Environmental Management Based on Islamic Sharia and Customary Law in Aceh

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Abstract

This paper discusses how Islamic and customary laws regulate environmental management in Aceh. A qualitative approach was used by implementing a normative juridical method. First, the data from various literature or references and documents were gathered related to the topic. It was then qualitatively analyzed using the concept, constitutional and historical approaches, and Islamic environmental management regulations. According to the study's findings, the Islamic Shari'a and Aceh Customary Law cannot be separated, citing the hadith Maja "Adat ngon hukom lagee zat ngon sifeut." All customary law-based environmental management adheres to Islamic law. In the Prophet's hadith, whoever cut the sidr tree will go to hell. Under the customary law of Aceh, it is prohibited to cut trees tuaulang, kemuning, ketapang, etc in the forest. Except with Keujreun's permission. According to Aceh Customary Law, anyone who keeps livestock must be careful to keep them restrictions in opening land in a specific location, such as a spring source. All humans have the legal status of muhtaram in Islamic Law, not in an honourable sense. Still, their existence must be protected as living beings as well as lifeless beings, and all must be protected by their existence rights.
A. Introduction

An environment is a place in which people develop their lives. It provides all humans' needs. It is also able to make people feel comfortable in harmony and balance. However, such situations can be handled if people care for their environment. The environment is indeed created for humankind. It is stated in Al Quran verse Al Baqarah ayah 29 with the meaning, "It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creations], and made them seven heavens, and He knows of all things".

In the ayah, Allah has affirmed that He has poured His blessing to mankind by creating the sky and the earth for them to take advantage of it so that they devote themselves to Allah, family, and community.

The prohibition of destructing the environment is reflected in a convention of biodiversity signed by 153 countries at a conference in Rio de Janeiro, Brasil, which emphasizes prohibiting destructing the habitat of animals, plants, and environments. Actually, since the beginning, Islam has taught humankind to always do good deeds to other creatures (plants, animals, and nature), as stated in Al Quran about the history of Prophet Shalih Alaihissalam, Daud Alaihissalam, Sulaiman Alaihissalam, and Muhammad Sallallahu Alaihi Wasallam (Keraf, 2002).

Likewise, scholars and environmentalists recognise that a new paradigm is required to view the ecology. Scholars of 'deep ecology,' for example, believe that only by'resacralizing' humans' perception of nature, that is, seeing the wholeness of every creature as an ecological unity, can put the ecosystem above humans' needs (Keraf, 2002). According to this viewpoint, humans do not have to see themselves as separated and superior to any other creature. Nonetheless, they regard themselves as a minor component of the universe. (White, 1967).

Because of their interests, humans tend to take advantage of everything in nature. Such an anthropocentric paradigm demonstrates that only humans have intrinsic motivation because the value of everything in this universe is indeed determined by humans like the ones who use the things (Keraf, 2002), so the unequal relationship between humans and nonhumans creatures or nature is at the heart of environmental problems. (White, 1967).

The environmental crisis is a global issue that humans have faced and experienced. For example, global warming is a phenomenon that is experienced not only by humans but also by other creatures in this world and disrupts the conveniences of all living creatures in this world. According to

1 A Sonny Keraf, Etika Lingkungan. (Jakarta: Penerbit Buku Kompas, 2002)
2 Ibid.
4 A Sonny Keraf, Etika Lingkungan.
5 Lynn Townsend White. 1203 – 1207.
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Lynn White, a historian, whatever humans have done to their environment depends on how they perceive themselves concerning their surroundings. She contends that human ecology is influenced by faith in nature and the so-called destiny religion. Furthermore, she claims that the current ecological crisis will not be resolved unless we find a new religion or reconsider an old one. It is believed that one of the fundamental causes of such a problem is an anthropocentric paradigm towards the environment, which sees humans as the centre of the universe and other creatures as object for general purposes. (White, 1967).

Knowledge of local ecology does not only provide the idea of anthropocentric environmental conservation, in which the value of preservation of water, soil, animals, plants, and other natural resources is intended for humans, (Loren 2002) rather than emphasising moral values, consider that everything in the universe has intrinsic value, just like humans. (Kelbessa, 2005). The paradigms that are thought to have the potential to offer different ideas to the ecosystem are the knowledge of local ecology or indigenous ecological knowledge. Scholars in Indonesia have demonstrated the importance of local value in environmental management. (Hastanti and Yeny, 2009).

The Indonesian government has legalized the importance of local value in environmental management (Siswadi, Taruna, and Purnaweni, 2011). In chapter 1, article 30 UU 32 of 2009 about environmental protection and management, it is stated that local value is the noble value that is applied in society, among others, to sustainably and manage the environment.

Social values, traditional values, ethics, belief system, traditional space arrangement patterns, and environmental tools and technology can all be realised as environmental values. Social resources passed down from generation to generation have effectively protected ecological sustainability. In addition to ensuring social and environmental sustainability.

Aceh is one of the Indonesian provinces where environmental management has been implemented. Aceh has the authority to implement special

6 Lynn Townsend White. 1203 – 1207.
autonomy, including Islamic law (Syariah Islam). As previously stated, religion is vital in motivating people to manage and preserve the environment.

Aceh is one of the regions with abundant natural resources. It has a lot of natural resources in the forest, like animals and plants, as well as a beautiful sea with underwater parks, like in the Sabang district. Such natural resources require good management and environmental preservation based on local values, including religion and traditions. Religion and tradition cannot be separated, as stated in a famous Aceh proverb "Adat ngon hukom lagee zat ngon sifeut." According to the saying, Aceh traditions cannot be separated from Islamic Law because they are similar to substances and their characteristics. As a region with a special authority to govern its territory through UU No. 11 of 2006 about the Aceh government. It has been set up in chapter 44, which states that the Aceh government's duty, as indicated in point g, is for Aceh's vice governor to help the governor preserve the environment. Likewise, the responsibility of the vice-regent to help the regent at the same point.

Nowadays, humans tend to see the environment as a means to meet their needs. They are unconcerned about the environment. They are satisfied if they get what they want from the environment without caring for or maintaining it. It is the start of the world's environmental crisis and disaster. For example, trees are cut down with no reforestation. As a result, when it rains, the flood comes.

Another example is when people throw the trash into the river or use chemical substances to catch fish, causing the small fish to die. Furthermore, manufacturers, vehicles, and buildings in the protection zone contribute to pollution because they disrupt the habitat of plants and animals. Either way, sooner or later, it will destroy the environment.

Ecological issues are a hot global issue because they affect many industries and human interests. It can be proven by the emergence of hot issues related to environmental destruction, such as the glasshouse effect, ozone layer depletion, rising temperatures, melting polar ice, etc. Perhaps some people have just realised it and can feel the impact of their previous excessive behaviour to exploit nature. However, there was a lot of guidance on living with nature in daily practice by looking at the cultural values embedded in society. As a result, this article aims to raise awareness about the historical and cultural practices that highlight environmental management, specifically from the Acehnese perspective.

The novelty of this research is the there are some articles found related to customary law and environmental management. To name a few, a research conducted by Asteria et al., (2021) discussed the customary law contribution as an approach to sustainable forest management by focusing on reviewing 35 literature studies searched through google scholars from the topic of sustainable forest management, customary law, traditional knowledge and
climate action.\textsuperscript{11} However the scope is too general not specifically touch customary law on specific culture such as Aceh. Another research conducted by Sulaiman \textit{et al.} (2021) focused on local wisdom in state law regarding disaster mitigation in coastal areas. The study used document analysis and interview methods to collect the data. It shows that the research scope was specifically oriented toward the customary law of the sea.\textsuperscript{12} Long (2018), in contrast conducted research on the regulation of marine protected areas (MPAs) in Fiji's coastal waters by looking at the constraint found when the customary law meets the statutary.\textsuperscript{13} Lestarini \textit{et al.} (2018), on the other hand, figure out ways to protect the natural environment using customary elements as the tool by using SWOT Analysis.\textsuperscript{14} While Hidayat \textit{et al.} (2012) examines the evolving consequences of the Indonesian Constitutional Court's 2012 decision on customary forest management in Indonesia.\textsuperscript{15} From several research mentioned just now, there is still inadequate information regarding Aceh Customary law regarding environmental management.

Because of the scarcity of literature and research on customary law in environmental management, it is critical to conduct a study based on cultural values held in society and regulations. Therefore, this article will add to the research repertoire on Acehnese environmental issues and cultural values, which are still underresearched. As a result, the purpose of this article is to explain environmental management based on Islamic law and customary law in Aceh. The incorporation of Acehnese traditions formulated into customary law allowed us to reformulate the effort for sustainable environmental management and provided an idea for policymakers to strengthen regulation by considering social values to manage the ecological problem properly.


This paper used a normative juridical method by using a qualitative approach. The data were gathered from a literature review and document analysis related to the topic discussed. The data is then qualitatively analysed using a conceptual approach by examining concepts related to environmental management under customary and Islamic law, in this case, Fiqh. Besides, a constitutional or legal approach was applied by reviewing various laws and regulations of ecological management. In addition, a historical approach is employed by examining norms and traditions that have become customary law cultivated by the Acehnese in managing the environment in Aceh until now.

B. Discussion

1. Environmental Management Based on Islamic Law

Islamic law is any regulation or product characterised by doing good for humanity and not harming others in the framework of Amar ma'ruf nahi Munkar, based on the Islamic five pillars and pillars of faith. In Islamic law, all aspects of human life are organised for the benefit of humans. Accordingly, Islamic law contains instructions and prohibitions on matters that Allah governs for the benefit of humans. There is one prohibition to destroy nature and one command to preserve it among all orders and prohibitions. (Kamali, 1999).16

When Allah punished Adam and then sent him to the earth, Allah revealed in Al Baqarah verse 36 that the earth is a place for humankind to do activities and interact with one another. So, whether or not humans want to protect the environment is entirely dependent on their own actions.

Maintaining natural sustainability is an effort for Muslims to protect the sustainability of Allah's blessings as a symbol of being grateful to Allah for everything in this world, while harming Allah's creatures will have a negative impact. It is in line with Allah's words in Al Quran Surah Al Qashas verse 77, "But seek the home of the Hereafter through that which Allah has given you; and [yet] do not forget your share of the world." And do good in return for what Allah has done for you. And desire rather than corruption in the land. Indeed, Allah despises corrupters." It means that Allah forbids harming this world, and Allah dislikes corrupters.

Damage to nature or the environment is the result of human actions. Allah gives them responsibility as caliphs in this world, but they abuse the mandate. Human beings have more initiative and creative power than other living creatures. As a result, if their strengths are manipulated to corrupt nature, the environmental problem worsens—their ignorance and dominance over nature and ineffective environmental management produce an imbalanced condition that triggers disaster.

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According to Surah Ar-Ruum verse 41 of the Al Quran, "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so that He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." In reality, Allah has determined, described, and warned the consequences of their disobedience to Islamic law. Humankind only knows how to deplete natural resources without regard for the consequences. As a result, the world is harmed, and disaster strikes. All humans indeed have flaws. In another verse, Allah warns, "And whatever disaster strikes you, it is for what your hands have earned, but He pardons much." (QS As Syuara:30). Every disaster that we face is caused by our own mistakes.

The recent damage is the result of humans being enslaved by the capitalist system and being affected by materialistic, hedonistic characteristics. They attempt to overexploit natural resources while disregarding the principles of sustainable development. Their sole focus is on profit. In surah Assyuara verses 151-152, Allah says, "And do not obey the order of the transgressors (151) Who cause corruption in the land and do not amend (152)." It means that humans should follow Allah's guidance and avoid being greedy. In other words, the Islamic concept is comprehensive, clear, and authoritative. Islam guides humans, but they fail to put it into practice. It is time for people in Syariah countries to take the lead in implementing Al Quran, Hadist, ijma', and qiyas in all aspects, including environmental preservation.

Allah will not punish a Muslim who plants some plants because the plants will benefit other humans and animals. If people in good or bad ways take our plant, we will still receive rewards from Allah because it is considered almsgiving. Reforestation has numerous advantages. As a result, the Islamic religion orders its followers to cultivate the land and grow some plants. As stated by Prophet Muhammad SAW in his hadith, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, but it is regarded as a charitable gift for him." Another hadith, according to Anas ibn Malik, describes the importance of planting a tree: "If the Resurrection was established upon one of you while he has in his hand a sapling, then let him plant it." (HR. Ahmad in Al-Musnad 3/183, 184 and 191).

It is the responsibility of humans to protect the lives of the creatures. That is why Prophet Muhammad SAW requests that original land is reserved. Rasulullah had previously informed his followers about specific areas where they would be unable to cultivate. In Islamic law, a protected zone is known as hima (for example, as hima region, the Prophet forbids anyone from hunting
animals within a radius of four miles of Madinah). The community is also taking part too (Roughton, 2007; Isik, 2007).

Several requirements must be met in order to use the hima system. All the requirements are taken from the Prophet. It is constructed to protect the ecosystem so that living creatures can be sustained. As a result, we should follow Rasulullah. Hima al naqi, located near Madinah city, is one of the hima built during the Rasulullah era. As for the hima region, the Prophet prohibited people from hunting within a radius of 4 miles of Madinah, and those within a radius of 12 miles are also prohibited from entering it.

Umar bin Khattab's caliph had constructed Hima al-Rabadhah for him. Palm oil is grown on Hima al-rabadha. It is then expanded to plant palm oil trees and fields for animal feed. The caliph Umar is prioritising public needs by using this hima. Therefore, he orders the guards of Hima al-Rabadha to open the hima for those in need. "Listen to the cries of the oppressed, let shepherds whose livelihoods depend on camels and sheep enter hima, and leave the livestock to Ibnu 'Awf and Ibnu 'Affan (two rich men close to Rasulullah)," Caliph Umar said.

Aceh is the only province in Indonesia given special autonomy and authority to implement Islamic law. The application of Islamic law includes environmental management and the creation of a sustainable environment. It is clear from the regulation and UU No. 11 of the Aceh Government, Chapter XX about development planning and spatial planning, that article 141 to 150 it is set about spatial planning, with each article focusing on the living environment.

2. The provision of traditional law in environmental management in Aceh

The legal standing is from the implementation of UUD 45 article 18 B, paragraph (1) and (2), UU No.44 of 1999 about the implementation of a speciality of Aceh, UU No.11 of 2006 about Aceh government, UU, No. 6 of 2014 about village assistance programme, UU No.5 of 2017 about cultural advancement, MK decree No. 35 of 2012, regulation by the Ministry of Home Affairs, qanun, Aceh government regulation about the study and traditional sustainability. The government's role is to promote the management of Adat laot/pawang laot (guardian of sea territory) in terms of organisation, togetherness, administration, training leadership skills and crew, providing and maintaining tools, and social guarantee/future becoming an obligation. There is a command to support and build the cultural life (including the order

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to support the budget). Furthermore, cultural value is emerging as a source of tourism destination development.

There are six dimensions of benefit in Aceh culture. They are: rituals/religious/magic are one of the collections of cultural behavior which is full of cultural values/customs which have a complete orientation towards Islamic law (shariah) (in every cultural ceremony/rituals are followed by dua/prayer. 1) Economics dimension/oriented into the living needs as cultural dynamics/arts, which have a motivational value of economic living through individual creativity and community to know each other (life's marketing) 2) The dimension of environmental conservation, develop motivational value to support the development of an environment for the sustainability of future generations (through reforestation, investment/sustainable use). 3) law dimension (norm/rule) produce community legal product (regulation/behavior), which are developed in every dispute resolution. 4) competitive dimension. The motivation grows, including supporting pride/excellence and identity and, dignity/family, region to compete in the global market. 5) Identity dimension. It is essential as the potency to build an excellent product full of the cultural value of Aceh (made in Aceh) becomes a standard for national dignity in the world's civilization. (Ismail, 2017).

In the managerial aspect, in the Forrest management affair, the roles and responsibilities in the Mukim area are led by the customary chief of Forrest (Panglima Uteun or Pawang Glee). The management and use of the customary forest of Mukim almost always have made some coordination between Imuem Mukim with Pawang Glee and also Peutua Seunebok (Taqwaddin, 2010).

According to the findings of local wisdom research, the community of Lamteuba Droe Selimuem Subdistrict, Aceh Besar District in Forest Conservation, routinely patrolled to protect the forest environment and prevent deforestation. (Rahman, Apriana, and Noviyanti, 2016) The people are denied the right to take rattan, but the community cannot treat other communities as if it were a threat to cut down the trees. People who cut down will face sanctions of up to 3 million. (Rahman, Apriana, and Noviyanti, 2016).

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22 Ibid.
In Aceh, there are several traditional regulations related to the environment, among others is by establishing several cultural institutions that can protect his own territory. The institutions are:

1. **Panglima laot**, people/customary leaders who lead the regulatory affairs related to fishing in the sea/dispute in the sea in which his authorities are (Puspita, 2017).  

**Panglima laot** is a custom structure among fishermen in Aceh Province responsible for leading the adat laot law (the custom of the sea law) implemented in Aceh. This law governs how the sea should be managed. It was used during the reign of Sultan Iskandar Muda (1607-1637), who led the Aceh Darussalam kingdom to its pinnacle of glory at the time. Panglima Laot is required to make a maritime decision. During implementation, he coordinates with Uleebalang on administrative matters. For many years during that period, Uleebalang served as the state government. Panglima laot is revered by Acehnese society, particularly by fishermen.

The structure of **Panglima Laot** is still established until the Dutch colonials’ era, Japan, and up to now. It means it is already 410 years of being used. The existence of Panglima Laot is still considered essential and must be respected. Even from the survey conducted in 2007, John Kurien (1998), an anthropology professor and fisheries advisor in FAO Banda Aceh, claims that the appreciation towards Panglima Laot continues (Kurien 1998). It is proven that in the last ten years, there were no single dispute occurred regarding the violation done by the fishermen towards Adat Laot Law, which Panglima Laot observes.

The kingdom system in several provinces was united as one nation of Indonesia after Independence Day. The duty of Panglima Laot has begun to change, but it still adheres to Adat Laot law, which was developed based on divinity and is firmly held by Acehnese society.

Based on a strong Islamic Law, below are details of his authority and duty, as well as functions of **Panglima Laot** in the present day: to determine the code of conduct of fishing or profit-sharing and days that are forbidden to go fishing, to resolve a customs dispute among the fishermen, to solve the customs dispute that occurs between Panglima Laot Lhok (the marine law supervisor/lower level), and to coordinate the implementation of **Hukum Adat Laot**, to improve resources and advocacy related to marine and fisheries policies to improve the welfare of fishermen.

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The implementation of Adat laot law in various cases is really dominant. It means almost none cases are related to adat laot that end up in the court. Several foreign non-governmental organizations (NGOs) and law enforcers really respond to the implementation of adat Laot, even though most of them are in writing. However, the dispute issues and its region is the center and the source of economic activity. One thing that should be built from the traditional law and constitutionality (excellent/special/lex specialis), some regions in the coastal area commonly include into the region of Mukim autonomy (Imuem Mukim/regional ruler), while Panglima laot and Adat Laot is related to the authority to manage fisheries. Therefore, Imuem Mukim should be involved in community development such as khanduri Laot (sea festival) and resolving the dispute of adat laot. If there is a ceremony of kenduri laot, he has the right to manage it well.

The security supervision and cleaning up the environment/maintaining the conveniences of coastal areas are conducted by cooperating with a female citizen from the community to get a sense of belonging (Ismail, 2017).25

2. Keujrun Blang institution; person/ customary leader who helps village leader/mukim in the irrigation management for agriculture/rice field and rice field dispute.

3. Peutua Seuneubok; person/ customary leader who handles the regulation about forest clearing/farm/plantation in the mountainous area and highland.

4. Pawang Huteun/ Uteun/ Pawang Glee; a person who are responsible for maintaining and functioning the forest.

5. Wasee glee (hei rimba); all forest resources such as the horn of rhinoceros, honey of the bee, ivory of the elephant, the sap of rambung, bird nest, rattan, resin wood, wood (not for housing, yet to be sold). This wasee need to be gathered by Keujruen or his vice for about 10% for the king. In the forest, it is prohibited to cut down tuangalang, kemuning, ketapang, glumpang, beuringin including big trees such as meudang ara tree, merbau flower (we can create boat or ship by using this wood) since it can be used for beehives. We need to ask permission from Keujreun. One of hadith from the Prophet mentions about cut down the trees is, those who cut down sidr tree, she will enter the hell (Al-Baihaqi).

Some regulations in traditional law have been implemented; they are (Ismail, 2017): 1). Prohibition on dominating and destroying the forest within a radius of 1200 depa (1 depa/fathom=180 cm) of the springs. 600 depa near the seashore from the coastal area. From the small river's edge, 60 depa, and the big river's edge, 120 depa left and right. 2). 3). Prohibition on cutting down

25 B Ismail, “Panduan Pengelolaan.”
trees on the steep plateau (landslide). Prohibition on causing harm to livestock grazing areas.

The dimension of environmental preservation will increase the motivational value/habit to encourage the spirit to develop the environment for future generations' sustainability (via reforestation/planting, sustainable use/investment). It produces a social, legal product (regulation/code of conduct in living and developing) from the law dimension (norm/rules) to resolve the dispute. From a competitive standpoint, it will increase motivation/innovation behaviour, which may encourage pride/excellence/competition to gain access to the global market.

The existence of traditional institutions in Aceh primarily serves as a vehicle for public participation in the administration of the Aceh provincial level and the Regency/municipality level in the areas of security, peace, harmony, and the public. Additionally, those traditional institutions have several authorities as mandated by article 4 Qanun Aceh No. 10 of 2008 concerning Traditional Institutions. (Kurniawan, 2012).

Similarly, Qanun Number 2 of 2011 on Environmental Management states that because the environment is a gift from Allah Almighty and plays an essential role in life, it must be managed equitably, wisely, and sustainably, and its function must be preserved.

There are several examples of traditional environmental management and preservation in Aceh:

1. Aceh Tengah (Central Aceh District) has a Livestock Herding called Perueren area that is usually located inside or on the outskirts of the forest. Buffalo owners will always protect the area, both plants and water sources because the survival of their livestock is highly dependent on the sustainability of the perueren's nature.

2. There is a custom in North Aceh District and Pidie District to plant coconut and sugarcane trees (Adat Pula U and Teube) in the wedding procession because coconut is considered a multipurpose plant. In preparation for the next life, it is almost as if when you marry, you can get vegetables from this coconut plant.

3. Aceh Besar District practises the Lampoh Meupagee, Umong Meuateung custom. It means that livestock owners are cautious not to allow their animals to enter other people's land, which could lead to a commotion later. The environment will be dirt-free with livestock in cages, and the dirt can be used as fertiliser. It is one of customs to safeguard the spring. Other programmes run by this district included protecting the Krueng Aceh

27 https://data.acehprov.go.id/dataset/pelestarian-lingkungan/resource/65ad94bc-4b0f-44ce-89a2-a0d4954499b6
River, preserving Krueng Aceh’s environmental sustainability from poisoning fish and using explosives. Furthermore, protect the Alue Mancang spring, namely Maintaining community natural water sources, which is managed independently by the FAM (Forum Alue Mancang) institution.

4. In Aceh Jaya, a planting calendar tradition known as Keuneunong exists to avoid seasonal pests and predict rainfall and the rainy season. It marks the start of planting season in the rice field.

5. There is Kejruen Blang throughout Aceh, the chairman of the traditional institution who will later regulate the planting season (Sawah Season), also related to the use of rice irrigation water.

6. In the coastal area of Aceh, on certain days, all fishermen will not go to sea, either due to religious holidays or local customs. It is known as Khanduri Laot. During this holiday, conservation has a positive impact on the restoration of the Coastal Ecosystem.

7. In Aceh Selatan (South Aceh District), no one is allowed to cut down trees, especially along rivers and water sources, during the rice field season means that when the planting season begins,

C. Conclusion

The environmental management mentioned in Syariah is complete. Syariah also establishes protected areas, which prohibit people from hunting animals and cutting down trees. Allah mentions proper environmental management in the Quran and asks humans to protect the environment because humans are the superior creature on the planet. Thus, whether or not nature or the earth is destroyed is dependent on humans and management. Similarly, the prohibition on the destruction of this earth stated by Allah in Al Quran and Prophet Muhammad in Sunnah is due to humans. Humans also cause natural destruction; as a result, there will be an imbalance in nature.

Aceh’s customary environmental management law follows Islamic law, as arranged and emphasised by Allah and his Prophets. In traditional law, an institution is formed and given authority to protect the environment, whether on land or at sea (including forests and rivers). In Aceh, several institutions are responsible for environmental protection, such as the Panglima Laot institution, which protects the ocean from illegal fishing and ensures the sustainability of coastal regions. In addition, there is another institution in Aceh called Keujruen Blang (to preserve the rice field environment and irrigation). Pawang uteun (responsible for protecting and organise the forest environment, such as setting up regulations regarding the instruction and prohibition of what humans should and should not do) and Wase Glee (has the authority to monitor human activity in the forest, such as hunting etc).
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