

## BECOMING *MAJIKAN* IN OUR OWN FARM: A STUDY ON WOMEN AND AGROFORESTRY IN CIANJUR, WEST JAVA

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**ABSTRACT.** This study examines the relation between women and agroforestry in Cijedil and Wangunjaya Villages, Cugenang District, Cianjur Regency, West Java. The study of the dynamics of agroforestry management, which is an agricultural practice carried out on forest land or land that resembles a forest, is carried out using an ecofeminist perspective. The study was conducted in two villages in Cianjur, West Java, Indonesia. These two villages are representatives of agroforestry land variations, which consist of forest, agroforestry, and agricultural land. This land type represents the level of human intervention in forest land management. The research was conducted using quantitative and qualitative research methods, using interviews and observation as key data collection instruments. The results of the study found that the division of labor based on gender in agroforestry practices has changed. Significant changes were also found in the relations between women and agroforestry, as well as gender relations in the decision-making process related to agroforestry in farmer households. From an ecofeminist perspective, this study shows that the dynamics of women in managing agroforestry not only increases the role of women, but also strengthens the position of women as employers in their own agroforestry land.

**Keywords:** agroforestry; Cianjur; West Java; women; ecofeminism; mastermentality.

## MENJADI MAJIKAN DI KEBUN SENDIRI: STUDI TENTANG PEREMPUAN DAN AGROFORESTRI DI CIANJUR, JAWA BARAT.

**ABSTRAK.** Studi ini mengkaji permasalahan tentang perempuan dan agroforestri di Desa Cijedil dan Wangunjaya, Kecamatan Cugenang, Kabupaten Cianjur, Jawa Barat. Kajian mengenai dinamika pengelolaan agroforestri yang merupakan praktik pertanian yang dilakukan di atas lahan hutan atau lahan yang menyerupai hutan ini, dilakukan dengan menggunakan perspektif ekofeminisme. Kajian dilakukan di dua desa di Cianjur, Jawa Barat, Indonesia, yang merupakan perwakilan dari variasi lahan agroforestri, yang terdiri dari lahan hutan, agroforestri, dan pertanian. Jenis lahan ini mewakili tingkat campur tangan manusia dalam pengelolaan lahan hutan. Penelitian dilakukan dengan metode penelitian kuantitatif dan kualitatif, dengan menggunakan wawancara dan observasi sebagai instrumen kunci pengumpulan data. Hasil kajian menemukan bahwa terjadi perubahan signifikan dalam relasi perempuan dan agroforestri, serta relasi gender dalam proses pengambilan keputusan terkait agroforestri dalam rumah tangga petani. Dari perspektif ekofeminisme studi ini menunjukkan bahwa dinamika perempuan dalam mengelola agroforestri, tidak hanya meningkatkan peran perempuan, tetapi juga menguatkan posisi perempuan menjadi majikan di kebunnya sendiri.

**Kata kunci:** agroforestri; Cianjur; Jawa Barat; Perempuan; ekofeminisme; *mastermentality*.

### INTRODUCTION

This article is a study of the relationship between female farmers and the environment as well as the relationship between female and male farmers in agroforestry farming practices as a form of relationship between humans and their environment. This study departs from the assumption that the women's movement and the environmental movement are two mutually reinforcing things because their basic goals are the same, one of which is fighting destructive forces. According to an eco-feminist perspective, the environmental crisis will never be resolved if the earth is dominated by men and without the involvement of women. Even according to Rosemary Ruether (New Woman/New Earth): 'the environment is a feminist issue' (Gulter, 2022).

According to eco-feminism, the force that destroys nature as well as women is a patriarchal system. The patriarchal system is very thick with an attitude of superiority, where men superior to women (Gregorio, 2021). In this system there is also a way of thinking dualism and hierarchical thinking. Ecofeminists call this attitude of superiority a master mentality (Plumwood (2003) in (Gulter, 2022). Master mentality or 'employer mentality' can increase the exploitation of women (and nature). The attitude of superiority towards nature (the mastery of nature) appears in the practice of natural resource exploitation, which considers nature to have a lower position and is tasked with serving/fulfilling human needs as its master.

In line with the assumption that started the development of ecofeminism, that various agricultural

practices carried out by humans as a form of natural resource utilization cannot be separated from exploitation. The intensification of agricultural land which aims to maximize production in order to meet human food needs which also uses chemicals such as pesticides which in the end cause not only damage but also elements of other ecosystems as well as demonstrating human arbitrary treatment of nature.

This article will examine one of the agricultural practices that is still being developed in Indonesia, namely the practice of agroforestry farming. Apart from being an agricultural country, Indonesia is one of the countries in the world that has a large area of forest land. So that agroforestry is a type of agriculture that is commonly found, apart from paddy farming. Agroforestry is an agricultural practice carried out on forest land or land that resembles a forest (Iskandar, Iskandar, Irawan, Suroso, & Partasasmita, 2019).

In the management of agricultural land resources, the human element is a very important factor. Fulfillment of human needs by utilizing natural resources often leads to over-exploitation of natural resources. Feminism views that the exploitation of the environment is directly proportional to the exploitation of women. It's no coincidence, when the pioneers of environmental conservation are women. For example, Rachel Carson, who published the book *The Silent Spring* in 1962, was the first to raise the issue of the dangers of pesticides to the environment. In addition, Vandana Shiva (1988; 2005), who is very active in highlighting the importance of women in the movement to save the environment (Khanna, 2021).

### *Master Mentality*

Plumwood (2003) in (Gulter, 2022) states that there are five aspects of subordination interrelated in a person who has a master mentality. Those five aspects of subordination are: *backgrounding*, *radical exclusion*, *incorporation* (dependent), *instrumentalism* (tools), and *homogenization*.

In the *backgrounding aspect*, a group that is considered lower and unimportant, only serves as a background for other groups that are considered higher. In a capitalist society where everything is measured by money, various types of domestic work that do not generate money (wages) are considered unimportant and not even a type of work. And unfortunately, all kinds of jobs that don't make money are women's jobs. And the more bitter reality is that women have to accept even though two-thirds of the work on this earth is done by them, women only receive ten percent of the salary. This backgrounding reinforces male dominance and ignores women's contributions.

Meanwhile, in the aspect of radical exclusion (hyperseparation), radical exclusion and excessive separation/restrictions are made from one group to other group that is considered weaker. For example, the excessive restrictions on women's participation in certain fields such as law, politics, military and engineering. Even though women are not lower in academic terms and competence than men, women's involvement in these fields is still very limited.

(Plumwood, 2003) in (Gulter, 2022) explain that the next aspect of subordination is incorporation (relational definition). Incorporation (relational definition) here is defined more as 'part of' or 'connected with' not as 'merger or relationship between two entities'. For example, a weak group can never stand alone, because it is a 'part of' or must be 'connected with' another group that is stronger.

The fourth aspect of subordination is instrumentalism. In this case, women as subordinates are only a tool for meeting the needs of men. This condition causes women demanded to be more 'serving' and attractive. In various cases, this causes women to be considered more consumptive, by consuming commodities in an effort to serve/please/fulfill the needs of men. In the end, women are considered to be the main contributors to environmental damage because they consume more unnecessary goods and not biodegradable. Even women themselves are considered not *biodegradable*.

The last aspect of subordination is homogenization. According to homogenization, women are only competent in certain types of work. While men as a higher group than women, are considered capable of doing varieties of work. If women then able to do work that is not their work, they will be labeled as 'bad/strange' women. Homogenization facilitates *backgrounding* because women's contribution is considered limited or non-existent. This homogenization also strengthens incorporation (relational definition): because the potential of all women is considered the same, so to differentiate their individuality it must always be associated with men. This partializations are happened in almost every gender system in any culture. For example:

"Riau's people expressed the belief that men were the heads of households who assumed responsibility as breadwinners. Meanwhile, the role of women was described as more responsible for managing activities at home". (Herawati, Rohadi, Rahmat, & Winarno, 2019).

The value that women are supposed only managing the house as a mother and housewife were found in farmer household in peatland based

community in Riau. The similar case was also found in the study about gender base division of labour in Citarum upperstream, West Java (Kinasih & Wulandari, 2021).

In addition, homogenization can also strengthen *instrumentalism* because the potential of all women is considered the same, so the important thing is that it can facilitate the work of men. Then in the end, this homogenization also supports *radical exclusion*, because women are considered homogeneous, so they are only suitable to work in the field that has been meant for them.

In many cultures, separation roles between men and women in gender system are lead to strengthening patriarchal values in its culture. For example, Hubula men in Dani tribe, whom are responsible in war and preparing land for cultivation in the old days, refuse to do so in the recent days but insists to achieve the same respect and service from Hubula women. This case leads to violence to women, when men do not achieve the appreciation from Hubula women (You, Rusmansara, Mansoben, & Poli, 2019). The opposite thing happened in the Kasepuhan community in West Java, the important role of the customary leader who provided a great opportunity for the fluid distribution of roles between men and women made the possibility of equality possible to be accomplish (Widianingsih, McIntyre, Rakasiwi, Iskandar, & Wirawan, 2022).

### *Women in Agroforestry*

Agroforestry has long been widely practiced in Indonesia. In fact, it is considered as the embodiment of native Indonesian culture that has been modified and is able to adapt to changes in the biophysical and socio-economic community. On the island of Java, it is known for various forms of agroforestry, including: (1) fruit trees - growing in dry fields; in West Java known as *Huma*, (2) a mixed garden system or *Talun* called *Krakal* in Purworejo, Central Java, and gardens in Malang, East Java, and (3) the *Talun Garden system* in West Java.

In general, agroforestry land is planted with various types of annual and perennial crops. The species that form the bottom are vines on the ground, at the top there are shrubs that have a height of less than 1 meter, and at the top are filled with other plant species. 1-2 meter high, then other types of plants that have a height of 2-5 meter. In the highest layer there are types of fruit trees, firewood, and building materials that have a height of more than 8 meters. One of the factors that can differentiate agricultural production systems from agroforestry systems is the condition and type of plants. Like gardens,

they are generally dominated by annual plants and intensive care (Iskandar, Iskandar, Irawan, Suroso, & Partasasmita, 2019).

Based on the description above, agroforestry is an integrated land management concept based on the forestry sector, combined with agriculture, livestock or fisheries. Agro-forestry is cultivating land with multi-strata plants. Not only with plants but can also be combined with livestock and fisheries. Selection of plants and planting arrangements is the key to the success of this concept. Multi-strata is land use with a variety of crops to plant such as low strata vegetation (tubers or grasses for animal feed), saplings or seasonal vegetation (bananas, papayas, mangoes, rambutan, durian), and tree vegetation that takes decades to grow.

The application of the concept of agroforestry in land management can provide economic, ecological, social and cultural benefits. With a variety of cultivated plants, it can provide good income for the community on a daily, monthly, annual, seasonal and decade basis. It depends on the pattern adopted by agro-forestry. *Agrisilviculture* (forestry-agriculture), *silvopastura* (forestry, animal husbandry), *agrisilvopastura* (forestry-agriculture-livestock), *silvofishery* (forestry, fisheries), *bee-forestry*, *sericulture* (silkworm), or multi-purpose forest tree production systems. Ecologically, agroforestry supports soil and water conservation. With multi-strata plants it will certainly minimize erosion, reduce run off and increase the effectiveness of water infiltration. The spatial pattern of agroforestry also allows it to function as a windbreaker.

Socially, agroforestry can provide job opportunities in land management and processing of plant products. Agricultural variations strengthen the local community's food security system. So people do not have to worry about rising prices or shortages of certain staple goods. Agroforestry products provide a supply of wood building materials. Agroforestry is how we place the right types of plants, in the right locations, and for the right reasons.

Agroforestry is increasingly being recognized as an approach to sustainable natural resource management, encompassing protection, agriculture, and development objectives. Among these benefits is a contribution to the conservation of native biodiversity. Although protection of natural habitats remains the backbone of biodiversity conservation strategies, at least agroforestry also supports this role.

Multi-strata planting allows the selection of rare plant species or endemic plants to be cultivated again. This is useful as a protection of biodiversity germplasm. Plant types and cropping patterns provide living space for microhabitats for many wildlife

species, such as butterflies, which require specialized plants as hosts. Several species of flowering plants are able to invite the presence of various types of insects and birds. Types of fruit trees provide food reserves for birds and herbivorous mammals. Increased litter production can increase soil fertility and increase soil insects. Agroforestry maintains the stability of the production of materials from types of producers to support the food chain in a balanced ecological system. A good food chain supports the recycling of essential energy and materials. It will maintain the balance of the ecosystem. With the various benefits that can be obtained from the application of agroforestry, placing this concept is worth trying as an alternative concept of ecosystem management.

According to World Agroforestry Center (2021), if agroforestry practices are included in the category of forest-agricultural business landscapes and home gardens are included, the community-managed forest area will reach 1 billion hectares. This area is one-third of the total area of the world's forests. Communities are custodians of an area of natural habitat, managing a landscape of patches that include forest areas but also non-forest areas that are used intensively. Currently, people who live (*settled communities*) in an area manage forest resources deep into the forest, and even people who live longer (*long-settled communities*) also practice intensive management of *managed landscapes*. These management systems exist in various countries from Indonesia, Myanmar, Queensland, to Burkina-faso (Herawati, Rohadi, Rahmat, & Winamo, 2019) (Iskandar, Iskandar, Irawan, Suroso, & Partasasmita, 2019) (Kinasih & Wulandari, 2021) (Lopez, 2022) (Pehou, Djoudi, Vinceti, & Elias, 2020) (Ressia, 2022).

In relation to community-based management of forest areas to eradicate poverty, access to resources is a critical factor. In many poor villages in the world, forest resources are their main source of livelihood. Community empowerment – with guaranteed access as an important element – is one of the most effective tools for reducing poverty and improving the conditions of rural communities.

Forests enable poor people to use their labor to obtain productive benefits so they are less dependent on wages and reduce their vulnerability to economic shocks. The forest is a very important asset for the community. Access to forests has great potential for developing efficient economic returns because local ownership and control is associated with proven, accessible and local knowledge-based resource management. In the other hand, the study in the peatland communities shows that both human and environment have to be manage in effort to achieve

communities empowerment (Zulkarnaini, Sujianto, Wawan, & Mashur, 2023).

Studies in various countries show that oftentimes, high security of access control can result in improved forest management. Studies in Brazil show that uncertainty over access is a key causal factor for deforestation. (Tabosa, 2022) On the other hand, in Panama it is proved that effective tenure rights have reduced the rate of deforestation. In Vietnam the improvement in the quality of forest management has occurred due to the transfer of rights over state forests to communities and individuals (Mulia & Nguyen, 2021).

The agricultural practice studied in this study is the agroforestry system. Agroforestry is the practice of farming on forest land or on non-forest land, but the vegetation that composes it is similar to forest vegetation (Iskandar, Iskandar, Irawan, Suroso, & Partasasmita, 2019). Based on previous research, this agroforestry agricultural practice is assumed to have an important role to maintain ecosystem services such as those that can be provided by natural forest services. Furthermore, women have an important role in the management of agroforestry systems (Gregorio, 2021).

The ecofeminism movement departs from the assumption that the expansion and exploitation of the environment occurs simultaneously with the expansion and exploitation of women. Based on this understanding, the exploitation of natural resources (forests), included agricultural activities, according to various studies, can be reduced through agroforestry practices and the contribution of women in the practice. This shows that there is a strong connection between agroforestry and ecofeminism. The assumption that can be drawn from the discussion above is that the dynamic position and role of women in agroforestry practices can 'save' the environment.

## METHOD

To study subordination in agroforestry practice, I took the agroforestry system in Cijedil and Wangunjaya Village in Cianjur, West Java as the study site. And to be able to obtain more complete information, this research uses qualitative and quantitative methods. Qualitative and quantitative methods can be used effectively in the same research project, where quantitative data on the various patterns of ownership/control of agricultural land is strengthened by qualitative data on how the decision-making in the family to determine the pattern of agriculture. Qualitative methods are also used in a variety of research problems that cannot or are difficult to express in quantitative methods. It is difficult to

analyze the existence of subordination in this research if only using the quantitative method alone.

Data collection techniques in this research are:

#### 1. Observations

The observation conducted through direct observation in society. The data collected through observation includes data on the conditions of agricultural land, agricultural patterns, the kinds of work in agroforestry systems, the types of works based on gender, and the time and effort women spent in agroforestry.

#### 2. Interviews

Collecting data through interviews conducted by using questionnaires and interview guidelines. Sampling use Lynch formula. (1974).

$$n = \frac{N \cdot Z^2 \cdot P(1-P)}{N \cdot d^2 + Z^2 \cdot P(1-P)}$$

Notes :

n = sample e (respondents)

N = population

Z = normal variable value (1.96)

P = biggest proportion (0.50)

d = sampling error (0.10) (Lynch, 1974)

From the formula above, when the population in the study site is 7,911. The representative sample of the population is 111. Interviews with a questionnaire were conducted to these 111 sample respondents. Meanwhile, in-depth interviews with interview guides, addressed to several key informants. To conduct the sampling design appropriate for a particular study, the major consideration is the nature of the population. Eventhough the population of the study relatively compact, but due to the difference location of the two villages, the sampling was taken by cluster sampling technique.

**Table 1. Village of Responden**

Village	Frequency	Percent
Cijedil	61	55,0
Wangunjaya	50	45,0
Total	111	100,0

Source: Primary Data

Respondents and informants will consist of men and women. To obtain an overview of the agricultural systems management at the study site, interviews with key informants of both genders will be conducted.

**Table 2. Sex of Respondent**

Sex	Frequency	Percent
Male	66	59,5
Female	45	38,7
Total	111	100,0

Source: Primary Data

While data concerning the role of women is obtained primarily through interviews with women.

#### 3. Focus Group Discussions

Focus Group Discussion (FGD) with one or several issues to be discussed. This discussion aims to capture the opinions of participants about the issues addressed in the discussion. The FGD was also conducted in order to obtain qualitative data about the process of decision making in agricultural activities in the family and other data that strengthens the data obtained through interviews and observation. This discussion will also ultimately provide a snapshot of the role of women in agricultural activities.

#### 4. Literature studies

Literature study is carried out by studying the theories, concepts, and the results of similar studies that have been done before.

The data from the questionnaire will be analyzed using the SPSS (Statistics Package for Social Science). The simple statistical analysis will be used, such as frequency distributions and correlations between variables. Data in-depth interviews, focus group discussions, and observations will be analyzed descriptively, using theory and previous studies.

## RESULT AND DISCUSSION

Cijedil Village and Wangunjaya Village are dominated by plantation land and other agricultural land. Plantation land and other non-paddy fields in these two villages are wider than paddy fields. Due to the characteristics of the landscape in this area which is hilly, it is rare to find large expanses of rice fields. The location of paddy fields is usually "sing selempe" in the lowlands (basins) between the ridges. Paddy field farmers in these two villages use the rice yields only for their own needs, not for sale. In Wangunjaya there are residents who have rice milling machines (*heleran*), so that residents have no difficulties when they are going to consume the harvested rice. Coffee is also one of the main commodities. The type is mostly robusta. Palawija crops include chilies, corn, long beans, red beans, and ginger. Although ginger had dropped in price. The harvest is sold to local and foreign dealers or sold directly to the market.

The role of women in agroforestry in Cijedil and Wangunjaya Villages is significant. They not only work in the cultivation stage, but also in collecting other products from agroforestry such as wood, fruits, fodder, and firewood. Their roles are varied and change rapidly especially when economic and social forces change the agricultural sector. Women in Cianjur as rural women often manage

complex households problems and carry out various livelihood strategies. Their activities usually include producing crops, raising livestock, processing and preparing food, working for wages in agricultural or other rural jobs, collecting firewood and water, engaging in trade and marketing, caring for family members and managing the home. Many of these activities are not defined as “economically productive work” in statistical calculations but are important for the well-being of rural households.

*Box 1. Profil of Bu Ijah*

*Bu Ijah is a sharecropper and farm laborer in Kampung Tapos. Bu Ijah is currently managing the forestry land and planting with padi huma. Each time working as farm laborer, Bu Ijah gets IDR 30,000., and Bu Ijah had to work from 6-7 a.m. until around 12 at noon or when dzuhur prayers timing marks heard. Therefore, the term of activity of these peasants, also known as 'ngabedug' which more or less means working until bedug hitted (bedug, a kind of large-sized drum hit with a certain rhythm before call for prayer). When the sound of the drum heard, then time to work is out. Bu Ijah also get food provided by the landlord to eat when Bu Ijah rested briefly at about 9 a.m., after about 3 hours of work. Today Bu Ijah has been working two days, and according to her, there is still one more day of work tomorrow. Land that she is working on about 500 square meters, currently preparing land for planting padi huma. The work performed is mostly land clearing and reverse the soil so can be planted with rice seeds.*

Source: Depth interview

The results of the study show that although men are superior over women, this does not prevent women from accessing and participating in managing agricultural resources. Ecofeminism sees how women play an active role in managing natural resources. Ecofeminism also sees how patriarchal natural resource management positions women as natural resources that can be exploited.

In a patriarchal system, master mentality can increase the exploitation of women. Various forms of subordination and ways to dwarf and marginalize women are carried out in a master mentality through backgrounding, exclusion, dependency, instrumentalism, and homogenization.



Picture 1. Women Farmer in Research Site

Through backgrounding, women farmers often become “unproductive” workers. In terms of wages, female farm workers still receive lower wages than male farm workers. The justification for

this is, for example, the different types of work for men and women, even though the time devoted is relatively the same. *Ngabedug* or the working hours of workers who stop on time for the midday prayer (the sound of the drum as a marker of prayer time) for both farm workers and women farm workers are the same. However, there is no wage adjustment for female workers if the type of work performed is the same as the type of work carried out by male farm workers. Often for the same reasons, for example, even though they both prepare land, women are seen as only helping men with work (Box 1). Backgrounding also occurs when women farmers are seen as only cultivating crops for only subsistence needs and not for sale. Labeling non-commercial and unproductive agricultural activities. So that the main type of agriculture is still agriculture that is carried out by men. The same thing is also shown in agroforestry practices. In this practice, although women sometimes choose *less maintenance - crops* in agroforestry, such as turmeric, the harvest can be sold, and sometimes becomes the main source of income in difficult times. The ‘savings’ of turmeric, ginger and galangal gardens in agroforestry lands are often a sign of ‘security’ for families. The choice of plants types that require low maintenance, not only women can work on other farms and take care of the household, but also become a guarantee for the family’s economic security. The harvest of this ‘saving’ harvest is sold to local and foreign dealers or sold directly to the market.

Eliminating women from various strategic issues can also strengthen mastermentality. For example, not involving women in the process of buying and selling crops, especially when the crops are sold in the market. This makes women do not have access to the market. But later this can be ‘remedied’ when women are still fully able to manage the income from the sale. However, when the harvest is sold to dealers, especially to regular dealers and even relatives, women usually do not hesitate to participate in transactions.

Another form of subordination in mastermentality is to make women reliant and always depend on men. In agroforestry practices this form of subordination does not appear. Even though in many cases the decision-making process is still determined by man as the head of the family, practical decisions that must be taken by women in agroforestry often do not involve men. Decision making process within the family are usually affected by age and gender (Heidegger, Lharaig, Wiese, Stock, & Heffernan, 2021) (Pyburn & van Eerdewijk, 2021). In a patriarchal society, the highest decision maker is usually the father as the head

of the family. In Sundanese society with a two-sided kinship system, the decision-making process involves the father, mother and other family members from both sides.

According to study results, decision making in the agricultural sector still dominated by men. To determining the type of land use to practice in agroforestry, decisions by 'men only' occupy 50%, while by 'women only' 4.5%. This is a very large gap in the gender decision-making process within the family.

Fauziah's (2018) study shows that access to resources and stages of community forest management activities are dominated by men. This male domination is mainly over resources such as community forest land, commodities cultivated, information, education, training, agricultural extension capital, credit, and work equipment. Likewise access to community forest management activities such as land preparation, nursery, planting patterns, fertilization, watering, and pest and disease control. Women are involved in the agricultural sector only because women have a great sense of responsibility and ownership of the family (Fauziah, 2018).

However, the percentage of 'male and female' decisions is quite high, namely (34.8%). This shows that there are discussions between men and women before making the final decision within the family and that women have a bargaining position against men, which is considered a positive indication.

**Table 3 Land Use Type Decision Making Process**

	Percent
Women only	4,5
Women Dominant	3
Men and women	34.8
Men Only	50
Men Dominant	7.6
Total	100

Source: Primary Data

The high participation of women in the decision-making process is mainly influenced by the reduced participation of men in agroforestry. Men decide to work in other types of land use, for example in paddy fields with a more intensive farming system. Men are also prefer non-agricultural work such as in the transportation sector as drivers or small traders.

The participation of women in agroforestry practices also contains elements of certainties or the certainty of agricultural production that will be obtained to meet household needs. It is different with male workers who prefer to work outside the agricultural sector, which has a higher element of income uncertainty. In line with the study of Fauziah

(2018) and (Herawati, Rohadi, Rahmat, & Winarno, 2019). The study shows the involvement of women is more varied, when the role of women decreases in managing agricultural land, their role increases in managing the income they generate.

Then the assumption that women are only able to collect and transport firewood and fodder less than men, giving a stigma that women cannot meet the needs of firewood and fodder. Although later this form of subordination was not proven, it was not with women being able to carry more than men. The form of women's independence is shown by collecting more often. Thus, the need for firewood and fodder can still be met. And women do not depend on men to fulfill them.

**Table 4 Collection of Firewood**

Labor	%
Only men	23.21
Both boys and girls, men are heavier	37.5
Both boys and girls, boys farther (distance)	5.36
Both men and women, how to carry it differently	5.36
Both men and women, women more often	12.5
Only girls	5.36
Both men and women, there is no difference in quantity, quality, and distance	10.71
Total	100

Source: Primary Data

**Table 5 Collecting Fodder**

Gathering Fodder	%
collecting fodder is only done by men	38.46
collecting fodder can be done by both men and women, women go farther than men	7.69
collecting fodder can be done by both men and women, women collect more fodder than men	23.08
collecting fodder can be done by both men and women, men collect more fodder than women	30.77
Total	100

Source: Primary Data

In both of these activities, the proportion of ideas that considered collecting firewood as men's work was still high (23.21 and 38.46%). However, the expression that 'there is no respect (to women), if both men and women carry out these two activities also appears. This expression was shown by 10.71% of the people who said that both sexes could collect firewood without differentiating distance, quality and quantity. Also a stronger expression that women can carry more fodder than men (23%).

Women's ability to manage family needs and fulfill them with commodities produced from agroforestry practices, shows that women are no longer just instruments in agroforestry management.

In agroforestry practices, women not only produce commodities to meet subsistence needs but also commercial commodities that can be sold. The results of these commodities even guarantee food security and the family economy.

Stereotypes attached to women, that in general women are weak, women cannot go to the garden because they are far from home, are fading day by day. Without protest against this stereotype, women farmers in Cianjur can slowly take it off. By being active in the garden, doing the types of work that have so far been considered men's work, then selecting and deciding for themselves the types of plants to cultivate in the garden, collecting firewood and fodder more frequently so that their needs can be fulfilled when men cannot participate in it, negotiating with the dealer in order to get a fair price for the crops, making women the masters in their own gardens. Even though the garden land is still in the name of the head of the family, women have full access to the land and management activities. Similar with (Pyburn & van Eerdewijk, 2021) mention in their report the existence of gender values that govern men's and women's access and control over resources.

It was found in many research locations that not all agricultural land owners also carry out agricultural activities. Therefore, many agricultural lands, although still owned/controlled by men, are also not necessarily managed by men. In general, land ownership in the study locations is still dominated by male farmers. However, the distribution of land ownership is quite balanced between male farmers and female farmers. Table 3. shows that both men and women can control each type of land.

**Table 6. Land Ownership Based on Gender (Based on Type of Land Use)**

Type of Land Use	Frequency		%	
	Man	Woman	Man	Woman
Home and Garden	25	0	100.0	0.00
Ricefield ( <i>Field</i> )	96	15	86.5	13.5
Upland Ricefield ( <i>Huma</i> )	11	1	91.7	8.3
Upland Garden ( <i>Garden</i> )	15	9	62.5	37.5
<i>Talun</i> (Mimicry forest)	53	5	91.4	8.6

Source: Primary Data

In the study area, ownership agricultural land still dominated by male population. It is marked with which name listed on the certificate land ownership namely the name of head family who is male. These conditions indicate that access to land resources is not determined by the status of land

ownership. Agricultural activities in agroforestry are usually influenced by the distance of the location of the agroforestry land from the farmer's house and the farmer's subsistence needs, such as the need for vegetables and firewood. Gaining access to agroforestry without controlling land, for women has opened opportunities for them to participate in agroforestry management. Women can remain involved in any work in agroforestry, even if they do not legally own land.

## CONCLUSION

Based on the study, the role of women in managing agroforestry land is very important. Although various subordination to women are still found. The roles and contributions of women in managing agroforestry land to meet household food and energy needs, both subsistence and commercial, are becoming very dynamic. Through their roles and contributions in managing agroforestry land, women are slowly able to paralyzing various backgrounding treatments, radical exclusion, instrumentalism, dependency, and stereotyping towards them. Again, without having to protest against being treated as subordinates, women are able to show that they are able to be dominant and become masters/lords in their own land.

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