

Revealing The Significant Role Of Stakeholders Post-Determination Customary Forest Management In The Serampas Customary Law Community, Indonesia

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Abstract:

After determining customary forests, consistent assistance must be provided by the central and regional governments to ensure that customary forest management's ecological, economic, and socio-cultural functions can be sustainable. This research aims to analyze the role of parties in post-determination customary forest management in the Serampas customary law community (MHA), Jambi, Indonesia. This research uses a qualitative approach method, with Mitchell's stakeholder analysis concept. Data was collected using in-depth interviews, field observations, literature studies, and focus group discussions. This research shows that the parties, after determining customary forests, which have the potential for collaboration, are the definitive stakeholders, namely the regional government, village government, and village-owned enterprises (BumDes). Each party has a high interest (positive urgency) because the interests positively impact all stakeholders, can enhance the community's economy, and show high social benefits. If the three cannot work together well, potential conflicts can occur bilaterally and/or in alliances between U+ (positive urgency)

owners, namely the regional government, village government, and BumDes. The relationship between NGOs and MHA will become dangerous stakeholders if each has high interests without considering the sustainability of customary forests and without supervision from other stakeholders.

Keywords: Determination of customary forests, stakeholders, Serampas, Indonesia.

1. Introduction

Modern state formation in Indonesia has significantly impacted the management of natural resources, especially forests, which customary communities have managed with reference to traditional values (Bettinger, 2015; Schimelpfenig, 2017). These impacts can be seen from various aspects, including changes in access to and control over resources, shifts in management methods, and conflicts between government policies and local wisdom (Bettinger, 2015; De Juan et al., 2015). Previously, indigenous communities managed forests based on local wisdom. Still, with the formation of the modern state, community-based forest management models such as social forestry began to be implemented nationally. However, social forestry is often considered to ignore the historical realities and needs of indigenous peoples (De Royer et al., 2015), and tends to marginalize them when forest resources have high economic value (Fisher et al., 2018; Pambudi, 2020; Rakatama & Pandit, 2020).

Local wisdom values, such as values, norms, beliefs, and specialized rules, can conserve and preserve natural resources, which are proven to maintain ecosystem sustainability (Dede et al., 2021). Indigenous peoples are also recognized as the best at safeguarding wildlife, with as much as 80% of the remaining biodiversity in their territories (Dede et al., 2021). Supporting indigenous peoples to control, sustainably manage, and benefit from forests can go a long way to solving the problems of climate change (Etchart, 2017), biodiversity loss (Cariño & Ferrari, 2021), and culture (Sissons, 2005), rural vulnerability and food insecurity (Putnam et al., 2014).

Traditional values in natural resource management in Indonesia are currently seen as an alternative

institution that can be relied upon in halting damage and conserving natural (Pesurnay, 2018)resources that are still in good condition. Various traditional values and local wisdom of the community have become the foundation for sustainable natural resource management . Traditional values that become alternative institutions in natural resource management in Indonesia include Indigenous Peoples' Rights, where indigenous peoples have the right to manage resources (Arizona et al., 2019). Also, the local wisdom of the community must be empowered because it is considered social capital that can be used to manage natural resources sustainably (Gannon & Roberts, 2020; Surati et al., 2021). Citizens and government support towards local wisdom is expected to help preserve natural resources.

The values of local wisdom and religious teachings related to protecting natural resources and the environment are considered a form of conservation. Local wisdom includes specific values, norms, beliefs, and rules that play a role in natural resource conservation (Abas et al., 2022). Local wisdom refers to knowledge, values, traditions, and practices developed and passed down from generation to generation within a particular community or region. Local wisdom-based village resource management includes managing natural resources, such as agricultural land, forests, water resources, fisheries, and livestock, using local traditions (Pandapotan, 2019; Suwanto et al., 2022).

Indonesia has ethnic and cultural diversity (Rachdian Al Azis, 2021), and many indigenous peoples have local knowledge and wisdom in maintaining and utilizing the natural resources around them (Li, 2010). Customary forests have an important role in the lives of indigenous peoples as a source of life and cultural heritage. The Determination of customary forests raises new challenges and opportunities in their management. The process of determining customary forests requires the role of various parties, both the central government and regional governments or NGOs, and assistance towards local wisdom practices, which are prerequisites for maintaining indigenous communities (Desmiwati & Surati, 2018; Wicaksono & Malik, 2018).

The existence of harmonious relations and interactions between indigenous communities and their

forest ecosystems cannot be separated from the role of existing institutions (Zakaria, 2016). Currently, the role and function of institutions in indigenous communities need to be improved because they are stakeholders with direct and strong dependency relationships. The actors who play a very important role in customary forest management are customary institutions as a leader or a controller in forest management (Mulki, 2021), conflict resolution (Aris et al., 2014; Bachtiar, 2017; Dasor & Hermaditoyo, 2020), preservation of local wisdom (Alus, 2014), cultural preservation (Sonia & Sarwoprasodjo, 2020), maintain security and order (Markus et al., 2018), environment, so that there are no irregularities disputes between customary law community (MHA).

The government's central and regional role is very significant in supporting the success of Customary Law Communities (MHA) in managing land, such as providing coaching, counseling, and guidance. Local wisdom is behavior and knowledge that originates from religion, culture, customs, traditions, customs, values and norms implemented by local communities. This will be a characteristic of a particular area in interacting with each other (Nugroho et al., 2023; Nursidi, 2019) in protecting forests, rivers, and the surrounding natural environment from damage.

Several studies related to the role of stakeholders in forest management have been carried out, including Herawati et al. (2010), which was undertaken in community plantation forests in Indonesia. Kijazi & Kant (2010) melakukan nilai preferensi stakeholders pada pengelolaan hutan di Tanzania. Surati & Sylviani (2016) discuss the role of stakeholders in handling conflict in the Mahakam Delta Production Forest Management Unit (KPH), Indonesia. In contrast to previous research, this paper focuses on the dynamics of stakeholder involvement and the efforts made to maintain the sustainability of customary forests in the Serampas customary law community (MHA) in Jambi Province, Indonesia, using stakeholder analysis by (Mitchell et al., 1997).

The Sarampas Clan customary forest, which has been determined since 2016, is located in Kermas Village, Merangin Regency, Jambi Province, and has managed the customary forest with local wisdom and knowledge within an area of ±130 ha. Part of the

Serampas customary territory is included in the Kerinci Seblat National Park area, covering an area of 24 Ha, and outside the area (Area for Other Purposes/APL), covering an area of 104 Ha. Some dynamics occur in post-determination customary forest management. Many parties are participating who have their interests. This research aims to 1) Identify actors and the role of stakeholders in customary forest management and 2) Provide policy recommendations regarding the impact of determining customary forests on customary forest management behavior.

2. Methodology

2.1. Study Location

The research was conducted within the Serampas Customary Law Community at Rantau Kermas Village, Jangkat Sub District, Merangin Regency, Jambi Province, Indonesia. The research activity was carried out from May 2021 to November 2021. In-depth interviews were conducted with 20 informants from the Serampas customary law community, customary leaders, village government, regional government, central government, and non-governmental organizations.

2.2. Data Collection

Data collection techniques included in-depth interviews, field observations, literature data, and focus group discussions.

Table 1. Type of Data, Strategy, and Data Collection

No.	Type of Data	Source of Data	Strategy	Type of Data collection
1	Identification and Actor's Perspective	Informant	In-depth interview, FGD	Primary Data
2	Data collection on customary forest determination	Regulation Document, informant	Document replication, in-depth interview, FGD	Primary and secondary data
3	Other secondary data sources are socio-cultural, economic, and customary forest ecology.	Informant, document, and field observation	In-depth interview, FGD, and field observation	Primary and secondary data

Source: analyzed primary data

2.3. Data Analysis

Data were analyzed using the stakeholder analysis concept from Mitchell et al. (1997). Stakeholder analysis is used to identify actors and the roles of parties in customary forest management. Stakeholder analysis is an approach, a set of tools for generating knowledge about actors – individuals and organizations- towards understanding actors' behavior, intentions, relationships, and interests and assessing the influence and resources that actors bring to the decision-making or implementation process. It aims to evaluate and understand actors from an organizational perspective or determine their relevance and relation to policy. It is also used to understand the diverse interests of actors that have the potential to trigger conflict (Wang et al., 2012).

Mitchell et al. (1997) offered a theory of stakeholder identification and salience based on power, legitimacy, and urgency attributes. Power is the potential ability of a stakeholder to impose someone's desire on others. Legitimacy is the general perception or assumption that an entity's actions are desirable, appropriate, or proper within a socially constructed value system of norms, beliefs, and definitions. Urgency occurs when a stakeholder's claim is time-sensitive and significant to that stakeholder. In this study, the analysis was carried out in two stages:

1. Identify the parties based on their level of interest, including, among others, Power (strength) is the ability of the parties to obtain their interests by using their strengths in economics, law, politics, and power. Urgency (interest) is to know the impact (positive and negative) that may arise from the situation on the parties' interests. Legitimacy (validity) is recognition from other parties of the status, awards, and claims on the parties. Also, the role and dominance of each Actor and party.
2. Identify whether there is a potential for conflict or potential for cooperation among the parties. Stakeholders with direct relations and strong dependency relationships must have their roles and functions enhanced. Especially customary communities that interact directly with nature and forest ecosystems (Pratiwi et al., 2019)

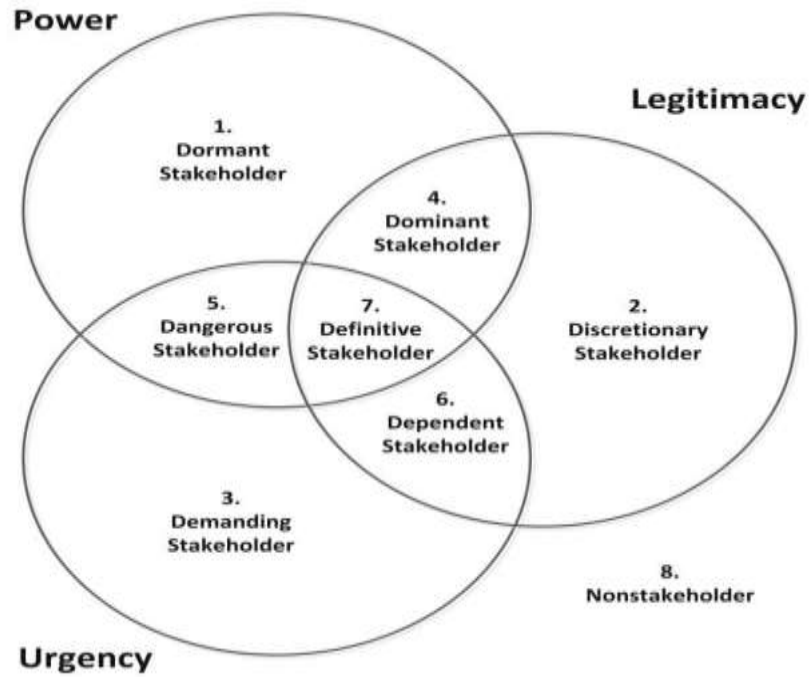


Figure 1. Stakeholders Analysis by Mitchel

Once the stakeholders’ attributes are identified, relative importance can be assessed through a combination of these attributes. Stakeholders can be placed into one of eight categories that support identifying the priority that should be given to their claims (See Figure 1 and Table 2). Mitchell et al. (1997) proposed that definitive stakeholders with these three attributes must be the most active and can pursue their interests.

Table 2. Stakeholders Analysis Model Mitchell et al., (1997)

	Latent stakeholders	
1.	Dormant stakeholder	Inactive Actor. The relevant attribute of an inactive actor is power.
2.	Discretionary stakeholder	Discretionary Actors have legitimacy but do not have the power to influence society and have no interests.
3.	Demanding stakeholder	Demanding actors are those who have interests but do not have power and legitimacy.
	Expectant stakeholders	
4.	Dominant stakeholders	Actor who has power and legitimacy. But has no interest.
5.	Dangerous stakeholders	Actor who has power and urgency but has no legitimacy.
6.	Dependent stakeholders	Actor who has legitimacy and interest but has no power.

7.	Definitive stakeholders	Aktor yang mempunyai kekuasaan, legitimasi dan kepentingan, dianggap aktor penting karena memiliki tiga atribut.
8.	Non-stakeholders	Not an actor

Source: Stakeholder Analysis model by Mitchell et al. (1997)

3. Result and Discussion

3.1 General Description and Study Site

A customary community is a group of people with specific origins (hereditary) in a particular geographical area and have their value system, ideology, economy, politics, culture, social, and territory. Customary communities are called Customary Law Communities (MHA) in the 1945 Constitution and statutory regulations to differentiate them from traditional village communities (Amalia, 2019; Komnasham, 2016).

Rantau Kermas Village is bordered by Lubuk Mentilin Village to the north, to the east by Pulau Tengah Village, to the south by Kepayang Sub District, and the west by Tanjung Kasri Village. The distance from Rantau Kermas Village to the capital of Jangkat Sub District is approximately 26 km. The area is 67 km. It is a highland area with an altitude range of 600-1300 meters above sea level (BPS Kabupaten Merangin, 2020). A Pesirah heads the Serampas customary law community with the title of Depati Sribumi Putih. Under Depati Sribumi Putih, are three Depati located in each village of the Serampas Clan. One of those is Depati Karti Mudo Menggalo, who oversees three villages: Rantau Kermas Village, Renah Alai, and Lubuk Mentilin Village.

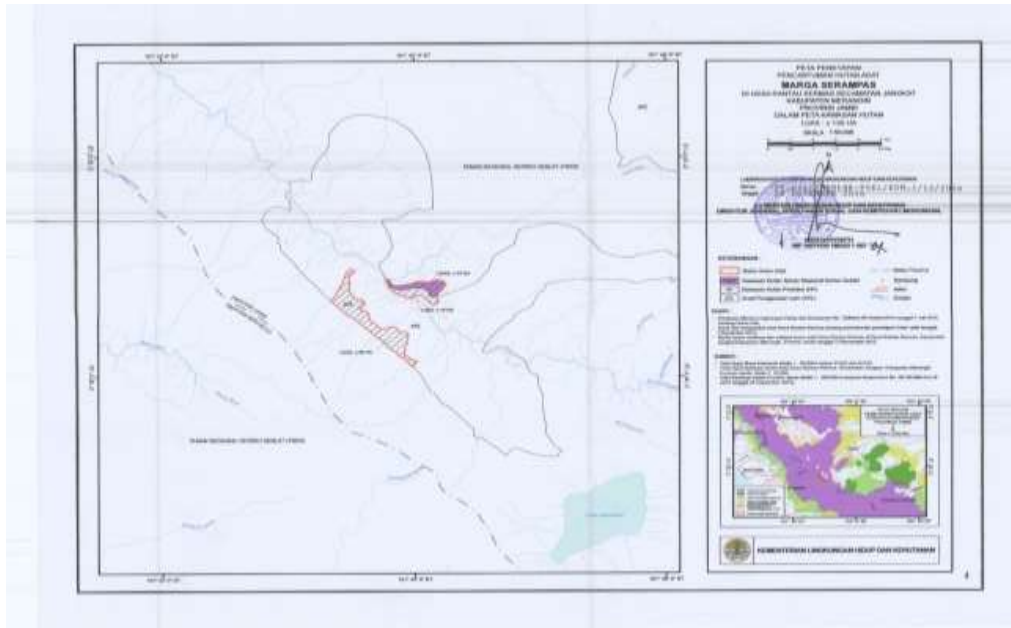


Figure 2. Serampas Customary Law Community (MHA) location map (Jambi Province Forestry Service, 2021)

The position of the traditional leader is below the Depati. The community elects the leader of the Traditional Institution. The customary institution is assigned with regulating matters related to tradition and customs, for example, in regulating traditional ceremonies and marriages, as well as sanctions for customs violations. The relationship between village government institutions and traditional institutions runs parallel and equal. Usually, every problem or conflict that occurs in the village is first resolved according to customs regulations. If the problem fails to be resolved according to custom, it will be decided formally. Usually, every situation or conflict in the village is resolved according to customary first. If the problem cannot be determined according to customary, it will be decided by formal law (KKI Warsi, 2016).

Under the MHA Serampas culture, the living atmosphere is divided into five space: ulu aek land (land upstream of water spring), arai land which has steep slopes, ulu aek land and canyons that is protected by customary institutions, land adjunct directions for agricultural land and settlements, and depati as the customary leader of the land designation system. MHA views on natural forest resources as part of the support system for living and livelihood. By protecting

customary forests, the community has abundant water reserves for their daily needs, water sources for rice fields, and other many things such as electricity generation. (Hidayat, 2021).

Rantau Kermas customary forest has a lot of potency in ecotourism, biodiversity, and non-timber forest products (Hariyadi & Ticktin, 2012). The existence of customary forests has various functions both for the environment and for the benefit of indigenous peoples. Lubuk Larangan (forbidden river) is a one-kilometer river area where fish are not allowed to be harvested for a certain period of time (Surati et al., 2022). Currently, the Rantau Kermas community, which is part of the Serampas clan, has been able to manage natural resources, one of the products is coffee. Serampas coffee is based on Robusta coffee which is processed by picking only red fruit to produce premium quality coffee (Nopisari et al., 2021).

3.2. Identification of Actors Involved in the Customary Forest Management

In managing forest resources, the involvement of stakeholders is very significant to be considered in formulating forestry policies (Astuti & McGregor, 2017). In accordance with Minister of Environment and Forestry Regulation No. 9 of 2021 concerning Social Forestry, the requirements for determining customary forests are: a) the existence of regional regulations containing the regulatory substance or the substance of determining MHA (customary law community) recognition along with the results of identification and maps of MHA areas by a team formed by the regent/mayor; and b). a statement letter containing confirmation that the proposed area is the applicant's (community) Traditional Territory/Customary Forest, and approval of function determination by statutory provisions.

In determining customary forests, there are various requirements that the Serampas MHA of Rantau Kermas Village must fulfill. To fulfill all these requirements, many parties are involved in providing support. Sources of stakeholders are from political authority, whether individuals or organizations, who are interested in the policy being studied. They are involved in the formulation process in various ways and influence the success or failure of policy implementation. In other

words, stakeholders are very influential and affected by the problem (Mulyana & Pasya, 2015).

The mentoring process will influence the management of customary forests, both before and after the Minister of Environment and Forestry Determination of customary forests. The Indonesian Conservation Community (KKI) Warsi carried out the initial process of determining customary forests by encouraging all parts of the community to process customary forests. Then, the community followed this enthusiasm to carry out the process. All Serampas MHA, from community members, community leaders, village officials, BPD (Village Representative Body), and traditional institutions, support and fulfil the requirements for determining customary forests. The parties involved in customary forest management both before and after the Determination of customary forests are shown in Table 3.

Table 3. Stakeholders in Customary Forest Management at MHA Serampas Rantau Kermas Village

No	Stakeholder	Interest		Activity		Information
		Before	After	Before	After	
1	Central Government	The policy on Customary Forest (CF) recognition, customary forest designation policy, customary forest legality, Customary Forest sustainability, and releasing process of proposed 24 ha from TNKS area	The legality of CF in MHA Serampas, The Security of the CF area, the development of natural tourism and Bumdes, the development of MHA, the preservation and security of CF	The process of CF determination of areas and boundaries	The Legality of the coffee business, supervision of CF through joint patrols, creation of homestays, development of Bumdes, micro-hydro system, development of CF communities, and training	<ul style="list-style-type: none"> - Ministry of Forestry (PSKL– Social Forestry and Environmental Partnership, TNKS – Kerinci Seblat National Park), - Kemendes (Ministry of Villages, Development of Disadvantages Region and Transmigration), - Kemen ESDM (Ministry of Energy and Mineral Resources), - Kemendagri (Ministry of Home Affairs),

						- Kemenparekraf (Ministry of Tourism and Creative Economy)
2	Local government	Legality process	CF legality on MHA Serampas, Supervision on MHA, and Business Development	MHA Serampas determination through District regulation, Guarding the process of proposing CF designated to the Ministry of Forestry.	The legality of CF on MHA Serampas, Supervision of MHA Serampas, promotion of product, Ecotourism development	- Provincial Forestry Office, - Merangin District Tourism Office, - KPHP Merangin (Organization of the production forest management unit of Merangin) - Merangin District Parliament - Merangin State Prosecutor's Office
3	NGO	Assistance in the legal process, together with MHA preparing participatory maps, environmental sustainability	Assistance, training, and NGO who obtain the good image	Document preparation, participatory mapping	Assistance: coffee business development, customary forest management with foster tree program, ecotourism, product promotion, micro-hydro development towards 37,000 watts	KKI Warsi, WWF, FFI, MCAI
4	Village government	Maintaining the existence of CF, environmental sustainability, CF legality process	Guidance and protection, improving the community's economy	Protecting MHA and environmental sustainability, preparing required documents for determinin	Cooperation in customary forest management, orderly village administration, supervising daily customary activities of customary communities,	Village staff, Village Representative Body

				g CF, participatory mapping	environmental sustainability	
5	Customary Institution	Customary forest determination process, Customary regulation enforcement	Customary regulation enforcement, implementation of sanctions that violate customary rules	Guarding determination process	implementation of sanctions that violate CF management, solving problems of customary community	Depati, Customary Elderly, Customary staff
6	MHA (Customary Law Community) Serampas	Protection, preservation and security	Protection, sustainability and security	Protecting water sources, maintaining local wisdom	Protecting water sources, maintaining local wisdom	Customary figure, community
7	BUMDES	-	Community economy enhancement	-	Utilization of CF areas for ecotourism/nature tourism, coffee business development, micro-hydro development, empowerment of farmer groups, development of natural tourism	KPHA, KWT (Farmer women's group), micro-hydro business unit, tourism awareness group

The parties included in the central government group are from the Ministry of Environment and Forestry, in this case, the Directorate of Social Forestry and Environmental Partnerships (PSKL) and the Kerinci Seblat National Park (TNKS), the Ministry of Rural Development for Disadvantaged Regions and Transmigration, the Ministry of Energy and Mineral Resources, the Ministry of Tourism and Creative Economy, the Ministry of Home Affairs. The parties in the central government group are interested in the preservation and sustainability of natural resources. The central government provides the services needed to utilize and manage natural resources. Before the Determination, TNKS carried out a process of

proposing the release of 24 ha; after the Determination, it carried out a joint patrol with KPHA.

The regional or local government group parties, whether the provincial government or district government, consist of the Provincial Forestry Service, Merangin District Forestry and Plantation Service, DPRD (Merangin District Local Parliament), Merangin KPHP (Organization of the Production Forest Management Unit of Merangin), Tourism Office, Merangin District Prosecutor's Office. The regional government's interest before the Determination is to propose the Serampas CF to the Ministry of Environment and Forestry together with Warsi and TNKS. After the Determination, the intention is to support KPH to maintain the preservation and sustainability of natural resources.

The Stakeholders that are included in an NGO, namely the Indonesian Conservation Community Warung Conservation (KKI WARSI). Before the Determination, they were interested in initiating the formation of the MHA, providing mentoring, document preparation, and participatory mapping with the Serampas MHA, Rantau Kermas Village. After the Determination, they continue to provide assistance and training.

The village government consists of village officials and BPD assigned to maintain orderliness in the Rantau Kermas Village community administratively. The government also helps with the initial budget for Village-Owned Enterprises (BUMDES) of IDR. 128,000,000, which comes from village funds. The village government and customary institutions also protect forest areas and make regulations relating to preserving customary forests.

Customary institutions in traditional communities enforce traditional rules, maintaining orderliness and harmony between traditional communities and the natural surroundings and maintaining forest sustainability and local wisdom. Customary institutions in Rantau Kermas Village consist of traditional leaders, Customary Elderly, and customary officials or staff, usually chosen because of their prominence in the community. The traditional leader in Rantau Kermas Village is called Depati Payung. The Depati Payung is assigned to regulate all matters related to customs.

A customary law community (MHA) is a group of people who have lived for generations in one customary territory and land with a customary legal order. Its function is important to maintain the continuity of customary land management and local wisdom, including traditional knowledge.

Village-owned enterprises (Bumdes) are the institutions that serve the economic needs or village community service needs. This Bumdes is interested in supporting the improvement of the village economy in general and the Serampas customary law community of Rantau Kermas Village in particular. Bumdes oversees four business sectors, namely the Serampas coffee business unit managed by the Women Farmers Group (KWT), the customary forest business unit managed by the Customary Forest Management Group (KPHA), the Micro Hydro Power Plant (PLTMH) business unit, the ecotourism business unit managed by the Tourism Awareness Group (Kadarwis).

3.3. The Role of Stakeholders in Customary Forest Management

The parties are all parties who have a particular interest in natural resources within an area. The existence of the parties in Customary Forest (CF) management greatly determines the sustainability of the forest area's environment. In terms of determining the involvement of parties in post-determination customary forest management, a stakeholder analysis was carried out using the Power, Urgency, and Legitimacy diagnosis (Table 4). Stakeholders can have the potential to form alliances and/or collaborate, but on the other hand, they can also have disputes with each other. The PUL criteria are as follows (Mitchell et al., 1997; Mulyana & Pasya, 2015) :

- ❖ Power: The ability to win one's interests by using the available sources of strength that one has (economic and financial, political, physical and use power, information, and communication)
- ❖ Urgency: The level of impact that may arise from a conflict or program on the interests of the parties
- ❖ Legitimacy: Respect and recognition from other parties for status, guidance/claims, rights, and stakeholder responsibilities.

Table 4. Particularities of Stakeholders with PUL Diagnosis after Customary Forest Determination

No.	Stakeholder	Power (P)	Urgency (U)	Legitimacy (L)	PUL category
1.	Central Government	High	High	High	PUL
2.	Regional or Local Government	High	High (+)	High	PU+L
3.	NGO	High	High	Low	PU
4.	Village Government	High	High (+)	High	PU+L
5.	Customary Institution	High	High	Low	PU
6.	Customary Law Community	Low	High (+)	Low	U+
7.	Bumdes	High	High (+)	High	PU+L

According to Mitchell et al. (1997); Mulyana & Pasya (2015), dispute or collaboration has the potential to occur as follows:

- ❖ If, in the PUL diagnosis results, two stakeholders have the same characteristics (both are the same (+) or both are the same (-), then alliances and collaboration can potentially be developed.
- ❖ If, in the PUL diagnosis results, two stakeholders have different characteristics, one stakeholder (+) and the other (-), then there is the potential for a dispute to arise.

Based on the characteristics and diagnosis of PUL, it shows that the parties after the Determination of customary forests, which have the potential for collaboration, are the definitive stakeholders, namely the Regional Government, Village Government, and Bumdes. Each party has a high interest (positive urgency) because the interests carried out positively impact all parties, can improve the community's economy, and show high social benefits. Definitive stakeholders occur because these actors have power, legitimacy, and interests. This is considered significant because it has three attributes. If the three cannot work together properly, potential conflicts can occur bilaterally or in alliances between U+ owners, namely the Regional Government, Village Government, and Bumdes (Table 5).

Management of customary forests after the Determination of customary forests shows an improvement. Community awareness has also increased to protect the environment and customary forest areas.

This has also been driven by the community's interest in noble environmental conditions. MHA Serampas Rantau Kermas Village is aware that natural disasters will occur if the forest and the environment are not properly protected. The role of NGOs, in this case KKI Warsi, is also high, providing assistance for approximately seven years from before the Determination of customary forest until after. The NGO's interests are facilitation and communication within the Serampas MHA, Rantau Kermas Village. Between NGOs and MHA, there will be a dangerous stakeholder position if each has a high interest without considering the sustainability of customary forests and supervision from other stakeholders. Dangerous stakeholders are actors who have power and urgency without having legitimacy.

Table 4 . PUL Diagnosis Result after the Determination of Customary Forest

Stakeholder	PUL category	Urgency			Cooperation Potency		Conflict Potency
		Neutral	Positive	Negative	Inter (+)	Inter (-)	
Central Government	PUL	1			The potency for strong collaboration can occur between Regional Government, Village Government and Bumdes	-	Potential conflicts can occur bilaterally and/or in alliances between U+ owners (Regional Government, Village Government, and Bumdes)
Regional or Local Government	PU+L		2+				
NGO	PU	3					
Village Government	PU+L		4+				
Customary Institution	PU	5					
Customary Law Community (MHA)	U+		6+				
Bumdes	PU+L		7+				

From the stakeholder analysis, a three ball salience diagram or Venn diagram is able to be depicted in Figure 2.

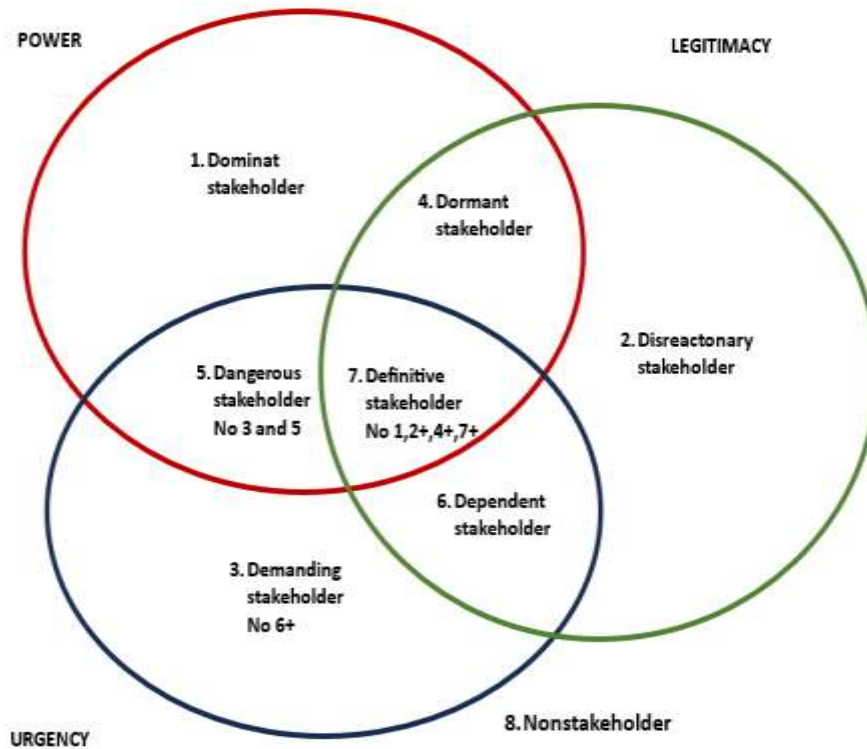


Figure 3. Venn Diagram of Stakeholders Specificities

MHA Serampas becomes a demanding stakeholder. In this case, as an actor who demands those who have interests but do not have power and legitimacy. In establishing customary forests, there is almost no conflict among the parties, because all problems are resolved by deliberation and consensus. As with problems with customary forest boundaries, some are included in national park areas, but it can also be resolved together. With the decision, the authority of 24 hectares that was included in the Kerinci Seblat National Park (TNKS) became under the authority of the Serampas MHA customary forest area, Rantau Kermas Village.

4. Conclusion and Recommendation

4.1. Conclusion

The success of post-determination customary forest management is highly dependent on effective collaboration between all stakeholders. Before and after the Determination of the Serampas MHA customary forest, Rantau Kermas Village, stakeholders who play a role in forest management are divided into seven groups.

Grouping based on the power, interests, and legitimacy (PUL) of the parties, namely the central government, regional or local government, non-governmental organizations (NGOs), village government, customary institutions, customary law communities (MHA) Serampas Rantau Kermas Village, and business entities owned by village (Bumdes).

Based on the characteristics or specificities and diagnosis of PUL, it shows that the parties after the [of customary forests that have the potential for cooperation are the regional government, village government, and Bumdes. Each party has a high interest (positive urgency) because the interests carried out positively impact all parties, can improve the community's economy, and show high social benefits. Potential conflicts can occur bilaterally or in alliances between U+ (positive urgency) owners, namely the regional government, village government, and Bumdes if the three parties cannot work together properly. Conflict can also be minimized if all stakeholders work together to ensure the sustainability of customary forests for social, cultural, economic, and ecological purposes.

4.2. Recommendation

The existing potency in MHA Serampas Rantau Kermas Village is huge. Therefore, it is hoped that cooperation between the regional government, village government, and Bumdes will be further improved. The Regional or local Government of Merangin District should care more about the Serampas MHA of Rantau Kermas Village. It is necessary to support the programs that have been planned, both in terms of budget and increasing human resource capacity.

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