



Social Recognition in the Protecting of Land Ownership in Ngadisari Village

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ABSTRACT

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This study aims to explore the role of the community in protecting land. Land in the Tengger community has been the spotlight since an increase in tourist visits to the Bromo area, which has raised many questions and curiosity about the land preservation model. In collecting data and analysis, the researcher used a qualitative descriptive approach. It was further carried out in-depth interviews with several key informants to answer the research question. The research results show that the productive soil conditions make the Tengger community closely prevent the land from living sustainably. Land conditions supported by the community in understanding traditional values as a legacy from their ancestors discouraged people from selling because this is a prohibition unviolated. The Ngadisari's Village Government has made an effort to protect the land in response to the challenges of buying and selling land by issuing customary regulations with recognition. The traditional rules regarding the prohibition of the land of sale become legal rules and have legal force.

Introduction

Indonesian people mainly live in rural areas, and most of them are difficult to be reached. People who live in remote areas have specialities in their daily lives. They live in mountainous regions far from urban areas, making a life order that still has condensed



customary and cultural rules.¹ This community is also commonly called the collaborative community, and the people of Ngadisari village can be classified in that community.

People in Ngadisari village, located in the Tengger highlands, live around Mount Bromo. The Tengger tribe almost entirely inhabits the town of Ngadisari. Before the government carried out much urbanization, the people originally living in Ngadisari were of the Tengger tribe. However, the impact of society's intersection, cross-culture marriages, and population movement, some non-Tengger tribal people live in Ngadisari village. The Tengger tribe's settlement around Mount Bromo makes the appearance of the spread of the Tengger tribe. The Tengger Plateau was administratively divided into four districts, namely Malang, Lumajang, Pasuruan, and Probolinggo. Ngadisari Village is a part of the Probolinggo district.

The policy of managing nature and the environment² in Ngadisari village seeks to preserve the functions of natural resources and the environment in a dynamic order. Besides, environmental awareness and ecological management are essential in social life to maintain the environmental sustainability.³ According to Noor, aspects of cultural life in rural areas have positive implications between community culture, especially indigenous people related to implementing environmental management.⁴ The traditional farmer's activities gave birth to natural resource management practices referred to as a pearl of local wisdom. Customary rules governing

¹ R. Chambers and R. Conway, "Sustainable Rural Livelihoods: Practical Concepts for the 21st Century," Chambers and Conway; Robert Chambers, "The Origins and Practice of Participatory Rural Appraisal," *World Development* 22, no. 7 (1994): 953-969. *IDS Discussion Paper*, vol. 296, 1992.

² Nurrohman Wijaya, "Climate Change Adaptation Measures in the Coastal City of Semarang, Indonesia: Current Practices and Performance," *Jurnal Perencanaan Wilayah Dan Kota* 26, no. 1 (2015): 28-42, <https://doi.org/10.5614/jpwk.2015.26.1.4>.

³ Ismail, *Wawasan Jatidiri dalam Pembangunan Daerah* (Semarang: Effhar & Dahara Prize, 1989), p. 120.

⁴ Noor, *Kearifan Tradisional Masyarakat Pedesaan dalam Pemeliharaan Lingkungan Hidup* (Yogyakarta: Balai Kajian Sejarah dan Nilai Tradisional, 1992), p. 102.

the use of nature in a particular community's local wisdom give the various traditions function as environmental protection.⁵

The tradition of environmental protection can be witnessed in Ngadisari village. Ngadisari village is inhabited by the indigenous people who are condensed with customary rules as a benchmark that must be respected in the customary order. Environmental protection can be seen from the beautiful rural scenery accompanied by fresh air and minimal pollution. The reason for protection is because nature is gifted and ancestors incarnation as a form of gratitude for the abundance of natural wealth. Community plantations planted various kinds of potatoes, sweet potatoes, and vegetables to preserve nature. Plantations far from their homes make people always pass through various environmental expanses to be a good habit in every village.

Environmental breeding in rural areas meets daily needs like social interaction form in community life. The land is used for social and economic activities, both as residence and place, in other sectors.⁶ Terms of agreement usually regulate using land, both formal written in Village Regulations or *Peraturan Desa* (Perdes) or Regional Regulation or *Peraturan Daerah* (Perda) and informal regulation with customary law community groups.

Indigenous peoples regard natural resources as objects that lead to economic benefits and as a part of daily life that supports human life from a social. They believe that cultural perspective and interactions with nature are a form of respect for the Creator. Natural management is manifested in the form of land ownership policies in

⁵ Tarlani and T. Sirajuddin, "Rural Development Strategies in Indonesia: Managing Villages to Achieve Sustainable Development," in *IOP Conference Series: Earth and Environmental Science* 447, 2020, <https://doi.org/10.1088/1755-1315/447/1/012066>; Ary Sulisty, "Local Community and Its Existence: The Environmental Wisdom of Kasepuhan Community at Kampong Cengkuk, Sukabumi District, West Java," *Sosioglobal : Jurnal Pemikiran Dan Penelitian Sosiologi* 3, no. 2 (2019), <https://doi.org/10.24198/jsg.v3i2.20374>.

⁶ Jayadinata, *Tata Guna Tanah dalam Perencanaan Pedesaan Perkotaan & Wilayah* (Bandung: ITB Press, 1992), p. 144.

various situations.

As the descriptive qualitative research, this research was conducted in Ngadisari, Probolinggo, East Java. Nowadays, Ngadisari village is the last stand of land preservation model. The people of Ngadisari still adhere to their ancestors' teaching, and foreigners do not control provisions regarding the land. For the Tengger area, Ngadisari village is the centre for implementing several traditional ceremonies, so the information obtained is more comprehensive and in-depth.⁷ Departing from guarding the land, the researcher was interested in finding out more about land issues in Ngadisari village. The research was explored in three months with details of two weeks of preparation, one month in the field, one month of analysis and initial writing, and two weeks later to complete and report.⁸

Social Recognition in Ngadisari Village

According to the traditional Tengger elders in Ngadisari or what is often referred to as the *dukun* (shaman) term stated:

“Tengger land is an ancestral heritage passed down from Roro Anteng and Djoko Seger. The land is inherited for the survival of their future children and grandchildren.”

The land is believed to be an inheritance from the ancestors passed back to support the next generation. The Tengger people believe that the gift of land is a mandate and will always belong to the Tengger people, especially Ngadisari village. Strong regulations create conducive conditions for daily activities, such as farming or another.

⁷ John W Creswell, *Qualitative Inquiry & Research Design: Choosing Five Tradition*, 2nd ed. (London: Sage Publication, 2007).

⁸ S. Jamshed, “Qualitative Research Method—Interviewing and Observation,” *Journal of Basic and Clinical Pharmacy* 5, no. 4 (2014).

Most of the land in Ngadisari is used for settlement and fields. Cultivation of the field is planted with several types of vegetables and fruits. Vegetables grown in Ngadisari village's fields are potatoes, cabbage, mustard greens, carrots, onions, and other commodities. Meanwhile, perennials are still rare because Ngadisari land is hilly land with a steep slope. Plants suitable for slope conditions have a relatively short lifespan, so the cultivation results do not have excessive risk. The risks are crop failure and changes in soil structure because of landslides.

The robust discourse displaces communal land management on land certification in data collection and strengthens property rights law. The World Bank has put forward a program in the form of a Land Administration Project (LAP). A land certification project is a form of shifting the management and development of land from ownership of private property group. The increase in the transaction rate of land and capital flights in communities has possible long-term impacts. The land is a vulnerable commodity to change the land's efforts as social protection for the community.⁹

The case in Ngadisari village is the transfer of land ownership to manage and protect its area. The fundamental difference is the guardianship model, which positively impacts the sustainability of land management ownership. The absence of a land transfer ownership in Ngadisari is a form of protection created to suppress intervention from the outside or local community so that the existence of land and crops can take place consistently.

The availability of sufficient land supports the land displacement in Ngadisari, and almost all available land is productive agriculture. Good land conditions with the belief in the prohibition of transfer through sales strengthen each community to defend their

⁹ Joan Higgins, "Social Control Theories of Social Policy," *Journal of Social Policy* 9, no. 1 (1980): 1-23, <https://doi.org/10.1017/s0047279400009521>.

land. Land ownership is regulated by customary rules passed down in custom rules that are still very much held by community members. Communities protect their land with the conviction and passed down wisdom.

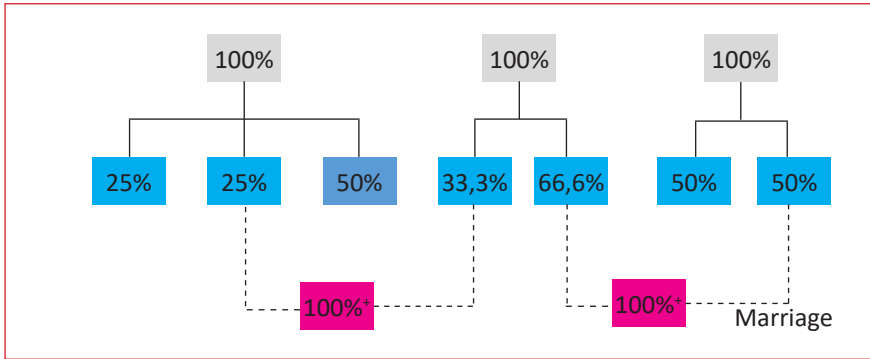
Social protection presents the independence and guarantees in community protection that functions on economic insecurity issues towards economic security.¹⁰ Economic insecurity is a condition of employment in a society characterized by uncertainty for a job opportunity, such as a lack of sufficient employment opportunities or much competition with workers' unsupportive qualifications. Meanwhile, economic security is characterized by the availability of sufficient guaranteed income, real income, and guarantees for independent families, both individually and in groups.

Land ownership in Ngadisari is an interesting issue because the people live in the form of agriculture, so that land issues are an essential issue in the structure Ngadisari community. The issue of land ownership in Ngadisari is communal ownership based on lineage or family tree. The land is recognized and owned by the original land owner's descendants

Land in Ngadisari is inherited by dividing the land somewhat. The distribution of land is left in the internal family who owns the land. The family can divide the land equally or in other ways. The distribution of land was carried out by family deliberation and then submitted to the village to verify and issuance a land distribution certificate. The divided land becomes the children's property and its developments according to their wishes and skills.

¹⁰ Situmorang, *Reformasi Jaminan Sosial di Indonesia: Tranformasi BPJS, Indahnya Harapan Pahitnya Kegagalan* (Depok: Cinta Indonesia, 2013), pp. 25–26.

Figure 1. The Pattern of Land Distribution in the Tengger Family



Source: Results of Research Data Processing

The land is divided by the number of family members or the number of children in one family. For example, a family has three children, and then the land can be divided into three parts or four parts. If the land is divided into three parts, each child gets the right of the family’s total land. Meanwhile, if it is divided into four parts, each child gets a quarter of the family’s total land, and the other quarter belongs to the parents. If the parents have died, the land, which is a quarter of the part, becomes the child’s right who takes care of the parents until the end of life. The case that often happens is that the youngest child who was last married lives with the parents and takes care of them so that the child is entitled to the share owned by the parents. In the case of a family without children, the land was given to the closest family.

The distribution of land to a community family in Ngadisari village can also be done using an even distribution model (as in family no. 3). When a family has two or more children, then the distribution of land is carried out equally. Each child has the same share of the land as the other siblings. This kind of division also occurs in some families, but it is still rare and is not a fair distribution model according to some communities. The division with this model is still undergoing

the same procedure as the other divisions. Of course, it takes quite a long time, especially to get the youngest child's willingness who is trusted to care for their parents until they die.

The land (based on distribution) carried out through village mechanisms is usually cultivated after the child (landowner) marries.¹¹ Both the wife and the husband's land distribution is accumulated to be intact as a family's land.¹² The land from the accumulation that becomes the family unit is eventually passed on to the children. In a family without children, the accumulated land is redistributed based on the previous ownership, then handed over to the land owners' relatives.

The distribution of land is a primary step for the community so that their descendants can still relish for their daily life. Good land management is carried out based on the community belief as capital to live a life. Yuliati said that land is a place of life as a guide for the living.

The distribution of land does not apply to migrants in Ngadisari village. The migrants are the Ngadisari people who are recognized for their marital status. When a member of the Ngadisari community marries an outside the village, they said that person to be a migrant. People who become residents of Ngadisari because of their marital status do not get land rights from their spouses. Their land can only be managed and cultivated with the family. The land is returned in case of divorce.¹³ When the community is migrant passed away, the land will belong to the child as Ngadisari person and is processed

¹¹ Fatekhul Mujib, Eko Ariwidodo, and Mushollin, "Tradisi Oto'-Oto'; Integrasi Sosial Masyarakat Urban Madura di Surabaya," *Nuansa Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 12, no. 1 (2015): 1-17, <https://doi.org/10.19105/nuansa.v12i1.695>.

¹² Baskoro Azis, Herry Santosa, and Jenny Ernawati, "Assessing Public Perception for Illumination of Building in Kayutangan Street, Malang, Indonesia," *DIMENSI (Journal of Architecture and Built Environment)* 46, no. 1 (2019): 11-22, <https://doi.org/10.9744/dimensi.46.1.11-22>.

¹³ Theresia A. Pawitra and Kay C. Tan, "Tourist Satisfaction in Singapore – a Perspective from Indonesian Tourists," *Managing Service Quality: An International Journal* 13, no. 5 (2003): 399-411, <https://doi.org/10.1108/09604520310495868>.

according to the village rules. The land is returned to the extended family when the couple is childless.

Because the land in Ngadisari was originally inherited from the ancestors passed down to the grandchildren, it did not have a certificate. A letter agreement or certificate of ownership is used by the elder tradition and the customary government. The land is a precious item and can be classified as communal land because ownership is originally a group.

Establishing of Social Safety Net for Land Protection

The social safety net is one aspect of social protection with a community-based approach. Community-based social protection aims to create social security or a form of social security that can lead to community control from various adverse impacts, especially influences from outside the community.¹⁴ The local safety net is social protection born from the community in a micro-order to protect from possible harm. Possible threats to society include poverty, hunger, injustice, and economic inequality.

Community-based social welfare, security is a social action created to protect the community welfare. Cook¹⁵ said that social protection on a community could form community associations or specific groups of people that give several similarities, solidarity, and friendship interaction as a relationships capital. The relationships in society can create a social security system, namely, security guarantees broader. Community social protection is usually a form of informal institution that develops into a society. Community groups exist with patterns of interaction between families and between

¹⁴ A Yusdy Dwiasta R, "Pemanfaatan Tema Arsitektur Tradisional Lokal terhadap Transformasi Bentuk dan Fungsi Arsitektur di Perkotaan dalam Konteks Kekinian," *Forum Bangunan* 12, no. 1 (2014): 33–39.

¹⁵ Sarah Cook and Huck Ju Kwon, "Social Protection in East Asia," *Global Social Policy* 7, no. 2 (2007): 223–29, <https://doi.org/10.1177/1468018107078165>.

communities.

Suharto¹⁶ said that the local safety net is a habit that has long been practised in Indonesia. The relationship is a desire to protect each other, both through internal and external groups. Social protection or social safety net on a community is implemented the local wisdom in specific communities so that the implementation models are diverse. The social safeguard model for cases in specific communities cannot be compared to other communities.

The local wisdom possessed by the Tengger tribe is a form of social safety net creating a solid community relationship pattern and cannot be penetrated by any groups. The people of Ngadisari do not allow any form of investment, especially land and development issues. The management of land with power and assistance from the local community protects the harvest production from leaking out of the village. It belongs to the Ngadisari residents completely, both the form of return on capital and harvest wages and results for the fields. The habit in interactions makes agricultural activities in Ngadisari village run without significant obstacles, such as debt, lack of capital, and other-like. The lifestyle of the villagers is closer to the group or communal way of life. Community life produces the social bond that can unite society. Society has subjective rights and communal rights. Subjective rights owned by the community, such as the right to live in, freedom to manage the fields, and freedom to regulate life in the household, such as marriage and children's education. The communal rights or collective rights found in Ngadisari are freedom of opinion and voting rights in village-level decision-making deliberation. Voting rights are used to resolve joint problems at the village level or in the deliberations regarding decisions involving the community.

The foundation of the people is that there are rules that curb

¹⁶ Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat: Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial* (Bandung: Refika Aditama, 2010), p. 156.

and guide any action controls. According to Mr. Tomo as *Dukun*, the community understands good relationships and interactions by referring to *welas asih pepitu* or the seven loves. *Welas asih pepitu* consists of:

- *Welas asih marang Bapa Kuasa* (relationship with God)
- *Welas asih marang bumi pertiwi* (relationship with nation)
- *Welas asih marang Bapa Biyung* (relationship with parents)
- *Welas asih marang jiwa* (relationship with sense of soul)
- *Welas asih marang sepadane urip* (relationship with life)
- *Welas asih marang sato kewan* (relationship with animals)
- *Welas asih marang tandur tuwuh* (relationship with plants)

The teaching of compassion is a guideline for the forms of the Tengger interaction. The social conditions in Ngadisari have various bases so that the interaction generated by the community becomes an interaction that forms social ties as a form of social security support. Strong social bonds the development of a social safety net. The community has a fairly good model of care and social conditions.¹⁷

Good social ties guard the land in Ngadisari. Social ties are a form of capital to build a social safety net to protect oneself from the possibility that harms aspects of life. Community life is filled with several aspects that can be developed in the broader interaction. Compassionate attitudes within the community support mutual trust and primary education made Ngadisari village's people have life principles that become substantial assets in Ngadisari.

The mutual trust in the Ngadisari community is proven by the mutual disclosure of information in the village and society.¹⁸ The

¹⁷ R. Attah et al., *How to Move beyond the Impact Evaluation Trap? Challenges and Solutions for the Setting up of Comprehensive M&E Systems for Social Safety Nets* (Oxford-UK: Oxford Policy Management, 2015).

¹⁸ Wahyudi Arimbawa and I Komang Gede Santhyasa, "Perpektif Ruang Sebagai Entitas Budaya Lokal Orientasi Simbolik Ruang Masyarakat Tradisional Desa Adat," *Local Wisdom* 2, no. 4 (2010): 1-9, <https://doi.org/10.26905/lw.v2i4.1385>.

possibility of committing fraud is minimal because the community control is presenting an aspect to make it easier. As revealed by Mr. Slamet, the people of Ngadisari are open to information, so there is minimal possibility of fraud in land management. The community has a fairly good social intensity so that agricultural and management issues quickly know about agricultural actors and the yields obtained.

The openness and mutual trust that the community possesses create fairly good economic stability. The community carries out more economic activities in the village. In other words, the circulation of money occurs in the village area. The economic community system can stand autonomously even though there is little intervention in fulfilling seeds, fertilizers, and crop yields. The interventions in Ngadisari came from people in business who invested in agriculture (such as fertilizer entrepreneurs and seed suppliers) who were the community's needs in managing agricultural land.

Communal societies possess programs and community interactions that do not significantly accept the influence of the macroeconomic system. Community strength in the form of social safety networks is dealing with crises that occur globally so that that rural community can survive for long. When a natural disaster hits Ngadisari village, the community can live and have activities like normal days. The community used food reserves to meet the necessities of life so that during difficult times, the community is not eroded by life difficulties. The community gets help from neighbours and other families when their supplies run out and are not sufficient for their daily needs. The strong social interactions and social safety nets had a positive impact even though the natural disaster crisis.

The social network in Ngadisari takes the form of social ties owned by the community. Activities carried out in the form of communal activities for the community to carry out social activities, especially those related to regular activities. The community has the

habit of doing work together in cooperation in social activities. *Gotong royong* for social activities can be constructing joint facilities (such as village halls, *pendopo*, etc), building the roads to access plantations, wedding ceremonies, death and life rituals, and other celebrations based on social cooperation.

The public interest cooperation is based on the motto of *sepi ing pamrih rame ing gawe* (not expecting strings attached and putting work first). The motto teaches that the social activities (joint activities) must be done sincerely without thinking about the reciprocal of merits for ordering. The community carries out mutual cooperation with the hope of common interest, and all communities use it. The “*belief that no one will be harmed*” is a force that drives people to carry out cooperation. *Gotong royong* is carried out in cleaning, building, guarding, and even demolishing activities.

Apart from the tradition of cooperation for the public interest, the community also has the habit of cooperation to ease the burden on other members having a celebration. *Gotong royong* is usually carried out to build a celebration tent and decorations for the celebration. The male members carry out animals’ slaughter, such as cows or goats, while preparing the spices and cooking the ingredients. *Gotong royong*, which is carried out for the individual’s benefit, is usually cooperation with a splice’s character. *Gotong royong sambatan* is also a cooperative carried out celebration, including the celebration of the person assisting. *Gotong royong sambatan* is more likely to community arise in strengthening social relationships and interactions.¹⁹

Social interaction as community-based social security affects the land handover pattern found in Ngadisari village. Changing hands of land can be done by dividing it from parents to children. Land transactions or leasing land rarely occur because strong social

¹⁹ Suhana Saad and Ali Salman, “Government Policy and the Challenge of Eradicating Human Trafficking in Malaysia” *GEOGRAFIA: Malaysian Journal of Society and Space* 10, no. 6 (2017): 66–74.

networks support community activities as a form of cooperation. Communal interactions make it easier for the community to anticipate the possibility of cheating, even the possibility of outsiders that want to own the land in Ngadisari. The social strength possessed by the community is the primary basis for defending land in Ngadisari. The issuance of land certificates did not make the Ngadisari people use the land as a commodity. The available land remains the community's property, even though the issuance of land certificates is carried out.

Ancestral beliefs and strong social networks have created the Ngadisari community to be independent in managing their land. The community has the freedom and a sense of security from outside threats to control land in Ngadisari. Local strengths balanced by social forces are vital in defending community lands to be realized. In the long run, society has a value that is used in every communal activity. Protecting the land owned by the Ngadisari community is a form of social protection. The social protection created is protected based on a micro-community or a form of community-based social welfare security. Welfare security on a community basis is a form of implementing the community's values supported by social interactions. It creates a form of social safety net to be the independent sector.

Efforts to Defend Land through Social Recognition

Recognition is a relatively new concept. It is defined as an effort to gain recognition from the majority group against minorities who occupy an unfavorable position. A recognition that is used as recognition is poured into a binding legal rule. Recognition is originally a study of philosophy, culture, and identity politics.²⁰

²⁰ Auliah Safitri and Suharno Suharno, "Budaya Siri' Na Pacce dan Sipakatau dalam Interaksi Sosial Masyarakat Sulawesi Selatan," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 1 (2020): 102, <https://doi.org/10.25077/jantro.v22.n1.p102-111.2020>; Suharno, "Politik Rekognisi dalam Peraturan Daerah Tentang Penyelesaian Konflik di Masyarakat Multikultural" (Universitas Gadjah Mada, 2011), p. 24.

The people in Ngadisari believe that land is an inheritance from their ancestors that they depend on to preserve and protect life. Guarding land in Ngadisari is manifested in the form of a policy written in Village Regulation No. 2 of 2015 concerning the safeguarding and preservation of customary land by not selling it to other parties. However, before the *Perdes* was launched, the community in Ngadisari believed that land was a form of obedience to their ancestors, which made the Tengger people believe that protecting the land and preserving it were orders that had to be carried out.

The *Perdes* as a form of traditional recognition implies that social protection measures provided for the consequences of the land certification's validity. Suharno, in his dissertation, stated that recognition is a new concept that means recognition from the majority to the disadvantaged minority.²¹ This recognition is manifested in the form of a binding legal rule, as occurs in philosophy, politics, and identity politics. Policy recognition or recognition politics will occur when society's problems touch several dimensions and demands, including demands for political activity, demands for minority needs, demands for feminist movements, and demands in multicultural relations politics.²²

The recognition policy can be a form of regulations derived by stakeholders from existing rules. In the case of Ngadisari, recognition is derived from customary rules passed down from ancestors. The regulation regarding the sale and purchase of land that cannot be carried out outside the village is a form of legal product intended to protect community land. Protection of community land is carried out in order to sustain long-term community life and activities.

²¹ Suharno, "Politik Rekognisi dalam Peraturan Daerah tentang Penyelesaian Konflik di Masyarakat Multikultural," p. 27.

²² Greg Martin, "Conceptualizing Cultural Politics in Subcultural and Social Movement Studies," *Social Movement Studies* 1, no. 1 (2002): 73–88, <https://doi.org/10.1080/14742830120118909>.

Customary recognition regarding land ownership is traced in the form of social protection measures in the village of Ngadisari. The land ownership policies are the main spotlight as a basis for maintaining indigenous peoples' existence in managing life from a social, economic, and political perspective. Social protection through land ownership shows a communal society with a rule structure that is believed to positively impact the survival of community that is possible to suppress intervention.

The regulation in *Perdes* is a form of a legal product that is strong enough if there are people who want to interfere in the village's affairs. Legal products in the form of *Perdes* and support from the local community are the products' strengths. It becomes a force in the village government as long as the regulations produced do not conflict with the legal hierarchy above it, including regional regulations or laws that regulate land. Based on information in the field, *Perdes* No. 2 of 2015 issued by the Ngadisari village government has good strength because its submissions have reached the provincial level and the ministry of agrarian affairs. Even when the issuance of land certificates for the people of Ngadisari village. The Minister of Agrarian Affairs advised the community to protect the land they own and not sell it to other parties, especially those outside Ngadisari village.

The regulation regarding land protection and the prohibition of selling land is creating an agreement that guarding land is an obligation for every landowner. Land becomes the basis for fulfilling the daily needs, so that land transactions are a problem that is rarely found in the community. The absence of selling land is an implication of the strong regulations that govern land management. The community firmly adheres to regulations issued by the village government based on open deliberations. The regulations regarding land protection and the prohibition of selling land is issued from the

Tengger customary rules in previous times. The Tengger community does not sell their land because customary rules give people who sell their land a lousy view. People who sell land are considered to be doing something taboo, or often called *kwalat*. Until the issuance of the *perdes* regarding land protection and the prohibition of selling land outside, the community still believed that there was a prohibition on selling land. *Perdes* exists as a form of regulation that seeks a form of guarantee or protection of assets owned by the community.

Protection of land assets is protection against livelihoods that place the community in social order. Protection carried out with a recognition model is a concrete step taken by the government in protecting assets and protecting people's lives. Protection of assets in the livelihood category is an aspect of social protection, which is the community's right. Social protection produces legal products that can be used as community rules for the long term.

Land ownership is a significant issue in community social protection. It comes to be social protection because the community will always be protected from an economic, social, and cultural perspective when the community still has the freedom to protect and manage their land. Independence communities, coupled with stakeholders' efforts, create a conducive situation for the community to carry out activities. Agricultural and non-agricultural activities are essential for the sustainability of people's lives. The land is a symbol of prosperity and remains the social property with goodness and abundance.

Conclusion

Social protection of land ownership in Ngadisari village is carried out in two models: social protection through the government and social protection from the community. The social protection from the community shows the strength of the community in protecting

the land. The people in Ngadisari have habits and beliefs in protecting the land, reflected in local wisdom to be a local safety net. Meanwhile, the government's social protection is the form of a regulation issued to protect the area and community land assets in the form of a village regulation concerning the prohibition of selling land outside.

Land transactions in Ngadisari do not get a lucrative position because the community believes that selling land is a taboo activity. Maintaining the land is considered a form of obedience to the ancestors. Land management and land protection are carried out in the internal village area. The community has a habit of cultivating agricultural land with a cooperation scheme not to require investors or workers who come from outside.

Community habits and strong ancestral beliefs underlie the community to protect their land permanently. The land is an asset that must be protected for the survival and future generations. Social solid interactions among the community also influence land protection in Ngadisari. Social interaction will result in a strong communication circle, thus creating a form of social safety net. Social safety nets based on local wisdom become a pattern for safeguarding community assets. The land will get a safe position when the entire community still adheres to the local values contained in customs and beliefs.

The local safety net created by the interaction and social relations requires village-level policymakers to issue Regulations regulations. It was passed to protect land owned by the community. Legal regulation created from customary rules is a form of recognition that can protect community assets at the legal level. Social recognition in the form of *Perdes* is a firm step by the government and the community in protecting assets.

Land as an asset of livelihood infests a responsible position in the realm of law so that the legal drafting of land safeguard

regulations and not selling land becomes a form of social protection for the community. Land ownership recognition is a form of social protection for the Ngadisari community. It has an essential role in maintaining people's lives in meeting all the needs of life from various aspects.

Recognition in the form of regulations is a preventive step in protecting community assets. Ngadisari people become an independent and prosperous community as long as the assets in the form of land can be maintained. Strengthening knowledge is needed to educate the public to maintain the land to be complemented by strengthening village institutions. It is related to the regulation of land buying and selling, which is a globally sensitive issue.

Assessment of land management and protection of land is still an exciting issue. Many things can be explored to the land problems that exist in the community. The problem of protracted land disputes, such as coverage of several mass media, inflicts the research on community lands can be carried out from various perspectives. A good step should be to conduct the research in various fields to be appointed more comprehensive problems.

The heft challenge in conducting assessments with sensitive themes, including land issues, is how the researcher maps the research problems. Preparation for extracting information (either through interviews or other methods) becomes easy to do so that the possibility of getting caught up in conversations can be avoided as early as possible. Sensitive issues in society must be studied carefully with the prevailing rules and regulations as a researcher.

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