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DAFTAR ISI

TRANSLITERASI

Resilience of Smallholder Palm Oil Farmers in Sidomulyo Village, South Sumatra

Robi'a Al Adawiyah, Rahadiyand Aditya, Maulana Rizky, Humairah, Syauqi
Ridlo Robby~121

Sustainable Development Strategies for Enhancing Gender Welfare in Kelurahan Kalitirti, Sleman Regency, Yogyakarta

Ashri Ramadhan~136

Ethical Challenges and Bureaucratic Impartiality of Civil Servants in the 2024 Simultaneous Regional Elections in Bima City

Mukhlis Ishaka, Nurfarhati, Haeril, Kasman~145

Women And Fields In The Salako Dayaknese Tribe

Adellia Alexandra Adel, Dahniar TH Musa, Dwi Surti Junida~159

Examining the Role of Local Media in Political Communication during the 2024 Simultaneous Regional Elections: A Case Study in Bima City

Tasrif & Haeril~169

**The Stages Of Community Organization Based On Tuberculosis
Survivors In Jember Regency**

Triska Ayunda Risma Melati, Dr. Franciscus Adi Prasetyo, M.Si and Sari
Dewi Poerwanti, S.Sos., M.Kesos~188

**The Perspective Of Tuan Guru On Gendered Division Of Labor:
Examining Gender Equality In Terong Tawah Village, Labuapi District,
West Lombok Regency**

Muhtar Tayib~204

TRANSLITERASI

Huruf Arab	Nama	Huruf Latin	Nama
ا	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ša	Š	Es (dengan titik di atas)
ج	Ja	J	Je
ح	Ḥa	Ḥ	Ha (dengan titik di bawah)
خ	Kha	Kh	Ka dan Ha
د	Dal	D	De
ذ	Žal	Ž	Zet (dengan titik di atas)
ر	Ra	R	Er
ز	Za	Z	Zet
س	Sa	S	Es
ش	Sya	SY	Es dan Ye
ص	Ša	Š	Es (dengan titik di bawah)
ض	Ḍat	Ḍ	De (dengan titik di bawah)
ط	Ṭa	Ṭ	Te (dengan titik di bawah)
ظ	Ža	Ž	Zet (dengan titik di bawah)
ع	'Ain	'	Apostrof Terbalik
غ	Ga	G	Ge
ف	Fa	F	Ef
ق	Qa	Q	Qi
ك	Ka	K	Ka
ل	La	L	El
م	Ma	M	Em
ن	Na	N	En
و	Wa	W	We
هـ	Ha	H	Ha
ء	Hamzah	'	Apostrof
ي	Ya	Y	Ye

Resilience of Smallholder Palm Oil Farmers in Sidomulyo Village, South Sumatra

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Abstract: *The size of agricultural land ownership is a crucial asset for farmers in achieving abundant harvests. Smallholder Palm Oil Plantations are owned by farmers with limited harvest scales. Small farmers often face challenges in meeting their daily needs and acquiring agricultural inputs. This dilemma in the lives of small farmers prompted the researcher to delve deeper into their existence and the strategies they can employ to create economic resilience. This study adopts a qualitative case study approach to investigate the phenomenon in depth. The findings indicate that small farmers owning less than 2 hectares of land need to enhance their capacity to optimize available resources. Additionally, the minimal agricultural yields necessitate the development of new economic sectors and innovations in sustainable agricultural systems.*

Keywords : *Smallholder Farmers, Public Palm Oil Plantations, Resilience*

Abstrak: *Besarnya kepemilikan lahan pertanian merupakan aset krusial bagi petani dalam mencapai panen yang melimpah. Perkebunan Kelapa Sawit Rakyat dimiliki oleh petani dengan skala panen terbatas. Petani kecil sering menghadapi tantangan dalam memenuhi kebutuhan sehari-hari dan memperoleh input pertanian. Dilema dalam kehidupan petani kecil ini mendorong peneliti untuk menggali lebih dalam keberadaan mereka dan strategi yang dapat mereka terapkan untuk menciptakan ketahanan ekonomi. Penelitian ini mengadopsi pendekatan studi kasus kualitatif untuk menyelidiki fenomena tersebut secara mendalam. Temuan menunjukkan bahwa petani kecil yang memiliki lahan kurang dari 2 hektar perlu meningkatkan kapasitas mereka untuk mengoptimalkan sumber daya yang tersedia. Selain itu, hasil pertanian yang minim mengharuskan pengembangan sektor ekonomi baru dan inovasi dalam sistem pertanian berkelanjutan.*

Kata Kunci : *Petani Kecil, Perkebunan Kelapa Sawit Umum, Ketahanan*

1. Introduction

Smallholder Oil Palm Plantations (PSR) have emerged as a crucial pillar in Indonesia's palm oil production (Kubitza, 2018; Naylor et al., 2019; Qaim et al., 2020). Presently, small farmers manage approximately 41% (Herdiansyah et al., 2020) of Indonesia's total palm oil area. These smallholder plantations contribute significantly, accounting for one-third of the nation's total palm oil production.

The substantial role of PSR in enhancing Indonesia's palm oil sector has attracted the government's attention. Various acceleration programs (Novira, 2023) have been initiated to augment palm oil productivity. However, these initiatives often exclude small farmers as integral business actors within the supply chain. Consequently, small farmers remain primarily as raw product sellers, heavily reliant on global market values, rendering them susceptible to both local and global economic fluctuations.

In addition to external vulnerabilities, numerous institutions have identified internal challenges faced by small farmers, particularly in developing countries like Indonesia. Agricultural activities within these communities are impeded by constraints such as land size, labor, capital, and farming management skills (Mandang et al., 2020; Rahim & Hastuti, 2007), all of which critically impact agricultural productivity. To mitigate these issues, it is imperative to diversify income sources for farmers (GIMNI, 2021). As highlighted by the Food and Agriculture Organization (FAO), having supplementary income streams outside agriculture is essential for safeguarding farmers' economic sustainability against potential risks.

Sidomulyo Village in Muara Enim Regency, South Sumatra Province, serves as a case study, with a population of 638, where 40.17% are farmers, 11.42% are agricultural laborers, and the remainder work in various sectors. Of the 318 households, 103 own smallholder oil palm plantations. Specifically, 48 households manage less than 2 hectares, 32 households less than 3 hectares, and 23 households less than 4 hectares. Agricultural productivity here is influenced by factors such as land size, labor, capital, and farming management skills (Laoh et al., 2020). Households managing these limited lands are classified as small farmers (Rahim & Hastuti, 2007). Typically, 1 hectare of land cultivated with 135 oil palm trees generates a gross income of IDR 1,400,000 per month. However, this income is disproportionate to the expenses incurred for fertilizers and labor.

An exemplary practice is the collaboration between the community and the private sector, such as PT Pertamina Gas Operation South Sumatra Area, which has developed viable solutions to address these issues. As part of its corporate social responsibility, PT Pertamina Gas Operation South Sumatra Area initiated a sustainable empowerment program in Sidomulyo Village, located in Gunung Megang District. This program, named PUSAKA TANI (Strengthening Farmers'

Circular Economy), aims to address the complex economic problems faced by smallholder oil palm farmers.

Previous research has extensively examined farmer and family resilience (Marseva et al., 2016; Perkebunan, 2023; Sabariman & Susanti, 2021). emphasizing the necessity for small farmers to adapt to complex challenges (Irham et al., 2021; Petri et al., 2022; Pradipta et al., 2024) Many studies advocate for the enhancement of community solidarity and cooperation among farmers. Pradipta (2024) highlights the need to equip small farmers with an understanding of the stressors and risks they face, preparing them for effective protection and adaptation

This study focuses on strengthening small farmers with limited land through economic resilience. By optimizing community resources and leveraging existing opportunities, smallholder oil palm farmers are empowered through land intensification, environmentally friendly agriculture, capacity building in agricultural product processing, and responses to the climate crisis, thereby enhancing agricultural sustainability.

2. Results

The economic resilience of smallholder oil palm farmers through the PUSAKA TANI program underscores the critical role of networks, institutions, and resources in facilitating transformative changes in community life. Social innovation, which often arises in response to social needs and regulatory support, is pivotal for sustainable development. The long-term viability of social innovation depends significantly on the capacity to achieve systemic changes through multi-stakeholder collaboration (Westley et al., 2014).

The framework of social innovation provides a comprehensive lens to understand the processes, challenges, and success factors in creating sustainable social transformation. This concept often manifests in complex and nonlinear systems, demanding continuous experimentation and adaptation to evolving conditions (Murray et al., 2010; Mulgan, 2012). Consequently, social innovation necessitates a cross-sectoral approach to effectively address structural barriers.

The PUSAKA TANI program exemplifies cross-sectoral efforts to tackle the issues confronting small farmers in PSR. Smallholder oil palm farmers frequently face marginalization due to societal stereotypes, which often perceive them as economically better off than food crop or horticultural farmers. However, small farmers in PSR typically possess less than 4 hectares of land, a factor that significantly constrains their oil palm yield and income. The social innovation of the PUSAKA TANI program focuses on generating both economic and broader social benefits, encapsulated in the concept of creating shared value (CSV) (Westley et al., 2014; Porter & Kramer, 2011).

Integrating this business strategy holds substantial potential for developing sustainable solutions. The PUSAKA TANI social innovation model emphasizes ecological resilience by integrating social dimensions, fostering collaboration between humans and the environment. This ecological-social resilience approach is crucial for bolstering farmers' resilience against social, economic, and environmental changes (Folke et al., 2002). The social innovation model aimed at strengthening the circular economy of small farmers through the PUSAKA TANI program involves land intensification, semi-organic farming and plantation, capacity building in agricultural processing, and climate crisis preparedness.

2.1 Sidomulyo Village: A Transmigration Area with Oil Palm as the Main Commodity

Sidomulyo Village, situated in Gunung Megang District, Muara Enim Regency, South Sumatra, is a transmigration village primarily dependent on oil palm commodities. This village has a population of 638, with 40.17% engaged in farming and 11.42% working as agricultural laborers, while the rest are employed in various other sectors. Among the 318 households, 103 possess smallholder oil palm plantations, with 47% managing land less than 2 hectares, 31% less than 3 hectares, and 22% less than 4 hectares. Consequently, most smallholder oil palm farmers in Sidomulyo Village possess less than 2 hectares of land, classifying them as small farmers (Rahim & Hastuti, 2007).

Tabel. 2.1

Land Ownership of Smallholder Oil Palm Plantations in Desa Sidomulyo

Land Area of Smallholder Oil Palm Plantations (Hectares)	Number of Households	Percentage
<2	48	47%
<3	32	31%
<4	23	22%
Total	103	100%

Source: Desa Sidomulyo Village Data, 2023

The economic stability of smallholder oil palm farmers in Sidomulyo Village is precarious. Limited land ownership fails to provide a sustainable livelihood for farmers and their families. The village is encircled by expansive oil palm plantations and coal mines, predominantly owned by private entities. According to the 2023 land ownership profile, Sidomulyo Village inhabitants collectively own only 248.54 hectares of smallholder oil palm plantations out of a total of 590

hectares available. This disparity starkly contrasts with the extensive industrial-scale oil palm plantations owned by private groups.

2.2 Strengthening Farmers' Circular Economy (PUSAKA TANI): An Effort to Empower Small Farmers

The implementation of the social innovation program PUSAKA TANI (Strengthening Farmers' Circular Economy) in Sidomulyo Village by PT Pertamina Gas OSSA aims to develop sustainable economic strategies for small farmers. Social innovation involves the application of new ideas that engage various stakeholders to empower communities and enhance their capacities, ultimately aiming to improve welfare. The core of social innovation lies in its social objectives and processes (Leoncini & Montresor, 2008). These innovative ideas aim to address social issues through the collaboration of existing institutions, thereby enhancing long-term opportunities. Cooperation is fundamental in creating sustainable social development, as emphasized by this concept. The PUSAKA TANI program exemplifies a series of social innovations involving diverse activities and actors. PT Pertamina Gas OSSA, in collaboration with farmers and the government in Sidomulyo Village, Muara Enim Regency, works to improve community livelihoods. The PUSAKA TANI social innovation program specifically aims to mitigate the economic vulnerability of smallholder oil palm farmers.

Farmers' economic vulnerability, due to limited land areas of less than 3 hectares, often results in insufficient income from harvests. Additionally, farmers face the financial burden of high fertilizer prices. The limited capabilities of farmers, often stemming from low educational levels, further restrict the optimization of other economic resources. Smallholder oil palm plantations in Muara Enim Regency are also susceptible to the impacts of the climate crisis. Incidents of land fires caused by the burning of palm oil waste, such as empty fruit bunches, are still frequent. Moreover, large-scale palm oil cultivation has the potential to deplete existing water resources, exacerbating the climate crisis in smallholder oil palm plantation areas.

Limited land areas of less than 3 hectares are highly vulnerable to various threats, including small harvest yields, constrained capital and fertilizer funding, low farmer skills, and the climate crisis, all of which can adversely affect harvest results. To address these challenges, PT Pertamina Gas OSSA has adopted strategies to strengthen the economy of small farmers or smallholder oil palm farmers. These strategies include providing assistance for land intensification, promoting semi-organic farming and plantations, enhancing agricultural processing capacity, and preparing for climate crisis impacts.

2.2.1 Land Intensification

One of the primary risks faced by small farmers is the limited land area they own, which results in low farmer income. This issue can be mitigated through land intensification activities (Jaza Folefack et al., 2019; Sari et al., 2021; Suharyanti et al., 2024). Intensification involves optimizing the planting distances between oil palm trees and other cultivable commodities. Additionally, idle land is utilized to its maximum potential to bolster the economic strength of farmers. The high demand for chemical fertilizers, which impacts the capital of smallholder oil palm farming, is addressed by implementing a semi-organic plantation system. Farmers are trained to produce organic fertilizers using palm oil waste, such as empty fruit bunches.

Land intensification is executed by utilizing planting distances between oil palms for fish ponds, horticultural plant cultivation, and hydroponics. The PUSAKA TANI social innovation program involves several groups, including the Freshwater Fish Cultivation Group and the PKK (Family Welfare Empowerment). This activity is further developed into a tourist attraction within the oil palm plantation, establishing POKDARWIS (Tourism Awareness Group). This collaboration adds value to the land, which previously yielded income solely from oil palm harvests, creating additional income sources.

Tabel. 2.2
Value Addition from Intensified Land Use

Land Use	Average Monthly Income Before Innovation (Rp/ha)	Average Monthly Income After Innovation (Rp/ha)	Additional Income Sources	Percentage Increase in Income
Smallholder Oil Palm Plantation	1,400,000	3,133,333	Intensification of land use	45%

Source: Monitoring data collected by the CSR Team of PT Pertamina Gas OSSA, 2023

The land intensification innovation by PT Pertamina Gas OSSA significantly addresses the issue of limited land owned by farmers. Multi-actor collaboration is a key characteristic in the effort to create social innovation (Murray et al., 2010). Cross-sector cooperation between companies, communities, smallholder oil palm farmers, Fish Cultivation Groups, PKK, and POKDARWIS generates added value to the small farmers' economy from diverse business sectors.

Through the PUSAKA TANI program, farmers gain knowledge of the new economic system in maximizing land functions. This intensification utilizes the empty spaces between oil palm trees for various business commodities, providing added value. For instance, 1 hectare of

smallholder oil palm plantation land, when relying solely on fresh fruit bunch sales, is valued at IDR 1,400,000 per month. However, after land intensification, farmers can achieve an average additional value per hectare of IDR 3,133,333 per month, reflecting a 45% increase in land function value.

2.2.2 Semi-Organic Farming and Plantations

Oil palm farmers in smallholder plantations face significant challenges in obtaining the necessary fertilizers. Typically, they require approximately 270 kilograms of urea fertilizer annually for two fertilizations. Unfortunately, the price of urea fertilizer is quite high, ranging from IDR 500,000 to IDR 600,000 per 50 kilograms, resulting in a fertilization cost of around IDR 3,240,000 per hectare. Additionally, urea fertilizer is difficult to obtain and lacks government subsidies. The limited land area exacerbates the financial burden of fertilizers on farmers, as the income from selling fresh fruit bunches is often insufficient to cover these expenses.

Leveraging its expertise in non-hazardous waste processing, PT Pertamina Gas OSSA assists farmers in converting empty fruit bunch waste into organic fertilizer, providing a more affordable solution. Organic fertilizer is sold at IDR 30,000 per 40 kilograms, reducing the total fertilization cost for one hectare to IDR 2,025,000. By utilizing organic fertilizer, farmers can significantly cut costs compared to using chemical fertilizers.

Tabel. 2.3

Fertilizer Costs for a 1-Hectare Oil Palm Plantation: Comparison Between Chemical and Organic Fertilizers

Fertilizer Type	Number of Trees	Fertilizer Requirement per Tree per Year (kg)	Total Fertilizer Requirement (kg)	Fertilizer Cost per Tree	Total Fertilizer Cost	Percentage Saving
Urea	135	2	270	Rp24,000	Rp3,240,000	38%
Organic Fertilizer	135	20	2700	Rp15,000	Rp2,025,000	
Difference					Rp1,215,000	

Source: Company's Internal Analysis

Data presented above indicates that the PUSAKA TANI program offers innovative solutions to meet the needs of smallholder oil palm farmers. The application of solid organic fertilizer from processed empty fruit bunch waste can result in a 38% cost saving. This innovation

allows farmers to access more efficient fertilizers and adopt more economical and environmentally friendly farming methods, enhancing the sustainability of smallholder oil palm plantations.

Tabel. 2.3

Economic Comparison of Conventional and Semi-Organic Oil Palm Farming Systems

Farming System	Fertilizer Requirement (Rupiah)
Conventional	3,240,000
Semi-Organic	2,328,750
Cost Savings	911,250
Percentage Savings	28%

Source: Company's Internal Analysis

The use of solid organic fertilizer from empty fruit bunch waste leads to a substantial cost reduction compared to previous conventional farming methods. Fertilizer cost savings amount to IDR 911,250 or 28% of the total previous costs per year for a 1-hectare land. Additionally, this organic fertilizer helps restore soil quality, promoting environmentally sustainable farming practices.

The semi-organic oil palm plantation system is a complex approach that requires adaptability to achieve systemic impacts (Mulgan, 2012). This system not only reduces the excessive use of chemical fertilizers in oil palm farming but also fosters sustainability, particularly for smallholder oil palm practices.

2.2.3 Enhancing Agricultural Product Processing Capacity

The next step in protecting small farmers involves enhancing their skills through capacity building (Ambarita et al., 2023; Eka Sintha et al., 2023; Maya et al., 2022) and providing additional education, crucial for opening new economic opportunities. In Sidomulyo Village, oil palm serves as the primary commodity and source of livelihood, valuable not only from fresh fruit bunch harvests but also from waste management. Capacity enhancement is achieved through continuous training and mentoring. This enables farmers to access additional income opportunities from five new business sectors: MSMEs, tankos mushroom cultivation, fish farming, tourism villages, and organic fertilizer production.

While oil palm plantations in Sidomulyo Village primarily produce fresh fruit bunches, the potential of empty bunch waste remains underutilized. Increasing agricultural product processing capacity encourages small farmers to explore additional value opportunities. Farmers receive

training in converting empty bunches into planting media for straw mushroom cultivation. Moreover, the existing potential is harnessed to develop processed MSME products from diversified sources, including mushrooms, fish, and vegetables cultivated under the PUSAKA TANI program.

Capacity building within the PUSAKA TANI program is conducted through institutional management, grouping farmers and community members according to their abilities and interests. These groups include MSME Groups, Organic Fertilizer Groups, Fish Farming Groups, Tourism Awareness Groups, and Tankos Straw Mushroom Cultivation Groups. PT Pertamina Gas OSSA significantly strengthens the capacity of these partner groups from upstream to downstream, aiming to create impactful changes at both individual and group levels.

Tabel 2.3

Capacity-Building Activities in the PUSAKA TANI Social Innovation Project

Type of Capacity Building	Activity	Before Training	After Training
Training	Palm oil waste processing	Palm oil tank waste was burned by farmers as it was considered worthless.	Farmers received training and mentorship on processing palm oil tank waste into organic fertilizer and growing media for oyster mushrooms. Currently, there are 5 active members managing organic fertilizer under a new organization, the Organic Fertilizer Group, and 10 active members in the Mushroom Cultivation Group. The group now has 4 mushroom houses and is able to market products outside the region, providing additional income.
Training	Freshwater fish cultivation	Farmers had rainwater ponds for fish cultivation but with suboptimal results.	Farmers received training on fish cultivation, implementing appropriate feed management and water pond utilization. This enabled the group to manage 4 fish fattening ponds and 1 fishing pond, resulting in a harvest of 72 tons and an income of Rp105,000,000.

Training	Packaging and marketing	Some SMEs existed but sales were suboptimal.	Women's groups were equipped with knowledge of packaging and utilizing online media for sales. Currently, there are 16 women in the SME group who are able to market Sidomulyo village products widely. Even the oyster mushroom produced by the Mushroom Cultivation Group is marketed online. There are 5 SME products with a turnover of Rp93,720,000 and 4 SME stalls in the Dewi Sri Valley Tourism Village.
Training	Diversification of SME products	Previously, the results of fish and oyster mushroom cultivation were sold fresh to consumers.	The SME group was equipped with ways to manage the results of fish cultivation and oyster mushrooms produced by the Mushroom Cultivation Group and the Fish Cultivation Group to be made into food. The group was equipped to process oyster mushrooms into various snacks and mushroom sambal. In addition, freshwater fish were processed into catering. This helps provide added value to the SME group and the other two groups.

Source: Monitoring data collected by the CSR Team of PT Pertamina Gas OSSA, 2023

Efforts to enhance agricultural product processing capacity focus on increasing the skills of individuals in vulnerable groups of small farmers. Historically, these groups had limited access to additional income opportunities beyond smallholder oil palm plantations. However, with assistance, they can explore their potential and leverage available opportunities. For instance, MSME mentoring provides economically vulnerable women's groups with knowledge and skills in entrepreneurship, including training on product packaging, marketing, and variations in MSME product processing. This capacity enhancement empowers group members to initiate MSME businesses.

Capacity building fosters changes at the community or group level. Strengthening networks, actors, and resources forms an ecosystem conducive to social innovation (Westley et al., 2014). The PUSAKA TANI program enhances overall group resilience, addressing existing social needs within the community, including farmer groups and vulnerable women's groups. Training activities encompass processing tankos waste, freshwater fish farming within

smallholder oil palm plantations, MSME product diversification, and packaging and marketing strategies. These initiatives optimize the abilities of farmers and community members according to their work groups, encouraging new economic activities beyond reliance on fresh fruit bunch sales.

2.2.4 Climate Crisis Response Preparedness

The final step involves adaptation. Given the heightened sensitivity of oil palm agriculture to the climate crisis, concrete actions are essential to address these challenges. Climate change impacts can lead to the reduction of water sources due to high water absorption and exacerbated global warming from the excessive use of chemical fertilizers resulting in CO₂ emissions. Additionally, agricultural land faces significant degradation risks. Small farmers in Sidomulyo Village, reliant on smallholder oil palm plantations for their livelihoods, are particularly vulnerable to these changes, jeopardizing their future.

PT Pertamina Gas OSSA introduces innovative agro-input solutions in oil palm farming. Farmers receive assistance to practice organic farming (Hapsah et al., 2020; Indah et al., 2018; Supriatna et al., 2023) minimizing land degradation and global warming. Solid organic fertilizer produced from empty fruit bunch waste serves as an alternative to reduce chemical fertilizer use. This program is extensively promoted to encourage a gradual shift towards organic farming. Currently, farmers have adopted semi-organic farming with a composition of 75% organic and 25% chemical fertilizers. According to LPPM Hsamangun (2023), the PUSAKA TANI program successfully reduced emissions by 0.243 Gg CO₂ eq/year on smallholder oil palm plantation land in Sidomulyo Village.

To mitigate the impact of reduced clean water sources, banyan trees are planted to maintain local water reserves. Banyan trees play a crucial role in water preservation (Mudawaroch et al., 2021), ensuring the community's primary livelihood sustainability, particularly for farmers. Given the basic necessity of water, its sustainability requires special attention. Social innovation in climate crisis response, oriented towards social needs, addresses environmental sustainability challenges (Murray et al., 2010). Strengthening climate crisis response is vital for empowering small farmers, especially in smallholder oil palm farming.

Empowering small farmers involves maximizing local potential. PT Pertamina Gas OSSA strengthens institutional ties between community groups. Various activities within the PUSAKA TANI program create a new economic order in Sidomulyo Village, enabling the community to engage in income-generating activities beyond smallholder oil palm farming. Resilience efforts focus on creating value chains between activities and groups. Small farmer resilience refers to their ability to recover from shocks and pressures on agricultural production and livelihoods (Aguilar et al., 2022).

Through extensive economic empowerment, small farmers can become resilient against economic shocks. They can also respond more effectively to climate change by adopting sustainable and adaptive farming practices. Additionally, empowering small farmers economically can generate broader positive impacts, such as reducing poverty, improving rural community welfare, and ensuring food security for farming families.

3. Conclusion

Small farmers serve as the backbone of agriculture in numerous countries, particularly in developing nations, significantly contributing to global food security. Yet, they frequently face economic adversities. The empowerment of small farmers within smallholder oil palm plantations reveals that bolstering their economic foundation is crucial for enhancing food security and mitigating rural poverty.

Economic strengthening for small farmers can be achieved through multiple strategies. Firstly, optimizing land resources is essential for increasing agricultural productivity. Secondly, implementing semi-organic farming and plantation systems utilizing agricultural waste is imperative. This approach not only reduces farming costs but also mitigates environmental impacts. Thirdly, targeted capacity building is vital to enhance small farmers' skills and knowledge in effectively diversifying agricultural production. Fourthly, fortifying small farmers' resilience to climate change is paramount. Through education, training, and active participation, small farmers can develop the capacity to adapt to increasingly extreme climate conditions.

Empowering communities within a circular economy framework not only strengthens farmers' economies but also enhances their resilience to climate change. This dual benefit promotes the welfare of farmers and rural communities while supporting broader sustainable development goals such as food security, poverty alleviation, and environmental conservation. The empowerment initiatives by PT Pertamina Gas OSSA underscore the significance of prioritizing investment and social support as integral components of sustainable and inclusive development.

In conclusion, the economic empowerment of small farmers is not merely a beneficial endeavor but a necessity for sustainable agricultural and economic development. It is an ethical imperative and a practical strategy to ensure a resilient agricultural sector capable of withstanding economic and environmental shocks. Therefore, continued investment and support for small farmers are essential for achieving long-term sustainability and prosperity in rural areas.

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Sustainable Development Strategies for Enhancing Gender Welfare in Kelurahan Kalitirti, Sleman Regency, Yogyakarta

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Abstract: *This study explores sustainable development strategies to enhance gender welfare in Kelurahan Kalitirti, Sleman, Yogyakarta, with a primary focus on women's empowerment through integrated social and economic programs. Employing a qualitative research method, data were collected via in-depth interviews and participatory observation. The findings reveal that these programs significantly increased women's participation in local economic activities. Through various initiatives, women in this community have substantially contributed to the local economy and improved their families' welfare. Furthermore, the social support and skills training provided have bolstered women's independence and opened new business opportunities. The study concludes that this community-based sustainable development approach serves as an effective, replicable model for enhancing gender welfare in other regions. This approach not only positively impacts the economy but also addresses social aspects, reducing gender disparities at the local level.*

Keywords: *Gender, Kalitirti, Welfare, Sustainable Development, Women's Empowerment.*

Abstrak: *Penelitian ini bertujuan untuk mengeksplorasi strategi pembangunan berkelanjutan dalam meningkatkan kesejahteraan gender di Kelurahan Kalitirti, Sleman, Yogyakarta. Fokus utama penelitian ini adalah pemberdayaan perempuan melalui program sosial dan ekonomi yang terintegrasi. Metode penelitian yang digunakan adalah pendekatan kualitatif, dengan teknik pengumpulan data berupa wawancara mendalam dan observasi partisipatif. Penelitian ini menemukan bahwa penerapan program-program tersebut secara signifikan meningkatkan partisipasi perempuan dalam kegiatan ekonomi lokal. Melalui berbagai inisiatif yang dilakukan, perempuan di komunitas ini mampu berkontribusi lebih besar dalam perekonomian serta meningkatkan kesejahteraan keluarga mereka. Selain itu, dukungan sosial dan pelatihan keterampilan yang diberikan terbukti memperkuat kemandirian perempuan dan membuka peluang usaha baru. Kesimpulan dari penelitian ini menunjukkan bahwa pendekatan pembangunan berkelanjutan yang berbasis komunitas ini efektif sebagai model yang dapat ditiru untuk meningkatkan kesejahteraan gender di wilayah lain. Pendekatan ini tidak hanya berdampak positif pada ekonomi, tetapi juga pada aspek sosial, dengan mengurangi kesenjangan gender di tingkat lokal.*

Kata Kunci: *Gender, Kalitirti, Kesejahteraan, Pembangunan Berkelanjutan, Pemberdayaan Perempuan.*

1. Introduction

Sustainable development has emerged as a pivotal focus within global development policies, aimed at enhancing overall social welfare, including gender equality (Rahim, 2024). The paradigm of sustainable development encompasses diverse dimensions, economic, social, and environmental, necessitating equality and fairness in the distribution of resources and opportunities (Rizal, 2024). In Indonesia, challenges related to gender inequality remain profound, particularly at the local level. The disparity in access to economic resources, education, and healthcare between men and women persists as a significant issue, adversely affecting women's quality of life and their growth opportunities. A notable case is Kelurahan Kalitirti in Sleman Regency, Yogyakarta, where substantial gender disparities in resource access and economic opportunities endure, despite numerous efforts to mitigate this gap (Aula, 2023). Women in Kalitirti face pronounced challenges, especially in economic roles, where they remain marginalized and predominantly confined to household duties. This inequality not only detracts from women's quality of life but also impedes economic and social progress in the region, exacerbating broader social inequities (Sukarma, Karyasa, Hasim, Asfahani, & Azis, 2023). Consequently, gender inequality emerges as a significant barrier to achieving sustainable development at both local and national levels.

Afandi and Erdayani (2022) assert that sustainable development must integrate a gender justice-centered approach as a fundamental strategy to ensure equitable welfare across society. This perspective is corroborated by research conducted by Erlinnawati and Purwanto (2024), which indicates that investing in women's empowerment can substantially enhance community welfare and expedite the attainment of sustainable development goals. Consequently, women's empowerment is an indispensable component of sustainable development strategies. Despite the critical importance of gender equality in sustainable development, research specifically examining the implementation of gender-oriented sustainable policies at the village level, such as in Kalitirti, remains scarce.

Local policies at the village level have the potential to directly impact communities. This article seeks to address the existing gap in the literature by focusing on the implementation of sustainable development policies oriented toward gender equity at the local level, particularly in Kelurahan Kalitirti. This study aims to analyze various strategies that have been implemented in Kelurahan Kalitirti to enhance gender welfare, through both government programs and local community initiatives. Government programs are often designed to improve overall community welfare, but their success heavily relies on the extent of women's involvement in their planning and execution (Arsyad & Ahmad, 2024). Thus, the success of sustainable development is significantly influenced by the active participation of women in various socio-economic domains.

Previous studies, including those by Ediyono (2023), demonstrate that approaches integrating the roles of government and local communities are more effective in addressing social inequality issues. In the context of Kalitirti, empowerment programs that involve women directly in planning and implementation, and provide them with access to skills training and business opportunities, can have a greater impact on reducing gender inequality. This article aims to further explore the concrete application of these concepts at the village level, particularly within the unique cultural and social context of Yogyakarta, which possesses distinct local characteristics compared to other regions. Yogyakarta's strong cultural values of mutual cooperation (*gotong royong*) and deliberation (*musyawarah*) must be considered in the design of women's empowerment policies.

This study employs a qualitative approach using a case study method (Prasetio, 2024). This methodological choice allows for an in-depth understanding of the challenges, opportunities, and impacts of policies implemented at the local level (Khomsinnudin, Pangeran, Tamyiz, Wulandari, & Firdaus, 2024). A qualitative approach enables the author to gain comprehensive insights into the policy implementation process and the factors influencing its success or failure. It also facilitates the revelation of social dynamics that are not always visible in statistical data or official reports. Kadriah and Sumarna (2024) emphasize that qualitative research can provide a nuanced analysis of social phenomena, ultimately leading to recommendations that are more relevant to local conditions.

Data for this study is derived from secondary data analysis, including government reports and previous studies, as well as interviews with local stakeholders, such as community leaders, local government officials, and beneficiaries of existing programs. These interviews gather perspectives and experiences from women involved in empowerment programs, as well as from observers and program implementers with a thorough understanding of the local context. This data analysis is expected to elucidate the extent to which implemented programs have succeeded in reducing gender inequality and the factors supporting or impeding successful policy implementation.

The primary objective of this article is to identify key factors that support the successful implementation of sustainable development programs aimed at gender welfare in Kelurahan Kalitirti. Additionally, the study aims to formulate recommendations that can be adapted by other regions facing similar challenges related to sustainable development and women's empowerment. Therefore, this research not only contributes to the academic discourse on sustainable development and gender equality but also provides practical guidelines for policymakers and practitioners at the local level in designing and implementing more effective programs (Marpaung & Bakti, 2024).

Through this research, it is anticipated to identify contextual approaches that can be applied in other regions in Indonesia facing analogous difficulties in terms of gender

inequality and sustainable development. The findings are expected to provide insights into how sustainable development policies focused on women's empowerment can help reduce gender inequality and enhance socio-economic welfare at the local level. The model of development based on active women's involvement is expected to serve as a template adaptable to other regions, thereby fostering inclusive development.

2. Results

2.1. The Sustainable Development Approach in Kalitirti

This study elucidates that Kelurahan Kalitirti has adopted proactive measures to implement sustainable development principles with an emphasis on enhancing gender welfare. Several initiatives have been undertaken, including entrepreneurship training programs specifically designed to economically empower women. These programs aim to equip women with the necessary skills to initiate and expand independent businesses, thereby augmenting family income. Additionally, the reproductive health program facilitated by the local health center (Puskesmas) constitutes a strategic effort to improve women's quality of life. This initiative not only provides access to reproductive health services but also elevates community awareness regarding the significance of reproductive health for women. To bolster the local economy and encourage women's participation in productive economic activities, the village government has facilitated the establishment of joint business groups (Kelompok Usaha Bersama, KUB) (Ikram, Syamsiyatun, & Rifa'i, 2024). Through KUB, women can support each other, exchange knowledge, and access broader resources.

Evaluation results indicate that these policies have significantly improved women's welfare in Kalitirti. Over the past two years, the average family income has increased by 15%, while women's participation in local economic activities has risen by 20%. The sustainable development efforts in Kelurahan Kalitirti, focused on gender welfare, are commendable. Through a series of programs, such as entrepreneurship training, reproductive health services, and the formation of KUB, the village government has demonstrated its commitment to achieving gender equality and enhancing the community's quality of life. The success of these programs not only contributes to economic improvement at the family level but also positively impacts overall community development (Ariyanti & Sujud, 2024). Increased women's participation in economic activities not only boosts family income but also strengthens women's bargaining power in household and community decision-making (Huda, 2024). Moreover, enhanced access to reproductive health

services is anticipated to improve the quality of life for women and children, and reduce maternal and child mortality rates.

This study underscores that Kelurahan Kalitirti exemplifies the successful implementation of sustainable development principles with a focus on gender welfare. Several initiatives, such as entrepreneurship training, reproductive health services, and the formation of KUB, have yielded significant positive outcomes. However, to fully realize the goals of sustainable development, more sustained and comprehensive efforts are necessary. The following recommendations are proposed: expanding access to education and training for women, particularly in technology and entrepreneurship; strengthening women's roles in decision-making at the village level; increasing private sector involvement in supporting women's empowerment programs; and conducting periodic evaluations of ongoing programs to ensure their effectiveness and sustainability.

2.2. Enhancing Gender Welfare through Education and Training

This sustainable development strategy emphasizes providing improved access to education and training for women (Anggraini & Nugraheni, 2024). Data indicates the following key initiatives:

1. **Entrepreneurial Skills Training:** Kelurahan Kalitirti administers skills training programs tailored to local needs, including food processing, handicrafts, and basic information technology.
2. **Financial Literacy Programs:** Aimed at augmenting women's knowledge of family financial management, these programs empower women to manage resources more efficiently.
3. **Non-formal Education:** Approximately 80% of women who had previously dropped out of school attended this program and subsequently enhanced their skills to access better job opportunities.
4. **Challenges and Obstacles**

Despite significant achievements, several challenges persist:

- Limited allocation of village budgets specifically for women's empowerment programs.
- Low male participation in gender-related programs, leading to disparities in community perceptions.
- Infrastructure limitations that obstruct the effective implementation of these programs.

Table 1.

The Impact of Gender Welfare Programs on Socio-Economic Indicators in Kalitirti

Indicator	Before Programme	After Programme
Family Income	Rp 2.000.000	Rp 2.300.000
Women's Participation (%)	55%	75%
Healthcare Accessibility (%)	60%	80%

Note: The data illustrates a significant improvement in women's welfare following the implementation of gender-based intervention programs in Kalitirti.

2.3 Data Analysis

The data collected from this research demonstrates a positive correlation between the implementation of gender-based programs and the improvement of women's welfare in Kalitirti. According to the regression analysis conducted, the entrepreneurial skills training program has a significant impact ($\alpha = 0.05$) on increasing family income. This finding aligns with previous research, which indicates that the economic empowerment of women can substantially reduce poverty rates in rural areas (Pellu, 2024).

2.4 Discussion of Findings

This research provides robust empirical evidence on the significance of incorporating a gender perspective in the planning and implementation of sustainable development. The findings from Kelurahan Kalitirto indicate that actively involving women in economic activities and ensuring they have equal access to resources not only enhances family welfare but also fosters a more inclusive and equitable society. The increased participation of women in economic activities impacts not only the household level but also contributes to local economic growth and broader community development.

A distinctive aspect of this research is its micro-level focus, specifically on community-based strategies. Unlike previous studies that often adopt a macro approach, this research delves deeper into how sustainable development policies and programs can be effectively implemented at the local level. Consequently, this study offers valuable

contributions to the development of more relevant and sustainable models, particularly for areas with unique socio-cultural characteristics.

The findings underscore that community-based approaches can be potent tools in achieving sustainable development goals. By actively involving the community in the planning and implementation of development programs, these initiatives become more aligned with the community's needs and aspirations. Furthermore, a community-based approach can also enhance the community's sense of ownership over the development programs, thereby ensuring their sustainability. Overall, this research offers compelling recommendations for policymakers and development practitioners to prioritize the role of women in development and adopt community-based approaches in the planning and implementation of development programs.

3 Conclusions

This study compellingly argues that sustainable development strategies aimed at improving gender welfare in Kelurahan Kalitirti, Sleman, Yogyakarta, are most effective when they prioritize women's empowerment through targeted social and economic programs. By employing qualitative methods, including in-depth interviews and participatory observations, the research demonstrates that the implemented programs significantly enhance women's participation in local economic activities and improve family welfare. Furthermore, the provision of social support and skills training has bolstered women's independence and facilitated new business opportunities, underscoring the efficacy of a community-based development approach in mitigating gender inequality and yielding positive economic and social outcomes.

The findings decisively advocate for the expansion of access to education and training, the strengthening of women's roles in decision-making processes, increased involvement of the private sector, and the regular evaluation of existing programs. Such measures are not merely beneficial but essential for fostering sustainable and gender-equitable development. The success of these initiatives in Kelurahan Kalitirti provides a robust model that can be emulated in other regions facing similar challenges, thereby contributing to the broader goal of achieving equitable and inclusive development at a global scale.

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Ethical Challenges and Bureaucratic Impartiality of Civil Servants in the 2024 Simultaneous Regional Elections in Bima City

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Abstrak: *This study investigates the phenomenon of political pressure on civil servants (ASN) during the 2024 Simultaneous Regional Elections (Pilkada Serentak) in Bima City, emphasizing the ethical dilemmas that challenge the neutrality and impartiality of the bureaucracy. Despite their mandate to act professionally and neutrally, ASN often face coercion from local political elites, forcing them into a conflict between adherence to regulations and demands to support specific candidates. Such dynamics undermine the credibility and integrity of the bureaucracy. Using a qualitative descriptive approach, this research draws on in-depth interviews with ASN, government officials, election monitors, and political observers, alongside participatory observations of Bima City's political landscape. The findings reveal that ASN frequently encounter substantial political pressures, leading to ethical conflicts that compromise bureaucratic independence. Career threats against those who resist these pressures further intensify the dilemma. Moreover, limited awareness among ASN of neutrality regulations exacerbates the issue, negatively affecting public service quality and the integrity of local democratic practices. This study underscores the urgent need for robust bureaucratic reforms to safeguard neutrality, enhance public service delivery, and support the realization of fair and transparent democratic processes in Bima City.*

Keywords: *Ethics, Impartiality, Bureaucracy, Civil Servants, Simultaneous Elections.*

Abstrak: *Penelitian ini meneliti fenomena tekanan politik terhadap PNS (ASN) pada Pilkada Serentak 2024 di Kota Bima, menekankan dilema etika yang menantang netralitas dan ketidakberpihakan birokrasi. Terlepas dari mandat mereka untuk bertindak secara profesional dan netral, ASN sering menghadapi paksaan dari elit politik lokal, memaksa mereka ke dalam konflik antara kepatuhan terhadap peraturan dan tuntutan untuk mendukung kandidat tertentu. Dinamika seperti itu merusak kredibilitas dan integritas birokrasi. Dengan menggunakan pendekatan deskriptif kualitatif, penelitian ini mengacu pada wawancara mendalam dengan ASN, pejabat pemerintah, pemantau pemilu, dan pengamat politik, di samping pengamatan partisipatif lanskap politik Kota Bima. Temuan ini mengungkapkan bahwa ASN sering menghadapi tekanan politik yang substansial, yang mengarah pada konflik etika yang membahayakan independensi birokrasi. Ancaman karier terhadap mereka yang menolak tekanan ini semakin mengintensifkan dilema. Selain itu, terbatasnya kesadaran di antara ASN tentang peraturan netralitas memperburuk masalah ini, berdampak negatif pada kualitas pelayanan publik dan integritas praktik demokrasi lokal. Studi ini menggarisbawahi kebutuhan mendesak akan reformasi birokrasi yang kuat untuk menjaga netralitas, meningkatkan penyampaian layanan publik, dan mendukung terwujudnya proses demokrasi yang adil dan transparan di Kota Bima.*

Kata kunci: *Etika, Imparsialitas, Birokrasi, PNS, Pemilu Serentak.*

1. Introduction

The regional elections (Pilkada) in Indonesia are frequently characterized by significant challenges, particularly in upholding bureaucratic impartiality, especially among civil servants (Suzuki & Demircioglu, 2021); (Noer, 2024). The neutrality of ASNs is a recurring concern in political events at both local and national levels, often dominating discussions surrounding electoral integrity (Frans, 2021); (Pariangu, 2020). During the 2024 simultaneous regional elections, this issue has gained renewed attention due to various ethical dilemmas and political conflicts of interest emerging in different regions, including Bima City (Faedulloh & Duadji, 2019); (Amer et al., 2024).

In this context, neutrality is defined as the commitment of civil servants to perform their duties professionally and without bias, while avoiding conflicts of interest (Hidayatullah, 2024). This principle entails refraining from misusing official duties, authority, or positions for personal or group benefit, particularly during electoral processes (Harits Anugrah, Lambali, & Nur indar, 2022). Ensuring civil servant neutrality is critical to maintaining equitable and non-discriminatory public service delivery (Park & Han, 2018).

Despite its importance, the practice of civil servant neutrality is frequently undermined (Lotta, Tavares, & Story, 2024). In the context of simultaneous regional elections, numerous civil servants have openly supported particular candidates and even participated in campaign activities (Christensen & Opstrup, 2018). Such violations are attributed to various factors, including pressures exerted by superiors, the pragmatism of elite power dynamics, and emotional or primordial connections between civil servants and candidates (Eichbaum & Shaw, 2008); (Fernandes et al., 2019).

Pressure from superiors is often the predominant factor compelling civil servants to breach neutrality (Faedulloh & Duadji, 2019). Many civil servants feel coerced into partisanship, fearing repercussions or threats to their positions if they do not support candidates endorsed by political authorities (Surbakti & Nugroho, 2015). Additionally, the pragmatism of power often drives civil servants to align with prevailing political forces as a means of securing their positions or ensuring future benefits (Indiahono, Satyawan, & Yamin, 2022).

Addressing these challenges necessitates the reinforcement of mechanisms to prevent political neutrality violations, particularly through more comprehensive and participatory policy dissemination (Indiahono, 2022). Such initiatives are expected to enhance civil servants' awareness of the importance of neutrality while mitigating the political pressures they face during elections (Nadjib, Bafadhal, & Santoso, 2022). Furthermore, institutional collaboration is essential to effectively address cases of political interference among civil servants (Harits Anugrah et al., 2022). Strengthening partnerships between the Ministry of Home Affairs, the General Elections Commission (KPU), the Election Supervisory

Agency (Bawaslu), and law enforcement agencies is critical for ensuring decisive action against violators (Fernandes et al., 2019).

In the broader context of civil servant professionalism, ethical conduct is pivotal in maintaining the credibility and integrity of the bureaucracy (Nadjib et al., 2022). As public servants, civil servants must operate within a robust ethical framework that prioritizes the public interest above personal or group agendas (Harits Anugrah et al., 2022). Fundamental ethical principles such as honesty, fairness, and accountability serve as cornerstones for the civil service profession (Monteiro & Adler, 2022).

The professional environment of civil servants is often intertwined with complex socio-political dynamics (Hidayatullah, 2024). These dynamics frequently present ethical dilemmas, particularly when political interests exert influence over decision-making processes (Lynn, 2001); (Peters, 2024). Consequently, it is imperative for civil servants to possess a thorough understanding of their ethical rights and responsibilities. Ethics, therefore, serve as a critical foundation for navigating the political pressures and challenges that arise during electoral periods (Tri Haryani & Sutrisno, 2022).

In the context of elections at both national and local levels, civil servant neutrality remains a critical issue (Sossin, 2006); (Noer, 2024). The International Institute for Democracy and Electoral Assistance (IDEA) identifies three models of electoral bodies globally: independent, government-affiliated, and mixed (Persson & Goldkuhl, 2010). The independent model prioritizes the absence of executive government intervention, ensuring the electoral body operates autonomously (Noer, 2024). Historically, Indonesia has experienced all three models at various points in its electoral evolution (Nurfarhati Nurfarhati, Mukhlis Ishaka, & Haeril Haeril, 2024).

During the New Order era, Indonesia's electoral body was placed under the Ministry of Home Affairs, illustrating the deep connection between the bureaucracy and the ruling government (Lotta et al., 2024). Post-reform, significant efforts were made to separate the electoral body from government influence to safeguard the impartiality of electoral processes (Park & Han, 2018). Despite this structural independence, the bureaucracy, particularly civil servants, remains deeply embedded within Indonesia's electoral framework (Spiller & Urbiztondo, 1994); (Eichbaum & Shaw, 2008); (Christensen & Opstrup, 2018).

The ethical dilemmas faced by civil servants during the 2024 simultaneous regional elections highlight the challenges of maintaining neutrality in politically charged environments (Grube, 2017). On one hand, regulations explicitly prohibit civil servants from engaging in practical political activities (Veit & Vedder, 2023). On the other hand, they often experience significant pressure to support particular candidates to protect their positions or secure future political benefits (Staronova & Rybář, 2021).

These challenges indicate that civil servant neutrality is not merely an ethical issue but also a structural problem within Indonesia's bureaucratic system (Brans, Pelgrims, & Hoet,

2005). The interplay between politics and bureaucracy creates a scenario where civil servants frequently face conflicting responsibilities and ethical dilemmas (Caron & Giaouque, 2006). While civil servants, as public servants, are expected to operate independently of political influence (Pedersen & Johannsen, 2016), they often find themselves torn between adhering to professional duties and maintaining favorable relations with politically influential actors (Rohr, 2024).

Addressing the issue of civil servant neutrality requires strategic measures encompassing bureaucratic reform and the reinforcement of oversight mechanisms (Nahtigal & Haček, 2013). Continuous dissemination of the importance of neutrality and ethics must extend beyond the election period to instill these values as part of bureaucratic culture (Harits Anugrah et al., 2022). Furthermore, stricter enforcement policies, including imposing severe sanctions on civil servants found violating neutrality, are essential to deter misconduct and uphold professional standards (Suzuki & Demircioglu, 2017).

Enhancing the capacity of civil servants to understand and embody ethical principles is equally critical (Amer et al., 2024). Regular education and training programs tailored to address ethical dilemmas can empower civil servants to navigate political pressures while maintaining their impartiality (Fernandes et al., 2019). By fostering a deep understanding of professional ethics and the consequences of political engagement, civil servants can better fulfill their roles without succumbing to the temptation of practical politics (Lovita & Adnan, 2021).

In Bima City, during the 2024 simultaneous regional elections, civil servants encounter multifaceted ethical dilemmas that test their commitment to neutrality and impartiality. Political pressures, often emanating from superiors or local political actors, challenge their ability to maintain a professional distance from electoral processes. This situation is compounded by the pervasive influence of digital platforms, such as social media, which facilitate direct and indirect involvement in political activities. The Election Supervisory Agency (Bawaslu) has documented numerous reports of civil servants engaging in such activities, underscoring the urgency of addressing this issue. The entanglement of civil servants in political interests not only compromises the quality of public services but also erodes public trust in the bureaucracy (Surbakti & Nugroho, 2015).

This study aims to examine the phenomenon of political pressure faced by civil servants in Bima City during the 2024 simultaneous regional elections, with a specific focus on ethical dilemmas that threaten bureaucratic neutrality and impartiality. The findings highlight the tension between the expectation for civil servants to act professionally and the realities of political interference that compel them to support specific candidates. This conflict undermines bureaucratic credibility and hampers the delivery of equitable public services.

The research contributes novel insights by analyzing the vulnerabilities of civil servant neutrality within the intricate dynamics of local politics and its implications for democratic integrity. By identifying the key challenges confronting civil servants, this study aims to propose actionable reforms to reinforce their impartiality, thereby promoting the implementation of free, fair, and honest democratic practices in Bima City.

2. Result

The 2024 Simultaneous Regional Elections (*Pilkada Serentak*) in Bima City provide a critical lens through which the role of Civil Servants (*Aparatur Sipil Negara, ASN*) in preserving the neutrality and impartiality of the bureaucracy can be examined (Tudor, n.d.). ASNs, as public servants, are mandated to uphold core values such as neutrality, impartiality, and professionalism in the execution of their responsibilities (Fadilah & Saepudin, 2024). However, these ideals often clash with the realities of political pressures exerted by influential elites with vested interests in regional elections (Smirna, 2021); (Jusman Iskandar, Alfiah, Amalia Nur Fajriah, Anggun Dwi Rahmawati, & Anisa Soiani, 2019).

The impartiality of the bureaucracy is a cornerstone of democratic integrity, serving as a safeguard against the undue influence of political actors. Nevertheless, on-the-ground practices reveal the persistent ethical dilemmas faced by ASNs (Cuddon, J, 2013). Torn between adhering to regulatory frameworks and acquiescing to demands from superiors involved in practical politics, civil servants frequently find their neutrality compromised (Xv et.al, 2019). Such political pressures often lead to ASNs' direct or indirect participation in campaign activities, diminishing the credibility of the bureaucracy and eroding public trust in its institutions (Platon, n.d, 2020).

This analysis seeks to further illuminate the phenomenon of political pressure faced by ASNs during the 2024 Simultaneous Regional Elections in Bima City. By examining the ethical dilemmas and systemic challenges in upholding bureaucratic impartiality, this discussion aims to uncover the implications for the broader democratic process. Understanding these dynamics is essential for proposing targeted reforms that strengthen the neutrality and integrity of the bureaucracy, thereby ensuring the fair and transparent conduct of elections.

2.1 Political Pressure on ASN

The persistent political pressure faced by Civil Servants (ASN) during local elections (*Pilkada*) reveals a systemic challenge within Indonesia's bureaucracy. This pressure not only compromises the neutrality of ASN but also risks undermining public trust in democratic institutions. Political interference often manifests through subtle or overt demands, such as attending campaign events, leveraging administrative influence, or providing logistical

support to favored candidates (Suzuki & Demircioglu, 2021). ASN, which theoretically functions as a neutral and professional bureaucracy, often becomes the target of political pressure that can undermine bureaucratic integrity (Suzuki & Demircioglu, 2021). Such actions contravene the ethical standards and professional expectations of ASN, further blurring the line between politics and bureaucracy. In Bima City's 2024 Simultaneous Pilkada, this interplay between political actors and civil servants underscores the vulnerabilities within the bureaucratic framework. ASNs are frequently caught in a tug-of-war, balancing their professional obligations against the personal and political interests of their superiors (Kernaghan, 2000); (Monteiro & Adler, 2022).

In the context of regional elections, Civil Servants often face significant dilemmas due to political pressures exerted by officials or superiors with vested interests in securing the victory of specific candidates. These pressures manifest through indirect directives, covert requests for support, or explicit instructions to participate in campaign activities. When ASN fail to uphold their mandated neutrality, they may become entangled in political activities, such as attending campaign events or leveraging their influence to favor candidates endorsed by political elites.

Moreover, ASNs who lack prospects for advancing to senior positions within the bureaucracy prior to retirement often exhibit diminished effectiveness in fulfilling their professional duties. The pervasive political pressures place ASN in challenging situations, forcing them to choose between resisting such influences to uphold neutrality or succumbing to them to safeguard their careers, job security, and prospects for promotion. This dynamic undermines the foundational principles of a neutral and professional bureaucracy. Consequently, institutional reforms and rigorous oversight mechanisms are essential to preserve ASN impartiality, particularly during the Pilkada process.

Empirical evidence highlights that the 2024 Simultaneous Pilkada in Bima City has placed the bureaucracy, especially ASN, in a highly sensitive position. As the backbone of state administration, ASN is expected to maintain neutrality and refrain from engaging in practical political activities. However, field observations indicate that political pressures frequently compromise this neutrality. These pressures emanate from diverse sources, including political officials and sociopolitical environments that compel ASN to support particular candidates.

The politicization of ASN during the Pilkada is often associated with their mobilization as a political support base, as noted by Urcan and Costel (Urcan, 2011); (Costel, 2017). In Bima City, such pressures intensify as the election day approaches. ASN face a critical dilemma: either uphold their neutrality or acquiesce to political demands from superiors or specific groups. A recurring form of coercion involves explicit or implicit requests for ASN to support candidates backed by political parties. These demands are frequently accompanied

by threats, ranging from job transfers and stalled promotions to outright dismissal, creating a climate of fear and further jeopardizing bureaucratic neutrality.

Regulations governing the neutrality of Civil Servants (*Aparatur Sipil Negara*, ASN) are explicitly outlined in Law No. 7 of 2017 on Elections, Law No. 20 of 2023 on Civil Servants, Government Regulation (*Peraturan Pemerintah*, PP) No. 94 of 2021, and the Mayor of Bima's Circular No. 317 of 2024. These legal frameworks unequivocally prohibit ASN from engaging in campaign activities or utilizing state facilities for political purposes. Despite these regulations, political pressures persist. Reports from the Bima City Election Supervisory Body (*Bawaslu*) have documented instances of ASN involvement in political declaration events and the registration of mayoral candidate pairs. In response, *Bawaslu* has issued reprimands and dismissed the ASN implicated in these violations.

A lack of clarity regarding the scope of ASN responsibilities during the *Pilkada* often contributes to confusion. Some ASN claim ignorance of regulations prohibiting their participation, particularly when the candidates they support have not yet been officially confirmed by the Election Commission (*Komisi Pemilihan Umum*, KPU). This reflects both a lack of understanding of the regulatory framework and the influence of political pressures that compel ASN to engage in political activities despite prohibitions.

The political pressure exerted on ASN in the 2024 Simultaneous *Pilkada* in Bima City raises significant ethical concerns, jeopardizing the impartiality and professionalism of the bureaucracy. The ASN Neutrality Vulnerability Index places West Nusa Tenggara (NTB), including Bima City, among the top five most vulnerable regions in Indonesia. This alarming ranking underscores the urgency for preventive measures to mitigate neutrality violations. *Bawaslu NTB* has highlighted nepotism as a key factor contributing to the erosion of ASN neutrality. The challenge extends beyond addressing past infractions; it involves ensuring adherence to ethical standards and regulations to preclude future violations. Upholding the principles outlined in the ASN code of ethics is critical, as violations can result in severe consequences for individual ASN and the integrity of governmental institutions.

From a broader perspective, the most detrimental impact of political pressure on ASN is the potential division within the bureaucracy. When ASN are coerced into taking sides in political contests, it fosters mistrust and discord among colleagues, thereby cultivating an unhealthy work environment. In such circumstances, ASN may feel compelled to support specific candidates, even at the expense of compromising their commitment to neutrality and professionalism. This situation not only undermines the ethical foundations of the bureaucracy but also erodes public trust in its ability to function impartially.

The Bawaslu of Bima City has confirmed that 12 cases of violations are currently under investigation, underscoring the gravity of the situation. In response, Bawaslu has called on the Acting Mayor of Bima to act as a mediator in ensuring the neutrality of civil servants (ASN) during the *Pilkada*. The signing of an Integrity Pact on ASN neutrality is anticipated to

provide both legal and ethical guidance, enabling civil servants to perform their duties without undue influence. However, the success of preventive measures and disciplinary actions promised by the government relies on their implementation being fair and transparent. Neutral ASNs who resist political pressure often face severe repercussions, including threats of dismissal or demotion. The lack of robust legal protections for neutral ASNs further exacerbates this issue, creating an environment of uncertainty.

Persistent political pressure not only undermines the morale of ASNs but also diminishes their motivation to deliver optimal public services. When civil servants perceive their work as being subject to external political interference, their commitment to serving the public wanes, thereby adversely affecting the quality of public services—a critical government priority. Furthermore, the polarization of ASNs can have lasting negative effects on bureaucratic integrity and public trust. A politicized bureaucracy risks eroding public confidence in the government's ability to operate professionally and impartially. Thus, mitigating political pressure and safeguarding ASN neutrality should remain central objectives, not only to ensure the smooth execution of Pilkada but also to preserve the long-term integrity and efficacy of the public administration.

The Bima City government has demonstrated its commitment to promoting ASN neutrality by taking decisive action against violations of this principle. These measures aim to foster a conducive work environment and reduce internal divisions among civil servants. However, the sustainability of such efforts depends on the collective commitment of all stakeholders to uphold integrity and professionalism in public service. This commitment must ensure that measures taken during the Pilkada do not compromise the ethical principles that should underpin ASN conduct.

This situation highlights the precarious position of ASNs, who are expected to maintain neutrality yet often become entangled in a political system that demands loyalty. Civil servants face a dilemma: adhering to their professional duties and regulations or navigating a political reality where allegiance significantly influences career security and advancement. Within the context of bureaucratic reform, the challenge of ensuring ASN neutrality in politically charged climates, such as during Pilkada, remains pressing. Insights from successful reform initiatives in European countries suggest that transparency and integrity are pivotal to fostering effective bureaucracies. In contrast, in many developing countries, including Indonesia, such reforms are hindered by entrenched patronage systems and pervasive political pressures.

Research on ASNs during electoral periods in developing nations, such as Ghana and the Dominican Republic, reveals that meritocratic recruitment practices can mitigate corruption and enhance work motivation. However, job security among ASNs can inadvertently facilitate their involvement in political activities, particularly in voter mobilization efforts. Civil servants with secure employment are often more susceptible to political

mobilization due to the perceived absence of job-related risks, even when such actions contravene established regulations. This dynamic is particularly evident in Bima City, where some ASNs, feeling secure in their positions, engage in political activities despite regulatory prohibitions. Weak enforcement mechanisms and inadequate oversight of ASNs' political involvement further compound this challenge.

Ensuring the neutrality of civil servants (ASN) in the 2024 Bima City Pilkada requires a comprehensive and systematic approach. First, the regulatory framework governing ASN neutrality must be strengthened, with clear enforcement mechanisms and appropriate penalties for violations. This would provide a robust legal basis to deter misconduct and reinforce accountability. Second, efforts should be directed toward increasing ASN awareness and understanding of the regulations that delineate their permissible roles during Pilkada. Clarifying these guidelines will help mitigate ambiguities that could lead to unintentional violations.

Third, the supervisory mechanisms of Bawaslu and the Civil Service Commission must be enhanced to provide vigilant oversight of ASN conduct. Rigorous monitoring would ensure adherence to neutrality standards while promoting accountability. Additionally, the government must foster a political environment that supports ASN impartiality. By minimizing political pressures from officials and parties, ASNs would be better positioned to execute their duties without undue influence or interference.

Public and media involvement is also crucial in maintaining ASN neutrality. Public scrutiny and media coverage can serve as effective deterrents to violations, fostering transparency throughout the Pilkada process. Lastly, prioritizing political education for the community is essential to build awareness of the significance of ASN neutrality in upholding good governance and delivering high-quality public services. By cultivating a politically informed citizenry, broader support for impartial governance can be secured. Through these concerted efforts, the neutrality of civil servants can be preserved, thereby ensuring a fair and transparent electoral process that upholds the principles of democracy and integrity.

2.2 Bureaucratic Impartiality

The concept of bureaucratic impartiality in Indonesia underscores the principle that civil servants (ASN) must act neutrally, avoiding favoritism towards any political faction or vested interest to preserve public integrity and trust (Syarbaini, 2019). However, a significant challenge to this impartiality arises from political pressures, particularly during election periods, which often compel ASN to align with specific interests (Sandy, 2024). The theory of representative bureaucracy suggests that the inclusion of civil servants from minority groups can effectively advocate for the interests of marginalized populations. Nevertheless, in Indonesia, critical factors such as the incentives and risks associated with such representation remain underexplored (Faedlulloh & Duadji, 2019). While Weberian

bureaucracy theory posits that efficient bureaucracies contribute to economic growth, empirical evidence suggests this relationship may be overstated, especially in developing nations like Indonesia (Pariangu, 2020). Furthermore, systemic barriers, including political pressures and internal organizational risks, persist as major impediments to achieving an impartial and effective bureaucracy (Andersen, 2021).

Empirical studies indicate that bureaucratic characteristics, including representativeness and professionalism, are directly linked to public trust. A robust body of research demonstrates that citizens exhibit greater trust in public administration systems characterized by impartiality and representativeness. However, in Bima City, this issue is further compounded by insufficient incentives for ASN to maintain neutrality, particularly during elections when political interests dominate. Data analysis suggests that the failure of ASN in Bima City to uphold impartiality could have far-reaching consequences, including systemic governance failures, heightened corruption, and reduced public engagement in political processes.

For comparative analysis, a study on law enforcement practices in the United States reveals that while officers from minority groups do not necessarily favor their communities, they play a crucial role in mitigating racial disparities within law enforcement (Windari, 2021). This example highlights that bureaucratic impartiality can be achieved through professional conduct that transcends political influences. Conversely, the absence of impartiality risks fostering injustices in public decision-making, where outcomes are shaped by political considerations rather than the broader public interest (By, 2005).

In the context of Bima City, the representation of diverse communities within the civil service is a critical factor in fostering bureaucratic impartiality. However, existing research highlights that variations in bureaucratic characteristics across nations significantly influence public trust. In Bima, the failure of civil servants (ASN) to uphold impartiality risks diminishing public trust, which subsequently undermines the legitimacy of the government. A decline in trust can engender public apathy and skepticism toward the political process, manifesting in reduced electoral participation.

Over time, the repercussions of inadequate bureaucratic impartiality become increasingly severe. Studies indicate that a lack of impartiality within the bureaucracy can precipitate political corruption, as civil servants collude with politicians to advance personal interests. This aligns with corruption definitions that frame it as a violation of impartiality norms. Should such conditions persist, they are likely to erode public trust further, potentially destabilizing the political climate. Distrustful communities often become more critical of the government, exacerbating social and political tensions in the region.

To address these challenges, local governments in Bima City must prioritize reinforcing the principle of bureaucratic impartiality, particularly in preparation for the 2024 Simultaneous Regional Elections (Pilkada). This can be achieved through targeted training

programs and the strengthening of ethical codes for civil servants. Additionally, rigorous oversight mechanisms should be implemented to deter power abuse. Encouraging public participation in decision-making processes is equally vital to ensuring that community voices are effectively represented in policy formation. Strengthening bureaucratic impartiality can enhance public trust, fostering regional stability and progress.

The implications of bureaucratic impartiality in Bima City extend beyond governance to encompass broader political processes and socio-economic development. Failure to uphold this principle increases the likelihood of bureaucratic inefficiency, corruption, reduced political engagement, and heightened social instability. Therefore, concrete measures must be enacted to ensure that civil servants operate as neutral agents serving the public interest, thereby contributing to community well-being and regional advancement.

3. Conclusion

The complex political landscape places civil servants (ASN) in a precarious position, often subject to substantial pressure from political elites to endorse specific candidates. While ASN are mandated to uphold neutrality and professionalism, in practice, they are frequently coerced into participating in political activities, either overtly or covertly. This pressure creates ethical dilemmas that compromise the integrity of the bureaucracy and blur the boundaries of ASN responsibilities during election periods. Research highlights that the threat to the careers of ASN who resist political pressures further complicates their position. Evidence suggests that such pressures from political officials and colleagues undermine the principles of bureaucratic independence, reducing its effectiveness as a public service institution. Additionally, the limited comprehension of neutrality regulations among ASN exacerbates the problem, contributing to a decline in the quality of public service delivery.

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Women And Fields In The Salako Dayaknese Tribe

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Abstract: *The Salako Dayaknese, a sub-tribe of the Dayak people in the Sajingan area of Sambas Regency, West Kalimantan, maintain a distinctive farming tradition that is crucial for both their survival and family economy. While many in the community have adapted to modern agricultural methods, some families continue to uphold the hereditary farming practices passed down through generations. Central to their agricultural customs is the tradition of Rukun Padi, a rice planting ceremony that involves a series of rituals and taboos to ensure the successful growth of the crops. A unique and significant aspect of this tradition is the role of women, who are entrusted with the responsibility of planting the first seeds, a task granted to them by the Tuha Adat (customary head) and Tuha Binua (head of binua). This research highlights the pivotal role women play in the preservation of Rukun Padi, demonstrating how their involvement transcends traditional gender roles. The findings underscore the cultural and spiritual importance of their contributions to this agricultural practice, which not only sustains the community's economy but also serves as a vital aspect of cultural preservation. The significance of women's roles in Rukun Padi is thus a critical element in maintaining the Salako Dayaknese heritage.*

Keywords: *Traditions, Dayaknese, Fields*

Abstrak: *Salako Suku suku Dayak di daerah Sajingan Kabupaten Sambas, Kalimantan Barat, mempertahankan tradisi pertanian khas yang sangat penting untuk kelangsungan hidup dan ekonomi keluarga mereka. Sementara banyak di masyarakat telah beradaptasi dengan metode pertanian modern, beberapa keluarga terus menjunjung tinggi praktik pertanian turun-temurun yang diturunkan dari generasi ke generasi. Inti dari adat pertanian mereka adalah tradisi Rukun Padi, upacara penanaman padi yang melibatkan serangkaian ritual dan tabu untuk memastikan keberhasilan pertumbuhan tanaman. Aspek unik dan signifikan dari tradisi ini adalah peran perempuan, yang dipercayakan dengan tanggung jawab menanam benih pertama, tugas yang diberikan kepada mereka oleh Tuha Adat (kepala adat) dan Tuha Binua (kepala binua). Penelitian ini menyoroti peran penting yang dimainkan perempuan dalam pelestarian Rukun Padi, menunjukkan bagaimana keterlibatan mereka melampaui peran gender tradisional. Temuan ini menggarisbawahi pentingnya budaya dan spiritual dari kontribusi mereka terhadap praktik pertanian ini, yang tidak hanya menopang ekonomi masyarakat tetapi juga berfungsi sebagai aspek penting dari pelestarian budaya. Pentingnya peran perempuan dalam Rukun Padi dengan demikian merupakan elemen penting dalam mempertahankan warisan Salako Dayaknese*

Kata Kunci: *Tradisi, Suku Dayak, Tradisi Pertanian*

1. Introduction

Women in general are known for their gentle nature, beautiful face, long hair, menstruation, pregnancy, childbirth, and breastfeeding. The word woman according to the Big Indonesian Dictionary (KBBI) is known as a woman, which is the opposite word of a man. In the etymological view, the term woman has a meaning in Sanskrit, namely, what men want. The meaning of the term in Sanskrit positions women who do not have power and a strong role.

The development of theories about gender also states that women are experiencing rapid renewal and development, for example in the field of education today many women are experiencing the development of educational levels that are equal to men and even higher than men. An example of women's integrity in community institutions is in Papua, where there is a coordinator leader of the Amungme Human Rights Institute, named Yosepha Alomang. Regent of Landak, West Kalimantan, Dr. Caroline Margareth Natasya who served as regent of Landak for the term of 2017-2022 (Oxtora, 2021).

Dayaknese people place the environment as an inseparable part of their whole life (Budianto, 2022) Environmental orientation in daily life is also involved in farming activities. There are values that contain cultural elements in farming activities such as mutual cooperation, togetherness, art, rituals, and so on. The role of women in socio-cultural life in community life has a considerable role, especially the emergence of the feminism transformation movement which aims to raise the status of women equal to men. The role of women in the Dayaknese tribe is generally not only farming but can also prepare equipment in traditional ceremonies, such as cooking, making offerings, and making tumpi, and so on. The role of women in the Dayak tribe can also function as dancers in certain events or rituals.

The Salako Dayaknese tribe is divided into two parts, namely Salako Badamea Gajekng and Salako Garatukng Sakowokng. The Salako people themselves have a culture that is generally not much different from other Dayaknese people. However, the Salako people have something different from other Dayak sub-tribes. In Santaban Village, Sajingan Besar District, Sambas Regency, there is a unique farming system, where women have a degree that is trusted by ancestors for generations to open fields and plant seeds into the fields for the first time. The Salako people who recognize the cultivation system from generation to generation from the previous generation until now the cultivation system is still ongoing. In the early economic system, the Salako people did not recognize money as it is today, they depended on the chain of life from natural resources in the forest and at the beginning of each forest management people started with a traditional ceremony which they believed was a tribute to the ancestors.

The role of women in the field of farming is not only involved in the agricultural sector such as farm work, like rice fields, but also includes the plantation sector such as rubber and palm oil. In particular, the role of women in farming and agricultural activities includes the process of planting, caring for, and harvesting. Women have a role to maintain and care for what

has been passed down from generation to generation by their ancestors, ranging from traditional environmental knowledge, resources, and so on.

2. Research Result

2.1. Dayakense Tribe Farming

For the Dayaknese people, farming is a crucial activity that significantly sustains the economic well-being of their families. Traditionally, the Dayak agricultural system was nomadic, with communities moving from one area to another in search of fertile land. However, over time, many have chosen to settle in permanent locations and establish fields near their residences. This shift reflects broader social and economic changes within the community. Farming, as a traditional agricultural practice, is an integral part of the cultural identity of the Dayak people, particularly in Kalimantan, where it remains deeply embedded in their way of life (Simon, 2017). The Dayak farming system is not merely a matter of planting seeds and harvesting crops; it is imbued with spiritual significance, reflecting the community's profound connection to the land and their ancestral beliefs. This spiritual dimension is woven into the fabric of their agricultural practices, guiding both the method and meaning of their farming activities.

2.2 Dayaknese Tribe Farming System

The Salako Dayaknese are a subgroup of the Dayak people who settled along the coastal regions of West Kalimantan. Due to their location, they are often referred to as the "Beach Dayaks." The initial settlement of the Salako people began with their ancestors occupying the Salako area, from which they gradually dispersed to various other regions of West Kalimantan, including Singkawang, Pemangkat, Sambas, Jawai, Paloh, and Sajingan. It is documented that the Salako people in these areas have long engaged in interactions with other Salako communities from regions such as Kalumpe, Gado, Gajekng, Pakano, and Sawak (Takdir, 2015). This intermingling of communities has led to the formation of six distinct sub-groups, each characterized by its own dialects and shaped by local customary practices, which further reflect the unique identities of these groups.

Table 1
Outlines the sub-groups of the Salako Dayak people based on these dialectical and cultural distinctions.

Salako Dayaknese Sub-Group	Distribution of district areas	Typical Dialect
Salako Manyuke	Landak	(ba) ape/mpape
Salako Behe-Darit	Landak	(ba) angin
Salako Gado'	Bengkayang Landak	(ba) ahe-jare
Salako Mempawah-Sangah	Landak Pontianak Kubu Raya	(ba) ahe-janya
Salako Singkawang	Kota Singkawang Sambas Bengkayang	(ba) dameq-jare
Salako Sawak-Gajenkng	Bengkayang Landak	(ba) dameq-jare

Resource: (Takdir, 2017)

In the Salako Dayaknese farming system, the roles of men and women are clearly defined, with each gender contributing in distinct ways. For the Salako people, farming is not merely a means of subsistence but a way of life, a fundamental aspect of their survival. This is reflected in their farming practices, which are not only about planting crops but also involve specific rules and taboos governing the farming process. These guidelines dictate what can and cannot be done during agricultural activities, ensuring the continuation of cultural and spiritual values within the farming tradition.

In general, the Salako people assign men the role of leaders in the farming system, holding responsibility for the land and the planting of seeds. Meanwhile, women are tasked with caring for the crops, including activities such as watering, weeding, and fertilizing. However, within the Salako community, the farming system also involves certain taboos, particularly for the head of the family, who is responsible for overseeing the farming process known as rukun padi.

The rukun padi system is unique in its division of labor between men and women. Men typically perform tasks such as ngawah (clearing the land), ngarentes (preparing the fields), nabakng tutuhan (setting boundaries), and nunu (harvesting). Women, on the other hand, are involved in tasks such as nuga (planting rice), ngarumput (weeding), and bahanyi (harvesting the rice). The term rukun padi refers to a system of cultivation passed down through generations, rooted in the traditions of their ancestors, known as Nek Baruakng Kulupm. Central to this practice is the belief in sanek rice, a local variety considered to be the first rice seed, passed down by Nek Baruakng Kulupm.

According to local legend, sanek rice was introduced to humans by Nek Baruakng Kulupm, who is believed to have descended from the divine entity Jubata before the existence of rice was known to humankind. The story is recounted as follows:

“Nek Baruakng Kulupm, according to the stories of our elders, was said to have come down to the world, playing *gasing* (a traditional game), carrying rice that had been given to him by *Undang* (Jubata). After playing *gasing*, Nek Baruakng Kulupm rested and shared a meal with humans. It was at that moment that humans first encountered the rice brought by Nek Baruakng Kulupm. He then instructed them to clear the land and promised to give them the rice they had shared, known as *padi sanek*.” (interview with Mr. Sanjoyo, Agustus 2022)

To this day, the *rukun padi* system of planting *padi sanek* continues to be practiced by several family heads in the Sasak region of Sajingan Besar. These practitioners believe that the *padi sanek* they cultivate is blessed by *Jubata* (God). For the Salako people who observe the *rukun padi*, it is essential to follow a prescribed sequence of farming processes, all conducted in the traditional manner passed down through generations. Families intending to pass on the *rukun padi* practice to their descendants are designated as “*niti rukun*,” signifying their commitment to maintaining and perpetuating this sacred agricultural tradition. This passing down of knowledge and ritual is seen as both a cultural responsibility and a spiritual act, ensuring that the agricultural practices remain deeply connected to their ancestral roots and divine blessings.

2.3 Taking Place In Rukun Padi

2.3.1 Traditional Ritual Preparation Rukun Padi

Salako people who perform the *rukun padi* must carry out a series of farming processes in the traditi The Salako people who perform the *rukun padi* must adhere to a series of farming processes carried out in accordance with traditional practices. Families wishing to pass down the *rukun padi* to their children are designated as “*niti rukun*.” During the preparatory phase, the Salako people follow the guidance of the *pangarah uma*, the spiritual leader overseeing the process. Before embarking on the farming activities, they conduct a deliberation aimed at reaching a mutual agreement, known as *pakat baya*

The *pakat baya* is a communal agreement that ensures everyone involved in the *rukun padi* contributes to the farming process. Each participant is required to contribute one *canting* (a traditional measure) of rice and a sum of money. The collected rice is then divided into portions: some is ground into rice flour, while a portion is cooked for the ritual. The money collected during this process is used to purchase animal offerings for the ritual. This elaborate ritual underscores the spiritual and communal significance of the *rukun padi*, marking the beginning of the agricultural cycle with a deep connection to tradition, spirituality, and mutual cooperation within the Salako community.

2.3.2 Pabuisan Paburukngan

Pabuisan is a sacred site used by the Salako Dayak people for performing rituals to honor their ancestral spirits and offer prayers to Jubata (God). Typically located near residential areas, the *Pabuisan* serves as a focal point for spiritual activities. The ritual begins early in the morning, with the participants constructing a *niti maraga uma* (a pathway built for the passage of Jubata during the ritual). Following this, a designated leader, known as the *panyangahatn*, conducts the ritual prayer. The *panyangahatn* listens for the call of the *keto* bird, which is believed to provide answers to their prayers. The bird's call is interpreted as an omen for the upcoming agricultural activities: if the *keto* bird's call comes from the front, it is considered a favorable sign, indicating that the forthcoming cultivation will proceed well. Conversely, if the bird's call comes from behind, it is viewed as an omen of misfortune, signaling that the cultivation may face challenges or bad luck. This belief highlights the deep connection between the Salako people's agricultural practices and their spiritual beliefs, where nature and ritual intertwine to guide their farming endeavors. *Ngawah*.

After completing the traditional rituals at the *Pabuisan paburukngan*, the participants proceed to their respective lands. During this time, they also establish a benchmark at the location of the land they intend to cultivate. This practice ensures that the designated area for farming is clearly marked, reflecting both a spiritual and practical approach to land management. By setting these markers, the Salako people affirm their connection to the land, while also preparing it for the upcoming agricultural activities in line with the traditions and rituals they have observed.

2.3.2 *Ngarantas*

Ngarantas refers to the land-clearing process carried out by the Salako Dayak people, marking a crucial step in their agricultural cycle. Typically performed approximately a week after the *ngawah* (land preparation) phase, *ngarantas* involves clearing the designated area for cultivation. This task is generally a collaborative effort, with both men and women working together. The division of labor in *ngarantas* reflects the communal nature of Salako agricultural practices, where both genders contribute to ensuring the land is ready for planting. Women, in particular, play a vital role in clearing the land, demonstrating their integral involvement in agricultural activities and reinforcing the collective responsibility within the community. This phase is not only practical in preparing the land but also carries cultural significance, as it is done in harmony with the spiritual rituals that guide the Salako people's farming practices.

2.3.3 *Nabakng*

Nabakng refers to the logging process undertaken by men within the Salako Dayak community. Before beginning this task, a ritual known as the *munuh manok dua eko'* is performed. This ritual serves as a ceremonial notification to the ancestors, informing them of the upcoming logging activities on the land. The act of conducting the *munuh manok dua eko'*

ritual is not only a spiritual practice but also an integral part of the logging process, symbolizing respect for the ancestral spirits and ensuring their blessings and guidance. This ritual underscores the Salako people's deep cultural and spiritual connection to the land and their ancestors, with every stage of the agricultural process embedded in tradition and ritual.

2.3.4 *Ngarangke Raba'*

Ngarangke Raba' is a waiting phase in the Salako Dayak agricultural cycle that occurs after the land clearing process. During this period, the community observes the regrowth of the stumps that have been cut down. It is believed that if these stumps sprout new shoots, the land is considered to be in good condition for cultivation. This practice highlights the Salako people's deep connection to nature, as they rely on the natural signs of the land's vitality to determine whether it is ready for the next stage of agricultural activities. The regrowth of the stumps is viewed as a positive omen, signaling that the land will yield a successful harvest.

2.3.5 *Ngararakngi*

Ngararakngi is a crucial practice aimed at preventing forest fires that may result from land clearing. During this phase, the Salako Dayak people create small ditches around the perimeter of the field. These ditches act as barriers, helping to contain any potential fires and protect the surrounding environment. The practice of *ngararakngi* reflects the community's deep awareness of environmental sustainability and their responsibility to safeguard the land. By implementing this preventive measure, the Salako people ensure that their agricultural practices do not disrupt the ecosystem, demonstrating a harmonious balance between cultivation and environmental stewardship.

2.3.6 *Nunu Uma*

Nunu Uma refers to the field burning activity in the Salako Dayak farming system, where a workgroup consisting of relatives or family members comes together to carry out the task. This process marks a significant stage in the agricultural cycle, and its execution differs between those who follow the traditional rice farming ritual, known as *rukun padi*, and those who do not. Once farmers who do not follow the *rukun padi* have completed planting their seeds, those who practice the rice ritual engage in a special ceremony led by the field owner. The purpose of this ritual is to seek blessings from their ancestors for the newly planted rice, ensuring its growth and abundance.

Following the ritual, there are specific taboos that must be observed by those who have performed the *rukun padi*. For the first seven days after planting, participants in the rice ritual are prohibited from consuming certain foods, such as ferns, bamboo shoots, and tubers. These restrictions are believed to protect the sanctity of the rice and to ensure that the crop grows healthy and strong. The observance of these taboos reflects the Salako Dayak people's spiritual

connection to the land and their ancestors, emphasizing the role of rituals in maintaining balance and harmony between nature, culture, and agriculture.

2.4 Salako Dayaknese Women In Gender Perspective

Every individual possesses a unique understanding of gender equality and justice, despite sharing similar backgrounds. Gender, as a cultural construct, pertains to human characteristics that differentiate men from women. The division of roles between males and females often leads to gender imbalance. Consequently, gender is a concept that serves as a parameter, defining the roles of men and women, influenced by societal culture. It is essential to note that gender should not be used as a basis for discrimination, given its biological foundations (Nurjannah, 2022).

In contrast, the role of women in the Salako Dayak tribe is highly valued, although gender equality is not a central concern. Women play a crucial role in the agricultural processes, particularly in the cultivation of rice. Those entrusted with the sacred duty of planting the first rice seeds are typically women, who are entrusted by Tuha Adat (the customary head) and Tuha Binua (the head of the binua) to plant and nurture the sanek rice until harvest time. This responsibility is accompanied by various taboos that must be adhered to throughout the planting and harvesting phases. In Sasak Hamlet, Sajingan Besar, researchers identified two informants, both mothers aged 48, who continue to uphold the tradition of rukun padi (rice rituals). One of the informants, the wife of a former village head, still practices the traditional farming methods passed down by her ancestors. She believes it is her duty to plant the sanek rice, which is regarded as a sacred heritage from her ancestor, Nek Baruakng Kulupm.

In conclusion, the role of women in the rukun padi sanek activities of the Salako people is notably more prominent than that of men, reflecting a deep cultural reverence for women's contributions to agriculture, particularly in the rice cultivation process. Women are entrusted with significant responsibilities, such as planting and nurturing the rice seeds, which are considered sacred. This emphasis on women's roles is accompanied by a series of taboos and prohibitions that hold great cultural significance and must be strictly adhered to during the planting and pre-harvest stages of the rice ritual.

These customs are not merely traditional practices but are believed to have a direct impact on the success and prosperity of the harvest. For instance, families participating in the rukun padi are prohibited from washing their hair before departing for the fields. This ritualistic abstention is believed to preserve the sacredness and purity of the agricultural process. Additionally, it is considered taboo to express sadness while planting or tending to the rice, as such negative emotions are thought to adversely affect the growth and vitality of the crops. The belief is that the emotional state of the cultivators can directly influence the outcome of the

harvest. Furthermore, the killing of animals within the vicinity of the fields or forest during the rice ceremony is strictly forbidden. This prohibition reflects the deep connection between the Salako people and their environment, emphasizing respect for life and the natural world as integral to the agricultural process. These cultural practices and taboos underscore the profound spiritual and social importance of the rukun padi, highlighting the intertwined relationship between tradition, gender, and the land.

3. Conclusion

In conclusion, the concept of "woman," as defined by the Big Indonesian Dictionary (KBBI), refers to an individual who is the opposite of a man. However, the development of gender theories has highlighted that women, in particular, have been undergoing significant renewal and progress, especially in fields like education. Today, many women have reached educational levels on par with or even surpassing those of men, reflecting broader societal changes. Despite these advancements in gender equality, the role of women in traditional societies, such as the Salako Dayak tribe, remains highly respected, albeit without a specific focus on gender equality. In the Salako Dayak community, women hold vital roles in agricultural practices, particularly in the sacred rice rituals. They are entrusted with the important task of planting the first seeds, a responsibility granted by the Tuha Adat (customary head) and Tuha Binua (head of binua). These women are not only entrusted with the cultivation of the sanek rice but are also expected to care for the crop until the harvest period arrives. This responsibility highlights the deep cultural reverence for women's roles, even in a context where gender equality may not be the primary concern. Therefore, while the societal roles of women are evolving globally, in certain traditional settings, they continue to be upheld with respect and cultural significance, demonstrating the enduring importance of gendered practices in shaping community life.

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Examining the Role of Local Media in Political Communication during the 2024 Simultaneous Regional Elections: A Case Study in Bima City

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Abstrak: *This study investigates the role of local media in shaping political communication during the 2024 Simultaneous Regional Elections in Bima City, with a particular focus on the accessibility of information influencing the electability of candidate pairs. The research highlights key challenges faced by local media, such as political bias undermining the objectivity of reporting and the shifting support of political parties affecting public perceptions. The study aims to examine how local media disseminate political information, its influence on public participation, and the adaptation of local media to the digital era, particularly through the utilization of social media platforms by political figures. Findings reveal that local media play a pivotal role in fostering political education and encouraging public engagement. Despite this, concerns regarding journalistic independence and neutrality persist. While local media effectively communicate candidate profiles and policy proposals, biases in reporting can distort public perceptions and hinder democratic quality. Furthermore, the use of diverse news formats, including interviews and opinion pieces, enhances public comprehension of political dynamics. This research concludes that local media hold substantial potential as intermediaries between political leaders and the electorate. However, advancing professionalism and adherence to journalistic standards of balance and impartiality remains imperative to fostering a more transparent and accountable democratic process.*

Keywords: *examination, local media, political communication, simultaneous regional elections.*

Abstrak: *Studi ini menyelidiki peran media lokal dalam membentuk komunikasi politik selama Pilkada Serentak 2024 di Kota Bima, dengan fokus khusus pada aksesibilitas informasi yang mempengaruhi elektabilitas pasangan kandidat. Penelitian ini menyoroti tantangan utama yang dihadapi oleh media lokal, seperti bias politik yang merusak objektivitas pelaporan dan pergeseran dukungan partai politik yang memengaruhi persepsi publik. Penelitian ini bertujuan untuk mengkaji bagaimana media lokal menyebarkan informasi politik, pengaruhnya terhadap partisipasi publik, dan adaptasi media lokal terhadap era digital, khususnya melalui pemanfaatan platform media sosial oleh tokoh politik. Temuan mengungkapkan bahwa media lokal memainkan peran penting dalam mendorong pendidikan politik dan mendorong keterlibatan publik. Meskipun demikian, kekhawatiran mengenai independensi dan netralitas jurnalistik tetap ada. Sementara media lokal secara efektif mengomunikasikan profil kandidat dan proposal kebijakan, bias dalam pelaporan dapat mendistorsi persepsi publik dan menghambat kualitas demokrasi. Selain itu, penggunaan beragam format berita, termasuk wawancara dan opini, meningkatkan pemahaman publik tentang dinamika politik. Penelitian ini menyimpulkan bahwa media lokal memiliki potensi besar sebagai perantara antara pemimpin politik dan pemilih. Namun, memajukan profesionalisme dan kepatuhan terhadap standar keseimbangan dan ketidakberpihakan jurnalistik tetap penting untuk mendorong proses demokrasi yang lebih transparan dan akuntabel.*

Kata kunci: *ujian, media lokal, komunikasi politik, pilkada serentak.*

1. Introduction

The role of local media in political communication in Indonesia is fraught with challenges, particularly in terms of professionalism and independence (Muhtadi, 2019); (Sabarudin, 2024). As intermediaries between political leaders and the public, local media bear a critical responsibility for ensuring transparency and fairness in political news coverage, especially during electoral periods (Bungin, Syarif, Teguh, & Rossafine, 2019). However, existing studies highlight the significant dependency of many local media outlets on local power structures, which hampers their ability to function effectively as watchdogs of power (Suryasuciramdhan, Ramadhan, & Deden, 2024); (Amisan, Pioh, & Pangemanan, 2024). For instance, research on local print media across regions such as Lampung, West Java, West Kalimantan, and West Nusa Tenggara reveals an alarming lack of balanced reporting on critical political issues, including corruption and public service delivery (Fathurrijal, Ishanan, Yusron, & Suhadah, 2024). Instead, media coverage often exhibits bias, particularly when addressing issues linked to the interests of local elites, thereby undermining their roles as impartial informers and watchdogs (Tasrif Tasrif, 2023).

A key issue confronting local media is the low level of professionalism in news management and production processes (Fauziah, Bimantara, Bahrenina, & Pertiwi, 2023). Many outlets operate under the constraints of inadequately skilled human resources, while journalists frequently face insufficient remuneration. Such conditions often compel media professionals to form alliances with local governments or political elites, further eroding the credibility of local journalism (Mahmudah, 2022). This dynamic weakens the local media's function as a cornerstone of democracy (Susilo Adi Purwantoro, Riyadi Syahardani, Erwin Hermawan, Aang Kuvaeni, & Indarti, 2021). In some cases, the establishment of local media serves as an extension of political agendas, with political elites actively involved in editorial decision-making processes. As a result, these media platforms frequently operate as instruments for advancing elite interests rather than acting as independent entities advocating for public concerns (Augesthine, Trisiana, Sayyidina, & Quljannah, 2022).

In the context of political communication, the relevance of local media has intensified in the digital era (Wahyuningroem, 2021). Politicians at both national and local levels increasingly

leverage social media to directly engage with the public and garner support during election campaigns (Ibrahim & Samsiah, 2022). Platforms such as Twitter, for instance, facilitate image-building efforts and the optimization of political communication strategies (Haq & Rafni, 2024). However, findings from a study in Malang, East Java, indicate that increased social media activity does not necessarily translate into electoral success for candidates (Pratama, Hadi, & Umami, 2024). This suggests that while social media serves as a potent communication tool, the effectiveness of political campaigns also hinges on complementary strategies, including the strategic use of traditional and local mass media to advance agenda-setting objectives (Nadia, 2023).

As intermediaries between public and political interests, local media bear the responsibility of ensuring balanced political information dissemination (Maharani & Mandira, 2024). Fairness in reporting, which encompasses principles such as neutrality and equitable representation of opposing views, serves as a critical measure of media professionalism (Novadilla, Said, & Miranda, 2019); (Kwon, Shao, & Nah, 2021). When local media fulfill this role effectively, they function not only as conduits of information between politicians and the public but also as guardians of democratic integrity (Pancane & Sukareni, 2024). Under ideal circumstances, local media can act as watchdogs by exposing abuses of power and equipping the public with the information needed to make informed political decisions. However, realizing this potential necessitates a concerted effort to improve professionalism, both in internal organizational management and in the quality of content delivered to the public (Khairul Annisa & Yusuf Afandi, 2023).

The 2024 Simultaneous Regional Elections (*Pilkada Serentak*) in Bima City offer a compelling case study for understanding the dynamics of local media in political communication. These elections illuminate the role of local media as a bridge between regional head candidates and the electorate (T Tasrif & Haeril, 2024); (Hidayatullah, 2024). A primary challenge in this context lies in the media's ability to convey objective and unbiased political messages while simultaneously navigating their economic dependencies (Sahputra, Muda, Hidayat, & Waridah, 2020). In Bima City, as in other regions of Indonesia, the 2024 *Pilkada* features several candidate pairs competing for regional leadership. Amidst complex political strategies, coalition-

building, and the dissemination of campaign messages, local media emerge as key platforms for this electoral contest (Septiani, 2019). They play an instrumental role in disseminating information to both the public and political elites, while also shaping the public perception of candidates (Diazaki & Mubarak, 2024).

In the realm of *Pilkada* political communication, accessibility to media is a critical factor influencing the electability of candidates (Gilardi, Gessler, Kubli, & Müller, 2022). Candidates who effectively utilize local media are often better positioned to connect with voters. However, this dynamic presents challenges, as local media in Bima City are frequently accused of partiality toward specific candidates or political factions. The involvement of some local media as political agents for local elites raises serious concerns regarding their independence and objectivity. For the public, this lack of impartiality undermines access to reliable and balanced political information, which is crucial for making informed electoral decisions. When local media prioritize political or economic interests over their educational and informational roles, they fail to meet their fundamental obligation to provide accurate and objective content, thereby diminishing their contribution to the democratic process.

A critical issue in understanding the role of local media during the 2024 Simultaneous Regional Elections in Bima City is the phenomenon of fluctuating political party support for candidate pairs. This dynamic is evident in numerous regions, including Bima City, where shifts in political party allegiance often occur due to candidates' electability or behind-the-scenes political negotiations. Local media in Bima City play a pivotal role in conveying these developments to the public, yet the question of independence remains central. Many candidate pairs leverage local media as campaign tools, employing diverse political communication strategies that span traditional news outlets to social media platforms. The way media present such information, whether balanced or biased, profoundly impacts public perception of the candidates (Aminah, Apriani, Pranasari, Indarti, & Herlina, 2020).

Social media, in particular, has emerged as a significant arena for political communication. Politicians in Bima City increasingly utilize platforms such as Facebook and Instagram to engage directly with voters. With Indonesia's growing number of internet users, these platforms provide an efficient means to disseminate political messages widely and rapidly.

Social media enables politicians to not only communicate their agendas but also interact with the public in real-time. However, these advantages are accompanied by challenges, including the proliferation of misinformation and the manipulation of opinions through bot accounts. In this context, local media in Bima City have a critical role in filtering accurate and accountable information, ensuring that voters are equipped to make informed, fact-based decisions. While social media offers numerous benefits, such as enhanced personal branding for politicians, irresponsible usage risks undermining the democratic process (Asdhie Kodiyat & Hakim Siagian, 2020).

The examination of local media's role in political communication during the 2024 Simultaneous Regional Elections in Bima City reveals substantial potential for these media to act as effective intermediaries between political leaders and the public. However, challenges such as a lack of independence, political bias, and economic pressures frequently undermine this potential. It is imperative for local media in Bima City to uphold professionalism by adhering to principles of balanced and objective journalism. In doing so, they can make meaningful contributions to the democratic process, empowering the public to make better-informed political decisions. Additionally, politicians and political parties must exercise responsibility in their use of social media, ensuring the dissemination of accurate messages that do not exacerbate societal polarization. The synergy of well-managed local media and responsible social media use can create a robust framework for healthy political communication in this digital age.

This research aims to explore the role of local media in political communication during the 2024 Simultaneous Regional Elections in Bima City, with a focus on how local media present political information to the public and its influence on candidate electability. It also examines challenges such as neutrality, political interests, and economic pressures on media independence. The novelty of this research lies in its in-depth analysis of the local media's function as a bridge between political actors and the public, particularly within the context of shifting party coalitions and fluctuating candidate support. Furthermore, the study investigates the integration of social media in political communication, a topic that has received limited attention in prior studies of political communication in Indonesia. The findings of this research

are expected to offer fresh insights into local-level political communication strategies and provide recommendations for enhancing the professionalism and independence of local media.

2. Result

This study identifies three primary indicators that underscore the dynamics and contributions of local media in the realm of political communication during the 2024 Simultaneous Regional Elections in Bima City. The first indicator is the role of local media in political education. This aspect highlights how media serve as a platform for educating the public about the political process, including the policies, visions, and track records of the candidates. By offering informative and accessible content, local media can empower voters to make informed decisions. In the context of Bima City, where voter education is integral to the democratic process, the capacity of local media to provide comprehensive and impartial information is particularly significant.

The second indicator focuses on the bias inherent in local media. The influence of media bias on public opinion and political choices cannot be understated. This study critically examines how partiality in reporting can shape public perception of candidates, potentially swaying electoral outcomes. The issue of independence is at the core of this discussion, as local media in Bima City face economic and political pressures that may compromise their neutrality. Recognizing these challenges, the study aims to provide insights into the extent and implications of media bias within the local political landscape.

The third indicator explores the variety of news formats employed by local media. The diversity of media channels, including print newspapers, online platforms, and radio broadcasts, reflects the multifaceted approach to disseminating political information. Each format offers unique advantages, from the immediacy of online content to the accessibility of radio broadcasts in areas with limited internet connectivity. By analyzing these different formats, the study assesses how effectively local media reach and engage with diverse audiences in Bima City. Through these three indicators, political education, media bias, and diverse news formats, this research seeks to evaluate the effectiveness of local media in shaping political communication. The findings are expected to offer valuable insights into the strengths and limitations of local

media in facilitating a democratic electoral process, particularly in the context of the 2024 Simultaneous Regional Elections in Bima City.

2.1 The Role of Local Media in Political Education

Local media play an essential role in fostering political education during regional head elections (Pilkada). As the most accessible source of information for the public, local media significantly contribute to disseminating relevant, impartial, and accurate political content (Maier & Nai, 2020). The primary objective of political education through local media is not only to raise public awareness regarding voting rights and the significance of political participation but also to enable citizens to comprehend the Pilkada process comprehensively. This includes an understanding of electoral mechanisms, candidate profiles, and proposed policy (Chen, 2021); (Issn, 2019).

The role of local media in political education during the Pilkada encompasses several critical aspects. Firstly, as a primary information provider, local media deliver comprehensive coverage of the Pilkada stages, including candidate registration, campaigning, voting processes, and result tabulation. This continuous coverage ensures that the public is informed of election developments and can access reliable information to make more informed political decisions (Nai, 2021).

Secondly, local media act as intermediaries between candidates and voters, facilitating the dissemination of candidate profiles, track records, and policy agendas. Through interviews, political debates, and special features, local media provide the public with deeper insights into the candidates and their proposed programs. Additionally, local media contribute to fostering political ethics by educating the public on the importance of integrity in elections, free from corruption, and on voters' rights and responsibilities. These efforts encourage public engagement in political processes at both local and national levels, not merely as voters but also as critical observers of the electoral process.

Empirical studies reveal that in the context of the 2024 Simultaneous Pilkada, local media have played a pivotal role in enhancing public awareness about the significance of political participation, particularly in Bima City. The political education provided by local media has

equipped citizens with a better understanding of election mechanisms, their political rights, and the broader implications of political decisions on everyday life. Moreover, with the rapid expansion of social media, the function of local media has evolved to encompass both traditional platforms, such as newspapers and brochures, and dynamic digital channels. This study aims to investigate the role of local media, both print and digital, in disseminating political information and its impact on community participation in the 2024 Simultaneous Pilkada in Bima City.

The findings indicate that local media in Bima City, such as brochures and other print formats, have positively contributed to enhancing public understanding of the Pilkada process. The effectiveness of these media lies in their engaging designs and use of accessible language, which facilitate the dissemination of relevant political information. Additionally, local media often prioritize local issues that receive limited attention from national outlets, fostering a stronger connection between the public and the information being presented. However, the impact of print media on increasing political participation remains relatively limited; previous research highlights that print media influence political participation by only 12%. This underscores the need for stronger collaboration between local media and local government to maximize the efficacy of political campaigns through these platforms.

The integration of social media has become a critical component of political communication in the digital era. The study reveals that social media offers broader access to political processes, particularly for younger demographics, allowing for more active engagement. Through social media, citizens can access information directly, interact with candidates for regional leadership, and contribute to a more inclusive public discourse. Nevertheless, social media also poses challenges, including the proliferation of misinformation and the potential for political polarization. To address these issues, local media must filter and verify information, ensuring the dissemination of accurate, high-quality content. In this capacity, local media in Bima City play an essential role in maintaining the integrity of political communication during the Pilkada by acting as a mediator between political candidates and the public. Beyond information dissemination, local media also function as instruments of social control. During the Pilkada, they can serve as watchdogs to ensure that electoral processes are conducted with transparency and fairness.

Local media in Bima City, through real-time coverage and investigative reporting, can uncover irregularities in the electoral process. This aligns with the media's broader role as a 'watchdog' dedicated to upholding accountability and transparency in governance. For example, investigative reporting by local media in other regions has exposed issues such as human rights violations in the extractive industry, demonstrating their ability to influence public opinion and mobilize political support through balanced and critical reporting. The role of local media in political communication in Bima City underscores the importance of collaboration among local governments, electoral agencies, and the media. Dissemination of information through a variety of media channels, both print and digital, has proven effective in increasing public political participation. However, a significant challenge moving forward is how local media can continue to innovate in presenting political information that is engaging and comprehensible to diverse segments of society. Through robust collaboration among these stakeholders, local media can further contribute to strengthening local democracy and fostering more inclusive political participation in the 2024 Simultaneous Pilkada.

This study emphasizes that local media are not merely providers of information but also act as catalysts for change in the political landscape. By delivering consistent, high-quality political education, local media in Bima City can promote a more politically informed, critical, and participatory society. The 2024 Simultaneous Pilkada represents a pivotal moment for local media to assert their significant role in political communication and to contribute to the development of a more robust and sustainable democratic future in Bima City.

2.2 Local Media Bias

Media bias in the context of regional elections, commonly referred to as Pilkada in Indonesia, denotes the preferential stance or partiality displayed by media outlets toward specific candidates or political groups vying for regional leadership positions (Marquart, Ohme, & Möller, 2020); (Jandevi, 2019). This bias often manifests in various forms, such as selective narrative framing, disproportionately positive coverage, or the omission of negative aspects involving favored candidates. Several factors contribute to this phenomenon, including economic dependencies, personal affiliations between media owners and candidates, or

political pressures. Such bias carries significant implications, as it may shape public perceptions and potentially influence electoral outcomes (Oluwatosin, Olusoji, Olusola, & Popoola, 2020).

The presence of media bias in regional elections poses challenges to democratic integrity. When media fail to maintain neutrality and exhibit favoritism, the public receives skewed or incomplete information, thereby hindering their ability to make informed, objective decisions (Pokhrel, 2024). Furthermore, biased reporting undermines the media's role as a critical watchdog in the political process, compromising both transparency and accountability. While media bias can occasionally serve as a vehicle for political mobilization, particularly in amplifying the visibility of underrepresented candidates, such practices must be reconciled with the ethical imperatives of journalism, which prioritize accuracy, impartiality, and fairness (Ali, Habes, & Qamar, 2020).

In the 2024 Simultaneous Regional Elections in Bima City, the bias exhibited by local media highlights a compelling case for examining political communication dynamics. Local media play a pivotal role in disseminating political information and shaping public perceptions of candidates. However, some outlets have demonstrated clear favoritism, either overtly or implicitly, by providing unbalanced coverage. This may include disproportionately positive portrayals of preferred candidates or the omission of unfavorable issues. The roots of such bias often lie in economic incentives, political alliances, or personal relationships that compromise journalistic neutrality. In Bima's political landscape, media bias not only influences local political dynamics but also underscores the broader role of media in shaping voter behavior and public opinion.

The Simultaneous Regional Elections 2024 in Bima City also indicate that local media, besides being a source of information, can be used as an effective campaign tool. Media bias is evident in the framing of political news. This framing refers to how media highlight certain aspects while ignoring others to shape public opinion. In this context, biased media often frame news to project a positive image of the candidates they support, while news about their competitors tends to be sidelined or presented negatively. For instance, some media may focus more on the flagship programs of certain candidates without providing space for other

candidates to showcase their strengths. This phenomenon creates an information imbalance that can influence the political choices of the public.

In addition to bias, local media also control the dissemination of issues relevant to the local community. In the 2024 regional elections, issues related to the economy, infrastructure, and religious identity emerged as significant factors highlighted in news coverage. Based on existing data, media supporting a particular candidate tend to emphasize achievements or programs related to these issues to garner sympathy from specific voter groups, particularly from the middle class and the religious majority. As observed in the 2019 presidential election, where voters with strong religious backgrounds tended to choose candidates that aligned with their religious identities, a similar phenomenon occurs in the Bima regional elections. Media bias in this context leverages social and religious identities to shape political support, a strategy that has proven effective but poses the potential for increasing political polarization within society.

Local media bias does not always have negative implications; however, in some cases, it can pose challenges to the democratic process. When local media lean towards bias, voters may not receive balanced and objective information, which can ultimately undermine the quality of their political decisions. Elections, which should serve as a means for the public to evaluate and select the best leaders, can become propaganda arenas controlled by media power. Therefore, it is crucial for local media to maintain their independence and professionalism in reporting political issues. The use of more ethical and professional media can enhance the quality of democracy, enabling the public to make better decisions based on accurate and balanced information.

Ultimately, examining the role of local media in the Simultaneous Regional Elections 2024 in Bima City reveals the significant influence media have on local political processes. Although local media play a vital role in conveying political information to the public, the bias exhibited by some outlets indicates a more complex dynamic in the relationship between media, politics, and the public. Media bias can be leveraged by candidates to boost their popularity; however, it can also harm the quality of democracy if not balanced with good journalistic ethics. Thus, improving regulations, transparency, and accountability within local media is crucial for preserving the integrity of the electoral process in the future.

2.3 Variations in News Formats

Variations in news formats during regional elections refer to the diverse methods employed by media outlets to disseminate political information to the public (Skogerbø & Karlsen, 2020). Both local and national media adopt various reporting formats to engage audiences, effectively communicate political content, and shape public perceptions and electoral choices (Petrova, Sen, & Yildirim, 2021). Commonly utilized formats include news reports, interviews, opinion analyses, investigative journalism, and infographics, each contributing uniquely to the framing of political discourse and offering a range of perspectives to the electorate (Bappayo, Abubakar, & Yushau, 2021).

One widely used format is live news reporting, which provides real-time updates on campaign developments, candidates' policy platforms, and issues pertinent to voters (Malev, 2021); (Cagé, 2020). This format often emphasizes immediacy, presenting the electorate with up-to-date information on campaign activities and critical election-related events. Another prominent format is candidate and community leader interviews, which offer deeper insights into the visions and missions of regional head candidates. Opinion analyses, frequently featuring political experts or commentators, provide contextual evaluations of ongoing political dynamics. Meanwhile, investigative journalism delves into hidden aspects of the electoral process, such as potential campaign violations or political manipulation, offering the public a more nuanced understanding of the political landscape. These varied formats not only enrich the delivery of political information but also empower voters to make informed decisions during elections (Saleh, Rudianto, Anshori, & Adhani, 2021).

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Research underscores the importance of diverse reporting formats in shaping public perceptions during the Simultaneous Regional Elections 2024 in Bima City. Local media, while primarily serving as information providers, also play a strategic role in political communication by leveraging different formats to reach and influence audiences. In the case of Bima City, some local media outlets exhibit partisanship, favoring specific candidates through their coverage, while others strive for neutrality and balance. This dichotomy highlights the complex relationship between media practices and the electoral process at the local level, offering valuable insights into the dynamics of political communication during regional elections.

Among the various formats employed, live reporting stands out as a dominant method used by local media to cover the elections. This format focuses on delivering timely updates on campaign activities, including the presentation of candidates' visions, missions, and policy platforms. In addition to providing insights into the political agenda, live reporting often highlights infractions of campaign regulations, such as breaches of ethical standards or neglect of health protocols by candidates' teams. By offering a comprehensive view of campaign developments

and electoral activities, live reporting enables the public to gain a clearer understanding of the regional election process and the behavior of candidates on the ground.

Complementing live reporting, in-depth interviews represent another critical format used by local media during the 2024 regional elections. These interviews offer a platform for delving into candidates' visions, missions, and detailed work plans, providing the public with insights into their approaches to pressing local issues such as infrastructure, education, and economic development. Through this format, voters gain a nuanced perspective on how candidates intend to address specific challenges facing Bima City. In-depth interviews also serve as a valuable tool for scrutinizing candidates' problem-solving abilities and their responsiveness to community concerns, aspects that often go unexplored in broader campaign narratives.

Opinion analysis is another widely used format that enhances the richness of media coverage. This format allows political experts and observers to share their insights on the electoral dynamics, including candidate strategies, voter behavior, and the potential implications of the election outcomes for the city's governance. These analyses often highlight deeper systemic issues, such as the persistence of clientelism or misuse of state resources by incumbents. Moreover, opinion pieces frequently explore the challenges faced by local media in maintaining neutrality, particularly when certain outlets exhibit overt partisanship. By providing expert commentary, opinion analysis fosters critical discourse and promotes greater public understanding of the political context.

In-depth investigative journalism further exemplifies the role of local media in fostering accountability and transparency. By uncovering concealed practices such as corruption, vote-buying, or the unethical allocation of public resources for campaign purposes, investigative reporting serves as a vital check on the electoral process. Media outlets employing this format function as watchdogs, shedding light on activities that could compromise the integrity of democracy in Bima City. Investigative journalism not only informs the public of irregularities but also pressures candidates and political actors to uphold ethical standards.

Infographics and data visualization offer yet another dimension to media coverage by presenting complex electoral information in an accessible format. From survey results and candidate profiles to quick count outcomes, infographics transform dense data into visually

engaging content. This format is particularly effective in capturing the attention of diverse audiences, including those less inclined to consume detailed reports. By simplifying intricate political information, infographics enable voters to grasp essential details quickly, enhancing their ability to make informed decisions.

Together, these diverse reporting formats underscore the strategic role of local media in shaping political communication during the Simultaneous Regional Elections 2024 in Bima City. Each format contributes uniquely to the dissemination of political information, providing the public with varied perspectives and insights. However, the effectiveness of these formats hinges on the ability of local media to maintain their independence and uphold journalistic ethics amidst political pressures. By ensuring objectivity and transparency, local media can serve as reliable conduits of information and guardians of democracy, helping to safeguard the electoral process against undue influence. The variation in news formats not only reflects the complexity of political dynamics in Bima City but also highlights the media's pivotal role in empowering voters and fostering democratic integrity.

3. Conclusion

Local media play a pivotal role in advancing political education, particularly through the dissemination of relevant and accurate information about electoral processes, candidate profiles, and proposed programs during regional elections (*Pilkada*). This function transcends mere information dissemination, embodying a significant educational role in fostering public awareness of voting rights, political ethics, and the importance of active electoral participation. By utilizing diverse platforms, including both print and digital media, local media effectively broaden their audience reach, leveraging the growing influence of social media in the digital age. This study underscores the indispensable role of local media in enhancing public political participation. Acting as intermediaries between candidates and voters, local media facilitate a deeper understanding of candidates' visions, missions, and track records through interviews, political debates, and specialized articles. Moreover, local media address regional issues often neglected by national outlets, thereby fostering a stronger connection between communities and the electoral process. Nevertheless, despite these contributions, the impact of local media on

political participation remains limited, with evidence suggesting that print media influence only 12% of public engagement. Consequently, stronger collaboration between local media and local governments is crucial to maximizing the effectiveness of political campaigns through media channels.

The research further identifies the phenomenon of media bias during regional elections in Bima City, where certain local outlets demonstrate favoritism toward specific candidates by disproportionately emphasizing positive attributes while omitting critical issues. Such biases have the potential to shape public perceptions and undermine democratic quality when ethical journalism standards are not upheld. Conversely, in certain contexts, media bias may serve as a mechanism for political mobilization, particularly for candidates seeking greater visibility and support.

Additionally, the diverse reporting formats employed by local media, such as live coverage, interviews, opinion pieces, investigative reporting, and infographics, play a strategic role in delivering political information. Each format offers unique perspectives, enhancing public comprehension of the electoral process and fostering more informed political opinions. In conclusion, the analysis of local media's role in the 2024 simultaneous regional elections in Bima City highlights the significant potential of local media in supporting a transparent, accountable, and participatory political process. However, the findings also underscore the need for ongoing innovation and adherence to principles of neutrality to optimize their contribution to democratic development.

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The Stages Of Community Organization Based On Tuberculosis Survivors In Jember Regency

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Abstract: *This research investigates the stages of organizing tuberculosis survivor-based communities in Jember Regency. Drug-resistant tuberculosis (DR-TB) survivors possess empathy and a sense of urgency due to their personal experiences with the impact of DR-TB. These survivors have established a community-based organization to support DR-TB patients. This study employs a qualitative approach using Basic Research with a cross-sectional time dimension. The location was determined using purposive area sampling. Research informants are categorized into two groups: primary informants (chairperson, representative, and treasurer) and additional informants (DR-TB patients). Data collection techniques included non-participatory observations, semi-structured interviews, and documentation. The findings of this study indicate that the eight stages of organizing Sekawan's TB community significantly enhance the quality and capacity of community resources, expand the community's presence, and build trust among the public and stakeholders. Moreover, the community's efforts effectively reduce stigma and discrimination against patients, improve patient welfare and recovery rates, and serve as a source of education and support for patients and their families.*

Keywords: *Community Based Organization, Community Organizing, Drug Resistant, Survivor Based Community, Tuberculosis.*

Abstrak: *Penelitian ini tentang tahapan pengorganisasian komunitas berbasis penyintas Tuberculosis di Kabupaten Jember. Penyintas Tuberculosis resisten obat memiliki empati dan perasaan senasib karena pernah mengalami dampak TB-RO. Penyintas TB-RO membentuk komunitas berbasis penyintas untuk mendampingi pasien TB-RO. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian Basic Research dimensi waktu cross sectional. Teknik penentuan lokasi menggunakan teknik purposive area. Informan penelitian dibagi menjadi dua, yakni informan pokok (ketua, wakil, dan bendahara) dan informan tambahan (pasien TB-RO), dengan teknik pengumpulan data melalui observasi non partisipatif, wawancara semi terstruktur, dan dokumentasi. Hasil dari delapan tahapan pengorganisasian Sekawan's TB dapat meningkatkan kualitas dan kapasitas sumber daya dalam komunitas, mampu memperluas eksistensi, memperoleh kepercayaan dari masyarakat dan stakeholder, mengurangi stigma dan diskriminasi yang diterima pasien, meningkatkan kesejahteraan dan angka kesembuhan pasien, serta menjadi sumber edukasi dan dukungan bagi pasien dan keluarganya.*

Kata kunci: *Community Based Organization, Komunitas Berbasis Penyintas, Pengorganisasian Komunitas, Resisten Obat, Tuberculosis.*

1. Introduction

In 2022, tuberculosis (TB) emerged as the second leading cause of mortality worldwide, surpassed only by COVID-19, and accounted for nearly twice the number of deaths attributed to HIV/AIDS (WHO, 2023). The World Health Organization (WHO) and United Nations (UN) member states have established the year 2030 as the target for eradicating the global TB epidemic (WHO, 2023). Although significant progress was observed in 2022 following disruptions induced by the COVID-19 pandemic, TB continues to represent a critical public health challenge. Indonesia is the second-largest contributor to global TB cases, recording 821,200 cases in 2023 (TB Indonesia, 2024). Within Indonesia, the highest incidence rates are concentrated in regions on Java Island, including DKI Jakarta, West Java, East Java, and Central Java (Ministry of Health, 2022). East Java ranks as the third-largest TB hotspot in the country, reporting 43,268 cases in 2021 (East Java Health Office, 2022). Among its regencies, Jember exhibits a particularly high prevalence, recording 2,918 cases in 2021, positioning it as the second-highest contributor to TB cases in the province, following Surabaya (BPS, 2022). This epidemiological burden has prompted the Jember Regency government to prioritize initiatives aimed at accelerating TB elimination efforts.

To address this public health concern, the local government in Jember has implemented a multifaceted approach. Measures include comprehensive TB screening, community engagement through collaborations with local organizations, support programs for TB and drug-resistant TB (TB-RO) patients facilitated by health cadres, targeted screenings for malnourished children with TB, awareness campaigns utilizing social media platforms, provision of free treatment at public health centers, and the establishment of a TB elimination acceleration task force.

One notable initiative in Jember is the Sekawan's TB community, founded in 2016 to specifically address the needs of TB-RO patients. This community, composed predominantly of TB-RO survivors, was the first support organization of its kind in Jember. Subsequently, other foundations, such as the Bhanu Yasa Sejahtera Foundation (Yabhysa), were established in 2020 to address the broader spectrum of TB-related challenges, including both drug-sensitive and drug-resistant TB. This research centers on Sekawan's TB due to its unique focus on survivor-based advocacy and support for TB-RO patients.

Sekawan's TB emerged from the profound empathy and shared experiences of its founder, who, as a TB-RO survivor, recognized the multifaceted challenges faced by affected individuals. The organization operates as a Community-Based Organization (CBO) under the supervision of several prominent entities, including the Koninklijke Nederlandse Centrale Vereniging tot bestrijding der Tuberculose (KNCV), the Indonesian Patient Organization Association (POP TB), and the Jember Health Office. Sekawan's TB is actively engaged in advocacy, education, and psychosocial support for TB-RO patients, addressing critical issues such as managing severe medication side effects, countering stigma within familial and

societal contexts, and promoting adherence to treatment protocols. These efforts significantly contribute to governmental strategies aimed at reducing the incidence of TB-RO in Jember.

Preliminary observations of Sekawan's TB reveal several adverse impacts of TB-RO that motivated survivors to establish the community. These impacts are categorized as follows: (1) Health dimensions, Patients experience significant deterioration in physical function, including deformities, disabilities, and premature mortality; (2) Social dimensions, TB-RO disrupts daily activities, diminishes productivity, and subjects patients to discrimination; (3) Economic dimensions, Many patients face job loss, reduced income, and an inability to meet familial financial needs.

These consequences profoundly affect the psychological well-being of TB-RO patients, often manifesting as stress, depression, and other mental health challenges that, in severe cases, necessitate psychiatric intervention. Compounding these difficulties is a pervasive lack of education regarding TB among patients and their communities, which fosters stigmatization. As Courthwright and Turner (as cited in Endria, 2019) observe, stigma surrounding TB is rooted in perceptions that frame the disease as highly contagious, dangerous, and indicative of poverty and uncleanness.

The challenges encountered by TB-RO patients, as outlined above, present substantial barriers for Sekawan's TB in its mission to provide comprehensive patient support. The organization faces both internal and external constraints, including limited financial resources and human capital, which complicate its operational sustainability. Despite these adversities, Sekawan's TB has demonstrated remarkable resilience and unwavering commitment, maintaining its focus on the eradication of TB-RO within the Jember region.

In light of the community's steadfast dedication and enduring efforts, it becomes imperative to examine the organizational dynamics and strategic approaches that underpin Sekawan's TB. Investigating the processes through which this survivor-based organization sustains its activities and effectively supports TB-RO patients in Jember could yield valuable insights. Such an exploration not only highlights best practices but also offers a framework for replication by similar organizations aiming to address TB-RO and other public health challenges. Consequently, this research seeks to analyze and document the organizational development, methodologies, and strategic initiatives employed by Sekawan's TB, emphasizing its role as a model for community-based tuberculosis interventions in Jember Regency.

1.1 Method

This study adopts a qualitative research methodology, emphasizing the collection and analysis of non-numerical data to derive narrative and descriptive insights (Steven Dukeshire & Jennifer Thurlow, as cited in Sugiyono, 2017). It is classified as basic research with a cross-sectional time dimension. Basic research aims to expand scientific knowledge and theoretical

frameworks (Semiawan, 2010), while the cross-sectional design facilitates data collection at a single point in time, enabling an analysis of contemporary phenomena (Abduh et al., 2023). The research site was selected using the purposive area sampling method, a deliberate selection approach guided by specific research objectives and contextual relevance (Bungin, 2003).

The sampling of participants or data sources was similarly conducted through purposive sampling, wherein individuals or entities are chosen based on predefined criteria and their relevance to the study's focus (Sugiyono, 2017). Data collection is a pivotal component of the research process, designed to systematically gather relevant information (Sugiyono, 2017). This study employed three primary data collection techniques: non-participatory observation, semi-structured interviews, and documentation analysis. To ensure the integrity and reliability of the findings, data validity was assessed using established qualitative research criteria, including credibility, transferability, dependability, and confirmability. These measures collectively enhance the robustness and trustworthiness of the research outcomes.

2. Result and Discussion

2.1. Result

2.1.1. Community Profile

Sekawan's TB is a volunteer-based organization in Jember Regency, comprising TB-RO survivors driven by empathy for patients still undergoing recovery. The community originated from the efforts of AZ, a TB-RO survivor in Jember, who initiated patient support with minimal resources. AZ, having previously engaged with a TB survivor organization in Malang and undergone training as a patient advocate, became the first TB-RO survivor in Jember to return and provide localized support for fellow patients.

The establishment of Sekawan's TB was facilitated through collaborative efforts involving key stakeholders, including the Deputy TB Supervisor of the Jember Health Office, who coordinated with local health officials to form a survivor-based community dedicated to TB patient support. Partnerships were established with health promoters from Jember Pulmonary Hospital, the hospital director, the Petir Community, and the KNCV Indonesia Foundation.

In 2016, these stakeholders organized a series of training sessions for 15 TB-RO survivors from Jember, who subsequently became the inaugural members of Sekawan's TB. Sponsored by KNCV and the Global Fund, the training spanned two weeks and was held at Hotel Aston Jember. The sessions featured facilitators from KNCV, the Rekat Community, the Jember Health Office, the Aisyiyah Foundation (now Yabhysa), and the Ministry of Health. Following the training, the leadership of Sekawan's TB was formalized through a voting process, with AZ elected as the community's head. AZ further institutionalized the organization by registering its name and legal status with Indonesia's Ministry of Law and Human Rights.

Initially, Sekawan's TB focused on recruiting TB-RO survivors due to their firsthand understanding of patient challenges. However, constraints in human resources for administrative and advocacy roles prompted the inclusion of non-survivor members. The

community also encouraged recovered patients to participate in its initiatives. Recruitment now leverages social media promotions and interviews, ensuring new members comprehend the voluntary nature of their roles and the organization's limited funding. Presently, Sekawan's TB consists of 15 members, including administrative staff.

In 2017, Sekawan's TB formalized its vision, mission, and objectives in its bylaws. The vision emphasizes achieving a TB-free Indonesia and eradicating TB-RO in Jember. The mission encompasses combating TB-RO, motivating patients to seek treatment, reducing stigma, fostering cross-sector collaborations, and enhancing public awareness about TB-RO. The organization's objectives include improving human resource performance, providing psychosocial support, mitigating stigma, expanding support networks, and disseminating information on TB and TB-RO.

Organizational responsibilities are divided between patient advocates and administrative staff. Initially, the community extended its services to neighboring regions, including Bondowoso, Banyuwangi, and Probolinggo. However, during the COVID-19 pandemic, operations were confined to Jember. Currently, Sekawan's TB supports approximately 100 TB-RO patients in coordination with over 40 health centers and clinics, with patient referrals directed to Soebandi Hospital. The community's headquarters is located at JL. Udang Windu No. 17, Mangli. Support activities are allocated based on health center jurisdictions and coordinated under AZ's leadership in collaboration with Yabhysa and the Jember Health Office.

The success of Sekawan's TB is evaluated through metrics such as patient recovery rates, the detection of new cases, and improvements in patient welfare, reflecting the alignment of the community's achievements with its overarching vision, mission, and goals.

2.1.2 Conditions of TB-RO Patients Assisted by Sekawan's TB

TB-RO patients assisted by Sekawan's TB face multifaceted challenges shaped by immunity levels, lifestyle, and environmental factors. The side effects of TB-RO medications are diverse and range in severity, categorized as mild, moderate, or severe. Common side effects include nausea, vomiting, dizziness, skin darkening, fatigue, joint pain, gout, appetite loss, itching, vision and hearing impairments, digestive issues, tingling sensations, and cold sweats. These physical symptoms are frequently exacerbated by mental health struggles such as stress, depression, and behavioral disorders, which significantly disrupt patients' ability to maintain employment or engage in social activities.

The impact of severe side effects often extends beyond health, triggering life-altering consequences such as job loss and marital breakdown due to financial strain. Compounding these difficulties, some patients refuse treatment because of shame, fear, or lack of awareness about TB-RO. Additionally, patients frequently encounter stigma and discrimination within their families and communities, rooted in misconceptions about the disease. Myths that TB is caused by witchcraft or hereditary factors, curable only through traditional remedies,

perpetuate these negative perceptions. Symptoms such as coughing up blood and stress-induced nightmares reinforce these misconceptions, further isolating patients. False beliefs about transmission—such as TB spreading through casual contact or shared utensils—contribute to patients' social exclusion and can lead to treatment abandonment.

Treatment for TB-RO in Jember is centralized at Soebandi Hospital's TB-RO clinic. Patients undergo monthly check-ups, which include sputum tests, blood work, and overall health assessments. Medication is dispensed at the hospital, prepared by local health centers, and delivered to patients weekly. To avoid treatment failure or the need to restart therapy, patients must adhere to a strict daily medication schedule. The treatment duration for TB-RO can extend up to two years, demanding sustained commitment.

Despite these challenges, Sekawan's TB has become a beacon of hope for patients and their families. Its members emphasize creating strong, supportive relationships while prioritizing patient well-being. Patients and families often express deep gratitude for the community's assistance, recognizing the emotional and practical support that Sekawan's TB provides. While some patients initially resist both treatment and community involvement, persistent dialogues and compassionate advocacy frequently lead to a change in perspective, enabling patients to appreciate the valuable support and encouragement they receive.

2.1.3 Supporting Factors in Sekawan's TB

Sekawan's TB benefits from a range of supporting factors that enable its operations and activities. Funding is a critical aspect, with contributions coming from POP TB, which finances initiatives such as Focus Group Discussions (FGDs) and provides essential medical supplies like N95 masks and hand sanitizers for TB-RO patients. Other key donors include organizations like YDSF and KNCV, which have provided financial support over a three-year period. During Regent Faida's administration, Sekawan's TB also secured regional budget (APBD) funding through the Jember Health Department. Additionally, individual donors contribute to sustaining the community's efforts.

Paid roles within Sekawan's TB are limited to specific positions such as the administrative coordinator and intern mentors. These salaries support tasks including mentoring interns, running the TB Army program, and assisting with vaccinations. Mentors also receive incentives for patient-related activities and contributions to the TB Army, reflecting the scope of their responsibilities.

Non-survivor human resources play a vital role, with support from interns affiliated with the Bakrie Foundation and university students. These contributors assist in various capacities, including educational outreach, FGDs, administrative work, social media management, and the distribution of basic necessities. Currently, four non-survivor members are actively involved in managing Sekawan's TB operations.

Another significant resource is a shelter home funded by the Global Fund and facilitated through Yabhysa, which provides accommodations for patients and their families traveling to

Soebandi Hospital. Collaborative partnerships further strengthen Sekawan's TB, involving institutions like POP TB, the Global Fund, the Health and Social Services Departments, local health centers, hospitals, the Bakrie Foundation, and academic institutions such as the University of Jember's Public Health Faculty. The community also works closely with other organizations, including HIV support groups, Yabhysa, Rekat Peduli Indonesia, Pejuang TB-MDR Gresik (Petir), and Persakmi. Program assistance from POP TB continues to bolster the community's efforts, enhancing its ability to deliver impactful support to TB-RO patients in Jember.

2.1.4 Challenges in Sekawan's TB Community

Sekawan's TB encounters several significant challenges in its operations, primarily related to limited human resources and insufficient funding. The lack of personnel impedes the smooth execution of administrative tasks, such as drafting budget proposals and organizing events. A small member base also constrains the community's ability to effectively handle emerging TB-RO cases. The absence of a fixed salary for members has led to decreased commitment, as some have left the organization for more stable opportunities. Additionally, low educational levels among certain members pose further difficulties in achieving the community's objectives, as noted by Informant AZ.

Funding constraints exacerbate these challenges. Financial contributions from POP TB are restricted to specific patient-focused activities, such as FGDs, while initial funding from KNCV ceased after three years. Donations primarily target direct patient needs, including nutrition and medical supplies, leaving minimal resources for mentors or broader community operations.

Sekawan's TB also grapples with internal conflicts among members and challenges related to patient compliance. Many patients struggle with the severe side effects of TB-RO medications and the lengthy treatment duration, leading to reduced motivation to complete therapy. Denial of diagnosis by some patients further complicates the community's efforts, delaying the provision of necessary support and interventions. These obstacles collectively hinder the organization's ability to fulfill its mission effectively

2.1.5 Sekawan's TB's Efforts to Overcome Challenges

Sekawan's TB implements a multifaceted approach to address its challenges, particularly in human resources, funding, and patient compliance. The organization endeavors to expand its membership by actively recruiting both survivors and non-survivors, with a preference for individuals possessing higher educational qualifications to enhance administrative capabilities. Informant AZ plays a pivotal role in fostering member skill development by providing training in community management, reporting, budgeting, and administration. This strategy not only bolsters member contributions but also empowers them to more effectively manage

organizational demands.

To address financial constraints, Sekawan's TB optimizes the use of existing funds, ensuring their efficient allocation towards essential activities such as FGDs and training sessions. Any surplus funds are prudently directed to the community's cash reserves. Moreover, the community seeks additional financial support by partnering with the Jember Health Office to secure allocations from the regional budget (APBD), successfully obtaining funding for two consecutive years. Additionally, fundraising events, such as concerts held in cafes and restaurants, are organized to generate supplementary donations for patient support.

Sekawan's TB actively addresses internal conflicts among members through regular discussions and evaluations, promoting a harmonious working environment. To tackle patient non-compliance, the community collaborates with the Health Office and local healthcare centers (puskesmas) to engage families, neighborhood leaders, and neighbors in the patient care process. These stakeholders are enlisted to provide support through negotiation, motivation, and education about TB and its treatment.

In addressing cultural barriers associated with traditional healing practices, the community adopts a balanced approach by educating patients and their families on the importance of medical treatment while respecting their choice to pursue alternative remedies. This strategy ensures continued patient engagement in their medical regimens, thereby reducing the likelihood of treatment discontinuation.

2.1.6 Forms of Activities of Sekawan's TB Community

Sekawan's TB Community engages in a diverse range of activities, encompassing patient support, training, internal meetings, reporting, the TB Army initiative, advocacy, counseling, fundraising, and the distribution of nutritional packages and medical equipment, as well as Focus Group Discussions (FGDs). The community provides substantial support to patients facing economic challenges by initiatives such as purchasing livestock, like chickens, for patients to manage. Sekawan's TB organizes its patient support activities based on the specific roles of its members, incorporating Communication, Information, and Education (CIE) regarding treatment, transmission, prevention, and management of drug-resistant tuberculosis (DR-TB). Supporters are officially sanctioned by the Health Office through an authorization letter.

Patient support emphasizes granting autonomy and informed choices to patients and their families, avoiding coercion in treatment adherence. Supporters are trained to offer optimal solutions to patients' complaints. They must maintain good health and utilize comprehensive personal protective equipment (PPE), including N95 masks and hand sanitizers, to mitigate the risk of transmission. Additionally, they must consider environmental factors; for instance, if a patient's home lacks adequate air circulation, supporters conduct their assistance outdoors to prevent DR-TB transmission. Beyond direct patient support, Sekawan's TB engages in socialization and counseling to enhance public awareness. The TB Army, a structured activity

within Sekawan's TB, is managed by a dedicated coordinator. Sekawan's TB frequently collaborates with the Health Office, Yabhysa, and the Ministry of Health to conduct training sessions, attended by select members based on a predefined quota. The community also facilitates training for patients to help them overcome economic difficulties.

Furthermore, Sekawan's TB conducts FGDs with patients every three months, addressing themes set by POP TB and funded by the organization. These discussions aim to address treatment barriers, side effects, stigma, and discrimination. FGDs are typically held at the Lung Hospital, utilizing the hospital's facilities and involving healthcare professionals who provide motivational support and education on DR-TB. Following each FGD, Sekawan's TB is required to prepare a comprehensive activity report and submit it to POP TB and associated institutions as evidence of the event's execution. Additionally, Sekawan's TB holds internal meetings quarterly for evaluations and social gatherings, hosted at members' residences on a rotating basis.

2.1.7 Existence of Sekawan's TB Community

Initially, Sekawan's TB community was primarily recognized by patients, their families, and the health sector. However, following the recruitment of non-survivor human resources and the commencement of an internship program in 2022, the community has garnered broader recognition through social media platforms and governmental collaborations. Sekawan's TB has expanded its partnerships with institutions beyond the health sector, including the Social Affairs Office and the YDSF. Moreover, it has established itself as a practical training and internship venue for students pursuing social and health sciences.

2.2 Stages of Organizing a Tuberculosis Survivor-Based Community in Jember Regency

The Sekawan's TB community was established to support the government in accelerating the elimination of drug-resistant tuberculosis (DR-TB) in Jember. Predominantly comprised of DR-TB survivors who volunteer their time, this non-profit organization continuously seeks donors to fund its initiatives, particularly those aimed at supporting DR-TB patients. Sekawan's TB operates under the external oversight of entities such as POP TB, Yabhysa, and the Jember Health Office, with activity reports serving as a form of accountability. The stages of organizing the Sekawan's TB community largely align with the concepts presented by Mukhotib MD in Adini (2013), though not all steps are fully implemented. The organizational stages include:

2.2.1 Stage of Idea Presentation

The concept of Sekawan's TB in Jember Regency originated from a recovered DR-TB survivor who had previously been active in a DR-TB survivor organization in Malang. The lack of attention to DR-TB cases in Jember, which necessitated patients seeking treatment in other

cities, motivated this survivor to support DR-TB patients in Jember. Driven by empathy and concern for patients still undergoing treatment, the individual returned to Jember to provide independent support, receiving a positive response from the Deputy TB Supervisor of the Jember Health Office.

This initiative aligns with the characteristics of a Community-Based Organization (CBO), which often stems from a survivor's desire to address the challenges faced by DR-TB patients (Hoe, 2015). The survivor's initiative was supported by the government and several NGOs, all sharing the common goal of establishing a survivor-based TB community in Jember. The community acts as a governmental partner in supporting programs aimed at accelerating TB elimination in the region. This finding underscores the critical role of CBOs in resolving local issues by assisting patients and improving their welfare and social functionality (Hoe, 2015).

2.2.2 Stage of Building Stakeholder Networks

The TB Supervisor at the Jember Health Office facilitated the creation of a collaborative network to realize the vision of the DR-TB survivor by coordinating with various stakeholders, including hospitals, volunteers, and NGOs. This collaboration involved health promoters from Jember Pulmonary Hospital, the hospital director, the Petir Community, and the KNCV Foundation, all of whom supported the establishment of a DR-TB survivor-based community in Jember.

Building partnerships with stakeholders to oversee the community also entailed recruiting other recovered DR-TB survivors willing to act as agents of change in eliminating DR-TB in Jember (Hoe, 2015). Fifteen DR-TB survivors were invited to join these efforts. These survivors were selected based on their shared experiences as DR-TB patients, reflecting the characteristics of social communities (Wenger, 2002). Their common intentions, beliefs, and preferences as individuals who had endured DR-TB united them to work toward a shared goal: supporting DR-TB patients and contributing to the elimination of DR-TB in Jember (Scermerhorn in Izzati et al., 2023)

2.2.3 Stages of Human Resource Training

The Sekawan's TB Community, established by DR-TB survivors, requires comprehensive preparation, including material consolidation training. This training aims to create a community dedicated to managing DR-TB patients in Jember Regency and to enhance the capacity of human resources within the community. It also seeks to prepare members with lower educational backgrounds to ensure sustainable growth of the community even without ongoing supervision from external parties. Furthermore, the training and material consolidation serve to build relationships and foster a sense of ownership among community members (Tattersall in Ujjanto, 2019). This training received financial support from the KNCV Foundation and the Global Fund, which subsequently became key NGO partners supporting Sekawan's TB Community (Bennet in Saleh, 2022). The training activities were conducted to fortify the

foundation of DR-TB survivors through capacity building (Schutz and Sandy in Ujjianto, 2019).

The training sessions were held in 2016 at Aston Jember Hotel over three separate occasions within two consecutive weeks. DR-TB survivors received training from several partners, including KNCV, Rekat Community, Jember Health Office, Aisyiyah Foundation, and the Ministry of Health. These sessions aimed to improve the quality of human resources or community members by providing guidance on leadership, management, and organizational skills to strengthen the community's capacity to serve as companions for DR-TB patients (Schutz and Sandy in Ujjianto, 2019). Following multiple training and socialization sessions, the community was formally established and recognized by relevant authorities. The primary goal of this community is to assist the government in reaching and addressing the challenges faced by DR-TB patients in Jember.

2.2.4 Stages of Community Formation

During this stage, the election of the board, determination of the community's name, and registration of its legal status were undertaken. The board of Sekawan's TB was elected through a voting process at the conclusion of the training. Informant AZ, the initiator of the community, was appointed as the chairperson, and informant FM, another survivor, was appointed as the vice-chairperson. Both have actively contributed to the community's activities since its inception, given their significant contributions as volunteers aiding the community's growth. The next task involved determining the name, meaning, logo, and philosophy of the community. The community's name and identity resulted from contributions by the TB Supervisor of the Jember Health Office and Promkes RS, the community's working partners (Saleh, 2022).

The name Sekawan's TB, derived from Javanese with a 4S logo, symbolizes the values of being grateful, spirited, patient, and successful. This name has become the community's identity, enabling Sekawan's TB to enhance its presence as the first DR-TB survivor community formed in Jember, with the aim of assisting and addressing the problems faced by DR-TB patients. Subsequently, the chairperson took the initiative to secure the community's legal status by creating a notarial deed and registering it with the Ministry of Law and Human Rights of the Republic of Indonesia. Additionally, the chairperson formulated the community's Articles of Association and Bylaws, which serve to regulate the community's vision, mission, duties, and goals, providing guidelines for executing its programs and activities.

2.2.5 Stages of Planning Community Activities

At this stage, Sekawan's TB Community began to outline the activities to be conducted, which include patient support as the primary activity, involving accompanying and supervising DR-TB patients during their treatment at relevant health centers or hospitals to ensure they receive appropriate treatment and medication. Training for patients aims to increase the capacity of those who have lost their jobs due to severe drug side effects, leveraging available

resources. Training community members is intended to enhance their skills and responsibilities, ensuring the continuation of planned activities (Schutz and Sandy in Ujianto, 2019). Internal meetings and reporting are held quarterly for evaluation purposes, to identify areas needing improvement and assess the success of services provided (Tattersall in Ujianto, 2019). Peer education targets peer TB patients or adolescents by providing educational activities.

Communication, Information, and Education (CIE) is provided to patients, their families, and other communities to increase public participation and awareness about DR-TB, thereby reducing discrimination against patients and their families (Hoe, 2015). The TB Army program aims to increase case detection rates and ensure compliance of DR-TB patients who have unilaterally discontinued their treatment. Focus Group Discussions (FGDs) are conducted to enhance participation and address patient complaints, with themes provided by supporting institutions like POP TB. Socialization and counseling activities are offered not only to patients but also to their families and surrounding communities as a preventive measure against DR-TB transmission, particularly among vulnerable groups as identified by the Ministry of Health (2022). Finally, donation collection and the distribution of nutritional packages provide economic assistance to patients, supported by network cooperation efforts as a funding factor (Hoe, 2015).

2.2.6 Stages of Community Activity Implementation

DR-TB patients accompanied by Sekawan's TB have varying conditions due to drug side effects, influenced by their immunity and lifestyle. These side effects range from mild to severe, affecting patients' social functioning, work, and mental health. Sekawan's TB addresses these issues based on patients' needs. The community conducts support activities for DR-TB patients in Jember Regency and socialization for the broader community. The goals are to increase knowledge about DR-TB, reduce discrimination against patients, and combat myths related to the disease. The community specifically targets handling DR-TB patients based on the members' experiences as DR-TB survivors (Prasad, 2023). The implementation of patient support strives to provide equal assistance to all patients regardless of social status (Prasad, 2023). Therefore, Sekawan's TB continuously works to secure resources through cooperation and networks. It aims to help DR-TB patients meet needs across various aspects, such as economic, health, psychological, and social (Hoe, 2015). Findings show that Sekawan's TB genuinely does not differentiate among the target groups it supports, allowing all DR-TB patients to receive equal services without consideration of social status.

As a result of this support, Sekawan's TB is trusted to oversee more than 40 health centers and sub-centers in the Jember area. Currently, there are 100 DR-TB patients accompanied by Sekawan's TB Community. The number of patients fluctuates depending on DR-TB case detection and recovery rates. These factors determine the success of the services provided by the community, serving as benchmarks for evaluations and gaining trust from the

public and donors, thereby continuing to increase participation (Datta in Hoe, 2015). Patient data is obtained from hospitals, health centers, Yabhysa, and the Jember Health Office. Sekawan's TB coordinates with Yabhysa and the Jember Health Office to divide support tasks, which are then distributed by the chair of Sekawan's TB. Besides collaborating with health institutions, the community also partners with various other institutions, such as educational and social organizations, as well as individuals or private entities, which become supporting factors for overcoming challenges like funding, human resources, and technical issues (Hoe, 2015).

Sekawan's TB is a non-profit community that does not seek profit, and thus often faces practical difficulties and obstacles related to funding. Funding sources and human resources have become the two main issues discussed in this research's findings (Kwok in Saleh, 2022). Sekawan's TB aims to ensure the sustainability of service programs for patients by leveraging member contributions and organizing events to seek donors, such as live music performances at restaurants and cafes (Hoe, 2015). Over time, this has caused difficulties in the human resources aspect (Kwok in Saleh, 2022), which is necessary for managing community activities and programs, especially administrative activities. Additionally, the low educational levels of community members impact the human resources issue. This has led Sekawan's TB to initiate recruitment to increase the community's human resources, becoming agents of change participating in Sekawan's TB membership (Hoe, 2015).

2.2.7 Monitoring Stages

At this stage, the organization of Sekawan's TB is monitored by external parties such as the Jember Health Office, Lung Hospital, and POP TB. Monitoring is conducted by submitting activity reports, which are then discussed in evaluations with supervisors from Yabhysa. These parties assist Sekawan's TB and contribute to community improvements, ensuring the community's journey is supported by related entities (Bennet in Saleh, 2022). During this stage, Sekawan's TB must prepare reports to be submitted to POP TB via mail as proof that the activities have been successfully carried out. POP TB provides technical and financial assistance (Bennet in Saleh, 2022) to Sekawan's TB community regularly, making these reports necessary proof of successful activities. The reports are also submitted to several institutions collaborating with the community.

2.2.8 Stages of Activity Evaluation

Sekawan's TB conducts two types of routine evaluations. The first type is internal evaluation, called 'anjangsana,' held every three months to reflect on activities and strengthen member camaraderie. These internal evaluations are held at rotating members' homes. The second type is external evaluation, conducted by sending activity reports to Yabhysa for evaluation. These reports include detailed assessments of DR-TB patient conditions and complaints by supervisors. These evaluation activities serve as benchmarks for the community

to continue developing and enhancing its ability to support DR-TB patients (Tattersall in Ujjianto, 2019)

3. Conclusion

The Sekawan's TB Community in Jember is a Community-Based Organization (CBO) operating under the supervision of NGOs and the government, and is funded through contributions from affiliated entities. While it exhibits numerous CBO characteristics, this community is not entirely grassroots as its structure follows the framework of supporting institutions. Sekawan's TB faces two primary challenges: a shortage of human resources and funding.

As a survivor-based CBO, Sekawan's TB community progresses through eight organizational stages that do not fully align with those outlined by Mukhotib MD. These stages include: first, the stage of presenting the initiator's ideas through independent support, which received positive reception from the Deputy TB Supervisor of the Jember Health Office. Second, the stage of establishing stakeholder networks, encompassing hospitals, government agencies, NGOs, other DR-TB survivors, and various communities, to facilitate the formation of the first survivor-based DR-TB community in Jember. Third, the human resource training stage aimed at reinforcing the basics of community management, leadership, and organization to enhance the quality and capacity of DR-TB survivors in supporting patients in Jember. Fourth, the community formation stage involving the election of management through voting, and the development of a name, philosophy, meaning, and logo to serve as the community's identity. Fifth, the stage of planning community activities, such as patient support, training for patients and community members, internal meetings and reporting, peer education, fundraising, counseling, and focus group discussions (FGDs). Sixth, the stage of implementing community activities in accordance with the previously designed plans and programs. Seventh, the monitoring stage, which serves as a supervisory mechanism from NGOs and related entities overseeing Sekawan's TB operations. Finally, the eighth stage involves the evaluation of activities, reflecting on the planned initiatives and programs.

The outcomes of these eight organizational stages have significantly enhanced the quality and capacity of resources within the community, thereby expanding its presence and earning the trust of the public and stakeholders. Additionally, Sekawan's TB community organization has yielded substantial benefits for the DR-TB patients it supports. These benefits include the reduction of stigma and discrimination, improvements in patient welfare and recovery rates, and the establishment of a source of education and support for patients and their families.

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The Perspective Of *Tuan Guru* On Gendered Division Of Labor: Examining Gender Equality In Terong Tawah Village, Labuapi District, West Lombok Regency

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ABSTRAK: Gender extends beyond the biological distinctions between men and women, encompassing the roles and responsibilities attributed to each as a product of social construction. Achieving gender equality necessitates equitable roles for men and women, particularly within the workforce. This study employs a case study design with a qualitative methodology to explore these dynamics. The findings reveal that many women engage in public-sector work to support their partners in managing household responsibilities, often within the framework of mutual agreement. This practice aligns with the perspectives of *Tuan Guru* and demonstrates how the division of labor contributes to fostering a resilient and self-reliant community. However, it also highlights potential challenges, such as social disparities within families stemming from reduced social interaction.

Keywords: *Tuan Guru*, Division of Labor, Gender Equality

ABSTRAK: Gender melampaui perbedaan biologis antara pria dan wanita, mencakup peran dan tanggung jawab yang dikaitkan dengan masing-masing sebagai produk konstruksi sosial. Mencapai kesetaraan gender membutuhkan peran yang adil bagi laki-laki dan perempuan, terutama dalam angkatan kerja. Penelitian ini menggunakan desain studi kasus dengan metodologi kualitatif untuk mengeksplorasi dinamika tersebut. Temuan ini mengungkapkan bahwa banyak perempuan terlibat dalam pekerjaan sektor publik untuk mendukung pasangan mereka dalam mengelola tanggung jawab rumah tangga, seringkali dalam kerangka kesepakatan bersama. Praktik ini sejalan dengan perspektif *Tuan Guru* dan menunjukkan bagaimana pembagian kerja berkontribusi untuk membina komunitas yang tangguh dan mandiri. Namun, ini juga menyoroti potensi tantangan, seperti kesenjangan sosial dalam keluarga yang berasal dari berkurangnya interaksi sosial.

Kata Kunci: *Tuan Guru*, Pembagian Kerja, Kesetaraan Gender

1. Introduction

Qurrotul Ainiyah (2017) asserts that the recognition of the inherent dignity and the inalienable rights of all individuals, irrespective of their place of residence, constitutes the cornerstone of freedom, justice, and peace globally. While it is undeniable that human beings are created by God with divine intent for their benefit, they are also endowed with the agency to determine the course of their lives. Within the framework of Islamic principles and adherence to prevailing legal regulations, men and women possess equal liberty to engage in any professional sector.

In further analysis, Articles 1 and 2 of the Universal Declaration of Human Rights affirm that all individuals are born free and equal in dignity and rights. These provisions emphasize that distinctions based on race, skin color, gender, language, religion, political or other opinions, national or social origin, property, birth, or any other status must not be grounds for discrimination in the enjoyment of rights and freedoms.

Gender, at its core, refers to the socially constructed distinctions in the roles, behaviors, and responsibilities attributed to men and women. For instance, maternal duties such as childcare and household chores can be equitably shared with fathers. As Graddol

and Swann (1989) note, gender roles are dynamic and subject to transformation, shaped by societal structures and the relative positioning of men and women within them.

The progressive recognition of gender equality has emerged as various social groups began advocating for women's rights, including the freedom to develop their potential in accordance with their abilities. These efforts gradually laid the foundation for feminist demands and the broader movement for gender justice (Nasaruddin Umar, 2001).

In contemporary society, women play pivotal roles in managing household finances, a development that reflects a shift in traditional gender dynamics where women were previously undervalued by men. This change aligns with the principles of gender equality, which advocate for equitable opportunities for men and women to engage in similar tasks and responsibilities (Abdul Aziz, 2017).

Beyond the discourse on gender equality, many women are now striving for higher wages, driven by the growing awareness of their contributions to family and societal resilience. The economic stability of households is increasingly bolstered by women assuming active roles in workplaces, organizations, institutions, and even governmental leadership positions, domains historically dominated by men. This phenomenon, once considered rare, has become commonplace, particularly as women work to support their families during financial difficulties (Qurrotul Ainiyah, 2017).

In the familial context, men are entrusted with guiding women in fulfilling their religious and marital obligations, often acting as mentors and educators. Responsibilities such as providing dowries, contributing to family welfare, and allocating finances for charitable causes are primarily ascribed to husbands, as mandated by Allah SWT.

Nevertheless, the necessity for women to contribute to family livelihoods and their increasing access to education have brought longstanding gender disparities to the forefront. Since the 1960s, the issue of gender inequality has catalyzed significant social changes in Indonesia, elevating women's status and embedding notions of gender equity more firmly within the societal fabric (Agung Suparjono, 2017).

The community of Terong Tawah Village, located in the Labuapi Subdistrict of West Lombok Regency, has experienced significant social transformation through the gradual adoption of gender equality, particularly in the workforce. A notable proportion of the village's women are employed, reflecting the shifting dynamics of gender roles. In this predominantly agrarian community, most farm laborers and farmers come from lower-middle-class backgrounds. Farming remains the most common occupation due to its accessibility and minimal educational requirements.

Women in Terong Tawah have diversified their roles by engaging in various economic activities, such as trading, which is practiced by both genders. For instance, women contribute as door-to-door sarong vendors, satay sellers, and fruit merchants. Teaching, widely regarded as an elite profession within the village, is pursued by both men and women, exemplifying gender parity in certain career paths. While men traditionally dominate the professional construction industry, women increasingly participate in these roles, particularly as servers who assist builders. Women are also involved in plastic recycling, an occupation that often requires travel to remote worksites facilitated by company-provided transportation. Their workdays typically extend from morning until late afternoon.

The evolving attitudes and behaviors within families that support women's right to work have inadvertently promoted gender equality in Terong Tawah Village, even if the community as a whole remains largely unaware of the underlying implications. As women take on roles traditionally reserved for men, their contributions challenge conventional norms while complementing their individual skillsets, fostering mutual respect and broader acceptance of gender diversity in the workplace.

Nonetheless, the integration of gender equality has presented challenges, particularly for housewives. Many women, driven by economic necessity, balance employment with household responsibilities. However, this dual burden often leads to the neglect of their traditional roles as wives and mothers. Consequently, domestic duties that

were once exclusively managed by women are increasingly left unaddressed, highlighting the complexities of achieving true gender equality in the context of family and work-life balance.

2. Results

2.1. Gender Equality and the Perspective of *Tuan Guru*

Advancing quality through the establishment of equality, balance, and harmony without discrimination between men and women is vital for promoting fundamental rights across familial, societal, national, and global levels. This effort encompasses the recognition of equitable rights and opportunities for all individuals. Gender differences, shaped by dynamic processes, reflect distinctions between men and women that influence their access, participation, control, and benefits in various life activities within the family while upholding their equal human dignity (Mufidah, 2006).

An analysis of the socially and culturally constructed distinctions between men and women, pertaining to roles, behaviors, and attributes deemed suitable for each gender, offers a critical lens for understanding gender. These roles and attributes, often fluid and interchangeable, are not fixed biological traits but are shaped by societal norms (Siti Azisah, 1992). Moreover, discussions of men and women should not be conflated with a comprehensive understanding of gender. While gender inherently involves both men and women, it represents a broader construct that transcends the binary notion of focusing solely on women.

The manifestation of gender equality is most evident when observed through cultural practices and traditions. Women, often viewed as decision-makers with a more deliberate approach compared to men, wield substantial influence in households, political arenas, and governance structures. At its core, gender equality asserts that both men and women are entitled to equal rights and opportunities, underscoring the fundamental principle of equity across all domains of life.

Cultural values and social norms within a given period play a crucial role in shaping the behaviors of men and women, determining what is permissible, prohibited, and expected of each gender. These norms are grounded in societal perceptions of gender roles, responsibilities, and domains, all of which influence women's participation in gender equality. Traditionally, women are expected to take on roles such as housewives (cooking, cleaning, and child-rearing), as well as positions in education, healthcare, and administrative support, such as teaching, nursing, and secretarial work. However, they remain underrepresented in leadership positions, such as directors or presidents. In contrast, men are often seen as more effective in economic and productive sectors, including office work, politics, and leadership roles in government, while women are typically viewed as more effective in family-oriented domains, such as the kitchen, well, and bedroom. Men are generally perceived as more successful in these areas.

For gender equality to be meaningfully understood, all segments of society must grasp the concept of gender, as this enables the identification of actions that align with regional norms and can be taken to promote gender equality for every individual within that society. There must be a collective recognition of the division of labor that exists in all communities, ensuring that such divisions adhere to the principles of gender equality.

In Terong Tawah Village, the true essence of gender equality is reflected in the division of labor. However, only a small portion of the community is truly aware of this concept. In this village, achieving gender equality remains a challenge, primarily due to low levels of education. Despite this, some individuals are more informed about gender equality, recognizing its significance. The influence of modern external cultures has contributed to the erosion of traditional gender roles, particularly among those with lower educational attainment. As a result, many residents of Terong Tawah are less concerned with the rights and responsibilities of spouses, especially in relation to their work.

Gender relations have the potential to bring about changes in the nature of roles, responsibilities, and domains associated with gender. Social changes in politics,

economics, and education, each of which necessitates modifications in cultural norms and values, are the primary drivers of these shifts. In the past, for instance, it was considered a violation of social norms and cultural values for a woman to leave her home alone. However, women now freely ride motorcycles to work, attend school, or participate in political and economic events. Similarly, while it was once culturally unacceptable for men to neglect kitchen duties, men today can be skilled chefs, as evidenced by their prominent roles in television shows, restaurants, and hotels (Siti Azisah, 1992).

The degree of gender equality in Terong Tawah Village is reflected in the division of labor in daily activities. This can be illustrated by the experience of Mrs. Lia, a teacher, who shared her perspective in an interview with the researcher:

“Langan ndeq man ke meliq deit semamaq wah ke jeri guru. Jerin lalon naon setelah saq meliq ndeq mungkin saq suang jeri guru. Endah semamaq ndeq sili gitaq saq entan ke jeri guru, malah gitaq eku araq pegawian nie merase terbentu, malah seneng gitaq eku araq kesibukan. Jerin, ndeq selepuq nie doang nangung. Semamaq endah seneng gitaq araq pegawian, ndeq momot doang leq bali. Langan sendeq man meliq endah ite wah berunding berembi saq entan lemaq leq keluarga adeq saq tetep bou nyokupan selepuq kebutuhan leq bali, akhir eku deit semamaq sepaket, nie begawian eku pun begawian endah. Pokoq brembi-rembi ntan saq te saling bentu. Soal kan leq dalam keluarga siku ndeq ape semamaq donag saq jeri tulang punggung bou endah seninaq membentu, memang siq iku tanggung jawab semamaq. Leguq alangkah lebih bagus amun saq saling bentu”

Translated into: “Before I got married, I was already working as a teacher. My husband knew from the outset that I would not leave my profession after marriage. He never forbade me from continuing my work; in fact, he appreciates that I have a job and feels supported by it. He is happy to see that I am engaged in something meaningful, and it alleviates some of the financial burden on him. We had discussed our future responsibilities as a couple before we got married, ensuring that both of us would contribute to fulfilling our needs. We agreed that I would work, and he would also work. The most important thing is that, no matter what, we will always help each other. In a family, the husband doesn't have to shoulder all the responsibilities alone; the wife can contribute to ease the burden. While the husband still bears ultimate responsibility, it is better if we share the load.”

When discussing the gender justice system in Terong Tawah Village, particularly the division of labor between men and women, it is essential to examine how women engage in community tasks related to development and family. This engagement reflects gender equality and the equal and peaceful partnerships shared by husbands and wives.

The manifestation of fair and equal gender equality between men and women depends on several factors. According to Mufidah in her work *Rekonstruksi Kesetaraan Gender dan Keadilan dalam Konteks Sosial Budaya dan Keagamaan*, these factors include the potential for women to control various natural and human resources, their involvement in decision-making, and the extent to which women benefit from their participation in various activities. This encompasses both their roles as active participants and as beneficiaries, as well as their ability to enjoy the outcomes of their involvement.

The proportion of women working in Terong Tawah Village is relatively high, partly due to its proximity to Mataram City. Research findings indicate that households in Terong Tawah typically engage in activities such as raising and caring for children, earning an income (or fulfilling basic needs), and preparing future generations to contribute meaningfully to society. Family members collaboratively decide how to allocate resources, which are often limited, for various purposes, including investment, production, and consumption, either jointly or individually in all activities (Marlita, 2005).

Women's productive participation in both reproduction and income generation has a greater positive impact on child survival and nutrition, particularly when they manage

additional money from both paid and unpaid work wisely. This highlights the analytical and multitasking abilities often possessed by women, which may be discomfiting for those who neglect responsibilities. Since the roles and tasks are not strictly differentiated, the division of labor in gender equality demonstrates how the people of Terong Tawah Village have implemented gender equality, even though the broader community may not fully grasp its significance. It is essential that this practice continues to be embraced within the Terong Tawah Village context.

2.2 Tuan Guru: The Division of Labor Between Men and Women

Gender justice can be achieved by addressing the unique needs of men and women through equitable treatment. This may involve treating them equally in certain contexts and differently in others, depending on what justice requires. According to Siti Azisah (1992), such equitable treatment is integral to the process of achieving gender justice.

Gender equality encompasses a balanced social understanding of the similarities and differences between men and women and their respective roles (Suwarjon, 2015). In practice, this means granting both genders equal opportunities, involvement, and decision-making power, while ensuring they derive equal benefits from development and well-being. It refers to the equal rights and opportunities of men and women to participate in various spheres of life, including national security, politics, economics, and socio-cultural activities, and to enjoy the resulting progress while maintaining justice. Gender equality is a process that identifies and recognizes the equal roles, responsibilities, and positions of men and women.

The rigid gender-based division of labor that dominated the early 20th century has gradually been replaced by a more egalitarian framework, allowing for equal opportunities in education, career development, and self-actualization. Women are no longer confined to managing households and raising children, while men are no longer exclusively seen as providers. A collaborative approach to roles is emerging, where men and women frequently work side by side in similar fields, advancing their careers together. In some cases, women surpass men in certain roles, particularly in urban environments where physical strength is no longer a primary requirement. This has enabled women to excel in fields traditionally dominated by men, highlighting their potential and drive.

Nevertheless, women's strength in multitasking and analytical thinking can sometimes work to their disadvantage in situations requiring single-task focus or decisive leadership. These challenges underline the complexity of achieving true gender equality, where progress must be balanced with an understanding of inherent differences and contextual needs.

The allocation of responsibilities between husband and wife, established through mutual agreement, is commonly referred to as the gender-based division of labor. Within family systems, couples delineate roles across the domestic and public spheres, forming an understanding that reflects their shared values and objectives (Mikul Gerold, 1998). This division is rooted in collaborative efforts to cultivate familial harmony rather than being predicated on biological distinctions between male and female bodies (Nurlin, 2008). Consequently, the framework for labor division within the community, particularly in Desa Terong Tawah, frequently integrates perspectives from religious authorities, as indicated in interviews conducted by researchers.

Given that the entire population of Desa Terong Tawah adheres to Islam, it is unsurprising that Islamic principles, derived from foundational texts such as the Quran and Hadith, alongside interpretations by religious leaders like Ustads, serve as pivotal influences on family dynamics and decision-making processes.

In Dusun Terong Tawah Barat, Ustad Fahmi, a respected religious scholar interviewed during the study, offered the following insight:

"Isu nine berkarir ato nine sebegawean ndeq ne hal beru malik kane sini. Langan beruq ne te piaq siq Allah SWT dit mulei ne berkembang seren lueq, nine wah begawean dakaq ne leq bale mapun leq luar bale. Timaq ne ngene, nine se bekarir weyen sini"

selapug ne se begawean bertumpu aning se begawean leq luar bale maraq angkun leq kantor se meuq geji. Leq al-Quran endah te jelasan bahwa setiap manusie ino te surug pede mete rejeki sino langan begawean."

Translated into: "The issue of women engaging in careers or employment is not a novel phenomenon. Since their creation by Allah SWT, women's roles have undergone substantial evolution, encompassing work both within and beyond the household. However, contemporary discourse on women's careers predominantly centers on external employment, such as office work remunerated through wages or salaries. The Quran underscores the universal obligation for all individuals to engage in labor to secure sustenance and livelihood through their efforts."

2.3 Impacts of the Gender-Based Division of Labor

Islam, as a guiding framework, provides distinct but complementary definitions for the roles of men and women. Women are accorded multifaceted recognition as mothers, homemakers, breadwinners, caregivers, and contributors to society (Mufidah, 2006). These roles highlight the intrinsic value of women in various capacities within the family and community.

Household responsibilities are frequently shared between husband and wife, emphasizing cooperation and partnership within the family unit. Although domestic work is often undervalued economically, it should be recognized as equally significant to other forms of labor that generate material wealth. This perspective underscores the interdependence between partners, where one contributes to public sector productivity while the other manages household duties, both serving as essential pillars of family well-being.

In addressing gender equality, it is critical to avoid creating a hierarchy between roles in the public and private spheres. Achieving equitable division of labor requires open communication and mutual agreement between partners. A gender-equal approach to labor division entails that husbands may support their wives in domestic responsibilities, while wives may assist their husbands in fulfilling public roles, provided such arrangements are mutually consensual.

Despite these flexible role distributions, the leadership of the family remains a shared responsibility. Both husbands and wives are integral to the role of household leadership, which transcends traditional notions of male dominance. Rather, family leadership is conceptualized as a collaborative endeavor, reflecting the complementary partnership of spouses as equal members of the family unit.

Impact analysis involves assessing the social, economic, and cultural ramifications of implementing specific activities within a community. The primary objective of such analysis is to identify and evaluate the various consequences, both advantageous and disadvantageous, arising throughout the phases of planning, development, and execution.

Historically, advocacy for women's rights in Indonesia gained significant momentum through figures such as R.A. Kartini, one of the nation's earliest feminists, who championed women's access to education. Following Indonesia's independence, societal transformations facilitated greater opportunities for women to participate in the workforce and achieve independence.

In the village of Terong Tawah, where gender equality is widely embraced in determining the division of labor between men (husbands) and women (wives), the consequences of this egalitarian approach are felt across the community. Observational and interview data reveal that the impacts, predominantly positive, emerge through the collective adoption of a gender-based division of labor. This labor division reflects mutually accepted social constructs and is designed to streamline processes across both public and domestic spheres. Crucially, it is grounded in peaceful cooperation to ensure workplace and household order, rather than being predicated on inherent biological distinctions between men and women (Isty Nur Hidayati, 2016).

The concept of "helping others" encompasses dimensions of cooperation, management, and mutual support, while the principle of "pursuing virtuous actions" encompasses all aspects of ethical behavior and societal improvement. Within this framework, Islam advocates for men (husbands) and women (wives) to collaborate in fostering virtuous practices and preventing harm. Significantly, Islamic teachings make no hierarchical distinction between labor in the public domain and that performed in private or domestic contexts, emphasizing the importance of shared responsibility in upholding societal values.

In Indonesia, the primary responsibilities of housewives are traditionally defined as supporting their husbands, raising and educating their children, managing household chores, preparing meals, and ensuring the physical and emotional well-being of all family members. On the other hand, husbands are typically responsible for roles such as being the head or leader of the family, the main decision-maker, the primary breadwinner, the representative of the family's interests to the outside world, and the chief caregiver for the family's growth and development.

This division of labor reflects a societal model in which men (husbands) are generally responsible for public duties within the family, while women (wives) handle domestic tasks. However, in the context of gender equality, these roles are not fixed and can be adapted based on mutual agreement between husband and wife. This flexibility is visible in many households in the village of Terong Tawah, where gender roles may be adjusted to suit the family's specific needs. A statement from Sukar, a resident of Dusun Terong Tawah Barat, whose wife works at a convenience store in Mataram, illustrates how these roles can shift:

"Enggeh beang te seninaq tiang begawean, sengaq maraq angkun keadaan te sengene ini, tiang daraq pegawean tiang, trus amun ndeq ne gin begawean seninaq tiang, epe siq te gin mangan. Jerine daraq langan dateng penghasilan dong bueq ite mejan. Leguq amun wah tiang meuq pegawean, suruq te so ye mentelah. Leguq dari pada ne momot leq bale ndaraq gin ne gaweq sarikan so ne begawean. Soal kan wah terbiese begawean kane amun gin ne tepu leq bale tunaq penghasilan se wah bilang bulan meuq ne ino. Trus kan geji ne sebilang bulan ino beu te jerian siq te nabung untuk ne jeri bieye anak te leq masa depan".

Translated into: "Yes, I allow my wife to work because of our current situation. I don't have a job, and if she doesn't work, how will we survive? If neither of us is earning, we would face starvation. However, if I find work, I tell her to rest. But rather than staying idle at home, it's better for her to work. She's used to being employed, and it would be a shame to lose the monthly income. That money could be saved for our children's future."

The second detrimental impact pertains to the daily responsibilities typically assigned to women (wives), such as cooking, cleaning, household chores, and childcare, which are frequently perceived as a divine mandate. This misconception arises from societal cultural norms, wherein gender is often regarded as a social construct, rather than a natural one reflective of divine will. Ironically, religious authorities have perpetuated this notion, either consciously or unconsciously, by citing the Qur'an and Hadith as supporting evidence. This skewed understanding gives rise to a significant issue that ultimately manifests in familial disputes. The income generated solely from agricultural labor is inadequate to sustain lower-income families, particularly those involved in farming. As a result, women are compelled to seek supplementary income through various avenues, such as working in the fields, operating kiosks, or engaging in domestic labor.

In this context, women assume dual roles: one within the domestic sphere and the other in the public domain, with the "productive" role being driven by familial necessities rather than traditional gender expectations.

Furthermore, there is a prevailing issue in conflating the concepts of "gender" and "sex." The persistent social, cultural, and psychological issues that have historically

contributed to gender inequality are more accurately responsible for the disparity observed today (Tri Pambudi Sampurno, 2008).

Tri Pambudi Sampurno's thesis findings resonate with the situation in Terong Tawah Village, where the division of labor is largely determined by domestic and public responsibilities. However, the inhabitants of Terong Tawah seem to align with the thesis's definition: although women predominantly manage household duties, men occasionally engage in these tasks during the same periods, provided there is mutual agreement.

The dual obligations shouldered by both husband and wife, as per their mutual agreement, often result in prolonged issues stemming from fatigue and the monotony of these tasks. Given that human nature is inherently dynamic and subject to fluctuations, conflicts may arise, which, in turn, can undermine family cohesion and precipitate divorce. This condition is evident in some families in Terong Tawah Village, located within Dusun Bagu, where two divorces and subsequent reconciliations have occurred, as documented by the researcher. Mr. Nahharudin, a respondent, states:

"Ite wah due keli te beseang leguq malik rujuk, ino sengaq ite mesih saling kangen. Leguq sengaq emosi se araq semendaq ino ye beng te besiaq bae, ye aga q sulit te atasi masalah te, amun kane lagu ndeq mungkin yaq beseang malik sengaq wah due kali. Kane harus te mikir belo-belo adeq ndeq ne salaq jari ne".

Translated into: "We've divorced twice but reconciled, because we still love each other. However, the emotional turmoil that led to our continuous arguments remains difficult to manage. Yet, it is now impossible for us to divorce again, as this is our second time. We have both agreed not to let emotions dictate our problem-solving approach."

In light of this statement, the researcher's argument that the dual burdens shared by both parties in the domestic and public spheres contribute to a decline in familial harmony gains further relevance. In Terong Tawah Village, this issue is particularly pronounced among middle- to lower-class families. Concerning gender equality, women often misinterpret the concept of labor division in the public sphere. Wives may misunderstand the ideals of gender equality, which can strain the husband-wife relationship, escalate divorce rates, and erode the mother's role as an educator for the next generation.

3. Conclusion

As discussed in the preceding chapter, the researcher has drawn noteworthy conclusions regarding the perspectives of religious leaders on gender equality, particularly in relation to the division of labor between men and women, as articulated by religious figures and the local community, both men and women. These views are outlined as follows

First, *Tuan Guru* offers a perspective on gender equality, specifically concerning labor distribution in Terong Tawah Village. They assert that, since society traditionally revolves around the division of labor between men and women, the concept of gender equality in this context is neither novel nor separate from the guiding principles of human existence, as established in the Hadith and the Qur'an. Islam teaches that all individuals should treat one another with respect, with the exception of married couples. According to Islamic teachings, all people are equal in the sight of Allah SWT, as Allah SWT created all humans in equal measure, irrespective of gender. The only distinction lies in an individual's level of religiosity and piety.

Second, *Tuan Guru* emphasizes that a woman can fulfill her religious obligations with the grace of Allah SWT, provided that her husband permits her to do so. Hence, the division of labor between men and women is not a significant issue. Moreover, *Tuan Guru*'s views on labor distribution in Terong Tawah Village align closely with those of other religious leaders. There is a common understanding: every family member, whether male or female, should be free to perform any task they feel capable of completing, provided it does not conflict with their moral values or life principles as outlined by Islam. This aligns with the perspectives of other religious figures, all of whom emphasize that all beings are

created equal by Allah SWT, with the only distinguishing factor being an individual's level of piety and faith, especially in the context of gendered labor divisions.

Third, the evolving, albeit unintended, division of labor in Terong Tawah Village reflects broader changes in the community's lifestyle, encompassing technical advancements, improved living standards, enhanced cognitive development, deeper social integration, and shifting values and attitudes. These developments also point to the rise of consumerist tendencies, cultural regression, moral decay, individualistic behaviors, increased criminality, a heightened focus on work ethic and time management, as well as significant shifts in social judgment and lifestyle choices.

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