

Gender Aspects in Remote Indigenous Community Empowerment Program in Indonesia

Rd. Siti Sofrosidiq¹, R. Will Achmad W.

¹ Department Sociology, Faculty Social and Political Science, Riau University, Indonesia

Alumnus (Magister Social Work), Faculty Social and Political Science, Universitas Riau, Indonesia

Abstract: This study attempts to point out the aspects of gender empowerment in the process in isolated indigenous communities, 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 Alit that of the majority is still patriarchy, the greatest challenge of women in tribes Alit is the justice of gender and equality in taking a decision process of the empowerment. The methodology used a qualitative approach based on 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 site his previous. Data collected will be analyzed data through the reduction, categorization data, and the third final 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 his/her though she difficult due to the factors that make the participation of women his/her 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 Communities.

Introduction

Remote Indigenous Communities: A. 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; A. still lags behind in the field of social welfare development =2>.

Indigenous communities who live in villages are geographically isolated and their culture is caused by several reasons, first, indigenous communities 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 => #>.

One of the Remote Indigenous Communities: A. in Indonesia is the Alit Tribe Community. The Alit Tribe is derived from the word (raji) or (raji) :raft, this tribe is included as part of a remote traditional community, the means of transportation of the Alit tribe is a boat, because the majority of the indigenous communities are in the coastal areas, as the times of the Alit tribe community reside around a long forest but not settled and can at any time move around in accordance with natural conditions =>.

The role of indigenous communities 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 perspective that aims to empower individuals, families, or organizations and communities to find their inner strength and build the resources of the indigenous natural environment to develop =>. Empowerment demand different ways of development for individuals, families and communities the search for development clients natural abilities => Definitional strength through three interrelated aspects or so called AC9RA C is Capabilities, Competencies, Courage and Character, the 9 is a promise, positive expectations, -ur-use and -potential while R is resources, resilience, relationship, -eserve and reserves.

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



human/er, free from ignorance, free from -ain, 2< Reach -roductive resources that enable them to increase their income and obtain the /oods and services they need, and ' < 9artici-ate in the develo-ment -rocess and decisions that affect them => >

Sharlo0 stated that em-o0 erment basically discusses ho0 individuals, /rou- s or communities try to control their o0 n lives and try to sha-e the future accordin/ to their 0ishes => >. his o-inion basically leads to the reco/ nition that individuals, /rou- s and communities must act as actors or su4jects in develo- ment efforts. ? hereas 8 utierre6 defines em- o0 erment as a -rocess of increasin/ - ersonal ability, inter- ersonal relationshi- s, or political -o0 er so that individuals can 4e/ in to 0 or 1 to im-rove their livin/ conditions => >

he A lit tri4e is one of the tri4es 0 ich u- to no0 still holds their customs closely. All decisions relatin/ to A lit tri4al society are determined 4y the chief or 9atrilin ear. . he A lit -eo- le are a native of Riau 9rovince. A lit o0 n call 0 as motivated 4y their lives 0 ich 0 ere - artly s- ent on the raft. . hey use the raft to move to a net- lace in the mouth of the river and on the seashore. . he A lit -eo- le also male sim- le house 4uildin/ s located around the 4each. . his 4uildin/ is used only 0 hen doin/ land 0 or 1 => >

he A lit community has differences in the division of la4our 4et0 een 0 omen and men, this difference demands that 0 omen 0 or 1 more in the household sector => >. 8 ender is a /ift and cannot 4e chan/ed, mean0 hile, /ender is a difference in the nature and role of men and 0 omen, 0 ich is formed throu/ h a -rocess of socialisation in the family and society => >, => >, => >, => >, => >

In a -roductive role, it can 4e seen that /ender relations are defined as e5uity, 0 ich is to -rovide fair treatment for men and 0 omen. As for /ender e5uality :/ender e5uality < is a conce- t that states men and 0 omen are free to develo- abilities in the sco- e of ideas, -ractices, and re- resentation, 0 ich includes the division of la4on, roles, and allocation of resources => >, 8 ender relations should 4e fair :- ersonal /ender and male choices 0 ithout 4ein/ limited 4y a set of stereoty- es, -re4udices, and ri/ id /ender roles. As a visi4le -o0 er relationshi- 4et0 een 0 omen and men 4ut in the corridor of consideration of e5ual ri/ hts, o4li/ ations, o- - ortunities, and 4enefits => >, => >, => >. he /ender e5uality is a conce- t that states men and 0 omen are free to develo- - ersonal abilities and male choices 0 ithout 4ein/ limited 4y a set of stereoty- es, -re4udices, and roles ri/ id /ender => >

Based on this -henomenon, the -ur- ose of this study is to analy6e the /ender as- ects of the Remote Indigenous Community 2m- o0 erment 9ro/ ram 0 ich is seen from ho0 much the -ro/ ram involves 0 omen in the social em- o0 erment of the Remote Indi/ enous Communities of the A lit.

Literature Review

ender means differences of se7es that are not 4iolo/ ical and not 8 od@nature => > + ean0 hile, accordin/ to Ma- lan & Ca- lan :2! 1& asserted that /ender is a difference in 4ehaviour 4et0 een men and 0 omen a- art from 4iolo/ ical structures, most of it is actually formed throu/ h social and cultural -rocesses => >. 8 ender in social science is defined as a -attern of male and female relations 4ased on their res- eptive social characteristics

Di- s define /ender as cultural e7- ections of men and 0 omen. ? hereas Dindsey considers that all community -rovisions re/ ardin/ the determination of a - erson as a man and 0 oman are included in the field of gender studies. ? ilson defines /ender as a 4asis for determinin/ the differences in the contri4ution of men and 0 omen to the culture and collective life that conse4uently they 4ecome male and female. Sho0 alter mentioned that /ender is more than 3ust the differentiation of men and 0 omen in terms of socio cultural construction => >

ender differences are used as a 4asis for /ivin/ a social role that is not 3ust a differentiator in the division of la4our, 4ut more than that it is also an instrument of reco/ nition and denial of social, economic, -olitical, and assessment of the roles and 4asic ri/ hts of men and 0 omen, 0 ich has im- lications on access and -artici- ation both includin/ in the field of education.

his is in line 0 ith the o- inion of Ealih :2! 1' < that /ender is an inherent trait of men and 0 omen socially and culturally constructed => > Ealih in another 4oo1 ado- ted \$alley@o- inion that /ender is a 4ehavioural difference 4et0 een men and 0 omen 0 ho are socially constructed, that is, differences that are not 8 od@nature creation, 4ut 0 ere created 4y 4oth men and 0 omen throu/ h a lon/ -rocess of socio culture. . his vie0 is supported 4y Su4han :2! 12< that /ender is a social construction that is relative, not /enerally acce- ted or universal => >

In connection 0 ith this e7- lanation, it is interestin/ 0 hat is e7- lained 4y Sum4ulah, that the term /ender has 8 ocial variations of meanin/ , namely /ender as a forei/ n term, /ender as a social cultural -henomenon, /ender as a social a0 areness, /ender as a social -ro4lem, and /ender as a -oint of vie0 . 8 ender as a socio cultural phenomenon means that in everyday life humans carry out the division of la4our 4et0 een men and 0 omen. he /ender is not somethin/ forei/ n, 4ecause it often does so even 0 ithout reali6in/ it. im- lications in social life are not /iven : destiny< 4ut are socio cultural, if there is somethin/ that harms certain -arties, then it can 4e

As a socio cultural issue, /ender focuses more on ine5uality, namely the -ro4lem of ine5uality 4et0 een ri/ hts and o4li/ ations, ine5uality of ri/ hts and o4li/ ations is considered to 4e a -ro4lem 4ecause it harms certain



arties. 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 environment problems in remote indigenous communities. The data collection of this research was carried out by in-depth interviews and observations of 15 informants consisting of the Chairperson of the Women's Association, the Adat Chief, the women involved in the community environment program consisting of 10 randomly selected using the purposive sampling method. Data analysis techniques were carried out through three stages, namely data reduction, data presentation, conclusion drawing/verification.

Result and Discussion

General Overview of CPR Assessment Results: Capacity, Competence, Courage and Character &

1. Location of Remote Indigenous Community: A. Village 1: one village and village 2: one village. The village is located on the left bank of the Siak River, in the village of Villa, 9th District, Siak Regency, Riau province. The village boundaries are as follows:
 - North side is bordered by Cenalis Strait
 - East side is bordered by Desa 9th District, Siak District
 - South side is bordered by Dulit Village, Siak District
 - West side is bordered by Strait of Dalam

2. Total Area
 - The total area and residential area in the village of Villa is 211.12 ha, divided into 2 parts: 1. Village area, 2. District area. The village area is intended as follows:
 - Rubber plantation land: 100 hectares
 - Sago plantation land: 100 hectares
 - Coconut plantation land: 100 hectares
 - Land of oil palm plantations: 100 hectares

Potential Assessment Results

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

Table of Potential Resources and Cultivation

No	Resource	Location	Minerals	Cultivation
1	Water	Danur	Sei Siak	Animal husbandry
2	Upland	Siak	Sei Siak	Agriculture
3	Sun	Siak	Sei Siak	Plantation
4	Upland	Siak	Sei Siak	Plantation
5	Upland	Siak	Sei Siak	Plantation
6	Upland	Siak	Sei Siak	Plantation
7	Upland	Siak	Sei Siak	Plantation
8	Upland	Siak	Sei Siak	Plantation
9	Upland	Siak	Sei Siak	Plantation
10	Upland	Siak	Sei Siak	Plantation
11	Upland	Siak	Sei Siak	Plantation
12	Upland	Siak	Sei Siak	Plantation
13	Upland	Siak	Sei Siak	Plantation
14	Upland	Siak	Sei Siak	Plantation
15	Upland	Siak	Sei Siak	Plantation
16	Upland	Siak	Sei Siak	Plantation
17	Upland	Siak	Sei Siak	Plantation
18	Upland	Siak	Sei Siak	Plantation
19	Upland	Siak	Sei Siak	Plantation
20	Upland	Siak	Sei Siak	Plantation



In table 1 above it is known that the potential for flora is up to 2 points, the potential for fauna is more numerous than the potential for fauna. Natural resources only reach 1 point and cultivation in terms of creativity of local human resources is still low.

4. Demographic

The calculation of the number of Villages is 12 souls, 8 men and 4 women. Furthermore, the calculation is based on the number of family heads and dependents in hamlets I and II, on average 2 families in 1 housing unit and the average number of dependents is 2 souls. Number of Dusun I is 2 households, Dusun II is 2 households. Furthermore, the calculation based on here the livelihood can be seen in table 2 below %

Table 2 Conditions of Population, based on Livelihoods

No	Livelihoods	Number	%
1	Farmers	18	20
2	Car-entry	8	10
3	8 garden labourer	20	25
4	Trader	12	15
5	Civil servants	4	5
6	Fisherman	8	10
7	Creeder	12	15
Total		100	100

It can be seen in the table above that the calculation based on livelihoods in the Village, in general, are / and 0 or 1ers : 8. The lowest number of people living as a livelihood is up to 5 people : 5. The number of Alit Dusun I and II residents based on education can be seen in the following table %

Table 3 Educational Level of Alit

No	Educational Level	Number	%
1	For school	18	20
2	Not yet finished elementary school	12	15
3	8 graduated from elementary school	20	25
4	High School	12	15
5	University School	12	15
6	Di-loma	2	2
Total		100	100

It can be seen in the table above that the highest level of education of the Alit is at the Di-loma level is 2 people. The lowest level of education is not attending school and not yet completing elementary school reaches 12 people. Furthermore, the following points are about public facilities in the Village.

Results of Assessment Resources

Public facilities and social services available in the Village can be seen in the table below %

Table 4 Facilities and Infrastructure

No	Facilities	Total	Information
1	Post office	1	Located in RT 1, RT 2 and RT 3
2	Street		Connected to the city centre and sub-district
3	Irrigation	100 hectares	Still traditional
4	Means of Economy	18	Stalls, shops, facility stalls sell agricultural products, fisheries, and livestock
5	Camat office	1	Princess Ayu Sub-District Office
6	Village Office	1	the Village Office
7	Public Elementary School	2	
8	Private; kindergarten	1	

It can be seen in the table above in the Village is 5 suitable irrigation facilities but still in traditional conditions. Other facilities tend to be sufficient for the area.

Potential and Strength

The potential of human resources of the Alit in the Village is a cultural heritage which will be an attraction for academics and local and foreign tourists, the Alit is famous for its ability to cultivate traditional medicinal plants and the belief in spiritual/ magical things.

History of Settlement Location Development



. an3un/ 9adan/ Villa/ e is one of the villa/ es in the . asi1 9utri 9uyu Su4district, the + eranti Islands District. . he 0 ord. an3un/ 9adan/ comes from t0 o 0 ords, namely . an3un/ and 9adan/ , meanin/ that the 0 ord . an3un/ is the land that - rotrudes to the sea, 0 hile 9adan/ means the name of a lar/ e island. \$ nce u- on a time the ca- e 0 as an uninha4ited area and the ca- e 0 as located at the ti- of the desert island, then it 4ecame a ne0 settlement area so that the name 4ecame the 9adan/ - eninsula. . he ma3brity of . an3un/ 9adan/ villa/ ers are inha4ited 4y the A1it . ri4e around, &H.

Gender Aspects in Empowerment Programs

he social em- o0 erment -ro/ ram has 4een esta4lished throu/ h the C9R conce- t and - rovides results to 4e taken into consideration for the A1it 0 ho have a hi/ h enou/ h natural - otential. . he results of this study succeeded in encoura/ in/ local and central / overnments to create social em- o0 erment that focuses on the - roductive economic sector, namely the - rovision of seedlin/ s for the develo- ment of her4al medicinal - lants and the tourism sector.

he - rovision of social assistance 0 as - rovided 4y t0 o sources, first from the social ministry, namely seed assistance 0 hile tourism sector develo- ment assistance from the Riau 9rovince / overnment. In the analysis of / ender as- ects, it 0 as found that the level of education affected the ty- e of decision malin/ for the allocation of aid. he education of 0 omen in the A1it tri4e is 5uite sufficient, on avera/ e the ethnic A1ite 0 omen educated throu/ h 3unior hi/ h and hi/ h schools differ from more males 0 ho do not / o to school. ? omen inside and outside the household as decision malers in the field of life are 5uite varied 4ecause they are 4ased on their level of education. Involvement of 0 omen in decision malin/ , 0 ives or hi/ hly educated 0 omen 0 ill dominate decision malin/ in any field = #>, = &.

he involvement of 0 omen in this social em- o0 erment -ro/ ram is actually - art of a strate/ y to achieve / ender e5uality and 3ustice throu/ h - lannin/ assessment) - reliminary assessment to formulate a - olicy that is an incentive for central and local / overnments to reduce - overtly. 8 ender - ers- ectives are 4uilt 4y ; A. facilitators, academics and local / overnment. It aims to deliver a / ender 4ased - riority -ro/ ram to increase 0 omen @- artici- ation. 8 ender roles must / o to community mana/ ement) social and - olitical activities 0 hose - urpose is to - rovide a fairly - roductive role to 0 omen = ">.

Conclusion

Dimited movement and decision malin/ caused 4y social and cultural structures, 0 omen in remote indi/ enous communities can / o out and determine their - olitical ri/ hts and - rovide o- inions in social em- o0 erment -ro/ rams in Remote Indi/ enous Communities ;; A. < . here are t0 o factors that hel- A1it 0 omen - artici- ate more in the -ro/ ram. Eirst, the education factor of the female ethnic minor is hi/ her than the male. Secondly, the ; A. com- anion factor involves 0 omen and creates a community to encoura/ e 0 omen to be able to - oliticise and determine the ri/ hts related to assistance to 4e - rovided 4y the / overnment.

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