

## The Role of Social Capital on the Livelihood Strategy of the Pengkalen Batu Community, Payung Sub-district, South Bangka Regency

Isnawati , Herdiyanti \* , Bustami Rahman , Aimie Sulaiman ,  
Laila Hayati , and Amir Dedoe 

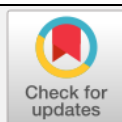
Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung,  
33172, Bangka, Bangka Belitung Islands Province, Indonesia

\* Corresponding Author: [vhie\\_dyan@yahoo.co.id](mailto:vhie_dyan@yahoo.co.id)

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### ABSTRACT

*This research is one of the studies that refer to the socio-economic conditions of the Bangka community, especially in Pengkalen Batu Hamlet, in carrying out livelihood strategies. This research aims to explain the livelihood strategies the people of Pengkalen Batu Hamlet implemented in carrying out their lives amid limited access away from the village, which makes the community have to survive. This is based on the variety of natural potentials owned by the community and can be utilized in carrying out life amidst the limitations possessed by the community. Conditions with limited access and far from rural and urban settlements encourage people to be more active and creative in managing nature wisely and wisely. The condition of assets the community owns varies from natural, physical, financial, social, and human capital. This research uses descriptive qualitative research methods and purposive sampling data collection techniques. Based on the results of the research, the Pengkalen Batu community carried out several livelihood strategies, including life engineering, job diversification strategies from the various natural potentials they had, then migration engineering strategies carried out by the local community. The three strategies carried out do not just appear. Still, a push for access to social capital makes people think and move creatively and innovatively in developing their natural potential.*

**Keywords:** Livelihood; Social Capital; Strategy; Survive

## 1. Introduction

Livelihood is one of the most important indicators in realizing the welfare of individuals to survive. Without a livelihood, of course, people have difficulty surviving. Therefore, livelihood is the main source every individual must own to meet their daily needs. Livelihood is an individual's effort to earn income by utilizing existing resources to meet their needs. Efforts are made in the form of activities to earn income as a community strategy for maintaining life. From the description above, it can be concluded that the word livelihood describes the ability and effort made by individuals or groups to utilize available resources. This ability shows that individuals can maintain and sustain the resources they have to continue to be used in carrying out life. In line with developments and needs, a person's or community's livelihood often changes. This is caused by factors from within, outside, or a combination. According to Wahyu (2007, p. 20), livelihood is the main source of work carried out by individuals to carry out life by utilizing various livelihood assets available in the living environment. In simple terms, it can be understood that changes in livelihood activities are defined as changes experienced by the community in determining and influencing subsequent socio-economic actions. Each region or area has advantages and disadvantages related to the facilities and infrastructure available in their neighborhood. Therefore, rural communities, especially remote hamlets with limited facilities, must take an attitude to develop their territory. The community is indirectly required to be creative and innovative amidst limited access.

Pengkalen Batu is a community residential area (hamlet) in Ranggung Village and has limited access to facilities and infrastructure. The history of Pengkalen Batu itself was formerly named Kelekak Durin, then became Bukit Belin, changed to Bukit Usor, and the last name became Pengkalen Batu. Various interpretations emerged regarding the naming from various community leaders. Pengkalen Batu settlement area is about 100x200m<sup>2</sup>. Around 2000, the number of people living in this hamlet was 70 houses, but the number of settlements in Pengkalen Batu hamlet did not last long. Over time, this number decreases because people prefer to move to areas with adequate access, namely, villages where access is easier. The shape of the house in Pengkalen Batu resembles a shack made of plank walls and a tin roof.

The population is an important element for an area in carrying out life. The population in the Pengkalen Batu hamlet is categorized as small, with the total number of residents living in the Pengkalen Batu hamlet being 131 people based on data in 2018. There are 43 family heads in the Pengkalen Batu community. The average number of family members owned by each family head is 1 to 5. Although there are 43 families registered, some people still do not have the Family Card due to inadequate access to facilities and infrastructure. Some people think that the Family Card is not too important for every head of the family.

Access to Pengkalen Batu Hamlet is still by boat, estimated 20-25 minutes from Ranggung Village. The facilities and infrastructure in Pengkalen Batu are not adequate. They do not have a toilet or clean water sources, and no public facilities can help the community carry out their lives. Furthermore, most people of Pengkalen Batu use generators to produce electricity. Each resident contributed Rp15,000 per house for the electricity connection fee. The distribution of electricity is from 6.00 pm to 10.00 pm. After that, people use oil lamps. Oil lamps are a form of survival carried out by the community.

In addition to the limited facilities and infrastructure, the conditions are also due to the lack of attention from local government agencies in providing public services, especially to the people of Pengkalen Batu. However, it is undeniable that assistance from the Bangka Regency Social Service was distributed due to various media exposing the Pengkalen Batu community,

so sympathy and empathy emerged from the Bangka Regency Government and the Bangka Regency Social Service. Therefore, this problem is exciting to be studied scientifically, especially concerning the survival strategy carried out by the Pengkalen Batu community.

Social capital is a very relevant theory in social science disciplines, especially in the focus of this research study. Social capital is a theory that has attracted the attention of social scientists in applying it to social science studies. Various social capital figures have different views in describing the concept of social capital. One of the well-known social capital figures besides Pierre Bourdieu is Robert Putnam. Robert Putnam is one of the figures who significantly influence the development of the concept of social capital. Putnam defines social capital as horizontal relationships within individuals, communities, and society. This means that the relationships formed consist of “networks of civic engagements,” binding relationships governed by norms as a form of people and community productivity. In his research, Putnam concluded that social capital manifests norms and networks that bind each other. According to [Robert Putnam \(1993\)](#), as cited in [Cleaver \(2005\)](#), social capital is vital in realizing prosperity and growth in economic development.

According to [Putnam, as cited in Field \(2010\)](#), the basic assumption of social capital is that there are two things, namely the existence of a network of relationships with mutually binding norms and both supporting each other as a successful effort for the people who are included in the network. The most important point is why Putnam said this: every social network formed requires coordination and communication to foster mutual trust among members of the community and society. Furthermore, trust has positive implications for social life. This is evidenced by the fact that people with mutual trust are connected in a social network to strengthen norms regarding the necessity to help each other. Finally, cooperation is a success due to the norms and mutual trust formed between members of the community and society. The success of the current cooperation is a measure of success in encouraging further cooperation. Putnam should explain that social capital is a set of social life networks, norms, and beliefs that access individuals, communities, and society to act together more effectively to achieve common goals. In addition, Putnam distinguishes social capital into two forms: exclusive and inclusive.

The concept of social capital used in this research focuses on one character from the concept of social capital above, namely Putnam. The concept of social capital is one of the concepts currently being studied by researchers, especially in studying the community's social life. Social capital is believed to be one of the social resources beneficial for people's lives. Social capital has a very close relationship with people's lives. According to [Laura et al. \(2018\)](#), social capital is important in people's lives, especially in rural communities. In this case, rural communities use social capital as an asset in making a living to survive.

## **2. Research Methodology**

This descriptive study describes the livelihood strategy of the Pengkalen Batu community, Payung Sub-district, South Bangka Regency. This research method uses descriptive qualitative research. According to Bailey, as cited in [Mukhtar \(2013, p. 110\)](#), descriptive qualitative research and discussing general cases of various social phenomena must also describe specific things observed from a reality's why and how perspective. This research tried to in-depth as much information as possible through this approach, namely data about what strategies were carried out by the Pengkalen Batu community to face limited access to both facilities and infrastructure

in their place of residence. In addition, this approach also describes the various forms of government intervention in encouraging economic change for the Pengkalen Batu community.

The research was conducted in the Pengkalen Batu community, Payung Sub-district, South Bangka Regency. Considerations in choosing a location because, in the Pengkalen Batu community, there are various potentials that the community can utilize to sustain life. The agricultural and plantation sectors are the main potentials of the Pengkalen Batu community. The data collected in this study are primary. This data was collected directly from the field and obtained by conducting in-depth interviews. The researcher will give direct questions guided by the purposive sampling technique on the local community to local community leaders, community/society, and traditional and village officials. The data obtained is then analyzed to simplify the data into an easier form to read and interpret. This research is based on inductive analysis. This analysis is based on field observations or empirical experience based on data obtained from interviews and then compiled field facts to conclude.

### **3. Results and Discussion**

Livelihood is one of the most important indicators for the community in meeting the needs of life. Every community certainly has diversity in its livelihoods. Especially in rural communities, the community has a variety of livelihood patterns. Rural communities or hamlets certainly have different lifestyles from urban communities. This study looks at the dynamics of life in the Pengkalen Batu community, especially in carrying out various strategies for survival. Pengkalen Batu is a remote area in the Ranggung Village area. Inadequate and limited access makes it difficult for people to carry out various life activities. The distance from Pengkalen Batu to Ranggung Village takes an estimated 20-25 minutes and uses a boat as a means of transportation. This condition is not experienced by youth or household heads who have jobs outside the Pengkalen Batu environment but is also experienced by children who go to school. They are forced to use boats to school in Ranggung Village or its surroundings. However, this condition does not make the community despair. The community must have a proactive attitude towards various existing environmental conditions. Therefore various efforts are made by the community. Among them are carrying out various livelihood strategies to overcome the difficulties that occur in their environment. Livelihood strategy is one of the movements or shifts carried out by the Pengkalen Batu community to achieve their goals by not depending on one source of livelihood but utilizing various natural potentials in their environment. This is in line with [Anwar \(2013\)](#) that the higher the dependence of individuals and communities on their natural potential, the lower their mobility ability. Talking about livelihood strategies also talks about livelihood assets that the community can utilize. According to [Scoones \(1998\)](#), livelihood assets consist of five: natural capital assets, financial capital, economic capital, physical capital, and social capital. The community can utilize these five assets to carry out various livelihood strategies to sustain life.

#### **3.1. Livelihood Strategy of Pengkalen Batu Community**

##### **3.1.1. Livelihood Engineering**

The livelihood engineering strategy is one of the choices or solutions made by the Pengkalen Batu community to realize the welfare of life. The livelihood engineering strategy is one of the community's livelihood strategies utilizing natural potential. Livelihood strategies are directed at available commodities or communities, especially if they have abundant natural potential in the village ([Tefera, 2009](#)). The livelihood strategy is a strategy that is carried out by



utilizing the existing plantation sector effectively and efficiently. This strategy can expand land (extensification), technology, and labor (intensification). Pengkalen Batu community has a very high dependence on plantation products as a source of income. The community considers the plantation sector a significant natural potential and can carry out life. Various plants planted by the community include rubber and pepper plants, making honey the right choice for the local community. Then, the livelihood engineering the Pengkalen Batu community carries out is to utilize the existing natural potential. For example, community gardens are maintained productively so that the results obtained satisfy the community. The plants that are the focus of the community are rubber and rice because these plants produce fruit or sap in large quantities. The maintenance of the Pengkalen Batu community's plantation land also gives fertilizer to each plant so that the existing plants remain fertile. The people of Pengkalen Batu often get fertilizer from government assistance or subsidized fertilizer, but this is not optimal or fully distributed (decentralized).

The method used by the Pengkalen Batu community in other livelihood strategies is to expand plantation land to plant more crops. In addition to expanding the plantation land, they engineer their livelihoods by multiplying plants with various plants. This is done with the aim that if other crops run out or take a long time to be harvested, the community has other alternative crops, such as cassava, vegetables, chilli, and so on, which can be consumed and sold by the community in the village. In addition, the community considers financial capital important for each individual to sustain other livelihood assets. People with more financial capital can assist the community in implementing livelihood engineering strategies by buying more pepper seeds. In addition, the community can utilize vacant land close to settlements by planting various plants. Therefore, livelihood engineering strategies cannot be separated from financial capital to support the community's survival. Dependence on financial capital can determine whether or not the community can afford to buy good pepper seeds and manage other crops. However, not all people have to have financial capital. People with financial limitations can use other livelihood assets to carry out their lives without spending large financial capital.

People who cannot access financial capital can do things such as cutting pepper seeds that have been planted to be replanted so that there will be more pepper gardens for the community. In addition to financial capital, natural capital is the main factor owned by the Pengkalen Batu community. The Pengkalen Batu community is rich in natural resources, so the community has high creativity in utilizing and managing nature as a source of livelihood. Then if for the intensification strategy, the people of Pengkalen Batu still experience limitations from the technological aspect and in processing paddy to become rice. The Pengkalen Batu community still uses the traditional method of pounding it with a pestle and mortar. However, the limitations of these circumstances did not make the people of Pengkalen Batu give up or despair to continue their life.

Then physical capital is one of the important instruments that the Pengkalen Batu community must own. Physical capital is one of the supports in utilizing their livelihood assets. For example, the completeness of technology or tools is an obstacle for the Pengkalen Batu community. Still, amid limited physical capital, the community remains optimistic about utilizing the potential of nature that can replace advanced technology with a variety of traditional tools.

### 3.1.2. Livelihood Diversification

The diversification strategy is carried out by applying various living patterns by looking for other jobs to increase income in carrying out life. According to [Noveria & Malamassam \(2015\)](#), diversification is a pattern of livelihood carried out as income. The Pengkalen Batu community also carries out this strategy in seeking their survival by doubling their sources of livelihood or income. Apart from farming and gardening, the people of Pengkalen Batu are looking for other jobs as day laborers. As daily laborers, the community must spend more energy working with other people and earning wages from their work, such as bringing boats for people who go to the village. Even though the income is small, people think they can buy household goods at least. Usually, the work done is clearing plantation land for other people's gardens, picking peppers from other people's gardens, taking care of other people's gardens, etc. The work carried out will then be paid in the form of money according to the type of work. This condition can also be confirmed by one of the studies by [Herdiyanti et al. \(2019\)](#), that the diversification strategy is one of the activities carried out by relying on more than one source of income to improve people's living standards. In his research, the livelihood diversification strategy carried out by the people of Riding Panjang Village is one strategy that aims to be an effort to separate or depend on mining activities. Mining activities will gradually damage the environment and other natural ecosystems. Therefore, the community's diversification of livelihoods occurs immediately and through various steps and efforts. It is the same with the conditions in Pengkalen Batu, where the community performs various additional activities to fulfil their needs and does not depend on one source of income.

The findings in the field show that to find another job, the people of Pengkalen Batu must have access to resources, namely social capital. The social capital owned by the community is relatively high, as can be seen from the bonding social capital they have, including the form of cooperation within the Pengkalen Batu community. This collaboration arises because of the equality of fate felt by the community. One is trust, the mutual trust built between fellow communities in settlements and outside settlements. Such conditions make it easier for the community to form bonds in cooperation that can help the Pengkalen Batu community obtain other jobs. Trust is a basic indicator in building a relationship to provide convenience for each individual to develop from various aspects of life.

Livelihoods with non-permanent income require the people of Pengkalen Batu to look for other side jobs or alternative jobs. In connection with the ongoing bridge construction to the Pengkalen Batu settlement, most people of Pengkalen Batu are currently working to build a bridge that will be paid for by the bridge construction project. The wages given are Rp80,000 per day. Many people objected to the wages given, but the community needed money, and the bridge was built for the common good. Therefore, people receive how much wages they get from their work.

On the other hand, it was found that several Pengkalen Batu housewives were also involved in activities in finding side jobs to increase family income while helping their household economy. The work that the Pengkalen Batu women do is almost the same as the work done by the men's group, such as cleaning other people's gardens and picking pepper. Unstable economic conditions require women to take part in earning a living to maintain a family life. In addition, some Pengkalen Batu women also take their time to catch fish in the river using fishing rods. In conditions of urgency, often, the catch results are used as side dishes for daily consumption. Fish catch is usually processed partly into salted fish and sold to villages outside Pengkalen Batu.

Other work is also done by children who do not have an education. The children also look for work following their parents' jobs, such as picking peppers. The same is done to reduce the cost of living and additional family income. Another work sector that can open up opportunities for the community is goat farming, provided by National Zakat Amil Agency to help the community's economy. The National Amil Zakat Agency donated 18 goats. This reality shows that livelihood diversification is very important to meet the needs of life and reduce the poverty level of the Pengkalen Batu community, in line with what is explained by [Olale & Henson \(2013\)](#) and [Tafida et al. \(2011\)](#) that diversification reduces poverty. This condition is also in line with the statement of ([Brugère et al., 2008](#)) that diversification aims to reduce risks and vulnerabilities associated with poverty.

### **3.1.3. Migration**

Spatial movement is one of individuals or groups' efforts to move to other areas outside the village, either permanently or circularly, to earn income in life. The narrowing of employment opportunities at the place of origin is one factor that encourages people to carry out various migration activities ([Adioetomo & Samosir, 2010, p. 137](#)). In the Pengkalen Batu community, circular or permanent migration is also carried out to increase income in sustaining life. Permanent migration is carried out by family members who do not have permanent jobs in the Pengkalen Batu area. People choose to move to villages such as Ranggung Village permanently.

Based on the previous statement that there are 70 settlers in Pengkalen Batu. However, currently, only 29 settlers remain. The condition occurs due to the large number of people who migrate permanently, aiming to find other jobs that are more easily accessible both in terms of facilities and infrastructure and earn more income. This migration strategy is one of the choices made by the people of Pengkalen Batu, who work in the plantation sector to support their household economy in seeking their survival. However, the migration is done only at certain times. For example, when the plantation sector does not meet their daily needs, migration is the reason for the road as a solution for the community in fulfilling the needs of life.

## **3.2. The Implementation of Social Capital**

### **3.2.1. Exclusivity (Bonding Social Capital)**

Pengkalen Batu community has exclusive and inclusive social capital in their lives. Existing exclusive and inclusive social capital is used as resource access for survival. These two indicators of social capital work quite effectively. This can be seen from the various strategies carried out by the community for survival. Starting from the pattern of social interaction in everyday life, both between communities within settlements and outside settlements, such as village communities. In addition, exclusive social capital tends to have characteristics of strong social ties in a community system. This social bond is formed because of the equality of fate in the community's life journey. Social ties that are owned are also strong social ties so that people can easily access various other sources of livelihood as a source of dual livelihoods in meeting the needs of life. In addition, these ties function economically and socially to form a high sense of belonging in the community. For example, the community has a high tolerance and cooperation attitude and prioritizes group interests. In addition, the trust held by the Pengkalen Batu community indicates exclusive social capital that can tie the ties of brotherhood to each family member in the Pengkalen Batu settlement. The trust they have can also help the needs of

people's lives by helping each other. One example is the attitude of mutual cooperation carried out by the local community.

Based on the findings in the field, in meeting the daily needs of the people of Pengkalen Batu, always prioritize the common interest. For example, if one family has a problem in meeting primary needs, other family members will help the other. This means that the problems of a family become a common problem for the Pengkalen Batu community. The people of Pengkalen Batu always carry out a sense of help and cooperation. In addition, the Pengkalen Batu community attaches great importance to discussion and deliberation. This is so that any problems experienced by the community can be solved with each other. For example, for cleanliness problems, mutual cooperation is the community's main way to overcome hygiene problems in the Pengkalen Batu settlement. The Pengkalen community highly upholds the value of mutual cooperation. The community considers mutual cooperation as an ancestral heritage that must be carried out. The community assumes that mutual cooperation can show a strong sense of togetherness for the Pengkalen Batu community. The clustered form of Pengkalen Batu settlements makes a strong togetherness maintained.

### **3.2.2. Inclusivity (Bridging Social Capital)**

Inclusive social capital is created from the trust built by the community inside and outside the Pengkalen Batu settlement. The trust created by the community can form a bound social network that can make it easier for the Pengkalen Batu community to establish cooperative relationships. Implementing an attitude of tolerance and good communication with everyone can be the main capital for the Pengkalen community in creating cooperation with communities outside the settlements.

The purpose of the Pengkalen community is to collaborate with other communities to provide reciprocal relationships. Community expectations for people outside of settlements can help the problems experienced by the community. Especially related agencies such as social services, education, tourism, and others can help alleviate people's lives. So that people's desires to live properly can be realized. According to the Pengkalen Batu community, binding trust or relationships with other communities is very important. If people have many networks with people outside their settlements, it will make it easier for people to migrate to other areas. In addition, having a friendly attitude toward other communities means that the Pengkalen Batu community also has an open nature that can accept immigrant communities. This can show that people who want to visit Pengkalen settlements are not worried or afraid. The Pengkalen Batu community will accept outsiders as long as it is with a good cause. Even the arrival of people to settlements can make people happy.

The Pengkalen Batu community is also very participatory, with various activities organized by related agencies such as the neighborhood, village officials, etc. Even though it is far from other hamlets, the people of Pengkalen Batu are quite enthusiastic when meeting people outside their settlements. Building relationships is necessary for the community because it makes it easier for the Pengkalen Batu community to fulfill its needs. The community can use the existing relationship to solve the Pengkalen community's problems. Establishing good social relationships can also provide good reciprocal relationships. The existing conditions of the Pengkalen Batu community are beneficial in overcoming the problems in their community. This is inseparable from a good connecting bridge between the Pengkalen community and people outside the settlement.



Based on the explanation in **Table 1**, it is explained that applying both forms of social capital in everyday life will provide distinct advantages for individuals and groups in the Pengkalen Batu community. The benefits can be in the form of fulfilling resources that the Pengkalen Batu community has not fulfilled. A wide relationship or network will make working together easier for the Pengkalen Batu community. Therefore, the existing exclusive and inclusive social capital can be a means for the community to seek survival.

**Table 1. Mechanism of Exclusive Social Capital and Inclusive Social Capital in Pengkalen Batu Community**

No	Social Capital	Implementation
1	Exclusive	<ul style="list-style-type: none"> <li>- Have strong kinship/relationships</li> <li>- Community-based cooperation</li> <li>- High tolerance</li> <li>- Discussions or deliberations among the community in settlements</li> <li>- Having social glue, such as a strong sense of mutual trust among the people living in the Pengkalen Batu settlement/a high sense of belonging</li> </ul>
2	Inclusive	<ul style="list-style-type: none"> <li>- Openness to outside parties or people from outside the settlement</li> <li>- Extensive social network (Social Service Agency)</li> <li>- High participation</li> <li>- Proactive</li> <li>- Cooperative</li> </ul>

Source: Results of primary data processing

**Table 1** shows that the Pengkalen Batu community has taken various proactive actions, especially in bonding and bridging social capital. Amid limited access to facilities and infrastructure, it does not reduce the motivation of the surrounding community to continue to live a more decent life. This is evidenced by the community's access to social capital in overcoming problems in the neighborhood. Relationships that are increasingly widespread outside of community settlements are also formed. This condition explains that the strength of social capital is the support for the community in carrying out various livelihood strategies. The indicators of exclusive and inclusive social capital run in balance without coercion and are formed by themselves. An unyielding attitude makes these two indicators of social capital able to develop to date. The community believes that the attitude that has been formed can help the community explore and maximize the potential of the Pengkalen Batu community.

#### 4. Conclusion

Limited access to facilities and infrastructure does not make the people of Pengkalen Batu despair. People have a high spirit to survive in carrying out life. Various kinds of strategies are carried out by the community in maintaining their lives amid limited access, including the community doing livelihood engineering as a support to create family livelihood strategies. The community diversifies their livelihoods, where livelihood diversification is considered

important as an accumulation of additional income apart from working in the agricultural sector. The Pengkalen Batu community carries out plantation of various sources of livelihood. Finally, the community implements a migration strategy. A migration strategy is important if the local community in Pengkalen Batu can no longer use its natural potential. The community goes outside the hamlet to earn additional income for the family in the village to meet their needs. The element of social capital in the Pengkalen Batu community is quite high, both trust between each other and people outside the Pengkalen Batu environment. The development of relations is quite good through cooperation by the community to solve the problems in the Pengkalen Batu community.

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## 6. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning the study, authorship, and/or publication of this article,

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### About the Authors

1. **Isnawati** obtained her Bachelor's degree in Sociology from Universitas Bangka Belitung, Indonesia, in 2018.
2. **Herdiyanti** obtained her Master's degree in Sociology from Universitas Indonesia in 2016. The author is an Assistant Professor at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia.  
E-Mail: [vhie\\_dyan@yahoo.co.id](mailto:vhie_dyan@yahoo.co.id)
3. **Bustami Rahman** obtained his Doctoral degree from Universitas Gadjah Mada, Indonesia, in 1996. The author is a Professor at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung Indonesia.  
E-Mail: [bustami.rahman@gmail.com](mailto:bustami.rahman@gmail.com)
4. **Aimie Sulaiman** obtained her Master's degree in Sociology from Universitas Gadjah Mada, Indonesia, in 2009. The author is an Assistant Professor at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia.  
E-Mail: [aimie@ubb.ac.id](mailto:aimie@ubb.ac.id)
5. **Laila Hayati** obtained her Master's degree in Sociology from Universitas Sriwijaya, Indonesia, in 2018. The author is an Assistant Professor at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia.  
E-Mail: [lailahayati4@gmail.com](mailto:lailahayati4@gmail.com)
6. **Amir Dedoe** obtained his Master's degree in Sociology from Universitas Hasanuddin, Indonesia, in 2010. The author is an Assistant Professor at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia.  
E-Mail: [amir-dedoe@ubb.ac.id](mailto:amir-dedoe@ubb.ac.id)