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Woman, Rattan, whereis Justice?

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Abstract. According to the perspective of ecofeminism, forests are seen as loving mothers or the source of life where humans are born. One form of women's wisdom regarding forests is women who pull rattan. Rattan for women is a mother who always provides her daily needs. This research aims to find the arrangement of women who pull rattan in the perspective of eco-feminism towards gender justice and to formulate the protection of the rights of women who pull rattan from an eco-feminist perspective. This research method uses socio-legal research. The main data were women pulling rattan. In taking data sources, researchers used the interview method. The results showed that the regulation of women pulling rattan in the perspective of eco-feminism towards gender justice must be regulated legally. This regulation, namely in the context of realizing gender equality in various fields of environment and forestry, needs to be stated in the form of RPJMN, RENSTRA, and RENJA of Ministries / Non-Governmental Institutions (K / L) at the Center and RPJMD and RENJA, SKPD in the regions. Meanwhile, the scope of the ministry of environment and forestry is outlined in the Ministry's RENSTRA and RENJA. Meanwhile, the protection of the rights of women pulling rattan according to an eco-feminist perspective, namely the rights of pulling women need to be regulated in the form of the Bombana Regional Regulation concerning the Implementation of Gender Mainstreaming in Bombana Regency. The matters that are regulated are the principle of equality, the principle of eco-feminism, while the rights of women to forests that need to be regulated, namely: the right to forest management and control, the right to a decent income, the right to assistance, increased skills in forest management, the right to budget based on gender, the right not to be processed criminal or civil in the management and control of forests.

Keywords: ***Women, Rattan, Justice, Forest, Ecofeminism***

1. Introduction

Forests are useful for increasing economic growth, meaning that forest use can be used to increase state income and the welfare of the people. (Murdiati, 2019) Women have the biggest role in forest utilization. (Dalupe, 2020) This attitude of women is shown by the high participation of women in forest management and control by 80%. (Ni Ketut Sari Adnyani, 2020)forestry management and finally forest quality. (Erdogan Atmis, Ismet Dasdemir, Wietze Lise, 2007)The attitude of women and forests is a mutually beneficial relationship. This relationship leads to the goal of forest management, which is not to dominate and to form a life of mutual respect (Dobscha & Ozanne, 2001)This is formed in the perspective of eco-feminism.

According to the perspective of eco-feminism, forests are seen as loving mothers or the source of life where humans are born. (Ruether, 2015)Women are able to produce, re-develop, consume and conserve biodiversity in agriculture. (Mies, 2005)Basically, women

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have potential that is big as an agent of change in the environmental care movement. (Rustina Untari, Dhiyan Khrisna Wardhani, Mellia Harumi, 2020)One form of forest management for women is rattan.
Indonesia is listed as the largest rattan producing country in the world. Most of the world's rattan needs come from Indonesia. At least about 70% of the world's rattan needs are supplied from Indonesia.

Women have a big contribution in rattan management. (Fransisca Linda, 2017)Types of rattan that can be processed are wax rattan, semambu, sega and jermansin. This rattan was chosen because of its good quality and easy to weave. (Natalia Simanjuntak, M. Idham, 2016)This rattan is converted into handicrafts that can be economically valuable at a price of Rp. 231,000 (two hundred and thirty one thousand rupiah) (Heni Eva Aprianingsih, 2019)

One area that produces rattan is Bombana Regency. Women in Bombana Regency use rattan as an effort to fulfill their daily needs. Uniquely, the age of this rattan pulling woman is around 50 years and over. This woman is able to produce 1 quintal (50 quintals) in 1 (one) week. This collection of rattan is cleaned without being processed and then sold to rattan collectors. 1 quintal of rattan is priced at Rp. 120,000 (one hundred and twenty thousand rupiah). The price of 120,000 is the wage for the women who pull the rattan. This woman uses this wage to fulfill her daily needs such as buying rice, oil, etc. However, in its development, the activity of women pulling rattan is considered to be a social problem. This is based on several paradigms such as pulling rattan is a man's job, against women's nature and so on.

The policy made by the local government actually seeks to eliminate rattan pullers. Such as providing technical guidance on fertilizer processing, processing palm sugar into sugar, making hydroponics. Policy this is made to divert the activities of women who pull rattan in a better direction.

Is this policy fair? This policy has an impact on the economy of women and nature. For women, natural damage due to the exploitation of capitalism which is carried out by men has a negative impact on women's bodies and household lif (Hunga, 2013)In the aspect of development, women are considered as the weak. (Farmia, 2006) As a result, women are not given access, which has an impact on their livelihoods, welfare and family life development. (Bose, 2017) For example, Kulon Progo Village women who work as farmers must fight mining companies from the conversion of agricultural land, namely PT. Jogja Magasa Mining (JMM) and Australia Indo Mines Ltd. (AIM). (Hunga, 2015)Then, Mollo women who fought mining companies by weaving for one year. (Nagari, 2020)Then, the threat of waste Batik Girli Sragen for women. (Candraningrum, 2014)These cases are a form of discrimination , rape, colonialism that occurred in women all over the world, especially Indonesia (Gaard, 2001)

The phenomenon of women pulling rattan facing policies that do not favor women's rights is a legal issue. In fact, from a legal standpoint, both internationally, nationally and even locally, there are legal rules that regulate the protection of women's rights. One of them is the Regulation of the Minister of Environment and Forestry of the Republic of Indonesia Number P. 31 / MENLHK / SETJEN / SET.1 / 5/2017 concerning Guidelines for Gender Mainstreaming in the Environment and Forestry Sector (hereinafter referred to as Permen LHK Number 31 of 2017. Permen LHK Number 31 of 2017 regulates that which regulates

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gender justice, namely fair treatment of women and men in all development policy processes, especially forestry.This concept is regulated in Gender Mainstreaming (hereinafter abbreviated as PUG).

The PUG concept is a strategy to achieve gender equality and justice starting from the Planning, Implementation, Utilization and Assessment (Evaluation) stages. Local governments are obliged to regulate the PUG concept in their policies to maintain and fulfill women's rights in development, especially in forestry development. The phenomenon of women pulling rattan in relation to local government policies will be analyzed empirically and theoretically using an eco-feminist perspective. The aim is to find the legal formulation of regulating women who pull rattan from an eco-feminist perspective.

2. Research Methods

The research location chosen was Bombana Regency, Poea Village. This research uses sociolegal research which emphasizes the behavior of women who pull rattan which is examined from a legal perspective. The approach used is a statutory approach, namely Law Number 19 of 2004 concerning Regulations in Lieu of Law Number 41 of 1999 concerning Forestry, Law Number 7 of 1984 concerning Ratification of Conventions Regarding the Elimination of All Forms of Discrimination Against Women and Regulation of the Minister of Environment Life Number P.31 / MENLHK / SETJEN / SET.1 / 5/2017 concerning Guidelines for the Implementation of Gender Mainstreaming in the Environment and Forestry Sector, the case approach is a number of cases related to women experiencing discrimination, the comparative approach is some examples of areas that have implemented gender mainstreaming regulations as well as an anthropological approach, namely seeing empirically the situation of women in their environment.

Primary data is related parties and women are directly interviewed with interview guidelines while secondary data are international and national journals related to this research. Data analysis was carried out using qualitative analysis methods, using literature study with due regard to the formulation of the problem. In this literature study analysis, legal issues are carried out by identifying and analyzing various laws and regulations relating to the recognition and protection of indigenous peoples' rights in managing and controlling customary forests according to the perspective of Ecofeminism in Southeast Sulawesi Province. Furthermore, field studies to obtain empirical data by identifying and analyzing how the law works and has implications for the relationship between indigenous peoples, especially indigenous women and customary forests. The data obtained were collected, studied, analyzed, judged valid statements according to needs, and analyzed to obtain a comprehensive description of legal principles, legal principles, legal systems regarding the recognition and protection of customary law community rights in forest management and control. adat according to the perspective of Ecofeminism.

3. Results and Discussion

A. Arrangement of Women Pulling Rattan in the Perspective of Ecofeminism Towards Gender Justice

Bombana Regency has an area of 2,845, 36 km2 or 284,536 ha. Bombana is rich in natural wealth. In terms of numbers, from the forestry aspect, Bombana district had rattan production in 2005, namely 409,400 tons, with the highest production produced by Rarowatu

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District of 249,400 tons, while the production of sawn teak was 2,719 tons, forest logs was 590.4 tons and wood. sawn forest of 926 tonnes.

The role of women pulling rattan is a big contribution to rattan production in Bombana district. A group of elderly women aged 50 years and over are great women who pull rattan in the Poea forest, Bombana district. This rattan pulling activity has been carried out since 1999.

In theory, rattan is a type of non-timber forest product that belongs to the Arecaceae (palem-paleman) tribe. Generally, this type of plant is vine, has slender trunk, segmented, not hollow and thorny. Generally, the part of the rattan that is used is the stem. Rattan stems are part of economic value. Morphologically, rattan stature is divided into three types of stature, namely clumped, solitary / single and branched. For clumping species can be harvested continuously, while the solitary stature is only harvested once and then dies, so the propagation is done by seed.

For the leaves, rattan grows sequentially one by one consisting of rickets, petioles, midribs, knees, okrea and climbing organs. Leaf midribs sit on the knuckles / internodes and cover the surface of the stem internodes. The tip of the top of the leaf midrib narrows into a stalk that continues to the leaf rack, which is where the leaflets sit. This clumping rattan is a category of productive rattan (economic value) that is harvested by this woman.

Pulling the common rattan begins with a request from the rattan collector. After there is demand for rattan, about 10 to 15 women go to the poea forest to pull the forest. There are several criteria to determine which forest to take, namely:

a. Rattan clumps (branched)
b. Rattan with trees has fallen to the ground

If it meets the rattan criteria, the women pull the rattan by hand. The collected rattan is tied to the head and then carried on the woman's back and then pulled out of the forest to the house. When she arrived home, this woman still had to clean the rattan by peeling the outer skin, then spread the cleaned rattan in a creek to make the rattan skin strong. When finished, this rattan still needs to be heated in a large pot with the oil to make it stronger. The rattan is collected one by one until it reaches 1 quintal (100 kg) and then sold to collectors. The rattan results are as shown below:



Figure I. Processed Rattan Results

This woman hands over the rattan to the collector, who is rewarded with Rp. 120,000 (One Hundred and Twenty Thousand Rupiah) for 1 quintal of rattan. The money from rattan is used by women to fulfill their daily needs. To be precise, household needs: such as rice, oil, soap, etc., even part of the rattan is used to build houses. This women's activity has been passed down from generation to generation until now From the findings in the field, it was found that pulling the rattan directly brought rizki. The women were very happy because the rattan they collected could immediately turn into cash without having to wait long. Even

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women can borrow money from collectors as they wish. Rattan collectors only provide conditions is to provide them with rattan according to demand. Women feel that cash and loans from pulling rattan can change their economic life. This has formed a hereditary culture that pulling rattan can change the economic life of the household.

Related to this activity of pulling rattan, the Bombana district government has made a policy. One of the policies is technical guidance for frying rattan. This policy has been running well and provides benefits to women who pull rattan. This policy aims to create women's skills in cooking rattan. With this policy, women do not need to sell rattan products to rattan collectors but can be processed and sold by these women.

However, in its development, this policy is only temporary. The skills this woman had acquired were simply brushed aside. When the season came to pull rattan, women returned to pulling the rattan. The rattan products are not processed and are directly sold to collectors. Finally, the income generated from this rattan is not so much.

The government policy with a culture of attracting rattan is seen from the perspective of natural eco-feminism that in interacting with nature and women, we must always maintain harmony and it is not justified to consider them inferior and subordinative.(Wiyatmi, Maman Suryaman, 2019)

At the level of implementation, government policies should be able to strengthen women's relations with the management and control of Poea Forest. This policy must be based on feminist values because the problem is that there are traditional values that already exist, live and develop in women who pull rattan. This value is called a simple attitude and respects the diversity that exists (Murdiati, 2019) The simple attitude of women pulling rattan is shown by taking the rattan as needed. The method of taking rattan also still uses traditional methods, namely using the hands and other body parts of the women. Likewise with the sale of rattan which produces only Rp. 120,000 (One Hundred and Twenty Thousand) which is used for basic daily needs.

The value of respecting the diversity that exists is also shown by taking rattan products by taking productive rattan. Meanwhile, rattan which is not productive is allowed to grow and develop. With these values, the legal product should be directed towards legal products that are in the form of equality in diversity, namely that men and women have different roles but are of equal importance and value.

These values have been practiced by women who pull rattan. This practice should be the basis for the legal policy created by the local government of the Bombana district. This policy is important to maintain the traditional values of women who pull rattan.

These traditional values have been affirmed by law in the Minister of Environment Regulation Number P.31 / MENLHK / SETJEN / SET.1 / 5/2017 concerning Guidelines for Gender Mainstreaming in the Environment and Forestry Sector. According to this provision, it is stipulated that in order to achieve gender equality in various fields of environment and forestry, it is necessary to set forth in the form of RPJMN, RENSTRA, and RENJA of Ministries / Non-Governmental Institutions (K / L) at the Center and RPJMD and RENJA, SKPD in the regions. As for the scope of the environment ministry environment and forestry are outlined in the Ministry's RENSTRA and RENJA.

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These legal documents should contain a program containing traditional values. This document is important to make as a guide and guideline for SKPD to support the activities of women who pull rattan. Besides ensuring the PUG program for women pulling rattan. The following provisions stipulate that it is necessary to establish a PUG institution, namely the existence of a working group (POKJA) and a focal point at the regional level.

The two elements are important to fulfill, namely PUG documents and institutions. PUG documents and institutions for women who pull rattan are to ensure that women's rights are recognized and protected by law. Legal recognition and protection of the rights of women who draw rattan to achieve gender justice in Indonesia, especially Bombana district.

B. Protection of the Rights of Rattan Pulling Women from an Ecofeminist Perspective.

Ecofeminism demands a new understanding of ethical relations that exist in this universe accompanied by new principles, equality, anti-hegemony, in line with these new ethical relations, which are then translated into real movements or actions on the ground. Ecofeminism can be carried out through the awareness movement of gender, ecology, and ethnicity as a close unit and have many basic similarities. (Keraf, 2010)If women who participate in this awareness are united and are not co-opted by major economic, political systems, namely materialism, capitalism, then this awareness can give birth to something new for humanity.

Example of Doctor Wangari Muta Maathai, a woman from Kenya was nicknamed the Mother of the Tree because of her struggles in the 90s, female warrior figures became the public spotlight. His devotion to the environment and human rights made him an enemy of former Kenya President Daniel Arap Moi. Wangarai Muta Maathai has succeeded in moving mothers in Kenya to elevate their dignity and prove that they are able to contribute to the world. She applies an integral and holistic approach that can embrace democracy, human rights, particularly women's rights (Keraf, 2010)

The Wangari Muta Maathai movement has actually been carried out by great women in Indonesia. One of them is a woman pulling rattan. Rattan pulling women are able to manage and use rattan with feminist (traditional) values. These values are manifested in the following forms:

a. The rattan selected is productive rattan
b. Taking the rattan by hand.
c. Time of rattan harvesting in certain seasons (December)
d. The amount of rattan taken is according to women's abilities.
e. The results of taking rattan are used to meet the primary needs of the household.

The five feminist values of women who pull rattan, when connected with the perspective of eco-feminism, find the same knot. The woman pulling rattan gave a lesson that pulling rattan is only to fulfill daily fundamental needs. This woman pulling rattan rejects the urge to produce commodities and large amounts of money from this rattan processing. This is evidenced by the unwillingness of this woman to develop skills in managing rattan products. The findings in the field confirmed that the ability of these women was only sufficient to pull rattan because of the influence of age and disease.

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Ecofeminism views that women pulling rattan only to the extent of their needs, treating it as their own subjectivity and not for reasons of making money, but to create communities that are able to meet fundamental human needs, especially the need for an intimate relationship between women and the forest (rattan). Thus, philosophically this woman who pulls rattan teaches several feminist values, namely the values of love (care), harmonious relationships, love, responsibility and mutual trust (trust).

a. Values of Compassion (Care)

The ethics of affection departs from the assumption of life where cooperation replaces conflict, relationships replace confrontation, care and affection for others replace rights and obligations, mutual trust replaces mutual suspicion, complement and support replace domination. (Suka, 2012)This is indicated by the relationship between rattan and women pulling rattan. The forest prepares rattan. Women take rattan as needed. The rattan that is taken is the productive (branched) type of rattan, while the rattan which is not productive is left alone. This behavior shows that these women protect and care for the forest by not taking excess yields of this natural wealth. This is a form of compassion ethics. Women and rattan have a relationship that is ontological and far from economic and political considerations (Suka, 2012)

b. Harmonious Relationships

Women have a magical-religious relationship with the forest. This magical-religious relationship is shown by the principle of prudence and concern for the forest. The forest has provided rattan at certain times (December) so that it is not December. Women don't take rattan. This principle holds that nature only allows women to take rattan in December.

c. Responsibilities

Women have a high value of concern in managing and harvesting forest products. This responsibility is demonstrated by collecting rattan at different locations. This is meant at the location that has been taken, the forest temporarily heals itself (produces rattan). Women guard and protect the previous location so that they do not collect rattan in that place.

These values give priority to giving, not demanding, paying attention and not being noticed. This value encourages humans to care about nature for granted because nature is valuable and together with nature is in a meaningful relationship to human life together in the ecological community.

These values have actually been regulated in legal provisions. This provision, when connected with the Convention on the Elimination of All Forms of Discrimination Against Women, was established by the General Assembly of the United Nations on 18 December 1979. Article 2 Paragraph (1) provides that:

a. Include the principle of equality between men and women in their National Constitution or other appropriate legislation if it is not already included, and to ensure the practical realization of this principle, through law and other means.
b. Enforce legal protection of women's rights on the same basis as men
c. Do not commit any acts or discriminatory practices against women, and to ensure that government officials and state institutions will act in accordance with these obligations.
d. Make appropriate regulations to eliminate discriminatory treatment of women by any person, organization or company.

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According to the provisions of Article 2 paragraph 1, there are 2 (two) things that local governments must do, namely, firstly, the regional government must include the principle of equality, the second is that the law is obliged to regulate the protection of women's rights, and lastly, local governments are obliged to make regulations regulating the elimination of discrimination against women.

The manifestation of the provisions of Article 2 paragraph 1 in the regulations in Bombana district can be reviewed in the Bombana Regent Regulation Number 8 of 2018 concerning Guidelines for Implementing Gender Mainstreaming in Regional Development in Bombana Regency (hereinafter referred to as Bombana Perbup Number 8 of 2018). The presence of Perbup No.8 of 2018 aims to improve the position, role and quality of women as well as efforts to realize gender equality and justice in development.

In the context of protecting the rights of women who pull rattan, Perbup Number 8 of 2018 orders the following:

a. Planning. Local governments are obliged to formulate gender-responsive policies, programs and development activities as outlined in the Regional Medium-Term Development Plan, SKPD Strategic Plan and SKPD Work Plan. (Article 5 Bombana Regulations Number 8 of 2018)
b. Implementation. Regent Establishes an agency / service in charge of empowering women and girls as the coordinator for the implementation of gender mainstreaming in the regions. (Article 8 Bombana Regulation Number 8 of 2018)
c. Reporting, Monitoring and Evaluation. The SKPD Head, Camat, Lurah and Village Head are continuously implementing and responsible for monitoring the implementation of PUG. (Articles 13 and 14 Bombana Perbup Number 8 of 2018)
d. Community participation. Every person, group, community organization and non-governmental organization has the right to participate in various PUG activities in the region. (Article 15 Bombana Perbup Number 8 of 2018)
e. Financing. PUG financing comes from the Regional Revenue and Expenditure Budget and the State Revenue and Expenditure Budget. (Article 18 Bombana Perbup Number 8 of 2018)

In substance, the legal provisions regulate Gender Mainstreaming (PUG). Matters related to protecting the rights of women who pull rattan seem to be regulated more concretely through the related SKPD. However, in connection with the provisions of Article 2 Paragraph (1) of the Convention on the Elimination of All Forms of Discrimination Against Women, it seems that the regulation is still unclear. Bombana Perbup Number 8 of 2018 from a legal perspective still has weaknesses, especially related to the limitations of the regulation of protecting women's rights.

Theoretically, the District Head Regulations and Regional Regulations have differences. This difference can be seen from the sources of authority and the power of political and legal support. From the aspect of sources of authority, the regent's regulations come from the Bupati while regional regulations come from the DPRD approval proposed by the Regent or DPRD and mutually agreed. Likewise, from the aspect of political and legal support, this Regent Regulation suffers from weakness because it only receives support from the Regent whose budget still has to be finalized and approved by the DPRD. However, if the regulation is in the form of regional regulation, legally the implementation and budgeting is clear and directly implemented by the Regent and the local community. Based on these

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provisions, Bombana Regional Regulation Number 8 of 2018 needs to be revised, and upgraded to the Bombana Regional Regulation concerning the Implementation of Gender Mainstreaming in Bombana Regency. This is important to normatively regulate the rights of women, especially women who pull rattan. Bombana Regional Regulation on Gender Mainstreaming in Bombana Regency needs to regulate the following matters:

a. Equality principle
b. Principles of Ecofeminism
c. The rights of women to the forest namely
    1) Right to forest management and control
    2) The right to a decent income
    3) Right to assistance, skills improvement in forest management
    4) The right to budget based on gender
    5) The right not to be processed criminal or civil in the management and control of forests.

The principles and rights of women in forest management and control have become the norm in the formation of the Bombana Regional Regulation concerning the Implementation of Gender Mainstreaming in Bombana Regency. This is important, to ensure the realization of gender justice among women who pull rattan in Bombana district.

4. Conclusion

Based on the findings from the analysis and discussion, it can be concluded that the regulation of women pulling rattan in the perspective of eco-feminism towards gender justice must be regulated legally. This regulation, namely in the context of realizing gender equality in various fields of environment and forestry, needs to be stated in the form of RPJMN, RENSTRA, and RENJA of Ministries / Non-Governmental Institutions (K / L) at the Center and RPJMD and RENJA, SKPD in the regions. Meanwhile, the scope of the ministry of environment and forestry is outlined in the Ministry's RENSTRA and RENJA. Meanwhile, the protection of the rights of women pulling rattan according to an eco-feminist perspective, namely the rights of pulling women need to be regulated in the form of the Bombana Regional Regulation concerning the Implementation of Gender Mainstreaming in Bombana Regency. The matters that are regulated are the principle of equality, the principle of eco-feminism, while the rights of women to forests that need to be regulated, namely: the right to forest management and control, the right to a decent income, the right to assistance, increased skills in forest management, the right to budget based on gender, the right not to be processed criminal or civil in the management and control of forests.

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