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## Article Title

### Reconstructing the Empowerment Model for Bajo Community Based on Local Wisdom in the Pomalaa Nickel Industrial Area

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## **ABSTRACT**

*The massive expansion of the nickel mining industry in the Pomalaa area has led to marginalization and exclusion of the Bajo community from marine spaces. Instead of alleviating poverty, the highly hierarchical corporate social responsibility programs actually create pseudo-empowerment practices that perpetuate corporate domination and the material dependency of coastal communities. This research aims to deconstruct these power relations and ecological inequalities while simultaneously reconstructing the design of a participatory, sustainable, multi-stakeholder empowerment model. This research employs a qualitative, critical-paradigm approach with a case study design. Primary data sourced from limited participatory observation and in-depth interviews with Bajo fishermen, activists, and community leaders were interactively analyzed using a discourse deconstruction framework instrument. The results indicated that corporate regulatory manipulation has deprived fishermen of traditional fishing grounds and destroyed ecological carrying capacity. To counter this hegemony, Bajo local wisdom in the form of a traditional marine conservation system (bapongka) and an egalitarian brotherhood principle (sama bajau) is institutionalized as the basis of agency towards an active society. These cultural values are subsequently operationalized into a multi-stakeholder empowerment model that synergizes the roles of the government as a facilitator, the private sector as a contributor, higher education institutions as technology innovation providers, and non-governmental organizations as advocacy mentors. In conclusion, the systemic integration among actors centered on the fishermen subjects is capable of generating an independent community enterprise. In practice, this study recommends that local government authorities undertake juridical interventions to formulate regulations protecting traditional fishing zones, thereby restoring the sovereignty and welfare of the Bajo community.*

*Keywords:* Bajo Community; Local Wisdom; Political Ecology; Power Relations; Pseudo-Empowerment.

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## **INTRODUCTION**

The expansion of extractive industries, particularly nickel mining in the Pomalaa area, has triggered a transformation of living spaces that directly threatens the existence of coastal communities. This ecological transformation does not merely alter the landscape but also disrupts the subsistence chains of local communities that historically depend on the sea. The marginalization of coastal communities in the mining circle frequently stems from the deprivation of living spaces and the destruction of ecosystems legitimized by economic development narratives (Robbins, 2012; Johnston et al., 2024). This condition creates a structural inequality that places local communities in a subordinate position, forcibly alienated when confronting the hegemony of capital-controlling entities.

Amid the dynamics of these ecological and economic conflicts, the Bajo community is a vulnerable group bearing the greatest existential impact. The sociological identity of the Bajo community is absolutely tied to the marine ecosystem as a space for value orientation and the primary source of livelihood. Suardika et al. (2020) asserted that the Bajo ethnic group has historically experienced structural exclusion that limits their access to the formal education sector and essential resources. This isolation is exacerbated when the coastal areas that serve as their cultural base are degraded by

mining-related logistics traffic and aquatic waste, drastically reducing their economic independence.

The government and corporate entities have responded to this inequality through various coastal community empowerment programs. Corporate social responsibility programs are generally implemented by providing physical assistance, entrepreneurship training, and environmental rehabilitation on a specific scale. Nevertheless, the implementation of this social responsibility is frequently constrained by an elitist bias, in which launched initiatives merely meet administrative requirements without addressing the actual roots of inequality (Akurugu et al., 2023; Aminudin et al., 2023; Fouad, 2023). This short-term program completion orientation triggers the practice of pseudo-empowerment, in which local communities are neglected at the essential stages of policy planning and evaluation.

The pseudo-empowerment model applied in the Pomalaa nickel industrial area manifests a highly hierarchical and manipulative approach. This practice indicates a paradigm error in defining the position of local communities before the law and economy. The Bajo community is reduced and positioned merely as passive beneficiaries, rather than as autonomous subjects with authority and knowledge. This type of technocratic approach is proven to produce only long-term material dependence and to perpetuate the domination of external power relations over the life order of coastal communities.

The problem-solving paradigm that ignores the internal capacity of coastal communities systematically obscures empirical facts regarding their cultural resilience. Coastal communities inherently possess autonomous adaptation mechanisms and livelihood strategies in responding to environmental and economic crises (Taufik et al., 2023). The communal knowledge system accumulated through long experience of interacting with the sea constitutes highly potent social capital and cultural agency. The values of local wisdom of the Bajo community actually offer a resource governance solution framework oriented towards community sovereignty and sustainable ecosystem balance.

The mapping of contemporary sociological literature reveals a focus on domination alongside a significant gap in fundamental literature. The majority of previous studies tend to limit their analysis to the normative evaluation of administrative failures in corporate assistance programs (Akurugu et al., 2023; Aminudin et al., 2023; Fouad, 2023) or to capture only partially the economic adaptation mechanisms of fishermen (Taufik et al., 2023). Conversely, the analytical integration effort, utilizing a political ecology perspective to deconstruct the roots of empowerment manipulation while simultaneously reconstructing an alternative model, sovereignly driven by Bajo local wisdom values, has not received a proportional level of study. This literature gap demands a profound sociological intervention to bridge the dismantling of capital hegemony and the reconstruction of an applicable coastal governance model.

Conceptually, this research aims to analyze the power dynamics and ecological inequality underlying the failure of existing empowerment programs to address the marginalization of the Bajo community in the Pomalaa nickel industrial area. Building on this deconstructive foundation, the study subsequently attempts to reconstruct a participatory, sustainable multi-stakeholder empowerment model by fully integrating the local wisdom values of coastal communities. The theoretical benefit of this research is to enrich the literature on the synthesis of rural and environmental sociology, while, practically, it is expected to serve as an alternative policy blueprint for local governments and corporate entities in formulating aquatic territorial governance that restores sovereignty to local communities.

## **METHOD**

This research employs a qualitative approach based on a critical paradigm with a case study design (Creswell & Poth, 2018). The selection of the critical paradigm is determined because the marginalization phenomenon of coastal communities in the Pomalaa nickel industrial area cannot be read as a neutral social reality, but rather a hegemonic construction laden with power domination. The case study design is applied to specifically dismantle the relational dynamics between capital-controlling entities and marginalized groups. This methodological approach facilitates the researchers in conducting discourse deconstruction of existing empowerment programs, an absolute prerequisite before formulating a resolution model centered on local subjects.

The research location was purposively established in the coastal area of Pomalaa, Kolaka Regency. This area constitutes an empirical representation and the epicenter of political ecology conflicts, where the massive expansion of extractive industries directly and destructively intersects with the traditional living space of the Bajo community. The selection of this location was based on the sociological urgency to capture the reality of spatial inequality and examine the authenticity of corporate social responsibility program claims previously published by corporate entities. The research subjects encompass a multi-stakeholder actor landscape comprising corporate entity representatives, local government authorities, Bajo community leaders, non-governmental organization activists, and Bajo traditional fishing groups.

Information gathering focused on collecting primary and secondary data to construct a comprehensive analytical framework. Primary data were traced directly in the field to explore perspectives from subordinated key informants. This primary data collection summarized the experiences of marine space exclusion, critical perceptions of the inauthenticity of corporate assistance programs, and the operationalization of maritime local wisdom values in daily life. Meanwhile, secondary data were rigorously compiled from regional regulatory documents, corporate sustainability reports, environmental impact assessment documents, and community assistance archives to track administrative loopholes that perpetuate inequality.

The informant determination was conducted through the application of purposive and snowball sampling (Spradley, 2016). The inclusion criteria for informants were rigorously designed to counter the elitism bias that often undermines the objectivity of empowerment program evaluations. These criteria included the duration of the Bajo community's residency in directly affected areas, the strategic authority of corporate representatives in formulating social fund distribution, and the consistency of non-governmental organizations in their aquatic advocacy. The snowball approach was specifically utilized to track and reach traditional fishermen who were systematically untouched by physical empowerment interventions or corporate dialogue forums.

Field data collection was operationalized through three primary instruments, namely in-depth interviews, limited participatory observation, and document tracking. In-depth interviews were conducted to elicit natural narratives from the Bajo community about the destruction of fishing grounds caused by mining logistics traffic and their interpretation of traditional marine philosophy. Limited participatory observation was conducted to document the physical realities of abandoned corporate-assistance facilities that created social dysfunction. Document tracking functioned as a confrontational instrument to compare corporate regulatory rhetoric on paper with its manifestation in coastal areas.

The validity of empirical findings was calibrated using multi-layered source triangulation and method triangulation testing (Miles et al., 2014). Source triangulation was conducted by reconciling unilateral claims about the success of corporate programs with the reality of the Bajo community's suffering and with investigation notes from environmental activists. Triangulation was conducted by cross-examining the consistency among informant interview transcripts, visual evidence from facility observations and marine ecological damage, and statistical figures in official publications. This rigorous testing ensured that the research argumentation structure was objective and free from data fabrication or manipulation by parties with vested interests.

The validated empirical data were subsequently analyzed using an interactive analysis model integrated with a critical deconstruction framework. The data condensation stage involved sorting interview transcripts for evidence of corporate power relations and identifying specific elements of Bajo local wisdom. The data display stage arranged the condensation results into an analytical narrative text to objectively demonstrate patterns of domination and marine space exclusion. In the final stage, the conclusion drew on the presented data to thoroughly dismantle the failures of previous hierarchical programs while simultaneously reassembling the foundation of a new empowerment model that positions coastal communities as sovereign subject agents.

## RESULTS AND DISCUSSION

### A. Deconstruction of Power Relations and Empowerment Program Manipulation in the Pomalaa Nickel Industrial Area

Community empowerment practices in the Pomalaa nickel industrial area cannot be understood solely as corporate philanthropic efforts but must be analyzed through the lens of structural power relations. Foucault (1980) conceptualized power as operating in a capillary manner, permeating regulatory discourse and technical knowledge to define local communities merely as intervention objects. In the context of the Bajo community, corporate social responsibility programs actually function as disciplinary instruments that marginalize communal authority. These external interventions manipulate the social space of coastal communities through a series of programs designed unilaterally by capital-owning entities without accommodating deeply rooted local knowledge systems.

This technocratic domination is empirically documented in the complaints of grassroots communities who feel alienated from the decision-making process. Positioning the Bajo community as a passive entity undermines its potential to manage coastal resources independently. The objective reality of the arrogance of this top-down corporate approach was straightforwardly expressed by T.B., a Bajo community leader in Tambea Village, who highlighted the absence of a participatory dialogue space in the formulation of assistance.

*“The company arrives with programs as if we are merely spectators. Assistance comes just like that; no one ever sits down together to ask what we need. We are people of the sea, yet treated like individuals who know nothing about our own village. The impression is that we are merely passive recipients left to accept our fate, not partners invited to progress together.”*

The informant’s statement proves the distortion of the empowerment meaning implemented by corporate entities and local governments. Rasyid et al. (2025) identified this phenomenon as a fundamental confusion between physical assistance efforts, which characteristically act as superficial philanthropy (community advancement), and actual structural liberation efforts (community empowerment). Corporate assistance policies in the mining circle frequently manipulate empowerment rhetoric merely to secure the stability of extractive operations and suppress rejection sentiments from communal societies (Fouad, 2023; Johnston et al., 2024). Instead of generating economic independence, this elitist approach actually curtails the autonomous rights of the Bajo community and places them in a cycle of absolute dependence on the generosity of capital rulers.

Besides being oriented towards dependency creation, the empowerment program design in the Pomalaa area strongly suggests it was designed solely to fulfill bureaucratic obligations. The company executes programs without a

needs assessment that reflects the factual conditions of coastal communities. The administrative motives driving the implementation of this program's governance were comprehensively confirmed by H.M., a representative of an aquatic environment non-governmental organization in Kolaka Regency.

*"If we observe the facts in the field, the corporate assistance programs in Pomalaa are merely fulfilling obligations. They create these partial programs with only one goal, which is to ensure their environmental impact assessment documents are secure on paper and matters with the government are settled. They do not care whether the programs are rooted in the genuine needs of Bajo fishermen or not. Ultimately, the programs are completed, but the community remains dependent, and the inequality widens."*

This expression reveals the manipulation of corporate program governance that subordinates the urgency of community welfare to the interests of fulfilling mining operational regulatory requirements. The implementation of elitist-biased social responsibility programs ultimately generates superficial initiatives that fail to address the root problems of structural poverty (Akurugu et al., 2023; Aminudin et al., 2023). The company's inability to translate regulations into affirmative action results in the halt of funding for mentoring and physical assistance programs, along with the expiration of project reporting deadlines. This situation represents a severe institutional failure in guaranteeing distributive justice for marginalized community groups in the extractive area circle.

The structural failure triggered by regulatory manipulation and the domination of elitist programs ultimately has destructive consequences that transcend social and economic spheres. When the Bajo community is systematically excluded from decision-making, their authority to maintain aquatic sustainability is simultaneously paralyzed by corporate industrial expansion. This structural alienation becomes a crucial starting point that massively accelerates the rate of coastal physical environmental destruction, an empirical reality demanding a sharper analysis through a political ecology approach.

## **B. Political Ecology and the Alienation of Bajo Fishermen: The Impact of Partial Empowerment Programs**

Structural alienation rooted in corporate regulatory manipulation triggers the escalation of living space destruction for coastal communities. Ecological destruction in the Pomalaa aquatic area cannot be viewed as a natural accident or a neutral derivative impact of development. In a political ecology analysis, this phenomenon must be examined through the deconstructive concept of the hatchet. Robbins (2012) asserted that coastal environmental degradation is essentially a manifestation of systemic exclusion driven by the capital-ruling regime. The marginalization of local communities from resource management spaces is a prerequisite for corporations to profit from massive natural exploitation.

This marginalization exacerbates the position of the Bajo community, which has historically been situated in a multi-layered state of vulnerability. [Suardika et al. \(2020\)](#) affirmed that the Bajo ethnic group has long experienced a series of structural exclusions limiting their access to essential facilities. When the Pomalaa coast was integrated into the global nickel industry supply chain, the Bajo community was forced to confront corporate power possessing absolute control over aquatic spaces. This spatial tenure inequality pushes coastal communities to the periphery, depriving them of their traditional rights to the sea, which for centuries has served as the primary base supporting communal life.

This reality of ecological exclusion is directly proportional to the failure of partial physical empowerment programs. Field observations in Tambea and Hakatutobu Villages revealed the irony of abandoned corporate assistance facilities, such as fiberglass boats and modern fishing gear. This physical assistance is abandoned not because of fishermen's laziness, but because there is no healthy marine environment in which to operate. This finding aligns with the critical argument of [Hidayat et al. \(2025\)](#), who concluded that fisheries' gear distribution programs will lose their effectiveness entirely if the marine ecosystem serving as the catch habitat is destroyed by industrial pollution.

The collision between empowerment promises and the reality of ecological destruction is directly experienced by coastal communities in their daily lives. Mining operational expansion, particularly the traffic of barges transporting nickel materials, has visibly destroyed fishermen's traditional fishing grounds. This narrative of ecological inequality was voiced with grave concern by U.D., a traditional Bajo fisherman who directly experienced the impact of marine space deprivation on his livelihood.

*"In the past, we could cast our nets nearby and bring home fish to eat and sell. Now, the sea is full of red mud, and massive barges pass by relentlessly. The coral reefs where fish spawn are entirely destroyed by collisions. If we want to catch fish, we have to sail far offshore, even though our boats and fuel are highly limited. The fishing gear assistance from the company is also useless if our own sea has been polluted."*

The informant's expression of despair exemplifies the degradation and marginalization thesis in political ecology. Aquatic pollution and corporate logistical domination trigger resource scarcity structurally forced upon small-scale fishermen. When the coastal sea is converted into an extractive industry traffic route, the Bajo community is forced to bear the negative externality of lost fishing grounds and increased sailing costs. This situation confirms that corporate social responsibility programs fail to mitigate the rate of impoverishment, which is paradoxically caused by the corporation's core activities.

Although pressured by environmental degradation and capital domination, coastal communities do not entirely surrender to the circumstances. Facing a

systemic ecological crisis, Bajo fishermen attempt to build survival mechanisms independently. [Taufik et al. \(2023\)](#) noted that coastal communities possess an inherent capacity to develop alternative livelihood strategies to respond to external environmental shocks. Traditional knowledge regarding navigation, seasonal mapping, and social solidarity among fishermen becomes their primary defense mechanism against economic difficulties amid an increasingly polluted sea.

The resilience of the Bajo community in confronting this exclusion of marine space demonstrates that they possess power reserves deeply rooted in cultural values. This survival strategy is not merely a momentary reaction, but a reflection of a local knowledge system that has not been accommodated in the regional development governance scheme. This social agency potential needs to be further developed, with traditional maritime philosophy integrated as the primary principle to stimulate active participation by the Bajo community and liberate them from structural marginalization.

### **C. Integrating Local Wisdom as the Core of Bajo Community Activeness**

The survival strategy developed by the Bajo community amidst the ecological crisis pressure represents latent potential that has not been optimized. To break free from alienation conditions and corporate domination, coastal communities must not continuously position themselves as a reactive group that merely survives. [Etzioni \(1968\)](#) postulated that authentic social transformation occurs only when a collectivity becomes an active society. The shift from a passive entity to an active subject demands collective awareness to formulate autonomous goals and mobilize internal resources to control their own destiny.

The generation of this collective awareness cannot be imported through external technocratic knowledge instruments but must be extracted from the local knowledge system of the community itself. The existence of traditional values constitutes social capital that ensures the cohesion and resilience of a cultural entity in the face of modernization shocks ([Anjarsari et al., 2024](#); [Rahmadani et al., 2024](#)). For the Bajo community, the sea is not merely a commodity to be exploited for material accumulation, but a spiritual landscape that regulates the conduct of communal life. This maritime philosophy provides the moral foundation for building a resilient coastal community.

The ecological foundation of the Bajo community's efforts to achieve community activeness is fundamentally expressed through the traditional marine conservation system (*Bapongka*). This system comprises local knowledge, including taboos, rules, and traditional procedures for sustainably utilizing marine resources. This concept strictly prohibits destructive fishing practices, such as the use of poison, explosives, or the exploitation of coral reefs serving as fish spawning areas. The conservation value inherent in this local wisdom demonstrates that

coastal communities already possess an internal regulatory instrument far more holistic than environmental impact assessments, which are frequently managed administratively.

The reliability of this ecological philosophy has been tested in maintaining natural balance. [Sulaiman et al. \(2023\)](#) empirically demonstrated that Bajo local wisdom has direct significance for coastal area preservation, including the mangrove forest ecosystem that supports marine life. When corporations fail to protect the marine environment due to massive extractive orientations, local preservation values offer an aquatic spatial governance framework that prioritizes the rhythm of natural recovery. Integrating this value into empowerment schemes will shift the community's perspective from mere beneficiaries of environmental rehabilitation to sovereign agents of ecosystem protection.

Besides the ecological dimension, the activeness of the Bajo community is also supported by a social dimension manifested in the egalitarian brotherhood principle (*Sama Bajau*). This concept represents communal solidarity that unites all elements of coastal communities, free from economic class barriers. This communal principle creates a social safety net ensuring every individual supports one another when resource scarcity crises strike the village. The successful internalization of this type of cultural value is highly crucial in forming a strong collective identity resistant to segregation pressure from external parties ([Rusman et al., 2023](#)).

Communal solidarity originating from this brotherhood bond generates a form of social agency in fishermen's economic activities. [Sayful and Muzakkir \(2025\)](#) explained that coastal fishermen's independence is essentially driven by a moral economy based on mutual assistance rather than solely by capitalist profit calculations. Through this bond, Bajo fishermen possess the capacity to break the exploitative dependency chain on middlemen or large capital patrons. This economic morality affirms that the Bajo community possesses a social entrepreneurship base that prioritizes distributive justice for all its members.

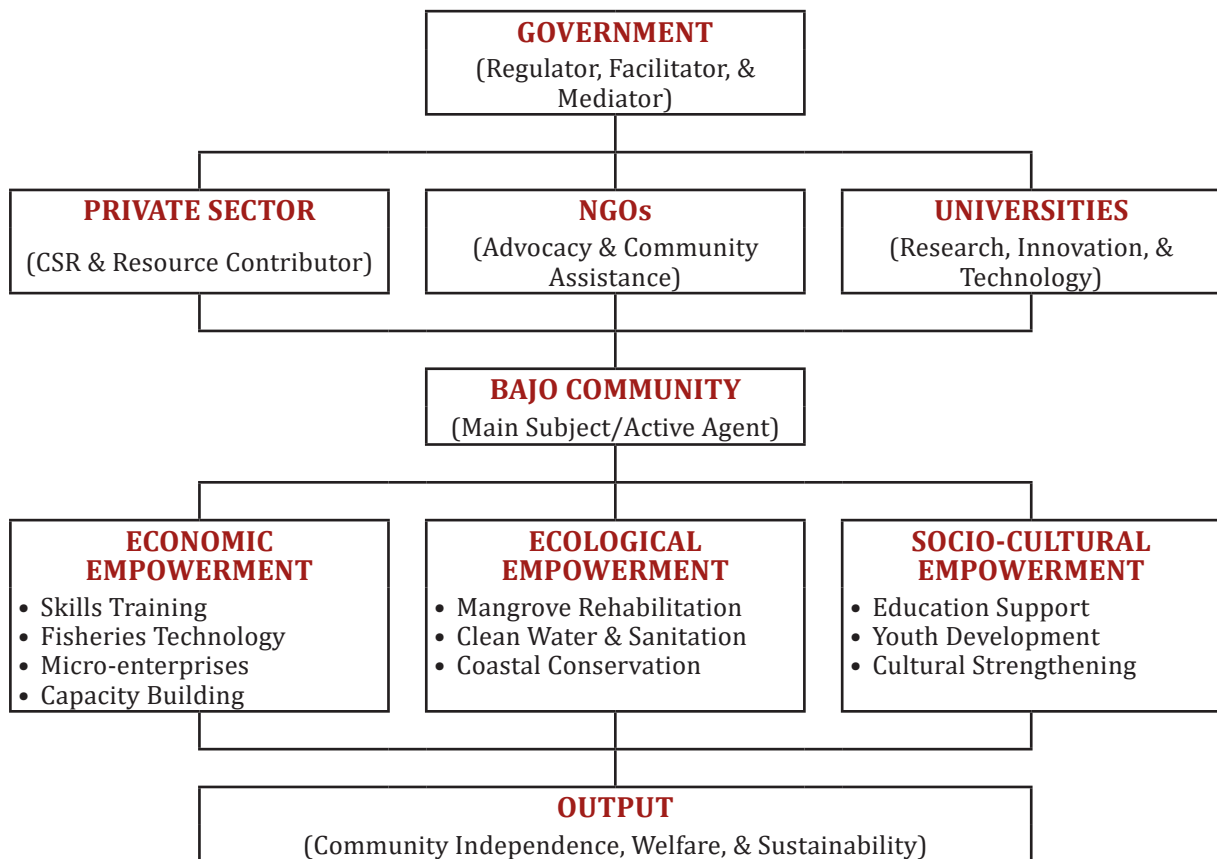
The convergence between environmental conservation ethics and egalitarian solidarity fulfills an absolute prerequisite for the formation of an active society, as postulated by contemporary sociological theory. This subordinated cultural knowledge must be synthesized with structural power to create tangible social mobilization. When these noble values are formally recognized and institutionalized, the Bajo community no longer operates in a power vacuum. They transform into political subjects possessing the legitimacy to reject destructive policies while simultaneously designing a development direction responsive to their fundamental needs.

Nevertheless, the awakening of the Bajo community's cultural agency will not have a systemic impact if left to operate alone in confronting large-scale

corporate structures. Local wisdom values must not merely be reduced to past cultural symbols but must be concretely operationalized into an integrated policy architecture. The subsequent sociological challenge is to develop a method for integrating ecological and local socio-cultural pillars into the design of an inclusive, symmetrical, and sustainable multi-stakeholder empowerment model.

#### **D. Reconstructing a Systemic Empowerment Model Based on Local Wisdom**

The institutionalization of cultural values into aquatic territorial governance structures requires a measurable implementation framework. Transforming the cultural agency of the Bajo community into a robust social force demands a symmetrical distribution of authority among actors. Therefore, this research reformulates the local policy architecture into a multi-stakeholder empowerment model that integrates the Bajo community as the primary subject or active agent. This communal activeness is equivalently supported by the government (acting as a regulator, facilitator, and mediator), the private sector (as a provider of social responsibility instruments and resource contributor), non-governmental organizations (for advocacy and mentoring functions), and higher education institutions (as a provider of research, innovation, and technology base). This systemic integration positions local wisdom as the primary foundation driving three fundamental instruments, namely the ecological pillar, the economic pillar, and the socio-cultural pillar.



*Figure 1. Reconstructing the Multi-Stakeholder Empowerment Model*

The first pillar of this model's operational framework focuses on ecological restoration, encompassing mangrove rehabilitation, coastal conservation, and ensuring access to clean water and sanitation. For the Bajo community, who socioculturally reside above marine waters, the deterioration of sanitation quality and the clean water crisis due to nickel waste pollution constitute a tangible existential threat. Therefore, the ecological pillar is no longer conceptualized merely as an artificial tree-planting program but is entirely overhauled using traditional preservation parameters. Local natural regulations strictly mandate the sterilization of marine space from destructive instruments, which directly supports the recovery of coastal environmental sanitation capacity and secures the boundaries of fishermen's fishing grounds against the spatial expansion of extractive industries.

Responsibility for safeguarding this ecological pillar is shared to mitigate spatial conflicts of interest within the mining circle. Sustainable aquatic governance demands the structured implementation of co-management among actors (Ma et al., 2023; Syahrial et al., 2025). The government is present not merely as a passive regulator but also as an active facilitator and mediator, helping resolve conflicts between fishermen's customary rights and corporate concessions. On the other hand, higher education institutions intervene through marine biology research and the development of appropriate technological innovations relevant to floating ecological challenges, while non-governmental organizations focus on community advocacy at both the judicial and public policy levels.

The second pillar addresses material dependency by reconstructing the economic empowerment systems of coastal communities. This pillar focuses on enhancing fishermen's capacity through a combination of skills training, micro-enterprise development, and the adoption of advanced yet environmentally sound fisheries technology. Reflecting on the failures of past physical facility distribution, assistance is no longer momentary but directed towards the formation of a comprehensive marine product processing production ecosystem. The injection of private-sector resource contributions must be restructured from a charity scheme into tangible working capital investments that strengthen the bargaining position of Bajo fishermen's micro-enterprises in the commodity market.

The sustainability of this economic pillar is guaranteed by the activation of solidarity networks embedded in the communal identity. The adoption of fisheries technology from higher education institutions and micro-enterprise capital from private contributors is managed inclusively using mutual assistance principles rooted in the community. The use of community social capital networks has proven effective in breaking the cycle of exploitative patronage and shielding small-scale fishermen from capitalist monopolies (Purwowibowo, 2023; Brogan & Dooley, 2024). Through this egalitarian spirit, economic capacity enhancement can be

distributed proportionally to create daily income stability, both in the primary catch sector and the development of marine tourism derivative commodities (Handoko et al., 2024).

The third pillar serves as a structural protection for the existence of the two previous pillars, namely by strengthening socio-cultural resilience. This pillar designs a learning ecosystem through inclusive education support, youth development programs, and initiatives that strengthen local identity. Cross-sectoral institutions are obligated to facilitate the development of coastal literacy centers that provide non-formal education with a curriculum that accommodates local maritime history. Investment in the capacity development of Bajo youth ensures that the regeneration of critical awareness and the transmission of cultural knowledge are not severed by the impacts of modernization brought by extractive activities.

The final achievement of these three pillars driven by local wisdom and supported by cross-actor commitment culminates in the emergence of community independence, welfare, and living space sustainability. This integration model aims to generate an output in the form of a community social enterprise, in which the local community has full authority to manage its economic assets independently and professionally (Gosztonyi, 2023). This independent entity functions as a collective shield, positioning coastal fishermen on equal footing when negotiating with giant corporations. This sociological transformation ultimately liberates the Bajo community from structural marginalization and restores their sovereignty in a dignified manner.

## **CONCLUSIONS AND SUGGESTIONS**

The marginalization experienced by the Bajo community in the Pomalaa nickel industrial area is essentially neither an ecological accident nor a natural consequence of development. This dynamic constitutes a manifestation of power-relational inequality, manipulated through pseudo-empowerment practices. The corporate social responsibility programs implemented thus far have proven to operate with a highly elitist and hierarchical orientation. These interventions serve merely as disciplinary instruments to fulfill state regulatory obligations, while simultaneously suppressing local resistance to secure the stability of corporate extractive operations. Instead of generating independence, this technocratic approach actually reduces coastal communities to passive objects and traps them in a cycle of acute material dependency.

This structural domination has direct implications for the exclusion of marine space, triggering simultaneous ecological and economic crises. The alienation of Bajo fishermen from decision-making spaces is directly proportional to the destruction of traditional fishing grounds due to mining logistics traffic and aquatic pollution. The

physical facility assistance provided by the company becomes entirely irrelevant and is eventually abandoned because the marine ecosystem, which serves as the primary prerequisite for its use, has been degraded. This reality affirms that corporate charity initiatives will never be able to mask or resolve the root causes of impoverishment, which are paradoxically created by the corporation's exploitative activities.

To end this condition of alienation, the transformation of the Bajo community from a passive entity into an active subject demands integrating local wisdom as the primary basis for community agency and development. Cultural resilience represented through marine conservation philosophy, namely the value of abstaining from environmental destruction embedded in local traditions, constitutes an internal regulatory instrument far more holistic than formal preservation policies. The strengthening of this ecological ethics becomes increasingly solid when synthesized with the egalitarian solidarity bonds characteristic of maritime societies. The convergence between natural preservation and an economic morality that prioritizes mutual assistance provides a robust foundation for coastal communities to build autonomous independence and reject the hegemony of capitalist markets.

To ensure these noble values do not merely become cultural symbols, local wisdom must be institutionalized into a symmetrical aquatic territorial governance design. The participatory multi-stakeholder empowerment model positions the Bajo community as the primary agent, with the government serving as a conflict-resolution facilitator, the private sector as a social capital investor, higher education institutions as technology innovation providers, and non-governmental organizations as advocacy mentors. This systemic integration binds the ecological, economic, and socio-cultural pillars into a protection ecosystem generating a community social enterprise entity that is independent, resilient, and fully sovereign over its living space.

The policy implications of these findings demand that local governments immediately conduct juridical interventions by drafting regional regulations that explicitly recognize and protect traditional fishing zones based on Bajo local wisdom. The corporate sector is obligated to reconstruct its social responsibility paradigm from a partial charity model into a long-term collaborative investment model fully managed by fishermen's economic institutions. Academically, this research recommends subsequent longitudinal studies to assess the quantitative effectiveness of implementing this multi-stakeholder model in improving welfare indices and restoring coastal ecological carrying capacity post-local wisdom intervention.

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