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TYOLOGY OF ACCESS TO LAND RESOURCES AND SOCIO- ECOLOGICAL DYNAMICS IN THE COASTAL COMMUNITY OF PASARAN ISLAND, LAMPUNG PROVINCE, INDONESIA

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ABSTRACT

Differences in land access on Pasaran Island reflect complex inequalities between local and migrant groups, and between communities with different economic power. The social-ecological dynamics involved control of land resources and reclamation. The absence of appropriate regulations has led to tensions. Using a qualitative method using in-depth interviews with 14 informants. Informant selection based on purposive sampling technique based on criteria, primary data was collected from 14 informants who were directly involved in the social-ecological dynamics created on Pasaran Island, including the Local Government (Marine and Fisheries Office of Bandar Lampung City and Land Office of Bandar Lampung City), Head of Village, Head of Neighborhood Association, Local Community (Bugis), Migrant Community (Cirebon and Indramayu), and Community Leaders. Data collection was closed after data saturation was reached when no more new information emerged, and the data collected as a whole formed a complete story. This research explores issues of access struggle and social-ecological dynamics within the framework of access theory. Based on understanding these land access and socio-ecological dynamics, the government can take more appropriate steps to manage resources, prevent conflict, and support environmental sustainability and community welfare on Pasaran Island.

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INTRODUCTION

Coastal areas are areas of interaction between land and sea, as well as between the geosphere, hydrosphere, atmosphere, and biosphere, and are strongly influenced by human activities (Anugraha et al., 2022). Coastal areas are areas of interaction between land and sea, as well as between the geosphere, hydrosphere, atmosphere, and biosphere, and are strongly influenced by human activities (Bates, G. & Tucker, 2016; Dharmawan, 2007). Natural resources are also directly proportional to vulnerability to natural influences such as sea tides and tidal surges (Anugraha et al., 2022; Li et al., 2020). Additionally, the region is vulnerable to disasters, such as tsunamis and storms (Djamil et al., 2022). Over time, coastal ecosystems risk degradation due to development pressures on their communities, such as rapid population growth and expansion of economic activities (Agraria et al., 2021; Cahyadinata et al., 2018).

Satria (2015) explained that coastal communities are a group of people who together inhabit coastal areas, forming a distinctive culture related to dependence on the utilization of coastal resources. He further explained that coastal communities are not only fishermen but also fish farmers, fish processors, and even fish traders. Coastal communities and small islands have characteristics of economic and socio-cultural systems that are not much different from fishermen in general, but what distinguishes the solidarity of coastal communities in general from small islands, where coastal communities on small islands are very strong in solidarity due to geography and access conditions that make them have to fight together in maintaining life (Bumulo et al., 2017).

The natural resource potential of coastal areas has led to high economic growth in the region (Aprianty, 2006; Sulaiman & Makka, 2018). Pressures for economic activity, population increase, and urbanization are growing rapidly in the coastal zone, and a series of land resource and environmental conflicts have occurred (Chen & Cai, 2022; Ligate et al., 2018). The limitation of coastal land encourages the cultivation of new land as control of marine water space, which has an impact on marine and coastal ecosystems and creates limitations on public access to new spaces (Halomoan et al., 2024; Komaratulloh, 2019). Efforts to fulfill the need for land by converting water into new land are known as reclamation

activities. Referring to Law No. 27 of 2007 on the Management of Coastal Areas and Small Islands article 34 states that reclamation activities can only be carried out if the socio-economic functions are greater than the socio-economic costs, the implementation of reclamation must maintain and pay attention to several underlying elements, namely the sustainability of people's lives and livelihoods, the preservation of the coastal environment and the interests of coastal utilization must be balanced, and must pay attention to technical provisions in retrieval, dredging, and filling.

Reclamation also occurred on Pasaran Island, but the reclamation process here is different from the usual understanding. Reclamation on this island is driven by the initiative of self-organization and the initiative of the local community (Dewi, 2023; Noor et al., 2021). Pasaran Island has been around for a long time, but was only inhabited around 1970. Based on interviews with community leaders, it is known that the initial area of Pasaran Island was around ± 2 hectares. Initially, Pasaran Island was a customary land or inherited land belonging to a kingdom in Coastal Lampung. The island was then sold, and people began to settle there. As the population grew, the area of Pasaran Island increased through self-help reclamation carried out by the community to expand the island's area. Until 2021, the area of Pasaran Island was recorded at ± 14 hectares (Regional Office of BPN Lampung Province, 2021). The expanded land was used by residents to build residences, fish drying places, and some areas were used as ponds.

The dynamics of resource control on the island cannot be separated from the social-ecological process of forming the island community, which is characterized by struggles for access, tensions, and contestation in the community (Adiwibowo et al., 2013; Dharmawan, 2007). Land use conflicts usually arise because of an imbalance between limited land resources and increasingly diverse human needs (Hanum, 2017; Kangas et al., 2022; Ligate et al., 2018). Different parties are in different positions with respect to these resources, depending on the pool of power they hold, which allows them to utilize the land without any legal or illegal rights (Adiwibowo et al., 2013; Suharti et al., 2016). Local governments, as agents authorized to regulate land, especially reclaimed land, often face obstacles. This is due to the position of local governments, which are often in the same arena as land using communities in terms of granting effective power over the land (Ayu et al., 2019; Lekitoo, 2022).

Ethnicity relations between the two ethnicities living on this island have increasingly colored the dynamics that occur. Not only does it create dissociative social relations but it also creates associative social processes. The procedures undertaken by Pasaran Island residents in the formation of the island community led to changes in the pattern of social relations, such as cooperation, competition, social conflict, and changes in livelihood. Based on the explanation above, this research aims to more deeply examine the ecological social process of ethnicity

that occurs on Pasaran Island, Bandar Lampung City. Thus, the objectives of this study are as follows: 1) Analyzing the Social Process of the Formation of Pasaran Island, and 2) Analyze the typology of access and the social-ecological dynamics that occur.

The dynamics of land control among the actors in these areas lead to competition over its use (Pratiwi & Juerges, 2022). As a result, different motives and interests are involved. Control of power in the ocean and coastal context examines how actors influence decision-making, policies, and marine resource outcomes. There is power between different groups of anglers and the government, and access to resources is influenced by power. Coastal communities are marginalized in this regard because they lack power (Bennett, 2019; Dade et al., 2022). The struggle for access to land is escalated by the power and authority of each actor, which often leads to conflict (Flower et al., 2023; Shafi et al., 2022). Competing claims to resources also occur between actors (Halomoan et al., 2024; Septianto, 2019). In addition, political processes and activities can strengthen the position of rights, access and use patterns of existing resources (Bennett, 2019). This contestation between actors will be more intense when these actors have and accumulate their respective power and authority.

In this study, local residents of Pulau Pasaran acquired land by utilizing their capital through land purchases from the village head. In contrast, newcomers accessed land by combining capital and social identity, purchasing land from the head or previous residents. For newcomers, this access to capital opens up opportunities in the market, which in turn affects labor, technology and the distribution of profits. Both locals and migrants utilize social relations, social identity and social authority through kinship, friendship, marriage and tribal ties. Studies in Pemalang related to the mechanisms used by fisher households in accessing land using capital, namely by purchasing house buildings, purchasing truck products, and purchasing land plots (Komaratulloh, 2019; Septianto, 2019; Septianto et al., 2016). The concept of access is intended to facilitate a grounded analysis of who benefits from something and through what process and how. Understanding the concept of access (Peluso & Ribot, 2020; Ribot & Peluso, 2003).

RESEARCH METHOD

This study uses a constructivist paradigm through a qualitative approach to understand the social reality of access mechanisms and the socio-ecological dynamics that occur. Creswell (2015) defines narrative research as a specific type of qualitative design in which narrative is understood as a spoken or written text that tells about events or actions and their sequences that are chronologically connected, formed through interaction with other elements (from which social processes are formed), and through the prevailing historical and cultural norms

in life. By exploring the perspectives and experiences of the informants, this study provides a holistic understanding of the complexity of these issues (Bennett, 2019; Dade et al., 2022). The research was conducted on Pasaran Island, East Teluk Betung District, Bandar Lampung City, Lampung Province. This location was chosen because of its unique historical dynamics in the social formation process of its community, where residents independently carried out reclamation to expand the existing land. For more clarity related to the research location map. (Figure 1)

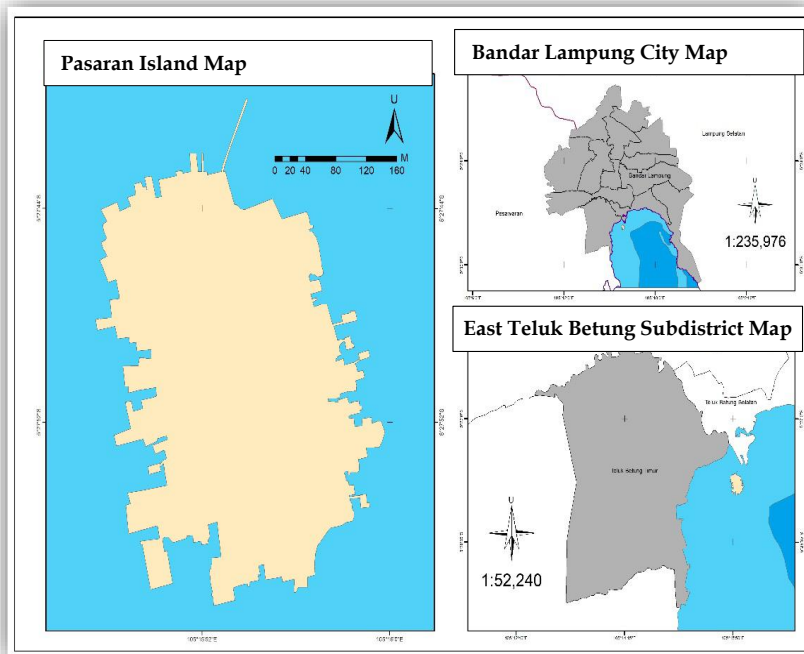


Figure 1.

Research Location

Source: Kota Karang Village Monograph 2022.

Informant selection based on purposive sampling technique based on criteria. Primary data were collected from 14 informants who were directly involved in the social ecological dynamics created on Pasaran Island, including the Local Government, Village Head, Head of Neighborhood Association, Local Community, Migrant Community, and Community Leaders. Meanwhile, secondary data were obtained from various sources such as literature, government documents, community archives, maps, photos, and other materials related to the social ecological dynamics that occur in the community of Pasaran Island. These contents were then further analyzed and adjusted to the information obtained during the data collection process in the field.

Field data collection involved in-depth interviews with a semi-structured guide focusing on specific issues. The interviews were conducted in Indonesian, using the local dialect of the residents, and then recorded and transcribed (Peluso & Lund, 2011). Data collection was stopped when data saturation was reached, that is, when no new information emerged and the collected data as a whole formed a complete narrative (Otten et al., 2020). The results of the interviews were then analyzed using narrative analysis (Moleong, 2018). Additionally, participant observation was used during the interviews to broaden perspectives and provide a deeper understanding of key aspects of the research. Finally, the accuracy and reliability of the study was ensured through triangulation, which involves the use of different methods and data sources to confirm the credibility of the research.

RESULT AND DISCUSSION

Demographic and Livelihood Strategies

Pasaran Island is located in the Kota Karang Urban Village, East Teluk Betung Sub-district, and Bandar Lampung City. According to data from the Kota Karang Urban Village, Pasaran Island consists of two RTs with a total population of $\pm 1,278$ people, consisting of ± 286 families. The majority of the population on Pasaran Island have a livelihood as a seafood processor in the form of salted fish processing, salted squid, and lobster cultivation. The majority of the people on Pasaran Island come from the Cirebon, Inderamayu, Bugis, Lampung, and Palembang ethnicities (Noor et al., 2021).

In addition, social roles in the region are shaped through complex interactions between economic, cultural and environmental factors (Bates, G. & Tucker, 2016; Mertuo, 2008). Key economic activities, such as fishing and seafood processing, are fundamental pillars in social hierarchies and power relations (Manalu et al., 2018). The social structure of Pulau Pasaran's coastal communities reflects adaptation and response to local geographical conditions and economic dynamics, where skills and access to marine resources are key determinants of individual and group social and economic status.

The social structure of the Pasaran Island, reflecting the complexity of social and economic relations in the region (Nissa et al., 2019; Sinaga et al., 2015). The island is known as one of the largest salted fish production centers in Indonesia. Most of the population work as fishermen and fish processors, with social layers formed based on ownership of fishing gear and economic ability (Cahyadinata et al., 2018; Idrs, 2017). Those who own boats and sophisticated equipment are usually in the upper layer, while fishermen without adequate equipment or working as day laborers are in the lower layer. The social structure in Pasaran Island can be seen in Table 1.

Table 1. Social structure on Pasaran Island

Social Structure	Social Role
Fishing business owner/Boss	Owners of market access, capital, and social networks
Ship captain	Responsible for ship operations while at sea
Crew/labor	In charge of following the direction of the fish processing manager/boss
Fisherman	Determining catchment areas and fishing gear
Fish Seller	Determining catch sales
Non-fisheries	Engage in various other economic activities such as trade, crafts, services, and the tourism sector

The utilization of natural resources as a source of livelihood is done to maintain the existence of life (Dharmawan, 2024). This also happened on this island, where the formation of livelihood strategies on Pasaran Island (see Table 2) relies on the utilization of marine products consisting of three things, namely on-farm sourced from fish catches (fishermen), off-farm derived from catches from fish processing and non-farm outside of fish catches. The livelihood strategy of the Pasaran Island community also consists of a combination of on-farm, off-farm, on farm-off farm and off farm-non farm. The most dominant strategy in the Pasaran Island community is the off-farm livelihood strategy as a fish processor. The fisheries sector ranks first in the community's livelihoods and economic activities. Besides being an anchovy processing icon, the people of Pasaran Island also engage in fishing, fishing, squid processing, white snapper farming, samba fish farming and green mussel farming using floating rafts (Cahyadinata et al., 2018; Christian et al., 2018; Noor et al., 2021)

Table 2. Number of People by Livelihood Strategy on Pasaran Island

Livelihood Strategy	Population	Percentage (%)
On-farm (fishermen, squid, snapper and green mussel farmers)	271	21.6
Off-farm (Fish processors and crew)	673	53.6
Non-farm (trader, private employee, tailor, driver)	168	13.3
On farm-off farm (fishers and fish processors)	101	8
Off farm-non farm (crew members, trader, and drivers)	65	3.5
Total	1,278	100.0

Social History

The social history of the formation of Pasaran Island is closely related to the history of the formation of settlements, which local residents call their group "island people" and the group outside them with the term "land people." For environmental determinists, the sea is the shape of culture. However, for cultural ecologists, the sea only affects some elements of culture, such as population and social organization, economic systems, knowledge, and technology (Otten et al., 2020; Sutton & Anderson, 2014; Yuliana et al., 2016). Anthropologist Julian Steward calls these elements cultural core. It is in this cultural core that the interaction between culture and the surrounding environment takes place (Adiwibowo, 2007).

Lampung's coastal communities, in general, are shaped by the coastal culture and the culture of fishermen who depend on the sea for their livelihood (Dharmawan, 2007; Nissa et al., 2019; Peluso & Lund, 2011; Yuliana et al., 2016). The importance of land becomes a place of shelter and rest for fish processors and fishermen, and then a place to repair nets and take and unload the catch. The procedures taken by the residents of Pasaran Island in the formation of the island community led to changes in the pattern of social relations, such as cooperation, competition, and social conflict, as well as changes in the livelihood structure (Dharmawan, 2024). The process of Pasaran Island's formation took place from 1960 to 2000, which is briefly illustrated in Figure 2. The increase in population and the limited land available encouraged residents to take the initiative to carry out self-help reclamation. Initially, the land area on Pasaran Island was around 2 hectares and now the island is around \pm 14 hectares (BPN Lampung Province, 2021). Residents use the expansion of land to build settlements and fish drying, as well as several ponds. For the residents of Pasaran Island, their self-reclamation is a solution to the problem they have faced for a long time due to limited land. Residents do not have to spend so much money to buy land.

In parallel, the characteristics of island communities that want to always be side by side with the sea cause people to choose to add land to stay close to the sea, rather than looking for a new place to live on land. From a social perspective, the closeness between families causes them not to want to live far from each other (Anugraha et al., 2022; Li et al., 2020; Ligate et al., 2018). Local residents consider this island their birthplace and where they grew up since childhood. So the previous generation hoarded land for the livelihood of the next generation. The process of reclamation land formation is divided into two periods, namely the first period (1984-2005), and the second period (2005-present). Information based on the results of interviews with community leaders that when migrants from Java (Cirebon and Indramayu) came to the island, they brought their families with them, they dug up the sea to expand the land that would be used as a house and coupled with information from local residents who stated that this was a land that had been built up and stockpiled in the past.

Efforts were made to take the rocks and build them up individually. There has been a union with this land since being born, growing up, and growing up on this island.

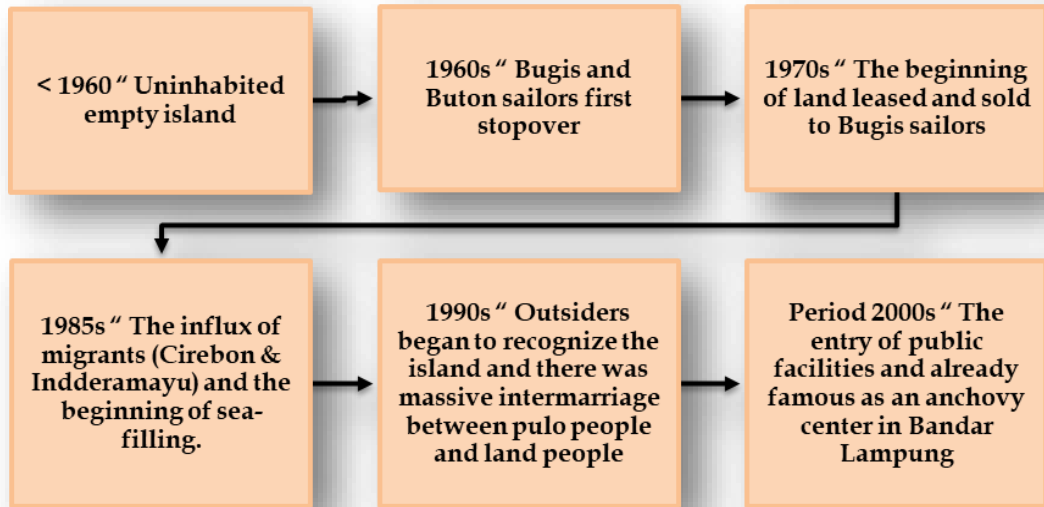


Figure 2.
The social process of Pasaran Island

The parties authorized to grant permits for self-help reclamation on Pasaran Island are the head of the neighborhood association (RT) who is authorized to provide recommendations to the head of the village regarding the proposals of residents who will carry out reclamation activities and the head of the village who is authorized to permit residents to carry out self-help reclamation. So far, self-reclamation on Pasaran Island has not been regulated. In the absence of laws, regulations, and permits for self-reclamation, the regulation and control of natural resources for reclamation is fully handled and managed by the residents themselves. The highest level of reclamation license in Pasaran Island is determined by the village head.

Access Mechanisms for Land Tenure

Based on Ribot and Peluso's (2003) access theory, the government generally uses right-based access mechanisms to control land on Pasaran Island. Meanwhile, the community (local residents and migrants) relies on structural and relational access mechanisms to benefit from the land they manage on Pasaran Island. The community builds social relationships with local elites and forms a social identity as residents of Pasaran Island. In utilizing land in these areas, the actors then use the bundle of powers they have to gain access.

Access based on custom or convention occurs when people socially accept certain circumstances or practices to benefit. Individuals who do not have such access rights must approach the access holder to gain or maintain access, which can be done by paying a fee or providing a service if they wish to utilize the resource in question. In such situations, the possession of access to resources has shaped the relationship between individuals in terms of benefit flows (Peluso & Ribot, 2020; Ribot & Peluso, 2003).

Based on the description above, this access mechanism is used by contesting actors to gain access to land resources on Pasaran Island. Land tenure by migrants through land purchases with local residents and approaching local elites. Migrants take advantage of the social relationships established as a result of the similarity of tribal identity as ethnic Cirebon or Indramayu. Although there are stronger access mechanisms used in gaining access, in its development the actors also use other mechanisms to strengthen their claims. Further explanation related to the access mechanism knitted by the actors related to the position or position of the actor, the strategy to gain access and the factors that influence this can be seen in Table 3.

Structural and relational access mechanisms are used by Pasaran Islanders in acquiring land. Access to capital is the main strength for Pasaran Islanders. Local residents of Pasaran Island in accessing land use their capital access by purchasing land from the village head, while newcomers use their capital access supported by social identity with strategies through purchasing land from the head of the RT and making purchases from residents who previously owned land. For newcomers, access to capital directly opens access to the market.

Control over the market can influence control over labor opportunities and technology, and thus the distribution of benefits. Furthermore, both local and migrant islanders use social relations, social identity, and social authority through kinship, friendship, marriage, and tribalism. They formed power nets in the forum and cooperated among fish processors and fishermen to maintain their access.

Table 3. Mechanisms of Access to Land on Pasaran Island

Actors	Actor's position	Access strategy	Strategy to maintain access	Factors affecting access
Local Elites (Village head and RT heads)	Parties maintaining access to land benefits	Social relations with the government	Support efforts to recognize the legality of land that has been managed by the community and their identity as local communities.	Main: Social Relations and Authority Supporters: Knowledge, Identity
Local Residents	Parties maintaining access to land benefits	Purchased land from the head of the village that has been platted	Paid the cost of purchasing the property to the village head at that time.	Main: Capital and Social Authority Supporters: Social relations and identity
Migrant Residents (Non-fishery business owners)	Parties maintaining access to land benefits	Purchased land from local residents previously	Paid purchase cost from local residents in advance	Main: Capital and Social Relations Supporter: Social Identity
Resident Migrants (Fishery business owner)	Parties maintaining access to land benefits	Build relationships with local elites and establish fish processing establishments	Using kinship discourse as well as ethnic identity with local elites and employing local people in the fisheries business	Main: Identity, Capital, Labor and Markets Supports: Social relations, knowledge, and technology

The explanation above also confirms that in essence, land ownership on the island is closely related to the ethnicity that controls the land. This is evidenced by the dominant lands purchased by the Cirebon and Indramayu ethnicities through local elites. Another reason for this phenomenon is the social solidarity among ethnic groups, which serves as a platform to strengthen the network between actors. Values are passed down from generation to generation by local elites, where each local elite prioritizes the interests of their ethnicity.

Land Tenure Structure and Ethnic Identity

The structure of land tenure on Pasaran Island allows us to gain a more comprehensive understanding of the struggles over access that occur. This structure then creates social stratification where different groups are placed at various levels and layers of the social structure related to ethnicity and economic levels, each of which has a different level of access and control over land resources (Cipriani, 2022; Idrs, 2017). The overall structure of land tenure on Pasaran Island reflects the interaction between local traditions, interests and economic needs which together determine the use and distribution of land on the island.

Information gathered by researchers in the field shows that the majority of ethnic Bugis before the arrival of migrants worked as sailors and green mussel fishermen. Some of them also managed ponds, especially shrimp farms. They have a high regard for the sea, and consider it a part of them. In the 1985s, migrants arrived and occupied land on the edge of the island. Access to land on the island shows a stark difference between locals and migrants. Locals controlled land located in the center of the island, while migrants were given land in the coastal area. This creates a situation where migrants have a strategic advantage, as the location of their land directly adjacent to the sea allows them to make fill to expand their holdings. In contrast, local residents are unable to expand their land, as the land they own is far from the coastline, making similar landfill impossible.

In addition, the migrants' land position at the edge of the island opens up opportunities to utilize marine resources and related economic potential, such as fisheries or coastal area development, which they have easier access to than local residents. This inequality suggests that land tenure dynamics are not only related to geographical location, but also the possibility of differential access to natural resources and economic opportunities between the two groups. Local residents tend to face limitations in utilizing resources, while migrants have more freedom to develop their property given their direct access to the sea. This inequality thus contributes to socio-economic differentiation, with migrants potentially benefiting more in the long run due to their ability to expand their land and access coastal resources more easily, which indirectly improves their economic well-being compared to local residents.

The dynamics of land tenure in the study locations are highly qualified by the dimension of ethnic identity. Several studies related to the Bugis ethnicity successfully controlling coastal land such as (Ayuradi Miharja et al., 2017; Bumulo et al., 2017; Lekitoo, 2022) explained that the Bugis ethnic who arrived in Balikpapan and Tarakan not only lived in coastal areas and became fishermen, but they began to work on land and control it. This was not the case on Pasaran Island, where the ethnic Bugis as local residents were displaced after the influx of migrants, namely the Cirebon and Indramayu ethnicities. Land ownership based on ethnicity and social stratification on Pasaran Island is expressed in the form of a pyramid as shown in Figure 3 below.

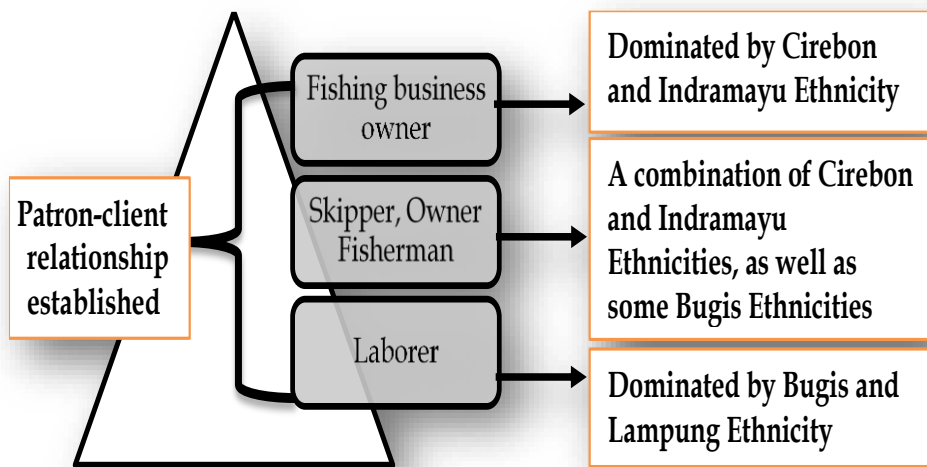


Figure 3.
Layers of Land Ownership Based on Ethnicity and Social Stratification in Pasaran Island

Domination in the use and control of land resources on Pasaran Island owned by fisheries business owners has a much wider land ownership compared to other groups. The majority of the fisheries business owners are migrants from the Cirebon and Indramayu ethnicities. Meanwhile, the fishing laborers are local residents of Bugis ethnicity. In this case, it was found that almost 7 hectares of the 14 hectares of land on Pasaran Island were owned by the fisheries business owners. Most of the rest of the land is owned by people who work as laborers, fishermen, traders, and others. Generally, islanders other than the fisheries business owners own 0.10 - 0.30 hectares of land and work as laborers and fishermen. The fisheries business owners certainly have great access to financial

and social capital. In addition, they have a respected position in the minds of the islanders.

The historical dominance of land tenure on Pasaran Island, owned by fisheries business owners, has been inherited from generation to generation and expanded by subsequent generations. Ownership is recognized by local residents, although not always supported by formal proof of ownership. Some of the land controlled by fish processing entrepreneurs often also have patron-client relationships with fishermen and laborers. Such domination creates inequality in land distribution, with most land controlled by those with greater access and economic power, while the rest of the population has more limited access. This creates challenges for inclusive land management on Pasaran Island. For more details on the land tenure structure, refer to Table 5.

Table 5. Land Tenure Structure On Pasaran Island

Land Tenure Area (ha)	Number of households that control land	Percentage	Livelihoods
0,10-1,50	283	98.64	Laborers, fishermen, traders, fishmongers, small-scale fisheries business owners
1,51-3,10	2	0.68	Fish processing business owner, pond owner, rent owner.
Total	285	100.00	-

Social Relation of Ethnicity

Dissociative Social Process

The social relations that develop among residents are often closely related to how land is used and managed, reflecting a complex and interdependent economic network. The ethnic diversity of Pasaran Island is an important factor in the existing social dynamics. Pasaran Island is inhabited by a variety of ethnic groups, each bringing their traditions, languages and cultural norms. Interactions between these ethnic groups create complex, and dynamic social networks (Ayuradi Miharja et al., 2017; Bumulo et al., 2017). In the context of land management, ethnic differences between local residents and migrants often play a role in determining access and ownership rights, as well as patterns of cooperation or competition (Hein et al., 2016; Yanbo et al., 2023). The study of

ethnicity on the Island shows how ethnic identity can influence resource distribution and power relations within the community. Land ownership and control patterns that occur cause struggles for residents to access their land on the Island, resulting in associative and dissociative processes.

Differences in access to land occur among local residents, with land located in the central area of the island. In contrast, migrants have landed on the edge of the island. As a result, migrants can hoard to expand their land freely because their land is directly adjacent to the sea. Conversely, local residents cannot do the same because their land is located in the center of the island. This resulted in jealousy among the locals. In the beginning, it was just a competition between individuals for land, but then it spread and was perceived as ethnic friction by residents, between local residents and migrants. The development of technology on Pasaran Island, marked by the introduction of electricity and the construction of a bridge connecting the island, also encouraged outsiders to come and live on the island. This has resulted in the potential for latent conflict, with differences between 'Bugis' and 'non-Bugis' characterizing local residents and migrants, still occurring although not directly demonstrated. Although still latent, as differences increase and intensify, this latent conflict will become manifest or overt. Managed conflict can be beneficial or constructive (Halomoan et al., 2024).

Horizontal conflicts occur in the form of latent conflicts between islanders. In this case, the struggle to gain access to land occurred between local residents and migrants, where migrants used identity privileges as ethnic migrants from Cirebon and Indramayu who had something in common with the local elite. Local residents feel marginalized after the arrival of migrants. The construction of ethnicity that emphasizes differences is triggered by the control of land and economic resources that are not favorable to ethnic Bugis, who claim to be the local population and continue to be pushed by the presence and role of ethnic migrants in Cirebon and Indramayu.

Furthermore, there are also conflicts between fisheries business owners born from competition for access to capital in the process of obtaining fish and other catches, which is often related to competition to take more benefits from marine resources (Bidayani & Kurniawan, 2020; Christian et al., 2018; Komaratulloh, 2019). Conflicts and tensions over land are not only on this coast but also in the oceans, where the fight for living space and livelihoods is a struggle for the existence of life (Fatika, 2020; Nissa et al., 2019). The decline in fish populations due to overfishing has become a problem that impacts the fishing community and fisheries businesses. As a result, there is a struggle for access to marine resources between fishing business owners. Economic competition is inevitable among fish processing groups to meet market needs. Tensions often arise when one fisheries business owner manages to secure a large contract and a new marketing site, causing the other fisheries business owners to feel competed. Furthermore, land boundaries are a significant source of

dispute (Dewi, 2023; Kangas et al., 2022). Competition over the boundaries of land used for fish processing and other supporting facilities often leads to conflict when one party feels its land is being taken over or used by another without permission.

The fisheries business owners who own more boats and have more sophisticated fishing technology benefit more, which can lead to discontent among other fisheries business owners. The patron-client system on Pasaran Island can make these conflicts worse, especially when fishermen, laborers, and crew members feel unfairly treated by their patrons or when fisheries business owners compete with each other for more loyal clients. Finally, differences in product quality standards and selling prices between fisheries business owners can trigger unfair competition. Fisheries business owners who manage to reduce production costs and sell at lower prices are often accused of unfair practices by their competitors. These conflicts show how strong the dynamics of competition among fisheries business owners.

Latent conflict in island communities is often difficult to find in specific forms in everyday life, as the main issues that arise are usually more related to social stratification than ethnicity. Fishing communities in general tend to be structured based on social status influenced by economic factors, such as access to natural resources, land and fishing equipment. In this sense, conflicts that arise more often reflect economic inequality between groups with resources and those without, rather than conflicts between ethnic groups.

Migrants with more capital or close ties to the government often acquire more strategic coastal land. This creates a deep social divide between locals and migrants, not because of ethnic differences, but because of differences in social status related to economic means. Locals may feel marginalized, especially when they have to compete with wealthier migrants who have access to more sophisticated fishing technology or larger tracts of land.

This imbalance of social status in fishing communities leads to latent everyday tensions, such as dissatisfaction with the distribution of sea products or access to village infrastructure. However, since fishing communities usually live in a social structure that relies on economic hierarchy, these conflicts often do not stand out as ethnic conflicts, although sometimes ethnic differences can aggravate the situation.

Social stratification in fishing communities is more visible in the form of patron-client relationships, where poorer fishermen depend on capital owners or boat owners for work. This also shows that conflict is based more on class dynamics and economic status is reinforced by ethnic differences. When these status differences become more dominant, the conflicts that arise are more often understood as social inequality.

Associative Social Process

Identity in Pasaran Island not only lead to competition for land access between ethnic groups and creates tensions between them but also creates an associative process in Pasaran Island. The meaning of land for Cirebon and Indramayu ethnic groups economically, land is not only interpreted as an agrarian resource, but also as a base for marine activities such as fisheries, ponds, or other marine businesses. Land adjacent to the sea provides direct access to coastal natural resources, so that fishermen or coastal entrepreneurs can utilize it for daily livelihoods such as good reclamation activities and fishing.

From a social perspective, land for Cirebon and Indramayu entities is also a symbol of social status. Ownership of large tracts of land close to the coast often indicates better economic capabilities. Access to the sea and coastal natural resources provides a strategic advantage in coastal communities, where families who own coastal land have the potential to build a stronger family economy than those who do not have direct access to the sea. In the cultural context, land also plays an important role in shaping the collective identity of the Cirebon and Inderamayu coastal communities. Land is not only interpreted as an economic asset, but also as part of ancestral heritage that is closely related to local customs and traditions. Their relationship with the land includes a spiritual dimension, where the sea and coastal land are considered a source of blessings that need to be maintained and respected, this is reflected in the traditional ceremony of “sedekah laut” or “nyadran”.

The meaning of land for Bugis is complex and involves economic, social, cultural and spiritual dimensions. Economically, land ownership in coastal areas provides access to the sea, which is the main source of their livelihoods. The ethnic Bugis are known as master sailors, supporting shipping and fishing activities. Kinship relations and land division are often an important part of maintaining social cohesion among extended families or clans.

Culturally, land has a symbolic value that is closely related to local customs and traditions. Ethnic Bugis respect land as an ancestral legacy that must be preserved and managed wisely. Land serves not only as an economic resource, but also as part of a strong cultural identity. In many cases, coastal land is passed down from generation to generation and is guarded to ensure that it does not leave the family line, as it symbolizes the continuation of ancestral heritage. Spiritually, coastal land is also considered to have power that must be kept in balance. Coastal Bugis communities often perform traditional rituals related to the sea and land, such as Maccera Tappareng, a ritual offering to the sea to ask for safety and blessings in sailing and fishing. This shows that coastal land for Bugis is not just property, but also part of a sacred relationship between humans, nature and ancestors. But on Pasan Island

Besides the meaning of inter-ethnic land, the overall cultural values as a source of rules and guidelines for residents in carrying out various activities

become organized. Cultural values as a source of rules and guidelines for residents in carrying out various activities become organized (Ayu et al., 2019; Bumulo et al., 2017; Hasibuan et al., 2017). Diverse ethnic backgrounds, including Bugis, Cirebon, Indramayu, Java, Lampung, Malay, and others create cultural acculturation and a sense of tolerance so that harmony also occurs in the lives of Pasaran Island residents. Adaptation of local customs and culture is passed down from previous generations. The homogeneity of their professions means that they have to face the same routine every day and also encourages the intensity of interaction between residents. Construction of meanings that arise on Pasaran Island is the result of collective agreements that grow from the values, norms, and culture of its residents.

Associative processes between local and migrant islanders occur in the form of cooperation, assimilation, and accommodation. Cooperation as a social process means that a person cannot fulfill their needs without the help of others. Forms of cooperation include helping each other between community members who are afflicted with disasters with material assistance, thoughts, morals, and energy. In addition, the existence of a form of cooperation is shown by the construction of bridges, road repairs, and cooperation. Dialogue is a habit that has been attached to the soul, mind, and heart of the community whenever there is a problem, then deliberation becomes the way to reach a solution. Many things that were considered romantic in the past such as social, cultural, and natural relations are slowly changing. Changes have accelerated since 2005 until now. As a result, the 'guyup' atmosphere that used to be strongly felt in the community is now starting to fade. Briefly, the social relations between the people of Pasaran Island are presented in Table 4.

Table 4. Associative Social Relations and Dissociative Social Relations Established between Pasaran Island Communities

Access Mechanism Type	Associative Social Relations	Dissociative Social Relations
Access mechanism based on tribal social identity	Assimilation of religious traditions and ceremonies among locals and migrants	Land disputes between local residents and immigrants
Access mechanism based on market and labor	Solidarity and cooperation in the construction of a new ship or boat between the fishing business owner, crew and laborers	Competition for natural resources between fishing business owners is related to getting more catches and getting high selling prices on the market.
Access mechanism based on technology	Cooperation in renovating public facilities on the island	Jealousy if there are other bosses who have more sophisticated boats or fishing equipment
Access mechanism based on social relationship	A sense of mutual help and empathy when someone has a need or is grieving	Injustice in patron-client relationships

CONCLUSION AND SUGGESTION

Conclusion

The history of the self-reclamation of Pasaran Island is characterized by changes in social structure, in this case the ethnic and cultural structure which was originally inhabited and dominated by local residents (Bugis and Buton) changed, which was then dominated by migrants (Cirebon and Indramayu). This also affected the structure of land tenure on Pasaran Island. Pasaran Islanders use structural and relational mechanisms to acquire land. Access to capital is the main factor, especially for newcomers. Both locals and migrants utilize their social relations, social identity, and social authority. The competition for access has resulted in horizontal conflicts on Pasaran Island, creating a rivalry between local residents and migrants for land acquisition. Migrants from Cirebon and Indramayu leverage their shared identity with the local elite to secure land. Additionally, conflicts among local fish processing magnates have ignited disputes over access to marine resources. Economic competition among fish

processing groups has become unavoidable in efforts to meet the high market demand both in Lampung and beyond.

Suggestion

The ethnic diversity and social relations on Pasaran Island offer opportunities for more inclusive and sustainable development. Through approaches that emphasize dialogue and collaboration among ethnic groups, land management can be enhanced to reflect the interests and rights of all stakeholders. This inclusive management model has the potential not only to improve economic efficiency and sustainability but also to strengthen social cohesion and reduce the likelihood of conflicts. Further studies on social relations and ethnicity on Pasaran Island can provide valuable insights for sustainable development efforts in other regions with similar characteristics.

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