



The Role of Local Wisdom in Optimizing Marine Resources to Increase the Economic Income of the Ujong Pancu Aceh Besar Community

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A B S T R A C T

Ujong Pancu is a coastal area with abundant marine resources and high fishery potential, as well as marine biodiversity that is a source of livelihood for the local community. The purpose of this study is to observe and analyze the role of local wisdom in maintaining sustainable nature conservation, which has a direct impact on the community's economic income. This study uses a qualitative research method with a descriptive analysis approach. Data sources were obtained from observations and interviews with the community in Ujong Pancu. The results of the study show that local wisdom plays an important role in the lives of the people of Ujong Pancu. They still strongly uphold local values in preserving nature. Forms of local wisdom include the khanduri laot tradition, panglima laot, and respect for Islamic sharia law. The application of local wisdom also impacts community economic growth through the utilization of marine resources, such as fish catches, shrimp farming, marine tourism, and small and medium-sized businesses based on processed marine products.

INTRODUCTION

Aceh Besar District has abundant marine and coastal resources, especially from the capture fisheries sector (Husein et al., 2019). Coastal and marine resources in Aceh Besar District have a varied biodiversity (Juniarta et al., 2013). Aceh Besar has 344 km of coastline with a total area of 2,796 km² of sea area and 21 small islands, including 2 outer islands. Aceh Besar's coast and sea have high biodiversity including 1,155 ha of coral reefs and 980.82 ha of mangrove forests (BPS, 2024). Ujong Pancu is one of the coastal areas located in Aceh Besar and has abundant marine resources, this area is known for its high fisheries potential and marine biodiversity which is the main source of income for the livelihood of the local community (Pariani & Sarjan, 2024).

In terms of definition, marine resources include the wealth found in the sea that can be utilized by humans. This includes biological resources such as various types of fish, shrimp, seaweed, coral reefs, and other marine fauna and flora, ranging from microscopic organisms to marine mammals. Marine resources play a crucial role in economic, social and ecological life. In maritime countries such as Indonesia, marine resources are diverse and contribute greatly to food supply, energy, employment and maintenance of ecosystem balance. Marine resources include not only catches such as fish, but also all the potential and functions contained in marine ecosystems (Wibowo et al., 2021).

Efficient utilization of marine resources has great potential to increase the economic income of the community in reducing poverty and improving the overall welfare of the community. The economic potential that can be generated from marine resources is huge and diverse, especially for countries like Indonesia, which has a vast maritime area and high biodiversity.

This potential can be in the form of fisheries and mariculture, the seafood processing industry, and even as capital for the development of marine tourism.

Of course, all forms of utilization of marine resources can threaten their sustainability and even cause extinction if not done properly. Therefore, the role of local wisdom is very important in optimizing marine resources in the Ujung Pancu area of Aceh Besar Regency, to develop the community's economy in a sustainable manner, without damaging the social order and maintaining a balance with the natural environment. Local wisdom in this case is defined as knowledge, values, practices and traditions that develop in a local community and serve as guidelines for their lives. This includes various aspects, such as social systems, religious beliefs, traditional technologies, and the way the community interacts with its natural environment (Li et al., 2017).

As practiced by communities in Maluku, they have a local wisdom called "sasi" which temporarily prohibits the use of marine resources in certain areas to provide opportunities for marine ecosystems to recover and reproduce. This system helps maintain balance in the ecosystem and ensures that the benefits of marine resources are not depleted. Similarly, the Lilifuk tradition in East Nusa Tenggara involves the closure of marine areas for a certain period of time for community conservation (Hasriyanti et al., 2021).

The basic values of local wisdom that have been passed down from generation to generation are the foundation for environmentally friendly marine resource management, which will generate benefits for local communities in the long term (Galeh et al., 2024). This is important because regional autonomy provides space for local communities to participate directly in managing the resources around them, so that the

sustainability of the marine ecosystem can be well maintained (Bambang Sutikno, 2017). Management and development of marine resources based on local wisdom aims to direct community behavior to utilize resources wisely and maintain environmental sustainability (Mayang et al., 2024).

In the life of the community in Ujong Pancu Aceh Besar, there are various local wisdoms that have become part of the tradition since the past and are still maintained until now. As a community that lives on the coast and depends their lives on marine resources, they are very careful in preserving the sea. This is done to ensure that the coastal and marine conditions in their area are maintained so that future generations can also enjoy treats and sustenance from marine products in the Ujong Pancu area.

Departing from the data and explanations above makes this research interesting, to see how the role of local wisdom of the Ujong Pancu community in preserving their coastal and marine areas. As well as how the correlation of local wisdom in increasing economic income and welfare of people's lives there.

Research on the role of local wisdom in optimizing marine resources has been conducted by several previous studies. As written by Muhammad Agus Umar, concluding that this study examines and analyzes the migration culture of the local wisdom of the bajo tribe in managing sustainable natural resources (Muhammad Agus Umar, 2019). Rohmila Mayang, et al examine and describe the local wisdom of the Torosiaje Village community in sustainable aquaculture in managing and developing these resources (Putri, 2020).

Then Lina Pariani, et al studied and concluded local wisdom and approaches in utilizing natural resources for the economy of Sesaot Village (Pariani & Sarjan, 2024). Khaerul Arifin Husein et al analyzed the development of local wisdom-based marine tourism in Ternate City. Rudi's (2013) paper raises the theme of fish species diversity, coral reef conditions, and community perceptions related to the preservation of marine resources in the Ujong Pancu area

Based on the results of research that has been conducted in several regions, it has been shown that the role of local wisdom can influence the sustainable management of natural resources to support the economic growth of local communities. The above research also shows different places and locations of research, so that researchers find the novelty of research related to the Role of Local Wisdom in Optimizing Marine Resources to Increase the Economic Income of the Ujong Pancu Community in Aceh Besar.

The research questions raised in this study are, first, what are the conditions and potential of natural resources in Ujong Pancu? Second, what forms of local wisdom are applied by the community in optimizing marine resources in Ujong Pancu? Third, what is the impact of marine resource optimization on the economic income of the local community in Ujong Pancu, Aceh Besar?

METHOD

This research, using qualitative research methods with a descriptive analysis approach. Qualitative research generally aims to understand, explore, and interpret the meaning of a social phenomenon or human behavior in a particular context (Sugiyono, 2013). Dedi Mulyana emphasizes that a qualitative approach provides flexibility and depth in understanding complex social phenomena, and allows researchers to

understand human experience in a more meaningful way (Mulyana, 2010).

The use of qualitative research methods in this study is very important for several fundamental reasons. First, the contextual nature and rich cultural values of local wisdom require an approach that is capable of exploring meaning in depth. Qualitative methods enable researchers to understand how communities directly experience, interpret, and practice local wisdom in managing their marine resources. This approach provides space for researchers to conduct open interviews, participatory observations, and in-depth direct interactions so that the information obtained is not only data, but also stories, values, and cultural practices that exist in the research location.

This research tries to explore information related to the role of local wisdom in optimizing marine resources to improve the economy of local communities. This research is located at several points in the Ujong Pancu area, Peukan Bada District, Aceh Besar Regency. Data sources in this study were obtained from observations and interviews with local government, traditional leaders, and people who live and utilize marine resources as their livelihood.

Furthermore, related to data validation in this study using triangulation techniques. The triangulation used in this research is data triangulation, methodological, theoretical, researchers (Moleong, 2010). The data analysis process in the study used the stages of data reduction, data presentation, and conclusion drawing. This is done so that the data obtained can be truly accounted for as a result of scientific research.

RESULTS AND DISCUSSION

a. General Description of Ujong Pancu, Aceh Besar

Ujong Pancu is a coastal area located in Lambageu Village, Peukan Bada District, Aceh Besar Regency, Aceh Province. In terms of geography, Ujong Pancu is located at the western tip of Sumatra Island and faces directly to the Malacca Strait. The natural contours in Ujong Pancu are dominated by a combination of beaches, sea, hills, and tropical forests

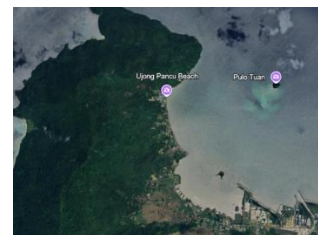


Figure 1 Map of Ujong Pancu area from google maps satellite image

Source: personal collection

The beach in Ujong Pancu has black sand and is classified as a wide and shallow beach. Because it is in a bay, the beach is relatively not choppy and at low tide, visitors can walk away from land up to about 30 meters. But at high tide, the water rises again quickly. In terms of climate and environmental conditions, this area shows a high threat to climate change, such as coastal abrasion due to rising sea levels and strong winds, drought, and the impact of human activities such as tree felling and forest burning, which have the potential to accelerate erosion and cause landslides.

To get there takes approximately 15 minutes from the center of Banda Aceh City using a car or motorcycle. Ujong Pancu is

also known as a natural tourism area away from the hustle and bustle of the city, offering the beauty of the beach, mangrove forest, views of the island opposite (e.g. Pulo Breuh), and a favorite place for anglers.

Community Life

Based on data obtained from the book "Peukan Bada Subdistrict in Figures" issued by the Central Bureau of Statistics of Aceh Besar in 2024, explained that the population in Lambageu Village amounted to 394 people with details of 210 men and 184 women (BPS, 2024). The people who inhabit the Ujong Pancu area are indigenous Acehnese. In daily communication, Ujong Pancu residents use Acehnese and rarely use Indonesian, only if there are migrants who come to this area (Sidqi, 2019).

The livelihoods of the people of Lampageu Village, located in the Ujong Pancu area, are mostly traditional fishermen who depend on fishing activities and fish trading in the market. Their fishing activities are highly influenced by the weather and season. In addition to fishing, some residents are also active in agriculture, including managing melon farms as local agro-tourism attractions along the road to Ujong Pancu. The melon farm is also a popular tourist destination for visitors from Aceh Besar and Banda Aceh. Along the beach are small huts where visitors can buy food and drinks: instant noodles, young coconuts and snacks at affordable prices.



Figure 2. One of the stalls in Ujong Pancu
Source: personal collection

As Acehnese, the people of Ujong Pancu adhere to the teachings of Islam. The religious approach is strongly visible in the daily culture of the community, where social awareness and mutual cooperation are influenced by Acehnese Islamic values. At the end of the area is the tomb of Sheikh Hamzah Fansuri (Tgk Ujong Pancu) which has become a place of spiritual pilgrimage for local people and visitors.

Natural Resource Potential

1. Fisheries and Marine Products

Fisheries and marine products play a very important role in the economy of the people in Ujong Pancu. As a coastal area, Ujong Pancu has enormous fisheries potential, both for capture fisheries and aquaculture. The sea area around Ujong Pancu is rich in marine resources. The surrounding sea is still relatively unexploited compared to other coastal areas in Aceh, so the fish stock in the waters is still quite good.

The majority of Ujong Pancu residents depend on capture fisheries as their main source of livelihood. They catch various types of fish, such as various types of groupers, red-eye fish, tuna, snapper, mackerel, kurisi fish, anchovies, skipjack, mackerel, and many other types of fish (Rizka, 2016). Most fishermen in Ujong Pancu still use traditional fishing gear such as nets, fishing rods,

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shooting devices, and bubu. This method is still used because of limited access to modern technology and more sophisticated equipment. (Interview with Mr. Seidi, secretary of Lampageu Village).

Based on the results of research written by Edi Rudi in 2013, the Ujong Pancu sea waters have 158 species of fish. These fish are scattered in the sea of Lhok Keutapang, Lhok Mata Ie, and Tuan Island (Rudi, 2013). Common reef fish species found in Ujong Pancu waters cover a wide range of families, including Pomacentridae, Chaetodontidae (butterfly fish), Serranidae (reef fish), Acanthuridae, Scaridae, Haemulidae, Mullidae, Lutjanidae, and others. Specifically for reef fish in this region, there are several dominant species, such as *Epinephelus fasciatus* and *Cephalopholis sonnerati* (Fazillah et al., 2020).

Reef fish composition is also influenced by environmental conditions and fishing time. In addition, butterflyfish such as *Chaetodon kleinii* and *Chaetodon trifasciatus* are also cited as abundant species in this region and serve as indicators of coral reef conditions. The highest abundance of reef fish in Ujong Pancu was recorded in the waters of Lhok Mata Ie and Pulau Tuan, which have better coral reef conditions than other locations in Ujong Pancu. The high richness and diversity of fish species in this location is thought to be related to the good condition of the coral reefs as well as management and protection efforts carried out by local communities.

In general, the diversity of reef fish in Ujong Pancu waters is included in the medium to high category. Nybakken (1998) states that high diversity indicates a comfortable and stable environment, while low diversity indicates a narrow and changing environment (Nyakben, 1998). The high diversity of reef fish in Ujong Pancu waters is thought to be caused by the strategic location of this area, which is located between three water areas: Indian Ocean, Andaman Sea, and Malacca Strait. Some researchers have even stated that the waters of North Aceh (Ujong Pancu) and West Aceh have significant potential for reef fish species, of which some are thought to be endemic (Allen & Adrim, 2003).



Figure 3. Types of reef fish caught in the Ujong Pancu sea area
Source: personal collection

In addition, the potential for squid and octopus in Ujong Pancu, Aceh Besar is also an important fishery resource. Although there is no very detailed quantitative data on squid and octopus cultivation or capture specifically from Ujong Pancu, information from the Aceh Besar region and beyond suggests that these products have a promising export market. For example, squid fishing in Aceh in general can produce about 700 kg of squid per day for export to countries in East and Southeast Asia, including fishers from Aceh Besar District, which includes coastal areas such as Ujong Pancu (Agus, 2024).

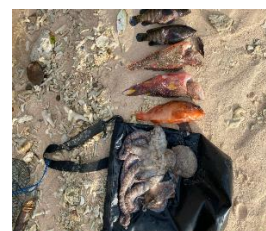


Figure 4. Types of reef fish, octopus, and cuttlefish caught

in the Ujong Pancu sea area. Source: personal collection

In addition to reef fish, Ujong Pancu also has potential in the aquaculture sector, such as the cultivation of vaname shrimp and milkfish, which are currently still managed on a limited basis by local communities. Several shrimp ponds are lined up neatly in Lampageu Village and the pond manager said he had been running this business for about four years. This cultivation uses bofolx tarpaulin technology as a pond cover that functions to maintain water temperature, prevent leakage, and protect shrimp from pests and diseases, thereby increasing productivity and sustainability of the cultivation business.

In the Ujong Pancu area, there is potential for the development of marine grouper, crab, white snapper, reef grouper, kook fish, and various types of freshwater fish such as carp, tilapia, and catfish. This potential could increase the diversification of aquaculture products in the region. The region offers opportunities for further development to improve the economy and income of coastal residents, provided it is supported by serious policies and attention from the government.

2. Coral Reef

Coral reef potential in the waters of Ujong Pancu, Aceh Besar, is excellent, with more than 50% hard coral cover, indicating a healthy ecosystem and rich marine biodiversity. A study conducted between January and October 2012 using the Point Intercept Transect method showed that coral communities in this region were dominated by the genera *Acropora*, *Pocillopora*, and *Porites*, which are indicators for productive and diverse reefs. In addition, the high diversity and abundance of reef fish in this region reflects the good condition of the coral reefs and serves as an important habitat for marine fauna (Rudi, 2013).

In general, it can be concluded that the most dominant percentage of corals based on genus is *Acropora*. The high cover of *Acropora* corals in Ujong Pancu waters is thought to be caused by water currents. The current in Ujong Pancu is generally fast, because it is influenced by both seasons, namely the east and west seasons. This is also confirmed by local fishermen, who mentioned that during the east and west seasons (Bahri et al., 2015). The Ujong Pancu area, which is always windy, causes high waves, with the physical condition of the water currents being influenced by the east and west seasons. Therefore, this area is dominated by hard coral species.

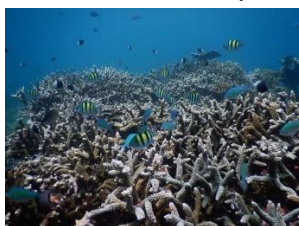


Figure 5. Coral reefs of Ujong Pancu marine area

Source: Aceh Marine and Fisheries Service

The results of Rudi's research (2013) mentioned that coral species that live in turbulent waters such as in Ujong Pancu are generally *Acropora* and *Pocillopora* branching coral species (Rudi, 2013). Their branching structure in shallow waters and high survival rates make these types often found in undulating coastal waters. Branching corals generally grow and develop at depths of 5 to 15 meters below sea level (Richmond, 1997).

3. S Maritime Tourism

The potential of marine tourism is one of the most valuable

natural resources, especially in an archipelagic country like Indonesia which has a vast expanse of sea and abundant biodiversity (Fikri et al., 2023). The potential for marine tourism in the Ujong Pancu area is quite large and attractive because of the combination of beautiful coastal and mountain scenery, with wide white sandy beaches and blue sea water, as well as a row of green hills behind the beach.



Figure 6. Lampageu Village Tourism Map Ujong Pancu

Source: personal collection

Ujong Pancu Beach is an ideal location for various maritime tourism activities, such as water sports and beach activities, trekking to the hills, taking pictures at Instagramable places, camping, and fishing. Ujong Pancu is known for its unspoiled area that has not been commercially exploited, making it a tranquil and natural tourist destination, ideal for visitors who want to escape the hustle and bustle of the city and enjoy both the sea and the mountains in one place.

This tourism potential is also closely related to the lives of local fishing communities, which still dominate in the villages around the coast. Therefore, it is expected that tourism development will increase local income with an environmentally friendly concept that is in line with nature conservation. Access to the beach from Banda Aceh city is quite good thanks to the paved road. The beach also provides various supporting facilities such as beachside cafes and bathing equipment rentals.

The Ujong Pancu area offers an interesting experience for tourists who want to enjoy a vacation or just unwind. This area has a special culinary treat, namely octopus noodles, which can be enjoyed while watching the expanse of the blue sea. For those who like hiking activities, in this area there are also Lhok Mata Ie hills that can be climbed and is a path to one of the beaches that offers a view of the beach with white sand and clear sea. Another one is Lhok Keutapang beach which has a view of the white sand beach with the terrain climbing the mountainous area in the Ujong Pancu area. These two beaches are often used for camping, bathing, and reef fishing.



Figure 7. Lhok Mata Ie Beach and Lhok Keutapang Beach

Source: RRI.com and Acehinfo.id

Not only that, Ujong Pancu also has an island right in the middle of the ocean called Pulau Tuan. The tourists can take a local fishing boat to visit this island. There visitors who come can enjoy snorkeling, diving, or just relaxing on an island without crowds. Then the additional attraction in Ujong Pancu is its culinary tourism typical of Aceh by utilizing the potential of existing marine resources to be made into various culinary menus served, such as octopus noodles, lobster shrimp noodles, crab and squid noodles. (Interview results with Mrs. Zahara who is an activist of Ujong Pancu culinary

business).

b. Local Wisdom of Ujong Pancu Community

Local wisdom has become an inseparable part of the life of coastal communities including in the Ujong Pancu area. Local wisdom is knowledge, values and norms derived from the experience of a community in living a harmonious life in accordance with its environment. This wisdom is the result of cultural accumulation and traditions that are passed down from generation to generation, and serves as a guide in solving problems and making daily decisions (Hasanah et al., 2019).

Local wisdom plays an important role in maintaining ecological sustainability and cultural diversity. Through local wisdom, people can utilize natural resources wisely without damaging the ecosystem. Local wisdom of coastal communities is born from a system of knowledge, values, and traditions that then develop through interactions and experiences of coastal communities in managing natural resources, protecting the environment, and fostering social life (Juniarta et al., 2013). Coastal communities have traditionally utilized the sea and its wealth responsibly through strict traditional rules, such as restrictions on fishing time and methods, to ensure the sustainability of natural resources.

Coastal communities are characterized by local wisdom that includes sustainable use of natural resources by considering natural cycles and maintaining the balance of marine and coastal ecosystems. They also use local natural materials in daily life, such as wood, rattan, and bamboo to build houses and traditional tools that are environmentally friendly (Laya & Salim, 2023)

Ujong Pancu people still maintain and make the local wisdom as their way of life. The local wisdom of the Ujong Pancu community is a combination of religious traditions, customs, and social organizations that are closely related to their history and coastal environment, thus forming a unique and sustainable identity for this community. Based on the results of research conducted in the Ujong Pancu area, several local wisdoms were obtained related to the utilization of marine resources there.

1. *Khanduri Laot* tradition

Khanduri Laot is a tradition of sea feasting carried out by Aceh's coastal fishing communities, including in the Ujong Pancu area and its surroundings. This tradition is an expression of gratitude to God for the abundance of sustenance from the sea products obtained by fishermen. In Aceh, this tradition has been commonly practiced, both on the east coast and west coast of Aceh (Fatianda, 2022). For the Lampageu Ujong Pancu community, this tradition aims to strengthen social solidarity among local communities and cultural preservation (Rudina, 2022).

The implementation of Khanduri Laot in Ujong Pancu has no specific time and is generally carried out once a year or depending on the abundant catch and the economic capacity of the community. During the implementation of Khanduri Laot, fishermen are prohibited from going to sea for several days, usually three days. This prohibition to go to sea is accepted by the fishing community as a customary law that regulates behavior at sea. These prohibitions include prohibiting fishermen from going to sea all day on the day of the kenduri, as well as three days after the kenduri (Suriani, 2023). In addition, there are certain days when sailing is prohibited, namely on Friday from sunrise until the end of Friday prayers.

This is a form of respect and appreciation for tradition, and aims to preserve fish stocks. There are traditional rules governing this prohibition on fishing, and violations can be sanctioned by the

panglima laot, a local fishing leader. In this series of khanduri laot activities there is time for the panglima laot to give advice to the fishermen and the local community. then sometimes the elders or ulama/religious leaders and the government also give speeches which basically are advice regarding social life, and prayers to God so that the lives of fishermen are blessed (Suriani, 2023). After the district laot commander, ulama and also government officials finished giving their advice, the laot kenduri program was also completed.

The Khanduri Laot tradition is usually held in conjunction with the slaughter of a buffalo or goat where the meat is cooked and eaten together by the community. In the past, this tradition also included a ceremony where buffalo heads and bones were thrown into the sea as a symbol of hope and gratitude, but this practice is no longer done as it is considered to be against local Islamic values (Manan, 2016).

2. *Panglima Laot*

One of the local wisdoms of coastal communities in Aceh, including in the Ujong Pancu area, is the existence of Panglima Laot. This local institution has long been established in Aceh's coastal communities and is still widely recognized by the community and government. The Panglima Laot institution is a legacy of Indonesia's cultural wealth as a maritime country (Aswita et al., 2023). The Panglima Laot Institution with its customary law of the Sea not only regulates the activities of fishermen when fishing at sea, but also plays a role in efforts to protect the marine environment and other social activities, including in terms of coastal area restoration (Halim, 2013).

Panglima Laot is tasked with regulating the way fish are caught at sea. It acts as the customary leader of the fishing community in Aceh. Under Panglima Laot, there is another institution called Peutua Teupin, which is the person responsible for regulating rivers in coastal areas (Savitri et al., 2022). In addition, Panglima Laot is also tasked with mediating the settlement of disputes between fishermen in order to maintain harmony and order.

In Ujong Pancu, the role of Panglima Laot has further evolved with the establishment of a marine conservation area that aims to protect marine potential from overexploitation, including maintaining core zones that must be protected and zones that can be utilized by fishermen. Regulations also include a ban on the use of fishing gear that harms marine animals such as sea turtles, as well as a ban on setting nets parallel to the beach when sea turtles come ashore to lay their eggs.

3. *Respect for Religious and Cultural Values*

The Lampageu Ujong Pancu Village community has a prohibition or taboo on fishing or other activities such as fishing on Friday night. This prohibition is part of customary and religious local wisdom that has been passed down from generation to generation. This prohibition is obeyed collectively as part of social norms that are maintained together. Respect for religious values and spirituality is reinforced by the presence of the Tomb of Sheikh Hamzah Fansuri, a great Acehese scholar widely known for his knowledge in Sufism and Islamic literature.

Then there is also a taboo or prohibition for women to camp or spend the night (camping) at the tourist sites of Lhok Mata Ie and Lhok Keutapang. Based on the analysis of the community, it can be seen that this prohibition is part of the customary rules that live in the local community, and has various considerations both in terms of cultural values, social norms, and local wisdom. The community upholds the norms of modesty and women's honor, so this prohibition is considered a form of protection of moral values (Interview with Udin, Lampageu Village youth). This is in line with the Aceh

Government's Qanun No. 11/2002 on the Implementation of Islamic Sharia, which is the formal legal basis for implementing Islamic values in the Aceh region.

c. Local Wisdom as a means of preserving nature and improving the economy of the Ujong Pancu community

The people of Lampageu Ujong Pancu Village still highly value the local wisdom that has been passed down from generation to generation. This is done to maintain the balance of society with the local environment. In their principle, if we take care of the environment then the environment will take care of us. Local wisdom is an identity that determines human dignity in the community. Therefore, when the traditional values that exist in the community come from the roots of local culture. Excellent local cultural values must be seen as social heritage because the culture is believed to have valuable value for the pride and dignity of the nation, so the transmission of cultural values to the next generation is a necessity that must continue.

From the results of the research conducted, the narrative is obtained that the Ujong Pancu community makes local wisdom as a guide in behaving and living in harmony with their environment. Local wisdom includes the prohibition of going to sea on Friday nights, the prohibition of fishing on the coast on Friday nights, the prohibition of women camping in lhok matai ie and lhok keutapang, and the tradition of khanduri laot. For the people of Ujong Pancu, Friday night is a night that is forbidden to go to sea because their village also has one of the graves of Acehnese scholars who are pious, namely: Hamzah Fansuri's tomb. In fact, the local community also believes that the existence of Hamzah Fansuri's tomb located in their village also provides good energy because of a pious scholar, so that some restrictions to the sea if the season and days that are prohibited other than Friday are also obeyed.

This belief has also lived in the midst of the community derived from their ancestors. In fact, when the Aceh Tsunami occurred in 2004 this village had no victims, all the people in the village were safe. The impact of community compliance is also considered a form of abundant sustenance when they go down to the sea. Religious values and influences are still alive in the community. They believe that when we maintain values that are not out of the realm of religion, the results of natural resources are also more abundant. As long as they work as fishermen, they have never returned from the sea to the land empty-handed, meaning that they always get fish even in small quantities. (Interview with Fajri, Head of Lampageu Village Youth).

The existence of local wisdom and the availability of marine resources is correlated with the increasing income of the surrounding community. In particular, the income of capture fishermen in Aceh Besar, including in Ujong Pancu, is influenced by catches including grouper, cake fish, and vaname shrimp which have begun to be managed on a limited basis. The potential for vaname shrimp and milkfish farming does exist, but it still needs policy support and the provision of affordable seeds and feed to encourage business scale and fishermen's welfare.

The natural scenery of the sea has also begun to be utilized by the community by setting up stalls along the coast. As a result, this place has become a favorite place for tourists to enjoy food while enjoying the panoramic view of the sea. The existence of this culinary tourism not only increases community income, but also strengthens local cultural identity through the distinctive flavors offered. Efficient utilization of marine resources has great potential to increase the economic income of the community in reducing poverty and improving the overall welfare of the community (Agustina et al., 2025).

Then, the women of Lampageu Village also actively participate in improving the family economy by processing fresh fish catches into salted fish. This extends the shelf life of the fish for consumption. Salted fish products can be sold in local markets and outside the region, thus increasing household income. This process is done traditionally, with techniques that have been passed down from generation to generation, making it part of the local wisdom based home economy. (Interview with Mrs. Nurlina).

From the results of these data we can see that the potential of marine resources in Ujong Pancu is able to provide a good significance to the local economy. The economic activities of the community include selling on the coast, catching shrimp, fish and also catching octopus by diving on the coast of the sea and fishermen generally go to sea from morning to evening and mothers also play an active role by processing fish catches to make salted fish. In addition, youth and family heads also play an active role as guards of the main entrance and become tour guides such as lhok matai ie and lhok keutapang. This shows that the utilization of the potential of marine resources and tourism can create a good economy for the local community.

With all the potential of abundant natural resources, the Ujong Pancu community can learn more to develop in terms of utilizing their natural and marine products. Local wisdom allows the Ujong Pancu community to develop products that are distinctive and have high selling value, such as handicrafts, processed food products and traditionally processed seafood. This increases product competitiveness in the market and opens up new market opportunities for the community.

Not only tangible products, the Ujong Pancu area is very potential in the development of tourism destinations. The existence of Lhok Matai Ie, Lhok Keutapang, and Pulau Tuan beaches is a gift that must be managed and developed properly. Because these beaches have a beautiful charm with a treat of clean white sand and clear blue sea. Tourists can experience snorkeling, diving, fishing, and relaxing on this beach. Therefore, if it can be packaged well, it will have an impact on the economic growth of local communities in the Ujong Pancu area.

CONCLUSION

The Ujong Pancu area is a coastal area with high fishery potential and abundant marine biodiversity, and is the main contributor to the community's economy. In maintaining the sustainability and preservation of nature, the Ujong Pancu community has its own way derived and guided from local wisdom that has been carried out for generations. The presence of the panglima laot institution and the khanduri laot tradition have given birth to various rules and taboos that must always be carried out by a community dominated by fishermen. Next, the customs that develop such as the prohibition of going to sea on Friday night/day, the prohibition of fishing on the coast on Friday night, the prohibition of women camping in Lhok Matai Ie and Lhok Keutapang. These rules are still maintained and in the view of the local community, it is these customs that make their nature sustainable and far from disaster.

The role of local wisdom in improving the economy of the Ujong Pancu coastal community is very significant and covers various aspects of natural resource management and preservation of local culture. Local wisdom becomes the basis for sustainable management of marine resources, such as coral reef management and fisheries, which preserve the marine ecosystem as a source of livelihood for coastal communities. Marine products such as reef fish, octopus, squid, and shrimp

have become the main commodity for the income of the fishing community in Ujong Pancu. Then the existence of beaches and beautiful sea views became a driver of the local economy through the construction of cafes along the coast of Ujong Pancu. As a result, this place has become a favorite place for tourists and correlates with the addition of the local economy.

This study has several weaknesses and limitations, including the short duration of the research and the lack of quantitative data on the economic opinions of the community. For future research, it is recommended to conduct a more comprehensive study by combining qualitative and quantitative approaches in order to provide a broader and deeper picture of the interaction between local wisdom and modern technology in marine resource management in Ujong Pancu, Aceh Besar.

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