



A Partnership Pattern of the Tengger Indigenous People in Management of the Bromo Tengger Semeru National Park

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Abstract

The Tengger indigenous people are a traditional entity spread across Bromo Tengger Semeru National Park. The Tengger indigenous people have inhabited Tengger mountains since the time of Majapahit kingdom. Indonesian government has designated Tengger mountain area as the Bromo Tengger Semeru National Park. The aim of this research is to determine a partnership pattern of Tengger indigenous people in collaborative management with the Bromo Tengger Semeru National Park office because if examined from a judicial perspective, customary law has been marginalized by enactment of state law. The type of this research used a Socio-Legal Research with a legal anthropology approach. The main data source was obtained from in-dept interview with Gatekeepers and informants. The research findings show that there has been no true participation of the Tengger indigenous people in managing National Park area because the national park office make many policy regulations and determine area zoning unilaterally without considering the local wisdom that is owned by the Tengger indigenous people which has been passed down across generations for thousand of years. The Bromo Tengger Semeru National Park only uses an approach based on a spectrum of ecological sensitivity to maintain conservation area and determine the zones area. There is a need for a collaborative management pattern together with the Tengger indigenous people to achieve an ecologically sustainable conservation area. Collaborative management with the society also prevents the domino effect of ecological damage due to the high number of tourist both local and foreign, visiting the national park.

Keywords: *The Tengger Indigenous People; The Bromo Tengger Semeru National Park; Partnership Pattern.*

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AJMESC, Volume 04 Issue 02, 2024



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1. INTRODUCTION

Javanese people are not taught to control nature, but how to adapt themselves to the supernatural life of nature and emphasizing how to maintain harmony with nature (Sobaya et al., 2023). Since the beginning of Hinduism teaching in Indonesia, Tengger highland has been recognized as the holy land called by Hila-Hila (Prasetyo et al., 2023). In perspective of Tengger Indigenous people, land has religious meaning and is a source of livelihood, a gift from almighty God to serve him. Religion and belief have a big role in raising their existence. The Tengger indigenous people in their lives adhere to traditional values based on their religious systems, where belief in supernatural things influences daily behavior patterns. In fulfilling their daily needs, Tengger indigenous people consider that forests are gift form their God called by Hyang Widi Wasa to be utilized by man kind so that their lives are prosperous (Negara, 2018). For forest communities, jungle are ancestral heritage that can be cultivated for good survival (Sentana & Manalu, 2023). That cultivation is not arbitrarily exploitative, but rather is to maintain environmental harmony. In the last six years, net deforestation in Indonesia reached 2,1 million hectares. Gross deforestation that occurred in forest area was 70,2 thousand hectares of 59% (W. Nugroho, 2019). According from a policy perspective, damage to natural resources is caused by the legal political paradigm adopted by the government to manage natural resource. That paradigm can be viewed from the legal instruments used by the government to regulate control and management of natural resources (Kusuma et al., 2022).

In the field of conservation, the government specifically issues policies related to natural resource management through Act Number 5 of 1990 regarding Conservation of Living Natural Resources and Its Ecosystems which divides natural resource management objects into two sectors, which are nature reverse areas and nature conservation. Article 29 of Act Number 5 of 1990 has categorized national park as nature conservation areas. This article discusses author's research in Bromo Tengger Semeru National Park, which managed by natural park office, a technical implementation unit under Directorate General of Conservation of Natural Resources and Ecosystems (KSDAE) which was formed based on the Minister of Forestry Regulation Number: P-03/Menhut-II/2007 regarding the Organization and Work Procedures of National Park Technical Implementation Unit which was amended by Minister of Forestry Regulation Number P.52/Menhut-II/2009. The national park office stated that national parks in Indonesia are managed using a zoning system, which is essentially the division of management spaces in national park landscape with the aim of ensuring that management activities are in accordance with the mandate of national park designation (Wieckardt et al., 2022).





When examined substantively, Act Number 5 of 1990 regarding Conservation of Living Natural Resources and Its Ecosystems focuses more attention on regulations regarding the preservation of biological natural resources (I. Nugroho et al., 2018). In the Article 4 the act states that: conservation of biological natural resources and its ecosystems is responsibility and obligation of government and society. However, the largest part of the act's content is only related to dominant role of the government. That dominance role is understood as a consequence of state control over natural resources as described in explanation of Article 16 paragraph (1) of Act Number 5 of 1990 (Manik & Wirazilmustaan, 2019). That regulation even chooses to hand over the management of the utilization of national park, grand forest park and natural tourist park by granting control rights to cooperatives, state owned enterprises, private companies, and individuals rather than indigenous or local people who already have local wisdom values of conservation (in explanation of Article 34 paragraph (1) of Act Number 5 of 1990. The motivation for handing over area exploitation is not just to protect biodiversity, but it is driven by the values of capitalism, commercialism which leads to the privatization of national park where conservation areas become concessions to international institutions, as well as forgetting existence of people who have lived for a long time compared to these national park (Indra, 2023).

The object of this research is related to the Bromo Tengger Semeru National Park which is located in the administrative of four regencies, including Malang regency that covering an area of 18.692,96 hectares, Lumajang regency that covering an area of 23.340,35 hectares, Probolinggo regency that covering an area of 3.600,37 hectares and Pasuruan regency that covering an area of 4.642,52 hectares. Even though there are indigenous people in conservation areas, the Indonesian government is currently still using an approach that adopted Yellowstone conservation in the United States where conservation areas must be sterile from people. The Indonesian government considers that communal ownership of shared natural resources will bring these natural resources to destruction, and the best method to protect nature is by privatization of state control and access to natural resources is limited. The high level of conflict in conservation areas, especially national parks is caused by the government carrying out forced evictions of indigenous people. The escalation of conflict in national park arises from unilateral determination of using a fort conservation approach (Wieckardt et al., 2022). This paper will examine how the form of participation of the Tengger indigenous people in management of the Bromo Tengger Semeru National Park.





2. METHOD

This research uses sociological juridical and anthropological-juridical approaches to study how state law applies to Tengger indigenous people through philosophical, theoretical, juridical and sociological aspects (Tamanaha, 2022). In research at the Bromo Tengger Semeru National Park, the study focuses about was whether the laws and regulations implemented were ideal or not, whether the policy regulations could be implemented and were synergistic with the customary law of Tengger indigenous people (Nurjaya, 2014). This paper analyzes and describes descriptive-qualitative data comprehensively and with quality in organized, logical, and practical sentences (Sonata, 2014). Primary data obtained through direct observation and structured interviews with Gatekeepers and respondents was explored in depth, identified and processed so that values that live in society can be described so that principles can be found that can be described in norms. Secondary data obtained through literature study was analyzed use legal interpretation.

3. RESULTS AND DISCUSSIONS

3.1 Juridical Review of State Recognition of Indigenous People for the Management of Natural Resources

When viewed juridically, the state's recognition of indigenous peoples is contained in Article 3 Act Number 5 of 1960 regarding Basic Agrarian Principles, which states: Bearing in mind the provisions in article 1 and 2, the implementation of customary rights and similar rights from customary law communities, as long as in reality they still exist, must be in such a way that it is in accordance with national and state interests, which are based on national unity, may not contrary to laws and other higher regulations. The concept of state recognition of existence of indigenous law people in the management of forest resources is regulated in article 67 of Act Number 41 of 1999 regarding Forestry which states (Safiuddin, 2018):

- a. Customary law communities as long as they in fact still exist and their existence is recognized have the right to:
 - 1) Collecting forest products to fulfill the daily needs of the indigenous community.
 - 2) Carry out forest management activities based on applicable customary laws and do not conflict with statutory regulations.
 - 3) Get empowerment in improving their welfare.
- b. The confirmation of the existence and elimination of customary law communities as intended in paragraph (1) is determined by Regional Regulations;





- c. Further provisions as intended in paragraph (1) and paragraph (2) are regulated by Government Regulation.

Realizing importance of the existence, sustainability and relationship between natural resources and nation other than individuals, in addition to degradation and conflict over natural resources, indigenous people is pressing its aspirations to the People's Consultative Assembly (MPR) to issue a mandate to the government. That pressure finally resulted in the legal product People's Consultative Assembly Decree Number IX/MPR/2001 regarding Agrarian Reform and Natural Resources Management, in Article 4 (j) Decree stated: "Agrarian reform and natural resource management must be implemented in accordance with the principles of recognizing, respecting, and protecting the rights of customary law communities and nation's cultural diversity over agrarian or natural resources". Some of the empirical considerations that underlie the decision of assembly are poverty, inequality and socio-economic injustice of the people, management of natural agrarian resources which results in environmental degradation, inequality in structure of control, use and utilization of agrarian resources or natural resources and regulation in the field of resources, agrarian and natural forces overlap and conflict. Using the state's right to control as legitimacy, the government negates the people's rights to land. The issuance of various sectoral legal product concerning mining, forestry, plantations, and water resources show a shift in the meaning of state control rights (Shohibuddin, 2016).

Even though there are special regulation in the field of biological resources which is Act Number 5 of 1990, that policy does not produce a solution to the inequality of control and horizontal use of natural resources. The majority of people live in a state of poverty and helplessness. In many cases, local, traditional and customary communities do not feel involved and do not receive a benefits of natural resource management pursued by the government, so they are reluctant to participate or tend to reject efforts to conserve living natural resources. The instruments of natural resource management that have been present over the past few decades are symbols of deception, because they are empirically unable to solve the problem of injustice and real damage to natural resources. Various forms of demands for forest or land conflicts, loss of state wealth, certainty of rights to living space of indigenous peoples are real examples that have not changed. To overcome the crisis of natural resource ecosystems, a foundation for good natural resource management is needed. Governance is considered good if it can allocate and manage natural resources efficiently, effectively and appropriately, characterized by public attitudes that respect legal certainty, transparency, free flow of information, significant participation of citizens in decision making, equality, and high accountability (Muhajir et al., 2019).





3.2 A Partnership Pattern of the Tengger Indigenous People in Management of the Bromo Tengger Semeru National Park

The legal politics of recognizing the traditional rights of indigenous peoples which is implicitly regulated in Article 18 B paragraph (2) of the 1945 Constitution of the Republic of Indonesia is a legal politics of hegemony and homogenization, meaning that it places the state has a very large role to recognize or not recognize the traditional rights of indigenous peoples, ignoring the inevitability of the diversity of indigenous peoples. The guarantee of recognition and protection of indigenous peoples needs to be tested with the fifth precept of Pancasila on social justice for all Indonesians because indigenous peoples tend to receive unfair treatment from the state. Conditional recognition in Article 18B paragraph 2 of the constitution is not in accordance with Pancasila as a guiding principle and legal formation. According to Moh.Fadli's statement, Indonesia has 448 traditional villages spread across 28 provinces with the most villages in Bali province totaling 138 traditional villages. Although there are many customary villages, this does not make customary law above state law. The state has interfered with the traditional rights of indigenous peoples over their territories with formal regulations that essentially override customary law. Indigenous peoples have suffered much material and spiritual harm from the implementation of development politics over the past few decades. Such oppression occurs in economic, legal, social, cultural aspects. This condition is ironic because in fact indigenous peoples are the largest element of the structure of the Indonesian nation (Fadli et al., 2023).

Based on author's research, Tengger indigenous people are divided into 17 villages either in or around national park area, which are Ranupani village and Argosari village in Lumajang Regency, Ngadisari village, Jetak village, Ngadirejo village, Ngadas village, Ledokombo village, Wonotoro village, Sumberanom village and Wonokerso village in Probolinggo Regency, Wonokitri village, Tosari village, Sedaeng village, Ngadiwono village, Podokoyo village, Keduwung village in Pasuruan Regency and Ngadas village in Malang Regency. Referring to the provisions in Article 32 of Law Number 5 of 1990 concerning the Conservation of Biological Natural Resources and their Ecosystems, National Parks are managed based on a zoning system. Further implementation, the zoning arrangement of the Bromo Tengger Semeru National Park is based on the Regulation of Minister of Environment and Forestry of the Republic of Indonesia Number: P.76/Menlhk-Setjen /2015 based on the potential and function of area by taking into account ecological, social, economic and cultural sensitivities. Referring to these rules, it is appropriate for the existence of the Tengger indigenous people in the national park area to be included in three zones: traditional zones, religious zones, and special zones (Eddyono et al., 2021).

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The management zone of Bromo Tengger Semeru National Park has been established by the Director General of Natural Resources and Ecosystem Conservation in 2016 through the Decree of the Director General of Nature and Ecosystem Conservation Number 381/KSDAE/ SET/KSA.0/9/2016 dated September 30, 2016 concerning the Zoning of Bromo Tengger Semeru National Park in Lumajang Regency, Malang Regency, Pasuruan Regency, and Probolinggo Regency, East Java Province. Based on the decree, the zoning composition of the Bromo Tengger Semeru National Park area includes a core zone covering an area of 17,028.67 hectare, a jungle zone covering an area of 26,806.31 hectare, a utilization zone covering an area of 1,193.43 hectare, a traditional zone covering an area of 3,041.86 hectare, religious, historical and cultural zone covering an area of 5.18 hectare, a rehabilitation zone covering an area of 2,139.19 hectare, a special zone covering an area of 61.56 hectare. In its development, these management zones have had designation conditions so that it is necessary to revise the zones. In 2019, zone revision was carried out by the Director of PIKA Directorate General of Conservation of Biological Natural Resources and their Ecosystems Number: S.138/PIKA/ PNK/KSA-0/4/2019 dated April 9, 2019 concerning the Results of the Zoning Evaluation of Bromo Tengger Semeru National Park: the core zone has not changed, the jungle zone has increased by 65.05 hectare, the utilization zone has increased by 100.53 hectare, traditional zones have increased by 88.49 hectare, rehabilitation zones have decreased by 231.95 hectare, religious, cultural and historical zones were reduced by 1.05 hectare, and special zones were reduced by 31.07 hectare.

Based on the author's research for six months in Bromo Tengger Semeru National Park, it was found that the form of participation of the Tengger indigenous people was only found in religious, cultural and historical zones covering an area of 4.13 Ha which included Pura Luhur Poten covering an area of 3.96 hectare in the area of the Tengger Laut Pasir National Park Management Resort and Rondo Kuning Temple covering an area of 0.17 hectare in the Ranu Pani National Park Management Resort area. In the management of the religious cultural and historical zones of the BTS National Park area, community empowerment carried out by the Bromo Tengger Semeru National Park Center refers to Article 49 paragraph (3) of Government Regulation Number 108 of 2015 regarding Amendments to Government Regulation Number 28 of 2011 regarding Management of Nature Reserve Areas and Nature Conservation Areas through partnership facilities with permit holders and the community. Management of religious, cultural and historical zones in national park areas is carried out through a pattern of joint partnership with a certain period of time, must be extended when the specified period has expired. At Rondo Kuning Temple, the partnership is in the form of a Cooperation Agreement Number: PKS.06/T.8/TU/TU.2/KDN/08/2021, and a Cooperation Agreement Number: B.49/ PHDI-1454

AJMESC, Volume 04 Issue 02, 2024



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LMJ/VIII/2021 dated August 31 with a period of five years starting from August 31, 2021 to August 31, 2026. In Pura Luhur Poten, the partnership is in the form of a Cooperation Agreement Number: PKS.05/T.8/TU/TU.2/ KDN/08/2021, Cooperation Agreement Number: 064/PKS/PHDI-KAB/ 08/2021 dated August 31, 2021 with a period of five years starting from August 31, 2021 to August 31, 2026. The cooperation area is in the Tengger Semeru Laut Pasir National Park Management Resort covering an area of 2 hectare.

Based on the fact that the participation of Tengger indigenous people in the management of Bromo Tengger Semeru National Park is only limited to religious zones that have a very small area and not to other zones that are only managed unilaterally by the Bromo Tengger Semeru National Park Center shows that there has been no true community participation. In general, community participation is misinterpreted as socialization or mobilization to involve the community in development programs. Management of conservation areas that provide community participation is management in the process, the method of action involves the community in all stages of management starting from planning, implementation, monitoring and evaluation (Peranginangin, 2014).

3.3 A Model of Genuine Public Participation of Tengger Indigenous People in Managing Bromo Tengger Semeru National Park Sustainably

Viewed from an ecological aspect, humans see themselves as an integral part of a system or living space with an inseparable functional relationship between social and biophysical systems. The lives of communities, especially indigenous and traditional peoples are highly dependent on ecosystem functions. In the context of indigenous peoples, traditional social institutions such as rituals are not only related to social systems, their actions towards nature are intended as maintenance of the environment . Adherence to customs has contributed to conducive social relations and the strong ability of the Tengger people to maintain their identity as indigenous peoples. In addition, through the inheritance of customary values that have existed and been institutionalized for many years, Tengger indigenous people have practiced in managing various natural environments, both physical and social nature, which becomes an ecological wisdom in forming social harmonization and harmonization of physical nature more dynamically . Community participation in national park governance consists of several levels. Arnstein classifies participation in three areas: non-participation (manipulation and therapy), tokenism (informing, consultation, and placation), citizen power (partnership, delegated power and citizen control). At the level of non-participation, there is no form of participation where the community carries out development programs by force (manipulation) even though they already know the benefits





of the activity (therapy). At the level of tokenism, public participation has been listened to (informing) or allowed to argue (consultation) (Ardiansyah, 2024).

In zoning designations within conservation areas, community participation is mostly at the level of tokenism (Bermejo et al., 2020). One of the most important indicators in assessing the democratization of natural resource governance is to look at the extent of civil society participation. With the majority of participation being at the level of tokenism, especially national park management, there is no guarantee that the aspirations of the Tengger indigenous people in Bromo Tengger Semeru National Park area will be considered by the Bromo Tengger Semeru National Park Center. Rachmad Safaat stated that indigenous peoples generally prioritize harmonization, dependence between humans and nature in tangible forms such as land, forests, mountains, water, animals and others (Pratiwi et al., 2024). The sustainability of their lives depends on the environmental conditions in which they live, so when nature is damaged, it is a sign of the destruction of their survival. Therefore, if there are other parties in this case countries that manage the nature they inhabit without giving them the opportunity to be involved, then the wisdom values they believe in will be lost, followed by damage to their sources of cultivation due to restrictions on conservation grounds (Pamungkas & Jones, 2021).

Good natural resources and environmental management can be realized if three principles are accommodated, which are: principle of justice refers to the management of national parks that are planned, implemented, monitored, and evaluated sustainably (Okthalamo et al., 2022), In order to fulfill the interests of preserving environmental functions for present, future generations. Democratic principles that refer to the management of biological natural resources areas and ecosystems that accommodate access to information and community participation, transparency of policy making, protection of traditional rights of communities around national parks (Hourdequin et al., 2012). It is the government's obligation to open access to information to the community and the determination of national park areas in a transparent manner and involve the community (public participation) is part of democratic principles that must be accommodated in making nature conservation policies in national park areas (Nurjaya, 2022). Development and empowerment go hand in hand both theoretical and practical. In the context of community development, it is contained in community empowerment. In the context of government, participation should be extensive that bring as many citizens as possible in the policy-making process. Another important point is accountability based on empirical reality, both are rare because decision-making processes are often dominated by local elites and government functionaries. Contemporary sustainable development approach view community participation as the primary method of alleviating poverty. Efforts to stimulate community





development through participation are to address rising poverty and helplessness. Community participation in development emphasizes involvement in the entire process of planning, project initiation and evaluation. Community participation structures create social models and motivate other members to get involved in their community affairs (Schulenkorf, 2012).

The paradigm of conservation area management adopted from the west is irrelevant to the condition of the plural Indonesian nation. One thing that until now has often been overlooked in the accommodation of nature conservation political policies is traditional conservation. Indigenous peoples together with their values and social institutions that have existed for thousands of years are full of cultural wisdom in relation to nature. This wisdom has become a culture whose practice is inseparable from their life values. Future conservation challenges remain formidable. The application of conservation science and expertise to practice will have many difficulties. Therefore, it is time to reconstruct the idea of conservation through a re-examination, synthesis and revitalization of indigenous traditional wisdom values of Indonesian nation in the form of customary-based National Parks.

4. CONCLUSION

In the Bromo Tengger Semeru National Park area in which there are Tengger indigenous peoples, social study methods in determining zones are important to be put forward. Adopting the spatial pattern of the Tengger indigenous people is the main method in planning and zoning. This is because in the patterns owned by the indigenous people of Tengger there is space based on the function of protecting natural resources, the function of utilization or cultivation related to the sustainability of fulfilling the needs of life, and the function of sacred or religious space and life history is very important for the existence of the Tengger indigenous people. For that reason, in planning and zoning preparation of the Bromo Tengger Semeru National Park, participatory planning is needed in analyzing the suitability of the function and designation of formal zones or blocks based on laws and regulations. Through this participatory method, agreement and synergy will be formed for the management space of the Tengger indigenous people to become the actual managers of conservation areas every day over zones within the Bromo Tengger Semeru National Park area. Thus, the Bromo Tengger Semeru National Park management zone can fulfilled the formal interests of the state, be accepted by the indigenous people of Tengger and can be effectively implemented.





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