



Politics of Recognition as an Alternative Solution to Agrarian Conflicts in Archipelagic Regions

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A B S T R A C T

Indonesia, as an archipelagic nation, continues to encounter significant challenges in distributing resources fairly, particularly in remote island areas. This research explores the struggle of the Sebesi Island community in South Lampung to obtain recognition of land ownership rights and their resistance to mining permits around Sebesi and Krakatau waters. The study applies a qualitative ethnographic method, collecting data through in-depth interviews with 14 key informants, supported by direct observation and field documentation. Axel Honneth's political theory of recognition provides the analytical framework, focusing on intersubjective relations between the state and local society. The results demonstrate a paradox: civil recognition, especially in land ownership, remains denied, while political recognition in electoral processes is selectively extended. Two main forms of resistance were identified. The first involves collective demonstrations and protests, which have yet to yield concrete policy outcomes. The second manifests through electoral participation, where agrarian and mining issues are transformed into populist political commodities during campaigns. The study concludes that the Sebesi Island case exemplifies the persistent shortcomings of state recognition in agrarian matters, while also illustrating how Honneth's recognition theory offers valuable insights into alternative approaches for addressing agrarian conflicts in archipelagic contexts.

INTRODUCTION

The politics of recognition has emerged as one of the central debates in contemporary political theory, especially in societies characterized by cultural, ethnic, and religious diversity (Fraser, N And Honneth, 2003). In global academic discourse, recognition politics is often linked to the works of Charles Taylor, Axel Honneth, and Nancy Fraser, who highlight that social conflicts are not merely about distribution of resources but also about acknowledgment of identity and dignity (Honneth, 1995). This perspective has become particularly relevant in multicultural societies where the denial of recognition often leads to marginalization and conflict. Countries with diverse populations, such as Canada, India, and South Africa, have faced complex challenges related to recognition of minority rights, indigenous land, and cultural differences. Thus, recognition politics has shifted from being a theoretical discourse to a practical necessity for building inclusive and just societies (Elias & Mansouri, 2023).

In Indonesia, recognition politics occupies a central position in understanding the dynamics of multicultural coexistence (Mariyono, 2025). As the world's largest archipelagic state with more than 17,000 islands and more than 1,300 ethnic groups, Indonesia faces complex challenges of recognition across its social, political, and legal structures. Failure to recognize cultural identities, local wisdom, or even land rights has frequently resulted in social tension, agrarian disputes, and even violent conflict (Eko & Putranto, 2021). An example is the 2012 conflict between the Lampung and Balinese ethnic groups in Balinuraga Village, Kalianda, South Lampung, which illustrates how the absence of mutual recognition can escalate into violent clashes (Marta, 2018). The cultural gap, combined with economic inequality, exacerbated tensions and undermined efforts of

cultural acculturation (Shi & Yang, 2025). This case reflects how recognition politics is not only a matter of identity but also closely intertwined with economic prosperity and social justice (Humaedi, 2014).

The issue of recognition becomes even more acute in rural and isolated areas of Indonesia, where the disparity between urban centers and peripheral regions remains significant. According to Ibrahim (2017), social gaps manifest in unequal access to infrastructure, education, and economic opportunities. In isolated islands such as Sebesi Island in South Lampung, these inequalities are particularly pronounced, with communities often left behind in both social and legal recognition (Ibrahim, 2017). Despite being part of the Republic of Indonesia, residents of Sebesi Island continue to experience uncertainty regarding land ownership, which in turn affects their economic stability, political participation, and social integration (Ul'zikri, 2020).

Sebesi Island, administratively located in Tejang Village, Rajabasa District, South Lampung Regency, is a small island of 2,620 hectares with a population of approximately 2,762 people (BPS Kab. Lamsel, 2020). The majority of its population are farmers and fishermen, with ethnic compositions dominated by Javanese, Lampung, and Serang (Banten), alongside minorities from Sunda, Batak, Betawi, and other ethnic groups (Yulianto et al., 2014). The island functions as an important supplier of agricultural products such as cloves and coconuts, yet its residents face structural limitations due to lack of legal recognition over their land (Ul'zikri, 2023). Although they possess national identity cards (KTP) and family cards (KK), the absence of land ownership certificates demonstrates the state's partial recognition of their existence, which has broader implications for their social and political rights.

This legal uncertainty is further complicated by government spatial policies. According to Lampung Province Regional Regulation No. 1 of 2018 on the Zoning Plan for Coastal Areas and Small Islands (RZWP3K) and Lampung Province Regional Regulation No. 12 of 2019 on Spatial and Regional Planning (RTRW), Sebesi Island is not designated as a residential area. The exclusion of Sebesi Island from these spatial planning documents effectively denies the recognition of its community's land rights, perpetuating structural marginalization (Ulzikri, 2020). This situation has led to the emergence of social movements among local residents, who struggle to gain recognition of their existence and land ownership. Such struggles resonate with Honneth's argument that social conflicts are fundamentally struggles for recognition, where marginalized groups demand acknowledgment of their rights and dignity (Petersen & Willig, 2002).

From a theoretical perspective, the politics of recognition can be traced back to the works of Hegel, Mead, and later developed systematically by Axel Honneth (Ikaheimo, 2022). Hegel emphasized that human identity formation requires intersubjective recognition, while Mead contributed with the idea of post-metaphysical realization of self through social interaction. Honneth integrated these insights into his theory of recognition, which identifies three domains of recognition: love (emotional support in intimate relationships), rights (legal recognition of individuals as autonomous subjects), and solidarity (social appreciation of individual contributions within a community) (Honneth, 1992). In this framework, the denial of recognition manifests as disrespect: physical violation in the domain of love, denial of legal rights in the domain of law, and social marginalization in the domain of solidarity (Bhagabati, 2025). In Sebesi Island, the absence of land ownership certificates reflects denial of recognition in the legal domain, while their exclusion from provincial spatial planning indicates denial in the solidarity domain.

The novelty of this research lies in its attempt to apply the politics of recognition framework to the context of agrarian conflict in Indonesia's outer islands, which has received little scholarly attention. Previous studies on recognition politics in Indonesia have largely focused on ethnic or cultural conflicts in mainland regions (Humaedi, 2014; Marta, 2018), or on indigenous rights in forested areas. However, there is a lack of studies addressing recognition gaps in isolated islands, particularly in relation to agrarian conflicts (Bailey et al., 2024). Using Sebesi Island as a case study, this research fills that gap by demonstrating how recognition politics provides an alternative perspective to understanding and resolving agrarian disputes.

Methodologically, this study also contributes by linking empirical field observations with theoretical insights, while suggesting that bibliometric analysis tools such as VOSviewer can be used to map existing research trends on recognition politics and agrarian conflicts (Alwan et al., 2025; Zhang et al., 2025). Preliminary bibliometric scans indicate that studies on recognition politics in Southeast Asia remain limited compared to Western contexts, which opens a space for Indonesian scholarship to contribute to global debates (Janjirawatna et al., 2024; Khan et al., 2022). This international perspective is crucial because the challenges faced by Sebesi Island residents mirror struggles of marginalized communities elsewhere, such as indigenous peoples in Canada fighting for land recognition, or coastal communities in the Philippines demanding acknowledgment of their fishing rights (Ens et al., 2021). Thus,

the findings of this research not only enrich Indonesian studies but also resonate with broader global issues of recognition and justice.

In light of these problems, this study is guided by two analytical questions that structure the investigation. First, how do recognition gaps manifest across legal, political, and spatial domains in the agrarian conflict of Sebesi Island. Second, what forms of collective action emerge as community responses to conditions of partial recognition in their struggle for land rights. The purpose of this research is to analyze the politics of recognition as an alternative framework for understanding and addressing agrarian conflicts in isolated island communities, with Sebesi Island serving as an illustrative case. The significance of this study lies in its dual contribution. Theoretically, it expands the application of recognition politics within agrarian and spatial governance studies. Practically, it provides insights for policymakers on the importance of recognition based approaches in designing inclusive and just policies for marginalized island communities.

By situating Sebesi Island within the broader discourse of recognition politics, this research demonstrates that recognition is not merely an abstract philosophical concept but a concrete political demand that shapes the everyday lives of marginalized communities. Recognition politics, therefore, offers an alternative pathway for resolving agrarian conflicts in Indonesia's archipelagic context, where legal uncertainty, spatial exclusion, and cultural diversity intersect to produce persistent struggles for dignity and justice.

METHOD

This study employed a qualitative methodology to explore the subjective meanings, experiences, and processes of recognition politics within the Sebesi Island community. A qualitative approach was chosen because it provides a holistic understanding of complex social phenomena and allows researchers to capture meanings associated with people's lived realities, activities, and interactions (Leavy, 2017; Sugiyono, 2020). Unlike quantitative methods that emphasize measurement and generalization, qualitative research is more suitable for investigating intangible aspects such as feelings, recognition, and social reciprocity, which are central to Axel Honneth's framework of recognition (Honneth, 1995).



Figure 1. Ethnographic Research Flow

Ethnography Politic in Qualitative Approach

The study adopted a political ethnography approach, which integrates ethnographic techniques into the study of political behavior and identity formation. Political ethnography emphasizes direct interaction with research subjects, enabling

the researcher to observe how power relations, cultural identity, and political resistance unfold in everyday life (Joseph et al., 2007). This approach was particularly appropriate for Sebesi Island, where agrarian conflicts and struggles for recognition require contextual interpretation rooted in local culture and history (Hilmi et al., 2025). Through participant observation, in-depth interviews (Osborne et al., 2021), and immersion in community life (Asakura et al., 2018), the researcher was able to capture not only overt actions but also the symbolic meanings embedded in resistance strategies against agrarian marginalization (Ioris, 2022; Marazzi & Ray, 2025).

Types of Research Data

This study relied on primary interview data obtained from 14 informants directly engaged in the politics of recognition within the Sebesi Island community. The participants represented diverse groups, including civil society, government officials, and non-governmental organizations (NGOs). To ensure authenticity, interviews were recorded using a voice recorder, while photographs were also collected to document aspects of local infrastructure, community life, and environmental conditions. Direct observations were conducted to capture the everyday social dynamics of Sebesi Island, beginning with the journey from Cati Rajabasa Pier to the island and concluding upon the return to Cati Pier. Complementing these data, secondary sources were utilized in the form of notes, books, magazines, and other relevant documents. These included corporate financial reports, government publications, academic articles, and theoretical references (Sugiyono, 2020). Furthermore, Axel Honneth's seminal work *The Struggle for Recognition* (1995), along with several peer-reviewed journals, served as key references for the secondary data in this research.

The inclusion of disaster management officials as research informants is methodologically grounded in the direct connection between post-disaster relocation policies and issues of agrarian recognition. Following the tsunami that affected Sebesi Island, local government authorities and disaster management agencies played a central role in reorganizing settlement patterns, determining habitable safety zones, and designing relocation schemes for affected residents. In practice, these processes were not limited to technical aspects of disaster response but also intersected with questions of recognition and neglect regarding the community's historical land claims. Relocation policies frequently moved residents to new areas without providing legal clarity over the status of their former lands or the ownership rights of replacement lands, thereby creating new arenas of agrarian tension rooted in legal, political, and spatial uncertainty.

For this reason, disaster management officials constitute key informants, as they occupy a strategic position within policymaking structures that directly mediate the relationship between the state and citizens in determining who is recognized as having legitimate claims to particular living spaces. Their perspectives enable this study to explain how post-tsunami relocation policies inadvertently became an entry point for the emergence of agrarian recognition gaps on Sebesi Island. This also demonstrates that the politics of recognition does not operate solely within the domain of natural resource conflicts, but is equally embedded in spatial governance processes shaped by disaster management policies.

Table 1. Research Informant Data

No	Informant	Reasons for Choosing Informants
1	Head of the Emergency and Logistics Division, Regional Disaster Management Agency (BNPBD) of South Lampung	Having knowledge and authority in disaster management in the South Lampung jurisdiction
2	Head of Social Protection for Disaster Victims	Having knowledge and authority in social security services for disaster-affected communities in the South Lampung jurisdiction
3	Head of Social Empowerment Norms	Having knowledge and authority in social security services for disaster-affected communities in the South Lampung region
4	Secretary of the Sub-District Head of Rajabasa Sub-District	Having knowledge and authority in disaster management in the administrative area of Rajabasa District
5.	Secretary of Tejang Village, Sebesi Island	Having knowledge and authority in disaster management in the administrative area of Tejang Village, Sebesi Island
6.	Sebesi Island Land Struggle Activist, Community Leader, Chairman of the Sebesi Island Fishermen's Community / Living Witness in the Sebesi Island Land Dispute Court Case	Having knowledge and experience in fighting for the interests of the people of Sebesi Island and being a living witness in the Sebesi Island Land Dispute Case.
7	Religious Leader and Community Leader of Sebesi Island	As a living witness to the history and background of Sebesi Island over time
8	Youth Leader of Sebesi Island	Understanding the needs of youth groups and knowing the disaster management processes on Sebesi Island
9.	Tourism and Environmental Activists of Sebesi Island	Understanding the dynamics of tsunami disaster management and the social life, tourism, and environment of Sebesi Island
10.	Community/Witnesses of the 2018 Tsunami Disaster, Dusun 3, Tejang Village, Sebesi Island	Understanding the dynamics of disaster events, from incidents and evacuations to issues of fairness in community social assistance
11.	Community/Survivors of the 2018 Tsunami Disaster, Dusun 3, Tejang Village, Sebesi Island	Understanding the dynamics of disaster events, from incidents and evacuations to issues of fairness in community social assistance
12.	Community/Survivors of the 2018 Tsunami Disaster,	Understanding the dynamics of disaster events, from incidents

No	Informant	Reasons for Choosing Informants
	Dusun 4, Tejang Village, Sebesi Island	and evacuations to issues of fairness in community social assistance
13.	Deputy for Advocacy and Program, People's Coalition for Fisheries Justice	Understanding the problems on Sebesi Island, such as environmental and social issues, independently
14.	Founder of the social movement helpSebesi.org from Switzerland	Swiss citizens who showed interest through social movements in managing the 2018 tsunami disaster on Sebesi Island

Data Collection and Analysis Techniques

The data were collected from both primary and secondary sources. Primary data consisted of in-depth interviews with fourteen key informants representing civil society, local government, non-governmental organizations, and traditional leaders. These interviews, supported by participant observation and field documentation, were conducted between June 2021 and August 2021, with follow-up visits and observations extending until 2024. Visual documentation such as photographs of infrastructure, socio-economic activities, and environmental conditions complemented the interview data, providing additional contextual evidence. Secondary data were obtained from government reports, provincial regulations, organizational records, books, academic journals, and Axel Honneth's *The Struggle for Recognition* (1995), which provided theoretical grounding for interpreting recognition politics in agrarian contexts.

The data were analyzed using an iterative qualitative analysis technique that combined coding, categorization, and interpretive interpretation aligned with the framework of recognition politics. Interview transcripts, field notes, and documentation were first subjected to open coding to identify recurring patterns related to experiences of legal exclusion, political neglect, and spatial marginalization. These initial codes were then grouped into thematic categories representing recognition gaps across legal, political, and spatial domains, as well as forms of collective action emerging from the community. Through axial coding, relationships between these categories were examined to understand how intersubjective experiences of misrecognition translated into collective resistance. The analysis proceeded with constant comparison between data sources to ensure consistency and credibility, while theoretical interpretation was guided by Axel Honneth's concept of recognition to connect empirical findings with normative theory. This approach allowed the study to systematically transform raw field data into analytically grounded insights regarding the dynamics of recognition and agrarian conflict in Sebesi Island.

Data Validity

Prolonged observation, rigorous research practices, triangulation, reflective discussions, and the analysis of discrepant cases were employed to ensure the credibility and reliability of the qualitative findings. To enhance accuracy, the researcher implemented triangulation, allowing cross-verification of specific data to achieve more robust outcomes. This study applied both methodological and source triangulation,

drawing evidence from three primary groups: local citizens, government representatives at the district or village level, political institutions and non-governmental organizations, as well as traditional and community leaders on Sebesi Island. Source triangulation was operationalized through four techniques, namely interviews, documentation, observation, and questionnaires. Furthermore, transferability was strengthened by providing detailed, coherent, systematic, and trustworthy descriptions throughout the writing of this study.

RESULTS AND DISCUSSION

Occupation Historical Notes and the Beginning of Agrarian Conflict on Sebesi Island

A historical document of Lampung created by the Department of Education and Culture of Lampung Province in 1981 shows that in the 17th century, Europeans visited this island by sailing from northern waters to Banten or vice versa. On August 23rd, 1624, the Dutch East India Company, also known as the Vereenigde Oostindische Compagnie (VOC), decided to set up a settlement on Sebesi Island (Masroh, 2015).

In the 16th century, several areas of Lampung were still under the control of the Sultan of Banten. At the same time, the government and economy of the Banten sultanate were developing, but in Lampung there were still small community groups known as *kebuayan*, which were genealogical groups that lived in several areas of Lampung. To gain recognition from the traditional leaders, or customary chiefs, Lampung performed 'Seba' to the Sultanate of Banten. Besides giving authority to the ruler, Seba was also a recognition by Lampung's traditional leaders to the Sultanate of Banten. Lampung traditional leaders who perform "Seba" will also receive legal recognition from the Sultanate of Banten in the form of a charter written on copper plates in Lampung and Arabic letters, and in Banten Javanese. Traditional leaders are also given titles, such as Officials (*Punggawa*) and Princes (*Pangeran*) (Bukri et al., 2002).

In the 16th century, the Sultan of Banten still controlled several areas of Lampung. While the government and economy of the Banten sultanate were developing, in Lampung, there are still small communities known as *kebuayan*, which are genealogical groups that live in certain areas. Next, Lampung performed 'Seba' to the Sultanate of Banten to gain recognition from the traditional balancers leaders. Besides giving authority to the ruler, Seba is also a recognition of Lampung traditional leaders to the Sultanate of Banten. Lampung traditional leaders who perform "Seba" will also receive legal recognition from the Banten Sultanate in the form of a charter written on copper plates using Lampung and Arabic letters, and in Banten Javanese. Traditional leaders are also given titles such as Officials (*Punggawa*) and Princes (*Pangeran*) (Wijayati, 2017).

According to the legend of Sebesi Island, the Rajabasa traditional leader was also given the title "Prince" by the Sultanate of Banten, with the name of Prince Cecobain. "The Sultan Agung of Banten granted the title of Prince Cecobaian to a native man from Lampung, who was ordered to organize a traditional government in Rajabasa" (Sulaiman, Interview, 28 June 2021).

At that time, the Banten Sultanate had never given the title of Prince to the Sabrang people (also known as Lampung people), so the title of Prince Cecobaian was referred to as a trial title. Apart from the title of Prince, he has ownership rights to the Krakatau region, Sebesi Island, and Sebuksu Island (Sulaiman, Interview, June 28, 2021).

Prince Singa Brata, who was also the head of the Raja Basa clan, inherited Sebesi Island after Prince Cecobaian passed away. Prince Singa Brata was the 18th descendant of Prince Cecobaian (Sulaiman, Interview, 28 June 2021). Fighters from the Lampung Residency, including Prince Singa Brata, helped Raden Inten II fight against the Dutch East Indies government. Prince Singa Brata was arrested and exiled to Manado, North Sulawesi, in 1856. Since then, the *Besluit* (Decision) of the Governor General of the Dutch East Indies in 1864 confirmed the ownership of Sebesi Island. The government of the Raja Basa Clan and the management of Sebesi and Sebuku Islands were held by the family of Prince Singa Brata, including Prince Warta Manggala, during Prince Singa Brata's exile to Manado (Sulaiman, Interview, June 28, 2021).

In the early 19th century, Prince Singa Brata's replacement was confirmed as the head of the clan. The younger brother of Prince Singa Brata, Minak Putra, was the head of Rajabasa village. Therefore, Minak Putra was appointed as Prince and inherited the throne as the head of the clan (traditional leader) of Raja Basa. He also inherited Sebesi Island, Sebuku Island, and Krakatoa Cluster. The appointment and transfer of rights to these islands were also approved by the Sultan of Banten, Maulana Mohammad Shafiuddin (who at that time was in Surabaya), and the Dutch East Indies Government, with the condition that the clans might no longer use the name Raja Basa. As a result, Prince Minak Putra chose to use the name of the Coastal Clan.

In 1896, Prince Minak Putra sold Sebesi and Sebuku Islands to the head of Kalianda village, Haji Djamaludin, who was an ally of the Netherlands. "*Haji Djamaludin passed away in 1926, and the ownership rights to Sebesi and Sebuku Islands were transferred to his only son, Muhammad Saleh Ali. During Muhammad Saleh Ali's ownership period*" (Sulaiman, Interview, June 28, 2021).

In 1960, the Land Reform Committee was formed by Muhammad Saleh Ali to register Sebesi and Sebuku Islands. In Palembang, the Land Reform Committee continued to work. The registration process stopped for two years, from 1960 to 1963, when the Land Reform Committee did not handle it. Funding for farming and cultivating communities in Sebesi and Sebuku Islands was provided from 1963 to 1964. As a result, these sharecroppers were charged land rental fees for two years as land compensation. Hasanudin bin M. Saleh Ali and his brothers then owned Sebesi and Sebuku Islands.

Until now, the legal status of the Pualu Sebesi land has not yet reached an agreement between the government and the land owner regarding land replacement. This case has existed since the land reform program began with regulation PP No. 224 of 1961, which regulates the methods of land distribution and compensation Land owned by people with more than 20 hectares will be taken by the government. Furthermore, the South Lampung land reform committee should pay compensation to the land owner, in this case Mohammad Saleh Ali, for a total of 3,707 hectares. However, the South Lampung Regency Government did not pay the compensation amounting to IDR 290.648 million. The case continues, and the land owner keeps demanding that the South Lampung Regency Government pay the compensation. However, the South Lampung Regency Government failed to pay, leading Hasanudin, the plaintiff's heir, to sue in the Kalianda District Court.

Hasanudin's claim was decided in his favor by the panel of judges Edi Wibowo, Estafana Purwanto, and Carolina. The judges decided that the defendant must pay IDR 20.083 billion. After that, both the plaintiff and defendant filed an appeal to the

Tanjung Karang High Court. The result was that Hasanudin et al., as appellants and appellees, were decided under number 34/PDT/2009 PT.TK. That decision determined that the South Lampung Regency Government had to pay Hasanudin IDR 64.562 billion. The case proceeded to the cassation level, and the Supreme Court rejected the appeals from both the plaintiff and the defendant, so the legal decision reverted to the appeal level of the Tanjung Karang High Court (Tri, 2012).

The Conflict of Ownership Claims of Sebesi Island Through Legal Channels

A number of people tried to take over Sebesi Island through a court lawsuit. Since 1996, the land of Sebesi Island has continued to be contested. Sebesi and Sebuku Islands were given to Prince Singa Berata by the Kalianda District Court on January 10, 1996. Raden Kemala is his heir. On January 12, 2007, Harifin Tumpa, Junior Chairman of the Supreme Court for Civil Affairs, stated that the Kalianda District Court's decision above does not have binding legal force. On August 8, 2008, Hasanuddin and his colleagues sued the President of the Republic of Indonesia, including the heir of Raden Kemala, Prince Singa Berata.

On May 7, 2009, the Kalianda District Court granted part of Hasanuddin's lawsuit and ordered the South Lampung Regency Government to pay compensation of IDR 20 billion for the excess land in the land reform project. However, on July 6, 2009, the Tanjung Karang High Court increased the fine to the East Lampung Regency Government to IDR 64 billion. On April 28, 2010, the decision of the Tanjung Karang High Court was upheld by the Supreme Court. On January 19, 2012, the heir of Raden Kemala, Prince Singa Berata, raised an objection and submitted a judicial review. The Judicial Review concluded that Hasanuddin et al.'s claim regarding ownership of the island was invalid (Detik, 2015).

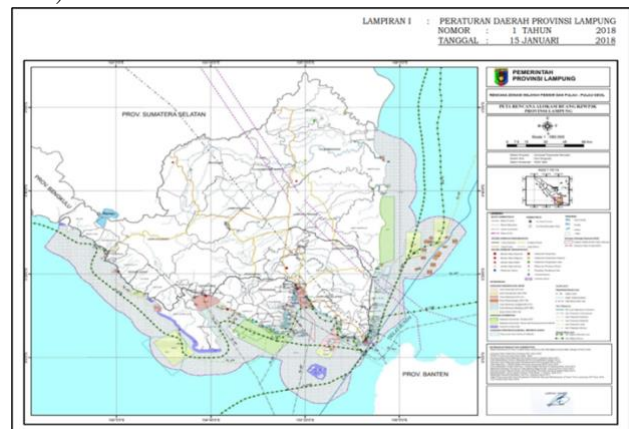


Figure2. Sebesi Island in the Coastal and Small Islands Zoning Plan Map

On September 11, 2014, the heirs of Sardan Raden Kemala sued Hasanuddin et al. He asked the panel of judges to return the object of the dispute to the legal heirs, namely the heirs of Prince Singa Berata. Commissioner Sardan also asked the panel of judges to order the Defendants to pay compensation of IDR 185 billion for the loss of their rights. This amount comes from the debated land price, which is IDR 5 thousand per square meter, multiplied by the area of the two islands. The Tanjung Karang District Court Decision Number 64/Pdt/2015/PTTJK rejected the lawsuit (Mughtar, Interview, June 28, 2021).

According to the community, if it truly needs to be returned to the heirs, it should be given to Prince Cecobaian, not to those who claim to be the heirs of Prince Singa Berata (Sulaiman,

Interview, June 28, 2021). Up until now, the residents of Sebesi Island are still debating the land status. The residents of Sebesi Island feel like they are merely guests in their own land because the legal status of Sebesi Island is unclear (Muchtar, Interview, June 28, 2021).

In the 1970s, the people of Sebesi Island continued to experience heir claims, which contributed to the legality issues of land on Sebesi Island. This not only limited the community's ability to move but also threatened the survival of the Sebesi Island community. Firdaus said that in the 1970s, Sebesi Island still functioned as a hamlet or sub-village under Kalianda village. M Ali Toha acted as the chairman. He was only appointed as the village head after serving for several years. Since that time, the heirs of Haji Jamaludin have continued to make physical efforts to control Sebesi Island. These claims have limited the community's ability to carry out administrative procedures for their ownership (Firdaus, Interview, June 28, 2021).

Recognition Gap: Contradiction of Recognition

The legal recognition of property rights to community land ultimately finds gaps and contradictions. This recognition gap can be seen in how the government treats society through regulations that accommodate aspects beneficial to the country and even local political elites. On the other hand, these regulations contradict other regulations that degrade people's rights. One such accommodative regulation is the recognition of the community as a country entity involved in general elections in a specific area, namely Sebesi Island. However, the contradiction lies in the fact that the place where people live and earn a living does not have legal force. This means that the country's recognition of the community remains limited to aspects of obligations while neglecting the community's rights.

Political recognition (Electoral Participation)

The country is truly present and very enthusiastic about the election issue on Sebesi Island. Election logistics were closely monitored using special motorboats, considering that Sebesi Island is an isolated area. The electoral moments that the people of South Lampung, especially the people of Sebesi Island, participated in were the 2019 and 2024 elections (President, DPR, and DPD RI), and the second was the 2020 Regional Election for the Head and Deputy Head of South Lampung. This research focuses on the public participation aspect in elections, specifically the 2020 regional head election. The 2020 South Lampung Regional Election is an electoral momentum whose interests are closely related to the problems of the people of Sebesi Island. In this case, the voice of the people of Sebesi Island is recognized.

Legal Recognition (Land Certification Denial)

Meanwhile, contradictions in country recognition occur when seen in regional planning by the regional government, which has designated Sebesi Island as a tourist area in South Lampung. The regional development plan has been stated in Lampung Province Regional Regulation Number 1 of 2018 concerning the Zoning Plans for Coastal Areas and Small Islands. This regulation places Sebesi Island in special zoning. First, Sebesi Island as a coastal conservation area and small islands (Paragraph 1 Article 20). Second, Sebesi Island is an international/national and local shipping lane (Article 28 paragraph (1)). Third, Sebesi Island is a migration area for marine biota (article 28 paragraph (1)). Fourth, Sebesi Island is a tourist

zone, seascape natural tourism subzone (Paragraph 1 Article 12 Section (2)). Fifth, Sebesi Island, the Port Zone area, the Work Environment Sub-Region, the Environmental Interest Area (Paragraph 3 of Article 12 Section (2)) and the Public Port Development Direction area, the Feeder Port sub-port (Paragraph 3 of Article 12 Section (3)). Sixth, Sebesi Island as an Aquaculture Fisheries Zone, sub-Zone for Marine Aquaculture (Paragraph 6 Article 17 Section (2b)).

The Sebesi Island development plan is also contained in Lampung Province Regional Regulation Number 12 of 2019 concerning Amendments to Regional Regulation Number 1 of 2010 concerning Lampung Province Regional Spatial Planning for 2009 to 2029. This regulation places Sebesi Island in the regional development projections. First, Sebesi Island as part of the River, Lake, and Sub-Port Crossing Network System area (Paragraph 5 Article 36 Section (2b)). Second, Sebesi Island as part of the Sea Transportation Network System area sub-feeder port (Paragraph 6 Article 37 Section (4f)). Third, Sebesi Island as part of the Electricity Infrastructure Network sub-Diesel Power Plant (Paragraph 4 Article 42 Section (2b)). Fourth, Sebesi Island as a tourism area, sub-destination for tourism in the Lampung Bay and Sunda Strait regions, type of tourism in the Mount Krakatau Regional Tourism Strategic Area (Paragraph 7 Article 74 Section (3a1)).

Spatial Recognition (Zoning Exclusion)

The zoning and regional spatial planning plans mentioned above are the methods used by the country to grant legal status to Sebesi Island, which resulted in the reconciliation of its people. Sebesi Island is not included in the "Residential Zone" or "Fishermen's Residential Zone" stipulated in the Regulations (Paragraph 3 of Article 38 and Paragraph 2 of Article 13). Community relocation policies are systematically silenced through policy instruments.

Island society gradually loses its individuality, perhaps even being thought to no longer exist. Despite the fact that more research needs to be done on this topic, initial evidence shows that the Special Economic Zone megaproject in Mandalika, managed by the Indonesia Tourism Development Corporation (ITDC), is involved. Displacement of local communities, also known as resettlement, represents the termination of the existence of local communities by systematic relocation policies (Ridwanuddin, Interview, 2019).

The zoning system established by the regional government through the Regional Regulation of the Zoning Plan for Coastal Areas and Small Islands in Lampung entails certain interests. The inconsistency in zoning on Sebesi Island, where there is no community residential zoning but there are tourism and port zones, serves as a form of framing that the presence of the population on Sebesi Island is seen as an obstacle to the grand plans of the Zoning Plan for Coastal Areas and Small Islands and Regional Spatial Planning in Lampung, which designate Sebesi Island as a Tourism and Harbor Zone. The impact is that when a disaster occurs, the community is required to show the legality of their land in the form of certificates. The weakening of the community's existence is further highlighted by the ongoing issue of land certificates, which remains a problem for the people of Sebesi Island.

The People's Coalition for Fisheries Justice considers that through the Zoning Plan for Coastal Areas and Small Islands and Regional Spatial Planning regulations, the government also wants to convey that the presence of the community is an activity

that is resistant to disasters (A. Muhammad, Interview, July 17, 2021). This was then followed by a policy of permanent residential development, which was actually built in the city area, contrary to the livelihoods of the island community, most of whom are fishermen and farmers.

Looking at the development of industry in Lampung, there will be a relationship; for example, port development requires labor, which will be sourced from unemployed individuals (experts in the profession) at low wages. This fact will become a problem in the future with the migration of new workers receiving cheap wages because their living space has been taken. Thus, this problem is closely related to spatial planning issues. From a socio-ecological perspective, they are no longer considered because they are labeled as slum, isolated, and so on. Relocation is the ultimate objective. Therefore, the momentum of disaster becomes a new means of space usurpation (Afif, 2019).

The construction of red zone stakes ultimately made the residents hesitant. Through this regulation, the people of Sebesi Island do not receive legal recognition of the legitimacy of their residential land. The lack of access and residence rights leads to policies of displacement or eviction in a peaceful manner, through the momentum of a disaster. Agrarian problems caused by inconsistencies in space allocation and unresolved certification issues indicate a systematic strategy to extinguish the existence of island communities, so that people do not have the power to live in the area. There are basic arguments—for example, they do not have a certificate or there is a dispute. On the other hand, the tourism development plan emerges amidst the polemics. If the problem lies with the certificate, the community questions why it is not resolved through a systematic and complete land registration program (A. Muhammad, Interview, July 17, 2021).

The presence of Lampung Regional Regulation No. 1 of 2018 has made it even more difficult for the people of Sebesi Island to continue living in the area. In various activities, the island community only acts as an object of policy and not as a subject. The issue of changing professions is also a concern noted by KIRA Indonesia in this context. Meanwhile, the government does not guarantee the welfare of the community, especially the coastal areas of the island. Not all residents of Sebesi Island agree with the policy of building permanent housing. Most of the people who live on the coast and farm on Sebesi Island choose to remain there for reasons of life and livelihood (Rusmadi, Interview, June 28, 2021).

Mapping the Model of Struggle (Struggle for Recognition)

1. Struggle Through the Regional Head General Election

An interesting fact in this aspect is how elegantly the people of Sebesi Island responded to the country's treatment of them during the COVID-19 pandemic. The people of Sebesi Island continued to fulfill their obligations as citizens by participating in the election of regional head candidates. The people of Sebesi Island were actually striving for recognition rather than abandoning their obligations as citizens. This criticism was expressed through the votes they cast in the election booth. The participation rate of the Sebesi Island community reached 78.40% in the 2020 regional elections. This number is above the South Lampung participation rate, which is only 64.77%, above the Lampung Province participation rate, which reached 74.31%, and above the national target, which aimed for a participation rate of 77.5% in the midst of the COVID-19 pandemic (KPU Lampung Selatan, 2020). The participation rate of the Sebesi Island

community in the 2020 Regional Elections can be seen in Table 3 below:

Table 2. Percentage of the Sebesi Island Community in the 2020 South Lampung Regional Election

NO	Polling Station	Number of Permanent Voters	Number of Voters	Voter Turnout Percentage (Participation)
1	Polling Station 1	352	297	84,37 %
2	Polling Station 2	389	300	77,12 %
3	Polling Station 3	295	235	79,66 %
4	Polling Station 4	323	220	68,11 %
5	Polling Station 5	489	394	80,57 %
TOTAL		1.848	1.446	78,40 %

Table 3. Votes Obtained by Regional Head Candidates for the 2020 South Lampung Regional Election on Sebesi Island

N O	POLLIN G STATIO N	(01) NANANG ERMANTO - PANDU KESUMA DEWANGS A	(02) TONY EKA CANDR A - ANTONI IMAM	(03) HIPNI - MELIN HARYAN I WIJAYA
1	Polling Station 1	84	162	46
2	Polling Station 2	118	157	23
3	Polling Station 3	64	125	39
4	Polling Station 4	61	107	50
5	Polling Station 5	140	150	93
TOTAL (%)		467 32,9 %	701 49,4 %	251 17,7 %

The incumbent pair lost votes compared to other pairs in Tejang Village, Sebesi Island (Table 30). Of the total 1419 votes, the pair Nanang Ermanto-Pandu Kesuma as the incumbent only got 467 votes (32.9%), the pair Tony Eka Candra-Antony Imam got 701 votes (49.4%), and the pair Hipni-Melin Haryani received 251 votes (17.7%) (KPU Lampung Selatan, 2020).

The acquisition of these votes shows a form of constitutional resistance by the people of Sebesi Island against the country. It reflects the community's disappointment with the performance of regional leaders in resolving agrarian conflicts. The people of Sebesi Island hope that changes in leadership (local government) will improve their lives, particularly in solving agrarian conflicts and addressing other welfare issues (Firdaus, Fatonah, Junaidi, Interview, June 28, 2021).

The facts on the ground are that the people of Sebesi Island still harbor resentment towards the South Lampung regional government for its handling of the 2018 tsunami disaster. The public still considers the importance of public awareness, particularly in terms of participating in elections (Fatonah, Junaidi, Interview, June 28, 2021). Participation in the election has once again raised questions from the public about the government's commitment to solving problems on Sebesi Island. They consider that they have carried out their obligations as citizens by participating in the election. In return, they also demand that the government fulfill its obligations to the people of Sebesi Island by resolving the land legality issues on the island

(Firdaus, Interview, June 28, 2021).

KIARA Indonesia warns that the problem in the future is that there will no longer be country recognition for the people of Sebesi Island. A series of facts about the reciprocal relations between society and the country during the crisis on Sebesi Island indicates problematic country recognition. The people's voice is only utilized during election periods, while in their everyday social reality, they do not properly receive their rights as citizens.

2. Struggle Through Demonstrations and Direct Confrontation

Apart from agricultural conflicts, the mining issue forms a part of the interconnected problems on Sebesi Island. The conflict began when PT LIP applied for a spatial planning permit in 2011. This space utilization permit was subsequently issued by the Governor of Lampung, Sjachroedin ZP, at that time. After obtaining the space utilization permit, PT LIP applied for an exploration permit. Consequently, an exploration permit was issued to conduct research based on the Decree of the Governor of Lampung in 2011, covering an area of 1,000 hectares. PT LIP then carried out exploration activities, feasibility studies, and environmental impact analysis studies (*Amdal*). Once all these documents were ready, PT LIP applied for a production operation permit. After the *Amdal* document was prepared and approved, an environmental permit was issued by the governor. The *Amdal* is a prerequisite for obtaining a production operation permit.

In 2015, a production operation permit was also issued. Even though PT LIP had an operating permit from the governor, they could not operate directly because they had not received a Dredging Work Permit from the Director General of Sea Transportation. The new Dredging Work Permit was issued by the Director General of Sea Transportation in January 2019. PT LIP obtained permission to mine sand in the waters of Sebesi Island, which is located in Rajabasa District, South Lampung, through a Dredging Work Permit. At that time, the Head of the Lampung ESDM Department, Prihatono, stated that PT LIP met the requirements to carry out exploitation at that location. Prihatono stated that the accusation that PT LIP would mine sand from *Gunung Anak Krakatau* (GAK) in the conservation area was not true. The authorities are responsible for ensuring that PT LIP will not carry out activities outside the specified permit area, which is 4-12 miles from Sebesi Island (Sihaloho, 2019).

In addition, Lampung Regional Regulation 1/2018 concerning Zoning Plans for Coastal Areas and Small Islands stipulates that mining permits can still be used until the permit expires. Besides that, Minister of Fisheries Decree Number 33 of 2002 was issued before the Zoning Plan for Coastal Areas and Small Islands Regional Regulation. Article 5 states that waters less than two miles from Sebesi Island cannot be mined for sand (Sihaloho, 2019).

The Head of Energy and Mineral Resources' explanation actually worsened the reciprocal relationship between the community and the government. By granting this permission, the people of Sebesi Island believe that the country does not respect their existence. However, the regional government remains firm in its decision that PT LIP can legally carry out mining. This caused the community and the country to disrespect each other, ultimately leading to the people of Sebesi Island protesting. The people of Sebesi Island protested in front of the village head's office.

Residents of Tejang Village on Sebesi Island held a hearing at the South Lampung Regent's official residence in Kalianda on Friday (1/9/2019) along with members of Commission V DPR RI and the Director General of Maritime Affairs and Fisheries. Sebesi Island residents hope that PT LIP's sea sand mining business permit will be revoked by Governor Arinal Djunaidi. This is in accordance with Law Number 1 of 2014, an amendment to Law Number 7 of 2007 concerning the management of coastal areas and small islands. In relation to location permit holders, Article 18 states that they may not carry

out their operations within two years of the permit being issued, under the threat of administrative penalties, including revocation of location permits (Suluh.co, 2019).

The community regrets that the local government did not consider that the Krakatau waters are prone to disasters, even though mining is permitted. In addition, the compensation provided by the company to Sebesi Island is not commensurate with the risks that could arise as a result of mining. This momentum shows that the people of Sebesi Island are very involved in fighting for their interests. Sebesi Island community leaders believe that the waters of the Sunda Strait are an area prone to disasters and should not be disturbed. They also reject all forms of mining activities. Additionally, there are around three thousand people living on Sebesi Island, even though the company only provided compensation of 1000 rupiah per cubic meter to seven villages: Sebesi, Rajabasa, Sukaraja, Banding, Way Muli, and Canti (Sulaiman, Interview, June 28, 2021).

On January 14, 2015, PT LIP in Jakarta issued a statement letter with number 07/01/LIP/2015, aimed at responding to a joint statement letter from the people of Sebesi Island dated December 18, 2014, which was addressed to eight residents of Sebesi Island: M Agus, Rohani, Jarman, Saptuah, Junaidi, A Fazri Yansah, Saipur, Arbain, and Rosidi. In a report issued by Teddy Kurniawan Jaya, director of PT LIP, it was stated that PT LIP has not yet carried out sea sand mining in the waters around the Sunda Strait (South Sumatra Coast, Rajabasa District, Sebesi Island, and Krakatau).

PT LIP continues to discuss the Environmental Impact Analysis, which was conducted by the Lampung Province Environmental Impact Analysis Assessment Commission. PT LIP has no relationship whatsoever with the activities of PT. Energi Vulcano Alam Lestari involving the KM Mandala 8 ship owned by PT. Lintas Seram Mandiri. However, the Joint Statement letter from the Sebesi Community indicates that sand mining around the waters of Sebesi Island and Krakatau negatively affects our company (PT LIP) due to false assumptions about the actions of other companies, which appear to be attributed to our company (PT LIP). According to the Production IUP issued by the Lampung Provincial Government, future operational activities at the site will be more than 7 miles from the 0-mile coast of Sebesi Island and approximately 12.5 miles from the Anak Krakatau beach, and outside the marine and forest conservation areas.

One of the forms of the existence of recognition politics is society's rejection of efforts by outside parties that threaten security. Natural life connects the people of Sebesi Island and Krakatau. The preservation of Sebesi Island, Krakatau, and its waters is non-negotiable because the people of Sebesi Island will experience all kinds of activities of Anak Krakatau as well. Agus, a member of the Sebesi Island community and activist whose name is included in the PT LIP statement letter, stated that he remains committed to rejecting the efforts of mining companies operating in the waters of Sebesi Island and Krakatau. Additionally, Agus and other Sebesi Island communities were dissatisfied with the government's decision to grant Environmental Impact Analysis permits without their consent (Sulaiman, Interview, June 28, 2021).

In this case, the People's Coalition for Indonesian Fisheries Justice (KIARA) found that sand mining activities in Krakatau waters have the same reasons as sand mining activities occurring in various regions in Indonesia. For example, KIARA observed that in the case of Boskalis mining in Makassar, South Sulawesi, almost all of the sea grabbing activities carried out by Boskalis were the result of marine spatial planning policies, particularly the Coastal and Small Island Zoning Plan (RZWP3K).

The Zoning Plan for Coastal Areas and Small Islands (RZWP3K) allows governments to 'sell' space and resources to investors by accommodating national economic development projects. Moreover, the RZWP3K is essentially a form of confiscation of livelihoods and living spaces for fishermen, fisherwomen, and other community members living in coastal

areas and on small islands. Some of the ocean grabbing practices under the RZWP3K include sand mining, reclamation, steam power plants, and other large-scale development projects (Fadilah, 2018).

The People's Coalition for Indonesian Fisheries Justice (KIARA) advocates for similar issues and regrets the stance of local governments that support mining companies by granting mining permits, prioritizing them over the interests of fishermen and coastal communities. KIARA's analysis shows that sea sand mines located between the waters of Banten and Krakatau, and companies operating in Banten and Makassar, are closely linked to the reclamation of Jakarta Bay. According to Afif, the Dutch company PT Boskalis identified the coast of Banten as a site for collecting sand to be transported to Jakarta Bay (Afif, Interview, July 27, 2021).

KIARA Indonesia recognizes that the issue of involvement and membership of the Sebesi Island community is very complex. Small island communities are often considered marginalized by the country. The people of Sebesi Island continue to experience discrimination against their rights as citizens, even though their voices are politically recognized in elections. The case of sand mining in Krakatoa waters sparked protests from the Sebesi Island community. Although the mining is legal, KIARA Indonesia sees that these activities damage the environment. Additionally, this will lead to a decrease in the catch for Sebesi Island fishermen, which in turn will impact the health of coastal communities and the island itself (Afif, Interview, July 27, 2021).

3. The Failure of Dialogical Resolution and the Emergence of Resistance Solidarity

When the Sunda Strait tsunami disaster hit the people of Sebesi Island, the political struggle for recognition of the Island people re-emerged. President Joko Widodo also visited South Lampung to see tsunami victims. The planned relocation of tsunami disaster victims on Wednesday, 2 January 2019, was the reason for the visit. The people of Sebesi Island used this opportunity well to express their aspirations to the country's leaders. At the President's dialogue session with residents affected by the tsunami disaster in Rajabasa, South Lampung, Diaz Muhammad Ramadhan (35) spoke to Joko Widodo about land law issues on Sebesi Island.

Because of their courage, representatives of Sebesi Island residents were invited to the Presidential Staff Office on Tuesday, January 15, 2019, in the Meeting Room, Floor 1 of the Bina Graha Building, Veteran Street No. 16, Central Jakarta. The meeting was held to fulfill an invitation for mediation from the Team for the Acceleration of Agrarian Conflict Resolution regarding a 59-year land conflict on Sebesi Island and Sebuku Island. A local official, three community leaders, and Diaz were the four resident representatives. The delegation from Sebesi Island departed for Jakarta on Monday, January 14, 2019 (Daniswara, 2019). However, the meeting did not produce a solution to the Sebesi Island problem. The people of Sebesi Island regret that the legality issue remains unresolved, causing the agrarian conflict to continue into the next generation. The people of Sebesi Island will face this problem as a "common enemy." (Kioupkiolis, 2018).

Finally, the people of Sebesi Island began to oppose the land they owned. This was due to the ongoing debate about the legality of the land. Team 9 was formed for advocacy in the 2000s, consisting of traditional leaders and supported by non-governmental organizations. Firdaus said that the true status of Sebesi Island and its origins began to be revealed after the government led by Prince Nur Alam was established. In the 2000s, team 9 was led by traditional leader Rajabasa, who supports the non-governmental organization Samudra.

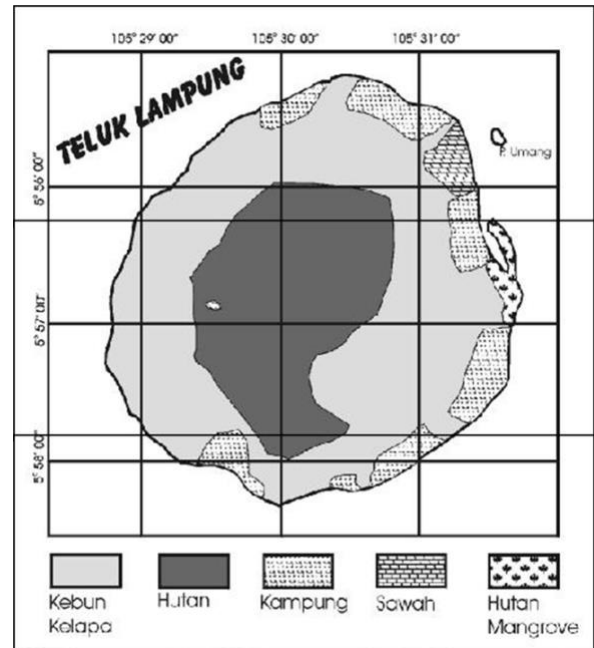


Figure 3. Map of Land Use on Sebesi Island

Since then, the people have begun to dare to claim the 1/3 part considered as the heirs' share. To date, most of the 762 descendants of the cultivators have returned. However, the heirs continued to cut down the coconut trees which they claimed still belonged to them. The heirs could not do anything for almost ten years because the cultivators took 1/3 of the section known as PN, which amounted to about two hectares. Subsequently, the heirs sued the government. Their argument was that the 762 farmers lived at the foot of the mountain, while there were no residents cultivating the highlands of Sebesi Island.

"Because the land price was demanded again according to the regulations and so on, the heirs demanded Rp. 64 billion and this was granted by the Kalianda District Court. This is clear (completed)," (Firdaus, Interview, June 28, 2021).

Until now, the people of Sebesi Island have often asked the National Land Agency, the regional government, and sub-district heads why legality issues always serve as the government's basis for providing assistance. However, the government itself is not committed to carrying out certification. According to the community, Sebesi Island can no longer be claimed by landowners or heirs. This is due to the legal facts mentioned above; the government and the Hasanuddin family are currently involved in an issue of excess land. Additionally, the people of Sebesi Island are urging the South Lampung regional government to make a firm decision declaring that they are the rightful landowners of Sebesi Island (Firdaus, Interview, June 28, 2021).

CONCLUSION

This study extends recognition politics into the domain of spatial governance by demonstrating how misrecognition is produced not only through social or cultural exclusion but also through legal categorization of land, political decision making over resource permits, and spatial planning frameworks that overlook small island communities. In Sebesi Island, recognition gaps were visible across legal, political, and spatial domains where formal land status, mining concessions, and regional planning policies positioned the community in a condition of administrative invisibility. These findings show that recognition theory can explain how territorial governance structures

determine whose existence, rights, and livelihoods are acknowledged within agrarian regulatory systems, thereby expanding the theoretical reach of recognition politics into the field of agrarian governance in small island contexts.

The findings also reveal a crucial governance implication in which partial recognition by authorities generates cyclical forms of resistance. The Sebesi community experienced moments of formal acknowledgment through electoral participation and temporary halting of mining activities, yet these acknowledgments were incomplete because they did not resolve the underlying legal and spatial status of their land rights. As a result, collective action reemerged through demonstrations, confrontations, and continued demands for dialogue whenever recognition remained insufficient. This pattern illustrates how institutional responses that recognize communities only procedurally, without substantive policy change, unintentionally sustain repeated cycles of mobilization and conflict in marginalized island settings.

These conclusions are contextually grounded in Sebesi Island as a small island case study whose socio geographical characteristics shape both the form of misrecognition and the strategies of resistance. The island's isolation, limited administrative presence, and dependence on land and coastal resources create conditions where spatial governance directly affects everyday life. While the findings offer an in depth illustration of how recognition politics operates in an archipelagic agrarian conflict, they are intended to provide analytical insight rather than universal generalization, inviting further comparative research in other small island and peripheral regions.

The implications of these findings are multifaceted. They suggest that recognition politics serves as both a framework and a practical tool for understanding the dynamics of social struggle in marginalized island communities. Local political researchers and policymakers are encouraged to further examine the processes through which communities assert their rights, monitor outcomes, and navigate the complex interplay between civil society, state institutions, and private actors. The multidimensional nature of agrarian and natural resource conflicts in Sebesi Island enriches the broader discourse on multicultural politics in Indonesia and contributes to a more nuanced understanding of recognition as a mechanism for social justice, particularly in archipelagic and marginalized regions.

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CRedit authorship contribution statement

Ahmad Robi Ul'zikri: Conceptualization, methodology, investigation, Resources, formal analysis, writing – original draft, supervision, review & editing. Ulfa Umayasari: investigation, Resources, formal analysis, writing. Yunus Praja Panjika: formal analysis. Elia Damayanti: review & editing. Syifa Nur Annisa: Data curation, Methodology, and Writing.

Conflict of Interest

The authors declare that there are no conflicts of interest regarding the publication of this article.

Ethical Statement

This study was conducted in accordance with established ethical standards for research involving human participants and was approved by the Ethics Committee of Universitas Palangka Raya. Informed consent was obtained from all participants prior to their involvement in the study.

Data Availability

The data that support the findings of this study are available from the corresponding author upon reasonable request.

Declaration of Generative AI Use

During the preparation of this manuscript, the authors used QuillBot, and Grammarly to assist with language editing, improving grammar, clarity, readability, and the overall presentation of the manuscript. All AI-generated outputs were carefully reviewed and revised by the authors. The authors take full responsibility for the scientific content, originality, accuracy, and integrity of this article.

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