

**COMMUNITY INITIATION OF THE KABA INDAH LESTARI GROUP  
IN FOREST MANAGEMENT****Tia Yuanta<sup>1</sup>, Heni Nopianti<sup>2</sup>, Diyas Widiyarti<sup>3</sup>**Faculty of Social and Political Sciences, Bengkulu University, Indonesia<sup>1,2,3</sup>[tiyayuan722@gmail.com](mailto:tiyayuan722@gmail.com); [heninopianti@unib.ac.id](mailto:heninopianti@unib.ac.id); [diyas.widiyarti@unib.ac.id](mailto:diyas.widiyarti@unib.ac.id)**Article History**

Received:

16-10-2024

Revised:

27-12-2024

Accepted:

06-01-2025

Available online:

30-06-2025

**ABSTRACT**

This research aims to see what contributions are obtained and given by the kaba indah lestari women's group both for their own group, the community and the forest area. This research used a qualitative approach, described descriptively. Data collection was done by non-participant observation, unstructured interviews. Data analysis using Miles and Huberman data analysis techniques includes data collection, data reduction and data presentation. The theory used in analyzing the results of this research is Social Feminist theory. This research found several findings, namely the Kaba Indah Lestari Women Farmers Group gained access to manage the forest through a social forestry scheme with a conservation partnership, so that they could manage the land with several provisions. The activities carried out by the Kaba Indah Lestari Women Farmers Group are not only gardening, they also innovate by making processed food from their garden products such as coffee sticks, bags from plastic sachet drink packaging and bags from handicrafts. The Kaba Indah Lestari Women Farmers Group has made a good contribution in land management by growing vegetables organically so as to minimize soil and environmental pollution while caring for trees that have been planted by the forestry. The Kaba Indah Lestari Women Farmers Group has been independent and has an impact on the surrounding community through the program of sharing basic food and vegetables for the elderly and children who are prone to stunting.

**Keywords: Forest, Women Farmers Group, Contribution,s Management****ABSTRAK**

Penelitian ini bertujuan melihat kontribusi apa saja yang diperoleh dan diberikan oleh kelompok wanita kaba indah lestari baik bagi kelompok mereka sendiri, masyarakat dan kawasan hutan. Penelitian ini menggunakan pendekatan kualitatif, dijabarkan secara deskriptif. Pengumpulan data dilakukan dengan observasi non-partisipan, wawancara tidak terstruktur. Analisis data menggunakan teknik analisis data Miles dan Huberman meliputi pengumpulan data, reduksi data dan penyajian data. Teori yang digunakan dalam menganalisis hasil penelitian ini adalah teori Feminis Sosial. Penelitian ini menemukan beberapa temuan yaitu Kelompok Wanita Tani Kaba Indah Lestari memperoleh akses untuk mengelola hutan melalui skema perhutanan sosial dengan kemitraan konservasi, sehingga mereka bisa mengelola lahan dengan beberapa ketentuan. Kegiatan yang dilakukan kelompok wanita tani kaba indah lestari ini tidak hanya berkebun saja, mereka juga berinovasi dengan membuat olahan makanan dari hasil kebun mereka seperti stik kopi, tas

*dari plastik kemasan minuman sachet dan tas dari kerajinan tangan. Kelompok Wanita Tani Kaba Indah Lestari sudah memberikan kontribusi baik dalam pengelolaan lahan dengan menanam sayuran secara organik sehingga meminimalisir pencemaran tanah dan lingkungan sembari merawat pohon yang sudah ditanam oleh pihak kehutanan. Kelompok Wanita Tani Kaba Indah Lestari sudah mandiri dan berdampak dengan masyarakat sekitar melalui program berbagi sembako dan sayur mayur untuk lansia dan anak-anak yang rawan terkena stunting.*

***Kata kunci: Hutan, Kelompok Wanita Tani, Kontribusi, s Pengelolaan***

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## A. INTRODUCTION

The increase in population causes the area of agricultural land to narrow so that this is the driving factor for the community to utilize the land around the forest. This community utilization of forests is called the Community-Based Forest Management (CBFM) program which is now transformed into social forestry. (Nandini, 2013 in Maya Luspiani & Hidayati, 2022). Social forestry management is one of the solutions in forest management that involves the community with several ways of Social Forestry schemes. Based on PermenLHK 2016, social forestry is a sustainable forest management system implemented in State forest areas or customary forests/customary forests implemented by local communities or customary law communities as the main actors to improve their welfare, environmental balance and socio-cultural dynamics in the form of Village Forests, Community Forests, Community Plantation Forests, Community Forests, Customary Forests and Forestry Partnerships (PermenLHK Republik Indonesia, 2016). (PermenLHK Republik Indonesia, 2016).

One of the social forestry programs is the Forest Partnership, which gives communities access to land management within rights-restricted forest areas or integrated management areas. The program is designed as a step towards community strengthening. Forestry (FMU) aims to develop capacity and provide access to communities on the principles of equality and mutual benefit (Mukarom et al., 2015). Community involvement in social forestry management is regulated in the Minister of Environment and Forestry Regulation No. 9 of 2021 on Social Forestry (Peraturan Menteri Lingkungan Hidup Dan Kehutanan Republik Indonesia Nomor 9 Tahun 2021 Tentang Pengelolaan Perhutanan Sosial, 2021)

According to the regulation of the minister of agriculture, 2007, farmer groups hereinafter referred to as poktan are groups of farmers / livestock / planters formed on the basis of common interests; similarity of social, economic, and resource environmental conditions; commodity similarities; and familiarity to improve and develop member businesses (Peraturan Menteri Pertanian, 2013). As a group of farmers formed under the leadership of a chairman and based on common interests, similar environmental conditions (social, economic, resources), closeness and harmony (Tolimo, 2006 in Supit et al., 2016). The role of farmer groups is very strategic, namely as a forum for farmers to establish relationships and cooperation through the establishment of business partnerships with

related institutions, as well as a vehicle for the process of transferring technology and information to other organizations. Internally, the Farmer Group functions as a forum between farmers and between farmer groups that are developing their agriculture (Muhammad, 2012 in Manus et al., 2018).

The Kaba Indah Lestari farmer women's group is a farmer group located in Bandung Jaya Village, Kabawetan District, Kepahiang Regency. Bandung Jaya Village itself is a new village that was expanded from Bandung Baru Village in 2015. The partnership forest area managed by the Kaba Indah Lestari Farmer Group is the Bukit Kaba Nature Tourism Park (TWA) with an area of approximately 14,650.51 hectares through the Minister of Forestry Decree, 2014 (Hutahayan & Pratidina, 2018).

Regency	Subdistrict	Village
Kepahiang	Tebat Karai	Tapak Gedung
	Merigi	Batu Ampar, Bumi Sari
	Ujan mas	Ujan Mas, Ujan Mas Bawah, Pekalongan, Pungguk Beringang, Suro Lembak, Suro Ilir, Suro Muncar, Suro Baru, Daspetah, Meranti Jaya
	Kabawetan	Tugu Rejo, Air Sempiang, Bukit Sari, Bandung Baru, Suka Sari
	Bermani Ilir	Bukit Menyan

Table of villages in Kepahiang that are in the vicinity of Bukit Kaba Natural Park.

(Source: Hutahayan & Pratidina, 2018)

The Kaba Indah Lestari farmer women's group is a community-based farmer women's group formed through assistance by the Akar Global Initiative non-governmental organization. Akar Global Initiative is an NGO engaged in empowering coastal and forest edge communities. In 2017, Akar was asked by the Ombudsman to become an expert and assist coffee farming communities in conflict with forest area stakeholders, namely BKSDA. The assistance provided by Akar Global Initiative covered 8 villages around the Bukit Kaba Nature Park, including Bandung Jaya Village. The conflict began in 2007, when there was an appeal from the Kepahiang BKSDA so that people would not farm in the Bukit Kaba Nature Tourism Park area, people who farmed in the Bukit Kaba National Park forest area were considered forest encroachers by the BKSDA, so there were frequent chases and arrests of coffee farming communities by the BKSDA (Akar Global Inisiatif, 2023).

Then in 2018, a social forestry policy was issued with a conservation partnership scheme with a proposed land area of 1,236 hectares for 808 farmer households. So finally the farming community has a conflict resolution mechanism, namely a conservation partnership, where the community partners, the community accesses the forest together with BKSDA in managing and rehabilitating the forest. In 2019, 3 conservation partnership groups were formed in 3 villages with a managed land area of 207.03 managed by 108 households (Akar Global Inisiatif, 2023).

No.	Village	Group name	Area (Ha)	Amount (KK)
1	Bandung Jaya	Wonokaryo	40,50	31

2	Suka Sari	Bukit Semarang	60,63	54
		Bukit Kapur	50,20	50
		Bukit Sumur	55,70	53
	Total		207,03	188

Table of land area managed by partnership groups in 3 villages

(Source: Akar Global Inisiatif, 2023)

After the implementation of the conservation partnership, there was an initiative from Mrs. Supriyanti, who was the former Head of Bandung Jaya Village. She felt why only men were involved in the conservation partnership, so the Kaba Indah Lestari farmer women's group was formed so that Bandung Jaya Village women could also participate in managing the conservation partnership. The land area managed by the Kaba Indah Lestari women farmer group is 2 hectares, which is part of the Wonokaryo farmer group's conservation partnership (Akar Global Inisiatif, 2023). The Women Farmers Group is a forum for women that provides opportunities to participate in the development of the village agricultural sector. One of the activities of women is their participation in women's organizations such as the Women Farmers Group (KWT). The existence of farmer women's organizations is one way farmer women unite to create a space where farmer women are valued. Currently, there are many women farmer organizations in most parts of Indonesia, especially in rural areas. However, the existence of women farmer groups among rural women tends to be less than optimal (Ardiani & Rusmala Dibyorini, 2021).

Research that examines the role of women in forest area management includes research conducted by Maya Lispiani & Hidayati (2022), showed that the role of women in partnership forest management in Gapoktan Puncak Semaring is seen from 3 aspects, namely aspects of area governance, aspects of institutional governance and aspects of business governance. Of the three aspects of forest governance, it was found that women's involvement in the management of the Puncak Semaring Gapoktan partnership forest was in the moderate category or moderately involved. Research by Lubis et al., (2019), showed that the average income of women forest farmers was IDR 475,000/month, family income was IDR 1,428,000/month. The results of the analysis of women's contribution showed that 42 women or around 76% made a small contribution because the contribution made was <50% of the total family income, only 13 women or around 24% were able to make a contribution that was classified as large because it reached >50% of the total family income. Previous research looked at the role of women in forest management from the aspect of women's involvement in forest management and the economic aspect or family income, while this study will examine women's involvement in forest management from the aspect of the contribution they make to forest sustainability, to the surrounding community and to the kaba indah lestari women farmer group itself.

This research aims to explore and examine the contribution of the kaba indah lestari women farmer group in the management of the Bukit Kaba Nature Tourism Park (TWA) forest area in Bandung Jaya Village, Kabawetan District, Kepahiang Regency, Bengkulu Province. Researchers want to see what contributions are obtained and given by

the kaba indah lestari women's group both for their own group, the community and the forest area.

## **B. RESEARCH METHOD**

The approach used in this research is a qualitative approach with descriptive research. This research was conducted to describe the contribution or involvement of the Kaba Indah Lestari Farmer Group in managing the Bukit Kaba Nature Tourism Park Forest area in Bandung Jaya Village, Kabawetan District, Kepahiang. Data collection methods in this research are non-participant observation, unstructured interviews. the technique for determining informants in this study used purposive sampling technique. The purposive sampling technique is a sampling technique with certain considerations. Determination of informants in this study is the chairman and members of the Kaba Indah Lestari Farmer Group who live in Bandung Jaya Village, Kabawetan District, Kepahiang (Sugiyono, 2019). This study uses the Miles and Huberman data analysis technique, namely the first step of data collection with non-participant observation, unstructured interviews, the second step of data reduction by selecting and filtering the data needed to obtain a clearer picture, and the third step of data presentation in the form of narrative text descriptions (Zulfirman, 2022).

## **C. RESULTS AND DISCUSSION**

### **Result**

Kaba Indah Lestari Farmer Women's Group is one of the farmer groups in Bandung Jaya Village, Kabawetan District, Kepahiang Regency. This farmer women's group consists of 25 people. This farmer women's group was formed in July 2022. The main activity of the Kaba Indah Lestari farmer women's group is growing vegetables such as cabbage, pakcoy, carrots, leeks, chilies and soybeans in addition to small coffee plants. The formation of the Kaba Indah Lestari Women Farmers Group was accompanied by the Akar Global Initiative Foundation and the Ombak Foundation, then there was also the forestry service to gain access to forest land management because it is located in the Bukit Kaba Nature Tourism Park (TWA) area,

*"At the beginning, I was directed by Ms. Dinar from the NGO Akar Global Initiative, then there was also assistance from the forestry department to obtain permission to access land for gardening so that I felt free to cultivate the land. The position of this gardening land is forestry land. Before forming the group, we discussed first because the formation of this group is for sustainability, not just for a day or two, then everyone agreed and then drew up a basic budget plan, then there was a permit from the forestry service" (Interview with Informant SP, May 5, 2024).*

Based on an interview with the program manager of the akar global inisiatif, the kaba indah lestari farmer women's group is not a registered farmer group but they are formed from the community, namely the kaba indah lestari women's community,

*"At the beginning we were called by the ombudsman to resolve the conflict between the farming community in Bandung Jaya Village and BKSDA which had been going on for a long time starting from 1954-2017, then for two years the roots assisted, in 2018 a conservation partnership policy was issued, then in 2022 this farmer women's group was formed on the basis of the initiative of the*

former village head who was the head of the bandung jaya village, namely Mrs. SP, she questioned why those involved in the conservation partnership, why women were not involved as well, so then the kaba indah lestari farmer women's group was formed." (Informant PA, May 6, 2024). So they partnered, the community accessed the forest alone, not together with the BKSDA in managing the forest and rehabilitating the forest" (Interview with Informant PA, May 6, 2024).

The social forestry scheme obtained by the Kaba Indah Lestari Women Farmers Group is a conservation partnership scheme. Social Forestry is a sustainable forest management system implemented in the State Forest Area or Rights Forest/Customary Forest implemented by local communities or Customary Law Communities as the main actors to improve their welfare, environmental balance and socio-cultural dynamics in the form of Village Forests, Community Forests, Community Plantation Forests, Customary Forests, and Forestry partnerships. The goal of social forestry is to improve welfare, environmental balance, and socio-cultural dynamics. Social forestry has three main principles: rights, livelihoods, and conservation (Maryudi et al. 2012; Syahputra, 2019 in Rahayu M & Triwonto, 2021).

Before obtaining permits to access the forest land of Bukit Kaba Nature Park, the communities around this forest often experienced evictions by the forestry service,

*"The people here are already farming but they are cat-and-mouse and feel anxious about going to the garden" (Interview with Informant SP, May 5, 2024). "Before there was a partnership, there was fear, when I was harvesting I didn't dare to go to the garden, Alhamdulillah I have never been caught but there are some people who have been caught. Because we have no land here that is not forestry. If we weren't desperate like this, how would we eat every day and pay for our economic needs and school fees. We are also farmers who live on farming" (Interview with Informant SS, May 5, 2024).*

*"Before getting this access, when you want to go to the garden, you are worried, you don't experience peace in the garden. For example, when I wanted to plant, I was afraid because there was no cooperation with KSDA. Now that there is cooperation, it is the root that handles us so that cooperation with KSDA is formed. I personally have not experienced arrests but many residents here have" (Interview with Informant SY, May 5, 2024).*

After the conservation partnership scheme, the villagers are allowed to farm with a renewable 10-year land management contract. With the formation of this farmer group they feel a lot of benefits and experience because in addition to farming they often participate in training held by the Akar Global Initiative Foundation. They are also active in carrying out activities and have a division of labor in managing the land, for example, some are part of planting and maintenance. When gathering on the land, if someone is unable to attend, they will attend the next day. At harvest time, all members of the farmer women's group are expected to be present, but if they are unable to attend, they will be present the next day to help clean the land after harvest,

*"For example, if you are absent today, those who are absent will come tomorrow. When gathering is also not difficult, not until it has to be invited manytimes. They have also realized their respective responsibilities. There are also some who are hired today to work on people's land that cannot be left behind, tomorrow in their free time they come to replace those who did not come yesterday" (Interview with Informant SS, May 5, 2024).*



The running of the Kaba Indah Lestari Women Farmers Group is inseparable from the self-awareness of the women members of the women farmer group itself and the leadership role of the group leader, Mrs. SY, as a driving force and directing its members to be compact and united in managing forest land so that they can be independent and actively involved in maintaining and managing forest sustainability.

*"As women, we can't sit back, we have to learn to be independent, because our husbands are not necessarily healthy, for example, sick for 3 days. With this group, it is hoped that mothers can be independent and know that mothers can find food when their husbands are sick for 3 days so they don't rely on their husbands alone. It's not the wife's obligation to help, but we shouldn't sit back either. I also believe that the husband will not make his wife difficult but the wife must be aware that she can help her husband" (Interview with Informant SY, May 5, 2024).*

According to Menteri Lingkungan Hidup dan Kehutanan, (2022) until May 2022, women's participation in social forestry management was only 13% of the total beneficiaries, 141,819 out of 1,076,014 households. This program is certainly an opportunity to ensure women's formal involvement in forestry. The policy states in writing that women are the subject of social forestry policy. Therefore, they are entitled to benefit from the social forestry program. With the awareness and cohesiveness of the women of the kaba indah lestari women's group to manage the forest area, they have taken advantage of the opportunities provided through the social forestry policy.

## Discussion

The contributions made by the kaba indah lestari women farmer group in forest area management include:

- a. Meet the vegetable needs at home for all group members

The formation of the Kaba Indah Lestari Women Farmers Group was intended to meet the needs of the group but now the harvest is increasing so that it can be sold to the market,

*"The first thing is to fulfill the needs of the group first, after the needs of the group are met, then the rest is sold and the money is put into the treasury. From the beginning of planting vegetables until now, Alhamdulillah, the yields have increased so that they can be sold and become additional cash income. Sometimes it is also used to buy seeds" (Interview with Informant NY, May 5, 2024).*



Figure 1. KWT Kaba Indah Lestari harvesting vegetable crops

(Source: Personal documentation, May 5, 2024)

The Kaba Indah Lestari Women Farmers Group grows vegetables organically to preserve the forest area they manage. Starting from seeding and maintaining plants is done

organically such as using goat manure. However, vegetables grown organically have a smaller size compared to vegetables that use pesticides.

Organic farming refers to *eco-friendly* agricultural practices that seek to minimize negative impacts on the environment. The main characteristics of organic farming are the use of local varieties, organic fertilizers and pesticides, with the aim of preserving the environment (Rachma & Umam, 2021). Organic vegetable cultivation will produce vegetables that are classified as unattractive in terms of appearance, many of which have holes eaten by caterpillars and insects. However, from the quality of taste, organic vegetables are better, crisper, sweeter and longer lasting (Hutabarat, 2008 in Sari et al., 2019) Sari et al., 2019).

*"There are no difficulties in marketing, but the difference is in the quantity of vegetables. If you use chemical fertilizers and pesticides, the yield of vegetables is large, while for organic, it is smaller. But we still use organic to return to the way it used to be. Then the price of the vegetables is also equalized with non-organic, because the middlemen don't want to know how the process is, they are based on the price" (Interview with Informant SS, May 5, 2024).*

The price of organic vegetables is higher than non-organic products. Problems also arise in the marketing (sales) channel. In other words, consumers cannot choose between organic and non-organic vegetables because organic vegetables do not yet have certification on product packaging labels so that they have not been able to compete in conventional markets so that consumers cannot be distinguished (Gupta, 1998 in Putra et al., 2016). Whereas in marketing the selling price of organic vegetables sold by the Kaba Indah Lestari Women Farmers Group is still equalized with ordinary vegetables because there are no special collectors of organic vegetables in Bandung Jaya Village, even the price of organic vegetables sold can be lower than ordinary vegetables because it is seen from the size of vegetables such as cabbage.

b. Making various processed products

In addition to gardening, the activities carried out by the Kaba Indah Lestari Farmer Group are starting to make processed products from their agricultural products such as making coffee sticks and carrot sticks which have not been mass marketed but are still sold at events such as workshops. Not yet produced in large quantities and mass marketed because it still has not received MUI halal certificate. Other products are handicrafts such as bags from plastic packaging and cascara tea and bio briquettes to replace charcoal.

*"Apart from farming, there are also group members who make snacks which are then marketed through the group." (Interview with Informant SS, May 5, 2024). (Interview with Informant SS, May 5, 2024).*





Coffee sticks and potato sticks



Processed products

(Source: Personal Documentation, May 5, 2024)

The kaba indah lestari women's group also processes plastic waste into bags and then makes handicrafts in the form of bags. Based on an interview with the group leader, there are members who can sew and are good at making handicrafts so they are directed to make handicrafts in the form of bags.

#### c. Kaba Indah Lestari Women Farmers Group Monthly Program

Another activity program of Kaba Indah Lestari Women Farmers Group is sharing with the elderly and children who are prone to stunting. They provide basic necessities such as rice, eggs, catfish and vegetables from their garden.

*"Then this farmer women's group also has social activities which are one of the programs of this farmer women's group such as helping the elderly by providing basic necessities and children affected by stunting, although not many. When the vegetable harvest is finished, the proceeds from the sale are set aside to share with the elderly or affected by stunting around 2 or 3 people. Because the main purpose of this farming is to eat itself to meet the needs of the group, well, it doesn't run out". (Interview with Informant SS, May 5, 2024).*

The food sharing program for the elderly and children affected by stunting and prone to stunting is in line with the efforts of the Akar Global Initiative foundation to help overcome stunting in Bandung Jaya Village, one of which is by paying attention to vegetable consumption.

*"They also do a lot of initiatives, so they bring groceries and vegetables that they produce from their own garden to be distributed to the elderly and those who are stunted or prone to stunting". (Interview with Informant PA, May 6, 2024).*

Nowadays, *the trend of* instant food is very diverse and easily distributed to villages, making rural communities, especially mothers, accustomed to consuming instant food. The cause of stunted children is not only the lack of nutritional intake obtained, but also the food consumed by the mother when the child is in the womb. *Stunting* is a chronic nutritional problem caused by long-term malnutrition (Arfid Guampe et al., 2024). Fortification of organic food, especially based on local food, is one of the efforts to prevent stunting and requires the provision of not only macronutrients but also micronutrients. Organic vegetables are vegetables grown using organic raw materials, correct crop rotation techniques, and crop cultivation methods that avoid the use of synthetic fertilizers and

pesticides. Eating enough organic vegetables helps protect the body from all diseases (Kastanja et al., 2022 in Fridayanti, 2024). Organic vegetables are horticultural crops whose development has attracted attention in organic agriculture because they contain 10-50% more antioxidants than inorganic vegetables (Cypert et al., 2019 in Fridayanti, 2024).



Figure 3. Social activities to share basic necessities for the elderly and children prone to stunting

(Source: Facebook Kwt Kaba Indah Lestari)

### 1. Analysis of Liberal Feminism Theory

Feminism is an idea that assumes that women and men have equal political, social, sexual, intellectual and economic rights. Feminism includes all movements, theories, philosophies, etc. related to gender equality issues and aims to provide justice for women (Ilaa, 2021). Feminism emerged based on the existence of inequality in the relationship between men and women in society, and in the end, awareness and efforts to eliminate the inequality of this relationship emerged (Hidayati, 2018). In its development, the theory of feminism is divided into various schools, one of which is the theory of liberal feminism. Historically, the main element in liberal feminism is gender equality. Liberal feminism views gender as a system that produces gender-based division of labor, a grouping of society into public and private spheres which is a cultural dimension of sexist ideology. Where men are assigned to the public sphere while women are assigned to the private sphere (Ritzer, 2012). Liberal feminism assumes that women can improve their status in the family and society through a combination of personal initiative and achievement (e.g. higher education) and rational discussion with men, especially husbands, which can be conceptualized as improving their gender roles, the way women make decisions about childcare, providing opportunities for women to pursue careers, and developing laws that define women's rights, maintain legal abortion and protect women from gender-based discrimination (Friedan, 1963 in Agger, 2014).

John Stuart Mill and Harriet Taylor, who emphasized political and economic rights, were among the theorists of liberal feminism. John Stuart Mill and Harriet Taylor highlighted the importance of achieving equality between men and women. It is not enough to get the same education but also to be given the opportunity to play a role in the economy and guarantee civil rights such as the right of association, freedom of expression, and the right to vote and other civil rights laws. Another contribution of their thoughts is that they both emphasize the importance of education, partnership, and equality (ASPPUK,

2012 in Rizki et al., 2021). In The Subjection of Women, Mill argued that society would benefit if women were considered rational and entitled to the same civil liberties and economic opportunities as men. While Taylor emphasized that it is very important for women to work even though they can depend on men, it would be better for women to earn their own income even if it is small. Women should be their husband's companion, not a slave (Rizki et al., 2021).

On the issue of the contribution of the Kaba Indah Lestari Women Farmers Group in forest area management in the Bukit Kaba Nature Tourism Park Area in Bandung Jaya Village, Kepahiang Regency, they already have self-awareness and responsibility that they must be able to stand alone without depending on their husbands. They think that they are not always dependent on their husbands, for example if their husbands fall ill they can help because they are used to being independent. In addition to gardening with their respective groups, the women of the farmer women's group also work on their respective farms. The women of the kaba indah lestari women farmer group also receive support from their respective husbands. In accessing forest area management, the kaba indah lestari women farmer group is the only women farmer group in the village. Women's involvement in forest area management is supported by the Minister of Environment and Forestry Regulation No. 9 of 2021, which changes the nomenclature of the requirements for social forestry permit holders to be family heads, to be open to anyone who lives around the forest, so that women have the same opportunities and rights to manage the forest as men.

#### **D. CONCLUSION**

The contribution of the Kaba Indah Lestari Women Farmers Group in managing forest land with organic gardening so as not to have a negative impact such as soil and environmental pollution. The results of gardening have met the vegetable needs of the group, if the excess harvest will be sold to vegetable collectors and the money will be put into cash as gardening capital. The kaba indah lestari farmer women's group has an impact on the surrounding community through the program of sharing basic food and major vegetables for the elderly and children who are prone to stunting. The advice that researchers can give to the Kaba Indah Lestari Women's Group, especially for alternatives to overcome the problem of marketing organic vegetables, is to try marketing organic vegetables through social media such as Facebook, it can also be used to market processed products and handicrafts.

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