Local Wisdom in Blue Economy Development (Study of *Ongko* in Selayar Islands, South Sulawesi)

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Ongko linguistically means savings or claims of ownership of something (resources). Local wisdom of *Ongko* is a knowledge of natural resource management based on kinship that has been used for generations by coastal communities in Selayar, South Sulawesi. This study aimed to find out more about the local wisdom of *ongko,* how the community used it and the opportunities to integrate it with the concept of blue economic development. This research was a qualitative study using data from literature studies, interviews, and observations. Meanwhile, the nature of this research was descriptive research that aimed to provide a detailed and clear picture of the problems studied. The results of the study showed that the local wisdom of *ongko* is still practiced by coastal communities in the Selayar and has the requirements to be able to meet the pillars of blue economic development. However, to maximize the fulfilment of the pillars of the blue economy, a series of steps need to be taken, including: providing reinforcement in order to upgrade *Ongko* into a joint management claim and strengthening the institutional management. Furthermore, it will lead to regulation of fishing times and use of fishing gear.

1. Introduction

Ignoring local wisdom does not merely obscure the local values of a region's society, but at a more extreme level it can even be the cause of the displacement of local communities. Responding to this concern, several laws and regulations defined "local wisdom", including; Act 39 of 2014 concerning Plantations, one of the principles of which is "local wisdom". Local wisdom is interpreted as the implementation of plantations must consider social, economic, and cultural characteristics as well as the noble values that apply in the local community's way of life. Furthermore, in the explanation of Article 81 of the Plantation Act, it reads, "The provisions on respecting local wisdom are intended so that the application of technology for the development of plantation businesses in an area is able to synergize with local customs, traditions, customs, religion, and culture so that it can be accepted by the community in order to achieve optimal results (Republik Indonesia 2014a). Furthermore, Act 27 of 2007 concerning the Management of Coastal Areas and Small Islands which has been amended by Act 32 of 2014 defines local wisdom as noble values that still apply in the order of community life (Republik Indonesia 2014b). Act 32 of 2009 concerning Environmental Protection and Management formulates the definition of local wisdom, namely noble values that apply in the order of community life to, among other things, protect and manage the environment sustainably (Republik Indonesia 2009).

Formally, local wisdom is not only owned by indigenous peoples, but also by people who have settled and lived in an area for several generations that have traditional customs that are

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applied from generation to generation by the community. The difference is that the former has an institutional apparatus that controls the sustainability of the local wisdom, while latter has no institution to control it. Local wisdom is sometimes degraded or eroded by the waves of scientific and technological progress. However, on the other hand, local wisdom can be a reference when the desire for development by implementing modern patterns does not support environmental sustainability and has a negative impact on the sustainability of the development.

Therefore, local wisdom is a system in the social, political, cultural, economic, and environmental order that lives in the midst of the local community. The characteristics inherent in local wisdom are its dynamic, sustainable and acceptable nature by the community. In local communities, local wisdom is manifested in the form of a set of rules, knowledge, and skills as well as values and ethics that regulate the social order of the community that continues to live and develop from generation to generation. Those who emerge from local communities live, grow, and struggle with social, political, cultural, economic, and environmental problems, learning from failures until they find practical solutions for their community. The knowledge they gain becomes the common property of their community without being traded (Thamrin 2013).

Selayar is the only district whose entire land area is separated from other districts in South Sulawesi. Selayar has 11 sub-districts, 5 sub-districts located on the main island and 6 sub-districts located on islands outside the main island. There are 130 islands, both large and small, inhabited and uninhabited. Astronomically, Selayar is located between 5°42' - 7°35' South Latitude and 120°15' - 122°30' East Longitude. Based on its geographical position, Selayar has the following boundaries: North - Bulukumba, East - Flores Sea (East Nusa Tenggara), West - Flores Sea and Makassar Strait, and South - East Nusa Tenggara. The area of the Selayar is 10,503.69 km2, with 1,357.03 km^2 land area and 9,146.66 km^2 sea area (Badan Pusat Statistik 2024).

Dominated by sea area of 87.08%, the coast of the Selayar is one of the areas with very abundant marine resource potential, so that marine resources are one of the backbones of the economy and the lives of its people. This potential includes fisheries and diverse marine life. Most of the population's settlements are also in coastal areas. Statistical data showed that of the 88 sub-districts in Selayar, 62 sub-districts are located in coastal areas. Data from Selayar Fisheries Office showed that the population engaged in the fisheries sector was 8,103 households, ownership of fishing gear was 7,298 units, the number of fishing boats/vessels was 6,677 units (Dinas Perikanan Kabupaten Kepulauan Selayar 2024a), fisheries production was 25,432.36 tons, and production data from micro-scale Fish Processing Units (UPI) based on the type of processing (terasi, fish balls/fish nuggets/otak-otak/fish cakes/fish crackers, salting, and fish floss) was 244.91 tons (Dinas Perikanan Kabupaten Kepulauan Selayar 2024b).

Sociologically, the characteristics of coastal communities are different from the characteristics of agrarian communities because of the differences in the characteristics of the resources they face. Agrarian communities represented by farmers face controlled resources, namely land management for the production of a commodity with relatively predictable results. These characteristics are completely different from fishermen. Fishermen face resources that are still open access. The characteristics of resources like this cause fishermen to have to move around to get maximum results. Thus, the risk element becomes very high. The risky condition of these resources causes fishermen to have a tough, firm, and open character (Satria 2015).

James M Acheson (1981) in (Adhuri 2014), a Maritime Anthropologist whose reputation is worldwide as a social scientist on the sea, especially the world of marine and fisheries, explains several unique characteristics of the sea, which require humans to adapt specifically. Specifically, he said:

> *"Fishing activities occur in a heterogeneous and uncertain environment. This uncertainty does not only come from the physical environment, but also the social environment in which fishing activities are carried out. The sea is a dangerous and foreign, where humans are minimally equipped to survive. The sea is a world that humans can only enter with the help of artificial tools (boats, diving equipment, etc.), and even then if the weather and sea conditions allow. The constant threat of strong waves, accidents, and mechanical damage makes fishing the most dangerous job. Many ecological zones consist of various species that have different living habits. Fish also move from one place to another [in three-dimensional space] from one season to another and their numbers can fluctuate at levels that are difficult to predict, especially for small fishermen. With such characteristics of the sea and resources, the life of fishermen is not easy and is full of uncertainty."*

The coastal communities of the Selayar have a lot of local wisdom in the form of views on life, knowledge and various life strategies in the form of creativity. Usually, local wisdom is passed down from generation to generation through word of mouth. In Takabonerate Marine National Park area, for example, it was once known to have a traditional system of utilization and leadership in managing marine resources. There were regulations on fishing seasons, types of fishing gear, locations and marine biota to be caught, although in its development this wisdom was lost and replaced with management that tended to be exploitative (Azwar 2007).

Another form of local wisdom that still survives today is known as "*ongko*", which has a crucial role in managing marine resources and sustainable economic development. (Abdurrahim et al. 2015) stated that *ongko* is a water area controlled by a person or family because the area has abundant fish resources. The signs of this area include whirlpools, foamy sea surfaces, many birds visiting, but these waters are very dangerous. The control of this area is kept secret and sacred by its ruler. Control of this area is then passed down through oral tradition to his family members. So *ongko* is a water area that is guarded and successfully marked thanks to knowledge and experience in finding areas that have abundant fish resources.

As the definition as explained above, *ongko* is the local wisdom of the coastal community of Selayar that supports sustainable economic development known as the concept of blue economic development. An economic concept that tries to build a sustainable economic system based on natural and local principles. This concept began to emerge in 2009 at the United States Senate Committee on Commerce, Science, and Transportation. In the same year, the International Symposium on the Blue Economy Initiative for Green Growth took place in Korea, where "the concept of using marine resources in a way that respects the environment can evaluate how new business and technology activity models meet economic and environmental conditions, contributing to resource sustainability" (Jayakusuma, Lestari, and Rasudin 2023). In detail, the blue economy was first introduced by Gunter Pauli in 2010 through his book entitled The Blue Economy: 10 Years - 100 Innovations - 100 Million Jobs.

Pauli in (Wibowo, Abdi Suhufan, and Angelica 2023) also describes the differences in the way the red, green, and blue economy work. The red economy, which was previously dominant

as a human economic perspective with an anthropocentric view and focused on resource exploitation without considering the reciprocal relationship to nature, is considered the cause of bankruptcy, crisis, and damage to the world today. In contrast, the green economy requires more investment from companies and higher payments from consumers to produce environmentally friendly products, but is sometimes difficult to implement during a crisis and is considered expensive and exclusive. Although the environmental protection efforts of the green economy try to make commendable efforts, they cannot guarantee sustainability. Gunter Pauli stated that the concept of the blue economy is more advanced than the ideas of the red and green economy because the blue economy is more environmentally friendly and aims to transform the economic system as a whole.

The concept of the blue economy applies the logic of the ecosystem, namely that the ecosystem always works towards a higher level of efficiency to flow nutrients and energy without waste to meet the basic needs of all contributors in a system. The blue economy also emphasizes innovation and creativity which include; product variation, production system efficiency, and resource management system arrangement (Fitria et al. 2020).

Act 32 of 2014 concerning Marine Affairs Article 14 paragraph 1 states that the Government and Regional Governments with their authority carry out Marine Management for the greatest prosperity of the people through the utilization and exploitation of marine resources using the principles of the "Blue Economy". Then it is continued that what is meant by the "Blue Economy" is an approach to improving sustainable marine management and conservation of marine and coastal resources and their ecosystems to realize economic growth with principles including community involvement, resource efficiency, minimizing waste, and multiple revenue (Republik Indonesia 2014b).

The blue economy pillar as the basis for marine and fisheries development by the Ministry of Marine Affairs and Fisheries includes five aspects, namely: i) expansion of conservation areas, ii) implementation of measured fishing policies based on quotas and fishing zones, iii) development of sustainable aquaculture in the sea, coast, and freshwater that is export-oriented, iv) control of coastal areas and small islands and the sea from destructive economic activities, and v) reduction of plastic waste in the sea through the national movement, *Bulan Cinta Laut* (Kementerian Kelautan dan Perikanan Republik Indonesia n.d.).

There are 5 steps conducted by the government regarding the previous discussion. First, utilization of marine resources based on local wisdom. This effort is to protect biodiversity and ecosystems in an environmentally friendly manner and control marine pollution and the impacts of climate change. Second, sustainable resource management through traditional fishing based on applicable customary law. Government support intervention in strengthening and managing customary law community management areas. Third, development of customary law community businesses by providing access to information and technology to improve living standards, develop access to science, technology, information and business capital. Expansion of employment opportunities and alternative livelihoods in the marine and fisheries sector as well as increasing business investment and partnership development. Fourth, involvement of the community's role in maintaining and preserving the environment. Encourage changes in community behavior towards ecosystem protection and increase community engagement and management. Fifth, providing management access through recognition of customary law community management areas in the zoning plan (DA 2023).

Utilization of marine resources includes: (Jayakusuma et al. 2023)

a. fisheries;
b. energy and mineral resources;
c. coastal and small island resources; and
d. non-conventional resources.

In addition, the exploitation of these marine resources can be in the form of:

a. marine industry;
b. marine tourism;
c. sea transportation; and
d. marine buildings.

The potential of *ongko* in supporting the pillars of blue economic development is very large. However, the area whose ownership claims are temporary and whose management model is closed, so that a systematic understanding of the concept of *ongko* and its implementation in the context of blue economic development in Selayar is still very limited. Therefore, this study aimed to explore more deeply about how *ongko* as local wisdom is implemented in developing blue economy in Selayar.

In this context, a deeper understanding of the concept of *ongko* and how it is applied in various aspects of blue economic development can provide valuable insights for policy makers, researchers, and other stakeholders in planning and implementing sustainable development programs in Selayar as well as other coastal areas. In addition, this study can also provide insight into how local wisdom can be integrated into the context of sustainable economic development more broadly, both on a national and global scale. Specifically, the objectives of this study are as follows:

1) Explaining the meaning of *ongko* for coastal communities in Selayar, South Sulawesi in the context of blue economic development.
2) Explaining how communities utilize *ongko* to support blue economic development in Selayar, South Sulawesi.
3) Explaining the contribution of *ongko* that can be integrated into blue economic development in Selayar, South Sulawesi.

2. Method

This research was conducted in Selayar, South Sulawesi. Selayar was chosen because it was relevant to the research topic, namely as a coastal area and islands with significant blue economic potential and local wisdom of *ongko* which is still practiced by the coastal communities of Selayar.

This research applied a qualitative approach because it aimed to deeply understand the local wisdom of *ongko* in the development of the blue economy in the coastal communities of Selayar. This approach helped explore existing local values, traditions, and knowledge, and how these things affected the development of the blue economy. Qualitative also allowed researcher to record subjective experiences and views of the community regarding the *ongko* practices they do. It also allowed researcher to explore various aspects, perspectives, and experiences of the community in more detail. Descriptive research is usually used to show

descriptions of natural phenomena and phenomena that are being engineered by humans. This phenomenon can be manifested in activities, forms, relationships, changes, characteristics, and differences between phenomena (Linarwati, Fathoni, and Minarsih 2016).

The research data consists of primary data and secondary data. Primary data were collected through in-depth interviews with various stakeholders involved in the development of the blue economy in Selayar. The data was in the form of local government policies and programs related to the blue economy as well as data on the implementation of *ongko*. The data sources are fishermen, local community leaders (religious leaders and local government leaders), local policy makers (the Marine and Fisheries Service, and Bappelitbangda), and related experts (NGO activists/observers of programs in the fisheries sector). Meanwhile, secondary data were obtained through sources such as previous research reports, local government documentation, policy documents, and related literature that supports an understanding of the context of blue economy development and the role of *ongko*. This secondary data includes quantitative data. Data collection was carried out using several techniques, namely:

1) Participatory Observation: Researcher was directly involved in daily community activities related to *ongko* and the development of the blue economy. Through this observation, researcher observed local wisdom practices, interactions between community members, and the use of resources in *Ongko*.
2) In-depth Interviews: Researchers conducted interviews with various parties, including fishermen, traditional leaders, and the local government. Interview questions focus on their experiences in managing *ongko*, the challenges they face, and the values of local wisdom that are still maintained. These interviews were semi-structured, thus providing flexibility for informants to explain further about their views.
3) Document Study: Researchers also collected related documents, such as local regulations and policies, as well as historical records that were relevant to the management of local wisdom *ongko* and the development of the blue economy. These documents provided a broader context regarding the management of *ongko* and the blue economy in the area.

Data obtained from observations, interviews, and document studies were analyzed qualitatively. The analysis process includes several steps as follows:

1) Data Transcription: All interviews conducted were transcribed to produce text data to be analyzed. Each transcript was checked to ensure the accuracy and validity of the information obtained.
2) Categorization and Coding: Researcher grouped the information based on certain themes or categories that emerge, such as local wisdom practices, cultural values, and challenges in *ongko* management. Likewise with the implementation of blue economic development.
3) Thematic Analysis: researchers conducted a thematic analysis to explore patterns and relationships in the data. This included identifying best practices derived from local wisdom, as well as understanding the impact of *ongko* management. Interview techniques were used to obtain knowledge about the subjective meanings that individuals understand regarding the topic being researched and intend to explore other issues related to the topic (Poerwandari 2011).

Data from in-depth interviews, consisting of direct quotes regarding experiences, opinions, feelings, and knowledge of stakeholders related to *ongko* and the concept of blue economy development. General issues were set to keep the discussion in the interview, so that it remains

in the focus of the research. Therefore, interview guidelines were prepared to maintain the aspects explored to maximize the limited time with the subjects, so that the research process runs smoothly. The methodology used in this study was designed to explore and understand local wisdom practices in blue economy development in coastal communities, especially in Selayar. Through a qualitative approach, researcher hope to be able to explore deeper insights into local values, challenges faced, and how local wisdom-based management can be applied to create a more sustainable system. The results of the data analysis were then used as the final conclusions in this study.

3. Findings

The Meaning of *Ongko* for Coastal Communities in Selayar

Most of the population settlements are in coastal areas. Statistical data showed that out of 88 villages/sub-districts in Selayar, 62 villages/sub-districts are located in coastal areas. Literally, coastal communities are a group of people who live and inhabit coastal areas, have a culture and form something unique related to the use of coastal resources and the environment (Indarti et al. n.d.).

The coastal communities of Selayar have several forms of local wisdom in managing coastal and marine natural resources. In Takabonerate Marine National Park area located in Takabonerate District, it was previously known to have a traditional utilization and leadership system in managing marine resources called Panglima Menteng. There are regulations on fishing seasons, the use of types of fishing gear, locations and marine biota to be caught, although in its development this wisdom gradually disappeared and was replaced by management that tends to be exploitative, bombs and anesthetics (Azwar 2007). Fish bombing initially used commercial explosives, then developed and tended to make their own explosives using chemical fertilizers. Each bomb weighs approximately 1 kg and its explosion kills fish within a radius of 15-20 meters, a reef area of 500 m^2 and creates a hole in the reef with a diameter of 3-4 meters, and the bomber looks for fish that live in groups (thick-lipped fish, grouper, yellowtail, old snapper and surgeon) which are the main targets (Risnawati 2016).

One of the local wisdoms that still survives today is called *ongko*. *Ongko* is a Selayar language that means savings, temporary savings that are marked, or ownership claims. *Ongko* in this sense is not only used as a term in coastal and marine areas, but is also used on land, rivers, and forests. In this context, *ongko* is incidental and temporary, only to gain benefits at a certain time and place. *Ongko* is not permanent.

> *"*Ongko *in Selayar language means a claim of ownership or management rights over a place or part that produces results. It could be in the forest, in the river, in the sea, or in other places. For example, a part of the river is marked with logs, grass, leaves, and so on, then that is the '*ongko*' of the person who gave the sign. And other people are not allowed to do fishing there" (Interview with Hasan B).*

(Abdurrahim et al. 2015) stated that *ongko* is a water area controlled by a person or family because the area has abundant fish resources. The signs of this area include whirlpools, foamy sea surfaces, and many birds, but these waters are very dangerous. Control of this area is kept secret and sacred by its ruler, then passed down through oral stories to family members. Although almost all fishermen in Selayar have knowledge of the signs of *ongko*, not all of them can find and master *ongko*. The existence of an *ongko* is usually accompanied by the threat of

danger in the waters, whether in the form of very strong currents, strong winds, or even sea waves. Only fishermen with high fighting spirit and strong endurance can conquer the dangers of *ongko* and master it. Because of that, the existence of *ongko* is a secret and remains a secret to its owners. In fact, *ongko* owners tend to sacredize their *ongko* with mystical stories associated with natural signs that can scare other fishermen from coming there. Mystical stories usually revolve around sea creatures that are the guardians of the *ongko*. These guardians are usually depicted as appearing by showing a boat that can stand on the sea. Or a boat that can rock by itself.

Ongko is not a fishing tool like a net, *sero*, *bubu*, or others, but rather is the expertise or knowledge possessed by fishermen in recognizing locations that have a lot of fish. Arif Satria in the book Ekologi Politik Nelayan (Satria 2009) wrote about local knowledge of fishermen that has not been revealed by science. They know when and where 9 fish lay eggs so they make rules prohibiting fishing for a certain period (closed season), and the natural signs known to fishermen are used as the basis for making rules even in the form of myths. This is the power of local knowledge. The fare markers usually use mineral water bottles tied to stones so that they float.

> *"In the past, the* ongko *was simply marked with* tomba *(mineral bottles tied to rocks or sticks) so that they floated. Other fishermen, when passing by the* ongko *that already had the marker, were reluctant to do fishing in that place because they knew that there were other fishermen who previously owned the area. However, the development of time shows that there has been a shift in the values held by the community. In fact, if they know there is a marker, the fishermen concerned will drain the results at that location. So that lately fishermen no longer use markers in the* ongko *area, but use signs on land so that they cannot be detected. If there are fishermen who follow them, the owner of the* ongko *will trick them by deliberately circling a location far from their* ongko*" (Interview with Sidi Gazalba).*

Patawari, a fisherman who owns an *ongko* from Appattana Village, Bontosikuyu District, said:

> *"In 1999, my uncle named Ambo' told me about the location of the family* ongko *in the northwest of Tambolongan Village, about 45 minutes from Appattana using a motorboat. We named it '*Bajangang Tuka' *(Shadow of the Stairs) because it resembles steps. There are* bajangang tuka' laukang *(to the west),* bajangang tuka' rajangang *(to the east) and* bajangang tuka' tangnga-tangnga *(in the middle). There are many lobsters in this location. We don't process them every day, but once every five days. At most, our group is about 10 people, all of whom are close family (uncles, brothers, cousins, and nephews). Ambo' also knows about this location because his uncle told him in the past. We take great care of it so that the location continues to produce, so that our family's needs can be met. We were able to maintain this* ongko *for two years. In 2001, another fisherman who also came from our village found out about our* ongko*. He then told the other fishermen. Finally, fishermen from the whole village started catching fish/lobsters in our* ongko*. Overfishing is unavoidable, especially when there are people who start using bombs and drugs."*

Utilization of *Ongko* in Supporting Blue Economy Development

The practice of *ongko* from the perspective of 'modern' fisheries management is a set of rules that bind the life together of a community living in a certain place, social and territorial units are also elements of local tradition. *Ongko* is also a combination of several management instruments. These instruments are closing-opening seasons, namely the regulation of opening and closing exploitation and parties who are allowed to carry out exploitation (input control). This means that this tradition does contain positive things, and is able to overcome problems that arise in modern marine resource management practices.

> *"We really guard our* ongko *so that we can continue to process it for a long time. If the location of our* ongko *is discovered by our own village community, it's okay, the* ongko *will become a shared property that is preserved. We made an agreement not to drain the results so that there is no overfishing. We do it in turns. However, if the person who finds out is someone from outside the village, then we do not hesitate to prohibit it because most fishermen from outside the village use destructive fishing gear such as bombs and anaesthetics." (Interview with Muhammad N)*

In the context of maritime/coastal/fisheries, *ongko* is in the form of a set of rules agreed upon by certain kinship communities, especially fishing or coastal kinship communities. These rules regulate how the community should interact with each other and the interaction between humans and their environment in the context of management (a combination of utilization and maintenance) of marine/fisheries/coastal resources in a certain area. The implementation of these rules within the kinship community area is usually supervised by the most senior or respected relative.

The rules generally regulate the following matters. First, the definition of the management area. In this case, some explain the management area clearly with its boundaries, while others only mention the sea zones within the management area without explicitly stating the boundaries of the management area. The management area is usually divided into several zones. Each zone will be allocated for certain activities. As explained, *Bajangang Tuka' ongko* divides its management area into three zones, namely Zone A (*Bajangang Rajangang*), Zone B (*Bajangang Laukang*) and Zone C (*Bajangang Tangnga-tangnga*). When Zone A and Zone B are designated as conservation zones, Zone C is designated as a traditional fishing zone. In the context of management, *ongko* is also a practice that regulates utilization and conservation.

Ongko Contribution Can Be Integrated into Blue Economic Development

Berkes' opinion in (Adhuri 2005), an expert in marine resource management, regarding the function of traditional marine management practices. Berkes said that customary rights have five important roles. First, ensuring livelihood security by providing opportunities for every member of the community to fulfill their basic needs through guaranteed access to important natural resources. The second role is as a conflict resolution tool. Berkes believes that customary rights provide a mechanism to provide equal access to all members of the community. With that, the possibility of conflict between community members as a result of the struggle for access to these resources can be prevented. Third, customary rights function to bind community members into a compact social unit. This happens because customary rights explicitly link community membership to control over resources. This facilitates the formation of work groups and cooperation. Fourth, customary rights are conservation in nature because

they are usually related to the principle of 'taking what is needed.' Finally, customary rights serve to maintain ecological sustainability. This is related to the assumption that the practice of customary rights is based on the principle of adjustment between exploitation behavior and the natural cycle.

What about *Ongko*? *Ongko* is in line with the concept of a blue economy that prioritizes welfare and environmental sustainability. *Ongko* teaches that the sea is not only an ecological system, but also a social system. *Ongko* can be transformed into an institution with rules that reflect local community beliefs about how to maintain and monitor the sea.

The essence of sustainable development (the postulate of sustainability) in identifying local wisdom that has the potential for a blue economy basically includes three aspects, namely ecology, economy and social security which are called the triangle of sustainability (Budiati 2012). Referring to the principles of sustainable development, there are 3 pillars of balance that are used as indicators of sustainability, namely ecology, economy and socio-culture. According to Meadows, the three dimensions can be described as follows:

a. The ecological dimension is a representation of natural capital and built capital whose existence must continue to be maintained without decreasing its quality and its use must be made efficient;
b. The economic dimension is a representation of human capital and social capital that must be felt by all people;
c. The socio-cultural dimension is a representation of human and social capital and is also a representation of well-being (achievement of ultimate ends) that must be achieved by all communities. (Budiati 2012).

The local wisdom of *Ongko* in the coastal communities of the Selayar Islands that has the potential for blue economy is the wisdom of catching fish in the sea. This wisdom is related to fisheries management through the blue economy ecosystem approach which is based on the integration of three pillars, namely the ecosystem pillar, the economic pillar, and the social pillar. (Lestari and Khoirudin 2017) The concept of blue economy prioritizes and emphasizes aspects of efficiency. Efficiency can encourage the development of investment and business in fisheries and marine products while preserving and maintaining a sustainable environment. In essence, blue economy activities are the application of marine economy balanced with the preservation of the coastal environment. (Audrey Al Fahri et al. 2022)

4. Discussion and Implication

Based on a deep understanding of the local wisdom of *ongko* and the development of the blue economy, the author argues that the local wisdom of *ongko* in the Selayar Islands fulfills the pillars of the blue economy, namely:

1) expansion of conservation areas,
2) implementation of measured fishing policies based on quotas and fishing zones,
3) development of sustainable aquaculture in the sea, coast, and freshwater that is export-oriented,
4) control of coastal areas and small islands and the sea from destructive economic activities, and
5) reduction of plastic waste in the sea through *Bulan Cinta Laut* movement.

To maximize the fulfilment of the pillars of the blue economy, the author recommends a series of steps, including: providing reinforcement so that *ongko* which is a claim of individuals or limited kinship groups is upgraded to a claim for joint management; strengthening the institutional management of *ongko* so that there is regulation of fishing times and the use of fishing gear, as was once practiced by Panglima Menteng in the Takabonerate Marine National Park area. This concept has the potential to be a realistic way to overcome ambiguity in the management of marine and coastal resources, so that the welfare of coastal communities is achieved, and the coastal environment can be sustainable and sustainable.

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