

5-30-2022

## Collaboration Between Jimbaran Indigenous Village Government and Civil Society in Addressing Impacts of Covid-19 Crisis

Ni Putu Bayu Widhi Antari  
*Universitas Pendidikan Nasional*

Ni Luh Yuni Lestari  
*Universitas Pendidikan Nasional*

Follow this and additional works at: <https://scholarhub.ui.ac.id/jbb>



Part of the [Development Studies Commons](#), and the [Emergency and Disaster Management Commons](#)

---

### Recommended Citation

Antari, Ni Putu Bayu Widhi and Lestari, Ni Luh Yuni (2022) "Collaboration Between Jimbaran Indigenous Village Government and Civil Society in Addressing Impacts of Covid-19 Crisis," *BISNIS & BIROKRASI: Jurnal Ilmu Administrasi dan Organisasi*. Vol. 29: No. 2, Article 3.

DOI: 10.20476/jbb.v29i2.1344

Available at: <https://scholarhub.ui.ac.id/jbb/vol29/iss2/3>

This Article is brought to you for free and open access by the Faculty of Administrative Science at UI Scholars Hub. It has been accepted for inclusion in *BISNIS & BIROKRASI: Jurnal Ilmu Administrasi dan Organisasi* by an authorized editor of UI Scholars Hub.

---

## Collaboration Between Jimbaran Indigenous Village Government and Civil Society in Addressing Impacts of Covid-19 Crisis

### Cover Page Footnote

Universitas Pendidikan Nasional funds this research because of winning an internal research fund competition

# Collaboration Between Jimbaran Indigenous Village Government and Civil Society in Addressing Impacts of Covid-19 Crisis

Ni Putu Bayu Widhi Antari<sup>1</sup>, Ni Luh Yuni Lestari<sup>2</sup>

*Universitas Pendidikan Nasional, Indonesia<sup>1,2</sup>*

bayuwidhiantari@undiknas.ac.id<sup>1</sup>, yunilestari@undiknas.ac.id<sup>2</sup>

**Abstract.** This paper aims to explain the collaboration between the Jimbaran indigenous village government and civil society in addressing the impacts of the COVID-19 Crisis. Additionally, it also explains why collaboration between those actors occurred. Utilizing an interpretive approach, this phenomenological study uncovers the collaboration between the indigenous village government and civil society in Jimbaran Regency, Bali. The data is collected through desk study, observation, and semi-structured interviews. Based on the data analysis, collaboration is initiated by civil society through their creative ideas. It was then discussed and supported by the legitimate actor from the regency, the ward, and the indigenous village government. This collaboration, which occurred in economic and health activities, can be carried out thanks to the existence of rules, actors' understanding of citizens' needs, religious values and actors' principles, complementary roles between the indigenous village government and civil society, strong actors' commitment, understanding of the benefits of collaboration, stakeholders' appreciation, and the roles of the head of the citizen empowerment unit (CEU) as an enabler of this collaboration. According to these findings, it is understood that the involvement of organizations with informal and formal legitimation is required in carrying out activities to address complex crises such as COVID-19. The actors also should involve in both the economic and health aspects of the crises because these aspects significantly impact livelihood. Local values play significant roles in strengthening collaboration.

**Keywords:** Collaborative Governance, Indigenous Village Government, Civil Society, COVID-19 Crisis

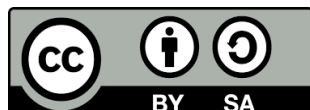
## INTRODUCTION

The COVID-19 Pandemic leads to a multidimensional crisis. WHO (2020) stated that approximately half of the 3.3 billion workforces is at risk of losing their job. In Indonesia, the Pandemic increased the poverty rate from 9.2 to 10.4 percent in March 2021 (World Bank 2021). Collaboration is the key to addressing this multidimensional crisis. Emerson and Nabatchi (2015) argue that crises demand collaborative governance to tackle wicked problems. Collaborative governance involves diverse stakeholders from public, private, and civil society. They work together to achieve common goals resulting from deliberative consensus and collective decision-making (Rai and Qi in Busscher, Vanclay, and Parra 2019). Nevertheless, each country has a different model of collaborative governance to respond to the pandemic due to different contexts (Mao 2020). Government intervention is not enough to address this crisis. Therefore, collaboration with conductive agencies, which break the structures and connect various organizations outside bureaucracy to boost their performance, matters to tackle public management

issues (Agranoff 2012). Collaboration leads to better outcomes because actors have better information, produce better productivity, and receive better legitimacy (Donahue and Zeckhauser 2011). This indicates that collaboration can improve the effectiveness and efficiency of public management strategies to address crises.

Bali Province faces a significant impact of the COVID-19 Pandemic. According to Statistics (2021), Bali has negative economic growth of around 3.43 percent. Badung is a regency that is significantly impacted because most citizens work in the tourism sector. In 2015, Statistics stated that 41.7 percent of the workforce worked in the tourism sector. Due to the COVID-19 Pandemic, Badung's income decreased from 4,835,188 million rupiahs to 2,116,974 million rupiahs. The percentage of citizens in poverty increased from 11.89 percent to 18.52 percent in 2021 (Statistics 2021). The vice-regent (2021) also stated, "mental crisis is not only about mental disorder, but also depression faced by society." This means that the Pandemic significantly impacts the livelihood of Badung society.

Jimbaran is located in Kuta Selatan, the biggest



Copyright © Author(s) 2022. Re-use permitted under CC BY SA 4.0. You must give appropriate credit, provide a link to the license, and indicate if changes were made. Published by Faculty of Administrative Science, Universitas Indonesia. See rights and permissions at <https://creativecommons.org/licenses/by/4.0>

Correspondence to:

Ni Putu Bayu Widhi Antari  
bayuwidhiantari@undiknas.ac.id

district in Badung Regency. 28.2 percent of the Kuta Selatan's population lives in Jimbaran (Statistics and Jimbaran Ward 2021). ACS stated,

*"in Jimbaran, the society members cannot meet up, cannot work, that makes socially, economically, mentally dropped, does not have money, but they were asked to stay at home."*

The condition leads to a social crisis. Jimbaran indigenous village government and civil society play significant roles in addressing this crisis. The indigenous village government applies indigenous law, which is called *pararem*, to regulate how people, specifically indigenous people, interact with others, protect the environment, and carry out their religious activities (Local Government Regulation Number 4 the Year 2019). In terms of addressing this Pandemic, Jimbaran indigenous village government enforces sanctions on citizens who break the *Perarem*. The Government has social trust; consequently, they have good social capital. However, Jimbaran indigenous village government had limited resources. An indigenous village leader (IVL) interviewed in this study stated,

*"Basically, indigenous village government cannot work alone. In Jimbaran, Prajuru (indigenous village local leader) were 24 people, kelian adat (regional leader) were 13 people, administrative staffs for indigenous leader were 7 people. If only these people worked, they would not accommodate all society members' needs"*.

Young people can collect funds by using social media as a platform. They develop an informal organization that plays a significant role in tackling the impact of the COVID-19 Pandemic.

*"Through creative ideas, making our village cool! We supported it. But, we did not show up there. Many activities in Jimbaran, we backed it up" (ACS).*

Based on this statement, it is understood that young people provide creative ideas which support new ways to address the crisis effectively. This civil society organization collaborates with the key actors in indigenous villages. However, they have different approaches to addressing public issues. The majority of key actors of indigenous villages come from older people, but members of civil society come from younger people.

This study presents primary data from open questions in in-depth interviews and secondary data to examine the collaboration between Jimbaran's indigenous village government and civil society and the reasons why those actors need to collaborate. This research is important because collaboration could improve the effectiveness and efficiency of strategies to tackle the crisis. This research result also assists in developing a collaboration model between the indigenous village government and civil society. This model can help the local Government boost public participation and find ways to accelerate crisis recovery. A study on the interaction between indigenous village government and civil society is important because the discussion can promote local values and use these

values to address this crisis.

Based on this rationale, this study seeks to answer the following research questions: How does the Jimbaran indigenous village government collaborate with civil society in tackling the economic issue as an impact of the COVID-19 crisis? Why do they need to collaborate? To answer the research questions, the structure of this article consists of a literature review, research method, result, discussion, and conclusion. The literature review provides theoretical discussions on collaborative governance and civil society and a brief description of the indigenous village government. Subsequently, the article explains the research methods used for data collection and analysis. Then, the analysis section elaborates on the collaboration and the reason why they collaborate. Finally, the conclusion synthesizes the research's arguments and provides a recommendation to enhance collaboration.

### **Collaborative Governance**

A collaborative governance concept has been developed. Ansell and Gash (2008) defined collaborative governance as a governing arrangement that involves public institutions and non-state actors in the collective decision-making process. This process is formal, requires deliberation, and leads to a consensus-oriented result. This process aims to formulate or implement public policy, specifically public programs. Emerson, Nabatchi, & Balogh (2012) introduced that the collaborative process can involve civic actors. This means collaboration can involve not only Government and private actors but also civic actors. The process of collaboration is dynamic and results in short-term impacts to achieve greater ones in the long term. Leaders play significant roles in facilitating cooperation between actors, providing positive direction, and maintaining vision by implementing temporary actions (Choi 2020; Megawati, Niswah, Oktariyanda, 2020). In collaborative process, the role of actors is defined but still provides flexibility and autonomy to actively participate in formulating and implementing policy. Collaboration also needs mutual trust developed by providing detailed information to other actors (Choi 2020). In the collaborative process, the actors not only consult but also actively participate in decision-making (Ansell and Gash 2008).

Each country has a different context; consequently, countries formulate a different collaborative model to address crisis due to the COVID-19 pandemic. Chinese Government has dominant role in addressing the crisis by carrying out a strict lockdown. Strategy by the civic sphere is highly regulated by the Government. State intervention and sanction demand citizens follow the rules which address COVID-19 (Mao 2020). In South Korea's Context, state-society synergy occurs to address the Pandemic of COVID-19. South Korea's Government enforces 3T system (Test, Trace, Treat) and cooperates with medical communities, firms, and non-governmental organizations. In Japan, a social voluntary cooperation model is developed. Voluntary initiatives from society and

enterprises play significant roles in addressing the crisis. Japan has a mutual trust which promotes the initiatives. Citizen compliance to the COVID-19 rules is caused by government appeal.

Collaboration is important to address public issues because collaboration with private actors produces better information and more resources. These result in a better capacity to address the wicked problems and lead to better result. Collaboration with other spheres accelerates the provision of public services and leads to faster crisis recovery (Mao, 2020; Miao, Schwarz, Schwarz 2021). Megawati, Niswah, and Oktariyanda (2020) also argued that collaboration can accelerate actors' efforts to address the crisis. Irving Yi-Feng Huang (2020) asserts that collaboration can involve the Government at different levels, non-governmental organizations, and associations. The collaboration promotes the fulfillment of the public good. The Government also usually collaborates with non-governmental organizations to have more resources. In some contexts, this collaboration also assists Government to reach vulnerable or specific groups (Mao, 2020). The greater number of citizens involved in policy formulation; the more legitimate policy is implemented. Policy legitimation can boost the effectiveness of policy implementation. Government power can enforce citizens and private actors to follow the rules. Government can also support the roles of civic organizations to actively participate in addressing crises. Collaboration with citizens will work if they have good awareness and understanding of the crisis (Irving Yi-Feng Huang, 2020). Citizens' awareness and understanding will enhance public support for addressing the crisis.

### Civil Society

Civil society organization (CSO) play significant roles in collaborative governance. CSO is non-state association which aims to pursue public good and promotes public interests. Many forms of CSO, such as environmental groups, think tanks, trade unions, religious congregations, and grassroots and indigenous peoples' movements (UNDP 2003). Civil society usually involves in public campaign. They can inform society about prominent issues. CSO also can create public movement to response the issues. CSO also can push Government to put more attention on the issues. CSO also can reach the disadvantage groups, such as the low-income people, migrants, the disabled (Yon Jung Choi 2020). OECD (2020) also asserts that CSO can assist the vulnerable people and allocate the volunteers to help them. CSO have community knowledge and local network to help the disadvantage groups (Brechenmacher, Carothers, and Youngs 2020). CSO provide community services to help them surviving in the crisis to strengthen their legitimacy in public (Brechenmacher, Carothers, and Youngs 2020). Moreover, CSO also can help private companies to enrich their capabilities and build up their resources; consequently, private companies can enter or create a new market by making product or service innovations

(Arenas, Sanchez, Murphy 2013). On the other hand, CSO face legitimacy issue. Many governments cannot give their trust to CSO because Government thought that CSO are uncountable and represent donor's interests in their projects (Brechenmacher, Carothers, and Youngs 2020).

### Indigenous Village

In Bali, indigenous village concept has been evolved. Raka in Gorda and Budiana (2017) define indigenous village which is called *desa pakraman* is a unity of region where the community conceptualize their village together and maintain the holiness village. Gorda (1999: 35-41) stated that six main characteristics of *desa pakraman*. First, *desa pakraman* is a unity of region and indigenous law in Bali and it has tradition and hindu's social norms. Second, the main function of *desa pakraman* is to plan and activate religious activities; Third, the goal of *desa pakraman* is to protect village holiness and maintain village environment as cornerstone in achieving physical and spiritual happiness; Fourth, citizen togetherness is bond by village region (*karang desa*), indigenous law, sacred places to pray (*kahyanagn desa*); Fifth, *Desa Pakraman* has its wealth; Sixth, *Desa Pakraman* has right to manage their households (autonomy). Windia (2020) understand indigenous village as a unity of customary law society which have region, position, traditional rights, its wealth, tradition, traditional rules, hereditary social interaction in a sacred place bond, authority, and rights to regulate and manage their households. Indigenous village consist of one or some *banjar adat* (Windia 2020). Indigenous village government is governed by *prajuru desa adat* and led by *Bandesa Adat* or *Kelian Desa*. Each *banjar adat* is governed by *prajuru banjar* and led by *kelihan banjar* or *kelihan adat*. *Prajuru desa adat* and *prajuru banjar* do their job according to hindu and bali indigenous law which is called *awig-awig* or *perarem* (Windia 2020).

There are two kinds of village in Bali, namely indigenous and administrative village (village). These two villages are different in term of history, the law, organizational structures, governance, authorities, and wealth. Nevertheless, they are still one because they are located in the same location. These characteristics lead to variety of region and its community. The first variety is one indigenous village in one administrative village. The second variety is an indigenous village consisted of some administrative villages. The third variety is an administrative village consisted of some indigenous villages. The fourth variety is an administrative village consisted of some indigenous villages and a *banjar adat* (the smaller unit in a indigenous village) is located outside administrative village. In Bali, indigenous village has three main elements, such as *parhyangan* (relation between society and God), *pawongan* (relation among society members), *palemahan* (relation between society and environment). Indigenous village government has duties to regulate these three elements. Furthermore, indigenous village

should create happiness, peace, and good well-being. These can be made by cooperating with the other hindu's and formal institutions (Windia 2020).

Collaboration between actors also occur in decision-making and policy formulation in indigenous village. In making indigenous law, some actors, such as village legal officials, village judges, religious officials, and community leaders who were considered capable and trusted by the Adat community, are involved in policy deliberation in an assembly which is called sabda desa. Their involvement direct decision-making process to accommodate the actors' interests in village development. Furthermore, this process also leads to policy innovation in developing the village. The availability of human resources, clear information, and financial support influence the collaboration between actors in decision-making process (Sutaryantha and Kusumasari 2020).

## RESEARCH METHOD

This research uses interpretive approach to understand collaboration between indigenous village and civil society more deeply. Additionally, this paper applied phenomenological research. Phenomenological study elucidates the meaning for a group of people regarding a phenomenon (Creswell 2007). This paper describes the meaning of several informants in terms of the collaboration between Jimbaran's indigenous village government and civil society in addressing the crisis as a result of covid-19 Pandemic. This research explains the social phenomena in detail and explain the relation among the aspects of social phenomenon (Neuman, 2007: 44). The data is collected through desk study, observation, and semi-structured interviews. Interviews are conducted either virtually or face-to-face to actors who actively involves in addressing the impacts of COVID-19 Pandemic in Jimbaran's Indigenous Village and Civil Society. To conduct face-to-face interviews, the researchers made appointments with the informants, otherwise the interview was conducted via teleconference applications. In order to meet ethical standards, prior to conducting the interview, the researchers asked the informants to fill out the informed consent as a part of ethical standard fulfillment.

Selection of initial informants were conducted purposively, through whom then following informants were found through snowball sampling. We interviewed ten informants. In term of actors from Jimbaran's Indigenous Village, the researcher interviewed head of Jimbaran's Indigenous Village Government, the secretary, head of citizen empowerment institution, head of village financial institution, head of public health center in South Kuta, the representatives of indigenous village actors. Regarding civil society, the interview was conducted to the key actors in one of civil society organizations which consist of youth members. As for representative of local Government, Badung's Vice Regent was also

interviewed in this study. Key actors in indigenous village government, head of citizen empowerment institution, head of village financial institution, head of public health center in South Kuta were around 45-65 years old, while for key actors in civil society were around 20-40 years old. The variety of informants provide data from various perspectives and help to understand the meaning of indigenous village and civil society interactions. Interview guideline which lists the main questions was prepared for each type of informants.

In data collection, the researchers compare the concepts and what occur in Jimbaran, and try to find out the main characteristics of the collected data (Neuman, 2007:337). In term of collecting secondary data, the indigenous government officials provided the data in either hardcopy or softcopy. The data was analysed by successive approximation technique. Data is collected in some steps, then this result in final analysis. The researchers start from abstract concepts and data in detail. This concepts and data lead to comprehensive analysis. In data analysis, the researchers find out the significant statements which are relevant on collaboration between two actors. Then, the researchers classified it on the themes. (Johnson and Christensen 2014). Triangulation is conducted to test data credibility.

## RESULT AND DISCUSSION

### Crisis in Jimbaran, Bali

COVID-19 Pandemic significantly impacts livelihood in Jimbaran. Most of Jjimbaran's citizens rely on their basic needs fulfillment in the tourism sector. Nevertheless, due to this Pandemic, foreigners were banned to come to Bali. Consequently, citizens who work tourism sector were fired from their jobs. This is strengthened by LJIVG.

*"Economically, the impacts are so hard for us in Jimbaran. Maybe it is happening in Bali where most of the citizens work in the tourism sector. The airport is closed, so this is the impact".*

The downturn in the tourism sector leads to low local own-source revenues in Badung Regency. According to Statistics (2021), Badung's local own-source revenue decreased slightly higher than 50 percent from 4,835,188,460 rupiah in 2018 to 2,116,974,302 rupiah in 2020. This decrease is significantly contributed by the low income of hotel and restaurant tax.

Economic crisis due to COVID-19 Pandemic leads to job shifting in Jimbaran. Indigenous village leader (2021) stated that the indigenous villagers prefer to be salt farmers and traditional fishers. Furthermore, non-indigenous people prefer to back to their hometown or build a business. This economic crisis also influences the revenue of village financial institution (LPD). This Pandemic leads to lower profits because most of the citizens cannot save their money and pay their debts.

*"Financial impact on LPD clearly observed. In*

yearbook 2019 which is accounted for the initial year of 2020, we noted that the LPD profit was 6 billion rupiahs. Therefore, we, in an indigenous village government, received a development fund of around 2 billion rupiahs. So, for yearbook 2020, which it is accounted in the initial year of 2021, we only received profit around 15 million rupiahs" (IVL).

COVID-19 Pandemic also leads to depression.

"mental pressure, depression occurs within society" (BVR).

Moreover, the Pandemic restricts indigenous and religious activities. These restrictions lead to social dynamics. Bali has menyama braya concept which introduces cooperation in carrying out indigenous and religious activities. This concept instills cultural values which develop social cohesion among citizens. Traditions in carrying out indigenous and religious activities are hardly banned in this Pandemic. On the other hand, the Government enforces restricting citizen mobilization. This condition leads to debate within society.

"Restriction frequently leads to jealousy. The other place is allowed, music is allowed, malls are opened, it is not allowed to be opened. This is result in jealousy" (IVL).

### **Collaboration Between Indigenous Village Government and Civil Society**

Jimbaran's indigenous village government collaborates with Crew Jimbaran as a civil society in some activities. Firstly, they conducted citizen education concerning COVID-19. As a part of Crew Jimbaran, head of the Citizen Empowerment Unit and COVID-19 Task Force educated citizens regarding COVID-19.

"Our roles in society, citizen empowerment unit and the task force collaborated, the task force in Jimbaran Ward, I directly came to society, infected citizens, educate citizens that infected citizens are not needed to be discriminated" (HCEU).

In this citizen education, young people groups also participated.

"Young people groups actively educate citizens by distributing posters, installing banners for addressing COVID-19. This is to give understanding so citizens do not believe in people who do not believe in COVID-19 (IVL).

Jimbaran's indigenous village government also collaborates with Crew Jimbaran in distributing masks in markets and some spots in Jimbaran Ward. To ensure Jimbaran's citizens received the masks, Crew Jimbaran made maps for mask distribution. This activity was also agreed upon by the head of the citizen empowerment unit.

"They made mask distribution map, and I only agreed with their activity, let us make it" (LCEU).

Crew Jimbaran also usually used the CEU room for meeting and collecting stuff for social assistance.

"This room is usually used for meeting room, room for donation collection, which are from the community who care each other" (LCEU).

In distributing the masks, Crew Jimbaran also

involved kelian adat (LIV) in each Banjar and young people group in Jimbaran.

"Young people group was also involved. Distributing the masks around Jimbaran was conducted by young people. Mask distribution was divided into two groups. Finally, we distributed 49.000 masks, krama ngarep (indigenous people) received each banjar. Krama ngarep received it in banjar. Then, citizens who stayed in Jimbaran received masks from the leader of society or public places, for instance, beach, in masker, routinely conducted. Masks distribution, because we.. that's it" (KACS).

Indigenous village government collaborated with Crew Jimbaran in disinfectant spray around Jimbaran. Head of citizen empowerment unit, as a part of Crew Jimbaran, and indigenous village government collaborated with Agency for fire and rescue services in Badung to comprehensively spray disinfectant. This activity was initiated by the head of CEU and he invited the indigenous village government to involve and encourage them to spray disinfectant gradually.

"I was brave to conduct disinfectant spray massively, by my own money. I asked my friend for disinfectant procurement, it was sprayed by cooperating with Badung's Agency for fire and rescue services, we borrowed it. That's from me and we conducted it for Jimbaran, cooperate with indigenous village, the second action, that's from indigenous village" (HCEU).

Due to the economic crisis, key actors in indigenous villages which are called prajuru desa and kelian adat who play a role as a coordinator in each Banjar provide aid in groceries fulfillment to indigenous villagers. Nevertheless, this assistance cannot be conducted continuously, but the impacts of the COVID-19 Pandemic still existed. Crew Jimbaran found out aid from external actors by publishing their activities on social media.

"That's the beginning step of education, formed COVID-19 team, previously Jimbaran's COVID-19 taskforce. We published it on social media because we realized we need funding, so we want to give evidence to the public, our activities were developed, firstly, education, ee... citizens who are impacted, many impacted villagers, then sharing groceries, food, then we called it ten thousand for Jimbaran, only donating ten thousand, people can help the others, but no one donated ten thousand rupiahs" (KACS).

Crew Jimbaran has also rejuvenated the market to respond Covid-19 Pandemic. In the market, washbasins are provided. It is important to follow health protocols, for instance diligently washing hands. Then, we also made the recordings for socializing health protocols in two languages, such as Balinese and Indonesian language.

"Initially, only provided 2 washbasins, then, we made it. Jimbaran market is interesting, it is like an airport, we made a recording in form of an MP3 in two languages. You can see it in IG, for instance, welcome in Jimbaran market, two languages, Bali and Indonesia languages, it is played in the morning,

or it is played every some minute by the head of the market" (KACS).

Small Medium Enterprises (SMEs) are developed to address the economic crisis. This SME development is addressed unemployed villagers due to this Pandemic. Crew Jimbaran initiated this development by arranging the layout of their market, and the indigenous village government provided Yoga Perkanti area where the SMEs sell their products.

*"In Yoga Perkanti area... the idea from me, I collaborated with Crew Jimbaran, and we told it to Mr. Sui" (HCEU).*

Initially, many indigenous villagers involve in this activity, but the trend decreased due to low purchasing power.

*"There were 32 participants, through this, the economic condition was ups and down, who will be survived, who will survive now, then the other moved to other places" (HCEU).*

Tracing and vaccination are also conducted to slow down the spread of the COVID-19 virus. Tracing is important because of the high number of citizens and high citizen mobilization.

*"Jimbaran ward has around 28 .000 citizens recently, and most of them have high mobilization, and this, we can provide it. Through the time, our citizen mobilization not only inside Jimbaran, between regions, between islands, so this, we are anticipated" (HCEU).*

To accelerate the vaccination process in Jimbaran, the Head of CEU, Jimbaran ward officers, and indigenous village actors are involved.

*"We, the head of CEU, coordinated with the ward officer, indigenous village government actors, neighborhood head to actuate the citizens and area permit, hotels, and so on, that is us, CEU" (HCEU).*

The collaboration process started with young people's creative ideas in Crew Jimbaran. Their ideas were discussed with the Head of CEU because the Head of CEU is a respected member of Crew Jimbaran. Moreover, the Head of CEU also actively interacted with people from various groups. This habit helps him accommodate various interests, specifically indigenous village's interests; therefore, the head of CEU encourages indigenous village government actors to collaborate for creative ideas.

*"In addressing covid-19 pandemic, Crew Jimbaran is certainly involved. They had their own ideas" (HCEU).*

Crew Jimbaran acknowledges Jimbaran's condition and has an understanding and awareness to improve the condition. Crew Jimbaran invited Indigenous village government actors to discuss the creative ideas, then the indigenous village government actors responded to it.

*"We see mothers come to the market, high risk, uncontrollable, then, how. As I mentioned, I am convinced our fathers in the indigenous village government, what we should do, should be this. After Nyepi, I met Jero Bendesa (head of the indigenous village government). We have a discussion" (KACS).*

Collaborations between the indigenous village government and Crew Jimbaran also drive the other actors, for instance, private actors, to participate in addressing COVID-19. For example, the provision of administrative support facilities in Jimbaran.

*"For this, laptop issue, some schools provided, Badung have some schools, they also help, and from hotels, they also provided it" (KAA).*

According to regulations made by Agency for Indigenous Village Advancement, wards as formal government actors should cooperate with the indigenous village in addressing the covid-19 Pandemic.

*"The initial initiative actually comes from a regulation made by the agency. There was Agency for Indigenous Village Advancement. From ward government, the formal Government is recommended to collaborate with the indigenous village in Bali" (LJIVG).*

Nevertheless, ideas for most of the activities which address the COVID-19 Pandemic come from civil society.

*"Most of the ideas come from them. At the beginning of the Pandemic, we give opportunities to address COVID-19, I was still as kelian adat banjar taman griya. In the beginning, we discuss it together. The front actors were pecalang and linmas with LPM" (LJIVG).*

In the collaboration process, the indigenous village government with CEU and civil society routinely met at the village level.

*"In village level, prajuru, CEU, ward government routinely, pecalang, linmas routinely we met as long as we have time. And, now monthly, we routinely conducted a meeting to coordinate, found new ideas, what we can do" (LJIVG).*

Sometimes, Crew Jimbaran also asks for consideration about their ideas.

*"The idea usually comes from us, we need consideration from the others, from the indigenous village, headman, from CEU, we invited to sit together, I have this, we have this idea. What do you think, if there is a small idea, for instance, mask check.... this, I want to make mask check" (KACS).*

The way of young people delivers their ideas and negotiate their ideas with the vice-regent as the high political leader also maintains sustainable collaboration.

*"The vice-regent wanted to come; we write it down. We will distribute the masks, we only got these masks, the target was 40,000, on that night the vice-regent came, we just got 5,000" (KACS).*

Besides, in carrying out the activities, Crew Jimbaran determines the leader, so he or she is fully responsible.

*"For example, for this activity, who we will give the responsibility? For instance, for SMEs development, one of the members is Deli, Del, this activity, you will be the PIC, so he will lead the team..... sometimes, we ask who want to lead? So if no one wants to be a leader, then we pointed the member" (KACS).*



Crew Jimbaran also invited some institutions in the indigenous village to support civil society's activities.

*"We built stands for SMEs, all we facilitated, they only brought the ingredients, umbrella, table, chair, all we supported it. Not only us, but we triggered other institutions for its provision. We designed the umbrella, table, financial indigenous institution, chair, the vice-regent" (KACS).*

Quick response from Crew Jimbaran sometimes leads to conflict between indigenous village actors and Crew Jimbaran.

*"There was a slack because we quickly responded, then after that, anything we, for instance, we have 100 packages for groceries assistance, from 100 packages, we cooperated with neighborhood head, kelian adat banjar, Sir, we have 10 packages, if you want to distribute it, please distribute it, if you want we help to distribute it, then please direct us who should receive it" (KACS).*

Although Crew Jimbaran is not a formal organization, Crew Jimbaran is accountable for using of budget for addressing the covid-19 Pandemic. This can promote stakeholders' trust in Crew Jimbaran. If the fund comes from the indigenous village government, the use of the fund is reported to the indigenous village institution.

Nevertheless, if the fund comes outside the indigenous village institution, the use of the fund is reported to social media, for instance, Instagram. This could be observed in <https://www.instagram.com/crewjimbaran/>. Here is one of the examples the way Crew Jimbaran report their activities which are funded from citizens.

**Figure 1. Example The Way Crew Jimbaran Report Their Activities**



**Figure 2. Collaborative Governance in Addressing Crisis as An Impact of The Covid-19 Pandemic**



Based on the above explanation, the collaborative governance in addressing the crisis as impact of the covid-19 Pandemic:

According to the diagram, it is understood that

collaboration between the indigenous village government and civil society is started by either civil society or the indigenous village government. They share their ideas; however, their interaction is sometimes triggered by the key actor's roles from ward or regency government because of their legitimated power. Indigenous village government and civil society come to a deliberative process. They discuss their ideas virtually and face-to-face. These dialogs lead to shared understanding. The dialog is important in the crisis time because it is the first time they face this kind of crisis; consequently, deliberation can lead to mutual understanding in addressing the crisis. This shared understanding can build trust among actors and result in commitment to execute the strategies. As an output of the deliberative process, the strategies are carried out by two actors and the stakeholders, specifically private and Government actors. The collaborative process is significantly influenced by local values embedded in society.

**Indigenous Village Government Reasons for Collaboration with Civil Society**

Indigenous village government and Crew Jimbaran as a civil society want to collaborate because the head of the citizen empowerment unit (CEU) becomes an enabler of this collaboration. The head of CEU is a part of the ward. Consequently, the head of CEU has formal legitimacy to address the crisis of COVID-19. The head of CEU is also a respected member of Crew Jimbaran; hence, the head of CEU has informal legitimacy to actuate the community for addressing this crisis. Formal and informal legitimacy make the head of CEU can be a bridge between the indigenous village government and Crew Jimbaran. These institutions also have different speeds in addressing the crisis; consequently, this different speed leads to conflict between institutions.

*"Finally, there was a clash, we left from here.. ee... from the former secretariat, I called the head of CEU" (KACS).*

The head of CEU tried to accommodate both interests and treat the community well; therefore, collaboration is maintained.

The head of CEU can become an enabler of collaboration because the head of CEU understands his role as an institution in addressing this crisis.

*"I, personally, met the infected citizens, uninfected citizens, gave understandings that the infected citizens should not be discriminated" (HCEU).*

His role in boosting citizen awareness can prevent the social crisis of COVID-19. The head of CEU also tried to carry out their duties well; hence, he can actuate the civil society to address this crisis more effectively. Additionally, the head of CEU knows the competency of the institutions to address this crisis. This knowledge helped Crew Jimbaran to build collaboration with those institutions.

Moreover, the head of CEU has a good relationship with the key actors in those institutions; hence, this helped Crew Jimbaran to build collaboration with

those institutions. The head of CEU has a good network in Jimbaran Ward and at the regency level. He has a good relationship with the agencies in Badung regency, for instance, the agency of Fire and Rescue Services, and private actors, for instance, the owners of hotels. This network helps Crew Jimbaran to carry out the events which address the crisis. This condition encourages the indigenous village government to collaborate with Crew Jimbaran.

The head of CEU is also aware of their limited knowledge and experience in addressing this kind of crisis.

*"We did not have experience, so all efforts, we addressed like this, let's we made it, I see... this worked efficiently and effectively" (the HCEU).*

Moreover, the key actors understand the crisis of covid-19 as a multidimensional crisis which affects each aspect of Jimbaran's livelihood. This awareness leads to an effort to find an effective and efficient way to address the crisis in the Jimbaran context. The awareness and understanding push them to collaborate.

The head of CEU also acknowledges the strengths of the indigenous village government and Crew Jimbaran as a civil society to address the crisis of COVID-19.

*"Members of Crew Jimbaran still help the small-medium enterprises in Jimbaran, give ideas and the other supports, and the indigenous village government has the market area if I am not wrong, the IT system" (HCEU).*

With this knowledge, the head of CEU knows what kind of activities can be carried out collaboratively by two institutions. The head of CEU also appreciates the Crew Jimbaran initiatives by supporting their creative ideas in carrying out activities to tackle this crisis. This opportunity encourages Crew Jimbaran to collaborate with the indigenous village government.

Indigenous village government and civil society have cooperativeness as their principle to complete their duties. This shared principle is instilled through a culture "ngayah" in Bali society. This culture creates togetherness in facing the crisis. This principle also drives these two institutions to have a shared vision and mission in addressing the crisis of covid-19. The head of CEU states this.

*"In addressing covid-19, we should have one breath, one shared effort, one understanding. All are voluntary and cooperative" (HCEU).*

One of kelian adat also asserts this argument:

*"We as Jimbaran's citizen, we cooperate, indigenous and official actors, we one mission, one language to give" (KAA).*

Badung's vice-regent also instills the cooperativeness principle.

*"Cooperativeness concept, we applied, we have a sense of crisis, we applied together; when we are in shortage, we face it together" (BCR).*

The vice-regent also instills religious value, Tat Twam Asi, which teaches about empathy. His roles as one of the top political leaders are significant to

make all stakeholders, specifically indigenous and official actors have a shared vision and mission to address the crisis.

This principle and value instillments actuate stakeholders at every level. This instillment is conducted through coordination between the COVID-19 task force, the head of sub-district, ward government, indigenous village government, official actors, and indigenous actors. Coordination is conducted through digital forums, for instance, zoom meetings. This coordination and communication help to develop a shared perception of the vision and mission in addressing COVID-19. This is asserted by the HCEU,

*"Yes, there is a difference, different mindset, the important thing is communication. Although there is a difference, it will be okay if we communicate it" (HCEU).*

This shared vision and mission lead to activities which involve various actors, specifically indigenous village government and civil society.

Collaboration is developed in addressing the crisis of COVID-19 in Jimbaran because the vice-regent was directly involved in activities to address the crisis. He mentally and materially supports the civil society and indigenous village government. He encouraged the lower level of Government and responsibly carried out his duties to address the crisis. He plays these roles because he realizes the benefits of collaboration to address these issues.

*"First, there is Government, then society, and thirdly, the third actor, private actors, professionals, academics, and civil society organization. So, these three key actors should be involved. If there is no involvement, it is difficult, in Badung regency, these three key actors are synergized" (BVR).*

Based on this argument, it is understood that collaboration can ease the burden of crisis because it is shared with stakeholders involved in addressing the COVID-19 crisis.

The Indigenous village government also intensively collaborates with Crew Jimbaran because Crew Jimbaran has creative ideas to address the crisis of COVID-19. For example, law enforcement for citizens who do not follow the health rules. The law is enforced with humanity. For instance, the citizens should clean the cemetery if they do not follow the rules. The indigenous village government also wants to collaborate because Crew Jimbaran's ideas are in line with the upper level of Government and citizens' needs. The ideas can meet the upper level of Government's interests because the CEU inform Crew Jimbaran about the government plan; therefore, the indigenous village government wants to collaborate in implementing the ideas.

The roles of the indigenous village government and Crew Jimbaran are complementary. Crew Jimbaran has creative ideas, and the indigenous village government has legitimate power to carry out the activities to address the crisis. Moreover, kelian adat has social capital to encourage the citizens to follow the rules and involve in the events. This is stated by one of

kelian adat.

*"We, in Banjar, have a WhatsApp group. All join, as a member. While meeting, eh.. this is it...this is the schedule; let's we make it. Then, they involve as scheduled" (KAA).*

Based on this statement, it can be understood that using digital media, for instance, social media can help indigenous leaders communicate with their members. This media assists in spreading the information to all indigenous citizens. Kelian adat also has data that helps policymakers to formulate COVID-19 policies. This makes Crew Jimbaran collaborate with the indigenous village government.

Moreover, indigenous leaders also intensively collaborate because of shared agreement. Interests from actors tried to be accommodated by taking into account some considerations. For instance, in determining the target of groceries assistance provision.

*"For the target characteristics, we also agreed because we have head of family, they are considered. Each head of family have children, family is the key, because we are indigenous village actors, we prioritize head of family from indigenous villagers. This happened" (KAA).*

In this activity, Crew Jimbaran helped distributing the groceries assistance from donors. Collaborations between Crew Jimbaran and the indigenous village government lead to appropriate assistance distribution.

The members of Crew Jimbaran are also a part of the Jimbaran task force in addressing the crisis. This means that members of Crew Jimbaran have formal legitimization in carrying out the covid-19 activities. Moreover, the task force consists of both official and indigenous citizens. This composition of the task force makes the activities massively address COVID-19 issues. The head of CEU and some key actors are practitioners in tourism sectors; consequently, their economic interests also cause their active involvement in crisis recovery.

Crew Jimbaran also have a mindset which triggers them to collaborate in addressing the crisis of COVID-19.

*"We, all friends, agree that we are supporting team for anything and for anyone" (KACS).*

According to this argument, it is understood that as a supporting team, Crew Jimbaran is ready to support the indigenous village government and the other stakeholders to run the activities. The key actors of Crew Jimbaran also acknowledge the strengths of the indigenous village government. Indigenous village government structure from top-level to grassroots level assists in distributing information, which can help effectively carry out the activities.

Additionally, the key actor of Crew Jimbaran can convince the vice-regent that the activities will benefit society.

*"The vice-regent will come, we told we will distribute masks... we made maps for mask distribution" (KACS).*

Crew Jimbaran lacked funds for mask procurement. Through negotiation between Crew Jimbaran

and the vice-regent, the vice-regent provided financial support to procure the masks. This process encouraged indigenous village government to collaborate with civil society.

Sustainable collaboration is developed because of the strong commitment of Crew Jimbaran. This is stated by one of the key actors in Crew Jimbaran.

*"Initially, before we conducted the activities, do you want this, want this, so in the process, nobody refused to carry out the activities. You have agreed, so you cannot be irresponsible" (KACS).*

Based on this statement, agreement in the initial process of carrying out the activities maintains the commitment of Crew Jimbaran members; consequently, they conducted the activities well. A sense of togetherness strengthens their commitment. This sense makes the members of Crew Jimbaran share the risks of implementing the activities.

Collaboration is also developed between the indigenous village government and civil society because this collaboration improves efficiency by increasing the availability of resources and decreasing expenses.

*"In Ayana, we made gardens, then, we made stands for selling the products of small-medium enterprises. All of them, we all facilitated, the sellers only brought the materials, umbrella, table, chair; all we supported it. Not all of us...but we triggered the other institutions for this provision. We designed the umbrella, table, LPD, chair.. the vice-regent" (KACS).*

Based on this statement, it is understood that indigenous institutions and civil society provide the materials for carrying out events. Those institutions trigger the other institutions contributing to the activities. In addition, a collaboration between the indigenous village government and civil society also leads the greater coverage of society that can be assisted. The vice-regent states this,

*"it is still, the target of the activities is indigenous communities" (BVR).*

Based on this statement, the indigenous village government's activities targeted indigenous society as the participants. For non-indigenous society, Badung Government and civil society conducted activities that targeted non-indigenous society. Moreover, these two institutions also trigger other institutions to contribute to these activities.

Collaboration can enrich the indigenous village government's and civil society's responsiveness to the impact of the COVID-19 crisis. This is stated by one of the key actors of Crew Jimbaran.

*"Understand this, many employees are fired, we made stand for SMEs, finally they... the regent, what they need, we helped" (KACS).*

The fast response of Crew Jimbaran and the indigenous village government to address the crisis encourages local Government to be more responsive to society's needs. The collaboration is maintained due to appreciation by external actors.

*"He also got appreciation from trade agency, now, he becomes the head of the market forum in Badung Regency, that's cool! That's our idea" (KACS).*

Appreciation is also given through mass media. This appreciation triggers young people to be more creative and responsive to society's needs. This acknowledgment also makes their stakeholders cooperative, including the indigenous village government.

### CONCLUSION

Indigenous village government and civil society collaborate to address this multifaceted crisis by conducting activities in terms of economic and health sectors; consequently, citizens can fulfill their basic needs and survive this crisis. Collaboration occurred because of creative ideas from civil society. It was discussed and supported by the legitimated actor from the ward and the indigenous village government. This collaboration encourages stakeholders' involvement, including a political leader. Crew Jimbaran is also accountable to the donor for promoting their trust.

Initially, collaboration happened due to rules and actors' understanding of citizens' needs. Moreover, they want to collaborate because they apply religious value, Tat Twam Asi, and cooperativeness as their principle to carry out their activities; consequently, they have a shared vision and mission. Their roles are also complementary and are supported with a strong commitment and understanding of the benefits of collaboration. Appreciation from stakeholders and the roles of the head of the citizen empowerment unit (CEU) as an enabler of this collaboration also strengthen the collaboration.

According to these findings, it is understood that the involvement of organizations with informal and formal legitimation is required in carrying out the activities, such as development of small medium enterprises, health education, market rejuvenation, disinfectant spray, mask and basic need distribution, tracing and vaccination, to address this economic crisis. The actor also should involve both in the economic and health sectors because these sectors significantly impact livelihood. Local values play significant roles in strengthening the collaboration.

### ACKNOWLEDGMENTS

Universitas Pendidikan Nasional funds this research because of winning an internal research fund competition

### REFERENCES

- Agranoff, R. (2012). *Collaborating to Manage: A Primer for the Public Sector*. Washington, DC: Georgetown University Press.
- Annan, K. (2003). *Civil society occupies a unique space where ideas are born, where mindsets are changed, and where the work of sustainable development doesn't just get talked about, but gets done*. United Nations Development Programme One United Nations Plaza New York.
- Ansell, C., Gash, A. (2008). Collaborative Governance in Theory and Practice. *Journal of Public Administration Research and Theory*, 18(4), 543-571. doi:10.1093/jopart/mum032.
- Arenas, D., Sanchez, P., & Murphy, M. (2013). *Different Paths to Collaboration Between Businesses and Civil Society and the Role of Third Parties*. *Journal of Business Ethics*, 115(4), 723-739.
- Badan Pusat Statistik Provinsi Bali. (2020). *Pendapatan Asli Daerah (PAD) Kabupaten/Kota di Provinsi Bali (Ribu Rupiah), 2018-2020*. Badan Pusat Statistik Provinsi Bali.
- Bali provincial government. (2019). *Peraturan Daerah Provinsi Bali Nomor 4 Tahun 2019 Tentang Desa Adat Di Bali*.
- BPS Kabupaten Badung. (2021). *Kabupaten Badung Dalam Angka Badung Regency In Figures 2021*. BPS Kabupaten Badung.
- Brechenmacher, S., Carothers, T., & Youngs, R. (2020). *Civil Society and the Coronavirus: Dynamism Despite Disruption*. Carnegie Endowment for International Peace.
- Budiana, I., Gorda, A. (2017). Peran Desa Adat (Pakraman) Dalam Pelestarian Bahasa Dan Sastra Dalam Kerangka Penguatan Kebudayaan Bali. *Jurnal Ilmiah Dinamika Sosial*, 1(2).
- Busscher, N., Vanclay, F., & Parra, C. (2019). Reflections on How State-Civil Society Collaborations Play out in the Context of Land Grabbing in Argentina. *Land*, 8(8), 116. doi:10.3390/land8080116.
- Choi, Y. (2020). The Power of Collaborative Governance: The Case of South Korea Responding to COVID-19 Pandemic. *Policy Studies Organization*, 12(4), 430-442. doi: 10.1002/wmh3.376.
- Creswell, J.W. (2007). *Five Qualitative Approaches to Inquiry*. In J. W. Creswell (Eds), *Qualitative Inquiry and Research Design: Choosing among five Approaches*. Thousand Oaks: Sage Publications.
- Donahue, J., Zeckhauser, R. (2011). *Collaborative Private Roles For Public Goals In Turbulent Times Governance*. United States of America : Princeton University Press.
- Emerson, K., Nabatchi, T., & Balogh, S. (2011). An Integrative Framework for Collaborative Governance. *Journal of Public Administration Research and Theory*, 22(1), 1-29. doi:10.1093/jopart/mur011.
- Huang, I. (2020). Fighting COVID-19 through Government Initiatives and Collaborative Governance: The Taiwan Experience. *Public Administration Review*, 80(4), 665-670. doi: 10.1111/puar.13239
- Johnson, B R & Christensen, L. (2014). *Educational research: Quantitative, Qualitative, and Mixed Approaches*. United States of America: Library of Congress Cataloging-in-Publication Data.
- Mao, Y. (2020). Combating COVID-19 Through Collaborative Governance: Lessons from East Asia. *Chinese Public Administration Review*.

- 11(2).
- Megawati, S., Niswah, F., & Oktariyanda, T. (2020). Collaborative Governance as Handling Efforts of Pandemic Covid-19 in Surabaya City. *Proceedings of the 3rd International Conference on Social Sciences (ICSS 2020), Advances in Social Science, Education and Humanities Research*, 473.
- Neuman, W. Lawrence, (2007). *Basic of Social Research: Qualitative dan Quantitative Approach*. US: Perason Education, Inc
- The World Bank. (2021). *Having maintained political stability, Indonesia is one of East Asia Pacific's most vibrant democracies, emerging as a confident middle-income country*. Retrieved from The World Bank: <https://www.worldbank.org/en/country/indonesia/overview#>
- World Health Organization. (2020). *Impact of Covid-19 on people's livelihoods, their health and our food systems*. Retrieved from World Health Organization: <https://www.who.int/news/item/13-10-2020-impact-of-covid-19-on-people's-livelihoods-their-health-and-our-food-systems>