



Literature study: the community perception of rowing venue development in women's forest ecosystem, Youtefa Bay, Jayapura City, Papua

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ABSTRACT

Women's forest in the local language called "Tonotwiyat" is a private space for women. Women's forests are not only limited to controlling disasters and neutralizing air pollution but are like mothers who provide life for local communities. This article is a literature study by conducting text and discourse analysis on socio-cultural events whose subjects are library materials. The results of this study indicate that the construction of the rowing venue has contributed to the damage to the women's forest ecosystem in Jayapura City. The tradition of protecting women's forests as a source of local food and as a place for character education for women is now starting to be eroded as a result of environmental pollution and land conversion. Rehabilitation is carried out as an effort by the government to preserve the damage to the mangrove ecosystem that has been affected by development. As a recommendation In addition to carrying out rehabilitation and revegetation, in the future it is necessary to expand by planting mangrove seedlings by colonizing new areas or extensification. Including the importance of regulations governing the protection and management of women's forests based on local wisdom adopted by the local community.

Introduction

The National Sports Week (*Pekan Olahraga Nasional* [PON]) will be held in Papua Province, hereby the Ministry of Public Works and Housing (*Pekerjaan Umum dan Perumahan Rakyat* [PUPR]) through the Papua Regional Settlement Infrastructure Center (*Balai Prasarana Permukiman Wilayah* [BPPW]), the Directorate General of Human Settlements, is assigned the mission of building 10 (ten) sports venues (Ministry of PUPR, 2020). One of the projects whose construction period has been extended is the construction of a rowing venue located in the Youtefa Bay area of Jayapura City, or the route connecting Holtekamp and Hamadi. The construction of the rowing venue, which will be used in the implementation of the Papua National Sports Week, has sparked a polemic in the community. The protest action was responded to by a blockade by the community

holding ulayat rights on July 8, 2020. The blockade was carried out on the grounds that there had been no response from the government regarding requests to communicate, even though previously the community holding customary rights had written to the government.

Referring to media reports from *Jubi.co.id*, it was stated that despite the protests from the community who owned customary rights to the location for the construction of the rowing venue. Another problem is from the aspect of land use, after checking the coordinates, it was revealed that the location is included in a protected forest area (Mampioer *et al.*, 2020). The occurrence of the conversion of mangrove forest functions for development has violated Regional Regulation Number 1 of 2014 concerning Spatial Planning for the City of Jayapura, Presidential Regulation Number 73 of 2012 concerning the National Strategy for Mangrove

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Ecosystem Management as well as Law Number 27 of 2007 concerning Management of Coastal Areas and Small Islands.

In addition to violating a number of regulations, the construction of the rowing venue is also considered to have contributed to the damage to the existence of the mangrove forest which has close relations with the women of the Tobati-Enggros community.

The existence of the mangrove forest has kept a tradition as a place specifically for women in search of food needs, such as shellfish, fish and crabs. Where for generations, the mangrove forest belongs to women, which is then known as the women's forest. Now the threat of damage has overshadowed the sustainability of women's forests along with the demolition of part of the mangrove forest area which is a habitat for fish and shellfish as a result of the construction of a number of road infrastructure and rowing venues ahead of the 20th PON in Papua (Titiyoga et al., 2020).

Hamuna et al., in Flassy et al., (2022) stated that the health condition of mangroves in 2017 in the Youtefa Bay area of 211, 36 Ha (90.67%) was in good condition, while the area of 41, 76 Ha (9,33%) in a damaged condition. The mangrove ecosystem in the Youtefa Bay area continues to experience a decline in the area. Referring to Flassy et al., (2022), academics from the University of Cenderawasih Kalor said that in 1967 the area of mangrove forest in the area reached 514.24 Ha, in 2014 the mangrove area decreased by almost 40% covering an area of 259.1 Ha then in 2021 the mangrove area in the Youtefa Bay area, only 233.12 hectares remain.

Mangroves as a step ecosystem whose area is only around 2% of the earth's surface (Majid et al., 2016), should be preserved and maintained. In Indonesia, the condition of mangrove forests is in a critical condition due to damage ranging from 68% or 5.9 million hectares of the total area of 8.6 million hectares (Majid et al., 2016). According to Majid et al (2016) to improve these conditions, it is necessary to change attitudes and perceptions.

Departing from the explanation above, this article aims to find out the benefits of women's forests for improving the community's economy, community perceptions about women's forests today and the impact of building rowing venues for the sustainability of women's forest ecosystems, as well as efforts to preserve damage to women's forest ecosystems due to road infrastructure development activities rowing venue at the 20th

National Sports Week (PON) to be held in Papua Province.

Materials and Methods

Location and time of research

The method used is through a library research approach. According to Hamzah (2020) the library method is a qualitative research that works at the analytical level and is emic perspective by obtaining data not based on the researcher's perception but based on conceptual facts and theoretical facts. In library research, the time and place are carried out in the library. In the context of library research, the subject is library materials (Hamzah, 2020). Sources of data from this study were obtained from various documents in the form of articles, papers, essays, documents from seminars, online platforms and others.

Referring to Mirshad, in Sari & Asmendri (2020) there are 4 (four) steps in library research, namely; 1) Record all findings regarding the "research problem" in each research discussion obtained in the literature and sources, and or the latest findings regarding the "research problem", 2) Integrate all findings, both theory and new findings, 3) Analyze all findings from various reading, relating to the shortcomings of each source, the advantages or relationships of each about the discourse discussed in it, and 4) Criticizing, providing critical ideas in the results of previous discourse research by presenting new findings in collaborating different ideas of thought about the "research problem".

Data analysis

Because the library method is classified as a qualitative research method, the characteristics of qualitative research must be transformed in the context of library research by moving the field setting into the library room and changing interview and observation activities into text and discourse analysis. Furthermore, data reduction is carried out, and conclusions are drawn using logic, aesthetics and ethics (Amin, 2012).

Results

Women's Forest

The phenomenon of positioning women still continues to be a hot topic of discussion as if it will never end as a discussion for people in the world, such as the absence of rights and equality between women and men where women are sometimes oppressed by patriarchal culture for personal or group interests (Nurmayanti, 2018). In equal social relations, between women and men are actually an

equally important factor in determining various matters concerning life in the family, community, nation and state environment (Mando et al., 2019). Talking about forest management, Pratiwi et al., (2018) said that by looking at what is happening in communities around forests, nowadays women are rarely involved in decision-making or in forest management. Unlike the case in Papua, women actually have an important role in forest management in order to meet the needs of their family life. The division of territorial rights to work between men and women has existed since ancient times and has even become a tradition that has been passed down from generation to generation from their ancestors to the next generation. This can be seen in the presence of mangrove forests located in the coastal area of Youtefa Bay, Jayapura City, Papua. Based on customary principles, the mangrove forest in the area is specifically for women who must be protected and respected. Because of its special existence or belonging to women, then the mangrove forest was given the name "Women's Forest". The women's forest in the local language is called *Tonotwiyat*. *Tonot* means mangrove forest and *wiyat* means an invitation to come, so *Tonotwiyat* can be interpreted as an invitation to come to the mangrove forest (Elisabeth, 2019). Because it is specifically for women, it makes women's forests forbidden for men to enter, if they enter and are seen by women, they will get customary sanctions (Imaji Papua, 2018). Because of its uniqueness, this women's forest was also featured in a documentary that was nominated for the Citra Cup and nominated for a feature-length documentary at the Yogyakarta documentary film festival with the title *Tonowiyat* or women's forest. A work produced by Imaji Papua directed by Yulika Anastasia Indrawati. This film tells about the hard work of Enggros women who maintain their customs and traditions in making a living in the midst of modernization by relying on the natural wealth of the mangrove forest. Regarding environmental issues, the film also tells about the mangrove forest with an area of 8 hectares which is now filled with garbage (Prameswari, 2019).

Benefits of Women's Forest

In general, forest function as the world's lungs, of the economy for the community, disaster control, and as a habitat for flora and fauna. The existence of mangrove forests that are often found in coastal areas certainly has an important role for the surrounding environment, especially for coastal

communities. Mangrove plants can act as nursery areas and habitats for various types of fish in them (Ghazali et al., 2014). Mangrove forests can prevent the intrusion of seawater into the land (intrusion), prevent soil erosion due to water flow (erosion), and can prevent soil surface erosion due to sea waves crashing (abrasion). Referring to Pramudji (2001) from a physical aspect, mangrove forests have a role as a protector of coastal areas such as; wind, currents and waves as well as a fortress for flooding from the mainland.

For the Papuan people, the forest is not only limited to controlling disasters and neutralizing air pollution, but the forest is like a mother who gives life to them. Even for the people of Port Numbay (Jayapura City) the existence of mangrove forests is also used as a place for character education for women. Enggros, Nafri and Tobati women before marrying and entering adulthood are usually taught how to be women who will take care of the household, become a wife and mother with good character. The connection with mangrove forests is that women who have entered adulthood before they are married will be invited to go into the forest to look for shells which in the local language are called *bia*, it is in this mangrove forest that they will get advice from other women who are married. From the work done by unmarried women, it will be judged whether or not they are worthy to become a wife. When doing work, it is in this mangrove forest that female characters will appear and it will be known whether they are able to start a household or still need to learn more (Ade, 2020).

The existence of mangrove forests is also used as a source of local food, usually women work to find shellfish, crabs and fish to meet the needs of their families. The frequency of taking marine biota associated with mangrove ecosystems is influenced by tides and weather, taking marine biota as food is usually rarely done when the weather is bad or the sea water conditions are uncertain (Randongkir et al., 2019).

The catch in the women's forest to meet their daily needs. In addition, sometimes they sell it as additional income. However, finding fish, shellfish, and crabs in the women's forest is getting more and more difficult, as their numbers are decreasing. Referring to Flassy et al., (2022:51), it is said that in the past the catch was so abundant, the current condition is usually only able to collect one bucket of shellfish a day, when sold in the market it is only around Rp. 150,000, and even then when sold out, on the one hand, they have to pay for transportation

to the market. This makes women usually prefer to barter with rice or sugar from their families.

Table 1. Types of marine life used as food for the community in Youteva Bay

Biota	Species	Indonesian name	Local Name
Fish	<i>Mugil cephalus</i>	Month	Rar
	<i>Chanos Chanos</i>	Milkfish	Romance
	<i>Siganus sp.</i>	Samandar	Rindin
Crab	<i>Lutjanus ceppachalus</i>	red snapper	Anar
	<i>Scylla serrate</i>	Black Crab	Hrook
	<i>Scylla olivacea</i>	Red Crab	the hosts
	<i>Scylla paramamosain</i>	Green Crab	Yabruki
Scallo p	<i>Modiolus micropterus</i>	Lola scallops	Hwatari
	<i>Anadara granosa</i>	noor mussels	Twuad
	<i>Scapharca pilula</i>	noor mussels	Ree
	<i>Glycymeris reevei</i>	Lola scallops	Hwandek
	<i>Clonus planorbis</i>	long clams	Wenggop rimesi

Data sources (Randongkir et al., 2019)

Mangrove forests (women's forests) are not only limited to controlling disasters and a source of food for the lives of those around them. But it is also a place for sharing and telling heart-to-heart stories between women (Janur, 2018). While working in the forest the women can share with each other, tell stories about the past, joke and laugh, and they usually don't even wear clothes. Mama Ani, a woman who looks for shells in the women's forest daily, said that it has become a hereditary habit for girl in looking for *bia* (shellfish) by removing all clothes, because usually if looking for *bia* by wearing full clothes can cause itching all over the body (Janur, 2018). Because in the mangrove forest, women do not wear clothes, which is also one of the reasons why this forest is forbidden to men. When men are around the forest area and hear the voices of women talking in the women's forest, the man will stay away because he does not want to get customary sanctions. The existence of women's forests in which there is a tradition of protecting the forest as an ancestral heritage has become an inseparable part of people's lives, even local residents consider the existence of mangrove forests to be the property of women who are highly respected (Titiyoga et al., 2020).

Community Perceptions of Today's Women's Forests

Perception contains an assessment of something in establishing a relationship with other institutions or with the community as well as the community that expects a positive assessment from them,

therefore perception becomes important in carrying out communication, interaction and human relations activities (Mahanani, 2016). Perception is called the core of communication, because inaccurate perception will have an impact on ineffectiveness in communicating with perception will also determine someone can choose a message and ignore other messages (Mahanani, 2016). Perception can be interpreted as a process that begins with a stimulus received by the senses and then interpreted by the brain so as to produce a response to an object event (Yukanti et al., 2017). In line with Thoha's opinion in Janah & Rachmawati (2015) it is stated that perception is a response that arises as a result of processing objects from the senses which is then continued to the central nervous system for processing the understanding of the object. The interaction process cannot be separated from the perspective or perception of one individual towards another individual, so that it will bring up what is then called public perception (Sulistyo, 2015).

Next, the discussion about the community's perception of the condition of mangroves in women's forest areas today. Where the existence of women's forests as a private space for women overgrown with various types of mangrove plants is now considered no longer able to supply local food for the local community, as in the past, women's forests were able to supply abundant fees. This is due to damage to the mangrove ecosystem and environmental pollution. Mangrove forest ecosystem damage can certainly continue to increase every year which can lead to disasters and losses, such as: coastal abrasion, seawater intrusion, floods, the destruction of human settlements due to sea storms, and loss of natural fisheries sources, even though many local people hang their lives on this ecosystem (Warpur et al., 2018). The problem faced today is the occurrence of environmental pollution with a lot of garbage piling up which is exacerbated when it rains.

One of the people of Enggros Village, Mama Ani said that garbage usually comes from the Abepura area and its surroundings, which is certainly a threat to society, especially women who are collecting clams/*bia*, it is feared that the large number of cloth and plastic waste that is carried away by the flow will carry broken bottles that will be trampled on and can hurt, I hope the regional environmental cleaner staff can also pay attention to the garbage in this village (Janur, 2018). Likewise, Elizabeth (2019), even though from a distance the mangrove forest still looks green, but inside among the mangrove

roots, full of garbage, there are piles of used refrigerators and washing machines, pillows, mats and even rice cookers with piles of plastic bottles and various other types of garbage scattered at many points, this condition is only visible on the surface, not counting the garbage buried in the mud.

Mama Bertha, who is one of the women who still maintains the tradition of looking for shells in the women's forest, also mentioned that if currently there are only 10 (ten) women who are still active looking for shells, the impact of the decline in income is very much felt, which used to be able to collect as much as 100 kg of shells every day but currently only able to bring home half a bucket, and even then have to look for two new days to be able to sell due to the accumulation of coral and contamination of the forest due to garbage (Titiyoga *et al.*, 2020). Likewise, the female leader of Enggros Village Mama Andriana said that when it rains garbage comes through several watersheds to the village and forest, when the tide rises this garbage enters the middle of the mangrove forest, then sinks with mud when the water falls, not infrequently carcasses of various types of animals are also washed away with the garbage, as a result the income is also not as much as it used to be where now it must be accommodated or collected first in a basket and then it can be sold to the market (Elisabeth, 2019). Referring to the study of Akbar *et al.*, (2015) it is stated that the ecological impact due to the reduction and destruction of the mangrove ecosystem is the loss of various species of flora and fauna associated with the mangrove ecosystem. The destruction of the habitat of fish, crabs and shellfish causes a decrease in the income of the community (women), this then has an impact on the diminishing participation of women in the tradition of protecting the mangrove forest. They prefer to look for shells in the sea rather than having to enter the mud, whose current condition is filled with garbage, including the accumulation of coral around the mangrove forest which has disturbed the habitat of fish and shellfish (Titiyoga *et al.*, 2020). As a source of life, the mangrove ecosystem in the women's forest should be maintained to maintain the coastline of Youtefa Bay and the livelihoods of the local community in order to remain sustainable. It is known that the existence of this mangrove forest is very important for women, because it is a food barn and a place for social and cultural interaction for women when looking for swamp shells, snails, shrimp and firewood (Handono *et al.*, 2014)

Community Perceptions of the Development of the Paddle Venue for the Sustainability of the Women's Forest Ecosystem

Development is a plan that is neatly, systematically and rationally arranged from various limited work facilities and infrastructure to obtain maximum results (Afifuddin in Sahbana, 2017). Another opinion states that development is an effort to change that is planned without end by going through stages in the context of developing the nation, where the implementation of development is carried out by involving the whole community (Fitriani, 2017). If it is associated with community involvement or participation, the fundamental weakness of current development planning is in terms of control, the community is often in the development stage positioned as an object that must accept what has become a decision so that in the future the development planning system must be able to eliminate this weakness (Nugraha, 2005). Borrowing opinion Yumame *et al.*, (2020) it is stated that in fact a prosperous development will be realized when it is carried out properly and on target so that the fruits of the development carried out can be enjoyed by the community. The development carried out must not erode local wisdom, but development must be carried out based on local wisdom, if in carrying out development that ignores the values of local wisdom, it will have an impact on the fading of the identity of a nation (Firdausi, 2018).

Development growth has two sides, where one side will make a positive contribution to the standard of living of the community, the other side will result in a decline in environmental functions. These two sides of development are the real problems, the contradiction between the interests of development and the interests of environmental conservation (Supyana, 2016). In addition to benefiting the community economically, the development carried out must be socially acceptable and the development must be environmentally friendly (Tutri, 2016). This explanation illustrates that in the implementation of development, it is important to pay attention to social, cultural and environmental aspects. According to Sumampouw & Roebijoso (2017) from the social aspect, it is not only limited to the aspirations of the community to be considered, but social institutions (social capital) can be maintained and even further enhanced. From the environmental aspect, it is important to pay attention to the preservation of nature (natural capital) for the benefit and sustainability of human life. Development and dialogue must go hand in

hand, in an effort to improve the welfare of the people in Papua, it is considered necessary to be accompanied by a comprehensive dialogue between stakeholders and local residents so that the development objectives carried out can be appropriate in accordance with the needs of the community (Suhartono, 2018). It is also intended that every development carried out can be accepted by the community as the beneficiary and impact of the development.

As is the case, the construction of the rowing venue for the implementation of the Papua National Sports Week (PON) located in the Youtefa Bay area of Jayapura City or *Port Numbay* had sparked protests from the community holding customary rights. Launching from the *Pasific Pos* website, the community carried out blocking from representatives of several clans from Enggros Village such as *Sanyi* and *Itaar*, on a sign that read: "There has been no settlement of customary rights on this land, where a PON rowing venue will be built, so hereby construction is stopped until the settlement payment agreement from the government to the indigenous peoples who owns the *ulayat* (customary right), stops building" (Bams, 2020). The report posted on the *tempo.co* website The Head of the Youth and Sports Service, Alex Kapisa said that administratively the payment of compensation or the purchase of the land could not be made by the Papua Provincial Government because it did not have a certificate, as for the location above the sea so only rentals would be carried out. starting from the preparation of the venue to the implementation of PON (Hasyim, 2020). Another problem is that the construction of the rowing venue for the implementation of the Papua PON 2021 is considered to have contributed to the damage to the mangrove forest area that supplies food for the community and is a valuable location for women (Titiyoga et al., 2020). The intended valuable location is *Tonotwiyat* or the mangrove forest which is specifically for women.

In a release published by *BBC News Indonesia*, Walhi Papua Executive Director Aiesh Rumbekwan said that the damage to ecosystems as well as reduced access to living space made people living in the Youteva Bay area increasingly marginalized by development (Amindoni, 2021). Regarding the construction of the Papua PON rowing venue, it is considered not in line with the local wisdom of the local customary law community. This is in line with the statement of the female figure, Enggros Adriana, who said that if women did not want the mangroves or mangroves to be demolished, even

the village women never received information that there would be a development project, including a rowing venue for the implementation of the 2021 Papua National PON, which in the end changed their mangrove forest which was built. considered not in accordance with local wisdom (Titiyoga et al., 2020).

Chairperson of the Women Working Group of the Papuan People Assembly (*Majelis Rakyat Papua*[MRP]) Nelince Wamuar Rollo said that the construction of a rowing venue that will be used for PON Papua is increasingly making it more difficult for the people of Port Numbay (Jayapura City) to earn a living, construction carried out by land grading the customary bay should be discussed with indigenous women and the community, so that customary processions can be carried out in the area where Port Numbay women make their living (Ade et al., 2020). Development communication is actually carried out by involving three components, namely development communicators who can come from government officials or the community, development messages that contain development ideas or programs, and development communicators are people who are the targets of development (Aminah, 2015).

The customary leader of Port Numbay who is also a *Ondoafi* of Nafri Village, George Awi also criticized changes in the landscape, especially the reshuffle of mangrove forests whose functions are very important for women (Mampioper et al., 2020). Mangrove forests are like mothers who provide a source of life for the local community, full of values and cultural heritage, one of which is the tradition of protecting women's forests which is now starting to fade with environmental pollution and development activities. In addition to the importance of development communication as a process of delivering messages about ideas or programs to get the main support for people who are directly affected by development. Therefore, the concept of environmentally friendly development (green building concept) and in line with local traditions and wisdom should be prioritized so that the implementation of development can run well, quickly and be accepted by the community. With good communication through the delivery of information, it can actually affect the perception of the community itself. In general, people's perceptions can be divided into refusing or cooperating (Lestari et al., 2016), which will basically lead to the attitude of the community itself towards the development carried out. According to Supyana (2016) The attitude of each community, both

support and rejection, has its own reasons that arise as a result of the knowledge, thoughts, information, understanding, and experiences possessed by the community. Apart from communication and information, good public perception must be supported by good public knowledge (Putri et al., 2019).

Furthermore, regarding development progress, it should be acknowledged that development in Jayapura City has increased so rapidly that it has targeted coastal areas. The rate of increase in development in area directly adjacent to the State of Papua New Guinea certainly has a positive impact, such as an increase in the business sector which also contributes to Regional Original Income (*Pendapatan Asli Daerah* [PAD]). However, the negative impact is that the increase in development in coastal areas contributes to the damage to the mangrove forest ecosystem which should be protected and maintained so that it remains sustainable. The rapid development of Jayapura City actually has a more negative impact on the coastal area environment and the local community than its positive influence (Jouwe, 2012).

Land conversion has indeed become a major problem in efforts to maintain and preserve mangrove ecosystems, this is not only happening in Papua but also in a number of other areas in Indonesia. According to Ghazali et al., (2014) as well as aquaculture and settlement activities that also exacerbate these conditions. The weakening of law enforcement and the waning of local wisdom values in the community are considered to be one of the contributing factors (Sartini in Ghazali et al., 2014). Therefore, Suebu & Kendi (2017) recommend not only thinking globally in environmental management but also accompanied by local actions. Considering that the mangrove ecosystem in coastal areas has a very important role and function for humans and the surrounding environment, it needs to be preserved in order to function properly, not only physically, including economically and ecologically (Jesus, 2012).

Efforts to Preserve Damage to Women's Forest Ecosystems

The results of a study by the Commission for Missing Persons and Victims of Violence (KontraS) found that the Women's Forest in Youtefa Bay continues to shrink due to infrastructure development and is polluted by waste. The arrival of PON has caused several threats because the mangrove area has been stockpiled to be used as a rowing venue. The development has also eroded the

fishing area for residents so that the place where residents look for sources of livelihood is getting narrower. In addition, single-use plastic waste has also entered the mangrove roots and polluted the Women's Forest. Bia, crabs, and prawns are getting hard to find, so mamas are in danger of losing *Para-Para Adat*, a special place for women to talk about many things (KontraS, 2021).

The construction of infrastructure and paddle venues for PON Papua 2021 is considered to be a part that has contributed to damage to the mangrove ecosystem in the women's forest of Jayapura City. In addition, environmental pollution due to garbage that ends up in women's forests also has an impact on the decline in women's income, where the garbage has polluted the shellfish habitat or known in the local language as *bia*. Based on data from the Forest Area Stabilization Center (*Balai Pemantapan Kawasan Hutan* [BPKH]), there has been a change in the area of mangrove forest cover in the Youtefa Bay area and continues to this day considering the high development activity in the coastal area of Jayapura City (Puswita, 2019). The health condition of the mangroves in the Youtefa Bay area in 2017 was dominantly in good condition, although the mangroves in the Youtefa Bay area continued to experience a decline in mangrove area (Hamuna et al., 2018).

Table 2. Change of Mangrove Forest Area of Youtefa . Bay

Year	Area (Ha)
1967	511, 24
2000	280, 93
2008	242, 42
2017	233, 12

Data sources : Hamuna et al (2018), Puswita (2019).

A number of efforts have been made by the government to preserve the mangrove ecosystem in the women's forest area by carrying out restoration (rehabilitation) and replenishing damaged areas through planting and maintenance (revegetation) in areas affected by development. Even the documentary film titled *Tonotwiyat* (Women's Forest) produced by *Imaji Papua* directed by Yulika Anastasia Indrawati is also considered to have raised the potential of local wisdom in Enggros Village and has tried to campaign for the protection of women's forests by introducing Jayapura City about how women look for shells or *bia* in the mangrove forest without wearing clothes. a piece of clothing (Citypost.id, 2019).

Furthermore, the action of the National Movement for Mangrove Care in Papua is one of the efforts to preserve the damage to the mangrove ecosystem. Jayapura Mayor, Benhur Tomi Mano said the activity was a form of commitment from the central government, Papua provincial government and Jayapura City to rehabilitate mangrove forests that were affected by development, in fact his party would continue to rehabilitate other mangrove areas that were also affected by development, including by developing mangrove areas in the cape ciberi area as a tourist location (Pratiwi, 2020). Reporting from the official website of the Papua Province Government, it is stated that the government is committed to rehabilitating the conversion of mangrove debt. In line with the Head of the Mambramo Protection Forest Watershed Management Center, Bontor H Sitohang, said the planting of thousands of *rhizophora* and *bruguiera* mangrove seedlings to rehabilitate due to the conversion of functions in the hope that it will become a breeding ground for marine life and flora and fauna, as well as a place for education and nature tourism (Papua.go.id, 2020). According to Sambah & Mahmudi (in Fudloly, 2020) it is stated that the diversity of flora and fauna species as well as the uniqueness of the mangrove ecosystem can be developed and preserved as one of the tourism potentials. Nevertheless, the success of developing the tourism sector cannot be separated from the strategy used, for this it requires careful planning and management (Ilham et al., 2020).

Discussion

The women's forest in the Youtefa Bay area is specifically designated for women. This is based on the customary rules of the local community, this forest became known as the women's forest in the local language called *Tonot Wiyat*. Aside from being a source of local food, women's forests are also used as a place for character education. As part of the tradition, women then have the responsibility to maintain sustainability. Referring to Flassy et al., (2022) it is said that the tradition of protecting women's forests is now starting to be eroded along with the times, a development that is not environmentally friendly, and forest area waste that contributes to this.

Mangrove ecosystem areas are located close to urban areas, so there are several activities that are directly related to the existence of these mangroves. The variety of these activities, such as the use of mangrove wood as a source of firewood, building materials and so on which results in a decrease in

the quality of the mangrove ecosystem. In addition, there are activities, such as land conversion into ponds, settlements, and industries, as well as high pollution and sedimentation from urban land (Paulangan, 2014). Meanwhile, Putra (2020) said that the construction of the National Sports Week (PON) rowing arena to be held in 2021 contributed to the destruction of mangrove forests. Mangrove trees, sago, cypress, and pandanus disappeared, replaced with piles of coral. Changes in the Youtefa Bay ecosystem occurred due to dredging as deep as 3 meters for the rowing track. According to John in Putra (2020), dredging makes the water cloudy and affects the oxygen supply in the water. This affects the survival of fish, and marine life, and has the potential to damage coral reefs.

Ecosystem damage and reduced access to living space have made people living in the Youtefa Bay area increasingly marginalized by development (Amindoni, 2021). The Commission for Disappeared Persons and Victims of Violence (KontraS) pays serious attention to this, the Women's forest in Youtefa Bay continues to shrink due to infrastructure development and is polluted due to waste even though many local residents depend on the forest for their livelihood. The arrival of PON has resulted in a nuseveraleats because the mangrove area has been stockpiled to be used as a rowing venue which has eroded the fishing area of residents so that the place where residents look for sources of livelihood is getting narrower (KontraS, 2021). Regarding the construction of the Papua PON rowing venue, it is considered not in line with the local wisdom of the local customary law community. Quoting Lalu et al., (2017) good development is a development that is rooted in and carefully considers local values that exist in society.

Seeing the damage that has occurred, rehabilitation through the action of the national movement for mangrove care is one of the government's efforts to preserve the damage to the mangrove ecosystem. This activity is a form of government commitment to restore mangrove forest areas affected by development. Rehabilitation of other mangrove areas affected by development will continue. Referring to Wibowo & Handayani (2006), it is necessary to carry out rehabilitation of mangrove forests to restore and improve their protection, preservation, and production functions. Furthermore, the documentary film titled *Tonot Wiyat* (Women's Forest) produced by Imaji Papua, and directed by Yulika Anastasia Indrawati is considered to be a part of raising the potential of local wisdom of the coastal community of Youtefa

Bay, as well as trying to campaign for the protection of mangrove forests as belonging to women so that they remain sustainable.

Conclusion

Women's forests overgrown with various types of mangroves are not only limited to controlling disasters and neutralizing air pollution. However, the mangrove forest is like a mother who gives life to the community. Currently, women's forests are considered no longer able to supply abundant food for local communities. The main problem faced is the amount of household waste that continues to pollute the women's forest environment, including the hoarding and felling of mangrove trees due to development activities, which are considered to have contributed to the damage to women's forest ecosystems. As a result, the habitat of fish, crabs and shellfish (*bia*) is damaged which has an impact on decreasing women's income. For this reason, the tradition of keeping women's forests sustainable is now starting to diminish.

The community assesses that the impact of the 2021 Papua PON rowing venue will make it more difficult for women to earn a living in the women's forest. The development carried out should be discussed first with indigenous women and the community so that it can be carried out with a traditional procession, where the mangrove area is a place of livelihood for women. Even women as traditional mangrove forest owners have never received information that construction will be carried out, including the rowing venue. The construction of the rowing venue was then judged not to be in accordance with local wisdom.

The transfer of functions that occur in women's forest areas has an impact on the decline in mangrove area. Rehabilitation through the action of the national movement for mangrove care is one of the government's efforts to preserve the damage to the mangrove ecosystem. This activity is a form of the government's commitment to restore mangrove forest areas that have been affected by development. Rehabilitation of other mangrove areas affected by development will continue, including by developing mangrove areas as tourist sites. As a recommendation, in addition to carrying out restoration (rehabilitation) and replenishing damaged areas through planting and maintenance (revegetation) in areas affected by development. In the future, it is important for mature mangrove trees to be protected as a source of seeds and to expand by planting mangrove seedlings by colonizing new areas (extensification). Including the importance of

regulations (Peraturan daerah [Perda]) to regulate the protection and management of women's forests based on local wisdom adopted by the local community.

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