

# Land Resources Management in Southeast Asia: Redefining the Role of Women as Land Managers

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## Abstract

The global trend to transform land management responsibility from the state to 'communities' or local user groups has neglected the implications of intra-community power differences for the effectiveness and equity of land management. Despite the rhetoric about gender equality that has mushroomed in recent years, a review of evidence from several countries in Southeast Asia, such as Malaysia, Indonesia and Vietnam, has shown that female participation is very minimal in land management. One basic reason for this is the formal and informal institutional exclusion of women. Moreover, the bargaining power of women within households and communities is categorized as 'lip-service' because patriarchy is seen as bonded to culture or tradition. Further detailed and comparative research is required to identify and analyze the major factors that affect women's access and control over land resources, especially regarding how culture and local wisdom can accommodate this issue and ensure the participation of women in the management of resources.

## Keywords

land resources management; patriarchy; women

## INTRODUCTION

The natural resources sector, especially land and agricultural, becomes the economic backbone in Southeast Asia. It gives huge opportunities in improving livelihood for people in Southeast Asia, but ironically it also leads to conflict or dispute over the land. The land management is now transformed to be a major issue among countries in Southeast Asia. As a fact, Southeast Asia leaders tried to empower the community to handle this problem. Frankly, in this phase, not only concerning on land management itself, but more about how men and women give their contribution regarding to land management. In this situation, the role of women become very crucial, because they do not only having title as a housewives, but they have a multi-tasking job, as a *breadwinner* of the family. They can work as farmers,

small-scale entrepreneurs, and workers. Thus, women give their contributions not only as their own development, but also to the social, economic, and the most crucial thing, to the environmental development of livelihood (FAO, 2011).

Unfortunately, when women may give their contribution to the development, they always challenged by serious problems in accessing their resources, especially land. Some research has revealed the fact that female participation is very minimal in land management, and it becomes worse, because formal and informal institutions tend to exclude women in having access and control over the land. In most of Southeast

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Asia countries, gender equality in land and resources management always contra with patriarchy system which has been rooted since ancient times. This system does not favor women, and it makes they do not have any bargaining power to manage the land, even if the land is her belonging (Yengoh, 2015).

World Bank (2018) also added that land rights issue is still become the essential part of economic development. It is clearly stated in the World Bank report that securing land and resources rights is very crucial for women's economic empowerment, as well as to give them such incentives to invest for their future. Besides, providing women with secure assets can be leveraged for economic development which may bring them into financial stability. Furthermore, Katz (2018) found that by improving women's access to – and control over – resources, it has an obvious impact in reducing poverty, which could be one of the main strategies to development.

In addition, the society sometimes thought that the women do not deserve the equal rights in accessing the resources. The discrimination in social sphere becomes the tremendous barriers which undeniably made women have weaknesses in struggling for their land, resources and also property rights. Another important part, of course the lack of regulations and law enforcements, nonetheless the ambiguous political condition conducted by decision makers. All of these facts will be the biggest challenge for women to acquire their rights, especially in land and resources management.

This paper will describe about the major factors that affect women's access and control over land resources, it also provide some facts about women roles in land management in Southeast Asia region. Moreover, it will also discuss about patriarchy system in Southeast Asia context, especially its connection with culture and local wisdom. Given these ideas, the aim of this paper is to explore the participation of women in managing the land, which link the local wisdom in community and also the policy from government.

The rest of the paper will be organized as follows; in section 2 will discuss about the previous research on how women can access and control their land. Section 3 will highlight the patriarchy system in Southeast Asia context. Section 4 will explain about the methodology. Furthermore, in section 5 will describe the findings related to some obstacles that faced by women in having access and control over their land and how local wisdom have special role to defend women in accessing their land. And the last section will summarize the paper.

### **Women and Land Resources Management in Southeast Asia**

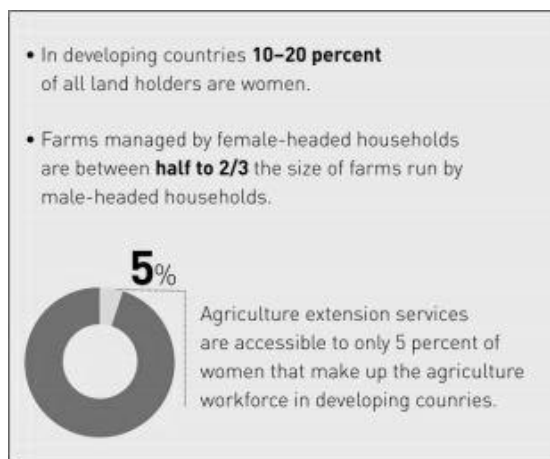
Food production in all over the world increased for about more than 50 percent in the past decades, and women give greater contribution to this production, especially in agricultural sector, either in developed or developing countries (FAO, 2011). As the key person who involved in food production, women are also conducting household chores such as taking care of families, ensuring the education of the children, feeding family members and others. Due to their active participation in households and agricultural sector, many stakeholders (donor agencies, local governments and NGOs) then make them as the priority in empowerment and development program (World Bank, 2012). This idea has been confirmed through Sustainable Development Goals (SDGs) number 5, "*Achieve gender equality and empower all women and girls*" (United Nations, 2015).

Because of that reason, accessing and controlling the natural resources, especially land resources, is extremely important for women. Basically, it's because their livelihood is very dependent upon those resources. Thus, by having an access and control over the land, women may have the bargaining power within the household and community (FAO Corporate Document Repository, 2011)

In some parts of the world, customary tenure systems operate alongside the formal law. Customary tenure arrangements fall under the broader umbrella of customary law, a system of norms, usually unwritten, that

derive their legitimacy from the values and traditions of the indigenous or local group. Customary rules, including land tenure customary rules, are often more persuasive to local communities than statutory laws that may provide for women's land ownership.

This biggest question about land ownership has raised at the UN Women's Conference in Copenhagen in 1980, which clearly stated that women owned only one per cent of the world's resources, while constituting 50% of the world's population (UN, 1980). Thus, the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), 1979, had included specific clauses on the equal treatment of women in agrarian reform as well as similar rights for both spouses in the ownership, management and disposition of property.



**Figure 1.** Facts about women's involvement in land management

While the CEDAW advocated women's land rights as a marker of gender equality, the recent report of World Development 2000/2001 has stated; *"In most developing countries titles to land are normally vested in men. Since the great majority of the world's poor people live in agrarian settings, this is a fundamental source of vulnerability for poor women. So women face disadvantages not only in land ownership, but in gaining access to the resources and information that would improve yields..."* (Rao, 2005).

Besides CEDAW, there are some international conventions related to gender and right to

land which clearly stated that women are the priority in development and deserve the equal treatment in land management;

1. Universal Declaration of Human Rights (1948)
2. Beijing Platform for Action
3. Economic and Social Council Commission on the Status of Women Resolution 42/1, Human Rights and land rights discrimination
4. Convention on Economic, Social and Cultural Rights Art.11 (1966)
5. Habitat II Conference, Istanbul 1996 Preamble
6. Istanbul Declaration on Human Settlements (esp. Par.7) III Commitments D
7. Rome Declaration on World Food Security (1996)
8. World Food Summit. "African Charter on Human and Peoples' Rights" (1986). The United Nations Commission on Human Rights Resolution 2002/49

In some parts of the world, customary or land tenure systems operate alongside the formal law. Customary tenure arrangements fall under the broader umbrella of customary law, a system of norms, usually unwritten, that derive their legitimacy from the values and traditions of the indigenous or local group. Customary rules, including land tenure customary rules, are often more persuasive to local communities than statutory laws that may provide for women's land ownership, which means it touched the agricultural sector.

This situation is similarly happened in Asia, where more than fifty percent of global population is lived in, and most of them have the core activity in agricultural sector, especially in Southeast Asia region. As we all know, Southeast Asia is a diverse region which consists of different environmental, political, socio-culture and economic conditions. Besides, it has enormous biodiversity and natural resources. Those natural resources has been managed and utilized in different way among Southeast Asia. Subsequently, in Southeast Asia, there are two domains of land inheritance and management

systems; first domain is clearly stated that land is a private asset which acquired from customary inheritance system (for example, land management system in *Negeri Sembilan* (Malaysia) and *Minangkabau* (Indonesia)), and second domain which stated that land is vested by the State, but households may utilized it based on the agreement from local village committee, for example, land management system in Vietnam (Rao, 2011)

In Malaysia and Indonesia, women in the agricultural communities are rarely invited to participate in decision making at the village level. Men and women are having different roles in agricultural activity, mostly because local regulation or customary law (*adat*) has a high authority. A study conducted by Stivens (1994), revealed that *Negeri Sembilan* women in Malaysia are very concerned about the land rights and their transformatory potential have to be seen with the context of historical patterns and structures of development. The inheritance and control of land by women does not necessarily lead to transformatory effects. Meanwhile in Indonesia, some communities in Sumatra (*Minangkabau* and *Jambi*) practice a matrilineal kinship system, whereby land is bequeathed by a mother to her daughters or nieces. Within this matrilineal system, women have strong land rights, life according to egalitarian ethics, and experience a relative absence of gender discrimination. Even in a bilateral system where the community embraces both matrilineal and patrilineal systems, women have more access and control over agricultural land than do men.

This condition seemed very contra with another country like Vietnam. In Vietnam, farmers got legal protection in utilizing their lands, either men or women. The system does not exclude women in accessing and controlling the land. But unfortunately, the existed norms and patriarchy culture became the biggest obstacle for women to have an access over the land.

Based on the cases above, we may highlight that the issue of land ownership and distribution become very crucial, especially in developing countries in Southeast Asia.

Yet, the patriarchy system always becomes a threat for the women's development, because they supposed to work together and get the same opportunities in working sphere (especially in land management) to achieve the sustainable livelihood.

### **Women Roles and Land Management in Malaysia and Indonesia**

Malaysia and Indonesia adapt the similar culture and tradition, which has been rooted since the ancient times. In Malaysia, there is an area which applies matrilineal kinship system, like in West Sumatra (*Minangkabau*), called *Negeri Sembilan*. These two societies have the unique system in shaping the ways in which natural resources are owned and managed. Frankly, in terms of land ownership, there are two basic principles that still occurred until now; (1) individually owned land and (2) collectively owned land.

In most cases of rural context, the second type of land is predominant and owned by matrilineal kinship groups and the *Nagari* community as a whole. This type of land is called *hak ulayat* (customary land). As far as this second type of land is concerned, the interesting questions that remained existed are: Who are the authority holders of the land? Are they women or men or both of them? In cases of the alienation of the customary land, that is allowed by the local customary law and widely practiced these days, the questions need to be asked are; *Who were mostly involved?; Are they women?; Are they men?; Are they both women and men?*

The inheritance and the utilization of the communal land are biased toward women. As the consequence of the matrilineal kinship system applied by *Minangkabau* society, communal land is inherited through mother's line rather than father's line. The land is allocated to female kin group members who make use of it together with their husband and children. Male members of kinship group can be allocated a plot of land only in special circumstances, but they are not allowed to inherit the land to their children.

However, in terms of the authority

over the communal land this society is biased toward men and this demonstrates that Minangkabau society also applies the patriarchal model of the relationship between men and women regarding to natural resources management, even though it applies the matrilineal kinship system.

### Women Roles and Land Management in Vietnam

In Southeast Asia, specifically Vietnam, the biggest obstacle in development and population pressures that are degrading natural assets is happened these days. This situation involved ethnic minority groups with diverse traditions in natural resources management. Vietnamese society has opened significantly since the 1980s, signaling a move away from Soviet-style socialism and toward market socialism. In 1986, Vietnam's Party Congress adopted its *doi moi*, or renovation, policy that ushered in a set of reforms aimed at liberalizing the economy and attracting foreign investment. As a consequence, new markets are available to farmers for their products (World Resources Institute, 2002). The emergence of a market-oriented economy under *doi moi* has been accompanied by a process of land allocation to individual households, that is, a process of privatizing resource access. In this phase, households are permitted to lease agriculture land until 50 years.

Quang (2006) has conducted research in Vietnam and revealed that the Government of Vietnam was very concerned about gender issue, especially to land management. Furthermore, the government established a specific policy for women to have an access and control over their land, and the main goal of this policy is to make women have an active participation in managing their land.

But unfortunately, there was an indication that government and community did not commit to this policy. Thus, all policies have a men bias, for example, community are still registering land in men names, ignoring multiple interests and uses of different qualities of land, and making compensation payments too in the name of men. Despite

a framework of equality achieved over the last decade, actualization of these commitments has been tardy – land records have not been updated to include women's names and small-holders and small plots, especially those belonging to women, continue to be excluded from state support and services. At this point, patriarchy system could be seen clearly in Vietnam and of course, it seemed very difficult to transform and acknowledge women's contribution.

### Patriarchy System in Land Management

A never-ending-question about patriarchy versus matriarchy in our modern society is still existed day by day. According to Rodriguez (1993) patriarchy is defined as male culture or ideology, male choice, male bonding, and male political interests in dominating women as producers or re-producers. More advanced, patriarchy is an integrated system of male dominance. It has built itself into the structures of society and the consciousness of men and women.

Patriarchy, however, is the only one of several institutions governing resource access along with governance structures and institutions that draws power from a variety of sources, including the government, the dominant political party, traditional authorities, and formal legislation. In creating the Sustainable Development Goals (SDGs) agenda, the global community envisaged the critical role that secure land rights for women would play in the pursuit of gender equality and ending poverty in the world. To avoid over-simplification of women's tenure security needs and the impacts of various land policies on women, strategies meant to enhance women's access to land should be discussed deeply.

Moreover, in the context of natural resources management, patriarchy system is still become a biggest obstacle for women. Women's marginalization in resources management gives them very limited option to engage in land management.

Given these difficulties in accessing land resources, women have nowhere to turn to except the customary systems, even

when these same systems may be biased against them. Without the necessary safeguards, women remain extremely vulnerable and in many areas in the region face little prospect of receiving fairness over their rights. The major cause of this vulnerability is the non-recognition of the women as peoples with collective rights, coupled with the limited participation by them in Southeast Asia region.

The crucial research problem guiding this paper is thus how we can understand the importance of women roles in land management. In order to extract additional knowledge related to the above facts the following two questions need to be answered:

- What are the obstacles for women to have an access and control over their land?
- Does the culture or local wisdom will defend women in accessing their land, or that culture still adapts the old-patron system like patriarchy?

## METHODS

Aiming to answer these two questions this paper uses primary data from interviews with women in Southeast Asia, mostly in Malaysia, Indonesia and Vietnam. If we are interested to apply the sustainable livelihood approach framework in this topic, it will provide a deep investigation.

Malaysia and Indonesia were chosen because there are similar culture and tradition within these two areas. Malaysia with its *Negeri Sembilan* and Indonesia with its *Minnanangkabau* have been strongly bonded especially in prioritizing women roles in land management. And Vietnam was chosen because it has a huge gap on their land management. Besides, the governance system of Vietnam gives the impact on land management, and so does for women.

Hence, the literature and document review were also conducted in this research as secondary data. It has been conducted since there are only few documents discussing about land management and women roles issue, then obviously it becomes very crucial to be analyzed.

## RESULTS AND DISCUSSION

This paper began with explaining the women roles in land management which may lead to an assumption that they are still have minimum access and control over their land. In this phase, the analysis begins with an overview of women's condition in three different countries – in Malaysia, Indonesia and Vietnam – and mainly focused on managing the land with the burden of patriarchy patronage. Finally, the findings and discussion will be summarize by outlining sustainable livelihood implications and seeing the obstacles that need to be cope by women, whether it is still influenced by male domination or not.

### Women's Obstacles to Access and Control Their Land

Women represent 43% of the agriculture labour force. Undeniably, they rarely own the land where they are working on, have tenure securities or control over the land. Women often have limited decision-making power and control over how to use the land or its outputs. The right to land is regulated either by the formal legal system or through customary law. There are many examples of how the two systems can both prevent and promote women's right to land.

Hence, the formal legal systems in many countries have constitutions or land laws that grant gender equality in access to land, and at the same time laws for marriage, divorce and inheritance that contradict these laws by discriminating against women and daughters. While systems of customary law regarding land tenure in pre-colonial Africa often granted women access to land, this right was lost in many cases with the introduction of the idea of individual ownership. Today customary systems tend not to grant gender equality in access to land.

Access to land and tenure security pose significant challenges to women, because it is a crucial asset for food production and a key factor for shelter and community development. Therefore, the manner in which land access and tenure security are addressed in development programs or pro-

jects can affect the security and livelihood of people (especially women, who are the most vulnerable). That is why development professionals need to become aware of women's land access and tenure security situations from the lens of differences in shared experiences. This is important because a focus on the differences among women allows for significant insight to emerge into how women experience tenure access differently, how various policies impact on different women and the specific ways these differences could be used to inform policy formulation and evaluation.

Thus, women's right to land and property is central to women's economic empowerment, as land is a base for food production and income generation, as collateral for credit and as a means of holding savings for the future. In the urban and peri-urban setting, land and property rights are important not the least to get access to public utilities. Land is also a social asset that is crucial for cultural identity, political power and participation in decision making. Women's ownership of property extends their capabilities, expands their negotiating power, and enhances their ability to address vulnerability. It is also serving as a critical factor of social protection against gender-based violence. Women's equal right to land is also a human rights issue.

The main obstacles to rural women's access to land and their ability to enhance productivity are institutional barriers to their social recognition. And some of these factors drive revealed from the field:

#### 1. The household headship

Southeast Asian families remain strongly patriarchal, with the man recognized as the main 'breadwinner' or the 'head of household'. Land and other asset entitlements are generally issued to the head of the household. Women, constructed socially as dependent wives and mothers, are expected to obey and service men and the family through their life cycle, and as long as they perform this role, their rights are protected. Divorced and single-parent women are most vulnerable in a household, as lacking

in male protection and supervision, they are seen as deviants, and denied their rights. A study by Yunxian (2010) has shown us that, women find it difficult to legally prove and claim their marital share in the courts, especially in the event of marital breakdown, given the perception that agricultural land 'belongs' to the male's side of the family.

Compared to Vietnam, where government is still struggling to put women as priority, however its not always succeed, in Malaysia and Indonesia, women have been recognized as the priority and they have a strong voice in decision-making in the household (Stoler, 1977). For about 75% of the households indicated that woman was the decision-maker of the households. The most interesting fact could be seen in *Minangkabau*, a kinship in Indonesia which adopted the matrilineal system, based on that system, marriage and belonging to a family is important in the lives of both men and women and it should be recognized as an equal partnership, both legally and socially.

#### 2. Diversity in kinship and inheritance patterns

The diversity in any factors such as governance, culture and population has led to different system of inheritance system (Dube, 1997). This pluralism system can be a resource in land management issue, but the final outcomes depend on the specificities of location, ethnicity and wider context (Benda-Beckmann, 2001). And in Malaysia and Indonesia, this evidence has been captured well, because they are acknowledged matrilineal kinship systems, wherein governments and family evoke the equal status between men and women, and there is no discrimination in the allocation of resources, residence patterns are flexible, even amongst the matrilineal Moslem family in *Negeri Sembilan* and *Minangkabau*.

#### 3. Exclusion from leadership in dispute resolution systems

Since the ancient times, land was selected as a social resource which simultaneously managed by multiple rules, norms and re-

gulations – not only governed by the state, but also by communities and families. One common element across these levels and across countries in the region is the exclusion of women from decision-making and leadership positions, sometimes even participation. This challenge cannot be avoided until today, and in particular, many

local stakeholders are trying to minimize this condition, especially in Southeast Asia which acknowledges women as the managers of resources. Prior to those obstacles, there are some strategies needed to analyze the current condition of women, as well as to map their resources. Those strategies can be seen Table 1.

**Table 1.** Strategies needed to analyze the current condition of women

Strategies	Opportunities	Resources and Support Needed
<b>Land acquisition and loss</b>		
Community empowering (in local level through to the national level)	Push the development and use of laws intended to protect the rights of indigenous peoples	Mapping the lands and assess the communities
Conducting in-depth research in community about <i>Adat</i> Law or customary law	Participate in dialogues with government representatives at all the various levels of government	Financial support Support from mass media and public journalism, both traditional and internet
Advocate for change in national laws and policies	To push for the government to implement the international conventions that have been ratified by the government, including CEDAW	Expand networks with other national and international NGOs
Establish a working team and involve women to discuss with government		Support from lawyers, researchers, academicians and judicial bodies
Build networks among women in any level (local to national level)		
Conduct collective actions regarding to women empowerment		
<b>Government non-recognition of the lands</b>		
Conduct research and documentation of the lands	To push for a law or regulations about the protection of the rights of indigenous peoples	Mapping of lands, borders and delineation of the territories
Visits to other communities who experience similar problems to share strategies with them	Dialogue with executive and legislative bodies	Funding or financial support to land problems
<b>Complex rules and laws governing forest laws and regulations</b>		
Research on customary law and traditional management practices	Need to push for the government to pass laws to protect of the lands	Consultations and dialogue with the public
Establish special trainings or courses for indigenous peoples, especially indigenous women to understand these regulations	Dialogue and consultations with the executive and legislative bodies	Collective actions with indigenous peoples
Exchange visits with other communities	Push for government recognition of the revise/amend existing laws or abolish laws that do not accommodate indigenous communities' rights	Work with academics to establish good research on laws
Lobby to legislative bodies and involving mass media in the campaign		Support from experts
Advocacy with government and customary institutions		
Ensure a strong working relationship with traditional institutions		



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 Patriarchal systems / internal discrimination
 

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Research and documentation to cultural, religious, traditional norms and laws which will impact on indigenous women Lobby customary institutions and community leaders Hold regular meetings and discussions with customary institutions and experts Influence and approach customary leaders Push customary institutions to recognize amended norms	Publications and workshops Involve customary institutions Independent customary experts and intellectuals supporting the analysis Support of customary institutions at the local level Involvement of media and journalism Increased research on customary issues
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### Local Wisdom and Sustainable Livelihood as the Answers for Women in Managing Their Land

The culture or local wisdom which has been existed in community for centuries could be the answer to prioritize the women's position in case of managing the resources, like in Negeri Sembilan and Minangkabau, its their tradition which put women as the managers of the land, this initiative not coming from the state's government. The societies in Negeri Sembilan and Minangkabau Indonesia are the societies which hold the wisdom and values of culture and philosophy.

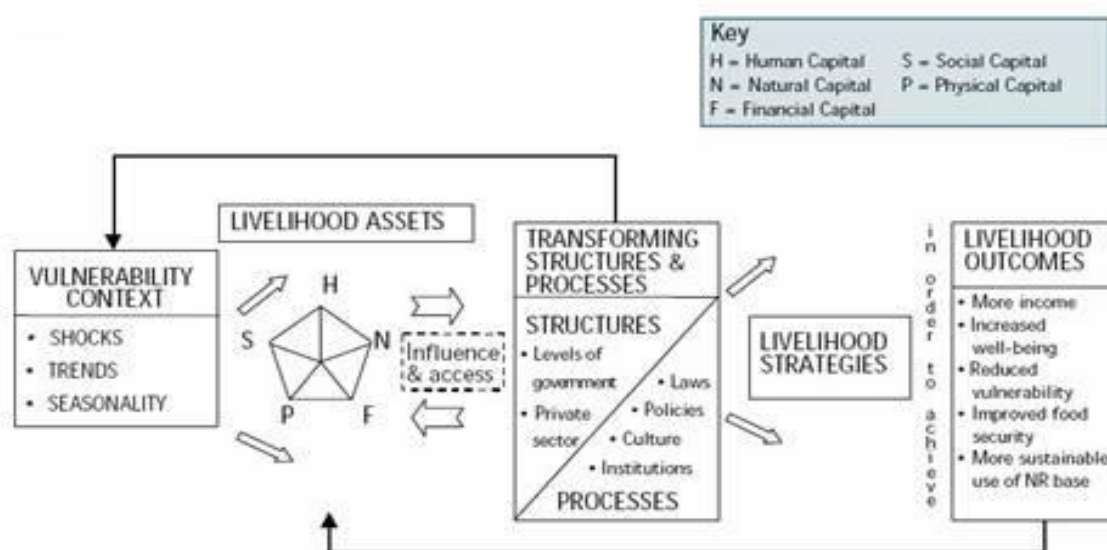
They are very familiar with proverbs that have a close relation with their lives. They are attached to Islamic Shari'a, and because the Islamic Shari'a is the main principle in those tribes, then comes the philosophy of "Adat basandi Syarak, Syarak basandi Kitabullah" which means "Custom is based on Religion, and Religion is based on the Holy Book (Qur'an)". By this philosophy, it cannot be denied that the majority of people always act based on their custom, tradition and religion (Taufik, 1966).

Moreover, those two tribes (Negeri Sembilan and Minangkabau) are not only well-known because of their philosophy; but the order of power in the family is also unique. This power is dominated by women, through the succession of matriarchal control over external family affairs (Blackwood, 1993). It should be recognized that the so-

cial organization of families (and heritage issues) holds the matrilineal principle. Matrilineal is reinforced through the structure of traditional leadership wherein rules of primogenitor largely apply, with hereditary power assigned to (elderly) female persons or called Bundo Kanduang (Hermayulis, 2008). Additionally, Kato (1978), declared that the matrilineal system in Negeri Sembilan and Minangkabau are possibly the biggest matrilineal societies in the world. As a tribe which have special concerned on women, people never seen women as vulnerable group. Though many scholars are categorizing women as vulnerable group because their lack access to resources and do not have power in decision making, but in these two areas, the statements are contra. Women are the central point to strengthen the vulnerable groups and they have an essential part to manage the land.

Similarly which mentioned by Gokhale (2008), women are the important agents for change and they need to be strengthened. They have good skills and capacities in protecting their family and environment. Besides, they have skill in organizing food, nurturing their children and mobilizing the community. By seeing these facts, government and other stakeholders are supposed to realize the women's potential at land management and involve them more in livelihood and also development agenda.

To prioritize women in development agenda, especially in land management, we need an approach which can accommodate



**Figure 2.** Sustainable Livelihood Framework (DFID, 2001)

men and women in the same portion. The need of Sustainable Livelihood Approach (SLA) is very crucial in this phase. The SLA is an attempt to go beyond the conventional definitions and approaches to poverty eradication. These had been found to be too narrow because they focused only on certain aspects or manifestations of poverty, such as low income, or did not consider other vital aspects of poverty such as vulnerability and social exclusion. It is now recognized that more attention must be paid to the various factors and processes which either constrain or enhance poor people's ability to make a living in an economically, ecologically, and socially sustainable manner. The SL concept offers the prospects of a more coherent and integrated approach to poverty (Krantz, 2011). Besides, sustainable livelihoods approach (SLA) is crucially needed here to seize the deep understanding of the livelihoods. It draws on the main factors that affect rural livelihoods and the typical relationships between these factors. Thus, it can be used in planning new development activities and in assessing the contribution that existing activities have made to sustaining livelihoods (IFAD, 2009).

In this approach, we may put women and men as the main concern, rather than men only. Sustainable livelihood approach is used to identify the main constraints and

opportunities faced by rural, as expressed by them. It builds on these definitions, and then supports poor people as they address the constraints, or take advantage of opportunities. The framework is neither a model that aims to incorporate all the key elements of people's livelihoods, nor a universal solution. Rather, it is a means of stimulating thought and analysis, and it needs to be adapted and elaborated depending on the situation.

This study contributes with insight for scholars and practitioners interested in Southeast Asia region and land management issue, which focused on women's role and illuminating how sustainable livelihood needs to be considered. Therefore, the findings from this paper could arguably be expanded to have relevance also in other land management settings.

## CONCLUSION

It is very vivid that efforts made towards improving women's land tenure problems—specifically, their land access and tenure security challenges—usually lead to women's empowerment in general. However, in-depth studies done on women have shown that high-income and middle-income (or more privileged) women benefit more from these efforts, compared with the generality

of women who are usually poor, vulnerable, and disempowered. Due to that reason, we need to develop the understanding of why women is very important to be involved in land management and more specifically, to explore the real situation of land management in Southeast Asia is very crucial in many countries. The theoretical understanding of the relationship between women roles and how the local wisdom supported with sustainable livelihood approach are also important.

Firstly, we need to be more focus on the obstacles that faced by women in managing their land. Secondly, we need to recognize between local wisdom and livelihood framework in land management. It shows that an integrative or inter-disciplinary solution can be the extraordinary formula to answer the obstacles in land management issue. The findings from this study should serve as a reminder that natural resources – in general - need to be addressed by putting the women with equal position with men. Subsequently, identifying and collecting all relevant sources of policies and laws, specifically about legal mandates for women's participation in land governance, administration and management also need serious concerned from many stakeholders.

To sum up, all of us have to put more concerned on women to enhance the sustainable livelihood between men and women without ignoring the local wisdom that occurred among us.

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