



The Rights to Welfare from Pancasila Perspective for Sea Tribe of Lingga Regency

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Abstract

Welfare constitutes a goal of the Indonesian State as mandated in the 1945 Constitution. The concept of welfare in Indonesia must be in accordance with Pancasila as the ideology of the Indonesian state. The purpose of this study is to analyze the concept of welfare from the Pancasila perspectives and its manifestation in the Sea Tribe community in Lingga Regency. The method in this study is empirical research with socio-legal approaches. The results of the study show that the welfare based on the Pancasila perspectives is the fulfillment of the rights of society, namely the rights to health, education, housing and adequate income. The realization of this right remains to be a challenge for the Sea Tribe in Lingga Regency, even though the local government has taken adequate regulatory measures by establishing a regional regulation regarding the empowerment of the Sea Tribe community. Therefore, contextual and concrete measures are needed through the integration of work programs in the education, health and social sectors. Public participation is also needed in supporting the government program.

Keywords: Welfare; Pancasila; Sea Tribe

How to Cite: Winsherly Tan, Rina Shahriyani Shahrullah & Shenti Agustini (2023), The Rights to Welfare from Pancasila Perspective for Sea Tribe of Lingga Regency, *ARBITER: Jurnal Ilmiah Magister Hukum*, 5(2) 2023: 182-190,

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ISSN 2550-1305 (Online)



INTRODUCTION

Indonesia's conception of a legal state must be based on the values of Pancasila as the State's ideology. One of the ultimate goals of the Indonesia under the Preamble of the 1945 Constitution in paragraph 4 is to promote public welfare. The welfare state is briefly defined as a country in which the state government is tasked to be responsible for guaranteeing a minimum standard of living welfare for every citizen (Sukmana, 2016)

The welfare state is a concept of democratic government; therefore, this study confirms that the government has an obligation to prosper its people. Prosperity in this regard means that the community will have a decent life in economic, social and political terms; accordingly, the basic needs of the community can be fulfilled in its entirety. This concept is also a system where the state has the obligations to protect and improve the economic and social welfare of its people, based on the principles of equal opportunity, fair distribution of wealth and responsibility from the government to citizens whose lives are still under poverty line to have a decent and better life (Faradilla, 2022).

In line with the State's goals, the ideals of Indonesian democracy are not only striving for emancipation and participation in the political sector but also for emancipation and participation in the economic sector. The fourth principle (democracy) and the fifth principle (welfare and justice) of Pancasila (the Five Basic Principle) which constitutes the State ideology are interconnected. The ideals of just welfare and prosperity as the ultimate goal of Indonesia can be realized by way of synergizing political democracy with economic democracy and social policy institutions that are oriented to the people, justice and welfare. Economic justice and social security are pursued without sacrificing property rights and private business (market). Market sovereignty is respected within the framework of strengthening people's sovereignty (social justice). The founding fathers of Indonesia expected the realization of Indonesia to be a welfare state (Alamanda, 2022).

Pancasila is the pillar and foundation of Indonesia, it is also the state philosophy. As the State ideology, it constitutes a national agreement among the founding fathers when proclaiming the Indonesian State. Pancasila was chosen as the basis of the Indonesian State and it constitutes identity, ideology, and also the principle of the unity of the Indonesian nation. In the life of the nation and state, Pancasila is a way of life in all aspects of life. Nowadays, Pancasila dominantly plays a significant role as a benchmark and identity in state administration (Putra, 2021).

Pancasila as the ideology of the state is indispensable for Indonesian society, namely, to maintain the existence of the Indonesian nation. This is because Pancasila contains noble values in each principle of the Indonesian nation which are in accordance with the personality of the Indonesian nation (Sabina et al., 2021). Therefore, in realizing a welfare state, welfare must have Pancasila values. This prosperity must be implemented and enjoyed in all regions of Indonesia and at all levels of society in Indonesia, including the indigenous peoples of the Sea Tribe (*Suku Orang Laut*) in Lingga Regency. The sea people are those who live in a canoe and usually spend most of their time at sea. The canoe in question is a canoe that is driven by a pair of oars to propel it (Elsera, 2019).

Sea tribes still exist around the Riau Islands (*Kepulauan Riau*). One of them lives in Lingga Regency. The Sea Tribe or also called "Sea People" are an indigenous tribe in the Riau Islands. The Sea Tribe is an ethnic group of people whose lives move from one island to another in the Riau Islands (W. Tan, 2021). There is a system of labeling the term Remote Indigenous Community (*Komunitas Adat Terpencil/KAT*) which causes their social existence to be increasingly marginalized. KAT under the Presidential Regulation No. 186 of 2018 defines that "a certain number of people who are bound by geographical, economic, and/or socio-cultural unity, and are poor, remote and/or socio-economic vulnerable". Due to problems of remoteness and poverty, KAT constitutes one of communities with social welfare problems which needs special treatments

so that they can live on an equal footing with other Indonesian citizens (Kementerian Kehutanan, 2022).

The aim of the study is to analyze the concept of welfare from the Pancasila perspectives and its manifestation in the Sea Tribe community in Lingga Regency. To achieve this aim, this study adopts empirical research with socio-legal approaches. It utilizes primary data which was collected from in-depth interviews of relevant stakeholders and observations in the Sea Tribe community of Lingga Regency. As for secondary data, it uses the primary legal materials, namely the 1945 Constitution, Law No. 39 of 1999 concerning Human Rights, and the Lingga Regional Regulation Number 4 of 2022 concerning Empowerment of the Sea Tribe Community. The secondary legal materials consist of articles, books and other official documents relevant to the object of study. All data was analyzed qualitatively with descriptive approaches.

RESEARCH METHODS

The type of research used in this study is empirical juridical. Through this research, we will try to compare normative law with the real facts that occur in society (D. Tan, 2021). This research will also be carried out through library research and field studies in villages in Lingga Regency which are still inhabited by the Orang Laut community. The type of data in this research is primary data obtained through observations in several villages in Lingga Regency and interviews with religious leaders, traditional heads and traditional communities.

DISCUSSIONS

The Welfare of the Pancasila Perspective

Indonesia is one of the states that has its own principles which is different from other nations. Indonesia with Pancasila as its ideology which also performs as the principle of the unity of the Indonesian nation, is indispensable for the Indonesian people in maintaining the existence of the Indonesian nation. This is because each of the Pancasila Principle contains noble values of the Indonesian nation based on the personality of the Indonesian people (Safitri & Dewi, 2021).

Pancasila as the ideology of state must be manifested in every activity of the state (Ronto, 2012). Setijo stated that the concept of Pancasila as the ideology of the state was proposed by the president, Ir. Soekarno, namely in his speech on the last day at the first meeting of the BPUPKI, precisely on June 1, 1945, which contained Pancasila as the ideology of the state or state philosophy (Sari & Najicha, 2022).

The Preamble of the 1945 Constitution states that the Indonesian State Government was formed in the framework of "protecting the entire Indonesian nation and all of Indonesia's bloodshed, advancing public welfare, educating the nation's life, and participating in carrying out world order based on freedom, eternal peace, and social justice." This aligns with the fifth principle of Pancasila emphasizes "social justice for all Indonesian people".

In the 1945 Constitution, social welfare is provided in a separate section (Chapter XIV) under Articles 33 and 34. In the 1945 Constitution Amendment of 2002, the title of Chapter XIV was changed to National Economy and Social Welfare. In addition to these two articles, Article 27 is also closely related to social issues, in which it is mandated that "Every citizen has the right to work and a living that is worthy of humanity" (Witono, 2020).

The concept of a welfare state according to The 1945 Constitution begins with acceptance of Soekano and Moh's ideas. Hatta namely the welfare state where Soekarno mentioned the term Socio-democracy, a political democracy and economic democracy. Moh. Hatta gave form the country of Indonesia with the title "Administrative State", which is meant is build a new society based on mutual cooperation, joint effort, patterned kinship, which is none other than "State Well-being" (Riwanto, 2018).

The right to welfare is also recognized and regulated in Law No. 39 of 1999 concerning Human Rights. The Seventh Part of the Law consists of six articles (articles 36-42) that regulate the right to welfare. These articles govern the rights of citizens to property, work, livelihood and

proper housing. Welfare, according to James Midgley, consists of 3 (three) elements, namely (1) needs are met, (2) problems are resolved, and (3) opportunities for advancement are available (Asyhabuddin, 2022).

Welfare is a concept that is difficult to perceive equally between various individuals by considering that this concept is a combination of factors of objectivity and subjectivity. As a result, the welfare of one individual is very different from another. The term "welfare in life" becomes something that is not objective or is considered to be a figurative word. However, this does not mean that welfare is not present in every human activity in their environment. Consciously or not, all human activities in the environment are towards a coveted life that is a happy life (Mulyadi, 2018).

Society participation has a role very important in draft country well-being. Something similar has been stated previously that participation public is the freedom of a democratic system adopted by the Indonesian state (Aswandi & Roisah, 2019). For example, in sector community economic empowerment, participation community can do this by participating as well as in program training and development Skills, establish cooperatives or US groups together, up to support infrastructure development economics in community areas (Kurniawan et al., 2015).

For example, in The Philippines has the "Pantawid Pamilyang" program Pilipino Program (4P)" which provides assistance social and skills training for families the poor in order to develop businesses and improve economic prosperity. Through public participation an active and involved community in the program, it is hoped that it can increase independence and prosperity society as a whole (Aguado, 2021).

David Garland argues that there are three basic concepts of the state welfare, including (1) welfare poor society; (2) focus on insurance social, social rights and social services; last (3) focus on economic management and roles government on the economy in each welfare state (Garland, 2016)

The life that is coveted by all humans in this world is welfare either living in cities or in villages. Welfare is needed in social life both materially and spiritually, which is reflected by having safety, decency and peace of mind. Every citizen can put efforts for their best possible physical, spiritual, and social needs, households, as well as society by upholding human rights. This aligns with the definition of welfare according to the Central Bureau of Statistics, that is a condition where all the physical and spiritual needs of the household can be met according to the level of life (Sukmasari, 2020). This condition is expected to be met by the Indonesian state by granting a condition of well-being, social welfare to fulfilling material and non-material needs. Prosperous conditions are only achieved when people's basic needs have been met, including the needs for nutrition, health, education, housing, and adequate income.

Fulfilment of the Right to Welfare from the Pancasila Perspectives for Indigenous People in Lingga Regency

Society is a form of life together, whose citizens live together for a long period of time, resulting in culture. Indigenous peoples are defined as "a legal entity, a government and an environmental unit based on shared rights to land and water for all its citizens". From the two definitions of "community" and "indigenous peoples", there are a number of elements that must be justified between indigenous peoples and related parties, namely: social organizations and their members who relate to each other in producing culture, unity ruling law, environment, land and water. In context, physical reality is owned by every (customary) community, but official recognition of their existence and rights must be ratified by a separate regional regulation as a formal juridical aspect. Recognition of the existence of indigenous peoples has been included in Article 18 of the 1945 Constitution, as well as its explanation of "*zelfbestuurende landschappen*" (self-governing areas) and "*volksgemeenschappen*" (customary peoples); in which the state has the obligation to respect the proposed rights of the regions concerned. Amendments to the 1945

Constitution address the issue of indigenous peoples in Article 18B paragraph 2 relating to regional government; and Article 28 paragraph 3 concerning Human Rights. There is an inconsistency in the wording here because Article 18 B uses the term "customary law community" and Article 28 paragraph 1 refers to "traditional community"; where these two articles actually refer to the same entity, namely "indigenous peoples" (Haba, 2010).

The Sea Tribe community has a special role in history because its domicile is in an area that includes hundreds of islands of the Malacca Strait. Those controls this area, also controls trade flows through the strategic straits with a support from the indigenous people of the islands. During that time, a system was developed to bind the tribes to the Malay Kingdom, in the form of differences in status. As a result, the Sea Tribes in the islands were included in the social hierarchy, leaders of the Tribes were assimilated and obtained Malay identity through Islam (Kementrian Kelautan, 2022).

The ancestors of the Sea Tribe who are now in the Riau Islands, especially in Lingga Island and the surrounding small islands, are an ethnic group who in the past traveled by boat in the sea area around Singapore, the Malacca Peninsula, and the Riau Islands to the shores of the South China Sea. The Sea Tribes are a Malay indigenous people who have moved across the sea since the 16th century. The Sea Tribes are divided into 3 groups, namely groups that are still sedentary, semi-sedentary and settled groups since the 1900s. Until now there are still 30 ethnic groups of Sea Tribes with 806 families (3931 people) who spread across 5 sub-districts in Lingga Regency, namely: Senayang, Lingga, North Lingga, Selayar and West Singkep. The locations of the Sea Tribe communities include: Kelamu, Tembok, Jelutung, Mentengah, Sungai Nona, Pancur, Pulau Senang, Kampung Baru I, Kampung Baru II, Air Rengat, Pulau Manik, Linau, Air Batu, Dapur Arang, Secawan, Baran, Selat Konki, Pulau Buluh, Mansemut, Pongok, Kojong, Ujung Beting, Akat, Cempa, Tereh, Batu Belubang, Pasir Panjang, Lipan, Kampung Baru Debo, dan Pulau Hantu. Since they live in the sea area, they have a habit of moving around by using boats (kajang) together with their families for quite a long time.

Table 1. Number of Sea Tribe in Lingga Regency as of November 2021

No	Subdistrict	Village	Male	Female	Total Population	Total of Family
1	Lingga	Mentuda	294	226	560	176
		Kelumu	95	83	178	54
2	Senayang	Baran	44	37	81	28
		Pena'ah	58	60	118	31
		Laboh	33	35	68	23
3	Temiang Pesisir	Temiang	62	56	118	30
		Tajur Biru	67	70	137	39
4	Bakung Serumpun	Tanjung Kelit	193	172	365	118
		Pasir Panjang	18	10	28	8
		Persiapan Berjung	7	6	13	5
5	Singkep Barat	Sungai Buluh	139	116	255	86
6	Lingga Utara	Limbung	43	22	65	22
7	Katang Bidare	Pulau Medang	22	24	46	13
8	Selayar	Penuba	141	140	281	92
TOTAL			1216	1057	2273	725

Source: Roadmap for Sea Tribes Empowerment in Lingga Regency

Based on the observations, it was found that the life of the Sea Tribe community is classified as a poor society. Most work as fishermen, some work as farmers or work in a charcoal kiln, or a shop. The following is data related to the work of the Orang Laut in Lingga Regency as presented by Table 2.

Table 2. The Occupations of Sea Tribe in Lingga Regency as of November 2021

No	Subdistrict	Village	Housewife	Pastor	Fisherman	Dosen't Work	Private	Self-Employed
1	Lingga	Mentuda	145	-	150	190	-	-
		Kelumu	47	-	36	81	-	2
2	Senayang	Baran	19	-	23	35	3	-
		Pena'ah	30	-	34	48	2	-
		Laboh	25	-	25	18	-	-
3	Temiang Pesisir	Temiang	27	-	29	58	-	-
		Tajur Biru	38	1	38	57	2	-
4	Bakung Serumpun	Tanjung Kelit	108	-	113	144	-	-
		Pasir Panjang	7	-	7	11	3	-
		Persiapan	4	-	5	4	-	-
5	Singkep Barat	Sungai Buluh	66	-	62	81	3	-
6	Lingga Utara	Limbang	10	-	15	36	-	2
7	Katang Bidare	Pulau Medang	10	1	-	22	2	-
8	Selayar	Penuba	75	-	17	-	-	-
TOTAL			611	2	554	785	15	4

Source: Roadmap for Sea Tribes Empowerment in Lingga Regency

Table 2 shows that 785 of Sea Tribe people do not work and 611 women are housewives. This number indicates that those who do not work or merely housewives must economically depend on those who work as fishermen, labours, entrepreneurs, farmers and other occupations. This reflects and may cause poverty in the Sea Tribe of Lingga Regency. In terms of alleviating poverty, the facilities that have been provided by the government are only at the stage of establishing the Lingga Regency regional regulation concerning Empowerment of the Sea Tribe community in Lingga Regency, namely in the Regional Regulation Number 4 of 2022 concerning Empowerment of the Sea Tribe Community. This regulation has the objective of recognizing and protecting the rights of the Sea Tribe community as the basis for governance and regional development; realizing a sea Tribal society that is prosperous, safe, grows and develops as a community group in accordance with human dignity and is protected from acts of discrimination; provide a legal basis for regional governments in providing guarantees for the fulfillment of the rights of the Sea Tribe community in the area; providing legal certainty for the Sea Tribe community in exercising their rights; Improving the welfare of the Sea Tribe community through empowering the Sea Tribe community and preventing damage to natural resources.

Table 3. Educational Status of the Sea Tribe of Lingga Regency as of November 2021

No	Subdistrict	Village	No School	Elementary School	No Finished Elementary School	Junior High School	Senior High School	Diploma	Graduate
1	Lingga	Mentuda	447	72	14	17	9	1	-
		Kelumu	171	3	4	-	-	-	-
2	Senayang	Baran	56	14	-	4	4	-	3
		Pena'ah	84	8	14	3	6	-	3
		Laboh	58	6	-	4	-	-	-
3	Temiang Pesisir	Temiang	114	2	2	-	-	-	-
		Tajur Biru	132	2	-	-	3	-	-
4	Bakung Serumpun	Tanjung Kelit	363	1	-	-	1	-	-

		Pasir Oanjang	20	-	8	-	-	-	-
		Persiapan Berjung	13	-	-	-	-	-	-
5	Singkep Barat	Sungai Buluh	186	32	20	11	-	1	-
6	Lingga Utara	Limbang	53	7	4	-	1	-	-
7	Katang Bidare	Pulau Medang	37	7	-	-	-	1	1
8	Selayar	Penuba	1	3	273	2	2	-	-
	TOTAL		1735	157	339	41	26	3	7

Source: Roadmap for Sea Tribes Empowerment in Lingga Regency

Based on these data in Table 3, it can be ascertained that the education of the Sea Tribe community is relatively low. In fact, there are still many Sea Tribe people who have never attended school, namely as many as 1735 people. Low educational background is a factor of inequality in the Sea Tribe community in Lingga Regency. Based on the observations, the government of Lingga Regency has provided a school that is easily accessible by the Sea Tribe community, and it is free of charge from the government. However, it was found that the reason of low education is because the Sea Tribe people have been reluctant to pursue their education. This condition has led to a lowest working absorption of this tribe.

Welfare is not merely measured based on economic and educational accessibility. It is also closely related to health issues, mortality rates and nutrition. Based on an interview with a midwife assigned for the Penuba Health Center of Lingga Regency, she informed that in the last 5 (five) years, there was a tendency of young female of Sea Tribe who underwent childbirth at the Penuba Health Center. She also revealed that:

The incidence of maternal death that occurs today has decreased compared to previous years. The incidence of malnourished children still needs serious attention. This happens because the mother is pregnant, she does not consume nutritious foods to allow her baby in the womb to absorb good nutrition as well. This may lead to unbalanced growth and development of the baby so that the baby is malnourished or experiencing slow growth. Knowledge and readiness of the mother before the birth process is also very lacking. For example, it is still very common to find mothers who do not bring baby equipment during the delivery process at the health center.

Infant mortality cases also increased in 2021 compared to the number of infant mortality cases in 2020. The main performance indicator of the Health Service for Population Control and Family Planning in Lingga Regency is that the percentage indicator of underweight children under five years old has not reached 0.35 from the target of 0.1%. This indicates that the achievement of this indicator falls into the "very bad" category with a performance percentage value of -145.47%. The other indicators, namely the Maternal Mortality Rate (MMR) per 100,000 KH, the target is 132 with an achievement of 413.56 with a performance percentage value of -117.24 is "very bad" category and the Infant Mortality Rate (IMR) per 1,000 KH is achieved in the "very good" category. In addition, Maternal Mortality Rate/MMR (*Angka Kematian Ibu/AKI*) and Infant Mortality Rate/IMR (*Angka Kematian Bayi/AKB*) are global health problems which also constitute important indicators of the success of maternal and child health programs as well as indicators in describing the degree of public health and have the potential to cause economic and social setbacks at the household, community and national.

MMR is the number of maternal deaths in a region at a certain period of time expressed in 100,000 live births in the same area and period of time. A case of death can be categorized as a case of maternal death if it occurs in a woman during pregnancy or within 42 days after the termination of pregnancy due to all causes related to or aggravated by the pregnancy or its management but not due to an accident, disaster, injury or suicide. Based on the reported maternal deaths, the MMR of the Health Service for Population Control and Family Planning in Lingga

Regency in 2021 is 418.76 per 100,000 live births (5 maternal deaths/1194 live births multiplied by the 100,000 constant). The MMR in 2020 is better than the MMR in 2021 which is 222.72 per 100,000 live births. Based on the number of cases of maternal death, there has also been an increase from 3 cases of maternal death in 2020 to 5 cases in 2021. The causes of maternal death in Lingga Regency in 2021 were still dominated by direct causes, namely 2 cases of pre-eclampsia, 1 case of bleeding, 1 case of pneumonia and 1 case of heart failure.

In relation to death of infants. The IMR is the number of infant deaths in a region at a certain period of time expressed in 1,000 live births in the same area and period of time. A case of death can be categorized as infant death if it occurs in infants aged 0-11 months (including neonatal) but is not caused by an accident, disaster, injury or suicide. Based on the results of recording and reporting from existing health services, the IMR in Lingga District in 2021 was 29 per 1194 live births, namely 24.29 from the targets of 25, this figure was very good and should continue to be maintained. When it is compared with the 2021 IMR target in the Lingga Regency Health Office Strategic Plan (25 per 1,000 live births), the 2021 Lingga Regency IMR results are classified within the "very good" category. That is equal to 24.29 per 1000 live births. The number of infant deaths in 2021 increased compared to 2020, namely from 18 cases to 29 cases of infant mortality. The biggest causes of infant death in 2021 were 8 cases of low birth weight babies, 2 cases of asphyxia in infants aged 0-28 days (neonatal), 2 cases of jaundice, 1 case of congenital abnormalities and 18 other causes.

CONCLUSION

Pancasila as the ideology of the Indonesian state, has an important role in the life of the nation and state. One of the objectives of the Indonesian state is to realize welfare. The concept of a welfare state in Indonesia is welfare which should originate from Pancasila values. Welfare should be interpreted and transformed into a condition of well-being, social welfare to fulfill material and non-material needs. Prosperous conditions occur when people's basic needs have been met, which include the need for nutrition, health, education, housing, and income.

Indigenous peoples are communities whose existence is protected by the 1945 Constitution. Indigenous peoples have the same and equal constitutional rights as other communities. The Sea Tribe is an indigenous community who still exists in Lingga Regency. The realization of welfare for the indigenous people of the Sea Tribe in Lingga Regency has not yet fulfilled the welfare category from the Pancasila perspective since they have not fulfilled their basic needs. The study has found that there are still many cases of malnutrition, health, education and income problems experienced by the Sea Tribe in Lingga Regency. The regional government of Lingga Regency has issued a Regulation for the empowerment of the Sea Tribe community in 2022. Yet, the implementation of this Regulation cannot be measured because it is relatively new. Nevertheless, it is necessary to create coordinated empowerment programs from various sectors such as the health, education and social sectors in integrating empowerment programs specifically for the indigenous peoples of Sea Tribe. Public participation from the local community is also needed in taking action to care for the Sea Tribe community. Public participation is an effective step in channeling empowerment programs to indigenous peoples of the Sea Tribe.

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