



Implementation of Social Forestry Policy on Fulfillment of Empowerment Rights of Women Family Heads in Gaining Access to Forest Management in Sabrang Ambulu

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Abstract: This study aims to demonstrate that the Social Forestry Program in Sabrang Village positively impacts poverty alleviation and community welfare, particularly among women family heads, through forest land management. This study employed a descriptive qualitative data analysis strategy. This research method uses the purposive sampling strategy. The findings of this study show that the realization of women's rights can already be felt and benefited. Forest land management activities are carried out through the social forestry initiative to maximize natural resource potential over 35 years. As a result, it may be argued that it successfully changed the community's economics, particularly that of women's household heads.

Keywords: Policy Implementation, Social Forestry, Empowerment of Women Headed of Families

Introduction

The empowerment program for women heads of households in the social forestry scheme has been running for a long time. This program aims to solve the problem of management rights and women's involvement in using forestry areas that threaten the socio-economy of the community and the environment ([Malapit, 2019](#)). This cannot be separated from the program that does not accommodate local communities' needs. This research aims to analyze how social forestry policies are implemented to fulfil the empowerment rights of female heads of households. Using a qualitative approach, this study interviewed key informants purposively ([Yaya, 2018](#)). The results show that facilitators and farmers still lack an understanding of social forestry information. Community participation, marginalized people, and women's involvement need more attention, considering that some forestry conflicts are still being faced.

This study, if seen more broadly, is about empowering women's family heads within the scope of social forestry. The existence of women are often considered as a low or weak group, not independent and dependent on men, so this view gets strong legitimacy in

favour of patriarchal culture ([Kollo, 2017](#)). With this, the program being run is by this study which raises the excellent implementation of social forestry that gives rights to women heads of households in Sabrang Village ([Permatasari, 2020](#)) Because one of the keys to the success or failure of social forestry is in terms of gender equality and the active involvement of women ([Diirro, 2018](#)).

This proves the Social Forestry policy does not discriminate between men and women. Both have the same rights to access the social forestry program. Moreover, a woman head of the family becomes a prioritized group in the Social Forestry program. According to letter e paragraph (4) Article 189 Minister of Environment and Forestry Regulation No. 9 of 2021 on Social Forestry Management (from now on abbreviated as P.9) emphasizes that marginalized groups, including Pekka women, are prioritized in the Social Forestry program marginalized groups, including Pekka groups.

Various efforts have been made by community groups and communities, such as creating gender-friendly innovations and skills aimed at female heads of households ([Alkhaled, 2018](#)). Several studies have focused on different areas within the scope of empowerment. Some researchers focus on women's group activities that are not individual. Therefore, this study intends to illustrate that women have the same rights as men in empowerment activities through forest land utilization ([Miedema, 2018](#)). This study aims to understand that the Social Forestry Program in Sabrang Village provides benefits in alleviating poverty and the community's welfare, especially for women-headed households, through forest land management.

Research conducted ([Tokan, 2021](#)) with the title Empowerment of Single-Parent Women in Overcoming Poverty parent in Overcoming Poverty. Discusses the empowerment of single-parent women in overcoming poverty in Witiham District, East Flores Regency. Discusses the role of single parents who are only trusted for domestic village activities, but women can also carry out male activities within the scope of government ([Sell, 2018](#)). Women can also voice their rights like men in general; meanwhile, this study gives more rights and trust to women's family heads to manage land to improve the quality of human resources in Sabrang Village, Ambulu.

Methods

A. Type of Research

This study uses descriptive qualitative research ([Olivia & Nurfebiaraning, 2019](#)). Qualitative descriptive research seeks to understand how the research subject experiences the elements of the social problem phenomenon.

B. Location and Time of Research

This research was conducted in June at Social Forestry Group Sabrang Mandiri in Sabrang Village, Ambulu District, Jember. The researchers wanted to know whether the rights obtained by women and men in gaining access to management were fair.

C. Population, Sample, Sampling

Respondents are individuals who are expected to be able to provide valid data about the situation and conditions of the research background regarding the situation and conditions of the research background. The selection of respondents in this research uses the purposive sampling method, which is a selection that is carried out deliberately based on predetermined criteria by the research background.

This study involved Mrs Parti'ah, Mrs Paini, Yani, Khis, and Wahid, several female heads of households and members of the GAPOKTANHUT Sabrang Mandiri Social Forestry Group who gain access to management as part of women's empowerment in Sabrang, Ambulu.

D. Data Collection Techniques

The data collection techniques used in the research include: first, observation of participant observation by involving myself directly to make observations at the research location to obtain accurate information data and find out the actual situation that occurred. Second, open (unstructured) and written interviews so informants can freely express their opinions through direct and in-depth question-and-answer communication about the problem under study. Third, documentation generates data from essential records through writings, pictures, recordings, and daily notes during the interview process.

E. Data Sources

The data sources determined by this research are primary data from informants who have been selected and understand the research the researchers are doing. Secondary data is data from previous research sources by the theme of the research title, data taken indirectly in journals, articles, and scientific papers, Ministry of Environment and Forestry Regulation number 9 of 2019, and supporting archives related to this research.

F. Instrument

The instruments used in this research are interview guidelines with a written and open interview model of written and open-ended interviews.

Result and Discussion

Social Forestry (SF) is a sustainable forest management system implemented and carried out by communities living in state forest areas or conventional forests located near forests or by communities living in forest areas and customary law communities as the main actors in improving welfare, community and women empowerment, environmental balance and socio-cultural dynamics ([Bandiera, 2020](#)). This research focuses on women's empowerment, which begins with raising awareness of their potential so that it can be developed into their potential by providing skills and knowledge and bringing them closer to their resources. Empowering women is a form of economic bonding with a cultural background ([Rani & Ratnasari, 2021](#)).

Women's empowerment is formed as an awareness process that can later analyze conditions within the community so that they know the practice of discrimination. ([Hasanah, 2013](#)) Article 70 paragraph of Law Number 32 of 2009 concerning the environment and environmental management states that the community has the same and most comprehensive possible rights and opportunities to play an active role in environmental protection and management activities ([Galiè, 2019a](#)).

By providing skills and information closer to women. In addition to minimizing threats and participating in ongoing training activities until they become self-sufficient groups, women's empowerment is becoming increasingly attractive because of the process ([Winther, 2018](#)). This can be seen in the aspects carried out as part of the effort. Thus, this women's empowerment aims to provide an understanding that the Social Forestry Program in Sabrang Village provides benefits in alleviating poverty and prospering the community, especially for women's family heads through forest land management ([O'Hara, 2018](#)). Besides various social forestry programs, there are problems and obstacles in community empowerment programs in and around forests. Community empowerment programs in and around forests ([Bangsawan et al., 2007](#)), such as:

1. The large number of pests and wild animals on forest land means that many forest farmers experience crop failure, and the results do not match the capital.
2. The limited knowledge of female-headed family farmers regarding utilizing and using fertilizers is still lacking.
3. The limited labour of women's family heads is minimal.
4. Limited capital in cultivating and managing land.

In addition to minimizing threats and participating in ongoing training activities until they become independent, women's empowerment is becoming increasingly attractive because of the process ([Santoso, 2019](#)). This can be seen in the aspects undertaken as part of the effort. Empowerment can be summarized into 5Ps: enabling, strengthening, protecting,

supporting, and maintaining ([Putri & Darwis, 2015](#)). Therefore, in this study, women's involvement is visible through the social forestry program. It is based on the Minister of Environment and Forestry Regulation No.9 of 2019. The attachment page explains the criteria and indicators for evaluating the implementation of social forestry management ([Schuler, 2018](#)).

The fifth aspect of gender sensitivity and perspective contains the representation of women and other marginalized groups in managing the institution holding the social forestry agreement. In this aspect, it is also explained that the involvement of women administrators and members in organizational activities and forest management or utilization includes women heads of households who are administrators of the agreement holders or activators of social forestry groups ([Jones, 2019](#)). The decree explained above states that the number of people who receive access to manage land for 35 years is as many as 1,438 people or sabrang community. The empowerment model developed in the village should focus on increasing critical awareness and degree of life through vocational education, business capital assistance, skills training and internships based on community resources ([Tokan, 2021](#)).

Based on field research, it was found that data on female heads of households were 61 people and as many as 2,831 people as housewives. Based on the data described above, land revenue will increase if there are logging activities. The community will be given management rights if they meet the conditions set by the group and applicable policies. ([Witro, 2019](#)) Pelangi kopi as an innovation in empowering widows to alleviate poverty in Giri Mulyo Village with a discussion of women's empowerment, Doli Witro's research was conducted by the pelangi kopi farmer women's group to empower widowed women through the farmer women's community in the coffee utilization center to alleviate poverty carried out in Giri Mulyo Village ([Digan, 2019](#)).

Meanwhile, this research focuses on empowering women through the utilization of forest land as a solution to alleviate the community's economy in Sabrang Village, Ambulu. In this forest land management system, various things that are not allowed to be done are not allowed to change the function in the sense that the land can be managed and used to plant production crops, which are then recommended to plant upright plants such as durian trees, petai trees, coffee trees, avocado trees and so on whose purpose is to preserve the forest and remain a forest ([Galiè, 2019b](#)). Therefore, critical consciousness is needed to emphasize an educational process that humanizes humans ([Hatasura, 2018](#)). Then, if the community or female heads of households have obtained access rights to land management in the hope that the land will still be used for themselves, it is not allowed to be traded, rented or even transferred. With this, empowering women is carried out as a form of economic binding.

The Social Forestry Group hopes that management access rights can positively impact the community's economy around the forest ([Moreno, 2018](#)). Various empowerment activities and potential can be carried out to sustain empowerment activities, such as family management activities through clothing, food and other needs businesses by making them more creative and independent ([Hamidah & Redjosari, 2022](#)). Mothers or female heads of families in this activity function as women forest farmers by participating in preserving the forest. Managed forest land can produce crops such as avocado, durian, jengkol, eucalyptus, and other woody plants. Research ([Ginting & Sihura, 2020](#)) Women's Empowerment Policies in the Economic Sector in Efforts to Realize Gender-Friendly Sustainable Development. The difference with the above research lies in the women's empowerment program carried out through home industries and MSMEs (Micro, Small and Medium Enterprises) such as products made by home industry players such as housewives, which make it easier for them to create businesses without leaving home and as job openers ([Atake, 2019](#)).

Conclusion

The social forestry program is carried out for empowerment as a breakthrough for the community, especially women heads of families who are in the area around the forest. The ministerial regulations governing the Social Forestry Program state that land distribution is carried out equally between men and women for communities around the forest by still giving fair rights to forest land management. With this, the hope of social forestry groups to prosper women heads of households, communities, and marginalized people has been fulfilled and said to be achieved. However, forestry problems such as land buying, selling, and leasing are still being carried out. This is not allowed and can only be managed by the landowner or his family. By continuing to manage this land, the government hopes that the land will not be transferred and will continue to be utilized for sustainability.

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