

The Role of Traditional Government in Mangrove Forest Management (Case Study of Women's Forest Management in Enggros Village, Jayapura City)

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Article Info	ABSTRACT
Keywords: Role, Forest Management, Customary Government, Indigenous Women	Customary forests cannot be separated from the existence of indigenous communities that have settled there since ancient times. The habits that are carried out often become a derivative of traditions that have lasted from time to time. Nowadays, with the reason of development, customary forests are finally opened to build buildings. In the Youtefa Bay Nature Tourism Park (TWA) it has become a conservation area, but it has become a place that receives pressure from development and waste that flows with high frequency. Moreover, indigenous communities who receive gifts of waste from the city and are directly affected in Enggros Village. Thus, the role of the Customary Government and Enggros Indigenous Women is actually very important to maintain the Women's Forest and manage the Women's Forest in Enggros Village, Jayapura City so that it remains sustainable. This study uses Soekanto's role theory which consists of three types, namely: a. Active role; b. Participatory role; c. Passive role. This study uses a qualitative method based on the social constructivism paradigm. In data collection, researchers conducted interviews, observations, and documentation as well as data triangulation regarding the role of the Customary Government in managing mangrove forests in the Women's Forest of Enggros Village. The results of the study show that by using this role theory, it is possible to see the role of Harsori in carrying out its responsibilities in managing customary forests. Then the role of Enggros indigenous women is included in the participatory category, because they provide real contributions to customary forests by consistently maintaining customary forests. However, there are also those who have a passive role in environmental and development problems because they are considered not to provide benefits to them. However, the problem related to undisbursed village funds has become a concern for the community and the local customary council.
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INTRODUCTION

Indonesia is known as an archipelago stretching from Sabang to Merauke, so it is undeniable that Indonesia is a country that has the largest mangrove forest and stretches across Southeast Asia and is even the largest contributor to the mangrove ecosystem in the world.

Mangroves are often used to reduce abrasion that occurs in coastal areas and this plant is able to fight the earth from the climate change crisis. In Indonesia, the area of mangrove forests is around 3,490,000 million hectares (Ha) of the total world forest area of 16,530,000 million Ha, approximately 21% of the world's mangrove area. In 2015, Center for International Forestry Research (CIFOR-ICRAF) published a study that explained that Indonesia has lost 52,000 hectares of mangrove forests per year for the past 30 years. If totaled, it is equivalent to almost twice the area of New York City, United States.

In addition, as reported by the site Media Indonesia, Member of the Indonesian House of Representatives (DPR-RI) Andi Akmal Pasluddin stated that the government is still focusing on implementing mangrove rehabilitation in the Java Island region. In fact, if observed, the mangrove forest area in eastern Indonesia has experienced quite high damage, in East Nusa Tenggara (NTT) 32% is in critical condition, Papua is around 1.6% has experienced critical condition. Kusmana (in Handono) believes that the widest distribution of mangrove forests is in Papua, which is estimated to reach 1.6 million hectares.

It is very unfortunate that now in Papua and West Papua the area of mangrove forests is decreasing due to land use and natural factors. (Budiman & Murdiyarso, 2020). An example of a case that occurred in Youtefa Bay, which is categorized as having medium density and good ecosystem health, but still experienced a decline in mangrove cover. (Hamuna et al). Youtefa Bay which is designated as a Nature Tourism Park is one of the areas that has a very beautiful natural tourism potential with blue water, it has an area of about 1,675 hectares.

A community leader of Enggros Village, Orgenes Meraudje, said that in the customary law of the Enggros People, women are highly prioritized, but there are unwritten rules or values that they should not laugh too loudly and are prohibited from cursing men. Women are prohibited from sharing their feelings and thoughts in the house or to other women, because the place for them to pour out all their thoughts is only when they are in the women's forest and they are not allowed to enter the Para-para adat or (a place for discussion or meetings for men in Enggros Village). In addition, men cannot enter the women's forest area, because there is a division of tasks based on the area to be managed by each (between men and women). So, if a man is caught entering the forest, the woman who is inside who is looking for bia (shellfish) will shout out so that it is heard by the residents.



Figure 1.5 Women's Forest (Youtefa Bridge)

Source: BBC News Indonesia (2021)

For those who violate the existing rules, of course, they will be given customary sanctions in the form of a fine of beads whose value varies depending on the family background of the woman who was spied on and screamed, such as who has children. If the Chief, then the value of the beads will be different, 1 (one) string of beads is worth Rp. 1 million (one million). If it comes from another place and the woman only marries or gets married in Enggros Village, then the fine is lower. The beads are a sign or treasure for these two villages, if the woman continues to scream, they must continue to be given until what is requested is sufficient and they automatically rise to the surface. This is the unique point of the characteristics of the women's forest which holds the principle of women in it and contains mystical values and is only understood by the people who live in this mangrove forest.

When men peek or enter the women's forest, the problem can also be reported or brought to the customary council. Furthermore, the customary council functions to judge and demand payment of fines. These beads become a dowry for men who want to get married. The beads have various colors, starting from blue worth IDR 1 million, green beads are equivalent to IDR 500,000, and white ones are IDR 300,000. Then, there are valuable and expensive beads, 1 (one) string contains 24 beads equivalent to IDR 1 million to IDR 5 million (Komalain Flassy et al).

The development of the era has also influenced the tradition of protecting this forest to be eroded. The reason is, a lot of garbage is carried by the current from the city to the mangrove branches of the women's forest, also disturbing the fishery biota which is a profitable field for women. This scattered garbage is considered to have a negative impact on the existing mangrove forest ecosystem. In fact, forests have benefits in various sectors of life both ecologically, there are also cultural, social, and economic values.

Based on the background and identification of the problem, the problems in the research are limited to development problems that have a specific impact on the Women's Forest in Enggros Village. The main focus of this research is seen from the role of *Harsori* or the Enggros Tribe Chief in managing the forest in the Women's Forest, Youtefa Bay, Jayapura City. As well as the Enggros indigenous women in the management of the women's forest itself. As well as the women in it who participate in maintaining and managing the forest and the dynamic process in the customary realm, especially in customary governance.

Every study certainly has a goal to answer the questions in the formulation of the problem. So the purpose of this study is: To find out and describe the role of *ondoafi* or *Harsori* (tribal chief) in the Customary Government in women's forest management in Enggros Village. To find out and explain the role of Enggros indigenous women in women's forest management. To find out and explain the role of Enggros indigenous women in forest management, especially within the scope of customary government in Enggros Village.

METHOD

This study uses a qualitative method with secondary data collection and primary data. The data collection chosen by the researcher when going into the field is using secondary data.

primary explains that qualitative research is a process of exploration and to fulfill the meaning of individual and group behavior and describe social problems or humanitarian problems.

Apart from that, the primary data collection stage What the researcher did was to interview Harsori to find out her role with the Tribal Chief in managing the Women's Forest and its existence until now, then the role of Enggros Indigenous women in protecting the forest amidst the various pressures being faced in the era of massive development and other environmental problems.

The researcher conducted interviews with the Enggros indigenous women's association which is gathered in Tdat Meric and the GKI Abara Women's Fellowship in Enggros Village so that they can see their role in maintaining the Women's Forest and their dynamic process in the customary government, which until now their involvement is still very passive. In addition, young women from Enggros became the target of the research, so the results can certainly enrich the research conducted. In addition, the local community who are village officials are the parties who see the role of the three (3) hearths in Enggros Village, namely; customary institutions, village government, and church and explain the openness of information and participation to the surrounding community regarding the development progress carried out. Then, the researcher conducted interviews with the Village Government to find out the responsibilities carried out as the Village Head in Enggros Village and its impact on the local community in the midst of the existence of the Customary Government. Then, the next interview was with the Head of the Jayapura City Environmental and Sanitation Service in an effort to overcome environmental problems in the middle of the Teluk Youtefa Nature Tourism Park (TWA), to Enggros Village which is an area with development pressure in the middle of Jayapura City. The final balanced interview was with academics covering research that has been conducted around Youtefa Bay to Enggros Village and the cultural situation that still exists today in Enggros.

Analysis Techniques

The following are qualitative data analysis techniques developed by (Neuman, 2018:562):

1. Conceptualization

At this conceptualization stage, the researcher began by compiling questions related to the research topic, namely the Role of Customary Government in Mangrove Forest Management (Case Study of Women's Forest Management in Enggros Village, Jayapura City).

2. *Coding* Qualitative Data

There are three coding processes, namely, open coding, axial coding, and selective coding. The three coding processes become a systematic whole in the qualitative data coding process.

- a. *Open Coding* (Open Coding)
- b. *Axial Coding* (Axial Coding)
- c. *Selective Coding* (Selective Coding)

Researchers will use the Nvivo 14 application to speed up and simplify the data organization process. The use of this Nvivo software will facilitate the data classification process. Starting from the four steps that must be taken by researchers, namely importing data, data organization, data visualization, and finally extracting interview data from sources.

3. Outcropping

The final step in qualitative data analysis according to W. Lawrence Neuman is outcropping. Outcropping is an aspect of qualitative research analysis that does not only emphasize events and phenomena that are the focus of the research, but there is a possibility that other phenomena are more involved in the research. Neuman (2018:570) explains "An aspect of qualitative data analysis that recognizes several events or features while describing deeper structural relationships."

RESEARCH RESULTS AND DISCUSSION

The Role of Ondoafi or Harsori in Customary Government in Women's Forest Management in Enggros Village



Figure 4.4 Constructivism Role of Harsori in Customary Government in Women's Forest Management

Source: Processed by Researchers, 2025

Based on the results of observations, interviews, documentation and the results of Nvivo data processing, it can be concluded that until now the existence of the Customary Government still exists, but its existence is increasingly being marginalized by the existence of the Village Government. The reason for feeling marginalized began to emerge after the inauguration of the Village Head in Enggros, this is something that is regretted by *Harsori* or the Head of Enggros Customary. Then Sabotage of the role was also carried out so that the customary council did not have the opportunity to discuss with the Regional Government (Pemda) regarding village development and what they needed. Harsori often felt that there were many activities and creativity that could be done, but the main obstacle was that funds were not distributed. This increased suspicions about the game that was taking place so that the village funds did not reach the hands of the local community in Enggros Village. Here are some of Harsori's roles in the community of Enggros Village:

Make Oral and Written Regulations Regarding the Social and Cultural Life of the Community in Enggros Village (Prohibition)

Various letters regarding research to be conducted in Enggros Village must go through Harsori's permission. In addition, there is a prohibition on men entering the Customary Forest if women are searching.

Table 4.5 Oral Regulations in Enggros Village

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1. Don't curse each other
 2. No fighting
 3. Do not speak in a loud or noisy voice
 4. It is forbidden to walk in front of the traditional members when there is a meeting between the traditional councils
 5. Women and children are not allowed to be in the traditional Para-para
 6. There is a limitation of searching only in the Enggros Village area
 7. For the collection of research data and documentation, a permit must be given to the ondoafi.
 8. Men are prohibited from entering when women are searching in the Customary Forest
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Source:Processed by Researchers, 2025

As a Mediator Between Communities in Enggros Village (Fines and Sanctions)

There are several things that are the duties of Harsori or Nucksori (Ondoafi) Enggros which in this case regulates the ins and outs of life in Enggros Village. In addition, in various cases, Harsori becomes a mediator or intermediary for the community in discussing problems related to sanctions and fines. This statement is supported by statements from mothers who are members of the GKI Abara Enggros Women's Fellowship on June 20, 2024 at the Putri Sanyi House in Enggros Village, Jayapura City.

"Like a man who enters a woman's forest, when the mothers are looking for him. There are sanctions in the form of beads and money. Later, the custom will decide, how much.. he must follow. If it's 1 million, then 1 million. Later on July 15, my father will be inaugurated as Ondo, later there will be regulations too, there will be village regulations too. Village regulations from custom (what sanctions, or the first letter of entry to Ondoafi first).

When paying a fine if someone violates the rules or customary prohibitions in Enggros Village, usually the fine is in the form of a sum of money requested from the victim who feels aggrieved. Even in the past, the payment of the fine was seen based on the background of the person who gave it, in the past the value could not even exceed Harsori or Ondoafi. The more here, the era is increasingly different because of the prestige factor in society so that the amount is something that is currently taken into account. As well as beads which are the main items whose value is so meaningful to the Enggros community.

Managing Land Issues and Customary Rights of Indigenous Communities and Customary Forests / Women's Forests

The Customary Council consists of *Harsori*, *Rowesor* messengers, and the Chieftain work together to maintain social and cultural order. Daily life is certainly inseparable from nature, forests, and rich biodiversity. The existence of forests and land is an important element that needs to be maintained so that the land and its natural products can be enjoyed by future

generations. In this way, Harsori plays a role in maintaining the customary rights of this customary land so that they remain and do not disappear even though they are hit by massive development in the city center.

"We cannot avoid development, because it is a consequence of a city, but we must protect the environment, protect the areas that act as buffers to protect the people who live there, but also protect the area as a whole."

Based on the results of observations, interviews and documentation from Nvivo, the researcher concluded that the role of *Harsori* or the Customary Head is; making oral regulations that have been in effect since ancient times and have been passed down until now, written regulations that will be made immediately after the Declaration of Keondoafian in Enggros Village on July 15, 2024 for Harsori Enggros. In addition, there are fines and sanctions for people who violate the prohibitions that have been agreed upon together in Enggros Village. Then, the Enggros Customary Council handles land issues and customary rights for indigenous peoples in the Enggros area.

The Role of Three (3) Important Stoves in Enggros Village (Traditional Institution, Church and Government)

Enggros Village is an area included in the waters of Youtefa Bay. The area is located in the middle of the city and is an area with massive development. Behind the Women's Forest, it is directly opposite the Red Bridge. Then the road *ring road* which is the link between the Hamadi area and Entrop certainly has a direct impact on the lives of the surrounding community. The Enggros Village area belongs to the indigenous community led by a Harsori or Customary Head. In the daily life of the people in Enggros Village, they are inseparable from sacred culture. Not only the Customary Government, but the role of the Church is a sign of the connectedness between the people in Enggros Village. Through the Church, the community voices the social situation they are experiencing. Then, the role of the Enggros Village Government is to improve the welfare of the people in Enggros Village and manage the local village administration. In this way, the role of the three (3) hearths referred to, namely; Customary Institutions, Church, and Government) has a major impact on the sustainability of the social, religious, cultural, and economic life of the community).

- a. Custom has a major role in deciding customary rights to customary land, followed by the Church, Village and Regional Governments.

Customary order does indeed touch the ins and outs of the lives of its people, especially the areas related to the customary land itself. This was emphasized by the Head of the Village Government (KPK) Enggros on June 11, 2024 after being interviewed in front of the Petronela Merauje Craft Studio, stating that there are indeed administrative regulations from the government. For customs, of course, there are customary orders and rules that have been passed down from generation to generation and cannot be replaced.

- b. The church helps support customs and convey the ideas of local communities and women to preserve the forest.

In addition to the role of the Village Government and Regional Government, the Church is a forum for the community to voice the customary rights of the community and as a place

for women to join and voice their hearts. Through the GKI Abara Women's Fellowship in Enggros Village, Enggros indigenous women have joined and have visited the Synod located in Enggros Village to clean up the customary forest. Although the obstacle conveyed was about the budget that was not distributed from village funds. In fact, the customary council has a program that has been proposed but has never been realized seriously. Therefore, the customary order has a great responsibility in the midst of the Enggros community. For the local community, the Church and Village Government are only supporters of the customary order that has been carried out for generations, as conveyed by various sources who have been interviewed.

c. The Village Government is tasked with managing funds to advance Enggros Village.

Based on the results of observations, interviews, documentation processed in Nvivo, the sources believe that there is a role of three furnaces that regulate the order of life in society, namely; Customary Institutions, Church, and Government. In this case, every decision taken by the three will be a benchmark for the development of indigenous communities in Enggros Village. Therefore, it is important for all decisions taken by the three to consider the wishes of the local community and the openness of information from the three will be a strong driver for the development of Enggros Village in the future. However, in deciding crucial matters related to land, it is delegated to custom. Because custom is the determinant and decision maker for indigenous communities in Enggros Village, then followed by the Church and the Village and Regional Government.

It turns out that the concept of three-stove leadership, namely customary leadership, supported by religion, and government, is also the same in Minangkabau culture. The famous philosophy in Minangkabau is "*customary basandi syarak, syarak basandi kitabullah*". The meaning of the philosophy is that behavior and habits in life must be based on mutually agreed customs. Then the customs are based on the Islamic religion that is believed, so that the existence of customs and religion are closely related. In addition, the concept of community leadership in Tanah Minang is called "tungku tigo sajarangan" which includes; ninik mamak leadership, alim ulama leadership, and cidiak pandai leadership.

Table 4.7 Three Furnace Leadership System Equation in Enggros Village and in Minangkabau

Minangkabau	Enggros Village
Grandmother and Grandmother	Customary Council
Religious Scholar	Religious Institutions
Smart Cidiak	Village Government

Source: Processed by Researchers, 2025

If interpreted based on table 4.7 above, ninik mamak is a leader who understands everything about customs and the values contained therein. Then alim ulama is a leader who has religious knowledge which is often used as a place to complain about problems related to religious law. While cidiak pandai is a leader who has high intellectual power and has a vision to build the local area for a better future. So between these three pillars, they support

each other, but the customary institution is the main support in seeing the various views that exist.

The Role of Enggros Indigenous Women in Women's Forest Management

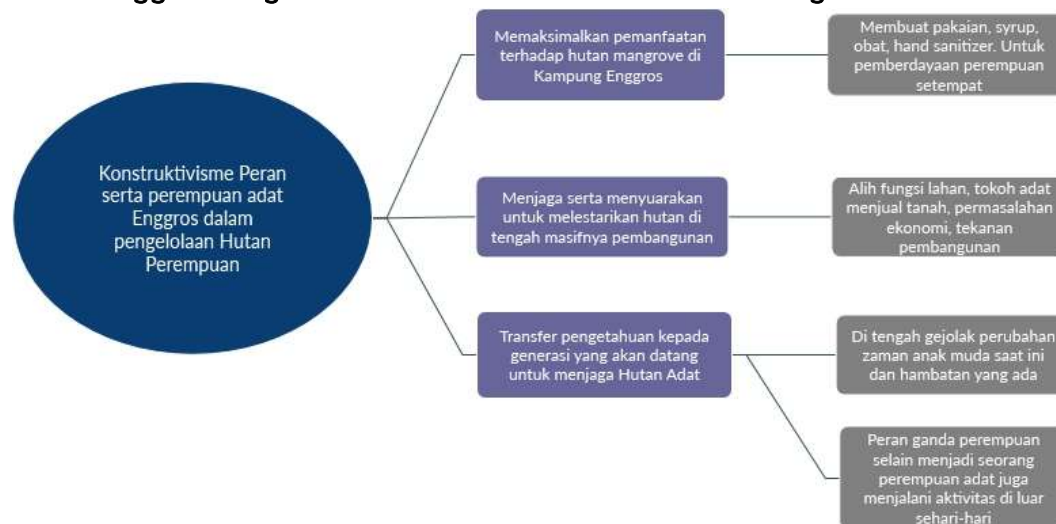


Figure 4.8 Constructivism of the Role of Enggros Indigenous Women in the management of Women's Forests

Source: Processed by Researchers, 2025

Based on the results of observations, interviews, and documentation processed from Nvivo, the researcher concluded that Enggros Indigenous Women consider the forest to be a "mother" who provides a source of livelihood for the indigenous people in Enggros and is a place of shelter for marine biota. In addition, for women in Enggros, the meaning of this forest is often associated as a place to speak. Because for a woman in Enggros Village it is strictly forbidden to join or take part in the Traditional Para-para. So when looking for it, they can express their feelings. The traditional forest that has existed since long ago, which is currently known as the "Women's Forest" by the wider community, has turned out to have pros and cons, because for some women who were interviewed, they have the view that the Traditional Forest is the Women's Forest. That way, the name cannot be changed just like that. However, people out there are more familiar with the nickname "Customary Forest" because there are uniqueness and customary values in this customary forest that need to be preserved and maintained. That way, this is the role of Enggros women in managing customary forests or women's forests:

Maximizing the utilization of mangrove forests in Enggros Village

Chairman *Tdat Merid* once had an experience with mothers in Enggros Village in collaboration with the Indigenous Peoples Alliance of the Archipelago (AMAN) to make clothing dye using ingredients from mangrove leaves, roots, and bark, which were then boiled and put into the clothes to be dyed.

"When AMAN came, we made fabrics, Balinese fabrics. Then we were taught about Forestry, clothes from mangroves, we bought white fabric, white t-shirts, then we

printed them. The flowers were random, then from the leaves, roots, mangrove skins we cooked them, we soaked the clothes in it. Then we printed them."

The talented Enggros woman who is well-known by environmentalists, students, and the Jayapura City Government, Petronela Merauje, who received the Kalpataru award after being interviewed on June 10, 2024 at her private residence in Enggros Village, believes that thanks to her dedication to the Women's Forest since 2011, until now she has created many works that utilize mangrove plants. In 2018, she formed the Ibayauw Forest Farmer Group (KTH) which was fostered by the Papua Provincial Forestry Service which has 15 members.

Protecting and advocating for preserving forests amidst massive development

With the opening of the road and the construction of the red bridge, the mothers who are members of the GKI Abara Women's Fellowship in Enggros Village after being interviewed by researchers on June 20, 2024 at Rumah Putri Sanyi apparently felt the impact directly. For them, searching in the customary forest does not feel the same as before. However, the mothers can only talk when they are together while looking for bia or shellfish. Because the current problem is that the garbage scattered near the mangrove forest means that the search results are no longer abundant. This mangrove forest will prevent the water from rising too high and not causing the house to sink.

"In my opinion, the mangrove forest really protects us in Enggros Village. So that the sea water is not too high, preventing houses from sinking when the water rises."

Transferring knowledge to future generations to protect the Tonotwiyat Customary Forest and Tradition

From the results of interviews, observations, documentation and data processing using Nvivo, it was found that Enggros Indigenous Women utilize the results of the Women's Forest to catch fish, *canor* shellfish, scorio shrimp, and take firewood. In addition, the results will be consumed personally, sold to the market, or bartered or exchanged with family members. Various benefits of mangrove forests, namely the leaves are used as medicine, the fruit can be processed into syrup and ice cream, in addition the leaves can be processed into hand sanitizers. In addition, there are many things that can be done, but the biggest obstacle is the undisbursed funds. This obstacle is what ultimately makes indigenous women unable to manage forest products, because the tools used are quite expensive. In addition, socialization has been carried out, but training has not been made due to lack of funds. One of the indicators conveyed by Payne (in Hamka, 2013) is improving accessibility, especially in financing which should be the right of the community and in this case Enggros women. In addition, the use of equipment that should be supported for the local community.

Then, the things done by Enggros Indigenous Women to maintain customary forests are also very minimal, because their participation is not supported in custom, they have voiced to preserve the environment, but there is no good solution and the small desire to be aware of waste from the community makes the waste problem increase. Plus the location of Enggros Village which is in the Teluk Youtefa Nature Tourism Park (TWA) area and is in the center of Jayapura City government. Therefore, knowledge transfer must still be carried out so that future generations do not forget customary forests and how great their benefits are in the

lives of indigenous people in Enggros. And do not forget the tradition of tonotwiyat or an invitation to enter the forest that has existed since ancient times.

The Role of Enggros Indigenous Women in Customary Government, for Customary Forest Management



Figure 4.9 Constructivism: The Role of Enggros Indigenous Women in Customary Government, for Customary Forest Management

Source: Processed by Researchers, 2025

Based on the results of interviews, observations, and documentation from the processed results of Nvivo, it is explained that the role of Enggros Indigenous Women in the scope of Customary Government is considered passive. This is because men are considered to have more power and dominate every decision taken in society both in daily life and the customary realm. Every problem experienced by these indigenous women can be directly reported to the customary council for follow-up. So that the existing indigenous women should work together to form unity and not bring each other down for the future of the Women's Forest in the future.

Role Theory Analysis According to Soekanto (2001:242)

In this sub-chapter, the researcher will discuss the results of interviews conducted with the Traditional Council. Enggros Village, Enggros Village Indigenous Women, and the community living in the Enggros area. The analysis will be conducted based on Soekanto's Role Theory to see the role of each of the informants in the management of Customary Forests or Women's Forests and the roles played in customary governance. After that, the researcher determines the direction of the informant's statements and groups them into a table from the interview results made by the researcher.

Soekanto explains that there are three (3) types of roles including; Active Role, Participatory Role, and Passive Role. This role theory will describe the responsibilities that are owned from the position held, the contribution given to the internal environment, and participation in the existing role.

Table 4.10 Analysis of Interview Results Based on Role Type

Role Theory	Interview Results
Active Role	1. The position as Harsori in Enggros Village is a position obtained from generation to generation or through the family bloodline. 2. Harsori replacement can only be done if the person in office has died. The position of Harsori can only be held by a man. 3. <i>Harsori</i> assisted by a Rows or messenger. Harsori has the surname Sanyi with messengers with the surnames Merauje and Semra. Not only that, the Chieftain also supports Harsori's work. There are eight (8) clans in Enggros Village and each clan has a Chieftain. 4. <i>Harsori</i> has a role to regulate the community living in Enggros Village. Both in regulating customary land rights, fines, sanctions, continuing oral regulations that have existed since ancient times, making written regulations that will be made immediately after the Harsori Declaration in Enggros Village. Then, Harsori also becomes a mediator for the community in Enggros Village. Taking care of divorce, and dowry. 5. Pesuruh or Rows work for Harsori. As someone who helps the running of customary order, Rows only works in the Para-para Adat (Semra) and in the field (Merauje). Women who cannot speak in the Para-para Adat can channel their complaints to the pesuruh. 6. The tribal chief handles problems that occur within the clan and reports them to the Ondoafi in a meeting with the traditional council. 7. Harsori's task in maintaining customary forests is to not sell customary land to outsiders. Even if it is related to development issues desired by the government, a customary council is needed to discuss the best solution. Harsori has the right to reject and accept various development permits that come in by considering the lives of the indigenous people in Enggros Village.
Participatory Role	1. Kalpataru 2023 Winner as Environmental Mentor. She is an Enggros indigenous woman who has dedicated her life for 12 years in the environmental world. 2. The winner of Kalpataru 2023 introduced the Women's Forest nationally and utilized the results of the Customary Forest in the form of mangrove wood to be created into syrup, ice cream, and hand sanitizer. 3. Empowering women through socialization and coaching to PKK Kampung Tobati and Karang Taruna Tobati to protect the Women's Forest. Then she also cleaned up around the customary forest; 4. Sera took the initiative to replant mangroves and invited stakeholders (local government, village government, NGOs, and the community). Often the invitations are shared publicly via social media.

Passive Role	1. Enggros indigenous women have no place to speak. The presence of women in the Para-para Adat is prohibited by the customary council. 2. <i>Tdat Mericas</i> a traditional community led by Harsori's wife, together with traditional women, they guard their voices to protect the traditional forest. 3. The GKI Abara Women's Fellowship is an association of women in Enggros who worship at the church. All the women who joined were Enggros traditional women who spoke out to protect traditional forests. 4. Women who joined the GKI Abara Women's Fellowship also joined <i>Tdat Meric</i>. The movement of these two communities is relatively minimal due to insufficient funds and tends to stagnate, because funds are not distributed by the Enggros Village Government. 5. Enggros indigenous women can only speak up in their environment, because their space to move is very limited. 6. Enggros young women tend to rarely enter the Women's Forest. Because there are busy and several factors that influence girls to rarely look for bia or shells. Then the dual role of women which causes awareness in managing the forest to gradually decrease. 7. Not having the funds to conduct training and create programs for utilizing mangrove forest products, because the equipment that must be purchased is also quite expensive.
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Source: Processed by Researchers, 2025

Based on table 4.8, it can be concluded that there are different roles between the interviewed informants. According to the researcher, the customary council has an active role because the customary positions they have are used in the social and cultural life in the community. Especially in maintaining the forest, Harsori has a very important role in deciding on permits and land clearing. Therefore, Harsori wants the customary forest to be maintained and not to cut down trees illegally and not to sell land to outsiders. Harsori's role as a key, if he chooses to release the land, of course the land clearing will occur.

Then the role of Enggros indigenous women is considered passive, besides because they cannot voice their opinions personally and speak for the Traditional Leaders. For Enggros women, they cannot be higher than men. To decide a problem, men must also speak. Often Enggros women go to look for and get garbage when pinching *canor* shellfish. In a situation like this, they can't do anything because of the limited space to move. Currently, they can only wait for village funds to create activities such as; socialization and creativity to utilize the results of customary forests. The main obstacle to this is the village funds that have not been distributed.

Through *Tdat Meric* and the GKI Abara Enggros Women's Fellowship, they began to speak up and get involved in clean-up activities, but the main challenge is still the same, namely the budget. For young women in Enggros, there are several factors that influence their infrequent entry into the forest. Sometimes because these young people have other activities, so they no longer enter the forest to help their mothers. It is very unfortunate if this neglect continues, it will actually cause the loss of the tradition of "tonotwiyat" or invitation to enter the forest that has existed since ancient times.

Problems Found During Research

When conducting research in Enggros Village, there were problems found by researchers that were continuous from the results of interviews and the observation process and documentation that were combined. The researcher tried to describe the existing case simply:

- a. The name of the customary forest which has now been changed to "Women's Forest" has drawn pros and cons from the local community, especially Enggros women themselves. Some see that with the new nickname as "Women's Forest" it eliminates the identity of the Enggros indigenous community. However, there are also those who think that this new nickname certainly has its own uniqueness and currently many people come to Enggros because they hear that there is the existence of "Women's Forest" which is usually only inhabited by Enggros women.
- b. Land conversion due to development causes waste from the city and the surrounding areas of Entrop and Abepura to end up in Youtefa Bay. This causes an increase in the amount of waste and the impact is that the surrounding community becomes restless. Women who used to go to the forest to look for bia or shellfish, when they pinch with their feet, actually get trash. Their bodies become itchy because the water is no longer clear and contains waste in it.
- c. With the construction of the Red Bridge and the many restaurants along the bridge, the water is no longer as clear as it used to be. The restaurants also often throw their trash in front of the road. Sometimes there are drunk people whose bottles are left scattered under the bridge and throw trash into the mangrove forest, this causes mothers who are looking for it to sometimes step on glass. The construction of the ring-road connecting Hamadi and Entrop is very helpful, but of course it affects the water quality for the people in Enggros Village.
- d. *Harsori* plays an important role in customary land rights, it is expected not to be tempted by money offered by outsiders to open land in the Enggros area. Then if land clearing is for development reasons, it is very important to see the location of forests that do not need to be cleared to be protected.
- e. Garbage and waste are the main problem factors around Youtefa Bay and Enggros Village is under great pressure due to the volume of waste.
- f. Sabotage of the role felt by Harsori, sometimes he feels that his responsibility is taken by others. For example, when the government wants to meet with the traditional council or the community in Enggros Village, even from the cape near the speed boat port there are those who have taken the opportunity to meet with the relevant parties.
- g. The existence of the Customary Government still exists today, but the Head of the Village Government (KPK) Enggros said that it was wrong to name the customary council with the word "customary" government, because the correct one is "Customary Council". In contrast to the opinion of Harsori who said that the customary government is the village government. Harsori hopes that the customary government will be

inaugurated as the village government, because the customary council has had a clear structure for a long time.

- h. Village funds that are not distributed properly to the community in Enggros Village, thus hampering various activities or programs that have been proposed. Harsori has reported to the Mayor's Empowerment about the village funds that do not yet exist, but he suspects that there is a game in it so that it has not been realized until now.
- i. There is no set pattern for replanting lost mangroves, as the debris piles are so dense that when mangroves are planted they will likely take longer to grow back.
- j. There are two groups of women who play a role in Enggros Village. Petronela Merauje said that often the Enggros indigenous women do not have a sincere intention to protect the customary forest. They ask for payment and often mention the amount of funds that will be given. So, the movement that is carried out is only for those who want to keep the customary forest clean. Petronela often invites people on social media, because local residents sometimes ask for payment.
- k. Young women from Enggros rarely enter the customary forest, for several reasons, namely: prestige, laziness, excessive use of gadgets, friends' invitations to go out, busy school or college activities make young people not feel they have time, it is dirty in the customary forest, and not listening to invitations from parents to go to the customary forest.
- l. Community participation in discussions or audiences is very minimal regarding matters related to the future of Enggros Village. The community feels that there is a lack of openness between the 3 pillars (Tradition, Government, and Religion) which play an important role in the lives of the people in Enggros Village.

The above are points noted by researchers when conducting research in Enggros Village, Jayapura City. With the problems above, it is actually a summary to see the issues that are developing and occurring in the community in Enggros Village.

CONCLUSION

The conclusion of this study includes an active role. Harsori has an active role and has a great responsibility to manage customary forests. However, in its realization, undisbursed funds become an obstacle to the implementation of the forest management program in Enggros Village. Harsori is the main key that holds the right to protect customary land. That way, Harsori, assisted by Pesuruh or Rowes, and the Head of the Marga Tribe, tries to ensure that customary forests are preserved. Harsori and the customary council continue to maintain the oral regulations that have existed since ancient times for the sake of the survival of the indigenous people in Enggros, especially the prohibition on cutting down trees in the customary forest area or the Women's Forest which includes the Teluk Youtefa Nature Tourism Park (TWA). Then the written regulations made after the Enggros Village Declaration on June 15, 2024, which regulate prohibitions, fines, and customary sanctions. Harsori has conveyed to the Mayor's Empowerment regarding village funds that have not been distributed, but Harsori suspects that there is a game and hush money given so that the flow

of funds is not transparent. The role of Enggros indigenous women in managing the Women's Forest: Based on the research results, not all Enggros indigenous women are included in the participatory role, because not all Enggros women contribute to Enggros Village in managing customary forests. There is a contribution from the 2023 Kalpataru Winner as an Environmental Supervisor who is still conducting socialization to the community in Tobati Village. Making invitations to the community online to participate in activities to collect garbage and replant mangroves. The 2023 Kalpataru Winner created the results obtained in the mangrove forest, such as mangrove leaves into hand sanitizers, mangrove fruit into ice cream and syrup, the roots are used to dye clothes, and can be processed into medicine. There are also Enggros indigenous women who play a passive role in managing customary forests. After searching, most mothers get bia or shellfish, fish, and scorio shrimp. The results obtained are for personal consumption, sale, or barter to family members. There are obstacles when wanting to carry out activities such as training, because the tools needed are expensive and there is no funding. Enggros women are currently still thinking about the amount of money they will get if they go down to the forest to pick up garbage and plant seeds. Therefore, the movement of Enggros indigenous women is considered passive. The role of Enggros indigenous women in women's forest management in the scope of Customary Government in Enggros Village: Based on the results of the study, Enggros indigenous women in the scope of Customary Government play a passive role. Because the patriarchal social system that is adopted and the dominant role of men in everyday life makes women have no room to speak. Then the ones who make decisions are men in the Customary Parapara. Therefore, it is considered passive referring to Soekanto's Theory. Enggros indigenous women are gathered in the GKI Abara Women's Fellowship and Tdat Meric are united, but there has been no significant action taken to protect or manage the forest. The dual role of Enggros women as mothers and employees, or students, and living outside Enggros Village makes the role of women in protecting customary forests increasingly passive.

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