



Indigenous Traditional Institutions and Common Pool Resources in Indonesia: The Case of Indigenous Society Tengger, Malang Regency

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Abstract. This study describes indigenous institutional studies and Common Pool Resources. This research uses qualitative methods by collecting data through interviews, as well as FGD (Focus Group Discussion), and is supported through the support of credible reports and journals to strengthen a credential analysis of institutions and Common Pool Resources. The findings found that the traditional community of Ngadas Tengger Village, Malang, remained in existence and refused to be registered as recipients of the village cash storage assistance provided to a traditional community of tengger, Desa Ngades. This is because the utilization of the common resource base and strong institutions make the formation of independence in them to organize a sustainable life. Ngadas Village can be said to be autonomous (self-governance community) so that the village can provide life and livelihood for its people through common resources owned by indigenous peoples, namely the existence of natural resources, human resources, and social resources will be the capital in supporting the survival of the Tengger indigenous people. If these resources are threatened by their sustainability, it will certainly reduce the portion that can be utilized by the Tengger indigenous people themselves. Self-governance will lead to the forms of policies born of themselves as Joint actions. This joint action cannot be separated from the diversity of the indigenous people of Ngadas Tengger Village who are strong and carry out their customs.

Keywords: Indigenous Society Tengger · Indigenous Traditional Institutions · Common Pool Resources

1 Introduction

On March 11, 2020, the World Health Organization (WHO) declared the Covid-19 pandemic tragedy to be a global pandemic. Corona Virus Disease 2019 (COVID-19) based on Presidential Decree Number 12 of 2020 concerning the Determination of Non-Natural Disasters Public health emergencies based on Presidential Decree Number 11 of 2020 concerning the Stipulation of a Public Health Emergency and Non-Natural

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Disaster. The spread of Corona Virus Disease 2019 (COVID-19) as a National Disaster and its impact can be seen in various aspects, namely broad health, economic, and social aspects in Indonesia [1].

The conditions in these three aspects, namely health, economy, and social after the Covid-19 pandemic, make it an excuse for the government to inevitably intervene and formulate various public policies that regulate so that the Indonesian people can survive and Indonesia's economic conditions become less and less slumped. Although the data submitted by BPS which has been described in the previous paragraph are households or urban communities that are more vulnerable to being affected economically and in various fields due to the Covid-19 pandemic, it is necessary to remember that Indonesians live more in rural areas than urban areas [2]. Not to mention the consequences of termination of employment because many companies located in urban areas went out of business, so workers who could not survive in urban areas due to not being able to meet the needs of daily life or unable to pay for the housing that was still rented in the urban area, they would return home in the village or to the homes of their parents or relatives in the village. According to the Regulation of the Minister of Home Affairs (*Permendagri*) Number 58 of 2021 about Codes, Government Data, and Island Administrative Areas, there are considerably more villages in Indonesia than there are *kelurahan* (Regency), and Decree (*Kepmendagri*) Number 050-145 of 2022 concerning the Provision and Updating of Codes, Data on Government and Island Administrative Areas in 2021. There are 74,961 villages and 8,506 urban villages in Indonesia ("Ministry of Home Affairs Updates Code, Data on Government Administration Areas and Islands Throughout Indonesia," 2022). So a policy was issued regarding the protection of the Indonesian people in rural areas due to the Covid-19 pandemic, namely in the form of a Village BLT policy. If necessary, the village may use a portion of its Village Fund budget to provide social services or protection for rural communities affected by COVID-19. This assistance is the authority of the village community to determine guidance indicators from relevant ministries and institutions.

The President Joko Widodo's order is explained in Law "President Joko Widodo's instruction for the utilization of the Village Fund budget, namely that the budget must be felt by all villagers in Indonesia and the impact of village development must be more felt through focused village development. The Village Cash Direct Assistance (BLT DD) initiative turned a portion of the Village Fund budget into a social safety net during the COVID-19 pandemic. The national policy, specifically the Regulation of the Minister of Finance of the Republic of Indonesia Number 40 / PMK.07 / 2020 concerning Amendments to the Regulation of the Minister of Finance Number 205 / PMK.07 / 2019 concerning Village Fund Management, outlines the position of President of the Republic of Indonesia Joko Widodo (PMK No.40.07 of 2020 concerning Village Fund Management BLTDD Covid 19, 2020). The purpose of this law is to mitigate the economic impact of the Corona Virus Disease 2019 (covid-19) pandemic by providing cash to underprivileged or impoverished families in the village through Village Cash Direct Assistance, also known as Village BLT. In this policy, it is also explained in detail that each disbursement of the Village Fund which is divided into 3 terms must prioritize the budget for the Village BLT.

Village BLT can be allocated to overcome social problems arising from non-natural disasters, namely the Covid-19 pandemic in rural communities. But apparently, some institutions are quite strong and even become the level of life of the Tengger indigenous people. There is one village in the Tengger indigenous community, namely Ngadas Village, which does not allocate the Village BLT. The villagers are happier if they don't accept the Village BLT because they don't want to be multiplied as poor people. The Tengger indigenous people in Ngadas Village seem to be a good example of the importance of culture and the value of shame to be justified as a poor person just for hundreds of thousands of rupiah called BLT Desa. They seem to be sure that they can support themselves with the resources they have always had. The high self-confidence that one of the Villages has in the indigenous people of Tengger seems to want to tell the State that they want to optimize the resources they have for their lives. Agricultural and livestock activities depend on land and water, which are referred to as "common pool" resources or "common property," whose use can be restricted but not excluded [3, 4]. A village that has the power to organize itself and be independent so that it can be said to be autonomous (*self-governance community*) is a village that can provide life and livelihood for its people. The capital for ensuring the existence of the indigenous Tengger people will be natural resources, human resources, and social resources. If these resources are threatened by their sustainability, it will certainly reduce the portion that can be utilized by the Tengger indigenous people themselves. Self-governance will lead to the forms of policies born of themselves as Joint actions. So that the formulation of the problem from this study arises, namely How can the Typology of Common Pool Resources (CPR)?, How did the previous researchers analyze the study of Institutions and Common Resources (Common Pool Resources)?, How can CPR principles be applied to the results of village fund management as CPR to tengger indigenous peoples in Malang Regency in a sustainable manner and can adapt to change?.

2 Research Methodology

The research method employed is a qualitative approach since this research is conducted through the process of locating, interpreting, explaining, and acquiring an overview of social phenomena and public phenomena related to the village fund management policy (DD) as CPRI containing formal and informal institutional content with Institutional Analysis Development (IAD) analysis in the Tengger indigenous community in Malang Regency. In the context of this study, a process of meanings and interpretation was carried out on the village fund management policy (DD) as CPRI containing formal and informal institutional content with Institutional Analysis Development (IAD) analysis on tengger indigenous peoples in Malang Regency. And the reason why the IAD analysis method was used in this study is that the researcher hopes to get policy findings that can be recommended in the management of shared resources which in this case is the Village Fund policy on the Tengger indigenous people as the opinion of Ostrom i.e. IAD is used by an analyst to determine which parts of the framework are considered useful to explain the diverse results and how they relate to each other. In its analysis, this research will be supported by the results of Documentation, reports and journals that are related and credible.

3 Findings and Discussion

3.1 Typology Common Pool Resources (CPR)

The principles of CPR design consisting of eight principles have been researched and several developments have emerged into sub-principles of the principles of CPR design. The study that conducted an analysis of CPR that added sub-principles to the principles of CPR numbers 1, 2, and 4 was the research of Roberta Q. Herzberg [5]. The eight design principles of CPR are 1. Delineated limits, Both the borders of CPR and the people or households with the authority to withdraw resources from it must be specified. 2. Harmony between local requirements and appropriation and provision laws. Both provisioning rules, which call for labor, materials, or money, and appropriation rules, which restrict the time, location, technology, and/or quantity of resource units concerning local conditions. 3. Collective-choice systems, where the majority of those who are impacted by operational rules can take part in changing those rules. 4. Watching The monitor is accountable to the appropriator or appropriators and actively audits the state of the CPR and the appropriator's behavior. 5. Depending on the severity and context of the breach, conflict-resolution procedures may be subject to tiered punishments by both this appropriator and another, as well as by the person in charge of them. 6. Mechanisms for resolving disputes Landowners and their representatives can quickly settle disputes between themselves or between themselves and their representatives in low-cost local arenas. 7. The organizing right is not acknowledged (minimal recognition of rights to organize). There is no opposition from outside government authorities to the owners' authority to create their institutions. Regarding CPR that is a component of a larger system: 8. Nested companies are organized in numerous tiers, including allotment, provisioning, monitoring, enforcement, conflict resolution, and governance activities [6].

In Robert Q. Herzberg's writing, he explained the details of the first principle by adding 2 sub-principles, namely 1). User limits, 2). Resource limits. For the second principle, 2 sub-principles are added as well, namely 1). Compliance with local conditions, 2). Appropriations and provisions. The last edition of the sub-principle in this paper to the fourth principle is 1). Monitoring users, 2). Monitor resources.

3.2 Common Pool Resources (CPR): Systematic Literature Review

Further research conducted an empirical analysis of CPR by producing findings that formal rules were not so influential in enforcing the rules imposed or with other explanations were informal rules or laws that were usually customs, cultures, and conventions, which played more of a role in enforcing the rules so that punishments could be carried out if there was a violation [7]. As reaffirmed in the research of Luca Eufemia et al. on the eight principles of CPR, 60% of respondents agreed that informal law is stronger than formal law. These laws can be in the form of local sanctions or those that are taboo [8]. The strongness of the informal law in CPR is also explained by J. Terrence McCabe et al., the evolution of the Maasai in Tanzania into a formal village resulted in the reverse goal of accelerating the response to the drought that occurred. Formal organizational structures

are largely ignored [9]. In the studies that have been described, there has been no discussion related to the analysis of the application of the CPR principle design with local governance which is very close to informal rules where the customary rules and customs are carried out with the leadership of government stakeholders, namely the village head as well as acting as the head of certain customs. Both can work together with community institutions to carry out a policy or regulatory making together for the sustainability of resource provision, public management, and resource utilization [10].

Institutions that are not only in the form of formal but informal rules are also optimally considered in a journal written by Ran et al. [11], The value of morality in disaster governance affects the quality of governance. Where actors who have higher morality tend to be more trusted by the Governor. The Institutional Analysis Development (IAD) Framework method has seven indicators, namely biophysical conditions, community attributes, rules used, action situations, interactions, results, and evaluative criteria [11]. Through the IAD method, Aobo Ran et al.'s research produced recommendations to disaster-prone developing countries not to solely lead to community-based disaster governance. Local Governments need to actively empower local communities and day-to-day disaster governance. The relationship between the government and local communities should complement each other rather than alternatives. All efforts towards community resilience must be encouraged. This background description is the material to conduct a study on village financial management policies. Where one of them is the Village Fund which can be classified as CPR. The purpose of managing these joint resources is to continue to maintain the sustainability of these resources so that they are not reduced in their provision.

3.3 Indigenous Institutions and Resources in the Indigenous Peoples of Tengger Malang: Perspectives on Institutional Analysis and Common Pool Resources (CPR)

Introduction the author tries to convey that Ngadas Village itself is one of the villages in Malang Regency that is included in the Tengger Indigenous community. In Poncokusumo District 5 villages belong to the Tengger Indigenous People, namely Ngadas Village, Gubugklakah Village, Wringinanom Village, Poncokusumo Village, and Pandansari Village. In Tumpang District, 2 villages are included in the Tengger Indigenous People, namely Duwet Village and Duwet Krajan Village. And there is one more village in Jabung District that is included in the Tengger Indigenous People, namely Taji Village.

3.4 Institutional Existence and Common Pool Resource in Ngadas Village

Ngadas Village is the only village that still strongly maintains the Tengger custom in Malang Regency. One of them is characterized by the existence of indigenous institutions called institutionalized shamans. The traditional institution in Ngadas Village is led by a Pandhito shaman assisted by Dukun Sepuh and Dukun Legen. The Ngadas Village Government is led by the village head who is also the head of the custom with the help of 3 leaders, namely Government, Development, and Welfare of the people. In addition to Kasi, there are also three Kaur, namely finance, general, and Planning. At the Hamlet level itself, there are two hamlet heads, namely Kamituo with six heads of RT and BPD.

The beginning of existence of Ngadas Village began in 1774. At that time, there was a figure named Mbah (eyang) Sedek and his 7 followers around the 18th century as an effort to expand the influence of the Islamic Mataram kingdom, the Kasunanan Surakarta Palace, but in its development, the residents who later migrated to enter this village were the Tengger people who previously lived in other villages around Mount Bromo.

Ngadas Village, which is located in the easternmost part of Malang Regency, is an entrance to go to Mount Bromo, then by the Malang Regency Government, it has been used as a Tourist Village since 2007, because there are many interesting tourist varieties such as trident Coban, vegetable picking, Jemplang. Ngadas is one of the producers of good quality vegetables that for one year experienced two harvests in the rainy season. The Ngadas people mostly work as farmers who grow vegetables and horticulture while in the dry season the population raises goats, pigs, and cows. Besides being known for natural tourism, Ngadas Village is also known for cultural tourism. There are so many community activities that are routinely carried out throughout the year. Such as Entas-entas Wolo Goro (wedding ceremony), Tugel Kuncung, Tugel Gombag, Penditanan for all Shamans, Sayut (traditional ceremony of 7 monthly pregnant women), petek'an, Kekerik (Ceremony of removing the baby's belly button) and Among-among (ceremony for children who have started to be able to work to make money). There are also annual ceremonies that are quite diverse, for example, the Pujan, Kasada, Karo, Unanunan, Barikan, Mayu Dusun, and Galungan ceremonies.

One of the ceremonies in Ngadas Village that is followed by all people including those who are not Hindus is the Kusuma sacrificial ceremony as an offering at the Kasada Ceremony. Kasada Ceremony is a traditional ceremony that is carried out every 14th and 15th at the time of the Full moon. The Tengger Indigenous People are located in three sub-districts in Malang Regency and the type of livelihood is also mostly the same, namely relying on the agrarian sector or agriculture and animal husbandry which is very dependent on the ecosystem and the sustainability of a friendly natural environment. The Tengger custom, which is a representation of the world level, is one of the natural and cultural tourist destinations. Relying on the maintenance of conducive conditions for natural resources and the continuation of institutions supported by customary policies that can be integrated with the village government.

3.5 Village Fund Management as CPR for Tengger Indigenous People in Malang Regency in a Sustainable Manner and Can Adapt to Changes

Ngadas Village, Poncokusumo District, Malang Regency, which is included in the Tengger indigenous community or the Tengger tribe, is included in this exclusion rule. They did not allocate part of their Village Fund to the Village BLT. They stated that they were not poor, and none of the residents of Ngadas village could meet the criteria or indicators to be included in the data on the utilization of village BLT or KPM. This information was conveyed by the Village Assistant of Poncokusumo District (Yusfa) on July 7, 2021, with a technical interview in a minimise conducted by the author. And confirmed in the data posture of the Rural Information System) Poncokusumo subdistrict, Ngadas Village is the only village in Poncokusumo sub-district that did not realize the Village BLT during the Covid-19 pandemic which lasted in two fiscal years. From the statement of

the Village Assistant in the Poncokusumo sub-district, it turns out that Ngadas Village is also the only village that does not distribute the type of Village BLT program.

At a time when residents in villages in Indonesia and especially residents of Malang Regency are busy with the data collection process and waiting for the village BLT disbursement process. This is not the case with the community in Ngadas Village, Poncokusumo District, Malang Regency, East Java Province. The village community based on the village deliberations stated that the agreement could not accept and did not disburse the Village Direct Cash Assistance (BLT). The village fund management policy in Indonesia began in 2015 based on the issuance of a special regulation regulating and recognizing village sovereignty, namely Law No.6 of 2014 concerning Villages. The utilization of Village Funds in the national scope can be seen in the achievement of village fund output which includes two things, namely activities that can support community economic activities (Table 1) and activities that can improve the quality of life of rural communities (Table 2), from 2015 to 2019 are as follows:

The Village Fund has been managed by the local community in the local village environment. Starting with the design phase, moving through implementation to program assessment and accountability. To strengthen the capability of rural areas and to meet the needs of the community for a variety of public facilities. The fields in the Village Revenue and Expenditure Budget (APBDesa) begin with the administration of the village government, the implementation of village development, the development of village communities, the empowerment of village communities, and the management of disasters, emergencies, and village emergencies. Kementrian Dalam Negeri, 2018. Village Funds are limited, characterized by the process of disbursement from the State General Cash Account (RKUN) to the Village Cash Account (RKD) annually based on the budget ceiling. But people's desires and development needs are not limited. A society consisting of many elements ranging from housewives, micro-entrepreneurs or home industry actors, formal sector workers, farmers, traders, and children, all have different needs directions. If the Village Fund is managed to meet the personal needs of

Table 1. Activities that can support community economic activities.

Road	Bridge	Pass village	BUMDES	Peg boat	Embung	Irrigation	Means sport
231.70 km	1.327.06 m	10.480 Unit	39.226 Activities	6.312 Unit	4.859 Unit	65.626 Unit	25.022 Unit

Table 2. Improving the quality of life of rural communities.

ECCE	Drainage	Posyandu	Well	Soil retainer	Clean water	MCK	Polindes
59.640 Activities	36.184.121 Metre	30.127 Unit	58.259 Unit	215.989 Unit	993.764 Unit	339.909 Unit	11.599 Unit

individuals alone, it will be very possible that the sustainability of the Village Fund will be increasingly not sustainable.

In contrast to the perspective of the Tengger community, especially Ngadas Village, Poncokusumo District, Malang Regency, which does not force themselves to meet the village fund regulations during the Covid-19 pandemic by not disbursing the Village BLT to their community. The majority of the Village Funds in 2020 and 2021 should be spent on development, according to the Ngadas community and the Village government. For example, in the economic sector, Ngadas Village allocates part of its Village Fund to Village-Owned Enterprises (BUMDesa) with subsidized fertilizer business fields. From this effort, farmers in Ngadas village, both of whom have a very large area of land, can be interpreted as large farmers who can buy subsidized fertilizer at the same price as farmers who have less agricultural land. So that both large farmers and small farmers alike can take advantage of subsidized fertilizers at the same price. Large farmers can hire more rural communities because no price burden exceeds the price of government subsidies so large farmers can create jobs for the people. Meanwhile, smallholder farmers continue to be able to carry out their farm work because of the guarantee of stable prices from BUMDesa. In other achievements, it can be seen in the following Tables 3 and 4 a comparison of Ngadas Village which did not realize the Village BLT, and Pandansari Village which realized the Village BLT:

Ngadas Village, which does not absorb village BLT, can realize development worth 99% by only realizing covid-19 mitigation funds in the form of Standby Villages 0.1% of the village fund ceiling for the fiscal year 2020. Meanwhile, Pandansari Village, which absorbs village BLT, can only realize development worth 42% of the Village Fund Budget Ceiling for the fiscal year 2020. Village BLT is the nature of assisting individually, meaning that it can only be used by the recipient. Village BLT during the Covid-19 Pandemic is indeed its orientation toward social assistance, not sustainability. Meanwhile, if the Village Fund is interpreted as a resource that can be utilized continuously by the

Table 3. The value of the development of the Ngadas Village Fund FY 2020.

DDTA.2020 ceiling	Standby village	Development realization
872.483.000	1.200.000	871.283.000
Percentage	0,1%	99%

Table 4. The value of the construction of the Pandansari Village Fund TA 2020.

DD ceiling 2020	BLT village	PPKM micro / standby village, security post	Number of BLT DD and support activities for handling Covid 19	Development realization
1.116.693.000	433.800.000	218.000.000	651.800.000	464.893.000
Percentage	39%	20%	58%	42%

village community, it must be managed sustainably so that these resources can continue to be utilized by all village communities. The following is a visualization of the results of the development of the Village Fund from Ngadas Village which can facilitate the community in improving the indigenous economy of the Tengger community for the fiscal year 2020 (Figs. 1, 2, 3 and 4).

One indication that the Village Fund belongs to the local village community is the Village Cash Account (RKD). The use of RKD as a vehicle for the transfer of money from the federal government coming from RKUN. In its use, it is regulated using local rules in the form of Village Regulations or decisions of the Village Head. The implementation process also uses the principle of involvement of local elements of the local community such as the Village Community Empowerment Institute (LPMD), PKK, Karangtaruna, Village Health Cadres, RT, and RW. Even in the implementation of work or activities of infrastructure or infrastructure, while not requiring specific skill specifications using local labor or artisans. Village Funds for the Tengger indigenous peoples, which are used together, take place with a balanced journey between formal and informal regulations. The process of implementing or realizing infrastructure activities if it is going to be



Fig. 1. Village tourism shop.



Fig. 2. Farm business road 1.



Fig. 3. 4 Bridge.



Fig. 4. Farm business road 2.

implemented must use customary procedures, for example, if it is in the form of a building informal rules that must be obeyed are the day or time when the work is started. The location is appropriate and faces the direction in which the Building stands. All of these institutions are linear with institutions that do not only refer to formal regulations, namely neo-institutionalism. The Basic Idea of institutionalism sees an organization as a finite social construct of rules, roles, norms, and expectations that limit the individual and the choice of groups and behaviors.

Institutions are described by March and Olsen somewhat differently than they are in classical organizational theory, which views institutions as social constructs linked to the notions, paradigms, codes, cultures, and knowledge that underpin laws and customs. The core concepts of modern public administration, notably those related to outcomes, performance, and outcomes, are also included in institutionalism. Then, institutional theory explains how organizations behave and function, including their managerial and leadership traits. Last but not least, institutionalization is not just found in formal government agencies. Institutionalism, which holds that policy preferences are not exogenous or unchanging but rather generated through collective experience, institutions, education, and especially the profession, was first introduced in 1984 by March and Olsen

[12]. Institutionalism understands the value of action or decision-making and defines decision-making as an expression of expected outcomes. The influence of language, rituals, rites, and symbols, as well as other normative and symbolic orders, is heavily emphasized by many institutionalists. Public choice theorists have shown a keen interest in researching the organization. For instance, Arikan et al. [13], point out that we need to analyze institutions in addition to tastes and values when conducting research. Institutions are standards of behavior that primarily govern decision-making, according to Riker. The concept of institutions as guidelines for free expression, access to information, and social decision-making is provided by Thiemann et al. [14], Plott attempts to illustrate the essential similarities of the theory of public choice by using the term “institution” [15].

Departing from the similarity of institutions in each individual or actor involved in the public policy process, an actor can predict the behavior of other actors departing from the assumption that the other actors have the same interests and are in the same rules (institutions). Predictions from a person or actor of the likelihood of actions from others will underlie his choice of action. So that the assumptions on the orthodox theory of rational choice have begun to shift, the process of analysis of the actions of actors in the arena of public policy is no longer micro. Statements like this suggest a shift from rational choice theory to leaning more toward institutions. Furthermore, the theory of rational choice transforms into the theory of rational choice institutionalism (RCI). So the theory emphasizes the importance of regulation, constitution, and organization in controlling actions. It is this union of processes that makes the sprout or seed of the theory of neo-institutionalism. Article 1 of Law Number 6 of 2014 Concerning Villages states: “Villages are Villages and Customary Villages or what is referred to by other names, herein referred to as Villages, is a legal community unit with territorial boundaries that is authorized to regulate and manage government affairs, the interests of local communities based on local customs, and the local institutions in villages in Indonesia, such as the Tengger indigenous people.” The laws that follow this parent regulation are descended from it, making it possible for the Village Fund to be legally paid for by the community of the Village. The village government can act as both a provider and a policy maker in the management of the Village Fund as a resource administered by the community. I will use the example of an irrigation system to illustrate what Ostrom refers to as “providers”. The government can offer an irrigation system by controlling its finance and design. It can then coordinate with nearby farmers to maintain and produce it. Additionally, since local farmers are allowed to control upkeep, they can now both produce and give maintenance services.

Village Funds can also be a carrying capacity for villages in increasing the authority of the village government to take initiative (self-governance community) [16]. Management authority can also protect the resources owned by village communities, such as water, agricultural land, fields, forests, culture, and harmony of life that is bound by a customary rule system. All of which will return to the use of these resources so that they can be managed and utilized together. Collective action around the concept of public goods is described in Ostrom with an article entitled “The Logic of Collective Action” the consumption of goods that uphold the value of togetherness is divided into two, namely the consumption of private goods and the consumption of public goods (public goods).

Paul Samuelson believed that the consumption of individual goods could be divided and distributed among various consumers, but that the consumption of collective goods was something that all consumers shared because no one person's consumption of such goods affected the consumption of such goods by others. Olson further asserts that in an inclusive group as opposed to an exclusive one, bargaining and strategic interactions will be less intensive. Refers to two categories Scholars have come to refer to one of the "public goods" as both "exclusive" and "inclusive," characterized by the difficulty of exclusion and full mutual consumption (for example, the use of one person does not detract from the benefits available to others). Common pool resources refer to the second category of goods (CPR) [17, 18].

Analysis application of the design of the CPR principle with local governance which is very close to informal rules where the customary rules and customs are implemented with the leadership of government stakeholders, namely the village head as well as acting as the head of certain customs. Both can work together with community institutions to carry out a policy or regulatory making together for the sustainability of resource provision, public management, and resource utilization. Institutions that are not only in the form of formal but informal rules are also optimally considered in a journal written by Aobo Ran et al. The value of morality in disaster governance / geo-disaster governance affects the quality of governance. Where actors who have higher morality tend to be more trusted by the Governor. The Institutional Analysis Development (IAD) Framework method has seven indicators, namely biophysical conditions, community attributes, rules used, action situations, interactions, results, and evaluative criteria [11]. Through the IAD method, research produced recommendations to disaster-prone developing countries not to solely lead to community-based disaster governance. Local Governments need to actively empower local communities and day-to-day disaster governance. The relationship between the government and local communities should complement each other rather than alternatives. All efforts toward community resilience must be encouraged [11].

4 Conclusion

According to the aforementioned conclusions, it was determined that the indigenous people of Malang's Ngadas Tengger Village still exist and refuse to be listed as users of the village's financial savings assistance. This is because the use of a common resource base and strong institutions creates independence in it to organize a sustainable life. Ngadas village can be said to be autonomous (self-governance community) so that the village can provide life and livelihood for its people through shared resources owned by customary law communities, namely the existence of natural resources, human resources, and social resources will be capital. in supporting the survival of the Tengger indigenous people. If these resources are threatened with sustainability, it will certainly reduce the portion that can be utilized by the Tengger indigenous people themselves. Self-governance will lead to forms of policies that are born of themselves as collective action. This joint action cannot be separated from the diversity of the indigenous people of Ngadas Tengger Village who are strong and carry out their customs.

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