

Research Article

Women's Role In Conflict Management Of Social Forestry : A Case Of Sungai Buluh Village

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ORCIDTamrin Tamrin: <https://orcid.org/0000-0001-8020-5871>**Abstract.**

This research explored forest management goals - conservation and socio-economic goals. It is seen that the goal of socio-economic reduces forest conservation. The ideological conflict between the two approaches can be overcome through the management of property rights and access to forest resource utilization that is not for the purpose of local interests. Ownership rights to land in Minangkabau are in the hands of women, but men have the ability to determine the use of the land. The difference between property rights and access rights between women and men in processing customary land and Nagari land is a means of resolving conflicts between the government, traditional leaders and land managers in processing social forestry in the inheritance and matrilineal system of the Minangkabau community. This study focused on the role women play in conflict management of social forests in Nagari Sungai Buluh. From the results of research conducted using qualitative research methods and case study approaches, it was found that the role of women in conflict management included bringing together the community and the government in meetings discussing the planning and management of social forestry

Keywords: conflict management, feminist perspective, social forestry, sustainable development.

1. Introduction

The partnership offers a new approach for collaboration involving non-human partners (1). Successful environmental partnerships are characterized by a focus on conflict resolution related to local issues between companies, local communities, government agencies, and environmental organizations. Bowcutt (1999) explains that co-management is a term used to explain forms of cooperative relationships between institutions and local communities besides community-based management, community forestry, social forestry, and watershed management.. Brown (3) defines co-management as a “working partnership” between local communities and the government where several principles are contained in participatory, collaborative and joint forest management.

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Collaboration between various parties in social forestry management is an implementation of partnership ethics in achieving sustainable development goals (SDGs). In sustainable development discourse, there are three ethical models for managing human relations with the environment: the egocentric model, the homocentric model, and the ecocentric model (4). While these three models reflect the form of conflict that occurs in modern institutions, this egocentric ethical model holds the view that what is best for individuals or companies that move individually is also best for society as a whole. In contrast to the egocentric ethics supported by the program, the homocentric ethics supported by the UNCED sustainable development program which emphasizes the interests of many people and the long term, the public interest, social interest ethics which consider the conservation of natural resources which must be in line with the interests of the majority of the population above individual interests.

Ecocentric ideas emerged from Barth's Summit (High Level Conference), this view emphasizes the interests of non-humans originating from Aldo Leopold's form of land ethics in the 1940s into a human community in which there is "soil, water, plants, animals, or other collective forms united by land"(4). This form of ecocentric ethics goes further to the view that everything has intrinsic value in itself, not just instrumental value or use value (utilitarian value), what is best for the community of partners (as humans are also best in the biodata community. From this ecocentric view, then accountability also concerns the right to life of other organisms, as well as humans whose survival must be guaranteed

Efforts to synthesize these three different models are carried out by a partnership ethical model involving collaboration including non-human partners. This emerging idea is in line with environmental ethics, which recognizes the environmental sustainability and the welfare and justice movement for women. This partnership ethical model is a new practical idea pioneered by women's experiences and the global environmental sustainability movement(5). The view of the early women's movement which equated women with nature was not in line with the development of human psychology when a boy grows up to see a figure. his mother as "other". The separation between culture which is dominated by a patriarchal technocratic cultural structure and nature which is synonymous with women places women as objects of male sexual violence. A new awareness is needed to restore women as a source of beauty and beauty who can unite the natural environment, earth and culture in a relationship. The women's role in the development of partnership ethics in sustainable development can be explained from the idea of uniting the earth and the natural environment with human values (Merchant, 1981).

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The Minangkabau people in West Sumatra Province adhere to a matriarchal system of inheritance in power relations (6). Women and children in Minangkabau are called subordinates or *kamanakan*. (nephew) Women obey and depend on the orders of the *ninik-mamak* (uncles), inheritance of property and political positions is passed down through the female lineage. This penghulu consists of the highest rulers, clan leaders and *tungganai*, the leadership of these men is in line with the idea of a patriarchal system originating from the teachings of the Islamic religion. The gap in the relationship between women as owners of property and positions in traditional institutions and men who have the power to determine access to use of property and position of office will affect women's participation in the management of the social forestry of Nagari Sungai Buluh which consists of Nagari forest as a form of customary land.

Based on the background assumptions of this research, the formulation of this research problem is how the women's role in conflicts management of social forestry in Nagari (village) Sungai Buluh.

2. Theory And Methods

A recent trend in the literature is to use co-management, this term in a very inclusive way and is increasingly being applied to situations where local communities or key stakeholders are involved in 'partnerships'. This understanding is interpreted as not having to share power with the state. Bowcutt explains the term co-management as a term used to describe forms of cooperative relationships between institutions and local communities. Other terms are community-based management, community forestry,

social forestry, and watershed management(7). The definition of co-management is more inclusive in the form of inclusion of local communities in a “partnership” relationship pattern that is not only about sharing power (power sharing) with the state. Bowcutt (8) also likens it to other forms of resource management that involve local participation: “Forging partnerships between institutions and local communities is known by many names: co-management, community-based management, community forestry, social forestry, and co-management. watershed.”

This broad definition makes this term synonymous with participatory, collaborative, joint or multi-party management. Holm et al. (9) limit the term to institutional arrangements that require intensive user participation in managing certain resources. It remains to be seen whether society will display such discipline in word choice. Meanwhile, Brown defines co-management as a “working partnership” between local communities and the government where several principles are contained in participatory, collaborative and cooperative forest management(10). This term, which has a broad meaning, can be simplified into a form of collaborative, participatory and multi-party management. In many cases, this co-management involves government agencies (state agencies) in allocating resources or management responsibilities with the community, including indigenous communities as well as other parties as users. Non Government Organizations (NGOs), and companies. Successful environmental partnerships are characterized by a focus on conflict resolution related to local issues formed between companies, local communities, government agencies, and environmental organizations. Brown (1999), for example, defines “working partnerships” between local communities and countries, with principles embodied in participatory forestry, collaborative forest management and joint forest management.

Minnery(11) explains that conflict is the interaction of two or more parties who are interdependent on each other, but have different goals that separate them. The study of conflict contains elements of “subjectivity” and “objectivity”, the view of subjectivity explains that conflict only exists from the perspective of the stakeholder and conflict disappears if the perception of this conflict also changes. Meanwhile, the objectivity approach explains that conflict is something that is inherently embedded in the structure of society, and cannot be eliminated without making fundamental changes to the structure of society. The basics of conflict events can be known by understanding the actors and conflict issues. The way to resolve a conflict event is by knowing the conflict issue so that you can identify structural and personal interests..

Some of the main questions asked are studying who are the actors involved in agrarian conflicts, and who is imposing their will on whom. There are three actors

involved in agrarian protests, including; local communities or local residents, state apparatus and corporations (business people). The strategies commonly used by local communities in Indonesia to achieve the goals of agrarian protests can be divided into 5 forms, including; organizational strategy, lobbying strategy, demonstration strategy, land occupation strategy, strategy for using violent action, and strategy for using third parties. The application of decision making forums as a form of strategy used depends on various factors, including; the extent to which a particular set of rules or procedures suits the economic or political goals of actors, and the extent to which their power and social networks enable them to mobilize a particular legal order or decision-making authority successfully. It also depends on the power and dependency relationships between the parties and their respective decision-making institutions. The contest in the agrarian conflict was won by the politically and economically stronger party, namely the group that was able to mobilize resources

The causes of land (agrarian) conflicts include the existence of legal dualism between customary law and state law, but with legal unification carried out by the government, the more regulations issued by the government, the more the number of agrarian conflicts increases. There are several factors that cause agrarian conflict, including (1) protests as a form of resistance to defend land as a place for settlement or as a place for agricultural economic activities; (2) local residents or communities protest against companies or state officials and demand what they say are their rights to land or land that is being controlled or cultivated by government agencies or business people; (3) local residents or communities protest the economic contribution to the use of their customary land.

There are two approaches to conflict mitigation, including conflict management and conflict resolution. Conflict management is an effort made by one party or both parties or a third party so that the relationship pattern between the two does not develop into something destructive. There are managers or other parties in the conflict resolution process in order to maintain social relations, the manager in state organizations is the government. The concept of conflict mitigation is an effort to maintain peace as part of the elements of sustainable development goals. .Conflict resolution is an effort made by both parties or by one party or another to end a dispute over certain matters, conflict resolution requires conflict transformation in order to change the conflict structure in the form of the relationship pattern of those involved in escalative conflict confrontation in a social relationship, this conflict transformation takes place over a period of time and occurs chronologically.

The government tends to enforce statutory regulations as a form of state law to manage the environment and natural resources, and ignores the customary law (8). To overcome this, a policy of full government devolution to indigenous peoples and rural communities is implemented. This is collaborative management between local government and the state that based on the assumption that management effectiveness will be better if local resource users have exclusive rights to make decisions and obtain benefits from their use of available resources (12).

The relationship between people and the environment is explained by the study of political ecology which involves the complexity of relationships. One form of complexity is the position of humans in relation to their environment which can be explained by environmental forms, such as ethnicity, social status, religion and others. The environment consists of many sides of social life, such as the environment, social status, ethnicity, religion which can form a relationship of equality which is used to explain the position of women in this relationship (13). This environment provides a category of power relations that positions women as a form of gender study and the use of various different environmental variables, the pattern and position of women as subjects or objects of development is formed by the use of power relationship (14)

The use of the approach is based on the ability of power to overcome the categorization of people and social relations that are not differentiated in various environmental categories. The political economy approach used by the poststructuralist approach in explaining the position of women's subjects in power relations is reduced by the new flow of Feminist thought, such as Environmental Politics which is influenced by the Actor-Network model. This approach explains the influence of the geographical environment which is much greater than human subjectivity, but ignoring human subjectivity is considered a form of bias towards the masculine approach (15)

Efforts to overcome the power relations approach which oversimplifies gender issues into two different categorical relations are carried out by an open-ended feminist approach which explains the boundaries that can penetrate each other, including; (1) an approach that links femininity in the form of attention to things that are less visible, such as the body and home and linking these parts to each other, this approach can explain the management of natural resources and migration from the immediate family to the national level, this connection between scale and space can explain the persistence of gender norms and are strengthened through daily practices in natural resource management; (2) an approach that emphasizes physical feminism in ecological political feminism; Overall conceptualization of both physical and emotional dimensions, this approach can be used to explain the politics of access based on explaining the

interpretation of emotional power in the struggle for injustice in the management of natural resources.

Ribot and Peluso(16) explain the meaning of access as a “collection of power”, while the definition of property is “a collection of rights”. The main difference between access and ownership lies in the distinction between “capabilities” and “rights.” The emphasis on understanding access as a capability rather than as a right implies, among other things, a set of human social relationships that can help or hinder the use of objects, people, institutions, symbols and resources. Ability is similar to power, which we define in two senses,; first, as the capacity of a number of actors to influence practice. the actions and ideas of others, and; second, we see power emerging from, though not necessarily inherent in, humans. Power is inherent in certain types of relationships and can arise from or flow through the intended and unintended consequences or impacts of social relationships. Disciplining institutions and practices can cause people to act in certain ways without any apparent coercion

While rights holders enjoy certain types and degrees of social power, rights related to laws, customs, and conventions are not always equivalent. Some actions may be illegal under state law, but retain a socially sanctioned basis of collective legitimacy within customary or conventional domains or otherwise. Access may also be possible indirectly through means that are not intended to confer property rights or that are socially disapproved within the realm of any law, custom or convention. Access analysis also helps us understand why some people or institutions benefit from resources, whether they have rights to those resources or not.

This analysis starts from the case of the use of natural resources as “something” that is contested through various mechanisms, processes and social relations - which influence the ability of society to obtain benefits from resources. This power is a material, cultural and political-economic strand in the “collection” and “network” of power that regulates access to resources. Different people and institutions hold and can utilize different “pools of power” that are located and formed in “power networks” that consist of these sets of powers. People and institutions are positioned differently in relation to resources at different historical moments and geographic scales. Thus, these strands shift and change over time, changing the nature of power and forms of access to resources

Ownership rights in Minangkabau society to land are in the hands of women, but men have access to determine the use of the land ((17) The difference between property rights and access rights between women and men in processing customary land and Nagari land is a means of resolving conflicts between the government, traditional leaders and

land managers in processing social forestry in the inheritance and matrilineal system of the Minangkabau community (18)

This research uses qualitative methods with the aim of explaining, describing the situation, and testing explanations of why a social forestry policy can occur. The use of this qualitative method is by evaluating the policies of laws and government regulations derived from Constitutional Court Decision No. 35/2012 concerning Customary Forests and social forestry policies as a form of sustainable development in the management of the Nagari forest in Sungai Buluh after Constitutional Court Decision No. 35/2012 concerning Customary Forests. There are two forms of questions asked in using the case study approach in this research, including; (1) what knowledge was used to reach a compromise on social forestry policy in the management of the Nagari forest between indigenous communities and the state in Sungai Buluh, West Sumatra Province after Constitutional Court Decision No. 35/2012 concerning Customary Forests; (2) utilization of customary forest management knowledge between indigenous communities and the state in producing compromise social forestry policies by parties contesting the Nagari forest in Sungai Buluh, West Sumatra Province in Indonesia.

3. Findings and Discussion

3.1. The Management of Social Forestry

The Sungai Buluh's social forestry status is obtained based on Decree No. 856/Menhut-II/2013 dated 2 December 2013 with an area of 1,336 hectares. The area of social forestry determined by the Decree of the Ministry of Forestry in 2013 is 1700 ha. While the area of social forestry determined by the Decree of the Provincial Governor in 2014 for West Sumatra is 1336 ha. The combination of social forestry areas determined by the Minister of Forestry and the Provincial Governor can be explained in Figure 1

Several parties involved in the management of social forestry in Nagari Sungai Buluh are the government, the community and accompanying parties consisting of NGOs. Collaboration between various parties in social forestry management is an implementation of partnership ethics in achieving sustainable development goals (SDGs). The Sungai Buluh social forest organized by LPHN (Nagari Forest Management Agency) and is located in Nagari Sungai Buluh Timur. There are three forms of forest in Nagari Sungai Buluh, including; protected forests, customary forest and community forests. The use of each forest is regulated by state regulations and customary rules, state regulations governing ownership and access to the use of protected forest products rest with the

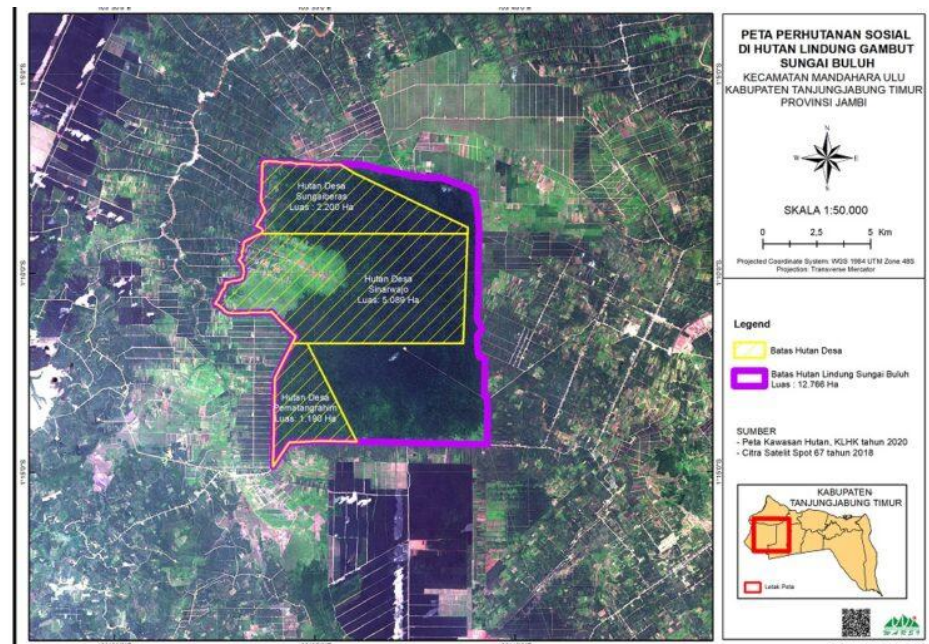


Figure 1: Social Forestry Map of Nagari Sungai Buluh.

state. The designation of nagari forests is given through a Governor’s Decree after the issuance of the Work Area Determination (PAK) carried out by the Minister of Forestry

The state’s dominance in determining protected forest areas can be explained by the differences in the results of determining protected forest areas carried out by the government through SK 856/Menhut-II/ 2013 concerning Determination of the Nagari Sungai Buluh Forest Working Area covering an area of 1336 Ha in the Protected Forest Area in the Batang Anai Area, The government’s decision to include community residential areas was protested by the community through the Nagari Adat Meeting. The result of the protest was the issuance of Decree of the Governor of West Sumatra Province No. 522.4 -718-2014 concerning Granting Nagari Forest Rights in Protected Forest Areas covering an area of 780 Ha. to the Nagari Sungai Buluh Forest Management Institute (LPHN).

There is a difference between the size of the protected forest area determined by the Minister of Forestry and the Governor of West Sumatra Province. The Governor’s Decree excludes a community forest area of 780 Ha from the protected forest area determined by the government of 1,336 Ha. The results of the determination of this 780 Ha community forest were handed over to the Sungai Buluh Nagari Forest Management Institute (LPHN). Furthermore, in 2016 LPHN Sungai Buluh received assistance from the Norwegian government through the West Sumatra Provincial Forestry Service to build a Tree House as a tourist attraction (ecotourism) at Nagari Sungai Buluh.

There are 2 factors that relate the access rights of each party involved in social forestry management, including; identity factor and expertise factor. The identity factor is related to the community's membership as an indigenous community or native community. This identity factor is the basis for granting or excluding access rights to nagari forests. Meanwhile, the expertise factor is related to the goal of social forestry management as a means of forest sustainability for the next generation. If the identity factor is used for the purpose of economic welfare of the community, then the expertise factor has the aim of sustainable forest management. This sustainability factor is supported by the government and NGOs.

The designation of Nagari forest as state forest is based on government provisions NO. 41 of 1999 concerning Forestry, but this provision was revised by Constitutional Court Decision No. 35/PUU-X/2012 which excluded Nagari Forest from State Forest. The access used by the community to express claims to community forest ownership is based on customary law rules, customary legal rules enable communities to have access to utilize their property rights in forest areas for the purpose of improving the social and economic welfare of the community. There are differences in views between the government and the community in determining the status of the Nagari forest, the government believes that the Nagari forest is part of the state forest.

Apart from that, there are provisions that require that customary forests and customary law communities must obtain government recognition as subjects and objects of law. This provision violates the legal rights of indigenous peoples that existed before the state existed. This provision uses the identity factor as a means to be used as access to utilize customary forest ownership. This identity factor is a form of criteria for indigenous or customary communities as a basis for including or excluding individual or group rights to utilize access resulting from customary forest ownership.

The government tends to enforce statutory regulations as a form of state law to manage the environment and natural resources, and ignores the customary law. The government applies statutory regulations, while society applies various laws that are appropriate to environmental conditions. Several forms of dominance in the application of government regulations in the management of social forestry include; (1) in the form of determining the boundaries of social forestry areas, and; (2) the problem of distribution of government assistance in managing social forestry. Efforts to obtain government recognition of indigenous people's claims to customary forests were carried out by the Sungai Buluh community by submitting a demand to the Governor of West Sumatra Province to exclude customary forests from being designated as state forests, the function of these customary forests as a form of customary land whose ownership is

recognized as private property and public (group) property is for the benefit of increasing the social and economic welfare of members of the community of that group.

The Nagari forest work area that was followed was the upstream area of the river in Korong Kuliek and Korong Salisikan covering an area of 2500 Ha, the proposal of the Nagari forest work area was carried out so that forest management could be carried out continuously. The continuous pattern carried out in the management of the Nagari forest work area is carried out to overcome the problem of natural disasters that have been regulated by customary institutions that determine the designation of upstream areas into protected areas based on topography and sustainability of natural resources. But the regulation of the institution violated by the community who carried out illegal logging for economic purposes, this illegal logging carried out by the community caused the *Galodo* water flood disaster in 2013. The effort to overcome this natural disaster case is to obtain legal certainty regarding the rules of this traditional institution through the implementation of a decree. 856/Menhut-II/2013 concerning determination of the Nagari Sungai Buluh Forest Work Area covering an area of $\pm 1,336$ Ha in the Protected Forest Area in Batang Anai District, Padang Regency Pariaman, West Sumatra Province

The designation of the Nagari forest work area was rejected by the community who considered this policy to reduce their economic income from illegal forest management, but this rejection could be overcome by assistance provided by NGO Warsi and traditional institutions which stated the importance of continued access to this Nagari forest work area for future generation. Forest sustainability factors can reduce community dependence on forests as a source of economic income, there is a change in access to forest use from traditional community identity factors to forest management expertise factors based on expertise in forest sustainability management.

The expertise factor in forest management as sustainability is supported by the form of local wisdom of prohibited forests that is adhered to by the community. This form of local wisdom can maintain various animal and plant species found in 538 Ha of primary forest and 100 Ha of secondary forest in the Nagari forest work area. Nature conservation efforts carried out by the community in forest management are carried out in the form of determining access to forest products for short-term, medium-term and long-term goals. The determination of long-term access is that the community can only use forest products for a period of 35 years in the form of recommendations for durian plantations, while the provisions for medium-term forest conservation are recommendations for planting avocado plants and a prohibition on taking wood forest products, while short-term access is the use of forests as a management tool. ecotourism.

There are two forms of conflict between the community and the government in managing nagari forests as social forestry, including; open conflict and closed conflict. Open conflict occurs in the form of differences in views regarding the position of nagari forests as state forests or community forests. This conflict is resolved through changes to the rules set by the government and the community which exclude customary forests from state forests. Meanwhile, closed conflicts occur in the form of differences in attitudes and objectives of social forestry management, the government assumes that social forestry is a means of forest sustainability and the community thinks that social forestry is a means of increasing economic welfare.

Efforts to resolve this conflict were resolved by women in Nagari Sungai Buluh by giving ownership rights to women (nieces) but the authority to determine access rests with men (uncle). Ownership rights to inherited land in social forestry management are regulated by the relationship between uncle and niece. the niece is the owner of the inherited land but the uncle determines access to use of the land. Even though women have property rights, men have the authority to determine access to use of inherited land. This relationship pattern is regulated based on the inheritance rules of the Minangkabau society's matrilineal system. Uncle (mamak) is the tribal head of several families who represents the interests of the family in meetings with the government and the private sector for the purpose of communal interests, utilization of inherited land for social forestry management, differences in the role of men as owners of authority in determining access and the role of women as owners. Inherited land rights can reduce the impact of the formulation of male rationality policies on the essence of women who are different from men not only physically but also emotionally.

The women's role as a means of conflict resolution in social forestry management in Nagari Sungai Buluh, including; (1) the women's role in providing customary land as social forestry land for communal purposes in improving family economic welfare, social justice and nature conservationthe,; (2) the role of women in broadening the definition of land from physical ownership to access in the form of utilizing the land as social forestry land,; women's participation in meetings to formulate planning and management of social forestry which were attended by members and administrators of LPHN and the government, representation of women and traditional institutions can strengthen norms in regulations that support nature conservation goals, such as local wisdom regarding prohibited fish.

Environmental conflict can be defined as a struggle for "knowledge, power and practice" as well as "politics, justice and management" (8). Several aspects of gender equality in sustainable development on the one hand includes equal opportunities for resource

ownership between men and women, but also on the other hand as the distribution of these resources across generations and time. There is a consensus between a women and men in social forestry management for minimum-style conservation purposes is in the form of planting durian fruit which can only be picked within a period of 35 years. This provision was jointly agreed upon by *Ninik Mamak* who represents the interests of women as owners of customary land with the government providing access to management of forestry products. Apart from that, women play a role in planting medium-term crops, such as avocados and prohibiting the picking of timber forest products. *Ninik mamak* is a link between the family space and the national space with a measure of the success of utilizing customary land for communal purposes in ecological politics in Nagari Sungai Buluh.

TABLE 1: Women’s Role In Conflict Resolution ini Forest Management.

<i>Issue</i>	<i>Actor</i>	<i>Types of Conflict</i>	<i>The Women’s Role In Resolving conflict</i>
Egocentric ethics in economic development	NGOs. and government	Conflict of interest between short-term goals and long-term economic development goals	Women’s role in providing customary land ownership rights to the igari government’s access rights for communal purposes
Homocentric ethics in social justice	Society and Government	Conflict of interest between social interests and goals, interests of nature conservation	Participation in social forestry management in medium and long term crop planting
Ecocentric ethics in nature conservation	Society and Government	Conflict of interest between nature conservation objectives and natural resource utilization objectives	Participation in strengthening nature conservation norms through the practice of maintaining forms of local wisdom
Partnerships ethics in Conflict resolution	Society , government and NGOs.	Conflict of interest between the government and the community in managing social forestry	Participation in meetings to formulate planning and management of social forestry as a means of seeking agreement between the government and traditional institutions

4. Conclusion

The pillar of partnership in the SDGs can be explained from the gender analysis of feminist theory, women’s acceptance and rejection of development is determined by women’s relationship with the environment. The environment gives meaning to women’s position in power relations. Access theory and property rights explains women’s identity according to power relations shaped by group norms, ethnicity, religion and other groups that define women not only in physical terms but also the emotional qualities inherent in

them. Special treatment is needed that differentiates women from men. This treatment is obtained by women in the form of inherited land ownership but the regulation of access to use of the land is carried out by men. This agreement on property rights and access to the use of inherited land is the role of women in resolving conflicts over social forestry management as a means of achieving sustainable development goals.

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