngon adat han jeuet cre, lage zat ngon sipheut*," which means "Law and custom are inseparable, like substance and nature."⁷ Therefore, the existence of *Panglima Laot*⁸ is important

¹Mas Halimah, Deasy Silvy Sari, and Santi Rukminita Anggraeni, "Sosialisasi Konservasi Rumput Laut Terkait Kegiatan Pengolahan Rumput Laut Di Pesisir Pantai Karapyak, Desa Bagolo, Pangandaran (Socialization of Seaweed Conservation Related to Seaweed Processing Activities on the Karapyak Beach Coast, Bagolo Village, Pa)," *Journal of Berdaya* 2, no. 2 (2022): 47–60.

²Ibid.

³Fitri Lestari, "Tingkat Kerusakan Laut Di Indonesia Dan Tanggung Jawab Negara Terhadap Kerusakan Ekosistem Laut Dikaitkan Dengan Peraturan Pemerintah Republik Indonesia Nomor 19 Tahun 1999 Tentang Pengendalian Pencemaran Dan/Atau Perusakan Laut Dan Konvensi Hukum Laut 19," *Gema Keadilan* 4, no. 1 (2017): 76–88, <https://doi.org/10.14710/gk.2017.3772>.

⁴Ermam Syarif, "Kearifan Konservasi Sumberdaya Laut Nelayan Tradisional Bajoe Sulawesi Selatan, Indonesia (Conservation Wisdom of Traditional Bajoe Fishermen in South Sulawesi, Indonesia)," *Indonesian Journal of Social Science Education* 3, no. 2 (2021): 113–123. <http://dx.doi.org/10.29300/ijssse.v3i2.4826>

⁵Gamal Akhyar, and Allizana Muzdalifah, "Pertimbangan Pelimpahan Pidana Adat Oleh Aparat Gampong Ke Jalur Peradilan (Consideration of Customary Criminal Transfer by Village Apparatus to Judicial Channels (Case Study of Lamgugob Village, Syiah Kuala Subdistrict)), " *Legitimasi: Journal of Criminal Law and Legal Politics* 8, no. 2 (2019): 264–85.

⁶Furqan Furqan et al., "Studi Kearifan Lokal Masyarakat Nelayan Dalam Upaya Pemanfaatan Berkelanjutan Terhadap Konservasi Laut Di Kawasan Lampulo Kota Banda Aceh (Study of Local Wisdom of Fishermen Communities in Sustainable Utilization of Marine Conservation in Lampulo Area, Ba)," *Jurnal Al-Ijtima'iyah* 7, no. 2 (2021): 287–304, <https://doi.org/10.22373/al-ijtima'iyah.v7i2.10124>.

⁷Yusi Amdani, "Proses Pelaksanaan Penyelesaian Perselisihan Di Lembaga Peradilan Adat Aceh Tingkat Gampong," (Desa) (Implementation Process of Dispute Resolution in the Acehese Customary Court at the Gampong Level), *Asy-Syirah* 48, no. 1 (2014): 231–60, <https://doi.org/10.14421/ajish.v48i1.86>.

⁸Panglima Laot in Aceh is a traditional maritime leader responsible for regulating and overseeing fishing activities. He enforces customary sea laws, resolves disputes among fishermen, and ensures the protection of marine ecosystems. His role is vital in preserving sustainable fisheries and maintaining social harmony in coastal communities. Soraya Devy and Siti Rahmi, "Peran Panglima Laot Dalam Penyelesaian Tindak Pidana Illegal Fishing Di Perairan Pulo Aceh," (The Role of Panglima Laot in Resolving Illegal Fishing Crimes in Pulo Aceh Waters), *LEGITIMASI: Journal of Criminal Law and Islamic Politics* 8, no. 1 (2019): 103–19.

in performing marine conservation activities. This is because regulations established by formal authorities, such as the government, can be more effectively enforced when *Panglima Laot* is involved. As the local community tends to exhibit greater compliance, trust, and adherence.⁹ The Aceh Customary Assembly confirms that fishermen rarely reject *Panglima Laot*'s decisions in disputes.¹⁰ Therefore, studying marine conservation within the *Panglima Laot* framework is crucial.

Recognizing the significance of maritime customary institutions, this study examines the role of customary maritime law in marine conservation at Lhok Teunom Beach. Former *Panglima Laot* Muhammad Yunus (2014–2019) highlighted regulations on fishing gear, species protection, and environmental preservation to sustain marine life, including bans on bomb fishing, size restrictions on lobster catches, and prohibitions on coastal deforestation. Fisherman Faizin emphasized the local practice of leaving turtle eggs in nests for species conservation. These conservation efforts are integrated into the daily lives of fishermen, *Panglima Laot*, and other stakeholders.¹¹

Observing the marine conservation activities at Lhok Teunom Coastal, Aceh Jaya, it is essential to analyse these practices from the perspective of Islamic law using the lens of *Fiqh al-Bi'ah*, a branch of Islamic jurisprudence that specifically focuses on environmental and ecological issues.¹² The author hypothesizes that the conservation practices carried out by the community through the Maritime Customary Law at Lhok Teunom strengthen the development of *Fiqh al-Bi'ah* in the marine field, emphasizing that environmental stewardship is an Islamic obligation to be upheld by every Muslim.¹³ In this context, the maritime customary law at Lhok Teunom will be analysed for its alignment with *Fiqh al-Bi'ah* principles to explore the coherence between religious and customary roles in preserving marine ecosystems.¹⁴ Furthermore, within the framework of Islamic law implementation in Aceh,¹⁵ Integrating *Fiqh*, *qanūn* (state laws), and customary law in marine conservation efforts is expected not only to increase public compliance but also to ensure the sustainability of natural resources for future generations. Consequently, this article develops a conceptual framework that seeks to establish cohesion between *Fiqh* (theocentric), *qanūn* (*ulil*

⁹Mizaj Iskandar and E M K Alidar, *Otoritas Lembaga Adat Dalam Penyelesaian Kasus Khalwat Di Aceh (Authority of Customary Institutions in Resolving Khalwat Cases in Aceh)*, ed. Irwansyah (Banda Aceh: Dinas Syariat Islam Aceh, 2020), 41; Teuku Muttaqin Mansur, "Penyelesaian Kasus Mesum Melalui Peradilan Adat Gampong Di Aceh (Suatu Kajian Kasus Di Banda Aceh) (Settlement of Adultery Cases Through Village Customary Courts in Aceh: A Case Study in Banda Aceh)," *Media Syaria* 14, no. 1 (2012): 78, <https://doi.org/10.22373/jms.v14i1.1726>.

¹⁰Majelis Adat Aceh, "Hukum Adat Laut Dan Panglima Laut," (Marine Customary Law and Panglima Laot) (Sekretariat Majelis Adat Aceh, 2022), 1.

¹¹Interview: Muhammad Yunus, "Interview Results with Muhammad Yunus: Former Panglima Laot (2014-2019) of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," 2024.

¹²Moh. Mufid, "Eco-Literacy Fiqh Al-Bi'ah Dalam Hukum Nasional," (Fiqh Ecoliteracy Al-Bi'ah in National Law), *Al-Jinayah: Jurnal Hukum Pidana Islam* 2, no. 1 (2016): 233–53.

¹³Fitriah Noor, "Pengelolaan Sumber Daya Alam Berdasar Prinsip Fiqh Al-Bi'ah (Natural Resource Management Based on the Principles of Fiqh Al-Bi'ah)," *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 3, no. 1 (2018): 47–55.

¹⁴Alwi Jamalulul Ubab, "Penerapan Tafsir Ekologis Dalam Usaha Merawat Lingkungan Pesantren (Application of Ecological Interpretation in Efforts to Care for the Pesantren Environment)," *The International Journal of Pegon: Islam Nusantara Civilization* 8, no. 02 (2022): 99, <https://doi.org/10.51925/inc.v8i02.69>.

¹⁵Al Yasa' Abubakar, *Implementation of Islamic Sharia in Aceh as Asymmetric Special Autonomy* (Banda Aceh: Dinas Syariat Islam Aceh, 2020).

amri/positive law), and customary law (anthropocentric), thereby producing a ‘teo-anthropocentric’ foundation for a marine conservation law.¹⁶

1.1. Statement of The Problem

Based on the background outlined above, this study aims to analyse a model of marine conservation within the framework of maritime customary law at Lhok Teunom Coastal, Aceh Jaya, from the perspective of *Fiqh al-Bi'ah*. The primary objective of this project is to identify and explain the longstanding regulations within maritime customary law that are relevant to marine conservation.

2. Research Methods

This study employs an empirical qualitative legal research method that combines in-depth interviews, field observations, and secondary data analysis with normative and sociological approaches.¹⁷ This study explores the interaction between national regulations and local conservation practices, emphasizing the role of customary law and Islamic values in marine ecosystem management.¹⁸ This study identifies a marine conservation model within customary maritime law in Lhok Teunom, Aceh Jaya,¹⁹ using the *Fiqh al-Bi'ah* framework. Primary data were collected through in-depth interviews with 10 purposively selected participants, including traditional fishing representatives, fishermen, community members, and stakeholders. Each interview lasted 60–90 minutes.²⁰ Field observations were conducted to examine conservation practices within the customary law. Secondary data included legal materials on environmental protection, marine conservation, and the legal status of customary institutions in Aceh, as well as Islamic sources such as the Qur’ān and Hadith. Data were analysed descriptively using the *fiqh al-bi'ah* framework. The study was conducted in Lhok Teunom Coastal, Teunom District, Aceh Jaya Regency, Indonesia, with the research site’s geographic location shown in the image below.

¹⁶Syahrizal Abbas et al., *Filsafat Hukum Islam (Philosophy of Islamic Law)*, ed. Jabbar Sabil (Banda Aceh: Ar-Raniry Press, 2021), 241.

¹⁷Ahmad Arif Masdar Hilmy, “Disparitas Usia Minimal Perkawinan Dalam Kompilasi Hukum Islam Perspektif Teori Batas Maṣlaḥah Sa’id Ramaḍān Al-Būṭi (Disparity in the Minimum Age of Marriage in the Compilation of Islamic Law from the Perspective of the Theory of the Limits of Maṣlaḥah,” *Jurnal Islam Nusantara* 3, no. 1 (2019): 123–57, <https://doi.org/10.33852/jurnal.in.v3i1.123>.

¹⁸Lexy J Moleong, *Metodologi Penelitian Kualitatif (Qualitative Research Methods)* (Bandung: Remaja Rosdakaya, 2007), 76.

¹⁹Lhok Teunom was chosen because it maintains a strong preservation of customary sea law, the active role of the Panglima Laot, and a unique integration of Islamic values in marine conservation practices, making it an ideal case for exploring the application of *Fiqh al-Bi'ah* in a local context.

²⁰The selection of 10 participants was based on purposive sampling to ensure representation from key stakeholders: traditional leaders, fishermen, community figures, and local authorities. This number was deemed sufficient to achieve data saturation and reflect diverse perspectives on customary marine conservation practices in Lhok Teunom.

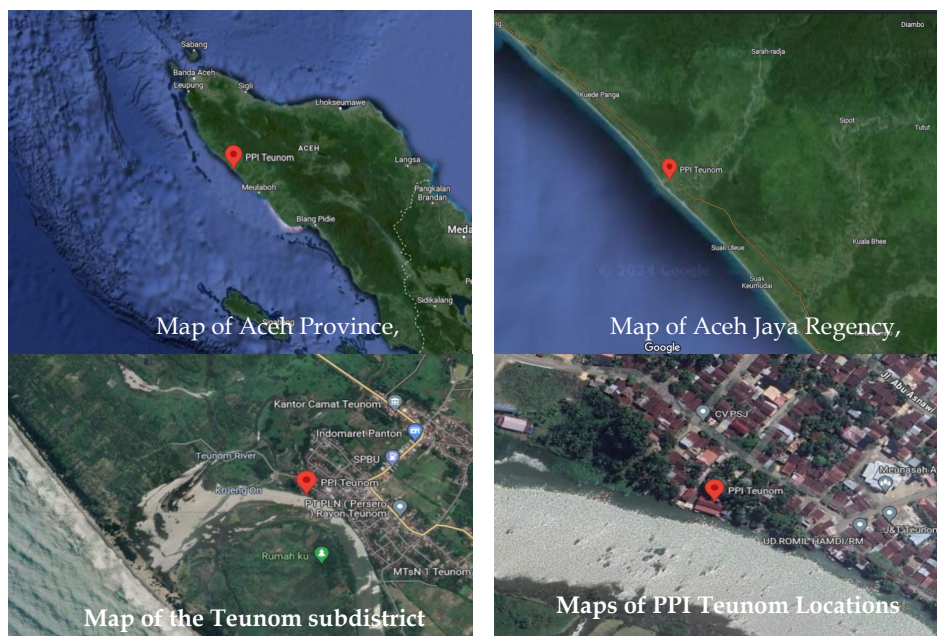


Figure 1. Map of the Lhok Teunom Coast as the Research Location

Source: <https://www.google.com/maps/place/PPI+Teunom>

3. Theoretical Framework

Fiqh al-Bi'ah is a branch of Islamic law that focuses on environmental protection and preservation. The term “*Fiqh*” means a deep understanding or profound knowledge of Islamic law, while “*al-Bi'ah*” means the environment.²¹ *Fiqh al-Bi'ah* integrates *sharī'ah* principles with environmental practices to ensure ecological balance and sustainability.²² This conceptual framework fills a gap in the literature that previous studies have not fully addressed. For example, Muttaqin and Marzuki examined the management of marine conservation areas in Aceh based on the traditional law of *Laot*.²³ Syarif explored the wisdom of traditional fishermen in South Sulawesi in conserving marine resources.²⁴ Pasya and Akmalia discussed the *Lewa* tradition in Lembata and the threats it

²¹Ahsin Sakho Muhammad et al., “Fiqh Lingkungan Hidup (Fiqh Al-Bi'ah). Disampaikan Dalam Pertemuan Fiqh Lingkungan Hidup Oleh Ulama Pesantren Di Lido, Sukabumi,” (Fiqh of Environment (Fiqh Al-Bi'ah) Presented in the Meeting on Environmental Fiqh by Pesantren Scholars in Lido, Sukabumi), (2006): 9–12.

²²M Fathurahman, “Penanaman Karakter Peduli Lingkungan Melalui Pengajaran Fiqh Ekologi Pada Anak Usia Dini (Planting Environmental Care Character through the Teaching of Ecological Fiqh in Early Childhood),” *WISDOM: Journal of Early Childhood Education* 2, no. 2 (2021): 198–222, <https://doi.org/10.21154/wisdom.v2i2.3367>.

²³Teuku Muttaqin Mansur and Marzuki Marzuki, “Pengelolaan Kawasan Konservasi Perairan Daerah Di Provinsi Aceh Berbasis Hukum Adat Laot (Management of Regional Water Conservation Areas in Aceh Province Based on Laot Customary Law),” *Jurnal Geuthèe: Multidisciplinary Research* 1, no. 1 (2018): 70.

²⁴Syarif, “Conservation Wisdom of Traditional Bajoe Fishermen in South Sulawesi, Indonesia,” 9.

poses to marine ecosystems.²⁵ Latuconsina identified eco-friendly fishing tools in the marine conservation area of Pombo Island, Maluku.

However, these studies focused on local and specific aspects without exploring the relationship between local customs and ecological *Fiqh* principles.²⁶ Similarly, studies on the authority of customary institutions, such as Devy and Rahmi on the role of *Panglima Laot* in addressing illegal fishing in Aceh,²⁷ Hasani on community-based fishery resource conservation incorporating Indonesian cultural values,²⁸ Akhyar and Muzdalifah on considerations for transferring customary criminal cases by *gampong* authorities to formal judicial channels,²⁹ and Muttaqin on the juridical aspects of customary courts in Aceh.³⁰ These studies provide insight into the role of the customary authority in the preservation of marine resources.

However, none of these studies specifically examined how marine customary law integrates with *Fiqh al-Bi'ah* principles in marine conservation. However, this gap is partially addressed by other literature on *Fiqh al-Bi'ah* in environmental management. For example, Mufid explored the relevance of *Fiqh al-Bi'ah* in the coastal areas of Lamongan,³¹ while Ikwan, Romdloni, and Djazilan discussed strategies for establishing Islamic environmentalism within Islamic boarding schools in Surabaya.³² Yusuf et al. investigated green economy financing through the lens of *Fiqh al-Bi'ah* as part of *maqasid shari'ah*.³³ Noor examined natural resource management based on the principles of *Fiqh al-Bi'ah*,³⁴ and Muhammad et al. analysed environmental jurisprudence within the context of

²⁵Muhammad Nuha Maulana Pasya, and Fina Akmalia, "Tradisi Lewa Di Lembata Dalam Prespektif Kebijakan Konservasi Dan Ancamannya Terhadap Ekosistem Laut," (Lewa Tradition in Lembata in the Perspective of Conservation Policy and Its Threats to the Marine Ecosystem), *DiH: Jurnal Ilmu Hukum* 18, no. 2 (2022): 185–200.

²⁶Husain Latuconsina, "Identifikasi Alat Penangkapan Ikan Ramah Lingkungan Di Kawasan Konservasi Laut Pulau Pombo Provinsi Maluku (Identification of Environmentally Friendly Fishing Gear in the Pombo Island Marine Conservation Area, Maluku Province)," *Agrikan: Journal of Fisheries Agribusiness* 3, no. 2 (2010): 23–30.

²⁷Davy and Rahmi, "Peran Panglima Laot Dalam Penyelesaian Tindak Pidana Illegal Fishing Di Perairan Pulo Aceh," (The Role of Panglima Laot in Resolving Illegal Fishing Crimes in Pulo Aceh Waters)," 111.

²⁸Q. Hasani, "Community-Based Fisheries Resource Conservation, Implementation of Noble Cultural Values of Indonesia in Natural Resource Management," *Aquasains* 1, no. 1 (2012): 40.

²⁹Akhyar, and Muzdalifah, "Pertimbangan Pelimpahan Pidana Adat Oleh Aparat Gampong Ke Jalur Peradilan," [Consideration of Customary Criminal Transfer by Village Apparatus to Judicial Channels (Case Study of Lamgugob Village, Syiah Kuala Subdistrict)], 273.

³⁰Teuku Muttaqin Mansur, "Kajian Yuridis Peradilan Adat Di Aceh (Legal Review of Customary Courts in Aceh)," *Journal of Indonesian Adat Law (JIAL)* 2, no. 3 (2018): 23–47.

³¹Moh. Mufid, "Fikih Konservasi Laut: Relevansi Fiqh Al-Bi'ah Di Wilayah Pesisir Lamongan (Marine Conservation Fiqh: The Relevance of Fiqh Al-Bi'ah in the Coastal Area of Lamongan)," *Al-Manahij: Journal of Islamic Law Studies* 12, no. 1 (2018): 12.

³²Moch. Ikwan, M Afwan Romdloni, and M Sukron Djazilan, "Fiqh Al-Bi'ah: Strategi Membangun Islamic Environmentalisme Di Pesantren Kota Surabaya (Fiqh Al-Bi'ah: A Strategy for Developing Islamic Environmentalism in the Pesantren of Surabaya City)," *Al Iman: Journal of Islamic and Social Studies* 5, no. 1 (2021): 55.

³³Muhammad Yusuf Radhika, "Implementasi Fiqh Bi'ah Dalam Mewujudkan Kelestarian Lingkungan Di Lingkup Universitas Islam Indonesia Terpadu," (Implementation of Fiqh Bi'ah in Realizing Environmental Sustainability at the Integrated Islamic University of Indonesia), (Undergraduate thesis, Universitas Islam Indonesia, Yogyakarta, 2022), 58.

³⁴Noor, "Pengelolaan Sumber Daya Alam Berdasar Prinsip Fiqh Al-Bi'ah," (Natural Resource Management Based on the Principles of Fiqh Al-Bi'ah).

Islamic boarding schools.³⁵ Although studies on *Fiqh al-Bi'ah* have progressed, no study has specifically explored its application within the customary maritime law of Lhok Teunom. This article provides a novel perspective by combining customary maritime law and *Fiqh al-Bi'ah*,³⁶ enriching the literature on custom-based conservation and demonstrating the integration of Islamic principles with local wisdom for sustainable conservation. To achieve the intended objectives, this study employs empirical legal research through a qualitative approach.³⁷

4. Findings and Discussion

4.1. Existence of Marine Conservation in Customary Maritime law in the Lhok Teunom Coast

Customary maritime law in Aceh has existed since before the Dutch colonial era and is governed by the *Panglima Laot*, a respected authority responsible for issuing and enforcing marine regulations.³⁸ This communal legal system prohibits destructive fishing practices, such as trawling, bombing, and poisoning.³⁹ Beyond marine governance, *Panglima Laot* plays a vital role in social, economic, and cultural matters, including traditional ceremonies like *kanduri laot*.⁴⁰ The Aceh Marine Customary Institution also acts as a policymaker, ensuring fishermen's welfare and bridging communication between fishermen and the government.⁴¹ Effective marine resource management requires fulfilling fishermen's basic needs, developing infrastructure, and improving human resources. Collaboration among stakeholders can enhance regional development and economic growth in various industries.⁴²

Lhok Teunom Coastal enforces maritime customary law like Aceh's broader customary system. Field observations, interviews, and documentation confirm the presence of this legal framework, particularly at the Teunom Fishery Port in Alue Ambang Village, Aceh Jaya. According to *Panglima*

³⁵Muhammad et al., "Fiqh Lingkungan Hidup (Fiqh Al-Bi'ah). Disampaikan Dalam Pertemuan Fiqh Lingkungan Hidup Oleh Ulama Pesantren Di Lido, Sukabumi (Fiqh of Environment (Fiqh Al-Bi'ah) Presented in the Meeting on Environmental Fiqh by Pesantren Scholars in Lido, Sukabumi)," 776.

³⁶Fachruddin Majeri Mangunjaya, and Jeanne Elizabeth McKay, "Reviving an Islamic Approach for Environmental Conservation in Indonesia," *Worldviews* 16, no. 3 (2012): 286–305.

³⁷Monique Hennink, and Bonnie N. Kaiser, "Sample Sizes for Saturation in Qualitative Research: A Systematic Review of Empirical Tests," *Social Science and Medicine* 292 (2022): 114523, <https://doi.org/10.1016/j.socscimed.2021.114523>.

³⁸Miratul Ula, and Muslem Abdullah, "The Settlement of Minor Offense by Panglima Laot Based on Islamic Law in Mesjid Raya District, Aceh Besar," *LEGITIMASI: Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 2 (2021): 317–336, <http://dx.doi.org/10.22373/legitimasi.v10i2.11339>.

³⁹Adwani, "Perlindungan Sumber Daya Perikanan Laut Sebagai Bentuk Tanggung Jawab Pemerintah Daerah Di Perairan Laut Wilayah Provinsi Aceh," (Protection of Marine Fisheries Resources as a Form of Local Government Responsibility in the Waters of the Aceh Province), *Media Hukum* 28, no. 2 (2011): 191–200.

⁴⁰Devy, and Rahmi, "Peran Panglima Laot Dalam Penyelesaian Tindak Pidana Illegal Fishing Di Perairan Pulo Aceh," (The Role of Panglima Laot in Resolving Illegal Fishing Crimes in Pulo Aceh Waters), 114.

⁴¹Meta Suriyani, Vivi Hayati, and Zainuddin, "Revitalisasi Hukum Adat Laot Sebagai Kearifan Lokal Masyarakat Nelayan Dalam Penangkapan Ikan Di Laut Aceh Bagian Timur," (Revitalization of Laot Customary Law as Local Wisdom of Fishing Communities in Catching Fish in East Aceh Sea), *Jurnal Hukum Samudra Keadilan* 18, no. Khusus (2023): 158–171, <https://doi.org/10.33059/jhsk.v18iKhusus.8183>.

⁴²Evi Apriani, "Local Wisdom of Acehnese Society in Marine Conservation," *Serambi Saintia* 4, no. 1 (2016).

Laot Lizar, fishing activities occur daily except on prohibited days,⁴³ with strict adherence to agreed-upon fishing gear to ensure marine sustainability. Customary law also regulates social interactions among fishermen, emphasizing mutual assistance when needed and respect during disasters. In addition, it establishes customary sanctions for those who fail to adhere to marine-related and social regulations.⁴⁴ These practices have been preserved and passed down for generations within the Teunom community. This customary law includes various rules designed to safeguard marine resources, wildlife, and the coastal environment.⁴⁵ Below is a detailed explanation of the nature of conservation within customary law at Lhok Teunom Coastal.

Table 1. Fishing Gear Regulations: Types, Reasons, and Impacts

Type	Reason for the prohibition	Impact	
		Ecosystem	Human
1. Trawl Nets	Destroys seabed's and threatens fish populations	Reduced fish populations and damaged marine ecosystems	Decreases catch, lowers fishers' incomes
2. Robot Nets	High efficiency leads to overfishing	Decreased fish populations	Reduced job opportunities and affected fishers' welfare
3. Bombing and poisoning	Destroys habitats and endangers species	Habitat destruction and health hazards	Health risks and environmental damage
4. Compressor Diving	Causes fish deaths and damages ecosystems	Fish mortality and ecosystem degradation	Work-related accidents and health risks to fisheries
5. Langga Nets	Effective but nonselective overfishing	Fish population decline	Reduces fishers' income and impacts resource sustainability
6. Lift Nets	Nonselective, leaves waste	Ecosystem damage decreases the fish population	Navigation hazards and damage to fishing equipment
7. Net-Cating Nea Shores	Interfering with fishing increases waste	Fishing disruptions increase waste	Social conflicts and economic losses
8. Lights on Fish Aggregating Devices (FADs) for Langga Nets	Disrupts natural fish cycles via overfishing	Disrupt natural cycles and reduce fish populations	Lower catch yields reduce fishers' incomes

⁴³In Lhok Teunom, several days are designated as fishing taboos, including Fridays, Islamic holidays (Eid al-Fitr and Eid al-Adha), the Tsunami commemoration day, Indonesia's Independence Day, and local rituals like *Kenduri Laot* and *Kenduri Maulid*; Muhammad Habibi MZ, Laitani Fauzani, and Zeka Kurniawan, "The Crystallization of Islamic Educational Values in the Maritime Tradition of Teunom District, Aceh Jaya," *Fitrah: Journal of Islamic Education* 6, no. 2 (2024): 234–262.

⁴⁴Interview: Lizar, "Interview Results with Lizar: Panglima Laot (2019-2024) of Lhok Teunom Beach, March 24, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," 2024.

⁴⁵Ibid.

The prohibitions on fishing gear at Lhok Teunom Coastal reflect local environmental protection policies rooted in traditional principles and ecological sustainability. Trawl nets are banned due to their harmful impact on marine ecosystems and fishery resources.⁴⁶ Similarly, robotic nets are prohibited to prevent overfishing and ensure long-term fish population stability.⁴⁷ The use of explosives and poisons is outlawed because of their destructive effects on marine life and fishermen's safety.⁴⁸ Compressor-based fishing is restricted to prevent occupational hazards.⁴⁹ Protecting shallow waters helps maintain fish breeding habitats and supports local fisheries.⁵⁰ Lifting nets is discouraged to avoid harming marine wildlife and coral reefs, which could lead to economic losses and social sanctions.⁵¹ Finally, restricting lights in fish aggregating devices (FADs) prevents disruptions to fish migration patterns and sustains fishing productivity.⁵²

Table 2. Marine Wildlife Protection Regulations

The type of Marine Wildlife	Prohibition	Reason for the Prohibition	Benefits	
			Ecosystem	Human
1. Sea Turtle Eggs	Leaving approximately 20 eggs	Maintaining sea turtle populations	Enhancing the sustainability of turtle species	Supporting tourism and marine ecosystems
2. Lobsters less than 2 ounces	Catching is prohibited.	Allows for reproductive maturity	Maintaining lobster populations	Preserving food resources and economic value
3. Manta Rays	Catching is prohibited.	Protecting threatened populations	Conservation of the aquatic biodiversity	Supporting ecotourism and scientific research

The marine wildlife protection regulations at Lhok Teunom Coastal reflect a commitment to preserving the ecosystem balance and ensuring the sustainability of natural resources for future generations. Several prohibitions on capturing specific species are enforced based on conservation

⁴⁶Interview: Basri Yunus, "Interview Results with Basri Yunus: Fisherman of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," 2024.

⁴⁷Interview: Mahyuddin, "Interview Results with Mahyuddin: Advisor to the Panglima Laot, March 26, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," 2024.

⁴⁸Interview: Muhammad Yunus, "Interview Results with Muhammad Yunus: Former Panglima Laot, (2014-2019) of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁴⁹Interview: Bahari, "Interview Results with Bahari: Fisherman of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," 2024.

⁵⁰Interview: Basri Yunus, "Interview Results with Basri Yunus: Fisherman of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁵¹Interview: Zarli, "Interview Results with Zarli: Community Member, Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," 2024.

⁵²Interview: Muhammad Yunus, "Interview Results with Muhammad Yunus: Former Panglima Laot (2014-2019) of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

and sustainability principles. The table above details these prohibitions, their rationale, and their benefits for both the ecosystem and the community.⁵³

- a. Sea Turtle Eggs: The prohibition on collecting sea turtle eggs preserves turtle populations. At least 20 eggs must be left to ensure species sustainability.⁵⁴ Conservation organizations purchase turtle eggs to support preservation efforts.⁵⁵ Turtles play a crucial role in maintaining the coral reef and seagrass bed health. This regulation benefits both ecosystems and local communities, particularly by attracting tourism that boosts the local economy.
- b. Lobsters less than 2 ounces: The restriction on catching lobsters smaller than 2 ounces ensures that young lobsters can grow and reproduce before being harvested.⁵⁶ This helps maintain lobster populations and supports the marine food chain. As key predators, lobsters regulate other species' populations. Additionally, preserving lobster stocks benefits fishers and coastal communities economically, as lobsters are highly valuable seafood.
- c. Manta Rays: Manta rays are a protected species in the Lhok Teunom.⁵⁷ The protection aims to ensure the survival of endangered species. Additionally, their presence is considered vital for maintaining the balance of the marine ecosystem. If their population thrives and is effectively protected by the local community, they have the potential to generate economic benefits through marine tourism. This conservation effort could attract divers and tourists who seek to experience the beauty of the underwater environment.

Table 3. Coastal Environmental Protection Regulations

The type of Prohibition	Reason for the Prohibition	Benefits	
		Ecosystem	Human
1. Cutting down trees on the shoreline	To protect the coastal environment	Preserves water sources, Supports reforestation, Reduces erosion	Provides clean air, enhances scenic beauty, and supports fisheries and tourism
2. Offenders must provide a guarantee	To prevent repeat offenses	Maintaining ecosystem sustainability and environmental balance	Legal certainty and a deterrent effect on violators

The customary regulations on tree cutting in the coastal area of Lhok Teunom are also supported by the government. The community adheres to these rules strictly, as they hold both formal and traditional authority.⁵⁸ Anyone attempting to cut down trees is immediately reprimanded and reported to the authorities for further action.⁵⁹ As outlined in the table, these regulations serve multiple purposes. The large coastal trees may help prevent strong winds from penetrating inland during

⁵³Interview: Mahyuddin, "Interview Results with Mahyuddin: Advisor to the Panglima Laot, March 26, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁵⁴Interview: Muhammad Faizin, "Interview Results with Muhammad Faizin: Fisherman of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," n.d.

⁵⁵Interview: Zarli, "Interview Results with Zarli: Community Member, Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁵⁶Ibid.

⁵⁷Interview: Rijal, "Interview Results with Rijal: Non-Fisherman Community Member, Lhok Teunom Beach, March 24, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," 2024.

⁵⁸Interview: Basri Yunus, "Interview Results with Basri Yunus: Fisherman of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁵⁹Interview: Yusmadi, "Interview Results with Yusmadi: Community Member and Trader at PPI Lhok Teunom, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya," 2024.

storms, provide habitats for birds, maintain water quality, and prevent erosion and coastal abrasion. Since the region's history with the 2004 tsunami, efforts have been made to plant more trees to act as a natural barrier against incoming waves, even if only to a limited extent. Therefore, individuals attempting to cut down trees for any reason should be reported to the authorities. Customary parties support this enforcement, as legal action by the government and law enforcement ensures greater community compliance. According to reports, "there was a case in which a resident cut down a tree to build a fence for his plantation, and he was immediately subjected to legal proceedings."⁶⁰

4.2. The Essence of Fiqh al-Bi'ah in Marine Conservation within Lhok Teunom Customary Maritime Law

4.2.1. Principles of Tawhid and Obedience in Marine Conservation

The principle of monotheism and obedience to Allah is the fundamental foundation of Islamic teachings, particularly in the context of marine conservation.⁶¹ In Lhok Teunom, Aceh, these principles are closely related to the practice of customary maritime law, which preserves marine ecosystems. This customary law is not regarded merely as a social regulation but also as a manifestation of the belief that Allah is the sole Creator and Sustainer of the universe, including the seas and all they encompass. *Tawhid* teaches that Allah is the only deity who created and governs the universe. In this context, the ocean and all the creatures within it are seen as signs of Allah's power that must be respected and safeguarded by humankind.⁶² The Qur'ān mentions this in surah *Anbiya*, "Do the disbelievers not realize that the heavens and earth were 'once' one mass then We split them apart? And We created from water every living thing. Will they not then believe?"⁶³

In general, this verse highlights the importance of the environment for humans. Water, seas, land, and the sky were all created for human benefit and must therefore be preserved, maintained, and fully protected. This command should be understood as a *khitab* Allah in performing the religious life.⁶⁴ Unconsciously, through customary laws that protect water, the sea, and trees, the coastal community of Lhok Teunom has been safeguarding the environment by Allah's command. This obedience is manifested through the implementation of traditional authority. As previously mentioned, for Aceh society, including those in Teunom, Islamic law and customary law are integrated inseparably, such as substance and nature. Therefore, if custom dictates that environmental conservation is important, it naturally aligns with Islamic teachings. Likewise, if Islam mandates the protection of land and sea, the community must implement this through customary practices. Jabbar asserts that law in the sense of both customary authority and *ulil amri* serves as an instrument to uphold the Sharia.⁶⁵

Subsequently, obedience to Allah entails following all His commands and avoiding all His prohibitions. One clear prohibition in the Qur'ān is that it causes harm or corruption on earth, including in the oceans. In Surah Al-A'rāf, 07:31, Allah says: "O Children of Adam! Dress properly

⁶⁰Interview: Basri Yunus, "Interview Results with Basri Yunus: Fisherman of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁶¹Muniri, "Muniri, "Fiqh Al- Bi'ah; Sinergi Nalar Fiqh Dan Analisis Mengenai Dampak Lingkungan (Amdal) (Fiqh Al-Bi'ah: Synergy of Fiqh Reasoning and Environmental Impact Analysis (AMDAL)),*" Al-'Adalah* 2, no. 1 (2017): 33–50, <https://doi.org/10.31538/adlh.v2i1.416>.

⁶²Ikwan, Romdloni, and Djazilan, "Fiqh Al-Bi'ah: Strategi Membangun Islamic Environmentalisme Di Pesantren Kota Surabaya (Fiqh Al-Bi'ah: A Strategy for Developing Islamic Environmentalism in the Pesantren of Surabaya City)," 56.

⁶³Al-Anbiya 21:30.

⁶⁴Wahbah az-Zuhaili, *Tafsir Al-Munir* (2016), 234.

⁶⁵Jabbar Sabil, *Logika Dan Penalaran Hukum (Logic and Legal Reasoning)*, ed. Fuad Ramli and Yayat Sri Hayati (Jakarta: Rajawali Pers, 2024), 89.

whenever you are at worship. Eat and drink, but do not waste. Surely, He does not like the wasteful.”⁶⁶

This verse warns humankind not to excessively exploit natural resources, including marine resources. Excessive and unsustainable exploitation disrupts the ecosystems that Allah created with perfect balance.⁶⁷ In the customary practices of Lhok Teunom, adherence to this command is manifested through local customary laws that encourage the community to respect and maintain the natural balance. They believe that preserving nature, including the oceans, is an expression of obedience to Allah and a form of devotion to Him.

4.2.2. Principle of Humans as *Khalifah* (Stewardship)

The principle of *khalifah* in Islam emphasizes that humankind is entrusted by Allah to serve as leaders or stewards (*khalifah*) on Earth.⁶⁸ As *khalifah*, humans bear a profound responsibility to manage, preserve, and ensure the sustainability of nature while maintaining its ecological balance. This principle serves as a guideline for ethical conduct and environmental responsibility. The role of humans as *khalifah* signifies their duty to preserve, maintain, and protect nature with wisdom and prudence. Making decisions that benefit all beings, including the natural world, is an essential obligation of humankind in fulfilling their role as *khalifah*.⁶⁹

Observing the customary practices in Lhok Teunom Beach, the protection of water and marine life emerges as a crucial responsibility. This effort serves as a means for the community and fishermen to fulfill their divine trust (*amanah*) from Allah, while also benefiting the fishing community itself. As previously discussed, adherence to customary laws on environmental conservation and responsible fishing practices is regarded as a form of worship. This belief is encapsulated in their saying, “*kerja lage ta ibadah*” (working as an act of worship). They perceive this as an opportunity to uphold their duty as *khalifah* on Earth, as stated in the Qur’ān. Interestingly, many among them, especially laypeople, may not fully understand the specific Islamic legal foundations regarding marine conservation. However, they instinctively recognize it as part of their obligation to safeguard God’s trust.⁷⁰ This principle is explicitly reflected in Surah Al-Baqarah (2:30), which affirms humanity’s role as *khalifah* on Earth. *Khalifah* is a guardian who is responsible for preserving the planet and preventing all forms of destruction, always and in all places.⁷¹

Furthermore, the principle of *khalifah* aligns with the responsibility of humankind to refrain from actions that cause harm, not only to religion, life, intellect, lineage, and wealth but also to the environment.⁷² The *khitab* to avoid destruction is explicitly stated in Surah Al-A’raf, 07:56, where

⁶⁶A-A’raf 7:31.

⁶⁷Rahmi, “Prevalensi Penyakit Karang Di Kawasan Konservasi Laut Regional (Prevalence of Coral Disease in Regional Marine Conservation Areas),” *Octopus* 3, no. 2 (2014): 294.

⁶⁸Ahmad Yusam Thobroni, “Fikih Kelautan: Perspektif Al Quran Tentang Pengelolaan Potensi Laut (Marine Fiqh Perspective of the Qur’an on the Management of Marine Potential),” *Al-Fikra: Islamic Scientific Journal* 4, no. 2 (2005): 131.

⁶⁹M Riwan, “Fiqh Ekologi Membangun Fiqh Ekologis Untuk Pelestarian Kosmos (Ecological Fiqh: Developing Ecological Fiqh for Cosmic Conservation),” *Mazahib Jurnal Pemikiran Hukum Islam* 12, no. 2 (2013): 77–88.

⁷⁰Bahari, “Interview Results with Bahari: Fisherman of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya.”

⁷¹Aisyah Nurhayati, Zulfa Izzatul Ummah, and Sudarno Shobron, “Kerusakan Lingkungan Dalam Al-Qur’an (Environmental Damage in the Qur’an),” *Suhuf* 30, no. 2 (2018): 194–220.

⁷²Eka Mulyo Yunus, and others, “Revitalisasi Tafsir Ekologi Pada Kandungan Surat Al-A’raf [7] Ayat 56-58 Dalam Rencana Penanaman Pohon Trembesi Di Lingkungan UIN Walisongo

Allah says: “Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah’s mercy is always close to the good doers.”

4.2.3. Principle of *Mizān* (Balance) in Marine Conservation

Furthermore, customary marine practices that reflect conservation efforts align with the principle of balance (*mizān*) in *Fiqh al-Bi’ah*. This principle emphasizes the need to harmonize the relationship between humans, nature, and all of Allah’s creations. The role of humans as *khalifah*, as highlighted in the previous principle, emphasizes their duty to establish and maintain an optimal and sustainable balance among all living beings. This is the responsibility of humans, through God’s command.⁷³

The principle of *mizān* is actively practiced by the fishing communities of Lhok Teunom Beach through customary laws. These ancestral traditions mandate the protection of the sea, ensuring its preservation for future generations. This way is upheld through the *Kanduri Laot*, a special ritual held by the sea as an expression of gratitude.⁷⁴ This gratitude is balanced with continuous reminders from the *Panglima Laot*, who advises fishermen to maintain the ocean’s balance by protecting, cleaning, and respecting the sea’s resources.⁷⁵ The practices carried out by the fishermen and coastal communities reflect the *mizān* principle as outlined in Islamic teachings.⁷⁶ The concept of *mizān* is emphasized in the Qur’ān, as seen in Surah Ar-Rahman (55), verses 7-9: “As for the sky, He raised it ‘high’ and set the balance ‘of justice’ so that you do not defraud the scales. Weigh with justice, and do not give short measure.”⁷⁷

This verse conveys a *khitab* emphasizing the importance of maintaining balance. Allah’s assertion of raising the heavens signifies His supreme power as the sole Creator, unmatched by any other. Therefore, when undertaking any action, one must carefully weigh its consequences, ensuring that it does not disrupt the natural equilibrium. *Mufasssirūn* has expanded the interpretation of this verse beyond economic aspects to include all areas of life that require logical and rational consideration.⁷⁸

4.2.4. Principle of *Islah* (Restoration) in Marine Conservation

Once the principle of *mizān* has been upheld but environmental destruction has still occurred, the human duty as *khalifah* shifts toward restoration, known as *islāh*. In the context of marine conservation, *islāh* means repairing the damaged environment through regretting the act of harming nature, ceasing all destructive activities, and committing firmly not to repeat such actions. For those

Semarang (Revitalization of Ecological Interpretation of the Content of Surah Al-A’raf [7]:56–58 in the Tree Planting,” *Jurnal Riset Agama* 1, no. 3 (2021): 112–31.

⁷³Thobroni, “Fikih Kelautan: Perspektif Al Quran Tentang Pengelolaan Potensi Laut,” (Marine Fiqh Perspective of the Qur’an on the Management of Marine Potential), 141.

⁷⁴Baskoro Pakusadewo, Akhmad Solihin, and Ermani Lubis, “Role Of Panglima Laot Institution On Achieving Sustainable Capture Fisheries In Sabang,” *Coastal and Ocean Journal (COJ)* 1, no. 2 (2017): 109, <https://doi.org/10.29244/coj.1.2.99-112>.

⁷⁵Interview: Basri Yunus, “Interview Results with Basri Yunus: Fisherman of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya.”

⁷⁶Zahari Mahad Musa, “Fiqh Al-Bi’ah: Prinsip Interaksi Manusia Dengan Alam Persekitaran (Fiqh Al-Bi’ah: Principles of Human Interaction with the Natural Environment),” *Jurnal Syariah* 18, no. 1 (2010): 6–24.

⁷⁷Ar-Rahman 55:7-9.

⁷⁸Akhmad Hulaify, “Etika Lingkungan Perspektif Hukum Islam (Environmental Ethics from the Perspective of Islamic Law),” *Al Iqtishadiyah: Journal of Sharia Economics and Islamic Economic Law* 4, no. 1 (2019): 15.

who have caused environmental harm, customary institutions impose sanctions. As part of the process, offenders must repent, acknowledge their wrongdoings, abandon harmful practices, and commit to never repeat them in the future.⁷⁹ Additionally, they must contribute positively to the community, such as supporting marine conservation efforts or providing aid to society, including orphans, as a form of restitution. This practice is deeply rooted in Islamic teachings, which emphasize holistic restoration, encompassing moral, legal, and policy aspects, including environmental preservation.⁸⁰

This practice was carried out by the Teunom community in the aftermath of the devastating 2004 tsunami, which destroyed everything, including the coastal habitats. In response, the people came together to replant trees that were considered beneficial. Not only beneficial for their well-being but also for the preservation of the marine ecosystem and the surrounding environment. As of 2024, continuous restoration efforts have been made, with reforestation initiatives supporting marine conservation.⁸¹

This approach aligns with Islamic teachings that advocate for ongoing improvement, as emphasized in the Qur'ān Surah Hūd, 11:61: "And to the people of Thamūd We sent their brother Šāliḥ. He said, "O my people! Worship Allah. You have no god other than Him. He 'is the One Who' produced you from the earth and settled you on it. So, seek His forgiveness and turn to Him in repentance. Surely my Lord is Ever Near, All-Responsive 'to prayers."⁸²

This verse describes how Allah's messengers were sent to nations that engaged in destruction, urging them to repent and restore what they had harmed. The concept of repentance (*taubat*) is explicitly mentioned in the resolution and sanctioning process for violators under Teunom's customary maritime law. The customary institution functions like these messengers, guiding offenders to acknowledge their wrongdoing, seek repentance, and commit to positive actions for the future.⁸³ The principle of *islāh* in Islamic environmental jurisprudence teaches that humans must continually engage in restoration across various aspects of environmental protection (*hifz al-'alam*). Once nature has been used for human benefit, it must be rehabilitated to ensure its sustainability for future generations. This applies to forest conservation as well. If trees are cut down out of necessity, they should be replanted to maintain the ecological balance. The enforcement of customary laws on environmental restoration is essential, as humans tend to exploit nature without taking responsibility for its recovery. The Qur'ān explicitly warns against such behavior in Surah Al-Baqarah, 02: 205: "And when they leave you, 1 they strive throughout the land to spread mischief in it and destroy crops and cattle. Allah does not like mischief."⁸⁴

This verse serves as a reminder that humans have an inherent tendency toward destruction, especially those who have strayed from Allah's mercy. However, despite this inclination, efforts

⁷⁹Interview: Lizar, "Interview Results with Lizar: Panglima Laot (2019-2024) of Lhok Teunom Beach, March 24, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁸⁰Nia Ainiyah, "Ayat-Ayat Geologi Dalam Al-Qur'ān Studi Komparatif Tafsir Ilmi Dan Teori Sains Modern (Geological Verses in the Qur'ān: A Comparative Study of Scientific Exegesis and Modern Science Theory)," 2020, 12.

⁸¹Interview: Muhammad Yunus, "Interview Results with Muhammad Yunus: Former Panglima Laot (2014-2019) of Lhok Teunom Beach, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁸²Hud 11:16.

⁸³Islamul Haq, "Kriminalitas Dalam Perspektif Akidah Dan Syariat (Criminality in the Perspective of Aqidah and Sharia)," *Jurnal Hukum Islam* 18, no. 1 (2020): 117, <https://doi.org/10.28918/jhi.v18i1.2663>.

⁸⁴Al-Baqara 2:205.

toward restoration and improvement must always be prioritized. This principle is precisely what the fishing community in Lhok Teunom seeks to implement by actively protecting, restoring, and conserving water resources and marine biota.⁸⁵

4.2.5. Principle of *Ihsān* (Benevolence) in Marine Conservation

After undertaking restoration efforts, humans have the duty to continue doing good and benevolence (*ihsān*). In Islam, *ihsān* is the pursuit of excellence and righteousness in all actions, including environmental conservation and protection.⁸⁶ In the context of environmental preservation, *ihsan* encourages proactive efforts to maintain cleanliness, care for nature, and engage in marine conservation, not only as an ethical responsibility but also as an act of worship (*ibadah*). For humanity, practicing *ihsān* means being mindful of every action and always believing that these actions are watched by Allah.⁸⁷

In Lhok Teunom Beach, the principle of *ihsān* is reflected in the community's commitment to doing good wherever and whenever possible. They actively engage in cleaning polluted seawater, maintaining the estuary that separates the river from the sea, and collectively conducting conservation efforts for the greater good.⁸⁸ Within the framework of *Fiqh al-Bi'ah*, *ihsān* signifies undertaking all beneficial actions for both nature and humanity solely to uphold Allah's command.⁸⁹ This principle aligns with Surah Al-Baqarah's verse where Allah states: "Spend in the cause of Allah and do not let your own hands throw you into destruction 'by withholding'. And do good, for Allah certainly loves the good doers."⁹⁰

5. Conclusion

Based on the research findings and discussion, it can be concluded that marine conservation in Lhok Teunom Beach has been carried out through generations by the local community. There are three forms of customary law in the practice of marine conservation: first, the regulations on fishing gear; second, the protection of legally protected marine species; and third, the preservation of coastal ecosystems. This customary marine conservation law is rooted in the principle that nature is essential to human life, and the responsibility for its protection lies with humans. These three regulations are centered on both humans and nature. It means that while humans depend on nature for survival, nature relies on humans to ensure its preservation from destructive activities.

From the perspective of *Fiqh al-Bi'ah* (Islamic environmental jurisprudence), the conservation efforts undertaken by the community of Lhok Teunom Beach embody five Islamic principles. First, the principle of *Tawhid* acknowledges the existence of a Creator who governs all living beings. Second, the principle of *Khilafah*, which recognizes humans as stewards of the earth, is responsible

⁸⁵Mufid, "Fikih Konservasi Laut: Relevansi Fiqh Al-Bi'ah Di Wilayah Pesisir Lamongan," (Marine Conservation Fiqh: The Relevance of Fiqh Al-Bi'ah in the Coastal Area of Lamongan), 9.

⁸⁶Sri Hermuningsih, Kusuma Chandra Kirana, and Retno Widiastuti, "Mapping Muslim Behaviors Through Attitudes And Intentions In Choosing Cash Waqf For Economic Independence," *Dinar: Jurnal Ekonomi Dan Keuangan Islam* 8, no. 1 (2021): 55, <https://doi.org/10.21107/dinar.v8i1.8939>.

⁸⁷Asep Usman Ismail, "Integrasi Syariah Dan Tasawuf," (Integration of Sharia with Sufism), *AHKAM: Journal of Sharia Science* 12, no. 1 (2012): 129–38, <https://doi.org/10.15408/ajis.v12i1.987>.

⁸⁸Interview: Yusmadi, "Interview Results with Yusmadi: Community Member and Trader at PPI Lhok Teunom, March 23, 2024, Alue Ambang Village, Teunom District, Aceh Jaya."

⁸⁹Muhammad Endriyo Susila, "Islamic Perspective on Environment: An Expository Study," *Jurnal Media Hukum* 12, no. 1 (2005): 12.

⁹⁰Al-Baqara 2:195.

for exploring its potential while ensuring its preservation. Third, the principle of *Mizān* emphasizes the necessity of maintaining equilibrium in using natural resources. Fourth, the principle of *Islāh* calls for corrective actions to address environmental damage when the balance is disrupted, ensuring improvements for both present and future generations. Lastly, the principle of *Ihsān* promotes conservation efforts as a form of goodness carried out solely as an act of worship and devotion to Allah.

There are two key lessons from this study. First, the Acehnese community has successfully integrated three dimensions—*to-anthropoid cosmic*—which form a moderate paradigm of marine conservation based on divinity, humanity, and environmental sustainability. Second, this integration has the potential to create practical and operational steps for marine conservation in various regions by implementing a synergistic legal framework that involves three authorities: formal authority (government), spiritual authority (Islam), and traditional authority (*Panglima Laot*).

This research highlights that the maritime customary law in Lhok Teunom serves as a model for applying *Fiqh al-Bi'ah* in a local context to protect marine ecosystems and improve the well-being of the fishing community. It also opens opportunities for further research on the application of *Fiqh al-Bi'ah* principles in various customary legal systems across Indonesia to achieve broader and more sustainable environmental conservation. Therefore, this study recommends three key actions: formal recognition of Lhok Teunom's marine customary laws, development of a synergistic conservation model involving state, religious, and customary authorities, and further research on integrating *Fiqh al-Bi'ah* principles into local legal systems to support broader, sustainable marine environmental protection in Indonesia.

Authors' Contribution

Ahyar Gayo: conceptualization, formal analysis, supervision, and writing – original draft. **Evi Djuniarti:** formal analysis, methodology, and writing – original draft. **Muhammad Habibi MZ:** formal analysis, and writing – original draft. **Dinna Dayana La Ode Malim:** formal analysis, visualization, and writing – original draft. **Ellen Luty Putri Nugrahani:** formal analysis, and writing – review & editing. **Penny Naluria Utami:** formal analysis, and writing – review & editing. **Syprianus Aristeus:** formal analysis, methodology, and writing – original draft. **Eka N.A.M Sihombing:** formal analysis, and writing – review & editing.

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