

Gender Aspects in Remote Indigenous Community Empowerment Program in Indonesia

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Abstract: This study attempts to point out the aspects of gender empowerment in the process in isolated indigenous people, the involvement of women in decision making will affect their level of participation and will give a different perspective from the policy. Empowerment was conducted in the Akit that of the majority people still patriarchy, the greatest challenge of women in tribes Akit is the justice of gender and equality in taking a decision processed of the empowerment. The methodology used a qualitative approach based on to study descriptive data collection will be done with used technique interviews, observation non-participation and study documentation. The data used the research is primary and secondary data. The primary data was obtained from several informants tribes and research sick his previous. Data collected will be analyzed data through the reduction, categorization data, and the withdrawal of conclusion. The research said that women are limited, motion social cultural and the role of women empowerment, not optimal in the process but in this research to its uniqueness that the participation of women higher though she difficult judge. The factors that make the participation of women high at the internal factor, external and empowerment programs isolated custom communities which are more often include women as objects in the process.

Keywords: Gender, Empowerment, Indigenous People.

Introduction

Remote Indigenous Communities (KAT) are socio-cultural groups that geographically reside in remote areas in several regions of Indonesia [1]. This condition resulted in limitations in accessing various basic social services such as health, education, transportation and information that came from outside their communities. These limitations indicate that KAT still lags behind in the field of social welfare development [2].

People who live in villages are physically isolated and their culture is caused by several reasons, first, people who live in remote villages themselves which actually isolate themselves from the influence of outside culture. Second, geographical conditions that are difficult to relate to other villages or other small towns so that citizens cannot access the various facilities available. Third, even though the unit area is easy to reach, it is because the community itself does not want to interact with the outside community for reasons of preserving the original customs or for other reasons [3], [4].

One of the Remote Indigenous Communities (KAT) in Indonesia is the Akit Tribe Community. The Akit tribe is derived from the word *rakik* or *rakit* (raft), this tribe is included as part of a remote traditional community, the means of transportation of the Akit tribe is a boat, because the majority of the people are in the sea waters, as the times of the Akit tribe community reside around a long forest but not settled and can at any time move around in accordance with natural conditions [5].

The lagging in basic social services and infrastructure can be seen from the dimensions of basic rights such as the Dimensions of Customs, Geographic Dimensions (remoteness) and Dimensions of Social Welfare/potential of natural resources, these dimensions can be explored thoroughly when in the initial assessment and feasibility studies to build a new perspective, namely a power perspective that aims to empower individuals, families, organizations and communities to find their inner strength and build the resources of the client's natural environment to develop [6]. Power perspectives demand different ways of developing individuals, families and communities - the search for developing clients' natural abilities [7]. Defining strength through three interrelated aspects or so-called "CPR", C is Capacities, Competencies, Courage and Character, while P is a promise, positive expectations, purpose and potential while R is resources, resilience, relationship, resolve and reserves.

Remote indigenous communities need a whole process of social empowerment by paying attention to their rights, such as political rights and civil rights that they do not get because basically empowerment refers to the ability of people, especially vulnerable and weak groups so that they have the strength or ability to 1). Meeting their basic needs so that they have freedom, meaning not only free to express their opinions but free from

hunger, free from ignorance, free from pain, 2). Reach productive resources that enable them to increase their income and obtain the goods and services they need, and 3). Participate in the development process and decisions that affect them [8].

Sharlow stated that empowerment basically discusses how individuals, groups or communities try to control their own lives and try to shape the future according to their wishes [9]. This opinion basically leads to the recognition that individuals, groups and communities must act as actors or subjects in development efforts. Whereas Gutierrez defines empowerment as a process of increasing personal ability, interpersonal relationships, or political power so that individuals can begin to work to improve their living conditions [10].

The Akit tribe is one of the tribes which up to now still holds their customs closely. All decisions relating to Akit tribal society are determined by the chief or Patrilinear. The Akit people are a native of Riau Province. Akit's own call was motivated by their lives which were partly spent on the raft. They use the raft to move to a new place in the mouth of the river and on the seashore. The Akit people also make simple house buildings located around the beach. This building is used only when doing land work [11].

The Akit community has differences in the division of labour between women and men, this difference demands that women work more in the household sector [12]. Gender is a gift and cannot be changed, meanwhile, gender is a difference in the nature and role of men and women, which is formed through a process of socialization in the family and society [13], [14], [15], [16], [17].

In a productive role, it can be seen that gender relations are defined as equity, which is to provide fair treatment for men and women. As for gender equality (gender equality) is a concept that states men and women are free to develop abilities in the scope of ideas, practices, and representation, which includes the division of labor, roles, and allocation of resources [18]. Gender relations should be fair (personal gender and make choices without being limited by a set of stereotypes, prejudices, and rigid gender roles. As a visible power relationship between women and men but in the corridor of consideration of equal rights, obligations, opportunities, and benefits [19], [20], [21] The gender equality is a concept that statesmen and women are free to develop personal abilities and make choices without being limited by a set of stereotypes, prejudices, and roles rigid gender [22].

Based on this phenomenon, the purpose of this study is to analyze the gender aspects of the Remote Indigenous Community Empowerment Program which is seen from how much the program involves women in the social empowerment of the Remote Indigenous Communities of the Akit.

Literature Review

Gender means differences of sexes that are not biological and not God's nature [23]. Meanwhile, according to Caplan & Caplan (2015) asserted that gender is a difference in behaviour between men and women apart from biological structures, most of it is actually formed through social and cultural processes [24]. Gender in social science is defined as a pattern of male and female relations based on their respective social characteristics [25].

Lips define gender as cultural expectations of men and women. Whereas Lindsey considers that all community provisions regarding the determination of a person as a man and woman are included in the field of gender studies. Wilson defines gender as a basis for determining the differences in the contribution of men and women to the culture and collective life that consequently they become male and female. Showalter mentioned that gender is more than just the differentiation of men and women in terms of socio-cultural construction [26].

Gender differences are used as a basis for giving a social role that is not just a differentiator in the division of labour, but more than that it is also an instrument of recognition and denial of social, economic, political, and assessment of the roles and basic rights of men and women, which has implications on access and participation of both including in the field of education.

This is in line with the opinion of Fakhri (2003), that gender is an inherent trait of men and women socially and culturally constructed [27]. Fakhri in another book adopted Oakley's opinion that gender is a behavioural difference between men and women who are socially constructed, that is, differences that are not God's nature or creation, but were created by both men and women through a long process of socio-culture. This view is supported by Subhan (2012), that gender is a social construction that is relative, not generally accepted or universal [28].

In connection with this explanation, it is interesting what is explained by Sumbulah, that the term gender has several variations of meaning, namely gender as a foreign term, gender as a social-cultural phenomenon, gender as social awareness, gender as a social problem, and gender as a point of view. Gender as a socio-cultural phenomenon means that in everyday life humans carry out the division of labour between men and women. Thus gender is not something foreign, because it often does so even without realizing it. implications in social life are not given (destiny), but are socio-cultural, if there is something that harms certain parties, then it can be changed.

As a socio-cultural issue, gender focuses more on inequality, namely the problem of inequality between rights and obligations, inequality of rights and obligations is considered to be a problem because it harms certain

parties. Inequality of rights and obligations related to social problems can be in the form of injustice that must be eliminated and sought equality.

Method

This research was conducted with a descriptive method with a qualitative approach, which aims to understand the phenomenon of gender aspects in social empowerment programs in remote indigenous communities [29], [30], [31]. The data collection of this research was carried out by in-depth interviews and observations of 15 (fifteen) informants consisting of the Chairperson of the Women's Association, the *Adat* Chief, the women involved in the KAT Empowerment Program consisting of 13 people selected using the Purposive Sampling method. Data analysis techniques were carried out through three stages, namely data reduction, data presentation, conclusion drawing/verification [32], [33].

Result and Discussion

General Overview of CPR Assessment Results (Capacity, Competence, Courage and Character)

1. Location Name: Remote Indigenous Community (KAT) in Hamlet 1 (one) Tanjung Padang and Hamlet 2 (two) Labuh River, Tanjung Padang Village, Putri Puyuh District, Kepulauan Meranti Regency, Riau Province. With the village boundaries as follows:
 - a. Northside is bordered by Bengkalis Strait
 - b. The East is bordered by Desa Putri Puyu, Tasik Putri Puyu District
 - c. The south is bordered by Lukit Village, Merbau District
 - d. Westside is bordered by Strait of Lalang

2. Total Area

The total area and residential area in the village of Tanjung Padang is 200 km² (1,362 Ha) divided by 3 hamlets. Province Size 8,815,016 Km², District Size 3,714 Km², District Area 59 Km². The land area of the village is intended as follows:

- a. Rubber plantation land : 679 hectares
- b. Sago plantation land : 590 hectares
- c. Coconut plantation land : 63 hectares
- d. Land of oil palm plantations : 30 hectares

3. Potential Assessment Results

The results of the assessment of regional potential are as follows:

Table 1 Potential of Flora, Fauna, Minerals and Cultivation

No	Flora	Fauna	Minerals	Cultivation
1	Meranti wood	Langur	Sei Merbau	Animal Husbandry
2	Kulim wood	Gibbon	Sei Selat Akar	Agriculture
3	Sungkai wood	Monkey	Sei Tasik Putri Puyu	Plantation
4	Punak wood	Gibbon	Sei Tasik Nembus	
5	Jelutung Wood	Mouse Deer	T. Water	
6	Medang Wood	Pangolin	T. Mountain	
7	Tembusu wood	Wild boar	T. High	
8	Bintangor wood	Wild chicken	P. Rangsang	
9	Mangrove wood	Snake	P. Padang	
10		Eagle	P. Merbau	
11		Selendit	Crude Oil	
12		Quail		
13		Crown		
14		Parrot		
15		Hornbill		
16		Pigeon		
17		Honey bee		

In table 1 above it is known that the potential for flora is up to 9 points, the potential for fauna is more numerous than the potential for flora. Mineral resources only reach 11 points and cultivation in terms of creativity of local human resources is still low.

4. Demographic

The population of Tanjung Padang Village is 1062 souls, 559 men and 503 women. Furthermore, the population is based on the number of family heads and dependents in hamlets 1 and II, on average 2 families in 1 housing unit and the average number of dependents is 3- 6 souls. Number of Dusun I is 25 households, Dusun II is 27 households. Furthermore, the population-based on where the livelihood can be seen in table 2 below:

Table 2 Conditions of Population-Based on Livelihoods

No	Livelihoods	Number	%
1	Farmers	135	27
2	Carpentry	4	0.8
3	Garden labourer	288	57.6
4	Trader	10	2
5	Civil servants	8	1.6
6	Fisherman	45	9
7	Breeder	10	2
Total		500	100

It can be seen in the table above that the population-based on livelihoods in the Village, in general, are garden workers (57.6%), the lowest number of people living as a livelihood is up to 4 people (0.8%). The number of Akit Dusun I and II residents based on education can be seen in the following table 3:

Table 3 Educational Level of Akit

No	Educational Level	Number	%
1	No school	152	63.9
2	Not yet finished elementary school	31	13
3	Graduated from elementary school	51	21.4
4	Middle School	1	0.4
5	High School	1	0.4
6	Diploma	2	0.9
Total		238	100

It can be seen in the table above that the highest level of education of the Akit Tribe at the Diploma I level is 2 people. The lowest level of education is not attending school and not yet completing elementary school reaches 63%. 9 and 13%. Furthermore, the following points are about public facilities in Tanjung Padang Village.

5. Results of Assessment Resources

Public facilities and social services available in Tanjung Padang Village can be seen in Table 4 below:

Table 4 Facilities/Infrastructure

No	Facilities	Total	Information
1	<i>Puskesmas</i>	4	Located in RW 1, RW 2 and RW 3
2	Street	-	Connected to the city centre and sub-district
3	Irrigation	1.333 Hectares	Still traditional
4	Means of Economy	15	Stalls, shops, facility stalls sell agricultural products, fisheries, and livestock
5	Camat office	1	Princess Puyu Sub-District Office
6	Village Office	1	Tanjung Padang Village Office
7	Public Elementary School	2	-
8	Private Kindergarten	1	-

Seen in the table above in Tanjung Padang Village is quite adequate Irrigation Facilities but still in traditional conditions. Other facilities tend to be sufficient for the area.

6. Potential and HR

The Potential of Human Resources of the Akit people in Tanjung Padang Village is a cultural heritage which is still an attraction for academics and local and foreign tourists, the Akit is famous for its ability to cultivate traditional medicinal plants and the belief in strong magical things.

7. History of Settlement Location Development

Tanjung Padang Village is one of the villages in the Tasik Putri Puyu Subdistrict, the Meranti Islands District. The word Tanjung Padang comes from two words, namely Tanjung and Padang, meaning that the word Tanjung is the land that protrudes to the sea, while Padang means the name of a large island. Once upon a time the cape was an uninhabited area and the cape was located at the tip of the desert island, then it became a new settlement area so that the name became the Padang peninsula. The majority of Tanjung Padang villagers are inhabited by the Akit Tribe around 85%.

Gender Aspects in Empowerment Programs

The social empowerment program has been established through the CPR concept and provides results to be taken into consideration for the Akit who have a high enough natural potential. The results of this study succeeded in encouraging local and central governments to create social empowerment that focuses on the productive economic sector, namely the provision of seedlings for the development of herbal medicinal plants and the tourism sector.

The provision of social assistance was provided by two sources, first from the social ministry, namely seed assistance while tourism sector development assistance from the Riau Province government. In the analysis of gender aspects, it was found that the level of education affected the type of decision making for the allocation of aid. The education of women in the Akit tribe is quite sufficient, on average the ethnic Akite women educated through junior high and high schools differ from more males who do not go to school. Women inside and outside the household as decision-makers in the field of life are quite varied because they are based on their level of education. Involvement of women in decision making, wives or highly educated women will dominate decision making in any field [34], [35].

The involvement of women in this social empowerment program is actually part of a strategy to achieve gender equality and justice through planning assessment / preliminary assessment to formulate a policy that is an incentive for central and local governments to reduce poverty. Gender perspectives are built by KAT facilitators, academics and local government. It aims to deliver a gender-based priority program to increase women's participation. Gender roles must go to community management / social and political activities whose purpose is to provide a fairly productive role to women [36].

Conclusion

Limited movement and decision making caused by social and cultural structures, women in remote indigenous communities can go out and determine their political rights and provide opinions in social empowerment programs in Remote Indigenous Communities (KAT). There are two factors that help Akit women participate more in the program. First, the education factor of the female ethnic minor is higher than the male. Secondly, the KAT companion factor involves women and creates a community to encourage women to be able to politicize and determine the rights related to assistance to be provided by the government.

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