

## Research Article

### Ecofeminist Review of Women's Participation in Ecotourism Development Through Social Forest Scheme in The Province of Bangka Belitung

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#### Abstract

*The region of Bangka Belitung Province, in its economic distribution, focuses heavily on the mining and plantation sectors on community forest land belonging to social forestry, which causes much damage to the coastal forest ecosystem due to mining production and has an effect on the decline of the community's economic system due to the unproductive mining land in the area. Even with the dominance of the mining area, women have a very subordinate position. The community's economic welfare is highly dependent on the participation of men. For this reason, the Bangka Belitung regional government has implemented the Social Forestry Program through the Ecotourism scheme to improve some of these problems, prioritizing the concept of gender mainstreaming and involving the role of women in ecotourism management and sustainable economic development. This paper will further analyze the benefits of social forestry schemes for the improvement of environmental ecosystems in the Bangka Belitung region and see the importance of women's participation in*

*supporting efforts to maintain the sustainability of forest resources as well as achieving gender equality in aspects of forest management as well as improving the economy of communities around Bangka Belitung forests from an ecofeminist perspective. This study uses previous research literature studies to strengthen the author's argument in analyzing the issues raised, the author uses the theory of ecofeminism. The resulting conclusion is that women are not only complementary or complementary but also play an essential role as decision-makers and drivers of community economic empowerment. Around the forest, by utilizing the status of social forestry land in the structure of ecotourism utilization and can achieve gender equality in its management.*

**Keywords:** Social Forestry, Ecotourism, Women's Role, Ecofeminism.

#### I. Introduction

The problematization of forestry issues in the forest management process is often associated with the destruction of forests due to the use of sustainable natural resources by communities around the forest, causing deforestation and forest degradation. For this reason, social forestry programs have emerged to improve the *raming* of the issue and promise improvements or proposed solutions.

Social Forestry is a sustainable forest management system implemented in forest areas with the status of State Forests or customary rights forests implemented by indigenous peoples as the main actors. The benefits are to improve welfare, environmental balance, and socio-cultural dynamics in the form of village forests, Pakatan

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community forests, community plantation forests, customary forests, and other forest partnerships (Ministry of Environment and Forestry of the Republic of Indonesia 2016)

Social forestry is launched in the national Laws regulation of the Ministry of Environment and Forestry of the Republic of Indonesia as a form of the federal program in the forestry sector that opens access to forest governance for community communities. The goal is to increase economic equality and community income, reduce poverty by opening up opportunities for new financial centers through community income, and reduce poverty by opening up opportunities for new financial centers by providing legal access to forest management to all communities.

The main proportion of social forestry is legal access for communities to utilize forests. They will also participate directly in preserving forests with environmental mitigation programs launched in forest management policy laws. The community is more directed to be an agent in implementing various development schemes with continuation under the umbrella of social forestry (Wong et al. 2020b). The government has targeted that around 12.7 hectares or about 10% of the country's total forest will be earmarked for social forestry programs (Wong et al. 2020a).

Social forestry is directed in addition to maintaining forest sustainability by involving the community sector in managing it; it is also expected to be a point of economic equality for all communities because it involves other economic sectors such as tourism markets and the production of non-timber forest products, creative industry, and other private sectors that can boost the creative economy of community forests. In addition, this program is also expected to encourage the principle of equality and justice in forest management in

terms of gender mainstreaming, where the roles of men and women are balanced in supporting economic and environmental improvement because it is often found that women are still very stammering in forest resource management.

Women's roles in environmental mitigation efforts are still underrepresented. Women were also challenged to enter the public decision-making sector in environment and forestry. Indonesia's inherent patriarchal cultural views frame people's thinking to position women only as minorities and marginalized ones whose rights are less taken into account in forest management participation.

Including what happened in the Bangka Belitung Province area, where this area, in its economic equality, is very focused on the mining and plantation sectors on community forest land owned by social forestry. This area still puts the position of women very subordinate. The economic welfare of its people is highly dependent on male participation, judging from the availability of employment opportunities and the ratio of the labor force dominated by men by 53% in various forestry and mining sectors.

Women were given opportunities but did not put in strategic positions. Women who occupy structural legislative and judicial functions are not involved as decision-making parties. This is evidenced by data on the composition of Gender 2019, which shows that card members, the majority are dominated by men, as much as 82.86%, and become the determining party in the decision of regional development plans.

The subordination and marginalization of women are common; women are considered a minority because of their weaknesses and the lower class because they are poorly educated to put their job positions

only as coolies and homemakers who do not contribute highly to the improvement of economic well-being.

Women in Bangka Belitung Province, especially those in the Community Forest Area, tend to be informal and not seen in forest management practices; they only occupy positions fulfilling the requirements for women's representation and are rarely even involved in community forest management meetings.

Even though women's peran cannot be ignored, the existence of women's empowerment in the forestry sector is correlated to increasing economic growth development and marginalization of communities around forests. This is evidenced by the writings of Desti Ariani (2019), which explain that women play a considerable role in managing community-based ecotourism villages at the foot of Gunung Rinjani. The town is not only *complementary support* but also has a vital role as a decision maker and driver of economic empowerment of communities around the forest. For this reason, this study will analyze the relationship of women's representation through the ecofeminist concept in the Bangka Belitung area in the social forestry scheme, where they also have essential value in efforts to manage forest rehabilitation through ecotourism village schemes and can improve the development of the regional economy.

This research will complement previous research by looking at women's participation in efforts to improve forest ecosystems and the economy of communities in the Bangka Belitung area where this area experiences much damage there coastal forest ecosystems due to mining production, which causes deforestation and degradation of mangrove forests, as well as the decline of the community economic system due to the unproductiveness anymore mining land in the

region. Hopefully, this research will add *insight* for policymakers on the importance of gender mainstreaming positions in every policy-making, primarily for efforts to improve a country's environment and economic development.

## **II. Research Method**

To answer the formulation of the problem, this research will use qualitative research methods by utilizing *library research* that refers to physical and electronic library sources. Secondary related to reports, records of scientific discussions, media publications, and official government writings, both physical and electronic, through google scholar searches and Scopus. Id, from Institutions of the Ministry of Forestry and Environmental NGOs and several Agencies Government Daerah Bangka Belitung.

The data will be analyzed using review content (Review Content) which results in a theoretical review of the problem yang diteliti. Then the reduction of data is carried out through data filters using the keywords "Social forestry," "Ecofeminism," and "Women's ecotourism," which are the most concrete and appropriate from the findings of the results. After that, it was processed using an ecofeminist concept to explain the relationship between the role of women in efforts to improve the environment and economic development in the Bangka Belitung province.

## **III. Analytical Framework**

### *a. Social Forestry and Gender Stereotypes*

Forests provide significant benefits to human well-being, so they need to be preserved. To mitigate the environment and improve the community economy based on

forest and environmental use, the government needs to create a program that involves community participation in forest management and utilization. The purpose of the engagement is to strengthen the involvement of local communities in forest management activities; the community can be more concerned about the environment and manage forests sustainably, in addition to improving social welfare through the forestry industry.

Therefore, social forestry is broadly defined as a scientific initiative, policy, institution, and process aimed at increasing community participation in encouraging the forestry agenda and the structural division of land management for communities around forests to manage customary forests (Wong et al. 2020b), rated excellent for programs that support environmental mitigation. The basic principles of social forestry schemes are devolution of rights to local communities, support for livelihoods and poverty alleviation, and support for sustainable forest conservation activities. Apart from being a tactical solution for environmental mitigation efforts, the social forestry scheme is also a solution to reduce the level of urbanization of rural communities and changing perceptions about the role and value of forest ecosystem services which are considered to have decreased due to the impact of industrialization.

State-controlled forest ownership sometimes also ushers in a discursive discourse that makes people's limited ownership of surrounding customary forests so that mobility and migration often occur. Communities around the forest feel limited in using the forest as their livelihood sector, which causes many communities to make changes and migrations from the forest.

The existence of social forestry provides changes and opportunities for communities around the forest to carry out

their lives by managing forests and utilizing them for their economic welfare. Regulations and institutionalization of rules restricting access and forest management rights are translated into different scopes, where social forestry policies frame a solution approach in which there is a need for community empowerment and equality in terms of land ownership, and communities can use it for their economic welfare but remain in b specific superiors according to the applicable rules. These rules are made by the government and must be obeyed to solve tenure and justice problems for local communities and customary law communities located in and around forests to maintain a balance between achieving community welfare and preserving forest functions (Ministry of Environment and Forestry of the Republic of Indonesia 2016).

Social Forestry was created with the specific objective of reducing poverty, unemployment, and inequality in the management/utilization of forest areas by offering business licenses to communities to be able to manage forest land that falls into the categories of village forests, community forests, community plantation forests, customary forests, and other, recognized forestry partnerships. The business license is forest management right in protected forest areas and production forests intended for both timber and non-timber products such as environmental services and other forms of utilization given to village institutions to empower all village communities to manage the potential and quality of forests. After the agreement is approved and given access to land to manage the allotted forest, communities or forest managers with a business license must implement the provisions on how to work as required in the Ministerial Regulation. If it is not appropriate, sanctions will be given by the requirement of the laws and regulations.

In essence, social forestry becomes a forestry agenda scheme where the use of forest land must not change the function of the forest by utilizing and using traditional knowledge or local wisdom values to improve the community's social welfare and the conservation of forest ecosystems.

However, women are often a marginalized group amid the reasonable goals of implementing social forestry. Although the Law and several policies have mandated that resources must be managed entirely for the welfare of society, in their implementation, women often benefit unequally from access and governance of resources. Several approaches to feminism suggest that gender stereotypes have directly and indirectly distanced women's access to forest access and governance control.

The separation of roles between men and women in social classes sometimes unwittingly gives rise to a form of negative stereotypes about the position of women and men. Likewise, women are still considered taboo to participate politically, become a leader, and become maintain making a living and being lowly workers; However, these constructions have been exposed with the formation of democratic values; sometimes, it is still a big issue that often closes the door to the role of women and men in contributing to the development process, which only focuses on the part of men.

Without realizing it, gender or gender gives rise to stereotypes or can be understood as labeling and values that have long been formed in society based on masculinity and feminism. Male gender stereotypes are embodied in the importance of masculinity, while women yed in the value of femininity (Rahmadhani and Virianita 2020).

Gender stereotypes are more described as social formation through the value of emotional and intellectual differences, where men are more confidential than male

males. At the same time, women are more sensitive and meek. Gender here emphasizes socially as *a sex role*, which is always connected with a general view that guides the cities. Only work in low positions under the I men because they are considered not to have a significant contribution in actively contributing to the e. Men are deemed to have more responsibility for the existence of women because of the formation of a patriarchal culture that improves their social status and provides much access to job opportunities which is considered to contribute significantly to women's economic welfare.

Just as gender stereotypes apply in aspects of social forestry, although in the rules it is clear that social forestry prioritizes gender mainstreaming in its implications, role discrimination between women and men is still pronounced. The role of women tends not to be seen in forest management practices, their knowledge of forest management is not represented in forest governance policies due to the lack of involvement in decision-making processes, and their status as housewives makes their access limited because they have a dual role that cannot fully protect forests.

The average education is much lower than that of men, furthermore, making the position of women only marginally role only as a complement to her husband's work. Such as seeding tree seedlings, harvesting forest products, and other small jobs that do not have a significant role in the process of improving forests and making their status as forest farmers. The part of women's empowerment in the forestry sector still strongly raises the negative f stereotype, where there is a limited role for women and is considered very violative of the culture that has been constructed for a long time, namely patriarchy when working in the forest full-time. Karena will ignore their status as household managers.

### b. Ecofeminism

Departing from the root of the problem of gender stereotypes in the issue of social forestry, some women realize the need to open up a lot of insight and knowledge to construct their *sex role*. This includes the situation of forest management as a source of economic welfare and environmental mitigation. The construction of patriarchal culture in social society and the value of masculinity inherent in the forestry sector must be boasted and proven that the role of women in the environmental and forestry sector is indeed necessary and contributes to the development of a country's economic growth. . The part of women in ecological improvement and forest conservation has been widely exposed in the 1990s with the emergence of various environmental activist movements that named themselves as "*Ecofeminism*."

*Ecofeminism* as a movement and thought emerged as proof that women's participation in the environmental sphere to create social change exists and develops in a practical era. Ecofeminism emerged as a form of marriage between the concepts of feminism and of radical ecological age, which initially lived as a diverse academic discourse that built gender relations between women and men and involved the relationship of man and nature.

Previously, it was a practical era that fought for women's role in facing *maldevelopment* and environmental degradation (Laplonge 2016). In the end, the movement gave rise to various academic discourses that encouraged social change significantly in the environmental field.

Ecofeminism was born to challenge the "oppression of nature," where humans concentrated that nature and the environment were only used as giant machines for their

survival, not as territories that needed to be considered and treated fairly. Women sometimes only become marginalized people whose involvement is not taken into account; ecofeminism invites the whole world to see that feminism e interventions can be successful in environmental mitigation efforts, either in terms of improving the concept of nature, which is only used as a giant machine or incorporating various transformative recommendations in repairing environmental damage.

They were evidenced by the various *involvements of the "Women's Environment and Development Organizations"* (WEDO). The latter contributed to preparing the action agenda at the UN conference on environment and development in Rio De Janeiro in 1992. The conference involved 1500 women from 83 countries who produced a new plan outlined in the consensus on environmental mitigation efforts and gender equality. The agenda can be declared successful because by involving the role and empowerment of women in the context of climate change, the plan can move towards a new development direction system, namely sustainable development based on a green economy.

In *ecofeminism*, the destruction of nature also means destroying women because nature is always identified with a mother or motherland. If the soul is not cared for and treated well, it is like a mother who is ignored. For this reason, protecting and preserving nature is the same as caring for a mother, and if wildlife is protected, women will prosper. The instinct can cure the damage to the heart that occurs in feminism which prioritizes feelings and sincerity; ecofeminism was born as a concept of efforts to save the earth based on the peculiarities of women in managing the environment and all its sources of life. The close relationship between nature and women is a way of looking at *ecofeminism*

where women. Women can also be involved in decision-making and provide input to improve natural and environmental damage.

### c. *Ecotourism*

Ecotourism, according to Nias (2009), is a tourism activity that prioritizes environmental ecology while maintaining the beauty of its sustainable area and aims to improve the economy and community participation so that the benefits can be felt by the government and local communities.

There are five crucial criteria for understanding ecotourism, including 1) Being able to give appreciation to the tourist destinations visited and increasing understanding of environmental education or education in each ecotourism area for visitors, 2) With the existence of ecotourism is expected to be able to reduce negative impacts on the tourist environment because it is maintained and managed correctly, 3) D its management must involve the participation of local communities. 4) Economically able to provide benefits to the community around the ecotourism area and 5) not stopping and being able to be sustainable.

Based on Supriatna's statement (1997), the purpose of tourism development with the concept of *ecotourism* is so that the natural resources managed can provide welfare and economic value for the people around the ecotourism area. According to him, there are five primary factors in determining the main limits of ecotourism, including 1) The area environment, namely the ecotourism area, must present a natural place and culture of the natural environment that has not been polluted so that developing it does not interfere with the ecosystem that has been formed naturally. It is also a characteristic of ecotourism that does not change and damage nature but harmoniously between nature and

humans who compensate for each other. 2) Society: fill other ecotourism socially and economically its constituent elements directly to the host community. In its management, an element of human resources is also needed so that its sustainability remains beautiful and guaranteed; other implications economically and non-economically will have an impact on economic and non-economically will impact coastal communities. 3) Education and Experience: Ecotourism must be able to increase the growth and development of the natural environment and related cultures in obtaining memorable experiences. So that it is not only a tourist entertainment but also has an impact on knowledge because in tourism, what is favored is natural tourism education. 4) Sustainability Ecotourism must be sustainable in its management and development stages. Because if it stops in the middle of the road, it will impact the community, the area, and nature itself. 5) Management: tourism must be managed correctly and in the long term. So that it can positively impact the surrounding environment in the future.

It positively impacts the environment, and ecotourism can also affect women involved in its management. It has been mentioned earlier that ecotourism has economic value for the welfare of communities around the forest. One way to realize it is by utilizing the empowerment aspect. Where is the empowerment aspect? The principle is to provide equal opportunities to everyone regardless of gender. Women have been marginalized in the management and access to jobs in forests; ecotourism has become a means for women to prove their existence and develop their capabilities for forest management and environmental improvement. In line with the ecofeminist concept that demands the oppression of patriarchal culture toward women and the environment, Ecotourism has the same

essence, which requires the essential role and the contribution of the entire gender to realize sustainable tourism.

#### **IV. Results & Discussions**

##### *a. Utilization of Social Forestry Program for Ecosystem Improvement in Bangka Belitung Region*

Bangka Belitung Province is an Indonesian archipelago located in the Sumatra region and is administratively divided into four parts: South, Central, West, and East Belitung. This area is rich in sources of minerals, especially in. Therefore, the province is driving its leading economy through the mining sector; however, because much unconventional mining was opened through the authority of regional autonomy to turn the wheels of the community's economy, causing damage to the ecosystem in the Bangka Belitung area, especially in the mangrove forest sector.

The impact of unconventional mining of the area causes a lot of ecosystem damage such as damage to land ecosystems, loss of mangrove forest vegetation, and coastal forests that indirectly contribute to storing carbon stocks, even leaving many pits of former mine management.

Mining activities carried out in land and sea areas cause many significant impacts, such as deforestation and forest degradation, as well as damage to ecosystems and vegetation in marine coastal regions, ultimately impacting the Belitung people's economy. Specifically makes a living as a forest farmer and fisherman. This environmental crisis puts Bangka Belitung as an area that needs to carry out land rehabilitation. By utilizing the social forestry scheme, the Bangka Belitung regional government made efforts to improve environmental conditions by involving

communities in the Juru Sebring community forest area.

The first program of the local government carried out efforts to rehabilitate mangrove forests in Juru Sebring village with a *silvofishery* system that combines fish farming activities with mangrove planting activities, which are then used for the development of environmental services or ecotourism or better known as the *Belitung Mangrove Park* program (BPM). Communities around the forest are directly involved in being trained in managing marine conservation areas which are focused on becoming the marine ecotourism sector.

The community is provided with training assistance in small business financial management, diversification of tourist products, and planning conservation areas. The essence of this program, in addition to later, the community can be released independently in maximizing their potential to improve the environmental conditions of mangrove forests, and they are also able to manage ecotourism that has been facilitated in BMP as a new livelihood field that previously worked as miners and fishers.

Previously, it can be said that the Hutan Kemasyarakatan (HKM) area of Juru Sebring Bangka Belitung village had a lot of land damage due to mining and plantations tree vegetation, which resulted in low carbon stocks and frequent flood disasters in their area. For that, all the people of Juru Sebring village are invited to make rehabilitation efforts by planting mangrove forests again and making ecotourism facilities in the form of Mangrove Tracks, which become a diversification of new tourist products that offer river crossing tour packages by showing the beauty of newly rehabilitated mangrove forests with plus facilities such as seeing the beauty of the beach, selfie tours, bird

watching, and culinary tourism huts typical of Belitung from the results of pond cultivation.'

*b. Women's Involvement in Efforts to Improve the Bangka Belitung Ecosystem*

BMP ecotourism implemented in this social forestry scheme is not only a means of improving the environment and economic growth for previous mining workers, who were primarily male. However, the construction of this ecotourism provides wider opportunities for Bangka Belitung women in Juru Sebrang village. Previously, when mining was opened, they only had the opportunity to It is small to get involved and have a livelihood.

With the social forestry scheme implied in BMP Ecotourism, the women of the Belitung area can further prove their existence as decision makers in forest planning and management, marketing of forest products, as well as determining the type of forest governance, the crops to be planted, and diversification of ecotourism products. The development of ecotourism positively impacts the empowerment of Bangka Belitung women; they are directly involved in efforts to mitigate the environment and the tourism sector.

Previously, Bangka Belitung women were not given much access to work; even in the mining sector, they were only used as mining coolies carrying tin and selling fishers' marine catches with minimum wages. Chinggis is considered unable to advance the economy of his household and is consistently underestimated by men. The opening of ecotourism development not only offers economic benefits for them, but the increasing degree of women confined to patriarchal culture can directly contribute to the development of Bangka Belitung Province. They are allowed to improve their capabilities through various ecotourism management assistance and indirectly promote gender

justice in the line of job accessibility and as a driver of regional development.

Women play an importable in the development of mangrove ecotourism in Bangka Belitung; almost the whole idea to increase tourist visits was sparked by village women whom the village's traditional elders recognized. Women are considered to have created many ideas that can bridge the time-honored traditions of Bangka Belitung Province, which reflect the value of local wisdom and can increase the source of economic income for rural communities—at the same time still maintain maintaining the sustainability of their forests.

They even have a particular group that is part of the K group of Women ecotourism Bangka Belitung, where it becomes a forum for finding an idea and planning together and deciding on plans for the economic development of the community around HKM, such as offering much diversification of EcoTourism product. For example, the mangrove tourism track development plan needs to be complemented by a traditional culinary tour from the Bangka Belitung and "Bedulang" and an ecotourism tour that will invite visitors to be directly involved in rehabilitation efforts by planting local mangrove tree seedlings, as well as cleaning the beach trail from beach garbage.

Women are also widely trained to be tour guides who can later provide educational tours to visitors about the importance of preserving mangrove forests, understanding the types of mangrove plants, and using renewable energy.

In addition to actively building ideas for the diversification of ecotourism products, Bangka Belitung women are also heavily involved in managing rehabilitation and Aerotourism development programs. Analyzing the program's follow-up planning by

paying attention to the interests and input of visitors is beneficial for the marketing and creativity aspects of tourist products—Serta tourism promotion cooperation with travel agents.

As evidenced by the significant number of inputs and empowerment of women in developing sustainable ecotourism, it further improves the previous environmental crisis is more carbon tok than before with the addition of tree planting from the efforts of tourists visiting the mangrove track. There is an increase in economic income, which previously also experienced bankruptcy due to the destruction of the mining and sea sectors within 18 months bidding (Ariani 2019).

The success of the development of ecotourism lies in the local participation of its people, who promote gender equality in social forestry schemes. This arena of nature-based tourism development leads to the reduction of economic inequality between men and women as stated in *the Sustainable Development Goals* (SDGs) goal o. 5, namely "achieving gender equality and empowering all women and girls."

In essence, this form of ecotourism opens up opportunities for women to participate directly in forest conservation and environmental mitigation efforts. It is very much in line with ecofeminist values where feminist interventions can be successful in ecological mitigation efforts, as well as balanced with the development of the development process. Because in the development process, various transformative recommendation plans are included in repairing environmental damage.

### *c. Ecofeminist Review of Women's Involvement in Efforts to Improve the Bangka Belitung Ecosystem*

While still prioritizing mining and plantations in the community forest sector as a driver of the regional economy, the average Belitung woman is in a sub-marginal position. Dimana opinions and portions are slightly overlooked regarding the nature of forest management and workplace accessibility. It is even considered to provide low income in the distribution of regional economies, so it often causes inequality in power relations between men and women.

However, with the development of the ecotourism sector, which carries the concept of social forestry, which includes women's empowerment and gender mainstreaming, it can be seen that this inequality can be minimized. This is to the idea of Ecofeminism, which carries the importance of women's involvement because it has a vital role in efforts to preserve the environment. Because women are always connected with tenderness and emotional closeness in caring for nature to create an environmental model that adopts feminist values that will be better for the ecological system as a strategy in overcoming natural disasters due to climate change.

Ecofeminists also show that women are always of significant value from an economic point of view. Dimana, as an example that has been mentioned in the explanation of the success of the development of mangrove ecotourism Bangka Belitung, that women have an essential role in forest rehabilitation and can make good use of their capabilities such as in ecotourism management, utilization of economic value, and so on.

Although the role it has in a small capacity, the part of women will be better to add value to economic income than without

the empowerment of women's roles. For example, in many cases of ecotourism management, women are the starting point for increasing the selling value of ecotourism, with their work utilizing forest products into souvenirs or processed food products so that the ecotourism journey becomes much more enjoyable. Women also play many roles in *hospitality*, which is enough to make ecotourism facilities considered much more productive.

Another eco feminist value, the involvement of women, can be in line with the improvement of development judging from economic and ecological aspects. Why ecological? Because women take advantage of nature while improving nature, for example, by recycling tourist waste and making it a product of economical selling value, inviting ecotourism visitors to be more environmentally conscious, planting trees, utilizing waste into biogas, and so on.

Judging from the knowledge of intersectionality, women's involvement in social forestry schemes, especially Bangka Belitung ecotourism, has dissected the theory about the limits of social distinction played by *Sex Roles*. Women are a *supporting system* of male roles that can also help make a living and carry out reproductive functions such as managing the household, taking care of children, cleaning the house, and so on. All are done with responsibility and do not violate the rules, which may be that if behind the position on the man not all can live it. The involvement of women in social forestry, especially in the field of ecotourism, has become an *agent of change* that changes the concept of norms and cultures that previously suppressed the existence of women in the social realm, which was considered less independent and encouraged financial security, as well as the economic welfare of the country.

## V. Conclusion

The Social Forestry Scheme, which carries the concept of gender mainstreaming in the implementation process, is quite successful in becoming a way for the Bangka Belitung region to improve its environmental ecosystem, which was damaged by the dominance of mineral mining land and as a strategy for economic recovery development that is more towards a sustainable economy. Moreover, by utilizing the social forestry scheme in the ecotourism structure, women in the Bangka Belitung area can have a balanced position to use forest land and contribute to the economic development of its territory.

Because the concept of ecotourism which carries the idea of gender empowerment and mainstreaming helps strengthen the role of women and dismantle the idea of norms of role restriction by the patriarchal culture that has existed in the region.

From the study results, it can be proven that women have a significant contribution as the frontline of sustainable environmental management. The participation of women in the development of ecotourism in Bangka Belitung province has proven and strengthened the author's argument that women are not only *supporting complementary* or complementary but also enough to play an essential role as decision-makers and drivers of economic empowerment of communities around ecotourism in Bangka Belitung.

There is nothing wrong with women's involvement in the forestry and environmental sectors. There are free to love, interact with nature, and work productively for the earth. Patriarchal social norms and perceptions that have been hitting the existence of women so that they have been neglected and considered less critical can be constructed with

ecofeminist theory, which is connected with gender mainstreaming in the social forestry scheme of the ecotourism sector where patriarchy is only a system created by humans through a culture that becomes the norm, not a barrier that curbs human creativity.

The system is run to improve and regulate the course of human life, so if the system is considered to limit human movement in living their lives and creativity, why is it still a benchmark for a norm or rule that can be improved. It can be concluded that the role of women in forest management is quite essential not only to be used as an object but also as a subject of economic drivers of development and guardians of ecosystems sustainable environment.

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