

Gender Inequality in Social Forestry Management of Baduy Farmers in Lebak Regency

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ABSTRACT

Baduy are attached to the forest, and the environment depends on forest management. On the other hand, the role and involvement of Baduy women are no less important in forest management to encourage food security for them and their families. This research uses the theory of gender equality; it aims to capture the gender gap in forest management through social forestry programs in the Baduy community to encourage food security. By using a qualitative descriptive method, this research seeks to let reality reveal itself naturally. The study results show that gender inequality still exists in managing social forestry in the Baduy community. This gender inequality can be seen in the minimum absence of access for Baduy women involved in social forestry management. The domestic role of Baduy women dominates in food security efforts through social forestry, but the public role of Baduy women farmers is almost nonexistent. Women's control over social forestry is also limited to the domestic role in the household. In contrast, control in forestry is held by male farmers, with all decisions in the hands of men, making it difficult for women to be present and actively involved. However, this social forestry benefits both male and female farmers, whereas women obtain these benefits indirectly through their husbands, who are actively involved as managers of social forestry.

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INTRODUCTION

Forests have the potential to support food security and reduce poverty. Forests with abundant resources provide ecosystem services that are fundamental to the livelihood and welfare of communities around the forest. As an element of governmentality, (Erbaugh, 2019) said that responsabilization occurs through specific administrative, bureaucratic, and technical activities that transfer responsibilities to actors in domains such as health, education, or environment (Foucault, 1978; Lemke, 2001). Good management of forest resources will also become an economic resource for communities living around the forest. In this case, forests play an important role in poverty alleviation efforts by increasing income, increasing food security, reducing

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vulnerability, and improving the sustainability of natural resources which contributes to improving community welfare (Warner, 2000).

Forests occupy a strategic position and play an important role in efforts to protect natural resources, especially land, water, and forest resources, as well as support the activities of surrounding communities to survive and improve the welfare of their communities. Equal distribution of forest products is one of the important reasons for optimal forest management (Lewark et al., 2011). In this context, humans play a primary role in maintaining the integrity of forests and the surrounding environment (Kartika, 2018). Community participation in forest management activities is carried out through the "Social Forestry Program".

Social Forestry is an agenda the government pushes, which is expected to reduce poverty and conflicts related to land rights/access. Social forestry practices are important in improving the lives of poor communities, supporting regional development, and ensuring the sustainability of forest resources, including climate change. Social forestry is also expected to improve the standard of living of communities around the forest (Perhutani, 2023).

Social Forestry activities are defined as industrial (conventional) forestry modified to distribute benefits to local communities (Gilmour and Fisher, 1991 in Suharjito and Darusman, 1998). Meanwhile, suppose you refer to Tiwari (1983) in (Suharjito and Darusman, 1998). In that case, social forestry can be implemented on traditional forest land, namely state forest areas or other lands, such as yards, fields, or gardens. Efforts to critically redefine the issue of social forestry are presented by (Pérez-Berezo et al., 2017) as follows:

"Some definitions of social forestry do not include the active involvement of local communities. This illustrates that the state should control forest development without community involvement in forest management. However, other definitions of social forestry, for example, those stated by Perhutani (Simon et al., 1994), Ministry of Forestry (2004), and Task Force (1987), explicitly state that social forestry policies must be implemented with the active participation of local communities. In practice, however, the social forestry systems implemented in forest management have not been able to mobilize local community involvement in forest management (Pérez-Berezo et al., 2017)."

According to them, "to mobilize local community involvement in forest management, social forestry should be defined as a system of forest resources management that involves the local community as a main actor and active partner, both on state or private forest land, to solve the problems of the local community with an emphasis on equitable distribution of benefits to achieve sustainable forest management and well-being of the local community. Social forestry is a bottom-up approach involving the power of local communities over resources and decisions in managing forest resources" (Dussud et al., 2018).

Forest management by the community is a legal reforestation effort with the community as the main actor in the sense that it has acculturated the community-based management approach. Meanwhile, according to (Kumar, 2015); Laksemi & Sulistyawati, 2019), social forestry is a system for managing forests sustainably in state forest areas or

private forests/customary forests implemented by communities around the forest. Social forestry aims to improve welfare, environmental balance, and socio-cultural dynamics. The following are the conditions for contemporary social forestry types and rights within allocated forest areas (Table 1):

Table 1. Contemporary Social Forestry Type and Rights Within the Allotted Forest Area

	Use rights		Control rights				Authoritative rights	
	Indirect	Direct	Transaction	Monitoring	Management	Exclusion	Allocation	Definition
Village forest	Yes	Yes ^a	Yes	Shared	Shared	Yes	No	No
Community forest	Yes	Yes ^a	Yes	Shared	Shared	Yes	No	No
Community plantation	Yes	Yes	Yes	Shared	Shared	Yes	No	No
Forest partnerships	Yes	Yes ^a	No	No	No	Yes	No	No
Adat forests	Yes	Yes	Yes	Yes	Yes	Yes	Yes ^b	No

^a Direct use rights are only allocated to social forestry initiatives on production forest land or, in the case of Forest Partnerships, when the partnership explicitly stipulates such use rights.

^b This refers to the ability to allocate control rights after the social forestry permit has been issued.

Sources: (Erbaugh, 2019)

Lebak Regency is one of the regions in Banten Province with a lot of natural resource potential because most of its territory includes forest areas, both protected and production forests. Banten Province has a forest area of 240,331.87 ha, of which 82,904.73 ha is the forest area of Lebak Regency, which is the second largest forest area after Pandeglang Regency with 145,103.86 ha (Statistic of Lebak Regency (BPS), 2022). With the large area of forest in Lebak Regency, social forestry management is also wide open, considering that poverty in Lebak Regency fluctuates every year, where in 2020, there were 120.83 thousand people, in 2021, there were 134.75 thousand people, and in 2022 there are 117.22 thousand people (Statistic of Lebak Regency, 2023).

In social forestry management, social forestry groups are a forum for forest village communities involved in the management and utilization activities of forest areas. The Baduy community, which lives in Lebak Regency, is one of the community groups that has received forest management permits from the government through the Forest Partnership Recognition and Protection (Kulin KK) mechanism, with access to 121.02 ha of cultivated land.

Even though the community already has a platform and permission to manage forests. Unfortunately, community participation in forest management still has gender gap problems. Deputy for Gender Equality at the Ministry of Women's Empowerment and Child Protection (KemenPPPA), Lenny N. Rosalin, revealed that currently community-based forest management has been implemented. However, women's participation is still low because not all community members have the same opportunity and access to participate in managing forests (Syarif, 2023). Historically, women's involvement in forest management cannot be said to be optimal.

In line with this, if we base it on existing research, we can look at several cases in the other country. Karnataka, as a state in India, seeks an active role for women in forest management by forming an Executive Committee to optimize the role of women (Elias et

al., 2020). In fact, equal participation is a form of gender justice in the development process, including through social forestry, which considers the experiences, needs, and obstacles experienced by men and women. A marginal view of women's involvement in forest management, especially in the reality of a patriarchal society, is still seen as unusual and marginalized in society's culture (Elias et al., 2020). Lenny N Rosalin in the Gender and Agrarian Reform in National Forestry webinar (kemenpppa.go.id, 2022) said, "Social forestry still tends to benefit male elites and strengthens male dominance in managing forests. In fact, the government has opened equal space and opportunities for both women and men in forest management efforts" (Raudhah et al., 2021), especially women as the main actors in forest utilization who play an important role in preserving forest land but are often forgotten (Lewark et al., 2011).

Many scholars have studied women in various cultural, socio-political, and economic contexts. Several studies present facts about women and the strong patriarchal culture in Indonesia, which creates obstacles, opportunities, and challenges for women's activism in the context of electoral politics (Nimrah dan Sakaria, 2015); shackles women's freedom and violates the rights regulated in law (Sakina & A., 2017); and causes gender injustice in the form of marginalization, subordination, stereotypes, violence, and double burdens for women (Susanto, 2015). Studies from (Bereni & Revillard, 2019; Godjali & Mayrudin, 2020) examine the obstacles or difficulties experienced by the women's movement in participating in dominant institutions.

Mackinnon's study, which dissected the influence of equality and equal rights in the United States, revealed that gender equality laws were ineffective in providing women justice (Eisenberg & Kymlicka, 2011). Chambers (2008, p. 267) and Tong (2017) emphasize that the existence of patriarchy in social life is consciously maintained, and the dominant image of superior men (masculine) and inferior women (feminine) continues to be normalized. As a result of these things, women face and experience discrimination, intolerance, and exclusion in the domestic (family) sphere. A gender perspective exists to eliminate gender inequality and injustice. As a strategy, this perspective is useful at the level of fighting for gender equality and justice (Indriyany, Hikmawan, & Godjali, 2018). As usual, discussions about gender cannot be separated from the discourse on patriarchal practices as a social structure (Chambers, 2008, p. 267), cultural construction (Rivkin and Ryan in (Susanto, 2015), and historical construction (Faturachman, 2002 in Susanto, 2015) which stifles and inhibits activism in the struggle for justice and gender equality. This reflects the situation in Indonesian society, which is still very strong in patriarchal culture. As a result, women's issues are still considered unimportant. Thus, the issue of justice and gender must be developed to fight for and liberate women from bondage. Even though studies on women and customs are abundant, the existence of women who are expected to be present in every line, such as social forestry management, is still a rare study. On this basis, the writing team tries to dissect this issue by photographing the dynamics of inclusion and exclusion regarding the existence of women in social forestry management.

This activity is complicated because it is surrounded by power structures in political reality and patriarchal culture. Research is carried out comprehensively on facts that emerge in the field. So that researchers also have a rational, complete, and argumentative line of thinking. This open participation is often hampered by social norms

and perceptions that greatly influence women's participation in forest management. Women tend to play domestic roles in the household, while forest management is synonymous with the public sphere, which men dominate. In fact, participation inequality can result in an unequal distribution of benefits for members of society.

Cited in antara reports, the achievements of the social forestry program implemented by the government in 2015-2019 show gender inequality in forest management by the community (Dewi, 2023). Furthermore, women's access to land through social forestry is much smaller than men's. According to Ministry of Environment and Forestry data, out of 712,560 families, 669,806.4 or 94% are men, and only 42,753.6 or the remaining 6% are women (female heads of families). This shows that women have very little access to managing forests because they do not have the status of head of the family. In this case, only women who are heads of families (widows/single parents) can access social forestry land (Dewi, 2022).

The Minister of Environment and Forestry Regulation Number 9 of 2021 concerning Social Forestry Management emphasizes that the Ministry of Environment and Forestry provides equal opportunities for men and women to manage social forestry. However, the actualization of "Social Forestry" still requires political commitment and special strategies to accelerate the implementation of gender-responsive social forestry programs. Furthermore, regarding the involvement of women as Land Rights Holders for Agrarian Reform Objects (TORA), Deputy Minister of Agrarian Affairs and Spatial Planning/Deputy Head of the National Defense Agency, Surya Tjandara, explained that Gender Mainstreaming (PUG) has become a national vision and direction as stated in the Development Framework Technocratic draft of the 2020-2024 RPJMN and revealed to the Strategic Plan specifically for the Ministry of ATR/BPN. One form of ATR/BPN commitment is ATR/BPN Ministerial Regulation No. 27 of 2020 concerning the Ministry of ATR/BPN Strategic Plan for 2020-2024 (Sukaharjo, 2022).

From the previous information, in forest management, which should be accessible to all groups, both men and women, there is still a gender gap in it. One of the ways this can be seen is that 22% of social forestry assistants are women and 78% are men. Meanwhile, access to social forest management is still dominated by men (Megarani et al., 2022). This also happens in other countries, as confirmed by (Ahmed & Laarman, 2000), which states, "*Disparity in gender equity in forestry programs is common throughout developing countries.*" Reality shows that men generally play an important role as heads of households, but women's role in achieving household food security is also very important. The role of household members, including women/wives, in maintaining food for the household cannot be separated from the attributes inherent in household members, such as age, education, experience, and behavior (internal). These factors will also be related to the number of household dependents, cultivated land area, and production orientation. However, the role of women in society and at home is no less important.

It can be said that women hold the key to food security, and one of the reasons is that food security is part of their reproductive role. Because the household functions as a unit of consumption, women's reproductive role develops in the food security and nutrition of the household as a whole and is not limited only to their children (Mulyani, 2010). However, environmental, and social constraints that prevent women from

accessing sufficient resources to carry out these activities in the food system create serious problems for women to carry out their reproductive responsibilities, often resulting in poor nutritional conditions for children (Sukiyono & Cahyadinata, 2016). Therefore, social forestry management needs to be prioritized to achieve gender-responsive community food security.

Especially in the Baduy community, whose lives depend on the existence of forests and their environment, the study of gender equality in social forestry management in the Baduy community is interesting. This is also given that the survival of the Baduy people depends on how they use the forest, so social forestry management is also one way for the community to achieve food security. Furthermore, the success of sustainable forest management by the Baduy community has also been recognized by many parties, especially parties who are competent in environmental management and even received the "Kehati Award" in 2004 for the community as a group of people who can manage the environment well (Senoaji, 2010).

Gender equality can be interpreted as a manifestation of everyday security, which is characterized by the attitudes of men and women in their relationships with each other, both within the family and in society, who care for each other, respect each other, help each other, support each other, empower each other, and provide each other with opportunities to continuous growth and development of oneself optimally freely and responsibly (Setiani, 2006). On the other hand, at the world level, equality of men and women is guaranteed by the United Nations (UN) Charter and a number of Declarations, Conventions, Commitments, and agreements between UN members. Apart from that, Indonesia has also improved itself with several international instruments that guarantee the equality of men and women in politics, education, and employment. Indonesia has even ratified the "Convention on the Elimination of Discrimination against Women". This indicates that women's equality is a strategic issue that has been outlined in various policies in Indonesia.

It can be interpreted that gender equality is the equality of conditions that exist for men and women to obtain their rights as human beings and are also able to play a role and participate both in all activities in the political field, as well as in law, economics, and social and cultural fields as well as in the fields of education and aspects of national defense and security as well as equality in enjoying development and its results. The realization of gender equality is, of course, marked by non-existent discrimination between women and men, so that they can have access, participate widely, have opportunities, control, and obtain equal and fair development benefits. The various indicators of gender and equality are as follows (Hasanah & Musyafak, 2017):

1) Access

The access aspect can be interpreted as opportunities to use certain resources. Consider how men and women use these resources equally and fairly.

2) Participation

Participation refers to participation in a certain group or person in decision-making. Women and men do have the same role or not in making decisions.

3) Control

The control aspect can be interpreted as control, authority, or power in making existing decisions. In certain cases, officeholders can be seen as dominated by gender or not.

4) Benefit

The benefits aspect can be interpreted as benefits or uses that can be felt and enjoyed fully and optimally. The decision that the school has made can provide benefits that are fair and as good as possible and evenly distributed for men and women.

METHOD

This research uses a qualitative descriptive study because we wanted to dissect a phenomenon regarding understanding gender equality in social forestry programs to encourage food security in the Baduy community. This method is used to produce a comprehensive summary related to events experienced by individuals or groups (Lambert & Lambert, 2013), in this context is that Baduy women are considered as an embodiment of political reality whose meaning will be sought through their activities in forest management. The phenomenon of gender gaps in social forestry programs is interesting to examine because programs that should provide equal access to women and men in managing forests are dominated by men in their management, even though women are key figures in food security, the role and involvement of women are very low.

Meanwhile, the data collection technique in this research was carried out in several stages. First, interviews were conducted in-depth on the issue of food security, both Baduy women and other Baduy communities. Researchers use the snowball sampling techniques until the data from informants is saturated. The informants we interviewed included members of the Social Forestry Group, The Head of Baduy Village, and government elements such as Perhutani and The Environmental and Forestry Office. The second is in-depth observation, carried out by researchers directly observing phenomena in the field to look for primary sources. Meanwhile, the third uses a literature study to search for previous studies and policy documents related to the research focus.

Data analysis in this research is divided into three processes: data reduction, data display, and verification. At the data reduction stage, the researcher summarizes, chooses the main things, focuses on important things, looks for patterns, and makes data that is considered unnecessary. The second stage is data display, where previously obtained data is presented as short descriptions, charts, or relationships between categories. Next, researchers will verify the data by looking for meaning, patterns, explanations, cause and effect flow, or propositions to conclude. To maintain the validity of the data, researchers used data triangulation techniques. Power triangulation is a double check of the correctness of data and its interpretation (Suharsimi, 2006). In research on gender equality in social forestry management in the Baduy community in Lebak Regency, researchers used source triangulation techniques by comparing and re-checking the trustworthiness of information obtained through different times and tools. We observe this carefully and thoroughly to "discover the nature of the specific events," which is the specialty of the qualitative descriptive method (Lambert & Lambert, 2013).

RESULTS AND DISCUSSION

Community-based Forest Management (PHBM), which is based on Minister of Environment and Forestry Regulation No. 83/MENLHK/SETJEN/KUM.1/10/2016, changed to social forestry, a sustainable forest management system implemented in state forest areas or private forests/customary forests implemented by local communities or customary law communities as the main actors to improve their welfare, environmental balance, and socio-cultural dynamics. This social forestry is carried out in the form of Village Forests, Community Forests, Community Plantation Forests, Community Forests, Customary Forests, and Forestry Partnerships. The emergence of social forestry certainly creates dynamics in communities around the forest, considering that its management directly involves communities around the forest. This was stated by (Pujo et al., 2018) based on studies he developed. They say that:

"The ineffectiveness of social forestry in addressing population pressure is thought to be caused by the system not having established good cooperative relations between forest managers and local communities in forest management. This is due to local communities' lack of power and interest in forest management." (Pujo et al., 2018)

Community involvement in forest management will create differences, especially gender differences. In forest management, men and women have different roles in determining the work and activities that must be carried out in forest management, namely regional governance, institutional governance, and business governance (Pratiwi, 2018). This is also stated in the latest Minister of Environment and Forestry Regulation No. 9 of 2021 concerning Social Forestry, specifically in article 21, which states that in community forest management, in this case, Community Forests (HKm), gives equal portions to both men and women in the same family for can participate in its management.

However, unfortunately, the role of women in managing forest resources is still not visible, even in forest management, the role of women is still said to be lacking. CIFOR research results (2013) state that women's participation in various forestry activities and large-scale forestry is still lacking, so an accurate picture of women's involvement is difficult to obtain. This implies that the role of women in the forestry sector is invisible.

Furthermore, gender equality is one of the Sustainable Development Goals (SDGs) agreed upon by 190 countries, including Indonesia. Furthermore, SDGs also aim to develop the social, sustainable economy, environment, and biodiversity. As a member of the UN, Indonesia has participated in implementing this commitment to support and accelerate the achievement of quality of life and equality between men and women. If gender equality in forest management is achieved, it will help realize the Millennium development goals. However, if you look at what is happening in communities around forests now, women are rarely involved in decision-making or forest management. Meanwhile, looking at the existing potential, we see that women have the same capacity as men in managing Community Forests (HKm).

The lack or absence of women in social forestry management also occurs in social forestry management by the Baduy community in Kanekes village, Lebak Regency, Banten. Based on the Decree of the Minister of Environment and Forestry of the Republic

of Indonesia with Number SK.5400/MENLHK-PSKL/PKPS/PSL.0/3/2021 concerning Recognition and Protection of Forestry Partnerships (Kulin KK) between the Baduy community of Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province, "Baduy Farmers Association" with a Banten forest management unit (KPH) covering an area of approximately 121.02 Ha in a limited production forest area in Bojongmanik District, Lebak Regency, Banten Province. This forestry partnership was formed to realize food security for the Baduy community so that they can manage forest areas to improve welfare, environmental balance, and social dynamics in Lebak Regency, Banten.

Cited from (Hasanah & Musyafak, 2017) there are various indicators of gender and equality, which include access, participation, control, and benefits (Figure 1).

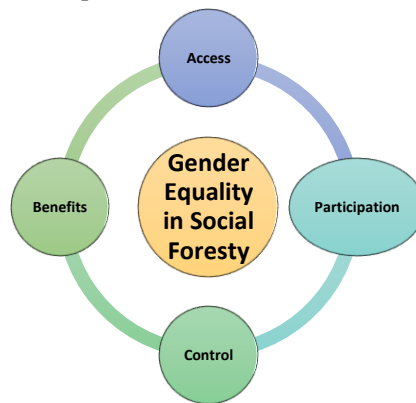


Figure 1. Four Indicators in Gender and Equality

Access

The access aspect refers to the opportunity to use certain resources. In managing social forestry by the Baduy farmer group in Kanekes Village, the government provides access to the Baduy community to manage 121.02 Ha of limited production forest in Bojongmanik District, Lebak Banten Regency. The government provides this access through Kulin KK (Recognition and Protection of Forestry Partnerships) involving the indigenous Baduy community members of the "Baduy Farmers Association". The Decree on Social Forestry Management, "Baduy Farmers Association", issued in 2021, has 124 heads of families (KK) who are members.

Based on the Kulin KK Decree, social forestry management by Baduy farmers includes efforts to utilize the area through planting understory plants and intercropping to provide food, businesses utilizing wood and non-timber forest products, businesses utilizing water, and businesses utilizing natural tourism services and facilities. In this Baduy farmer social forestry group, there are 124 families involved in community forest management, with 121 being male farmers and the remaining 3 being female farmers. The large gap between male and female farmers shows a large gap in social forestry management in the Baduy community in Kanekes Village, Lebak Regency, Banten.

The large gap in access between male and female farmers in managing social forestry in the Baduy community shows that access opportunities between men and women are still unequal. This is, of course, not in accordance with article 21 in the latest Minister of Environment and Forestry Regulation No. 9 of 2021 concerning Social Forestry, which states that community forest management, in this case, Community

Forests (HKm), provides equal portions of access for both men and women in the same family to be able to participate in its management. This regulation shows that the government has provided equal access for both men and women to social forestry management. Access in this government regulation also considers and takes into account how men and women get these resources equally and fairly. Still, there is no equality and justice in providing access between male and female farmers to social forestry management in Kanekes Village, Lebak Regency, Banten.

Furthermore, the Baduy Farmers Association, which contains 124 Baduy farmers, is not made up of all native Baduy people. Only a few Baduy people are involved, all from the Baduy Dalam community (Inner Baduy Tribe). Also, the social forestry locations managed by the association do not come from Baduy forests, considering that the forests in the Baduy area are customary forests that have their values and culture by the Baduy indigenous people, so customary forest management is not regulated in social forestry. Therefore, the regulation of social forestry by the Baduy community is in forests outside the Baduy area (outside the Kanekes Village area) so that it does not interfere with customary forest management by the Baduy tribe itself. The social forestry managed by the Baduy Farmers Association group is in Pasir Bitung Village, which is quite far from Baduy community settlements. Amir also conveyed this regarding the location of social forestry managed by the Baduy social forestry association.

"There is forest management in Baduy, but not in the Baduy area, even though the Baduy community manages it, but for the area, it is not in the Kanekes village area" (Interview with Amir, Baduy farmer and member of a social forestry group on June 22, 2023)

Furthermore, even though the social forestry management is outside Baduy and only involves a few native "Baduy Dalam" communities, one of the Baduy community leaders is the head of the management. The Banten Province Perhutani also conveyed this regarding the location of the Baduy community's social forestry and the leader of the social forestry group:

"Yes, not in Baduy but in Pasir Bitung with the name Paguyuban Baduy group, whose chairman is Mursid's father, who is a Baduy Dalam from Cibeo" (Interview with Head of PSDH Perhutani Sector, Banten Province, Wawan, S.P on June 21, 2023)

Thus, the reality of "inequality" in the dimension of accessibility for women in social forestry management gives rise to gender inequality. Some of the causes of discrimination against women are due to the patriarchal logic, which is so hegemonic at the level of society in general, especially indigenous communities, which still have a strong image of the domestication of women's roles in everyday life. The existence of female farmers is presented in structural social forestry management only as a procedural and administrative need to demonstrate to the public the political accommodation that is carried out to provide space for women. This is a practice of exclusion of women farmers in social forestry management. This practice is called (Mayrudin et al., 2022; Nurrohman et al., 2023) as "present" but whose existence and active participation are not expected.

Participation

Participation refers to the participation of a certain group or person in decision-making or activities. Like access, participation should be fair and equitable for both men and women. In this case, the roles of men and women must be the same in making decisions and in activities related to achieving prosperity, including food security.

Inequitable participation between men and women can cause women to fall further behind, especially if the woman is the breadwinner of the family and must support her family without the help of men. Even if the woman has a man as the head of the household, women's involvement in decision-making is still important in efforts to empower women to be more independent.

The gap in women's participation in decision-making both within the household and as members of society is part of the culture and perspective of society, especially in Indonesia, which has a very strong patriarchal culture and society's perspective of women only being housekeepers and not needing to be involved in earning a living at the household or in other activities outside the household. This is also not much different for the Baduy community to social forestry management regulated by the government. Murshid's father's decision not to include women farmers in his management can be said to be a form of patriarchy where women's duties are only in the kitchen and taking care of children, and not as part of the community, which is active in helping with the household economy. Amir also conveyed this as a member of the social forestry group.

"So, like this, the woman was not involved during the training because women are complicated because they have to take care of the household. If that helps, for example, women do weave to increase their income. In the end, the man just must look at the suitability" (interview with Amir, Baduy farmer and member of social forestry group on June 22, 2023)

The non-participation of Baduy women in social forestry management is certainly unfortunate. This makes forest management seem like an area dominated by men and gender issues are reduced to concerns of women. This is also due to the influence of the customs of the indigenous Baduy community which considers that there are different roles between women and men, where Baduy women tend to focus more on taking care of household work and children. Meanwhile, work to earn a living is the domain of men. Even though there is no prohibition against women going to the fields, women's activities are only to help their husbands with their work in the fields.

They are not included as an active part of management who can independently decide or even lead in field or forestry activities. This was also conveyed by Jairo Saija, Village Head (Jaro) of the Baduy community, regarding the involvement of women in forest management and the like.

"So it's like this, for women here there are no restrictions, men go to the fields and come with them, sometimes the time is not the same because the woman has to cook rice and clean at home first, so men and women here don't work together to the fields or huma" (Interview with Jairo Saija, Head of Baduy Village on May 25, 2023)

From the statement above, there is already a divide between women and men, where women's role tends to revolve around taking care of the household while men earn their living in the fields. If women want to go to the fields to help their husbands with

their duties, it is permissible, but women cannot independently earn a living because that has become a man's obligation or role in the household, including the task of taking care of the household is also the husband's responsibility but it is the woman's task. This creates a clear hierarchy between men and women in the household, which, in this case, further strengthens patriarchy and weakens women's position because it makes it difficult for women to be independent without men.

"As for sharing tasks here, for example, women make weaving crafts, which they must do. Men make bags woven from arey (a kind of rattan rope). This is the difference that men cannot do women's work. Because everything has been arranged. For example, men cannot cook rice because that is a woman's job. "As for women who want to help, such as going to the fields to carry firewood and other things, that's fine, it's up to them. They just do not tell them to make koja because that's a man's right" (Interview with Jairo Saija, Head of Baduy Village on May 25, 2023)

Apart from the role of women as housewives, women have a fairly large role in household food security (Poerwanto, et al. 2016). Therefore, the weak participation of women in social forestry management will weaken women's bargaining position in society, which in the end will also limit women's role in efforts to ensure household food security, considering that there are limits for women to be involved and make decisions outside of their main duties as housewives.

The role of women cannot be separated from the dual roles that women have had from the start, namely the domestic role and the public role. The domestic (reproductive) role in food security refers to women's activities related to their activities at home, starting from procuring or preparing food, processing, and preparing food, and maintaining food quality. On the other hand, the public (productive) role in food security refers to women's activities, which can result in the production of goods or services, either for consumption or sale or in the form of marketing or trading efforts carried out by women to improve their household economy.

If it is related to Baduy women in managing social forestry, the role of Baduy women is only in the domestic role. The domestic role here refers to how Baduy women care for the household, including preparing, processing, and preparing food for their children and husbands. Meanwhile, the public role of Baduy women is limited, where they can go to the fields or gardens to help their husbands, but they cannot independently be actively involved in managing the gardens or fields without their husbands accompanying them. The limited public role of Baduy women makes it difficult for them to make decisions or become leaders for themselves, considering that their role is still in the shadow of their husbands.

Control

The control aspect refers to control, authority, or power in making decisions. Decision-making that pays attention to aspects of gender equality will help men and women control land and use natural resources fairly and equally. With the dual role of women in both the domestic and public spheres, women need to have their rights guaranteed so that the acquisition and use of resources are not discriminatory.

For this reason, control in social forestry management needs to pay attention to equal participation for both men and women to ensure equitable decision-making in

groups. The lack of women in decision-making is the main cause of limited access for women, weakening women's public role. Control that does not pay attention to gender equality and results in a lack of access for women, in this case, women's access to social forestry management in the Baduy community, is certainly a form of gender inequality in social forestry management in Lebak Regency, Banten. This form of gender inequality or injustice occurs because community awareness and sensitivity have not yet grown individually and collectively (Jullimursyida, et al. 2021). Starting from the assumption that the changing order of civilization moves from nature (women) to culture (men), women must leave the domestic arena and enter the public arena to become civilized "humans". So, in this case, prioritizing women to be actively involved in the public arena is necessary. This is also considering that the potential of women in agricultural development is very strategic, so the necessity of women in food security is also very strong in encouraging increased household food security. In farming households in Indonesia, the majority are women, wives or mothers who are also involved in the agricultural sector. However, the role of women in the agricultural sector is often marginalized due to the patriarchal culture that develops in society, which causes the division of work and salary levels to become unequal in the context of making life difficult for women.

For the control aspect, it can be concluded that the control of Baduy women farmers in social forestry management in achieving food security is still lacking. This is proven by the lack of access and participation of women in social forestry management, which makes women marginalized. In the end, the position of Baduy women farmers is limited to their domestic role rather than their public role in efforts to achieve food security. Their control is also limited to control over their role in the household, both as a preparer, processor, and food preparer for their children and husband. Meanwhile, Baduy women farmers' control over their public roles is minimal, limited to a support system (helping) their husbands in the fields or forests.

Benefits

The benefit aspect refers to benefits or uses that can be felt and enjoyed fully and optimally. In this case, social forestry management benefits both male and female farmers who are involved in it as managers. In the context of social forestry management in the Baduy community, the benefits of social forestry management are limited to the benefits obtained by men directly and women indirectly.

The direct benefits to Baduy male farmers refer to their involvement as social forestry managers, where their access, participation, and control over the public domain dominate. The benefits of social forestry management can also be felt directly by Baduy male farmers because they are the ones who are directly involved in managing forest resources and making decisions that benefit them. Meanwhile, women benefit indirectly because they are not directly involved in social forestry management, which means they lack proper access, participation, or control in the public sphere. However, they still receive benefits in the domestic realm, where their husbands carry additional income through social forestry management.

Social forests play an important role in maintaining the food security of the Baduy community (Utami et al., 2023). Baduy farmers can benefit from social forest

management with a profit-sharing system between social forest farmer groups and the government. With a profit-sharing system, Baduy farmer can use the income from selling social forest products to buy food for their lives. Based on Decree of the Minister of Environment and Forestry of the Republic of Indonesia number SK.5400/MENLHK-PSKL/PKPS/PSL.0/3/2021 concerning Recognition and Protection of Forestry Partnerships (Kulin KK) between the Baduy community in Kanekes Village, Leuwidamar District, Lebak Regency Banten Province, sharing profit such as from the sale of timber products of 25% for the Baduy farmer association and the rest for government. Meanwhile, according to Amir, a Baduy farmer and community association member, they get around 20% of the profits from selling wood products from social forests. Social forest products are one of the incomes of the Baduy people who work as farmers and are members of the Baduy farmers' association that manages social forests.

In accordance with the Minister of Environment and Forestry Regulation, social forestry provides access to communities around the forest to improve welfare and increase the resilience of communities around the forest. In this case, social forestry managed by the "Baduy Farmers Association" certainly benefits Baduy farmers, especially those who do not have active land for their economic interests. Based on the Decree on social forestry management by Baduy farmers, apart from sharing profits from social forestry management, Baduy farmers also receive other benefits in social forestry programs such as coaching/technical assistance from various ministries, such as the Ministry of Environment and Forestry, the Ministry of Agriculture and other Ministries including the Government Banten Province and Lebak Regency Government.

CONCLUSION

Gender inequality in social forestry management makes Baduy women farmers' access to social forests very limited, where they can access social forests only because of the absence of their husbands, not because they are actively involved in its management. The participation of Baduy women farmers also tends to be in domestic roles, which require women to be active in household matters rather than productive matters such as earning a living, including, in this case, actively managing social forestry. Although, in the end, the domestic role of Baduy women farmers also contributes to encouraging household food security through managing and providing food for their families. Limited access and participation of women farmers ultimately limits their control over social forestry management, which, in the end, even though they both benefit from social forestry management, the benefits they receive are indirect benefits from their husbands as active managers of social forestry.

Furthermore, the limitation of this research is that the research period is only two to three months. This causes this research not to be rooted in finding the essence of the dynamics and background of the " inequality " problem between women and men in social forestry management. Therefore, in future research, we recommend using an ethnographic or case study approach to provide a more holistic understanding of this phenomenon. Apart from that, the narrative of power relations and the hegemonic mix can be a key issue for further research. It is hoped that dismantling this discourse will reveal gender injustice in the social and political construction of the social forestry management arena.

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