

Collaborative Governance: Efforts to Re-functionalize the Youtefa Bay Women's Forest Area Based on Local Wisdom

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ABSTRACT

The importance of governance collaboration as an effort to restore the function of the Youtefa Bay mangrove forest area which is not only as a disaster controller, but as a source of community life, managed from generation to generation with its local wisdom. The method used is library research. Where data comes from various literatures, by conducting text and discourse analysis. The results of this study indicate that the existence of mangrove forests on the coast of Youtefa Bay, Papua, is not only limited to disaster management, but is like a mother who gives life. Mangrove forests have become part of the community's customs. Forest was later named "Women's Forest" in the local language called *Tonotwiyat*. Developments that are not environmentally friendly and waste that pollutes the forest are part of the fading of women's traditions of caring for the mangrove ecosystem. Rehabilitation of mangrove forest areas affected by development is one of the efforts made by the government. Efforts to preserve mangrove forest areas are not only the task of the government. However, it must be carried out collaboratively with the government, community, NGOs, and the private sector. The collaborative governance approach as an effort to restore the function of mangrove forests can be carried out by prioritizing the local wisdom values of the community. This collaboration is here to answer the lack of resources of each actor.

INTRODUCTION

Indonesia, as an archipelagic country, has abundant natural resources. One of them is the existence of mangrove forests. As an archipelagic country, Indonesia is said to have the largest mangrove forest in Southeast Asia. Even the most significant contributor to the world's mangrove ecosystem. This mangrove plant grows in the western part (Sumatra) to the eastern part of Indonesia (Papua). The area of Indonesia's mangrove forests is around 3.49 million hectares of the total world mangrove forest area of 16.53 million hectares, or approximately 21% of the world's mangroves. Mangrove forests in Indonesia continue to experience a decline in the area. Based on a press release from the Ministry of Maritime Affairs and Fisheries of the Republic of Indonesia, an area of 1.82 million hectares, or around 52% of Indonesia's mangroves, is in a damaged condition (KKP, 2020).

The widest distribution of mangrove forests is in eastern Indonesia as a coastal resource. Kusmana in Handono et al. (2014) state that Indonesia's broadest distribution of mangrove forests is in the Bumi Cenderawasih region of Papua, which is estimated at 1.6 million hectares. In the current condition, the existence of mangrove forests in Papua and West Papua continues to experience a decline in the area due to changes in land function and natural factors. For example, the damage to the mangrove ecosystem that impacts the decline in the area also occurred in the coastal area of Youtefa Bay, Jayapura City, Papua. Generally, the mangrove density in the Youtefa Bay area is dominant in the medium density category, and the ecosystem health is classified as good. However, from the aspect of the mangrove area, it has decreased (Hamuna et al., 2018). Alfons (2018) stated that the decline in the area of mangrove vegetation in Youtefa Bay was due to rampant logging activities. Besides, it sells customary land rights, stockpiling for development purposes, solid waste disposal, and the lack of supervision from the Papua I KSDA Center as the party managing this conservation area. Therefore, development activities that are not environmentally friendly are considered to contribute to the damage to the mangrove ecosystem, which has an impact on the decline in mangrove areas in the Youtefa Bay area, Papua.

The rapidly growing population of Jayapura City has triggered the expansion of infrastructure development. This development activity targets the coastal areas of the Youtefa Bay area. It must be acknowledged that infrastructure development is one of the essential keys to encouraging the community's economy. In general, the development of Jayapura City has been realized through the development of urban areas that have a positive influence, especially on residents who have business units, both on a large and medium scale. However, the development of urban areas has a more negative influence on the local population and the coastal area environment than its positive influence (Jouwe and Agus, 2012). The conversion of several conservation areas can prove the condition. It includes protected and mangrove forests, residential areas for residents, damage to marine ecotourism, and deteriorating sanitation of the residential environment with all the consequences without realizing residents (Jouwe and Agus 2012).

As it is known that the mangrove forest area in Youtefa Bay not only functions as a disaster controller but is like a mother who provides a livelihood for the local community. The existence of mangrove forest is a place to find local food in the form of shells which in the local language is called "*Bia*." Looking for shells in the mangrove forest has become a tradition passed down from generation to generation. It has been closely attached to the lives of the people living in the Youtefa Bay area, where the mangrove forest has become an inseparable part of the local community's customs and life. They have become one with nature. Utomo (2018) states that respect for nature is related to the human obligation to maintain, protect, and preserve nature and its contents; humans are not allowed to damage or destroy nature and its contents without morally justifiable reasons. Development policies to increase the economy should heed the values of local wisdom adopted by the community.

The development of development in the coastal area of Jayapura City has an impact on the decline in the income of local people who depend on their lives to find food in the mangrove forest. In addition, according to Jouwe & Agus (2012), the development of Jayapura City also produces cultural changes, where residents accept a culture that comes from outside so that there is a change in people's lifestyles, although the people of Jayapura City still adhere to ancestral traditions. It can be proven by the existence of mangrove forests in established principles specifically for women. This forest was later known as the "Women's Forest." Women's tradition of protecting the mangrove forest is an ancestral tradition passed down from generation to generation.

With the existing problems, multi-stakeholder collaboration is needed in an effort to restore the function of mangrove forest areas. The involvement of various actors is intended through the application of collaborative patterns. In general, collaboration is there patterns and forms of relationships carried out between individuals or organizations that willing to share, fully participating with each other, and mutually agreed to take joint action by sharing information, sharing resources, sharing benefits, and sharing responsibilities within joint decision-making to achieve a goal and common goals or to solve various problems faced by those who collaborate (Saleh, 2020).

Based on the description above, the author is interested in studying the local wisdom of the Tobati-Enggros community in caring for the mangrove forest ecosystem in the Youtefa Bay area, Jayapura City, Papua. This study aims to produce recommendations for a collaborative approach, as an effort to restore the function of the Youtefa Bay mangrove forest area. As known, this mangrove forest is not only a disaster controller, but a source of life for the local community which is managed from generation to generation with their local wisdom. In the context of collaborative governance, it is a new paradigm in understanding the existence of multi-stakeholders in public affairs.

LITERATURE REVIEW

The area of Indonesia's mangrove forests is around 3.49 million hectares of the total world mangrove forest area of 16.53 million hectares, or approximately 21% of the world's mangroves. Mangrove forests in Indonesia continue to experience a decline in the area. Based on a press release from the Ministry of Maritime Affairs and Fisheries

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METHODOLOGY

This study utilizes literature research. Referring to Hamzah in Ohoiwutun & Ilham (2022), library research is part of this type of qualitative research because this type of research has solid philosophical roots in postpositivism. Therefore, the characteristics of qualitative research must then be transformed into the context of library research by moving the field setting to the library room, including moving the interview and observation activities into text and discourse analysis. According to Hadi (2014), the type of library research is comprehensive, holistic, complete, and comprehensive. The data was collected by searching library sources such as books, journals, newspapers, online platforms, and other sources deemed relevant to the research topic.

Furthermore, cross-check to test the validity of the data (Muttaqin, et al., 2021). Data analysis was carried out from the beginning of data collection, which was based on 3 [three] main stages, namely data reduction, presentation, and verification. The conclusion will only be drawn after no more information is found regarding the case under study. Then the conclusions that have been drawn will be verified both as a form of the research framework and with existing field data until consensus is reached at the optimal level for researchers with information sources and with the research team so that validity and accuracy are obtained (Miles & Huberman, in Ilham et al., 2020).

RESULT

The Tradition of Protecting Mangrove Forests

Apart from its natural beauty, like a small paradise that has fallen to earth. In Papua, they still maintain their local wisdom. The Papuan people, especially the indigenous people, are very understanding in managing the forest, which is a priceless treasure. The government should provide legality for indigenous Papuans to manage, care for and protect forests based on local wisdom. One of the local wisdom in environmental management and preservation in Papua is the existence of a women's forest in the Youtefa Bay area. Referring to imajipapua.com, the development of Jayapura City, which in every corner offers beauty and charm, but amid the hustle and bustle of the city, there is still a mystery tucked away in it (Anastasia, 2018), none other than the existence of Tonotwiyat or better known as the women's forest. Tonotwiyat

comes from two words, *Tonot* means mangrove forest, and *Wiyat* is an invitation to come. Thus *Tonotwiyat* can be interpreted as an invitation to enter the mangrove forest. The women's forest is not an ordinary mangrove; even Komala (2020) mentions that the forest existed before the gospel entered Papua, estimated to be around the 1808s.

Orgenes Meraudje, a community leader in Enggros Village, revealed that women are very privileged in customary law. However, several rules in customary law must be obeyed by women, such as not being allowed to laugh loudly and cursing men (Amindoni, 2021). Orgenes Meraudje considers the existence of women's forests preserved for seven generations as a tradition closely attached to local customs as something "mystical." The women may not tell their husbands or other people, as well as other women who live in the same house, except when they are in the women's forest; only then will they know where the mystique is. It is a secret that contains women's principles (Amindoni, 2021).

Because of his uniqueness, *Tonotwiyat* was appointed in a documentary film produced by Imaji Papua and directed by Yulika Anastasia Indrawati. This film is about women who continue to strive to maintain their traditions in earning a living by depending on natural resources, even though amid modernization, they still maintain traditions and pass them down from generation to generation. Youtefa Bay mangrove forest area may only be entered by women based on customary rules, so men are strictly prohibited from entering the area. Regarding the fines aimed at men who violate customary rules (entering women's forests), that women can report the incident to the adat council, then it is this customary council that will later try and demand the payment of a fine (Nisty, 2021). Furthermore, it is stated that the fine will be imposed on men who violate women's entry into the forest or peek in the form of beads whose value varies.

In contrast, the first highest value is blue, the second is green, and the third is colored white; beads are also often used as a dowry for men when they want to hold a wedding (Nisty, 2021). The blue beads or the highest value are equivalent to Rp. 1 million Rupiah, while green beads have a value equivalent to Rp. 500,000 and white beads are worth Rp. 300,000 (Amindoni, 2021; Nisty, 2021). The beads are a kind of designation for stone beads which have a reasonably expensive value and become one of the valuable treasures, 1 (one) rope containing 24 seeds whose nominal value is estimated to reach Rp. 1 million to Rp. 5 million (Komala, 2020).

Women's forests are prohibited for men because when looking for food, be it *Bia* (shellfish), fish or crabs, women are usually naked. When looking for *Bia* (women) will either take off their clothes or wear no clothes. Usually, the body will feel itchy when wearing clothes; according to her, without clothes, it is also more comfortable when looking for shells, soaking in the water wearing clothes or clothes will feel heavier. Anastasia (2018) also mentioned that the women's forest's most exciting part is its unique way. Women look for bias without wearing clothes; their feet are used to feel the bottom of the water. If

they feel they find a *Bia*, they will immediately clamp it with their toes and then raise it to the surface.

The Tradition of Protecting Women's Forests is Now Starting to Be Eroded

The forest is like Mothers who provide livelihoods for the local community. Forests have many benefits that are interpreted ecologically, socially, culturally, and economically. Forest sustainability depends on regional communities' role in their local wisdom. For example, women's forests have become part of the Tobati-Enggros community's customs. In this forest, women are free to share their hearts; they talk about the problems they are facing or reminisce about their past lives; they tell stories and look for bias while listening to the chirping of birds that perch on mangroves branches (Amindoni, 2021). Women's forests are like a small paradise that is now being damaged by human activities, including the tradition of protecting women's forests and the times. It was also acknowledged by Mama Ani, one of the Enggros women who, until now, still maintains the tradition of looking for "*Bia*" in the women's forest. As released by BBC News Indonesia, local wisdom in women's forests is increasingly being eroded along with the times; there are currently fewer young women concerned with preserving these traditions so that the foundation of hope is now on the shoulders of elderly mothers. Maybe there are only one to two people among them who still remember when their mother invited them into the forest, so she knew about the women's forest, but most of them have disappeared (Amindoni, 2021).

Women's participation in the tradition of protecting women's forests is now starting to decrease as the coral stockpiling impacts and damages the mangrove ecosystem. As well as Papuan women activist, an anthropologist alumnus of the University of Indonesia, Dominggas Nari, said that only about 10 (ten) women left who currently maintain the tradition of looking for shellfish in mangrove forests (Titiyoga et al., 2020). There are several reasons why the tradition of looking for food and preserving women's forests is slowly eroded. Such as the shrinking of mangrove forest areas as a result of development that is not environmentally friendly, in addition to the occurrence of environmental pollution due to waste originating from urban areas, which also pollutes fishery biota around women's forest areas. Mama Adriana said that if the garbage came from the direction of Abepura, Entrop, and Hamadi (Mongabay 2022). When it rained, the garbage came from several watersheds and entered the middle of the mangrove forest; this garbage then drowned in the mud. In the end it is not uncommon for the carcasses of various types of animals to drift away with the garbage (Elisabeth, 2019).

Furthermore, it was also mentioned that some types of fish and shellfish are increasingly challenging to find. As a result, this condition makes it less common for mothers to go looking for food in the women's forest, apart from the impact of development and environmental pollution in the Mangrove forest area. Another reason, according to Prisilla, is that most of the current generation of young women are reluctant to continue the tradition due to their "prestige" to look for *Bia* as a source of necessities of life. In contrast, according to Orgenes Meraudje, young women, especially in Enggros Village, have different mindsets

in preserving forest women; some choose to have higher education, including those who choose other skills, such as; trading or weaving (Firas, 2021).

Hutri Yewi from the Papua Hamlet Children's Foundation (Yadupa) is also concerned about the current condition of women's forests. The conversion of functions is dangerous for environmental sustainability because mangroves are essential in protecting the bay area from the waves directly facing the Pacific Ocean, including pollution threatening people's livelihood sources (Elisabeth, 2019). Therefore, Hutri hopes that the enforcement of the Jayapura City Regional Regulation regarding waste and garbage must be carried out; regulations regarding waste and waste management are regulated in Jayapura City Regional Regulation Number 13 of 2017 concerning cleanliness (Elisabeth, 2019). Launching pinktravelogue.com, Komala (2020) hopes that women's forests will continue to be maintained, preserved, and not remodeled mangrove forest areas. Firas (2021), in an article entitled "The Fate of Women's Forests in Papua, Polluted by Human Hands," said that women's forests are one example of those affected by human activities. It is miserable that there are efforts to move a region's economy but sometimes must forget the rules to preserve the natural surroundings. A large-scale development process focusing on economic growth must heed local wisdom, including traditional land values, as a sign of respect for local culture (Pahri, 2017). Referring to Putra (2022) that the alignment of the Regional Spatial Plan (RTRW) on the environment and indigenous peoples plays a significant role in sustainable development, then the Provincial RTRW, which is valid for 20 [twenty] years, will have an impact in the form of significant losses. If only focused on economic growth.

Meanwhile, the impact is not only on indigenous peoples' livelihoods but also on the loss of culture. By preserving mangroves in which there is local wisdom in protecting forests, it is in line with the implementation of Law Number 5 of 2017 concerning the Advancement of Culture. It was born to make culture a core issue in national development; the culture passed down from generation to generation by the community can be used as a foothold in development (Idris et al., 2020). The birth of the law in Indonesia can protect local culture, protection from extinction, including the impact of the times with technological advances. As an environmentalist, Aiesh Rumbekwan said that the effects of the damage to the ecosystem in Youtefa Bay had caused the "degradation of cultural values" for the Women's Forest. It became the "essence of life" for the residents who inhabited the bay; now, they had to face urgency. The following agenda is to survive during the current clash of changes (Amindoni, 2021).

Regarding the waste issue, the Jayapura City Government has issued some regulations related to the environment; Regional Regulation on the Implementation of Hygiene in 2007 and regulation No. 15/2011 concerning the Implementation of Hygiene in the City of Jayapura. Regulation No. 15 of 2011 regulates the time for garbage disposal for residents of Jayapura City from 06.00-16.00 Eastern Indonesian time; outside the stipulated time, residents are prohibited from throwing garbage, and it also regulates exceptional hygiene for four-wheeled riders. Violators will be subject to a maximum penalty of 6 (six)

months in prison or a fine of up to IDR 50 million (Indriyani, 2020). The regional regulation is considered very good, but deficiencies are still found. In its refinement, it is added to regulation Number 13/2017 so that the role of RT/RW is very strategic to reprimand and report those who violate these regulations. In addition, a policy prohibiting the use of plastic bags has also been implemented in Jayapura City through the Jayapura Mayor's Instruction Number 1 of 2019, concerning the application of alternative shopping bags to replace plastic bags in Jayapura City.

The Women Research Institute stated that forest concessions would impact women. The increasing forest destruction causes a crisis of food and other needs from forest ecology. Likewise, women are now facing various threats who use the mangrove forest in the Youtefa Bay Area as their source of livelihood. It is a result of infrastructure development adjacent to Youtefa Bay as well as garbage originating from the city, which continues to pollute the sea while at the same time poisoning residents who consume and depend on marine products and mangrove forests (Firas, 2021). Environmental damage, waste, and the conversion of mangrove forests in the Youtefa Bay area have become a prominent issue since 2008, but until now, these problems have not been appropriately resolved. The occurrence of the transfer of mangrove forest functions for settlements, industry, and offices due to limited land in Jayapura City. So that there is hoarding in mangrove forest areas, the clearing of mangrove land has changed the function of the area as a coastal buffer area triggering abrasion, which can threaten the existence of existing infrastructure, such as damaged roads (Jayapura City Government, 2008).

Shellfish in the Women's Forest

Types of shellfish in the women's forest can be processed into various types of traditional dishes. In addition, the water from boiled shellfish is usually used by local people as a stomach ache medicine. It is in line with Komala (2020) that the results from catching clams in women's forests can be directly boiled or cooked with yellow gravy. If the shells are boiled, the water from the stew can be used as medicine. It is stated that women seek food from women's forests, such as; clams, prawns, mangrove crabs, and fish for shellfish are 114, but the most numerous are Bia Noor (Komala, 2020).

The results of the research by Wanimbo & Kalor (2018) stated that *Polymesoda erosa* class are Bivalve also commonly found in mangrove forests, including in the waters of Yotefa Bay. However, this shellfish is starting to decline and is threatened from its habitat due to high fishing rates. (traded and consumed), catching clams that do not consider these sizes, especially if the size taken is gonadally mature or ready to spawn, the consequence is that it will continue to decrease and even run out.

Women's Forest as a Place for Character Education

Education Character education is a system of inculcating character values to individuals through knowledge, awareness or willingness, and actions to carry these values to God Almighty, oneself, others, or the surrounding environment (Omeri, 2015). Character education is not only

obtained in school but also in the environment, community and family. The family is the smallest unit in society that becomes the first educational environment, which will significantly influence the child's development (Dyah, 2018).

For the coastal community of Youtefa Bay, character education is given in the mangrove forest with the intention that before marriage, they have a caring, opinionated, and responsible nature. According to Rasyid (2017), apart from introducing local culture, character education based on local cultural wisdom can change behavior in facing various challenges in the future. As a tradition, a girl who has entered her teenage years is usually invited to enter the women's forest to be taught how to look for shells and will be advised before they later start domestic life. Aligned, Komala (2020) said that when women enter the forest, unmarried women will usually be advised so that their domestic life can run well. The head of the Port Numbay Indigenous Youth, Rudi Mebri, in the Eco Nusa Sail To Campus, said that women would be invited to enter the mangrove forest before getting married. In this forest, they will be taught or advised by other married women to have good character before taking care of their families. In the future, because it is called a place for character education (Ade and Wen, 2020), not only, mangrove forests are also westernized as *para-para* for women. This *para-para* is familiar among Papuans as a place to gather and discuss various problems.

Efforts to Preserve Youtefa Bay Mangrove Forest

The condition of the mangrove forest in the Youtefa Bay area has attracted the attention of various parties. Like the nature campaign entitled "*Jayapura #RawatBumi2019: Save Youtefa Bay Mangroves from Damage*," which took place in 2019, assisted by Jayapura Forest Protection Volunteers, including 21 participants who joined the action. The replanting of mangrove forests is carried out in several areas, such as; Enggros and Mendug Beach are one of the locations cleared for the construction of the Hamadi-Holtekamp road in 2015 (Puswita, 2019). Concerned about the condition of the mangrove forest in Youtefa Bay, the Papua River Basin Center (BWS) and the Jayapura Community Forum (FKJ) also joined the Jayapura Forest Protection volunteers to hold a mangrove planting activity at Mendug Beach Youtefa Bay on July 28, 2018. The activity commemorated World Mangrove Day, which also involved junior high school (SMP) 14 Koya Koso students (Rizka, 2018).

In 2019, the Community of Environmental Care and Lovers in Jayapura City took part in planting mangroves in the Youtefa Bay Nature Tourism Area, an activity initiated by the Jayapura Mangrove House to commemorate Environment Day on June 5, 2019, coinciding with the Eid al-Fitr 1440 H (Maharsi, 2019). Including the Bhayangkara administrators of the Papua region, who also planted 200 mangrove tree seedlings on the coast of Mendug Beach, Youtefa Bay, as a series of the 40th Anniversary of the Kemala Bhayangkari Foundation in 2020; the planting was carried out with the hope of bringing significant benefits to the surrounding environment. In addition to the Bhayangkara administrators, the Jayapura City Police is also committed to environmental conservation, especially mangrove forests. The planting of

mangrove seedlings in phase II, as many as 250 trees, was again carried out in the Mendug beach area of Youtefa Bay; at the exact location, 1,500 thousand trees were planted. Mangrove seedlings during the Green Tour on January 7, 2020. Furthermore, through the National Movement for Mangrove Care, River Basin Recovery (DAS), and Green Prosperous Village, the Working Cabinet Era Solidarity Action Organization (OASE KK) planted as many as 5,000 mangrove seedlings in the Tanjung C area. Jayapura City Beery in 2019. According to Jayapura Mayor Benhur Tomi Mano, this activity is a form of commitment from the central government, the Papuan provincial government, and Jayapura City to rehabilitate mangrove forests affected by the construction of the Hamadi-Holtekamp bridge (Pratiwi and Simbar, 2019).

Head of the Mamberamo Protected Forest Watershed Management Center, Bontor H Sitohang, said that thousands of *Rhizophora* and *Bruguiera* had been planted in an area of 1.5 hectares in the Tanjung C Beery area. With the hope of becoming a breeding ground for marine biota as well as flora and fauna, including being a place for education, nature tourism, and others for the community (Pratiwi and Simbar, 2019). The government is committed to rehabilitating mangrove forest areas where the function is changed. To note, Youtefa Bay Area is known for its natural beauty and marine resources; this area was later designated as a Nature Tourism Park, which was marked by the Decree of the Minister of Agriculture no. 372/KPTS/UM/6/1978 dated June 9, 1978.

DISCUSSION

Some environmental activists in Jayapura City are also concerned about the condition of the mangrove forest in the Youtefa Bay area. Their concern for the environment is indicated by the action of raiding garbage at the Youtefa Bay Nature Tourism Park (TWA). These environmental activists involved some youth communities and collaborated with Ocean Defender with the theme "Caring for the Left" the sentence was considered simple but contained a profound meaning. It means that the mangrove forest is essential for women currently experiencing pressure after pressure. Hoarding, construction, and waste activities in the form of garbage are part of the role that plays a role in the destruction of the mangrove ecosystem, which is a "kitchen" for the mothers (women) in three villages, Engros, Tobati, Nafri which are used every day as a place to look for food needs (shellfish, *bia*, and fish).

Caring for the Remaining is one of the efforts to maintain the mangrove ecosystem in the women's forest area environmental activists in Papua. Efforts to protect women's forests have received support from various parties, including the Jayapura Bakau Community, in addition to carrying out trash raids, actively looking for seeds, and replanting mangroves to reduce the rate of degradation (Putra, 2022). Irene Natalia Komala after traveling to women's forests while working with Non-Governmental Organizations (NGOs), Econusa, expressed her concern for women's forests; she hopes that women's forests can be maintained and not remodeled mangrove forest areas (Komala, 2020).

The existence of mangrove forests on the coast of Youtefa Bay, Papua, is not only limited to controlling disasters but is like a mother who provides a livelihood. Mangrove forests have become part of the community's customs. There is a division of territory to work; men earn a living at sea, and women are given mangrove forests as a local food source. Mangrove forests became a private space for women. Forest was later named "Women's Forest" in the local language called *Tonotwiyat*. Apart from being a source of food and tradition, women are responsible for maintaining and caring for the forest to remain sustainable.

Women's tradition of protecting the forest is now starting to erode along with the times. Developments that are not environmentally friendly and waste that pollutes the forest also contribute to this. Rehabilitation of mangrove forest areas affected by development is one of the efforts made by the government. Efforts to preserve mangrove forest areas are not only the task of the government as well as the community around the forest area. However, it must be done collaboratively. The culture of "*Gotong Royong*" that has been closely embedded in Indonesian society has become a big asset in efforts to preserve sustainable forests.

As an effort to restore the function of mangrove forests in the Youtefa Bay area. Which, it has been explained previously that women's forests do not only function as disaster controllers. However, it has many benefits that are managed by the community based on local wisdom, such as; local food providers, sources of medicines, places for character education, and even become private spaces for women.

Therefore, in this study the authors recommend a collaborative governance approach in an effort to restore the function of women's forests which are now beginning to erode over time. This can be done collaboratively between the government, the community, NGOs and the private sector by prioritizing the local wisdom values of the community. A collaborative approach is taken to facilitate solving public problems. According to Nasrullohaq (2020) it must be recognized that the government, the private sector, and non-governmental organizations have advantages and disadvantages. So that collaboration exists to answer the lack of resources of each actor. Often a lack of resources is the reason a solution is not implemented.

CONCLUSION AND SUGGESTION

The existence of mangrove forests on the coast of Youtefa Bay, Jayapura City, Papua, is not only limited to having a function as disaster control. However, it is like a mother figure whose provides a livelihood for the local community. Mangrove forests have merged into part of the Tobati-Enggros people's customs, which have cared for and preserved the forest with local wisdom for generations to keep it sustainable. Mangrove forests became a private space for women. This forest was later named "Women's Forest," which in the local language is called *Tonotwiyat*. In addition to making women's forests a food source, such as shellfish (in the local language called *Bia*). As a

tradition, women are also responsible for maintaining the forest's sustainability so that it can survive as a supplier of local food ingredients.

The existence of women's forests is also a place for character education; usually, teenagers (girls) will be invited to enter the mangrove forest (women's forest) before they get married. In addition, women's forests are also used as ingredients for traditional medicines, such as *Bia*, which can be eaten directly as a stomach ache medicine. At the same time, water from the stew of *Bia* is usually given to pregnant women who have just given birth. The tradition of protecting women's forests is starting to erode along with the times. Developments that are not environmentally friendly and waste that pollutes the forest also contribute to this.

Even though the government has made efforts to manage waste, the issue of environmental pollution is still a topic of discussion until now. Therefore, it is essential to collaborate between the government and various parties, including the community, in dealing with this issue. The mangrove forest in the Youtefa Bay area continues to experience degradation. Apart from environmental pollution, including the transfer of functions for various development purposes. Rehabilitation of mangrove forest areas affected by development is one of the efforts made by the government, both the central government, the Papua Province, and the Jayapura City Government.

As a closing note, efforts to preserve mangrove forest areas are not only the duty of the government as well as the community around the forest area. However, it must be done together as a form of the collab, be it the government, the community, NGOs, or the private sector.

The collaborative management approach as an effort to restore the function of the mangrove forest in the Youtefa Bay area which is now starting to erode, can be carried out through collaboration between the government, the community, NGOs and the private sector by embedding the local wisdom values of the community. This collaboration exists to address the lack of resources of each actor. The collaborative approach is in line with the mutual cooperation culture of the Indonesian people. This culture is firmly embedded in Indonesian society, and has become a major capital in efforts to preserve mangrove forests, including in the Youtefa Bay forest area.

ADVANCED RESEARCH

The data for this study comes from various sources of literature, which are dynamic. This allows developments to occur when this research reaches the reader. So it requires further studies with the same focus, but using different approaches and data sources to support the results of this study.

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