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An Ecofeminism Perspective: A Gendered Approach in Reducing Poverty by Implementing Sustainable Development Practices in Indonesia

By Sabarina Husein¹, Herdis Herdiansyah², LG Saraswati Putri³

Abstract

Gender mainstreaming is one of the Indonesian central government’s alternative programs to achieve gender equality. Gender inequality is experienced by women, especially in underprivileged conditions. Gender mainstreaming to address environmental concerns and the lagging and oppression of the environment’s development. Moreover, women, as pioneers of their households, must find ways to survive in environments where massive exploitation has drastically reduced the ability to access natural resources as a daily support system. It is important that equitable development for all genders to provide a sound environment and create a creative economy to improve living standards takes place. This research employs a qualitative method, an interview conducted with one informant from Deputy Assistant of Gender Equality in Infrastructure and Environment, Ministry of Women’s Empowerment and Child Protection of the Republic of Indonesia, as well as literature research. This approach discusses the correlation between women and the environment in development to reduce poverty. Ecofeminist theory is used as a foundation to guide this research; therefore, this theoretical base provides a general description of the results regarding the correlation between women and the environment in terms of reducing poverty towards sustainable development in Indonesia. The Ministry of Environment and Forestry, the Ministry of Women’s Empowerment and Child Protection of the Republic of Indonesia, NGOs and communities (women) are involved in increasing gender participation to reduce poverty in several Indonesian districts. Nevertheless, it must be emphasized that each stakeholder has a role in development, including in monitoring law enforcement and related policy instruments. In this case the ecofeminism perspective is seen as an alternative to rehabilitating the environment to create a sustainable way of living, especially in terms of reducing poverty, in Indonesia. Aligned with gender mainstreaming in social capital, ecofeminism aims to empower women to preserve the natural environment or natural resources that will be managed by women in the local community.

Keywords: Ecofeminism, Gender, Sustainable development, Poverty

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Introduction

The Ecofeminist Dynamics Towards Sustainable Development

The Cartesian paradigm involves man’s transcendence over Mother Nature. When considering developmental approaches, the authors are in agreement with Overton (2013), in that there must be an alternative to the Cartesian paradigm. The authors believe that the Cartesian paradigm influenced anthropocentrism that valued man as a subject over nature’s elements (Cocks & Simpson, 2015). The Anthropocentric development pattern has thus strengthened along with the concept of patriarchy (Coontz & Henderson, 2018). As an anthropocentric ideal concept, a male is considered to think systematically and able to put forth a theorem as an approach to rationality (Sosa & Galloway, 2000). It implies that women are incapable of taking part in the development process nor make decisions and create policies. However, Kopnia et al. (2018) argue that anthropocentrism could be a stimulus for a developmental approach that safeguards the environment. The counterarguments revealed by a concern for human welfare shall thus be considered an ethical perspective for the preservation approach to development.

Regarding the fulfilment of human needs, the Ecofeminist approach seems more beneficial in the economic and infrastructure sectors. In developing countries injustice is created by the supremacy of one community with the power to dominate the environment (Rosol et al., 2017). In agreement with Garrity-Bond (2018), the problem of development prosperity arose from the patriarchal concept that eliminates nature and the other human species without logical order. The environment valued as an object to fulfil human needs promotes exploitation without due consideration for the preservation commandment. The ecofeminism perspective has provided an alternative point of view not only for their families’ well-being but also for that of nature (Garrity-Bond, 2018; Finzer, 2019; McMahon, 1997).

The Ecofeminist perspective could be an alternative for sustainable development as it aims to reconcile economic growth with the preservation of the environment (McMahon, 1997; Perkins, 2007). Our perspective has analyzed as multi-sectoral issues which will inevitably require multi-sectoral solutions (Rameez, 2018; Krause et al., 2018; Alzuabi, 2016). It shows that women’s participation could contribute to several emerging conditions. In order to assess whether their involvement would be useful, there must be a reliable social development indicator for women, particularly in terms of health and education. Notably, women’s participation is often considered as a defeated man’s position rather than being judged as the voice of marginalized communities. Though it sounds contrary to the ecofeminism concept of Earth Democracy by Vandana Shiva (2002), who views recovery and revitalization as a holistic approach, the social, political and ecological should be viewed as an interwoven relationship (Hrynkow, 2018). Gender and development are related to the reduction of poverty; this shows in Africa and Asia. For instance, the socio-cultural factors that affect women’s welfare (Rogans, 2016) demonstrated the difference in the United States’ health care services that caters toward women with middle to high incomes, rather than to those with low incomes or on the poverty line (Solazzo, 2018). This is also notably divided by skin colour and stereotypes.

According to Our World in Data (2015), women in developing countries contributed to two-thirds of an illiterate world population due to limited education access. Additionally, of the 1.3 billion people living below the poverty line, 70% are women. In developing countries, women’s salaries are 30% to 40% lower than men for comparable work. Furthermore, women of ethnic minorities, low castes or marginalized groups face a high risk of poverty and have little access to amenity services nor agriculture inputs (in rural areas) because the land is likely to be owned by their husbands or male authority figures. In Indonesian households, particularly in rural
areas, only 20–34% of productive age women have access to financial services. Having financial access can reduce poverty as well as improve the standard of living (Vong et al., 2016). One of the alternatives to enhance the participation of women is by developing strategies based on an enumerator as a woman’s empowerment. The International Finance Corporation (IFC) provides a program called Banking on Women, that aims to ensure that women are involved in financial services and it also advocates for women to be proactive and productive in the use of technology. In the case of households in Makassar City, Indonesia, it was shown that poverty in developing countries is influenced by access to education as well as health care services (Rasyid et al., 2018). However, it brings us to the economic strategy of increasing opportunities in utilizing natural resources by improving human capacity or the ability to access facilities’ services (Bensusan-Butt, 1964).

The fifth objective of the Sustainable Development Goals (SDGs) embraces the concept of gender equality as a form of equal rights when considering the discrimination faced by women and girls when attempting to access fundamental rights. Women’s access to jobs is still hampered by the stereotype that women should not work but instead should take care of the household. In Indonesia, the Sustainable Development Goals help the government eliminate particular barriers that apply to women, such as unequal and limited access to education, employment and access to natural resources. The SDGs’ agenda on a global scale adjusts to the National Medium-Term Development Plan which parallels with the government’s work program during a certain period. Sustainable Development Goals are targets that are sharpened with an indicator to facilitate universal achievements as a result of implementation of specific interventions.

Several activities are carried out mainly to optimize the involvement of women and men in an integrated and coordinated manner. There are positive changes for women, primarily related to access, assistance, control and benefits from development. For example, the Central and Local Governments carry out gender analysis in the development planning process to ensure fairness in development access, participation, control and benefits for women, men, children, parents and other vulnerable groups with a Gender Strategy for Gender Responsive Planning and Budgeting. Gender Mainstreaming in National Development is notably outlined in the Government of Indonesia’s Presidential Instruction No. 9 of 2000. The Ministry of Women’s Empowerment and Child Protection together with the Ministry of Environment and Forestry integrate gender issues through women’s empowerment in national priorities related to the conservation of natural resources, forestry and the environment. Programs that include the role of women in environmental management are expected to reduce poverty in the household. This research contributes to social theory Ecofeminism by applying gender constraints towards reducing poverty in Indonesia. Despite economic growth, the social dimension also contributes to developmental decisions. Furthermore, marginal societies have become the primary focus in the poverty discourse.

**Research Method**

This research uses a qualitative method, primarily data collection through interviews. In order to be an informant, participants within the study had to have an understanding of women’s empowerment and an understanding of the specific role of women within the environmental sector in ministry institutions in Indonesia. One-on-one structured interviews were conducted with predetermined interview guidelines in place. It should be noted that the results of the interview are not re-interpreted and written despite the results of the interview.
An interview was conducted in March 2020 with one informant from the Deputy Assistant of Gender Equality in Infrastructure and Environment and the Ministry of Women’s Empowerment and Child Protection of the Republic of Indonesia. The data from the informants provided information about background programs, programs that have been implemented as well as the challenges in implementation. Library studies from the ministry’s publications complement the programs that have been implemented in the context of empowering women. Another literature review and descriptive analysis was performed using information from the Central Bureau of Statistics.

Overview of the Gender Gap in Indonesia

Educational Dimensions

The Sustainable Development 2030 meeting agenda included the achievement of gender equality, committing that “no one is left behind.” In leading education 2030, UNESCO believes that it requires an approach that ensures that girls or women, and boys or men, are equally empowered through education. It shows the gap between women and men on seven large islands in Indonesia. The data shows that the highest diplomas are obtained by men rather than women in both urban and rural areas. The percentage of men over the age of 15 who have the highest high school diploma is higher than that of women.

Figure 1. Literacy rates by region, gender, and age cohort in Indonesia (2013)

The graphs indicate that the older women are, the lower the level of education those women have received. Fortunately, progressions have occurred in Indonesia with the participation of the government and the community resulting in the use of an established strategy to increase awareness of education during women’s productive ages. Implemented achievements include sharing information on the importance of education for women, decision-making collaboration and community empowerment, especially the empowerment of women in terms of human knowledge, and consultations on long-term education (ACDP Indonesia, 2013). The data found that women’s education levels can affect health practices, such as reproduction and birth rates (Samarakoon & Parinduri, 2015). Education can provide women with provisions in the form of knowledge, skills and thought patterns that can improve their welfare without having to depend on others. Education
becomes the first step of government intervention in planting social norms through institutions to form a new policy in the education sector in Indonesia.

From the data shown in Figure 2, the highest education with the highest gain for women is at the high school level. Until now, high school-level education for women seemed to be enough in the Indonesian social environment to live a practical life. This should be a consideration for policymaking in the education sector especially at the level of women’s education. If a common believe that high school education alone is sufficient for women, then there will not be an increase in productivity and women’s involvement in political and economic matters, particularly in terms of women’s participation in reducing poverty. In order to reduce poverty, government support for women’s empowerment will become a matter of increasing the quality of women’s education. If patterns indicate women’s education is highest during the high school period, then one alternative that could be considered is launching a vocational program or a school based on practical skills.

Figure 2. Education disparity (%) of men and women in Indonesia (2017)


Health Dimensions

When exploring socioeconomic-based health inequalities between men and women, it is essential to see them as a comprehensive framework. The WHO (2017) has stated that many women lack access to essential emergency services such as newborn care in the maternal process (pre-pregnancy, pregnancy, and postpartum health services). This is most apparent in the pyramid of the Indonesian population which is dominated by a productive age of 15 to 60 years.

The projection of the Central Agency Data Statistics shows that Indonesia’s total population in 2017 was 261.89 million with 131.58 million males and 130.31 million females. A pyramid pattern emerges as shown in Figure 3 to show Indonesia’s population distribution by age and sex. The tapered portion of the pyramid at the top represents the elderly population. The convexity of the pyramid noted in the middle represents the elderly population. As the pyramid widens, the greatest population of people are found between the ages of 0–4 years, accounting for a total of 23.85 million in 2017.
Additionally, the Indonesian Health Ministry (2019) has stated that access to clean water increased from 71.14% in 2016 to 73.68% in 2018. The percentage of households that have access to proper sanitation also increased from 67.8% in 2016 to 69.27% in 2018. A notable difference in access existed when considering provinces. Only six Indonesian provinces out of 34 had a 100% environmental health quality. These provinces were: Riau, Jambi, Bangka Belitung Island, Yogyakarta, Banten and Gorontalo. It noted that this refers to the number of cities or districts in each of its provinces. The percentage of decent houses with toilets inhabited by households per province in Indonesia between 2016-2018 increased from 94.04% to 95.70%.

The number of slum households were reduced during 2016-2018 from approximately 5.89% to 5.26%. Programs and policies in the Indonesian health sector have had a potential impact and have improved their targeting to integrate and to empower women. To construct birth rates and population numbers within the quality of life required for human development, women should be eligible for sufficient education along with adequate health practices (Sheikh & Loney, 2018). These issues relate to prevention programs that aim to improve quality of life and reduce maternal mortality through family planning programs or “Keluarga Berencana.” This also refers to the economic condition of a household and social conditions.

Women’s Engagement Through Their Environment Towards Reducing Poverty in Indonesia

The Indonesian Ministry of Women’s Empowerment and Child Protection (2019) has emphasized the importance of synergy in empowering women. Admittedly, through the implementation of gender mainstreaming in development carried out collaboratively with the participation of all government sectors, gender-responsive development is carried out not only through regulations and policies but also along with massive movements in the economic area and changes in the mindset of the community. Sri Mulyani, as Finance Minister, has been advocating for the allowance or budget to become a more gender-aware state budget. She emphasized that the taxation system is very fair for subsidized people in low-income communities (Ribka, 2017), particularly non-taxable income or Penghasilan Tidak Kena Pajak (PTKP).
There are strict regulations regarding high incomes and tax evasion. In early 2019, Sri Mulyani also stated that gender equality would increase global profits by $12 billion by 2025. Along with gender equality in the Asia Pacific region, it will create $4.5 billion in opportunities that will produce greater balance to generate prosperity and dignity (Ananta, 2019). An example of this is Bima District Regulation Number 6 of 2011 concerning Community-based Water Supply and Environmental Sanitation Management in Bima District (POKJA AMPL, 2011). The government initiated the formulation of community-based water and sanitation management or sanitation policies through a participatory process by involving stakeholders to consider the Millennium Development Goals target in 2011. It was equally important to pay attention to women’s participation in community-based drinking water management and the role of Non-Governmental Organizations played in supporting Community-based Water and Sanitation Management Regulations (POKJA AMPL, 2011). The initiative not only improves the quality of water resources with local wisdom, but also increases creative economic productivity in the local community. This is also one of the alternatives for women and environment-based development to increase income. The government empowers women of all ages by strengthening instruments in the area (POKJA AMPL, 2011). The stages of community participation include sharing information or socialization and the collaboration between local communities, government and NGOs to improve the welfare of local communities. Consultation provision is one of the stages, and thus in practice, there is guidance from the government and NGOs (Rogers et al., 2008).

In Yogyarkarta, Jombang and Klaten, women actively participated in increasing the carrying capacity of a sustainable economy-based environment. These women nicknamed “Srikandi Sungai Indonesia,” were able to implement environmental management with the aim of a rural creative economy (Wisnubro, 2017). Following that, the Ministry of Empowerment of Women and Child Protection of the Republic Indonesia (2018) utilized the Wardo River in Biak, Papua, Indonesia to provide basic human needs to those closest to the water sources or even further away in some cases. It aims to increase women’s engagement in creating a sound environment and a productive economy-based local community. The government and related stakeholders encourage and empower women in rural areas to increase economic productivity and preserve the environment. In this case, the river is the object of focus. However, in both monitoring and controlling and in providing programs, there must be social control from the government and the community, as well as parties related to women’s empowerment programs in water resource management. According to the informant:

“Srikandi Sungai Indonesia was established on April 29, 2016, initiated by Prof. Dr Suratman, M.Sc. Srikandi Sungai Indonesia was initiated by UGM together with The Indonesian Ministry of Women’s Empowerment and Child Protection facilitates and encourages the Srikandi Sungai Indonesia movement as a community movement to restore the river (see the function of the river again that is not in accordance with its function). This movement which is active is a woman who is a participatory movement that initiates a massive push for the role of men ... Yes. By promoting gender equality, Srikandi Sungai The Indonesian Ministry of Women’s Empowerment and Child Protection refers to SDG’s Goals 5” (Kiswandari, 2020).

“…the Deputy Assistant of Gender Equality in Infrastructure and Environment has a water management program, namely Srikandi Sungai as mentioned above.
Srikandi Sungai is committed to maintaining the cleanliness of the river from various rubbish so that it can be utilized by the community more sustainably. In addition, there are thematic activities in the environmental field, among others, in collaboration with Commission VIII of the Indonesian House of Representatives conducting activities on climate change in District Ponorogo and South Tangerang. Village Development Work Plan assistance was also carried out in District: Malang, Maros, and Tapin” (Kiswandari, 2020).

“... the program has a significant impact on the quality of the environment and the quality of life of people, especially women. This is evidenced by Srikandi Sungai Indonesia being a key partner for water education, capacity building and awareness-raising at the National Strategic Meeting on Water Security and SDG’s Indonesia held by UNESCO on April 13, 2016. In addition, a gender-responsive Village Development Work Plan was arranged” (Kiswandari, 2020)

In order to reduce poverty levels, women’s empowerment programs are also carried out and specifically aimed at marginal women or underprivileged families. The movement or empowerment programs for women in poverty-stricken environments is implemented to reduce the level of gender disparity in the economic dimension. In the Gender Inequality Index, the economic dimension uses indicators of the level of participation of the male and female workforce. Thus, the state system has a role in allocating its system to form networks of community participation and women’s empowerment. The aim is to create equal conditions for women to realize their rights as human beings, their contribution and the benefit of development. According to the informant,

“...implemented with the aim of all levels of society, including the marginalized. So far, three things have been considered in determining the area or village, namely, Village Mapping, Season Calendar, Institutional. In mapping, the village, potentials and economic, social, and other issues will be explored, including poor families” (Kiswandari, 2020).

“The Indonesian Ministry of Women’s Empowerment and Child Protection takes a strategic approach through mentoring the formation of a gender-responsive Medium-Term Program Work Plan. In the gender-responsive Village Development Work Plan, how the village is concerned about the needs of every citizen is different. Also, the Village Medium Term Development Plan must contain policies that accommodate the needs of every citizen. Village development is expected to be enjoyed by all groups of women, men, women, boys, disabled and other minority groups” (Kiswandari, 2020).

Regarding the poverty ratio in Indonesia, the living standard is below $1.90 per day, according to the World Bank (2017) in the Indonesia Poverty Portal. Lower-middle income poverty is measured at $3.20 and upper-middle income is described at $5.50. According to Indonesia’s national statistic as described in the World Bank data, the value of poverty has fallen from 16.6% in 2007 to 10.6% in 2017, but the living standard remains at $1.90 per day. The data released by the Central Bureau of Statistics (2018) in September 2017 shows that the poverty rate
in 2017 reached its lowest point in almost two decades at 10.12%. Indonesia’s sparse population decreased by 0.58%. Moreover, the absolute number of poor people from September 2016 to September 2017 fell by 1.18 million people which significantly changed Indonesia’s poverty level as shown in the Gini Ratio in Figure 4.

**Figure 4. Development of poverty levels from 2010–2018**

![Figure 4. Development of poverty levels from 2010–2018](image)


Even though Figure 4 shows a national decline in Indonesia’s poverty level, Indonesian government do not use strict requirements to adequately resolve poverty line. Therefore, it looks more positive than the actual results. In 2016, the Indonesian government reached the poverty limit with a monthly income of Rp. 354,386 (or around $25) which described a deficient in standard of living. As proven by the Gini ratio, when the number approaches 0, the poverty gap decreases, and vice versa.

**Figure 5. Indonesian Gini ratio**

![Figure 5. Indonesian Gini ratio](image)


Referring to the commodity list that provides significant contributions to the poverty line, it is divided into two categories, food and non-food items. In early 2018, food commodities were a massive contributor, particularly rice consumption, of those living on the poverty line in both urban and rural areas in Indonesia. In fulfilling their daily needs, women play a more significant
role than men, like meeting household needs with necessary materials to managing the household. Commodities in rural and urban areas are dominated by the demand for staple goods such as rice. Figure 6 displays daily staple products and foods in rural and urban areas. Though rice is in high demand as a staple product, cigarettes are also a high demand product falling just behind rice. It can be noted that residents in more rural areas prefer clove cigarettes though. Figure 6 can be seen as a view of the commodity needs of communities in rural and urban areas, especially in fulfilling their food needs. For this reason, women in a household living where they cannot meet their food or basic needs are considered poverty-stricken.

The main commodity of the household is food, namely rice, and is considered a basic need. Rice has shifted the trend of Indonesian food culture since the era of President Soeharto (1984). Indonesia also participated and succeeded in the food self-sufficiency program employing uniform rice cultivation. The success of the initiative received an award from the Food and Agriculture Organization in 1985. The socio-cultural life of the community is associated with the goddess figure ‘Sri.’ Sri was believed to be the goddess of fertility and the personification of a fertile natural entity that gives birth to new life. It is associated with the socio-cultural life of the local community through agricultural activities such as planting rice and therefore it becomes a benchmark for achieving prosperity. It has become an indirect doctrine that by consuming rice in daily life, the household is prosperous and capable of fulfilling its food needs. It is an intergenerational story that circulates in the local community, and there is a thanksgiving ceremony at each harvest day activity. As a result, it has become a social and cultural benchmark for the community and has influenced rice in becoming a primary commodity. Housewives have the responsibility to manage food needs in the household, especially the fulfilment of rice supplies. It is common in rural communities to find female farmers who process rice in paddy fields.

**Figure 6. Food Commodities in Urban and Rural Areas**

![Food Commodities in Urban and Rural Areas](image)

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The second most common commodity based on the chart in rural and urban communities is cigarettes. Indonesia has a cigarette industry made of raw tobacco, and one-third of chopped cloves has given an added value to Gross National Production in Indonesia. Cigarettes are usually associated with men’s activities, but both men and women smoke them, a phenomenon that occurs in both rural and urban areas. Women also smoke cigarettes as a form of stress relief. In the tobacco
industry, most workers are women who come from low-income families so their work in the tobacco industry helps to support the household income.

Residents, especially women, have proposed initiatives and environmental activities with the support of the government to allow women to support their families’ standards of living. These activities have a broad effect not only on livelihoods, but also on the surrounding environment. Additionally, activities that have been initiated by several stakeholders are also used collaboratively to improve underdeveloped regions in Indonesia. They emphasize the locations of non-industrial areas to enable the people to sustain their territories through environmental preservation activities that focus on the surrounding ecosystems. Consequently, it also facilitates increased ecological resilience and has implications for the strength of social capital in the region. The added value is increasing profits or income along with opening business opportunities for the community. However, poor women only become labourers, with insignificant salary escalation despite adding value through preservation of the environment in natural ways. The lack of a masculine pattern of development does not appear in women with pre-prosperous lives.

Despite advances in the welfare of pre-prosperous women or housewives, there is a program initiated by several stakeholders to provide creative commercial business opportunities based on environmental preservation. Several activities have been implemented to preserve the environment by various stakeholders in Indonesia. Stakeholders include housewives, the Indonesian Women’s Congress (Kowani), the Ministry of Environment and Forestry (KLHK) and the Ministry of Women’s Empowerment and Child Protection (KemenPPP).

“In the development of sanitation or access to clean water, if it puts forward a gender perspective, the existing policies can facilitate the beneficiaries, namely women (in this case women who are the most users of clean water). The policy can be manifested in technical matters such as access to clean water that is close to people’s homes and safe if accessed by women” (Kiswandari, 2020).

“The role of stakeholders is very important. The Ministry of Women’s Empowerment and Child Protection puts forward the synergy between policymakers. Both the central government, regional governments, community institutions to the people” (Kiswandari, 2020).

Table 5 presents several programs that have been carried out by several stakeholders in order to improve community welfare and preserve the environment by empowering women. However, it was not only the local women involved, but several community organizations were engaged in the efforts as well. An effort was made to invite all people who are also not limited by gender to preserve the environment and improve welfare by forming a micro-scale creative economy. These activities are also not free from supervision as some of them are supervised directly by the stakeholders involved. As with the ideal empowerment, there is training and guidance for carrying out these activities, as well as supervision or some sort of control to ensure that the goals can be achieved together.

The majority of activities are carried out in rural areas to address the concerns of the government of a flattening effect if activities were only focused in a single area of the city. Before the government implements a program in any particular area, observation of the area occurs. Observation can be done through direct observation or by reviewing data collected and stored by the Central Statistics Agency to ensure that the development is right on target. Observation can also show the challenges that might occur during the implementation phase of the program, such
as environmental limitations. However, the challenges that might occur will be discussed in the preparation of work programs that are also related to the stakeholders. According to the informant, the ministry only coordinates the work program, and the implementation is carried out by stakeholders who are assisted by the local government and local community organizations, by or community organizations that focus on the problem.

It is the ecofeminist view that the work program is one of the means or types of communal management formed to reduce gender disparities in terms of gaining access to natural resources. Communal management involves the government allocating a management system and its responsibilities to a local community. Indonesia adheres to the democratic system and communal management that considers people’s welfare. Communal management is rooted in meaning as interpreted by the people of Indonesia, namely gotong-royong or mutual cooperation; therefore, it is expected that development could be experienced by all levels of society.
Table 4. Several activities around Indonesia

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity Details</th>
<th>Impact (Environment, Social, and Economic)</th>
<th>Stakeholders</th>
<th>Location</th>
</tr>
</thead>
</table>
| 1.  | Restoration of mangrove forests by women | a. Absorbs carbon in the soil, control in mitigating climate change, natural protection during a tsunami, post-abrasion recovery  
b. Purifying process without using a mechanical method; hence, it used for daily activities for the household.  
c. In creating jobs for women with a low quality of life, e.g., ecotourism, a creative economy is resulting from mangrove forests such as ‘dodol’ mangrove, one of the products of the community business group. | Housewives, Kowani (Indonesian Women’s Congress), KLHK, KemenPPPA, the provincial government, local communities, and academics | The coastal area of Lampoko Beach, Barru Regency, South Sulawesi Nagalawan Village, North Sumatra Wamena, Manokwari, West Papua Alor, East Nusa Tenggara |
| 2.  | Clean water and sanitation services by women | a. Providing clean water services and adequate care for households around the watershed  
b. Creating a clean river environment from upstream to downstream  
c. Increasing the awareness of the community around the watershed to the dangers of domestic waste in the river  
d. The concept of a river-based creative economy for households, Eco-River Park in Wardo Village, Women River Edupark Yogyakarta | Housewives, SSI (Srikandi River Indonesia), KLHK, KemenPPPA, National Board for Disaster Management, the provincial government, local communities, and academics | Wardo River, West Biak District, Papua Code River, Yogyakarta |
<table>
<thead>
<tr>
<th>No</th>
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<th>Stakeholders</th>
<th>Location</th>
</tr>
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| 3. | Female fishermen | Fisherwomen manage catches in the fisheries sector | a. An economic contribution of more than 60% for the family economy. Small industry and homemade processing of small fish and shrimp paste by drying it during the dry season  
   b. Contribute to saving the environment in coastal areas and small islands and the ability to provide for their families | People’s Coalition for the Justice of Fisheries (KIARA) with the Indonesian Fishermen’s Brotherhood (PPNI), Central Java Provincial Parliament | Tambakpolo Village, Demak, Central Java |
| 4. | The role of women in increasing family income from peatlands | Forest and peatland governance to reduce emissions in Indonesia through local activities | a. Revitalizing livelihoods by controlling emissions in peatlands  
From a brief review of table 5, the key findings that emerge are the 3Rs, rewetting, revegetation, and the revitalization of local livelihoods (ICCTF, 2019). The Peat Restoration Agency applies the harmonized 3R concept that can be used in every action to preserve the environment. Ultimately, poverty is reduced by increasing women’s participation. Therefore, by understanding the meaning of the 3R concept, the involvement of all levels of society can be utilized to improve environmental quality and living standards by preserving the environment. All activities in environmental management, when examined from the perspective of cosmology as a giver entity, are associated with manifesting feminist traits in practice if it is related to the role of women. In this case, patriarchal control intrinsically and indirectly controls the capacity of environmental power, and consequently, ecological degradation. Alternative conditions are needed in various sectors to foster community-based development to minimize exploitation by the private sector. Due to its ability to reduce poverty at the micro-level by applying the 3R concept, it can give birth to subsystem conditions in the community environment along with the escalation of women’s empowerment. Nonetheless, development produces growth in the economy. However, it is also a burden on the life of the environment, and it is thus vital to review intergovernmental policies to ensure that development does pursue not only growth but also equity at the socioeconomic level.

The application of Ecofeminism can build and reconstruct the conditions of development by prioritizing rules. The pattern of patriarchal development has eliminated systems and models of nature management by women that have maintained the sustainability of their environment, as well as damaged social systems and rules, including local wisdom of women. In addition, environmental damage and agrarian conflicts have affected the layers of oppression, oppression itself and injustice of women. Women’s participation is vital in maximizing efforts to protect, preserve and utilize the surrounding environment. Through interviews, this has been confirmed to the Deputy Assistant of Gender Equality in Infrastructure and Environment of the Ministry of Women’s Empowerment and Child Protection of the Republic of Indonesia regarding the obstacles encountered in the women’s empowerment program.

“One of the obstacles faced is community participation, especially women. Inviting women to be actively involved in every activity is quite a challenge. The community is not accustomed to the condition of women actively speaking and acting so that it needs special treatment for the community after the need—a patriarchal culture that is still thick” (Kiswandari, 2020).

“Challenges faced when going to the location, or the community such as first, community understanding of gender is not comprehensive. Gender is still considered a woman. Secondly, Gender Equality is still considered a taboo by the community because it is considered to interfere with the stability of the family, including the position of men. Third, Coordination between Regional Apparatus Work Unit …” (Kiswandari, 2020).

However, in order to achieve gender equality, it is not only the government that has to work to change the stigma of women in the structure of society, but also the efforts of the community to change the view that women only work in the domestic sphere. It is emphasized that women can be agents of change by carrying out a series of women’s empowerment activities in the environment. Like the activities that have been implemented, women are at the forefront of
environmental conservation. It also supports micro-scale economies by creating environmentally friendly works. It is important to remember that women’s empowerment programs do not necessarily mean that authority is granted from the government. They should also be monitored for its developmental processes.

Ideally, human dependence on nature should be pro-environment and should produce a commitment maintaining a sustainable environmental amongst the nature and human relationship. In its development, human interdependence on the environment is often overlooked because of differences in preferences among living things and managing the surrounding resources (Van Lange & Balliet, 2014). In principle, the sustainability of water resource management depends on three aspects, including the social factors of the community in an area, the natural environment and the economic system in water use. Social behaviour has an awareness of the dependence of daily human activities with water into human efforts to conserve and maintain water resources. Human integrity should apply the principle of environmental preservation and be active in creating a sense of security for the capacity of water resources for the long term (Kranz et al., 2004). The economic system aspect determines the sustainability of water resources and its management. Stakeholder relations provide economic strength in the management of water resources in determining its continued management, prices and markets to meet the needs of an area. According to Vandana Shiva (2002) in her study of water democracy, the key to sustainability is to make rules and restrictions on the use of natural resources.

Conclusion

In order to achieve sustainable development in Indonesia, there must be support from various parties, particularly women, since the so-called second sex also has a role to play in reducing poverty. Development increases over time along with the monitoring and enforcement of policy instruments. Several things must be considered when empowering women, including economic capacity and quality of life viewed through the health dimension of a household woman. In this study, a gender equality approach was used to provide an alternative to reduce poverty in Indonesia. Women’s participation in the environment as a valid form of ecofeminism serves as an alternative to government policies in terms of reducing poverty in Indonesia. However, what must be considered and subsequently emphasized is with community participation, especially in women’s empowerment, is sharing information or socialization, collaborative practices, mentoring and consultation. Admittedly, further research is necessary and should explicitly consider the potential effects of ecofeminism or a gendered approach as it relates to the goal of reducing poverty in Indonesia.

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