

## Rural Women's Agency

### Editorial

Rural Women's Agency

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Rural Women and Information on Natural Resources: Rural Women in Aceh's Struggle for Agency  
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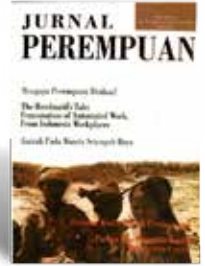
Women as Agent of Social Inclusion: Experience of the Women of a Local Belief Community in Salamrejo Village  
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Rural Women's Agency on Forest and Land Governance in The Midst of Change: Case Study in Five Provinces  
*Andi Misbahul Pratiwi & Abby Gina Boangmanalu*

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## Rural Women's Agency

Rural women and rural area constitute an ecosystem that is inseparable from the nature. The lives of rural community, including the women, have a close relation with its surrounding natural environment. First, the natural environment is the backbone of rural economy, particularly in agricultural sector. Second, the natural environment is the source of basic daily needs such as water and food. Aside from that, the natural environment has also been part of the local cultural such as handicrafts or as part of local beliefs and rituals. Subsequently, the disruption or change of the natural environment will definitely bring impact to the lives of rural community.

For women, the impact of the environmental changes are obvious due to their reproductive tasks in the households. For example, draught of the peat lands would decrease water and food supplies that must be managed by women in the rural peat area. Environmental destruction in rural peat area also urge men to migrate out to find a job, then women must act as the heads of the households as well as housewives.

One of the roots of inequality in the rural community stem from the weak access and control over land and forest governance. For women, the inequality is also intertwined with gender-based discrimination such as domestication of women. Women's domestication widens barriers of women's access to land, natural resources, information, law, and politics. UN Women's data (2018) finds that women ownership over agricultural land is less than 13%. In the meantime, despite the positive trend on agrarian reform policy in the recent years, gender-justice perspective has not been integrated into the agrarian policy in Indonesia. As the consequence, women still tend to be neglected within the policy which supposedly could give community's access to land and natural resources.

In general, rural women remain to be the responsible person in caregiving works, household care, family economic management, whilst being excluded from public realm. The similar pattern could be seen in rural areas. Rural areas are the main provider of source for natural resources, provider agricultural and plantation areas, labor force's provider, and with its forest area they also function as the lungs of the earth. However, similar to Simone de Beauvoir's criticism about women's position as "the second sex", rural community are also often identified as second-class community, whose meaning is closely linked to underdevelopment, vulnerable to poverty, and often being underestimated in policies on investment and development.

Diana Tietjen Meyers in *Gender in the Mirror: Cultural Imagery & Women Agency (2002)* analyzes how subordination over women influence the formation of women's gender identity, and restricting women from making emancipatory decisions. Rural women are also tended to be seen as persons without subjectivity, nor agency. But Meyer argues that even in its subordinate position, women still have agencies. Therefore, the view of rural women as subject with agency is presented in this JP 103 edition.

Jurnal Perempuan's research about rural women's experiences in five provinces, namely West Papua, East Kalimantan, Central Sulawesi, Bengkulu and Aceh, shows diverse women's agency on land and forest governance in rural environment. Women agency appear in their power to persuade family and community, in their power to involve in public space, also in their power to change the perspective of official authority, also in their power to carry out collective action/ solidarity among groups in natural resources management. Rural women also possess contextual knowledge that is compatible to the rural livelihood, for instance the ability of Papuan women to choose a model of shifting agriculture as a sustainable model economy of agriculture.

The ignorance of science towards women's experience is one of the reasons for the rise of feminist's studies. Feminism found the concept of knowledge, that was born from the criticism toward the scientific approach, by looking at the complexities of interconnectivity among women, society and nature, such as in the concept of feminist political ecology. However, Carolyn E. Sachs in *Gendered Fields: Rural Women, Agriculture and Environment (1996)* found that feminist's studies tend to focus on urban feminist movement. Articulation about feminist movement in rural areas is still very limited, because science also tends to view rural community as an object, object of policy, object of poverty or object of development.

Therefore, in order to provide space about and for rural women, JP 103 presents various experiences of rural women and their agencies in dealing with the subordination of patriarchy and capitalism. JP 103 takes us to understand the agency of rural women as a process to train and to make use of the ability to construct themselves and make decisions on matters concerning the lives of rural women as well as the lives of rural communities in Indonesia. **(Atnike Nova Sigiro)**



Abstracts Sheet

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Iwan Nurdin & Julian Aldrin Pasha  
(Universitas Indonesia, Depok, Indonesia)

**The Lack of Gender Mainstreaming on the Presidential Regulation No. 86/2018 on Agrarian Reform**

DDC: 305  
Jurnal Perempuan, Vol. 24 No. 4, November 2019, pp. 227-235, 2 table, 15 ref.

The situation of agrarian injustice in the rural area carries multiple layers of burden on women. Such situation could be addressed with the agrarian reform's agenda. This is the reason why the society welcome the announcement of agrarian reform agenda as Joko Widodo administration's priority program. After being in power for four years, finally the government had issued the Presidential Regulation No. 86 year of 2018 on Agrarian Reform. The enactment of this Agrarian Reform's policy cannot be separated from the role of social movement organizations in urging for agrarian reform agenda, including in urging for an agrarian reform policy with gender justice perspective. This paper seeks to see how women's movement and the agrarian reform movement have been trying to advocate gender perspective in the formulation and the implementation of the Presidential Regulation (Perpres).

Keywords: agrarian reform, rural development, rural women, land redistribution.

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Hatib Abdul Kadir & Gilang Mahadika  
(Universitas Brawijaya, Malang, Indonesia)

**Economic Practices of 'Mama-Mama Papua' using Shifting Cultivation System: Study Case in Sorong and Maybrat Regencies- Western Papua**

DDC: 305  
Jurnal Perempuan, Vol. 24 No. 4, November 2019, pp. 237-247, 4 image, 15 ref.

This research examines women's role and their decision-making related to swidden farming. This research was conducted in two different regions, Sorong (lowland) and Maybrat (highland) in West Papua. Key informants in this research were indigenous Papuan women, their husbands, and relatives. The aim of the research is to demonstrate that in the realm of traditional agriculture, women play important roles, starting from production, plant nursery, to the crop distribution to market. Nonetheless, the role of women tends to disappear, when the system of agriculture changes to sedentary farming by using chemical substances and other modern and farming technologies

Keywords: shifting agriculture, taking decision, traditional market, agriculture commodities.

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Abdullah Abdul Muthaleb  
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**Rural Women and Information on Natural Resources: Rural Women in Aceh's Struggle for Agency**

DDC: 305  
Jurnal Perempuan, Vol. 24 No. 4, November 2019, pp. 249-257, 2 table, 10 ref.

Rural women have the potential to mobilize herself and her community towards a sovereign and just rural community. However, rural women frequently face form of discrimination that impede them to achieve their maximum potential. In the midst of forest and land degradation, those gender-based discrimination also prevent women from participating in land and forest governance that is vital for the rural community's livelihood. An example of form of gender-based discrimination experienced by women in several regions in Aceh is discrimination in accessing public information. This article describes and analyzes several Aceh women's experiences in using the rights-based approach on access to information. The women in this article have used the Law on Public Information as the basis for their advocacy towards the land and forest governance in their residential area. These experiences of the rural women have shown shows that women have not only interests upon the information on natural resources, but they also possess capability, perseverance, and will to obtain such information.

Keywords: rural women, natural resources, access to information, public information.

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**Involvement of Women Village Leaders in Developing Dialogues on Forest Conflict Resolution**

DDC: 305  
Jurnal Perempuan, Vol. 24 No. 4, November 2019, pp. 259-270, 2 image, 32 ref.

This article is a study of feminist ecological politics in rural women's leadership and their involvement in resolving conflicts over protected forests. On the one hand, structurally, there is a complex linkage between social, cultural, adat, and religious practices that prevent women from becoming leaders. On the other hand, after they won the leadership contestation in the village, their task was able to go beyond reconciliation and introduce an alternative discourse on sustainable forest conservation. This study examines three main areas namely: (1) ecological sustainability knowledge, understanding and practices; (2) the practice of equal access to natural resources, and responses to vulnerability to environmental change; and (3) equality practices in village development activism. The narrative of feminist ecological political studies from two villages in Kepahiang and Rejang Lebong Districts shows that women village heads are able to penetrate structural barriers, social exclusion, and dismantle economic class barriers.

Keywords: rural women's leadership, feminist political ecology, forest conflict

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**When Wetlands Dry: Feminist Political Ecology Study on Peat Ecosystem Degradation in South and Central Kalimantan**

DDC: 305  
Jurnal Perempuan, Vol. 24 No. 4, November 2019, pp. 271-284, 1 table, 9 ref.

Indonesia tropical peatlands area is 47 percent of out of the total global peatlands. But unfortunately, sustainable peatland governance has not been widely applied in the management of peatlands, instead of being home to biodiversity, peatlands in Indonesia have ended up dry, burning and turned into monoculture plantations. The problem of peat ecosystem degradation is the result of unsustainable - historical environmental governance politics. This study shows the political complexity of peatland governance and its impact on women with a feminist political ecology lens. This research was conducted in several villages in Central and South Kalimantan, the largest tropical peat areas in Indonesia. This study found that 1) Rural women were realized that there are problems with peatland governance, both practically and politically; 2) women and girls have multiple impacts from peat ecosystem degradation ie, women are deprived of living space, women find it difficult to get water and food sources, women take over the role of the head of the family because men migrate but are not always recognized as the head of the family, and women are impoverished because they lose their independence and must work as oil palm workers. This study uses a feminist political ecology study as an analytical tool to see the multi-layered oppression experienced by rural women due to peat ecosystem degradation.

Keywords: rural women, peatland village, peat ecosystem, feminist political ecology, resource governance

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Dewi Komalasari  
(Jurnal Perempuan, Jakarta, Indonesia)

**Women as Agent of Social Inclusion: Experience of the Women of a Local Belief Community in Salamrejo Village**

DDC: 305  
Jurnal Perempuan, Vol. 24 No. 4, November 2019, pp. 285-294, 1 image, 1 table, 23 ref.

Minority religious groups are vulnerable towards discrimination and social exclusion. Social exclusion is a multidimensional phenomenon that is closely related to the denial of the enjoyment of civil and political

rights as well as economic and socio-cultural rights. Social exclusion also excludes the excluded people from development process in the village. This article discusses the social exclusion experienced by community of local belief's groups, the Association of Ekasing Budi Murko (PEBM) in Salamrejo village, in Kulon Progo, Special Autonomy of Yogyakarta. The economic empowerment approach has been used to promote inclusion among communities in the village. The establishment of Cooperative Business Group (KUBE) and also other economic works have encouraged women's role as agent for social inclusion. Business activities established by PEBM have opened room for interaction between women from local belief's community with other women in the village.

Keywords: social exclusion, social inclusion, local belief, women's empowerment, women's agency

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Andi Misbahul Pratiwi & Abby Gina Boangmanalu  
(Jurnal Perempuan, Jakarta, Indonesia)

**Rural Women's Agency on Forest and Land Governance in The Midst of Change: Case Study in Five Provinces**

DDC: 305  
Jurnal Perempuan, Vol. 24 No. 4, November 2019, pp. 295-306, 2 table, 12 ref.

Women in rural areas face serious problems as a result of ecological social changes in the village--which are almost mutually interconnected with the expansion of extractive industries and rural development paradigm. Forests and land become as the identity that cannot be left behind in seeing changes in rural areas. Sustainable forest and land governance are one of the ways to reduce the risk of environmental damage & degradation, land use change, deforestation, and loss of food resources and livelihoods of rural communities. One of the principles of sustainable forest and land governance is transparency and participation. In this study we found, explain, and analyse 1) how the social ecological changes in the villages through the experiences of women who is a trailblazer or local champion in 5 provinces (West Papua, East Kalimantan, Aceh, Central Sulawesi, Bengkulu); 2) the struggle of rural women in seizing the right to information and participation in the process of forest and land governance; 3) women's agency in creating positive socio-ecological changes in the village area. This research found that women's agencies are not single and are produced from various forms of power, namely the power/ability to influence and reduce barriers, to change at the household and community level, the power to organize and change existing hierarchies, the power to increase individual awareness and the desire to change, the strength of collective action and solidarity.

Keywords: rural women, forest and land governance, women's agency, environmental degradation, sustainable environment.

## Rural Women's Agency on Forest and Land Governance in The Midst of Change: Case Study in Five Provinces

**Andi Misbahul Pratiwi & Abby Gina Boangmanalu**

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### Abstract

Women in rural areas face serious problems as a result of ecological social changes in the village—which are almost mutually interconnected with the expansion of extractive industries and rural development paradigm. Forests and land become as the identity that cannot be left behind in seeing changes in rural areas. Sustainable forest and land governance are one of the ways to reduce the risk of environmental damage & degradation, land use change, deforestation, and loss of food resources and livelihoods of rural communities. One of the principles of sustainable forest and land governance is transparency and participation. In this study we found, explain, and analyse 1) how the social ecological changes in the villages through the experiences of women who is a trailblazer or local champion in 5 provinces (West Papua, East Kalimantan, Aceh, Central Sulawesi, Bengkulu); 2) the struggle of rural women in seizing the right to information and participation in the process of forest and land governance; 3) women's agency in creating positive socio-ecological changes in the village area. This research found that women's agencies are not single and are produced from various forms of power, namely the power/ability to influence and reduce barriers, to create change at the household and community level, the power to organize and change existing hierarchies, the power to increase individual awareness and the desire to change, the strength of collective action and solidarity.

Keywords: rural women, forest and land governance, women's agency, environmental degradation, sustainable environment.

### Introduction

Forests and land, in general, are part of the identity of rural areas. However, changes in the economic and natural patterns due to modernization have resulted in rural characters not always being illustrated by their agricultural activities (agricultural communities). Now the global economic cycle does not only stop in urban areas but also rural areas, such as the plantation and extractive industries. Rural and urban areas can no longer be defined dichotomically; traditional/modern, organic/mechanical, back ward/advanced. Forests and land, in general, are part of the identity of rural areas. Why is that? The simple answer is, these dichotomous differences tend to view rural areas as homogeneous and unchanging entities (Sachs 1996).

Currently, in various places or regions, a small portion of the village area has an industrial economy, and the other part is maintaining agricultural and forest management. Such changes make sociologists, anthropologists or rural experts feel the need to redefine the definition of what is meant by village, and what are its main characteristics. Sarah Whatmore (1993), for example, chose to see villages centered on the strengths of rural ideas and experiences

in social, political, identity and environmental struggles rather than on the territorial definition of rural areas as a social space category (Whatmore 1993, p. 607).

What about the people who live in the village, especially women? Rural women and the environment are multi-layered identities and have various experiences. As explained earlier, villages are a global economic locus that is closely related to the impact of natural damage due to poor and unsustainable management, and the fact that women as part of village entities are the most vulnerable victims of environmental damage. Therefore, in response, it is inevitable that these women as important subjects should be seen for their status, aspirations, and agency in the environmental movement.

Changes in economic and natural patterns in rural areas tend to have negative consequences, both on the environment and on rural communities. Indonesia is ranked eight of the top ten countries in terms of forest area (FAO 2016). But unfortunately, poor forest management and land use have led to massive deforestation in Indonesia. Commercial and exploitative (both to humans and nature) conversion of forest and land functions has implications for the occurrence of ecological disasters,

forest fires, global warming, loss of livelihoods and living space of people living in and around forests. As for rural communities, environmental damage in rural areas due to poor management has a different impact on each group of people, in addition to women, but also men, children, people with disabilities, and the elderly.

However, the impact of expanding land-based and extractive industries in rural areas makes women the most vulnerable group. Women often bear the burden of industrial development without enjoying its benefits. Problems that are generally present as a result of land-based and extractive industrial operations are relocation, loss of land and livelihoods, environmental impacts, availability of formal employment for the community. The problem is gender-based because it manifests differently for women and men (Wahyuningsih et al. 2018). For women, environmental exploitation also has impacts on poverty which results in high rates of school drop-out of girls, child marriages, maternal and infant mortality rates, as well as low fulfillment of sexual and reproductive rights and health of women and girls in rural areas.

Forest and land governance itself refer to processes, mechanisms, rules, and institutions to decide how land and forests are managed. Governance mechanisms are divided into the two forms; the first is top-down in nature such as formal law, policies, or government programs to regulate land and forest use and the second is bottom-up; namely governance mechanisms carried out by communities or informal monitoring schemes—which determines how forests, land and natural resources are utilized. Furthermore, in the context of Indonesia, current land, and forest governance, due to the decentralized system, the responsibility lies with the district, provincial, and national governments. Forest and land governance itself covers aspects of spatial planning, licensing for land concessions (such as logging and mining activities, palm oil and timber plantations), forest and environmental conservation, and budgets for environmental management (Mongabay 2019; The Asia Foundation 2012; Tacconi 2007). Various problems that arise related to forest and land governance are a matter of compliance with existing regulations and procedures, weak law enforcement, overlapping regulations, unclear land tenure maps, lack of transparency and public participation (The Asia Foundation 2012; Tacconi 2007).

Although often in a subordinate position in forest and land governance, women actually have a role and agency for the management and maintenance of forests and land. Various studies also found that women's participation in forest and land management can have a positive effect on

forest governance and resource sustainability. However, knowledge and analysis about women's participation in a variety of forest and land governance are not yet widely available in a way that they can become knowledge for women in other regions, community organizers, as well as policy implementation and policymaking.

To document the experiences of women in forest and land governance in rural areas, Jurnal Perempuan conducted a study on the experiences of rural women in environmental advocacy in their area of residence. This research explores the advocacy experience of rural women from the SETAPAK program managed by The Asia Foundation. This research explores how the agency of rural women in promoting sustainable land and forest governance through access to information in 5 SETAPAK program areas namely West Papua, East Kalimantan, Aceh, Central Sulawesi, and Bengkulu. In each area, which represented by one village where female champions and field facilitators undertake transformative work for sustainable forest and land governance. Data in this study were collected through in-depth interviews and focus group discussions with SETAPAK program assistants and female champions in the five regions.

### **Rural's Social and Ecological Change and Its Impact on Women's Lives**

In the five provinces studied, social and ecological changes began in the village area. The most significant cause of social and ecological change is the presence of extractive industries and monoculture plantations that depend on natural resources, land, and forests in rural areas. The presence of extractive industries and monoculture plantations can be interpreted that the global economic cycle does not only occur in urban areas but also in rural areas. The social and ecological changes that occur are inseparable from the issue of political contestation of power which is not concerned with the people, but instead prioritizes the political elite over the control of livelihoods in rural areas. Changes that occur in the village area in social and ecological contexts can be traced to specific periods and events.

### **East Kalimantan Province**

Today's critical social and ecological issues facing the people in this province are the the mining industry which is exploitative towards nature. Based on data from the Mining Advocacy Network (JATAM) 36 children died in the pit of a former quarry which was not reclaimed by the company (JATAM 2019). The chaotic nature of land and

forest governance in East Kalimantan is closely linked to the corrupt political power of a handful of elites both at national and local levels.

Speaking of Kalimantan, especially East Kalimantan, is interesting because environmental damage there starts from the destruction of its political landscape. For example, in the regency which has the most mining permits, the most coal mining permits are actually in Kutai Kertanegara. At one time, in the last ten years, there were up to 700 permits. So, in East Kalimantan, there were many political dynasties. (N 2019, FGD 31 October)

The presence of a mining company in East Kalimantan became a nightmare for the community. Historically East Kalimantan was a transmigrant area, where residents at that time were promised a prosperous life through the development of a multicultural agricultural and plantation system. But the impact of globalization, which not only brought investment in but also moved the locus of damage to rural areas in East Kalimantan. One memory that remains is irony. Rimbawan Village itself is under the concession area of PT. CEM that controlled the village. Based on the admission of village women, the mine is very close to their home, which is about 50 meters. Check out the damaging effects of the entry of the mine, according to Mrs. A's speech below:

In the village, we grow crops, and if you want to eat oranges or guavas, we can pick it directly. When my parents have passed away, I continue it. But since the mine entered in 2008, the destruction began because they opened the mine without negotiating first with the community, they just straight opened it. As soon as it rains heavily, it floods [of sand and mud], so our plants die instantly. (Mrs. A 2019, FGD 31 October)

In Rimbawan Village, in the period 2002-2009, women farmers had their income and were empowered through farmer cooperatives. But after the mine enters the village, the crops (vegetables, cassava, watermelons, etc.) that they plant are exposed to factory waste materials such as dust. During the rainy season, the village area, which had never been flooded before now has to face flash floods accompanied by mud and sand coming from mining opening materials, which are located on higher ground compared to residents of Rimbawan village. In an instant, the flood took away the food resources and economy of the village family.

The presence of mining companies that pushed into their villages without notice and damaging the living space of the community must be faced, especially by women. There is a transition of professions from the agricultural sector to the trade sector. Some of them

even became a laborer in a mining company. In women, this change is clearly visible. After the mine entered the village, women had to struggle to make finished products for sale. Take a look at what Mrs. D said below:

I've tried for 4-5 years to switch from agriculture to trade. But what do you want to process if you don't have the necessary ingredients? In the past, women can grow cassava, then processed it into mocaf flour, and can be sold. It's no longer feasible after the mine entered. The products that we want to market are returned by the minimarket because they are considered to be dirty and dusty because of mining. (Mrs. D 2019, FGD 31 October)

Based on the interview results with female champions in Rimbawan Village, that after the mine entered, the water for community needs was polluted, and soil acidic also changed. It has caused the water is not suitable for use, either for consumption or for washing. Villagers must buy bottled water for their daily needs. In the dry season, some people who cannot afford to buy bottled water end up using water that contains hazardous substances in the mine pit (which has not been reclaimed) to wash clothes. Mrs. D reiterates how changes in water quality have made it not suitable for life since the entry of the mine in their village. Mrs. D said the following:

The water is available but no longer suitable to be used as before because of pollution from the coal itself. In the past, we even tried to soak the clothes with the water, and after a week, they were rotted. It might be possible for washing but not for consumption. If the water touches the skin for too long, it will cause itching. (Mrs. D 2019, FGD 31 October)

### **Aceh Province**

In this province, the markers of changes in the village area socially and ecologically are closely related to the Tsunami. After the 2004 Aceh tsunami, land or soil became the most crucial commodity both to rebuild and control natural resources by local and national elites. Post tsunami, large-scale land, and forest clearance occurred. The need for wood to build houses increases, encouraging illegal logging to flourish. During such an extensive land clearing process, the Aceh provincial government issued a logging moratorium in 2007. Post tsunami, permits for mining and oil palm plantations were also widely issued by local governments. However, PTPN 1's oil palm plantations have existed in Aceh for a long time, one of which is in the Pidie Aceh region. Pay attention to what Mrs. Y said below:

Decades ago, PT PN1 was already there. It was already there before I was born. The most significant impact of the PT PN1 oil palm plantation company that we felt annually is

flooding. The impact of annual flooding is caused by the loss of forest and the change of rubber to palm oil. One of the causes of this flood is due to the forest. Starting with logging, then the replanting process starts from rubber moving to palm oil. (Mrs. Y 2019, FGD 31 October)

Another area in Aceh province that is dominated by palm oil plantations is Aceh Tamiang District. Based on the stories and testimonies of Acehnese women, it is very difficult to build health and clean water service facilities in the area, because palm oil plantations have covered part of the land. When clean water is difficult to obtain, the family's economic burden gets higher, and again this is experienced especially by women.

In Tamiang, the area near Medan, North Sumatra, it is a palm oil district, so there are almost no other crops other than palm oil. Palm oil is planted in house and school. So the school and home are planted with oil palm. Such conditions made the Head of District complained due to lack of space to build a community health center (puskesmas). In addition, it has caused remarkable ecological changes on the quality of clean water. (Abdul 2019, FGD 31 October)

Another area where mining is located is Lhoong, Aceh Besar District. There is a cement company there. The majority of the people are working in agriculture, freshwater fisheries, rice fields, and fishermen. After the establishment of the mining company, the community's livelihood area began to be disrupted. A large amount of forest clearing and land-use change in Aceh Province caused extreme drought in the dry season. In the dry season, farmers fail to harvest, while in the rainy season, they must face continuous flooding. For residents whose livelihood as fishermen, they face increasing difficulty to find fish, they even have to sail further to get fish due to the waste of mining companies that damage coastal ecosystems. Fishpond entrepreneurs lose their working area. Meanwhile, fish farmers and shrimp ponds lost their workers because the community turned into palm oil plantation workers. Vertical conflict ensues, people who oppose mines are often criminalized. In conditions of poverty and impoverish due to ecological damage and loss of main livelihoods, women and girls are also vulnerable groups of high child marriage practices, child trafficking, domestic violence, sexual harassment, and others of the same type. Consider what Abdul said in the following:

When the family loses the land that has been owned by them, a place to farm and survive, it would create a new crisis in the household. There is a tendency for child marriage to occur. Then there was sexual violence and increasing domestic violence. It can be proven through various related researches in the mining area and palm oil,

which then opens the eyes of the community that it has not only caused ecological and social damage, but it has also shone a light on more frequent problems that have not surfaced. (Abdul 2019, FGD 31 October)

### **Central Sulawesi Province**

The massive conversion of land to palm oil plantations in this province is the most significant factor in the socio-ecological changes in rural areas. The massive conversion of the function of agricultural land – which owned and managed by the community, especially women farmers - into palm oil palm plantations controlled by the company made a significant social change that is agricultural communities turned into laborers. In this situation, women are often employed as casual daily laborers on palm oil plantations as harvester or maintenance divisions, and it is clear that working as casual laborers is a work that is vulnerable to exploitation, violence, or injustice.

More than that, the problems faced by rural communities (whose life depends on the agricultural sector) also arise due to the policy of using seeds issued by the government. In Central Sulawesi, the Pajale program (Rice, Corn, and Soybean) was initiated. In principle, the program gives farmers free seeds at first, and then the seeds are traded. The planting of these seeds requires fertilizers, pesticides, and other things that create greater dependence for farmers on the industry (Dinda, FGD 2019). The program then makes farmers - accustomed to making their seeds and fertilizers - dependent on the seeds and fertilizers provided by the government and/or industry.

Villagers in Central Sulawesi, especially those who live and are close to the Lore Lindu Forest Area, namely women in Watutau Village, Siliwanga, also faced another problem. Since the change in forest' status to Lore Lindu National Park, restrictions on population access to forest areas began to be applied. Communities, especially village women who used to collect rattan in the forest, for handicrafts (mats and bags), can no longer do so. Many of them lost their main livelihoods and were forced to become migrant workers to Saudi Arabia or the Middle East as domestic workers (PRT).

### **Bengkulu Province**

The village community's awareness about the need for sustainable plantations and the environment is the precursor for social-ecological changes in the village. In this case, shown by the Pal VIII Village Communities,

whose daily lives depend on the preservation of nature. Here, the majority of people work in the agriculture and coffee plantations sectors. Rita's explanation explains the environmental awareness of the village in Bengkulu Province:

Our community works as farmers and have our own gardens. The product is coffee. In addition to coffee, we also make coffee agroforestry gardens. The income from coffee comes once a year, so we combine it with avocados, *jengkol*, and the results can increase economic revenue. Besides, we also make organic fertilizers to reduce chemical fertilizer. The yield from organic fertilizer has been excellent, and it is also suitable for vegetables. (Rita 2019, FGD 31 October)

The life of the Pal VIII Village community is very close to the Kerinci Seblat National Park (TNKS). This National Park has existed since colonial times, at which time the Dutch Government controlled its management. Until finally, in 2003, it was proposed again by the Government of Indonesia to become an ASEAN heritage (ASEAN Heritage Park). In the same year, the Government of Indonesia submitted its recommendation to UNESCO to declare it as world heritage; it was approved in 2004. TNKS is the largest national park in Sumatra, with a total area of 13,791 km<sup>2</sup> and crosses four provinces, namely West Sumatra, Jambi, Bengkulu, and South Sumatra.

Although the distance between the TNKS and Pal VIII Village is very close, the villagers have never been and are even very afraid of taking plants and twigs (for firewood) within the TNKS area. Access to community livelihoods for the forest is practically closed. Meanwhile, the infrastructure development issue, such as a road for public access to TNKS, is becoming urgent in the near future. This problem of access to natural resources is a double-edged knife, between "protecting" the forest and "distancing" people from nature. Therefore, then there needs to be the same knowledge that protecting the forest and all biodiversity in it can be done simultaneously by opening access to sustainable management for the community to the forest.

The Pal VIII Village community later championed this change in forest governance, namely opening access to the management of some forest areas. The Women's Environmental Care Group (KPPL), which was established in 2017, initiated this change. As stated by Dedek:

The mothers agreed to be involved in conserving the forest, and to strengthen their capacity based on women's rights to the environment and forests. From strengthening the capacity, mothers continue to carry out activities but it is not easy. Up to one year and a half, mothers can only get temporary permits for management and use. Then there

was the zoning revision, from the utilization zone, to the traditional zone. (Dedek 2019, FGD 31 October)

In addition to encouraging community access, especially rural women to forest areas through the idea of nature conservation, KPPL Maju Bersama is also actively distributing seeds to the community during the celebration or cultural activities of Earth Alms and prayer groups in its village. For KPPL Maju Bersama, distributing trees and seedlings at the Earth Alms event - which has always had food festival - is a form of a reminder that, in addition to consuming the results of "mother earth," we also need to preserve its continuity and sustainability. Therefore, distributing trees and seeds is not only a ceremonial act but also a political act.

On March 5, 2019, KPPL Maju Bersama became the partner of the TNKS Center for managing forests with an area of 10 hectares. KPPL Maju Bersama can manage wild plants in the forest; the plants agreed to be managed are ginger flower (*kecombrang*) and fern. The sustainable environmental aspects are the determinant to select which wild plants to be managed. *Kecombrang* and *Pakis* are plants that are often found in forest areas, and the amount is plenty. Also, the cultivation and harvest of the plants do not affect the nature preservation in the TNKS area.

### **West Papua Province**

In Fak Fak District, Kokas Sub-District, Pangwadar village, the community lives dependent on nature. Village people who live in the highlands depend on the forest. In contrast, rural communities living on the coast rely on the sea and work as fishermen, seaweed cultivators, and sea products processors. However, economic and health issues are still a significant problem in this region. The availability of road infrastructure, schools, and health care facilities in the Kokas Sub-District is still very minimal.

Regarding environmental impact, at one time, the community cultivate seaweed with the resources given to us. There was a palm oil company nearby, and we are not sure whether they are the ones who provided the support. We were wondering. (Mama T 2019, Interview 30 October)

Amid the life of villagers who depend on forests and coastal areas, oil and gas companies enter the Fak-Fak coastal area and palm oil plantations, resulting in the village community being directly affected, especially seaweed farmers. Based on the interview of the *Jurnal Perempuan* with Mama T from Kokas Sub-District, that seaweed harvest failure was thought to be caused by the

company's waste disposal to the Fak-Fak bay. However, this cannot be confirmed because, so far, there has been no socialization about the presence of the oil and gas company and the environmental impact on the local community by the local government.

### **Women, Changes of Land and Forest Governance, and Access to Information**

One of the causes of unsustainable land and forest governance issues in rural areas and neglect of social and ecological impacts is the lack of public participation (village communities, indigenous peoples, academes, environmental practitioners, women, children, the elderly, people with disability) in the formulation and decision/policy-making process on environmental policy. Public involvement in land and forest governance can be started from opening and giving maximum access to information. Access to this information enables the community to play a role in formulating and overseeing the implementation of social and ecological policy that is just socially and ecologically. It is crucial because land and forests are part of the living space of rural communities - which are identical or close to economic systems based on natural resources. Furthermore, women as part of the community - who are positioned to take the role of family water and food providers - feel the direct impact of environmental damage due to destructive land and forest governance.

In many cases, land and forest governance that does not have a community and environmental perspective, tend not to provide sufficient information and space for communities to participate actively. In practice, there is very little or even almost no access to public information for rural communities, particularly over land use and mining operations. Such situation then encouraged village communities, especially women, to hold dialogues and protest actions related to existing land management policies.

#### **Women's Strategy in East Kalimantan**

The presence of mining companies in this area has encouraged mothers to organize the masses, and some even take action alone, in order to maintain their living space that has been snatched up by the presence of mining companies. In Rimbawan Village, as explained in the previous section, environmental damage from mining companies is very massive and is felt by women.

As a woman, I tried to go up [in the higher ground in the village] and find a mining company. I went up to the quarry, and I asked 'with permission from whom did you open it

here?' They say: 'Well, ma'am, we've negotiated'. So, I said, 'You negotiate there [refer to the regional government office], the waste should be directed to there, don't direct it to my place'. They say, 'how dare you?' (Mrs. A 2019, FGD 31 October)

Various strategies to encourage changes in the village were carried out by women's groups together with other village communities. Nevertheless, at the same time, multiple challenges must be faced by women — from the private and public spheres, from the family and community environment, companies, to the state. Strategies and challenges faced by women in East Kalimantan - told explicitly by a female champion from Rimbawan Village - in their efforts to obtain the right to information on land management and to maintain living space.

The first strategy, village women gather the masses and socialize the environmental problems faced by the presence of mining companies. Second, gather support from village stakeholders from the smallest unit, the neighborhood association (RT). Third, organizing members of the Women Farmers Group (KWT) formed by the government to have knowledge of environmental damage and jointly fight to demand change. Fourth, encourage village women to jointly control mine waste and wastewater in community housing and report directly to the mining department. Just look at what Mrs. A said below:

A damaged environment cannot be restored, so I wonder how this damaged environment can be revived? So, I and the women in the group of Sholawat, from approximately five villages, that I often participate in, always give direction: Ma'am please if there is an indication that a mine is going to be opened, please intercept it first, do not let the mine into our place. It's hard to stop them once they are already in. (Mrs. A 2019, FGD 31 October)

Fifth, requesting knowledge, movement, and legal assistance from local civil society organizations, namely, WALHI and JATAM. Sixth, report violations committed by mining companies. For example, reporting on the quality of water at home and soil acidic substances to Environmental Center (BLH). Seventh, the women's demonstration in 2012 blocked mining excavators from entering by laying down in front of the land which will be used as a mining area for 3 nights. Eighth, following the big action "Samarinda Sues" in 2014. The Samarinda Movement sues using Citizen Lawsuit (CLS), a legal instrument of citizens to sue the state administration policy, which in this case concerns the issue of coal mining in the city of Samarinda, East Kalimantan. The strategies

mentioned above are not linear and sequential, meaning they are carried out and occur randomly and repeatedly. For example, the story of Mrs. A, who received assistance from JATAM, then became more aware of the right to new information afterward, daring to take various actions.

The challenges they face are very serious, including getting negative stigma from the community because they are considered too brave and have a lot to say about mining issues, and even get intimidation from the company in the form of threats. One of the female champions's home is often watched by thugs at night.

We suffered a lot of losses but the local government is not aware of it. They only knew that a mining company brings money. Even I was intercepted on the road by thugs. We challenged them, and finally, we invited them to a duel. I said, 'If you are men, throw your machete, open your shirt, fight with us'. Feeling underestimated, the thugs did not stop there, even at night at my house, I had three daughters at home, the thugs surrounded my house. (Mrs. A 2019, FGD 31 October)

### **Women's Strategy in Aceh Province**

The primary strategy in the province undertaken to encourage land and environmental governance involving women is to promote access to information. Speaking of forest and land governance, women in Aceh were initially excluded, whereas the effects of poor management made women the most affected groups, both in terms of health and economic empowerment. In cases of conflict resolution in Aceh, initially, men dominated the movement. The success of women's groups in obtaining public information became an important moment in recognition of the importance of women's involvement in forest and environmental management in Aceh.

When these women obtained documents from the information dispute process, the documents were brought back to the village. All residents, both men and women, saw the success. Whereas before, the men had fought long enough to get the document, but unsuccessful. For example, EIA (AMDAL) documents and maps of company areas. But when these women managed to bring the document home, it managed to make them believe that women could also play a role. Well, finally, they (women) began to be involved in other discussion forums. (Hafid 2019, FGD 31 October)

Information access is vital in efforts to preserve and manage the environment because the information helps women to be aware and responsive to the policies and practices of environmental destruction that occur around them. The information-based women's movement is an action based on knowledge. Valid information is the basis for women to exercise control and oversight of forest and

environmental management. Information becomes the basis of advocacy.

Through access to information disclosure, I managed to obtain EIA of PT. Medco from Environmental Services (DLH). But the DLH in East Aceh is thank God, it is one of the Departments with a fast response... after mediation... but it meant that they were cooperative during the process. (Y 2019, FGD 31 October).

Accessing information is often not easy. The struggle for access to information carried out by men has failed, whether denied, the practice of avoiding responsibility at the government level, and so on. The women's movement in Aceh also faced hardship to get information; they must enter into information disputes. To access information, women experience several threats, terror, fights between residents, and there are those whose family members are even recruited by the company and various other actions taken by the company to break the fight of women in Aceh.

For example, as in West Aceh, women who got involved in access to information cause are clashed with *posyandu* cadres because there is a *posyandu* that is given a budget of approximately Rp. 120,000/month by a palm oil company to buy green beans, milk for toddlers. When they found out who participated in making requests for information from public government agencies regarding the company documents, they stopped distributing IDR 120,000. The company told the *posyandu* cadre that the funds were stopped because there were mothers from this village who asked for their company documents. Finally, the *posyandu* people conflicted with the mothers there. (Hafid 2019, FGD 31 October)

Although the challenge of women to get access to information related to forest and environmental governance is not easy, this is an important strategy for the continuing role of women in managing the environment. Information becomes essential, especially for women who live in vulnerable areas where forest and land encroachment occur. Information becomes vital as the basis for control, supervision, improvement advocacy, and so forth.

### **Women's Strategy in Central Sulawesi Province**

In this province, women carry out several strategies to engage in land management, specifically in response to the presence of palm oil plantations and forest governance. Together with the Organisasi Solidaritas Perempuan, women in Central Sulawesi developed several advocacy skills. The primary strategy undertaken by women in Masewe and Kancu'u villages in Central

Sulawesi is to use the right to access public information. Just look at what Dina said in the matter of access to the following information:

Previously, we have tried to access some data, such as the case of PT SJA Cultivation Rights in Poso. There was no such thing, and we only found out about it now because there is a Law on Public Information Disclosure that can be accessed by the residents there. It was successful, in part, because there is a response from the government too. So now, even though the conflict has not yet been resolved, but friends in Masewe from the actions and dialogue carried out with the local government, managed to claim 15 out of 36 hectares they demanded. The 15 hectares land is divided into 15 families, so each one gets one hectare (Dinda 2019, FGD 31 October)

With the awareness of public information related to land and environmental governance, women can then be involved in negotiations, public testing, permit checking, report preparation, and case investigations. After conducting the information request process, the women received responses from several government institutions regarding the information they submitted. Some institutions that responded to their submission were the Poso District National Land Agency (BPN), and the Central Sulawesi Forestry Office. First, the National Land Agency (BPN) of Poso responds to a request for information by Solidaritas Perempuan Poso related to Land Use Rights (HGU) of PT Sawit Jaya Abadi 2 through a written letter, which states that PT Sawit Jaya Abadi 2, has never applied to obtain an HGU. Secondly, women in Watutau Village, Siliwanga, also requested information related to forest restrictions for village communities, which has implications for the loss of sustainable sources of livelihood. In this case, the Forestry Office expressed their support for the public information request, instructing the Lore Lindu National Park Office to disclose the information.

Women's involvement in village-level public spaces is not easy because women are identified with domestic work. So that at first, the participation of women in collective action was considered not natural by the local community. To be involved and be heard, the women in South Sulawesi, for example, they must prove their existence through seed sovereignty. One of the strategies they have taken is to plant and manage seedlings collectively so that they will be sovereign, and the benefits are acknowledged. The focus of the planting itself is not on how to sell the seedlings but on how the activity can feed the members and finance group activities such as demonstrations and others.

In connection with the inculcation of awareness of the importance of a critical attitude towards companies operating around the area they live; women use social spaces as a means of sharing knowledge regarding better and just environmental governance.

For example, festivity or other events that are to spread the story. The culture emphasis on verbal communication. That is why the message that we have to fight the company is not only conducted in special discussions. The story about what is happening, what kind of impact, and so on are also spread through traditional ceremonies or festivity or events, various social spaces like that. (Dinda 2019, FGD 31 October)

Collective action by women in Central Sulawesi to promote fair and sustainable environmental governance does not stop at the consolidation of women's groups, but furthermore, they also involve men's groups. Women and men together held demonstrations, confronted company officials, the military, and met with the government.

### ***Women's Strategy in Bengkulu Province***

It can be said that women here have been marginalized from the forest since the designation of the TNKS area as a national park area. Women are uprooted from the forest, not involved in forest conservation, and are not given access to utilize forest products. KPPL (Kelompok Perempuan Peduli Lingkungan) Maju Bersama struggles for their right to be involved in environmental and forest governance by using the right to information and communication. Using Law No. 41 Year 1999 regarding Forestry, women know that they have the right to preserve and use forest products. The women who initially considered TNKS as a terrible scourge, are now actively involved in forest conservation efforts. Now, KPPL Maju Bersama has been connected with TNKS officers so that women in KPPL are included in various TNKS management activities and planning. The women at KPPL Maju Bersama have shown changes in forest governance.

On 31 October 2018, the Department Head of the Region III Office Head of TNKS issued a temporary permit for the utilization of HHBK. In legal language, he used his discretion. By discretion, it means that the ladies are allowed to access (the forest). But after rereading it, it turns out this discretion is not that strong. Then the Section Head of Regional VI of TNKS Office proposed to revise the zonation, from the utilization zone to the traditional zone in November 2018. Then on March 5, 2019, there was a signing of the cooperation agreement between the Chairperson of the KPPL Maju Bersama and the Office Head of TNKS. (Dedek 2019, FGD 31 October)

With knowledge of how forests are related to women and with an understanding of forest conservation, women can be more actively involved in forest utilization and preservation activities. One form of forest utilization conducted by KPPL Maju Bersama is by collecting and cultivating forest plants such as ferns and kecombrang.

The National Park has not been allowed to be visited and utilized. After we got the permit on March 5, 2019, we got a license to cooperate with TNKS. For yield management, we can manage from wild plants such as kecombrang and fern. We use wild plants; for a long time, we only use it as vegetables, and then we innovate, so we make the plants into snacks such as *dodol*, *wajik*, and syrup. (Rita 2019, FGD 31 October)

Whereas concerning forest conservation, women in the TNKS group encourage environmental conservation by distributing free seeds to be planted by residents. With their collective money, they make fertilizer independently.

From collecting small amounts of money from *arisan*, we make poly bags because the fertilizer is made by ourselves. After that, we have managed to plant 300 trees yesterday. We have distributed it during the earth alms program. There is local wisdom in the village, alms of the earth, so yes, we give these seeds as a sign of our thanks to the earth. So, we replant so that our earth is fresh, sustainable, and abundant. (Rita 2019, FGD 31 October)

Of course, involvement in efforts to preserve and utilize forests is not an easy thing for KPPL Maju Bersama women to do. The notion that women are domestic creatures is still prevalent among rural communities, so there is an assumption that there is no need to engage in collective action related to forest conservation and management.

Many men said that. You don't need to take care of the forest, stay at home, if something terrible happens to you, you will only burden your husband? In fact, in my group, some say that their husbands said... are you grouped there or am I leaving? (Rita 2019, FGD 31 October)

### **Women's Strategy in West Papua Province**

In the Fak-Fak district, Mama T faced various challenges to encourage women's involvement in land and forest governance. Local wisdom in West Papua analogizes forests as a mother, but according to mama T, women tend to be excluded from decision making related to forest management and use.

We have meetings. Later the people from the company come down, give an invitation to the village head. Sometimes we women are not given permission or not given invitations. That's why sometimes we women are angry. Why aren't we given an invitation? So that we women have the right to speak. That we get mad sometimes, we say you know, we also have women's rights, don't underestimate women. We also have the right to talk about it. (Mama T 2019, Interview 30 October)

However, Mama T believes that women's involvement in village governance must continue. To ensure that the target will be achieved, Mama T, who is a village official, voluntarily teaches literacy to illiterate mothers, promoting Early Childhood Education (PAUD) and Posyandu establishment in her village. Some mothers were actively involved in collective action, by continuing to ensure that women's voices were accommodated in village meetings and other village forums, they succeeded in proposing village funds for the benefit of women.

### **Women's Agency in Transforming Rural's Socio-Ecological Conditions**

Changes or achievements resulting from the actions of women in these five regions consist of at least four types of changes, namely, changes in knowledge, changes in access and control of the environment, changes in policy, and changes in environmental conditions/damage. *First*, changes in knowledge about the importance of protecting nature, local food, rejecting exploitative palm and mining industries occur at the level of individual women and communities. This change in knowledge can be experienced by women themselves, men, as well as the community and village apparatus. *Second*, changes in access and control of natural resources are produced in line with changes in women's awareness and knowledge so that women begin to dare to speak out and fight for their living space, so there is a change in access - previously not getting public information about land and forest governance. *Third*, there are policy changes in various domains, village up to the national. Changes in policy in the village realm can not be separated from the participation of women involved in policy formulation. *Fourth*, changes in environmental conditions that are more sustainable.

**Table 1. Social and Ecological Change and Achievement**

Region	Change and Achievement
<b>East Kalimantan</b>	<ol style="list-style-type: none"> <li>1. There has been a change in the perspective of women in the sholawatan assembly about the presence of the mine and its impact on the environment and people's livelihoods.</li> <li>2. Mining excavators retreated because they were blocked by a mob of women who slept in front of them for three nights.</li> <li>3. Can access mine permit data from the Department of Energy and Mineral Resources.</li> </ol>
<b>Aceh</b>	<ol style="list-style-type: none"> <li>1. Men have begun to give time for women to express their aspirations.</li> <li>2. Women already brave enough to talk. Women are responsive and willing to participate in environmental issues.</li> <li>3. Women began to be involved in village forums.</li> <li>4. Women become village officials.</li> <li>5. Women can take over or decide on the allocation of village funds for women-specific issues, such as the issue of stunting.</li> <li>6. Women get AMDAL documents of PT KTS and PT Migas Medco in 2018.</li> </ol>
<b>Central Sulawesi</b>	<ol style="list-style-type: none"> <li>1. In the case of Sawit Jaya Abadi in Poso, there was no HGU permit. After the movement request information from the regions, the community was able to reclaim about 15 hectares of land out of the 36 hectares demanded by women.</li> <li>2. Women in Watutau Village, Siliwanga (National Park Case), Masewe, and Kancu'u (PT SJA Case) understand how to advocate for their rights to land and forests. This capacity building, including; understand how to negotiate with stakeholders, understand the flow to request public information.</li> <li>3. Women leaders in Central Sulawesi also have initiatives to mobilize other women, consolidate citizens, and voice the impact of cases on the media, as well as in other public forums, such as; press conferences, village-level National Meetings, and so on.</li> <li>4. Women received responses from the government to requests for information, including the Poso District National Land Agency (BPN), and the Central Sulawesi Forestry Office</li> </ol>
<b>Bengkulu</b>	<ol style="list-style-type: none"> <li>1. Women have knowledge about rights to the environment and forests.</li> <li>2. Women have the courage to communicate to policy makers and the public.</li> <li>3. Women can work together with the TNKS (Kerinci Selat National Park Center), manage the TNKS forest area and manage wild plants in the forest (kecombrang and fern). KPPL Maju Bersama becomes a role model for other villages related to forest management.</li> <li>4. Women are involved in the formulation of the long-term plan for managing TNKS in the period 2020-2029.</li> </ol>
<b>West Papua</b>	<ol style="list-style-type: none"> <li>1. Village women can access village funds for community empowerment and women's groups, literacy schools, Early Childhood Education, etc.</li> <li>2. Women can be involved in village forums, such as development planning deliberation (musrenbang) and also custom related forum.</li> </ol>

Source: FGD 2019

The table above shows a map of the changes and achievements of women's activism and women's groups in their respective regions. It shows that the changes that occur are not only in the public domain but also in women and at home. For example, it can be seen that there is a change in knowledge about environmental issues and rights as villagers in Bengkulu province. Positive changes also occur when women begin to dare to speak in public and advocate for their rights as citizens, until finally women are involved in decision-making forums at the village level and make changes in their villages.

The changes that occur above can not be separated from the empowerment of a woman's self or agency. Agency itself is a term related to empowerment: autonomy, self-direction, self-determination, liberation, participation, mobilization, and self-confidence. Empowerment is closely related to the agency, where the agency itself includes the ability to formulate strategic

choices, and control resources and decisions that affect important life outcomes. Therefore, the agency must be considered as the essence of empowerment and resources, as well as the conditions and results that are continuously achieved regularly by individuals. Thus, the agency can be interpreted as the ability of women both individually and collectively to act and do something to achieve the desired goals (Yulianti 2017, p.51-52).

Furthermore, before reaching the agency, women have been systematically positioned at the lowest level in the social structure or in another word experiencing subordination so that the ability of women to choose and act freely must be compromised with their social environment (Meyers 2002). For example, in the process of struggling to demand community rights over their environment, women fighters in Samarinda and Aceh must face a negative stigma from their environment because they are considered too brave and meddling.

Women fighters in Samarinda also have to face various physical and psychological threats related to their activism. Thus, even though in the struggle to reject mining and access public information related to land management, involving both men and women, women's agency/empowerment is unique and different because the challenges they face are closely related to their socially and historically constructed gender identity.

In understanding women's agencies, it is important also to understand gender identity, which is an essential dimension of one's access to social, economic, political resources, and so on. Also, oppression internalization is also an important part of explaining how individual identities are formed, and the process of individualization takes place. Internalization of oppression is a reality that feminist thinkers must understand in discussing women's identities and agencies (Meyers 2002).

Furthermore, Rowlands conceptualizes various forms of power components within the framework of empowerment. Power over: the ability to influence and reduce barriers to change at the household and community level, the power to: to organize and change existing hierarchies, power from within: an increase in individual awareness and the will to change, power with: power increases from collective action and solidarity. The strength of power with is that it involves the power of a group of people who have the same goals and understanding to achieve a common goal (Rowlands 1997; MIGUNANI 2017).

Within the empowerment framework offered by Rowlands, the changes obtained from women's agencies are the impact of the power map that is owned and obtained in the process of participation in sustainable land and forest governance.

**Table 2. Map of Power in Rural Women's Struggle**

<b>Power over</b>	Women fighters can influence their husbands and family members to support their cause. Women fighters in Samarinda can gather support from the community and at the Neighborhood (RT) level so that together they demand sustainable land management in their villages.
<b>Power to</b>	There has been a change in the participation of women at the Neighborhood (RT) and village level - previously, they had never been involved in village development planning deliberation (musrenbang) and various village decision-making forums, but now they were involved.
<b>Power from within</b>	There is a change in perspective on sustainable land and forest governance in the villages studied — changes in the understanding of the right to information, forest conservation, and land-use change.
<b>Power with</b>	There is solidarity built in each area, both solidarity between women's groups, as well as broader solidarity and collective action, namely between organizations.

Source: research data analysis

Table 2 above has links to Table 1. In Table 2, the power of women is classified according to the Rowlands empowerment framework. It can be seen that women fighters have the power that allows for changes at the individual to the group level. If at the level of individual women can change the perspective, both men (husband) and the perspective of policymakers, there will be a change in the hierarchy or social structure. These strengths also include the emergence of women groups who have solidarity in achieving common goals related to equitable forest and land governance in rural areas.

## Conclusion

Sustainable land and forest governance cannot be achieved without community participation. In practice,

this participation and access to information tap is often closed and closed to the public, especially in this study of rural communities.

Sustainable land and forest governance is a long process. Efforts to carry out sustainable land and forest governance do not stop at the existence of laws and regulations or policies at the national level. The struggle over land and forest governance also involves the struggle of the village community. In this research, it is seen that efforts to maintain sustainable land and forest governance are the fruit of the struggle of the village community, especially village women.

Village women struggle not only because their social roles are close to the environment but because of their agency/empowerment. Women's agency in realizing

sustainable land and forest governance is not a single thing; women's agency is also influenced by various external factors, including threatened living conditions, food security, and the family economy.

Women's agency is also a never-ending process that is influenced and produced by various forms of power. Women's agencies are influenced by multiple strengths/abilities to influence and reduce barriers to change at the household and community level, the power to organize and change existing hierarchies, the power to increase individual awareness and the will to change, and the strength of collective action and solidarity.

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## End Note

- 1 These three national parks were designated as World Heritage Sites by the World Heritage Committee in 2004 because of their extraordinary landscape content. *The Tropical Rainforest Heritage of Sumatra (TRHS)* is an award given to *Gunung Leuser National Park (TNGL)*, *Kerinci Seblat National Park (TNKS)*, and *South Bukit Barisan National Park (TNBBS)*.

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