

Organizational Structures and Leadership Dynamics in Indigenous Social Institutions: Comparison from Idir and Iqub in Ethiopia

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Received 11-10-2025
Revised 08-11-2025
Accepted 14-11-2025
Published 22-11-2025



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Abstract:

This study aimed to comprehend organizational structures and leadership dynamics in two well-known indigenous social institutions in Ethiopia, namely Idir and Iqub, in order to investigate how their governance frameworks, leadership roles, and decision-making processes have been made to help understand how they may contribute to community resilience and social cohesion

Methodology: This research, therefore, applies a mixed-method approach by merging qualitative and quantitative approaches. The tool of data collection is through semi-structured interviews and participant observations besides surveys for both members and the leadership of both Idir and Iqub. The data analysis will make use of the institutional bylaws besides minutes of the meetings for the further descriptive Lindstrom regarding structural and operational practices. Analysis of the results will be using thematic and statistical analyses.

Findings: While Idir follows a more structured and hierarchical framework, Iqub operates with greater flexibility and informality, putting more emphasis on financial collaboration. Both institutions apply participatory governance, with collective decision-making being the dominant mode. In Idir, leadership is usually merit-based, emanating from community respect, while in Iqub, the leadership is shared and fluid. These institutions have responded to external pressures through changes in practices, collaboration with stakeholders, and reliance on cultural values.

Implications: The findings bring into light the organizational relevance of idir and iqub, and provide other models of governance congruent with the key concerns for human organizations nowadays: inclusiveness, adaptability, and sustainability. The insights gained could be used to demonstrate a role of indigenous knowledge systems in complementing the contemporary organizational framework in respect to community-focused development and sustainable leadership. Such research will bridge the gap while adding to the body of literature on indigenous governance and its implications within a global perspective.

Keywords: Idir, Iqub, governance, leadership, resilience, social cohesion, sustainability.

1. Background of the Study:

1.1 Indigenous Social Institutions: An Overview

Indigenous social institutions are community systems that have been in existence for a long period of time, promoting social cohesion, economic cooperation, and cultural preservation. In many societies, they form the backbone of local governance, dispute resolution, and communal aid. Characterized by reciprocity and collective responsibility, they epitomize sustainable social frameworks that have stood the test of time. For instance, Indigenous systems represent their usual functionalities regarding management, such as natural resources management, solving conflict cases, knowledge transfer through successive generations, among other factors proving how flexible or resilient these Indigenous social systems may be.

The latter is based on the cultural tradition and practice and elicits a sense of belongingness and mutual aid among members. In this context, African indigenous institutions, such as the Asante Clan of Ghana and Gadaa of Ethiopia, provide the democratic patterns of governance structure and communitarian solutions to problems, according to Pankhurst & Assefa, 2008. This makes the indigenous systems universal in the sense that their role pertains to preserving cultures and keeping the societies socio-economically stable.

As scholars put it, understanding these institutions is important in developing alternative models of governance that rely on inclusivity and resilience rather than hierarchical control. In fact, their relevance has increased manifold in the contemporary context, for they hold clues to sustainable practices, community-led development, and how traditional systems can be integrated with modern frameworks. These insights form the base for comparative studies on Ethiopian institutions like Idir and Iqub, in terms of their contribution to community resilience and organizational development.

1.2 The Ethiopian Context

Indigenous social institutions are found to be deeply interlinked with the historical and cultural

fabric of Ethiopia, having played a leading role in shaping its social and economic systems. Being among the oldest civilizations in the world, Ethiopia is a mosaic of diverse ethnic groups, each with a unique cultural practice and community-based institution. Amongst them, Idir and Iqub feature as intrinsic mechanisms of mutual assistance, social cohesiveness, and financial cooperation.

Idir and Iqub are institutionalized in the societal structure, providing practical responses to communal needs. Idir serves as an emergency net for eventualities such as funerals, while Iqub provides credit through rotating savings and credit associations. Both of these institutions operate on the principle of trust, reciprocity, and collective responsibility that underpins Ethiopia's community-oriented ethos.

As society modernized, so did the indigenous institutions; they remained relevant from urban centers to rural areas. For instance, the role of Idir has been extended to conflict resolution and community development processes, while Iqub has helped in facilitating credit accessibility for small businesses and entrepreneurship. These systems provide a critical lens through which to understand Ethiopia in its correct mix of tradition and innovation.

This research on the Ethiopian institutions of Idir and Iqub shows how much indigenous practice contributes to resiliency and adaptability in informing broader themes of community governance and sustainable development. This kind of inquiry underlines Ethiopia's contribution to discourse on indigenous knowledge systems.

1.3 Introduction to Idir and Iqub

Among all Indigenous social institutions in Ethiopia, Idir and Iqub are the most prominent ones, deeply ingrained in the cultural and social way of life. Idir is mainly a social safety net organization that was formed to help its members in cases of emergency, such as upon one's death or sickness. It operates on the principle of a collective fund contributed by members, which develops in its members solidarity and mutual help in distress times.

Iqub is a financial cooperative that responds to economic needs. Members contribute to a common fund that is rotated among participants. It allows members to have access to capital for business or personal purposes, thus serving as an alternative to formal financial systems. According to (Aredo & Asefa, 1998) the transparency and trust needed to operate Iqub indicate its role in accountability and bonding within the community.

Both institutions are flexible and can work in different environments, from rural villages to towns. The reason they have survived for so long is that they can respond to practical needs while retaining cultural traditions. In addition, their forms of organization rely on group decision-making processes, which further reinforce communal rather than individualistic values.

Against the background of modernization, Idir and Iqub in Ethiopia provide a unique model for balancing traditional practices with contemporary challenges. Their study offers valuable insights into how indigenous institutions can serve as models for community resilience, economic cooperation, and social integration.

1.4 Organizational Structures in Indigenous Institutions

Governance, structural flexibility, and a high degree of ownership are the characteristic features of indigenous institutions such as Idir and Iqub. They express a balance between tradition and adaptability because they have evolved to meet changing needs within traditional norms.

Idir's management system is hierarchical-inclusive, usually with elected leaders who provide transparency and equality in the distribution of resources. Well-defined roles, such as chairpersons, secretaries, and treasurers, do point toward a structured way of governance. Decision-making is usually consensus-based, allowing for collective input and building trust among members.

Iqub is less complex but emphasizes mutual liability. Members pay a fixed amount into the rotating fund for a specified number of times or

periods, arranged in a sequence that can be determined through consensus or lot. The very informality of this institution allows room for flexibility, which can explain its phenomenal success in improving the financial lot of the most marginalized groups Mequanent 2011.

The institutions are representatives of the adaptability of indigenous governance frameworks in both rural and urban settings, respectively. They guarantee sustainability and resilience through harnessing local knowledge and facilitating cooperation. These experiences will go a long way to informing organizational theory in participatory governance and community-led development.

1.5 Leadership Dynamics in Indigenous Institutions

Leadership dynamics therefore form an integral part of these indigenous institutions, such as Idir and Iqub, in their survival and functionality. Institutions are premised on respected leaders for their wisdom, experience, and ability to foster trust within the community. The leadership positions of chairpersons, secretaries, and treasurers often emerge through consensus from within the community-in effect, a mix of meritocratic and traditional selection processes.

Leaders in Idir undertake numerous functions such as organizing collective action, financial management, and upkeep of the institution's bylaws. This function does not bind leaders to administrative practices only. The leadership thus mediates and reconciles members where conflicts arise and steers peace among its members. To an extent, it is participatory leadership because members have to give their views on what transpires or has been mooted and taken on majority vote for execution.

While the leadership in Iqub is less formal, fairness and responsibility are emphasized. Furthermore, the leaders take up the responsibility for the temporal rotation in the pooled funds, and the process is therefore fair. This fluidity in the structure of Iqub fosters a sense of shared responsibility among participants.

In both institutions, good leadership shows the ability to adapt, weighing tradition against modern challenges. The leaders combine the traditional values of the culture, such as reciprocity and solidarity, into governance while tackling external pressures, such as economic shifts and changes in policy. These dynamics signal the potential for indigenous leadership contributions toward global organizational practices, particularly in engendering trust and community-oriented governance.

1.6 Linking Indigenous Institutions to Organizational Studies

Indigenously rooted institutions such as Idir and Iqub have built a very enriching framework from which other alternative models of organization and leadership could be understood. Such institutions, embedded in the logics of collective responsibility and mutual aid, do indeed contrast with dominant paradigms of hierarchically structured, profit-oriented organizations by putting emphasis on community-centered governance, inclusiveness, and resilience. Unique practices and motives followed by these institutions allow insight into participatory decision-making, sustainable resource management, and social cohesion.

Idir represents the social safety net that nourishes communities at times of distress, for instance, when one is dead or in crisis. The governance arrangement in the case of Idir is highly participatory, where accountability is enhanced through collectivization in decision-making processes. Iqub, on the other hand, is a rotational system of credit that has equally proven to be efficient under the self-regulating mode of financial cooperation among peers. These structures have illustrated the extent to which indigenous institutions satisfy both economic and social aspects of life, with the potential to become compatible within and part of both practicality and tradition.

From an organizational theory perspective, such systems challenge conventional models of corporate governance by prioritizing long-term

community well-being over short-term gains. They underscore the importance of trust, reciprocity, and shared values in achieving organizational sustainability. Besides, the adaptability of these institutions, as evidenced by their ability to evolve in response to modern economic and social changes, underlines their relevance for discussions on organizational resilience and innovation.

The concepts of Idir and Iqub, therefore, have the potential to contribute to global organizational studies at their very base. In practice, these will surely allow a combination of indigenously driven traditional mechanisms of governance within the framework of modern organizational practice. The possible results are increased inclusiveness, social capital enhancement, equity, and resilience. This is especially important when considering issues related to current resource inequity, social fragmentation, and environmental sustainability.

1.7 Research Problem

Although indigenous social institutions have increasingly gained wide recognition as indispensable parts of the social fabric at community governance and development levels, not enough has been written to comparatively discuss their structures of organization and patterns of leadership. Specifically, Idir and Iqub are those indigenous institutions which long existed and survived in Ethiopian contexts that ensured social bonding and fostered cooperation through mutual aid and economic collaboration. However, most of the literature reviews these institutions either in isolation or as a case study and does not deeply compare their systems of governance and leadership. Aredo & Asefa, 1998 Thus, this calls for a need to know how these institutions differ and converge in their structural frameworks and leadership practices.

Leadership in indigenous institutions often fuses traditional knowledge with adaptive strategies to navigate contemporary challenges. However, much remains unknown regarding the degree to which these leadership dynamics enhance the sustainability and effectiveness of the institutions.

Moreover, there is a lack of empirical evidence regarding organizational structures within Idir and Iqub and how they help facilitate community involvement in decision-making processes across diverse social and economic contexts.

Understanding the comparative organizational and leadership dynamics between Idir and Iqub is important in a number of ways: to inform theory on alternative models of governance embedded in the communal values of people, to fill one of the main lacunae in the literature on indigenous institutions, and with some useful implications for community development and policy design. The paper thus undertakes the responsibility of filling this gap in knowledge with an analysis and comparison of the organizational and leadership dynamics in those similar institutions as Idir and Iqub, while further enlightening the grand debate on indigenous peoples' knowledge claims and their worthiness for application today.

1.8 Research Objectives

- To investigate the structural frameworks of Idir and Iqub, including governance, decision-making processes, and member roles.
- To analyze the leadership selection processes, roles, and practices within Idir and Iqub, focusing on their alignment with traditional and contemporary values.
- To identify and evaluate the similarities and differences in organizational structures and leadership dynamics between Idir and Iqub.
- To assess how the organizational structures and leadership practices of Idir and Iqub contribute to social cohesion, economic collaboration, and community resilience.
- To explore how the findings from Idir and Iqub can inform modern organizational theories and offer lessons for sustainable governance models.

1.9 Research Questions

- What are the key structural features of Idir and Iqub, and how do they function in their respective contexts?

- How are leaders selected in Idir and Iqub, and what leadership practices are prevalent within these institutions?
- What are the similarities and differences between the organizational structures and leadership dynamics of Idir and Iqub?
- How do the organizational and leadership practices of Idir and Iqub contribute to enhancing social cohesion, economic collaboration, and resilience within their communities?
- What lessons can be drawn from Idir and Iqub to inform modern organizational theories and practices?

1.10 Significance of the Study

The study is important for a number of reasons: it contributes to the academic, practical, and policy-oriented discourses. First, it enriches the academic literature by responding to a critical gap in the comparative analysis of indigenous social institutions like Idir and Iqub. While these institutions are at the heart of Ethiopian society, their organizational structures and leadership dynamics have been largely unexplored within the research agenda of our times. This study has shown the resilience, adaptability, and relevance of these institutions in view of changes in society by examining these dimensions.

Second, the study gives practical insights into community development that can be applied in engaging with the subject communities. Both Idir and Iqub ensure social and economic cooperation among members within their localities. Thus, the succinctly captured understanding of Idir and Iqub organizational frameworks allows for an amalgamation of ways to devise inclusive sustainable development projects, especially those at the grass-roots levels, situations devoid of any formal governing, and situations where members have limited access to them altogether.

The findings of this study finally carry policy implications for illustrating the complementarity of Indigenous institutions with modern governance systems. Lessons drawn from Idir and

Iqub can help inform policymakers on using traditional knowledge systems to enhance community resilience and overcome certain socio-economic challenges. These lessons stress several insights into integrating indigenous practices within wider organizational and developmental strategies.

2. Methods and Designs:

2.1 Research Design

This present research adopts a qualitative research design with comparative elements in studying the organizational structures and leadership dynamics of Idir and Iqub. Qualitative research methods are particularly useful in studying the practices of indigenous institutions because they can capture, in great depth, participants' perspectives, behaviors, and cultural contexts. The comparative aspect enables one to identify the similarities and differences that exist between Idir and Iqub, therefore giving a holistic view about their importance in Ethiopian society.

It employs an ethnographic methodology, comprising participant observation and in-depth interviews with members and leaders of Idir and Iqub. This is because ethnography can best capture the meaningful experiences and social interactions that form the basis for governance and leadership practices in these institutions. Ethnography is quite appropriate for such a study because it can best capture the lived experience and social interaction that underlies the governance and leadership processes of these institutions. Documentary analysis is also employed to analyze bylaws, meeting minutes, and other archival records that reveal how institutional practices and decision-making frameworks are formed.

In this design, a comparative study of two separate but somewhat interlinked institutions would most certainly result in findings that indicate the way operational and cultural attributes work. Furthermore, using such a design based on triangulation supports or maximises reliability and validity pertaining to multiple data points.

2.2 Data Collection Methods

This research uses a mixed-method approach, both in data collection, to comprehensively investigate the organisational structures and leadership dynamics of both Idir and Iqub. Qualitative methods are core in capturing the culture and social practices inherent in these institutions. Semi-structured interviews conducted with leaders and members aimed at eliciting information related to governance frameworks, decision-making processes, and leadership roles. This approach helps the participants to share their views while the researchers are allowed to dig deeper into the important themes of the study. The participant observations are also used in recording the interaction, rituals, and practices within the institutions- contexts full of data.

Quantitative data collection is done through survey questionnaires, which complement the qualitative findings on this study. Surveys are used to capture demographic characteristics, membership roles, and perceptions of leadership effectiveness for a larger sample of members. Such a combination of qualitative and quantitative methods will emanate in triangulation hence the validity and reliability of the findings.

Moreover, there is document analysis with regard to the institution's bylaws, meeting records, and financial reports giving details about the structural and functional organization of Idir and Iqub. Thus, ethical issues of informed consent and respect for the culture are followed in data collection.

2.3 Data Analysis

The data analysis in this study combines qualitative and quantitative techniques to explore organizational structures and leadership dynamics in both Idir and Iqub. Qualitative data utilize the method of thematic analysis in identifying, analyzing, and interpreting patterns within interview transcripts and observational notes. This approach allows the categorization of data into themes, such as governance frameworks, leadership roles, and decision-making processes, which could be used to gain detailed insight into

the experiences and perspectives of the participants.

Quantitative survey data are analyzed using descriptive statistics in order to summarize demographic characteristics, institutional affiliations, and the perceptions of leadership effectiveness by members. This makes it easier to notice the trends and patterns across a broader sample that supplements the detail in insights derived with qualitative methods (Field, 2018).

Triangulation of data is used to ensure the credibility and trustworthiness of the data. Qualitative and quantitative data are cross-checked with document analysis, like institutional bylaws and meeting records, for the validation of results to present an overall picture of the studied institutions. Regarding qualitative data coding, software tools like NVivo can be employed, while quantitative data analysis can be done through SPSS, thus streamlining the process and enhancing accuracy.

2.4 Ethical Considerations

First and foremost, the ethical considerations become the first priority in this research since it covers indigenous social institutions, such as Idir and Iqub, which are closely related to the cultural and community contexts. This study will follow all the established guidelines for respect, fairness, and integrity in all the phases of the research process (Resnik, 2020).

Therefore, informed consent by the respondents is an integral aspect of this study. Before exposing research participants to data collection, they will be fully informed of the purpose of the research, the methods and procedure it will entail, any possible risks and benefits, and, importantly, that consent to participate is voluntary and can be withdrawn without penalty at any time in the process.

Confidentiality and anonymity are adhered to, so that personal information and identities of the respondents are not disclosed. Data shall be kept securely, and access will be granted only to the authorized persons concerned with maintaining

privacy standards. Findings are presented in such a manner that no identifiable information of any individual or community is revealed.

Cultural sensitivity is considered by ensuring that the traditions, norms, and values in the communities involved are kept to their cultural way. This, however, should also be carried out with consideration for consultation from a local leader or elder; method adaptation in suit to community preferences as suggested by (Smith, 2012). On the other hand, this approach helps the ethical measures to build the trust of the participants in research and enhances the contribution to the academic understanding of indigenous institutions.

3. Results and Findings:

3.1 Demographic Profile of Respondents

3.1.1 Age and Gender Distribution

The age distribution indicates a majority of respondents (68.7%) are aged 35–54, signifying a mature demographic actively engaged in indigenous institutions. Gender data, though not specified, likely reflects diverse community participation across age groups.

3.2.2 Marital Status and Family Size

Most respondents (79.2%) are married, with 64.6% having small families (2–4 members). This demographic profile highlights the role of family structures in participation and governance within Idir and Iqub.

3.2.3 Educational Attainment

A significant proportion of respondents hold a bachelor's degree (45.8%), with an additional 25% having a college diploma. This reflects a well-educated population actively contributing to the organizational and leadership dynamics of indigenous institutions.

3.2.4 Employment Status and Income Levels

Most respondents are employed (62.5%), and 37.5% earn monthly household incomes between 5,000 and 10,000 ETB. This indicates a predominantly working and middle-income

demographic sustaining Idir and Iqub participation.

3.3 Organizational Structures in Indigenous Institutions

The organizational structure of Idir and Iqub is also characterized by the blending of traditional governance with adaptive practices. Thus, 62.5% of respondents are affiliated with Idir, while 29.2% belong to Iqub, which indicates the huge involvement of both institutions in Ethiopian society. The majority, 79.2%, have a well-established chain of command, which clearly shows that both institutions are highly organized. Governance models differ: 60.4% adopt consensus-based systems, 20.8% adopt hierarchical frameworks, and 18.8% are highly decentralized.

Membership roles are quite varied, ranging from 58.3% general members through 18.8% chairpersons to 10.4% secretaries. This underlines the participatory ethos of the two institutions by fostering collective responsibility and inclusiveness.

Key informants mentioned that these institutions organize along lines of neighborhood, ethnicity, or other interests and thus adapt to the socio-economic contexts in which their members find themselves. It is this structured yet flexible nature of idir and iqub that enables them to remain relevant and continue playing their important role in community governance.

3.4 Decision-Making Processes

In Idir and Iqub, the nature of decision-making is usually collective; 89.6% stated that decisions are taken in the form of open discussions, indicating participationist and inclusiveness in decision-making processes. The most preferred communication tool is meetings-79.2% point out that these are face-to-face. This collectiveness goes up to the point of the implementation of the decisions made-91.7% also expressed that it was collective. This leaves only a meager percentage for decisions made only by the leaders themselves-4.2%. These processes are deeply

rooted in the cultural values that promote consensus and harmony. Such adaptability of the decision-making structures allows Idir and Iqub to meet various challenges while sustaining community cohesion and organizational resilience.

3.5 Adaptability and Resilience of Institutions

Idir and Iqub show quite a high adaptability and robustness through active strategies. According to 47.9%, the most vital way of reacting to the evolving needs of the members is regular reassessments; for 31.3% of respondents, this is democratic decision-making. External impacts, such as government policies at 62.5%, while the institutions cope with these by changing practices (54.2%) and by consultation (14.6%). The leadership plays a very important role, with 35.4% of respondents acknowledging leaders who foster innovation, while others maintain traditional practices. Member contributions, including active participation at 58.3%, further strengthen resilience. These adaptive mechanisms ensure that Idir and Iqub remain responsive and sustainable in the dynamic socio-economic and environmental contexts.

3.6 Community Engagement and Impact

Community involvement in decision-making in Idir and Iqub organizations is quite central, as is the case in 58.3% of the responding members in fostering inclusivity and collective ownership. Material and financial participation by 20.8% of the respondents supplements institutional sustainability. Youth involvement brings fresh perspectives to the fore-50% involvement, while leadership development remains limited at only 10.4%. Social cohesion, inspired by these institutions, has impacts on economic collaboration through responding to fundamental community needs: financial support and conflict resolution. Additionally, their role in preserving cultural values and promoting resilience highlights their importance in strengthening community bonds and fostering sustainable development in diverse socio-economic environments.

4. Discussion and Conclusion:

Discussion

The findings have brought to the fore the complex organizational structures and leadership dynamics of both Idir and Iqub, reflecting their adaptability and cultural significance. While Idir operates with a well-defined chain of command and hierarchical governance, Iqub is more flexible, with a strong emphasis on equal financial input from its members. Both institutions rely on participatory decision-making, with 89.6% of respondents affirming collective processes that underscore their democratic ethos. While leadership structures are more formalized in Idir, with positions of chairpersons and treasurers, often merit-based and tied to respect coming from the community, the leadership in Iqub is shared, reinforcing mutual accountability.

The core theme of adaptability comes out in the fact that 47.9% of the respondents mention regular assessments as one of the key strategies to meet the changing needs. These institutions have survived external influences such as government policies, 62.5%, through practices of changing or collaborating with the stakeholders, thus showing resilience; Aredo & Asefa, 1998. The participatory nature of these institutions enhances social cohesion and economic cooperation, a situation that is in tandem with the indigenous values of reciprocity and solidarity.

The discussion thus reiterates and re-establishes the relevance of Idir and Iqub in organizational studies. Their models serve to provide insight into sustainable, inclusive governance that bridges traditional knowledge and modern practices. These findings stress the importance of integrating indigenous frameworks into broader organizational and developmental contexts.

Conclusion

The findings of this study have shown how both Idir and Iqub contribute to community resilience, economic cooperation, and cultural survival in Ethiopia. Their different yet complementary organizational structures and dynamics of

leadership are ways through which they adapt to changes within society and pressures from outside. The hierarchical framework followed by Idir expresses emphasis on structure and accountability, while Iqub's approach is informal, and collaborative, showing flexibility and shared responsibility. Participatory decision-making processes also characterize both institutions, hence increasing inclusiveness and mutual trust.

The leadership practices of Idir and Iqub will bring into balance tradition and modernity. That is, while Idir chooses leaders to ensure effective governance based on merit and experience, the rotational model in Iqub ensures equity. These dynamics underscore the potential of indigenous systems to inform contemporary organizational frameworks.

What makes these institutions resilient and highly relevant is their adaptability, especially towards various influences coming from the outside, like government policy. Idir and Iqub provide many lessons with regard to sustainable development and organizational studies by integrating cultural values into pragmatic governance strategies.

Other potential avenues for investigation are in further scaling up and/or scaling across with any of these models within the context of inequity and resource inequity or social fragmentation at a global scale. Thus, the findings presented here constitute part of a continuous process to expand discussions around the need for inclusivity of Indigenous people and their knowledge within different development structures regarding resilient governance models.

5. Future Implications

The findings of this study on Idir and Iqub have major implications for academia, policy, and practice. The research underlines academically the relevance that indigenous knowledge systems bring to the fore in extending organizational theories. Idir's hierarchical governance and the collaborative financial practices of Iqub represent alternative models of sustainability, inclusivity, and adaptability that challenge conventional organizational paradigms. Further research may

study how such principles could be used to enlighten global frameworks, especially within those contexts that demand community resilience and participatory governance.

For the policymakers, this study identifies that it is very important to incorporate indigenous institutions into formal governance and development strategies. Recognizing their adaptability to modern socio-economic challenges, Idir and Iqub systems could be supported by policies in terms of capacity-building initiatives and resource allocation, thereby reinforcing their functions of social cohesion and economic collaboration in resource-poor environments.

In practice, such research highlights and orients indigenous governance principles toward applicability for current challenges like environmental sustainability and social equity. Lessons from Idir and Iqub have the potential to inform the design of community-based programs and cooperative economic models around the world.

The study generally calls for increasing recognition of indigenous institutions as contributors to the quest for sustainable development, and with a bridge between traditional and modern systems, such systems could have sparked inspiration for creative solutions to some of today's pressing global dilemmas.

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