



The Contribution of Local Wisdom in the Green Governance Framework in Bromo Tengger Semeru National Park

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Abstract: Taman Nasional Bromo Tengger Semeru (TNBTS), home to the Tengger Tribe, is being developed by the government to become a major tourist destination as a part of the "10 New Bali" initiative. However, despite its national park status and the government's ambitious initiative, TNBTS faces significant environmental problems like non-protected areas. Therefore, this research aims to examine how local wisdom practices confront environmental challenges and governance issues within TNBTS. Utilizing a qualitative descriptive method, the study relies on secondary data from reports, academic journals, and other relevant publications. The findings reveal that local wisdom significantly contributes to sustainable environmental management, demonstrating resilience and adaptability amidst modern pressures. This research contributes to the scientific understanding of how local wisdom can inform and improve environmental governance, highlighting its crucial role in addressing ecological challenges in the context of globalization. The study concludes that integrating indigenous practices with contemporary governance can enhance environmental sustainability in TNBTS.

Keywords: green governance, local wisdom, TNBTS

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INTRODUCTION

Local wisdom arises from a group of people's creativity, work, and initiative over a certain period. There are at least three stages of human civilization, namely primitive society, agricultural society, and industrial society, all of which should be in close contact with nature (He, 2020; Li et al., 2018). In addition, this group of people, the community, views and treats the surrounding area from the perspective of welfare, the environment, and culture. There is a great deal of local wisdom in Indonesia, one of the countries with a distinctive culture. There will be much interest in seeing how local wisdom survives and develops in the current era. This is especially true in the era of globalization, which keeps the exchange of information and technology moving very quickly and intensely. This resilience of local wisdom ties into the broader context of green governance in International Relations (IR). The relationship of green governance to IR is heavily influenced by the dominant Westphalian paradigm, which often clashes with the global nature of environmental problems. As Smith (1993) noted, because the discipline of international relations is so obsessed with the state, then just as the state can treat environmental issues as of relatively minor importance, in deeds if not in words, so must the mainstream of the subject keep to where the action is (Trudeau et al., 2013).

Green governance at the global level has been characterized as heavily reactive rather than proactive, which exposes its lack of coherence across related sectors, resulting in fragmentation of policy implementation to solve issues across various sectors such as water, energy, and forests (Gupta & Sanchez, 2012). Despite having tools for sectoral management, integrated and systemic management tools are lacking due to a lack of political willingness. Creating that willingness would require a fundamental re-ordering of society, necessitating stronger global green governance that can only be secured by observing improvements. Local action. Therefore, incorporating environmental governance with local wisdom emphasizes the connection between the global and local, embodied in the notion of 'think globally—act locally'.

Cultural sustainability can be portrayed in how local wisdom sees a problem in a tourist destination. The existence of the Tengger Tribe in *Taman Nasional Bromo Tengger Semeru* (TNBTS) is such a case, whereas global agendas meet local values. There has always been a concern that foreign tourists' arrival can erode cultural values and local wisdom in TNBTS. Even though efforts to maintain local wisdom were there, the problem of tourists persists (Pratiwi & Wikantiyoso, 2022). This is due to since 2016, the Indonesian government

has proclaimed TNBTS as one of 10 tourist destinations that can match or even exceed Bali (Humas Setkab Republik Indonesia, 2016). One of the concerns about environmental problems in TNBTS comes from a critical note belonging to Wahana Lingkungan Hidup Indonesia Jawa Timur (WALHI Jatim), which states that there have been problems of forest encroachment, forest fires, and others which have resulted in 2,139 hectares of forest being damaged (Styawan et al., 2022). Aside from forest issues, it is feared that the Indonesian Government's agenda to build TNBTS will only create artificial tourism by ignoring conservation principles that can hurt the Tengger culture (Purmono & Chairunnisa, 2021). These explanations show dilemmas between environmental issues, local wisdom, and national agenda. Hence, this research aims to examine how local wisdom practices confront environmental challenges and governance issues within TNBTS through the Tengger Tribe's role in maintaining environmental sustainability. The inclusion of investment and the involvement of local communities in development need to be considered by every stakeholder in TNBTS. This research will provide an overview of local wisdom's contribution to green governance in TNBTS. This is done through explaining the involvement and participation of aspects of local wisdom in the sustainable development agenda.

Studies on the importance of communities' role in preserving the environment and national parks exist in almost every region with the world's oxygen-producing assets. Unfortunately, the involvement of local communities has not been optimized proportionally and optimally by the governments of Algeria, China, and Malaysia (Ghidouche & Ghidouche, 2019; Ibrahim et al., 2023; Ma et al., 2023). Several programs prepared to support environmental sustainability in those countries failed because the government did not provide enough knowledge and skills related to conservation management. Besides that, local communities are only involved as implementing agents in the field. This is concerning, as these communities are the ones who better understand the local needs and problems. On that note, Indonesia has several national parks managed by various communities. The involvement of tribes in national park environmental conservation in Maluku still focuses on managing power and efforts to maintain balance in local management (Kristiansen et al., 2023). Meanwhile, in Seribu Islands, the participation of the fishing community through preparing logbooks to monitor catches that aim to protect the marine ecosystem was not completely successful because the community was burdened with programs initiated by the government and the private sector (Furqan & Schlüter, 2024).

This paper argues that building genuine awareness of local communities for self-sustaining development is essential to actualizing a sustainable ecosystem for them and future generations. This paper aims to fill in the gap of recognition of local community values by national and local governments, which allows local communities to manage existing problems to support environmental protection. Systematic support accompanied by a proper policy framework will increase the chance of successful implementation of green governance, which could be an instrument that strengthens the position of Indigenous communities. The steadfastness of indigenous communities in maintaining practices closely related to environmental conservation and then promoting them to newcomers in tourist packages can be a model for the realization of eco-cultural conservation. This research may contribute to highlighting the role of local communities in environmental conservation studies. Apart from that, this research is expected to reflect regional and national policymakers in providing a proper, equal, and even better position for local communities living in all forest areas in Indonesia and globally.

METHODS

The qualitative descriptive method employed in this study emphasizes understanding and interpreting the complex reality of the subject matter without manipulating the environment where the subjects are found (Sandelowski, 2000). This approach is suitable for acquiring in-depth information on people's subjective experiences, attitudes, and behaviors. Not confining the study to hypothesis testing allows for a comprehensive description of events or phenomena as they naturally occur (Lambert & Lambert, 2013). Data collection for this study was mainly sourced from secondary data, reflecting the approach necessitated by the pandemic conditions. Secondary data sources included official reports from relevant ministries or Agencies, books, journal articles, and other supporting publications (Yin, 2017). These documents provided a contextual framework that supplemented the interview data, offering a broader understanding of the environmental issues during the pandemic. Choices of instrument and data sources were critical in ensuring that comprehensive information was gathered, adhering to the study's qualitative descriptive nature (Patton, 2015). The data analysis process in a qualitative descriptive study involves systematically examining and interpreting the gathered information to identify patterns, themes, and insights (Braun & Clarke, 2006). For this study, the analysis involves data from existing literature (deductive), allowing for a rich, grounded understanding of the environmental impacts observed (Elo & Kyngäs, 2008). Integrating data from various sources, such as reports, publications, books, and news, enables a robust, multi-faceted analysis that reflects different dimensions of the issue (Flick, 2018). Such an approach enhances the depth of the findings and supports the credibility and reliability of the conclusions drawn from the study (Lincoln et al., 1985).

RESULT AND DISCUSSION

This research then uses the operational concept of green governance from [Li et al. \(2018\)](#) in the article titled "Green Governance, New Perspective from Open Innovation" ([Li et al., 2018](#)). This section then discusses the concept into four mechanisms, namely (1) administrative mechanisms, (2) economic mechanisms, (3) social mechanisms, and (4) synergistic mechanisms. The four mechanisms will be explained following case studies and relevant data based on searches that have been and will be carried out in this research process. The administrative mechanism is a provision of administrative completeness. This mechanism examines how policies, policy tools, and sanctions are in authority and the operationalization of cross-sectoral regulations ([Li et al., 2018](#)). This section will explain how inter-sectoral and cross-authority inter-stakeholder relationships operate in responding to a problem in the field. Regulation of the Minister of Forestry Number P.03/Menhut-II/2017 stated that, administratively, the organizational structure is centered at the TNBTS Main Office ([Balai Besar TNBTS, n.d.](#)). Technical implementation in TNBTS is carried out by the TNBTS Central Office, led by the Head of Central Office. Duties performed by a Head include carrying out policies, coordinating with stakeholders, directing technical guidance, implementing administration for the conservation of natural resources and ecosystems, and managing national park areas based on regulations. The Head is supported by organizational personnel ([Balai Besar TNBTS, n.d.](#)). The structure is also a policy tool formed by the state through the Ministry of Environment and Forestry. The Central Office could create policies regarding the entry and exit of the TNBTS area, namely in-area entry permits, climbing, and bookings to enter Bromo and Semeru ([Balai Besar TNBTS, n.d.](#)). Internally, these processes involve many agencies with the primary objective of ensuring the success of policy implementation. TNBTS Central Office also has external responsibilities with other stakeholders. This external responsibility involves local governments, tourism service businesses, indigenous communities, and other business sectors in the TNBTS area. TNBTS Headquarters has 68 buffer villages, both located on the boundaries of the TNBTS area and outside of the area ([Utami, 2017](#)). The wideness of TNBTS needs is a prevalent administrative challenge because involving as many communities as possible in the broad area is a considerable hurdle in implementing sustainable management.

In addition, the authors found data that shows that the environmental management system in TNBTS is in high compliance with meeting requirements to gain the ISO 14001:2004 predicate. Obtaining this predicate means TNBTS has been acknowledged as having 'standardized' proper environmental management. In 2016, TNBTS obtained a compliance score of 3.86 for implementing an environmental management system and had a fulfillment percentage of 79.95% in the close appropriate category ([Iswandaru et al., 2016](#)). The main notes of this result are that the environmental management system in TNBTS needs to improve services to visitors and management performance to maintain quality. The scores reflect the efforts throughout the years, considering the rising number of tourists yearly. The pandemic situation since 2020 has dampened the tourist arrivals rate to TNBTS; however, as the pandemic recovery continues and the tourism sector expands again, it is necessary to ensure that environmental management in TNBTS is constantly observed. Several rules and policies that cover the lives of the Tengger tribe and are generally accepted by the migrant community, national park management, and the government are related to the values of Tri Hita Karana and Tri Sandya. These values regulate three relationships: God with humans, humans with humans, and humans with nature. These values dictate that the environment is something that must be protected and must not be damaged. Humans must manage the environment around them as well as possible. Natural resource management is carried out with regards to the four pillars that were built, namely, (i) ritual system related to the life cycle; (ii) land tenure and tenure system; (iii) forest management system and water resources; and (iv) food crop agriculture system ([Purnomo et al., 2018](#)).

These values are implemented in social life. For example, natural resource use is limited in the Ranu Pani village forest area ([Astriyantika et al., 2014](#)). If you cut down one tree, you must plant two trees of the same type ([Nurcahyono & Astutik, 2018](#)). New land or plots may be opened and managed, but customs do not permit buying and selling ([Al Dilwan, 2023](#)). Even though people outside the Tengger tribe can invest in this land, the management pattern prioritizes the cycle 'of, by, and for' the community. Meanwhile, in Ngadas Village, environmental conservation has been adapted to the unique ecosystem and historical ties attached to the area. Several places or sites that are considered sacred include the Pedanyangan Temple, Sanggar Agung (High Hermitage), Punden Kutungan (Big Stone mark as an entrance of Mount Bromo), the Bromo Mountain, Savanna, and Semeru Mountain. Some villages surrounding the area's national parks have regulations that are drawn up to prevent damaging places or plants from growing around them ([Purnomo et al., 2018](#)). The harvests and animals presented as offerings are adjusted to the purpose and type of each ritual event ([Batoro et al., 2019](#)). In the structure of Tengger society, there exist 'Shamans', figures who play an essential role in holding knowledge and being central policymakers in society. Its existence is believed to be a reference for all community actions, especially those related to rituals and other important events. The trust given by the Tengger community to the Shaman is based on the belief that the person concerned will be trusted to maintain good values and harmonize

life (Nurcahyono & Astutik, 2018). The decision-making pattern is carried out through deliberation, as is done by the Ngadas village community (Rachmadyanti et al., 2021). Economic mechanism focuses on the financing aspects of green governance. This section can then elaborate on matters such as environmental tax enforcement, deposit and return systems, environmental subsidies, emissions trading, licensing transactions, and ecological compensation mechanisms (Li et al., 2018). These aspects show how economic considerations are carried out to support the idea of green governance. Although there is a tendency for this part to be played more by formal stakeholders, the following explanation will also discuss the involvement of local wisdom instruments in economic mechanisms. Before the TNBTS was designated as a biosphere reserve in 2015, it had faced latent environmental problems. Latent, in this case, means that if serious efforts were not immediately made, environmental problems in TNBTS would have gotten worse over time. One of the concerns is that the increase in tourists in TNBTS directly impacts the amount of waste from tourism, especially waste generated by tourists (Setyawan & Dewantara, 2017). Moreover, the TNBTS area as a tourist destination has open access, so resource-damaging activities are increasingly complex, not to mention the lack of personnel to control and manage the area (Utami, 2017). The problem mentioned above has become a major challenge not only for TNBTS as a biosphere reserve but also as a 'New Bali' tourist destination, which is encouraged for mass tourism destinations.

The consequence of increasing the status as a major tourist destination is the challenge of increasing the number of tourist arrivals, both domestically and abroad. The current trend is that only 10% of tourists coming to TNBTS are foreign tourists, while the majority of 90% are domestic tourists (Sutiarso & Susanto, 2018). Most of these foreign tourists are dominated by Dutch tourists, with impressions and travel experiences that tend to be positive, and most of them get information from the mass media (Lambok et al., 2008). This position shows that along with the establishment of TNBTS as 'New Bali', it was accompanied by massive promotion in the mass media by the Indonesian government. The percentage of foreign tourists can certainly change along with the high promotions. Moreover, in the promotion of 'Wonderful Indonesia,' TNBTS is referred to as the 'World of Sand and Fire' and not only tourists from the Netherlands but also tourists from other countries around the world. Financing aimed at conservation purposes is obtained from entrance tickets by 40%, then TNBTS by 5%, and East Java Province by 25%. Ministry of Finance 15%, and Ministry of Forestry 15% (Sutiarso & Susanto, 2018). These percentages show that the amount obtained for conservation purposes is greater than the income distribution for stakeholders in TNBTS. The TNBTS Center itself carries out conservation education activities, activities aiming to foster a love for nature through schools in conservation areas, as well as through community groups such as PAM SWAKARSA, Masyarakat Peduli Api, to porters and tour guides (Sayektingasih et al., 2008). These activities will be analyzed in the next section, especially to see whether new or past activities have been abandoned during implementation.

Social mechanisms focus on the discussion of interactions within the related communities. This mechanism explores the relationship between social organizations and community groups in the area studied to see interactions, responses, and actions taken in the green governance framework (Li et al., 2018). This relationship is expected to be carried out actively because the local community will be involved in establishing a biosphere reserve and paying attention to environmental aspects. Communities in the TNBTS area are actively involved in the tourism sector. These communities offer various services, ranging from horse rental, guides, jeep drivers, food and beverage businesses, and souvenirs to jacket rentals (Sutiarso & Susanto, 2018). This involvement shows that communities are active actors in environmental management. However, previous research findings indicate that local communities do not yet have access to management and policy levels in the TNBTS area (Sutiarso & Susanto, 2018). The community has been unable to carry out its initiatives freely due to the dominance of the government's role (Azmi et al., 2021).

This is the primary concern of social mechanism; in this case study, locals in TNBTS have a unique position. Despite being pressured by economic, religious, and cultural dimensions, the Tengger tribe is trying to maintain Walandhit and Majapahit traditions (Haliim, 2018). There is a need for a strong bond in maintaining the values and culture that have been adhered to for generations physically, habitually, and administratively (Pratiwi & Wikantiyoso, 2022). Mountains in TNBTS are considered sacred, thus placing locals as guardians of the environment. Lambok et al. (2008) note several local pearls of wisdom related to environmental aspects, which include (1) Ngadas Village has a common understanding that the local community does not want to sell land to those who are not Ngadas Village residents; (2) If someone cuts down five non-commercial trees in TNBTS, one must pay 50 sacks of cement and plant 300 trees instead; (3) Protecting the existence of the Ledok water source; (4) Caring for and preserving Ranu Regulo as there is a widespread belief that there is a golden guardian goddess in the cave around it. These values are common sense for locals, hence working as a social mechanism for preserving the environment.

The synergistic mechanism is a landscape of synergy between the parties. This mechanism views how the relationship between parties and local communities works as a coordination mechanism (Li et al., 2018). Coordination in this section is crucial in determining the parties' success in carrying out their respective roles in green governance. The synergy between parties and local communities is essential, whereas both elements

should stand equally, and there is no way to have leader-subordinate relations in addressing existing issues. The synergy in the TNBTS area cannot be separated from the fact that TNBTS has cultural aspects that influence future economic vision. Community participation is imminent in tourism development; therefore, the development cannot be separated from existing cultural values (Azmi et al., 2021). These distinctive cultural characteristics could be a unique tourist experience. Efforts are carried out independently to provide community training, such as the Tengger food production skills package or content-making on the village tourism website (Deoranto et al., 2019). Additionally, it is essential to have empowerment that involves the Tengger tribe in planning, implementing, monitoring, and evaluating the management of TNBTS (Haliim, 2018). The TNBTS Central Office has informal and formal spaces that can be used to obtain input and confirmation from parties in the TNBTS area. However, these spaces need to be enlarged to be able to accommodate the interests of the Tengger people to be able to contribute directly. Lastly, looking at how coordination can be carried out comprehensively is necessary. The synergy is carried out by providing tourism-supporting infrastructure and accommodating the community's needs, including conducting public consultations to obtain input from recent policy changes (Utami, 2017). The TNBTS Central Office needs to clearly define area boundaries, especially those that have become sources of economy, and which areas are entirely sterile from economic activities (Setyawan & Dewantara, 2017). These restrictions relate to how coordination between parties can be carried out optimally to ensure the broadest possible utilization for economic and environmental interests.

CONCLUSION

Research findings indicate that green governance has a large gap between the ideal side and the practice in the field. In the administrative mechanism, there is the TNBTS Central Office, which becomes the primary manager in the sustainability of environmental governance in TNBTS. Meanwhile, in the economic mechanism, there is financing from entrance tickets designated for conservation, accompanied by several community initiatives involved in the conservation sector. Then, in social mechanisms, many local community initiatives maintain their cultural values in ensuring environmental sustainability amidst challenges to economic vision and high tourist arrivals. Finally, in the synergistic mechanism, many implementations in the field try to ensure synergy between the parties. However, the relations still place local communities as not active actors in planning and formulating policies. These answers explain how local community wisdom serves as the basis of TNBTS' green governance.

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