



Politea : Jurnal Pemikiran Politik Islam

P-ISSN : 2621-0312

E-ISSN : 2657-1560

Vol. 6, No. 2 Tahun 2023

DOI : [10.21043/politea.v6i2.22664](https://doi.org/10.21043/politea.v6i2.22664)

Strengthening Fishermen's Leadership of Puspita Bahari Community for Supporting Blue Economy in Demak Regency

Riza Andesca Putra

Universitas Andalas, Padang, Indonesia

rizaandescaputra@ansci.unand.ac.id

Tevana Sari Dewi

Universitas Gadjah Mada, Yogyakarta, Indonesia

tevanasaridewi508671@mail.ugm.ac.id

Andre Dwi Prasaja

Universitas Gadjah Mada, Yogyakarta, Indonesia

andredwiprasaja@mail.ugm.ac.id

Abstrak

Situasi nelayan di Desa Morodemak Kabupaten Demak sama dengan nelayan pada umumnya. Situasi perempuan dapat dikatakan "tidak berdaya" secara sosial, ekonomi, dan budaya. Sistem patriarki membatasi hak-hak perempuan sehingga berdampak pada pembatasan hak-hak perempuan di luar urusan keluarga. Isu gender menjadi isu utama dalam ranah pembangunan, khususnya pembangunan sumber daya manusia dan ekonomi. Ekonomi biru ialah konsep yang menggambarkan kegiatan ekonomi yang tidak hanya mengurangi sampah, tetapi juga meningkatkan ekonomi masyarakat. Penelitian ini menggunakan metode penelitian kualitatif deskriptif, serta teknik penentuan informan purposive sampling. Analisis data menggunakan model Miles dan Huberman tiga tahapan, yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Masyarakat pesisir menjadi bagian dari masyarakat majemuk, namun masih memiliki rasa solidaritas yang kuat. Perjuangan Komunitas Puspita Bahari bukan hanya tentang menciptakan kondisi yang setara, tetapi juga tentang memperkuat peran perempuan dalam kelompok, menghormati pengetahuan dan keterampilan tradisional, serta berpartisipasi secara aktif dalam pengelolaan sumber daya dan pembangunan berkelanjutan di daerah. Peluang kedepannya bahwa Komunitas Puspita Bahari bisa menjadi semacam replikasi, jika memang secara kelembagaan baik, menunjukkan outputnya yang jelas, serta memiliki program yang

berkelanjutan. Maka blue economy menjadi solusi alternatif dari penguatan dan pemberdayaan perempuan nelayan secara mandiri.

Kata kunci: Ekonomi Biru, Kepemimpinan Nelayan, Komunitas Puspita Bahari.

Abstract

The situation of fishermen in Morodemak Village. Demak Regency is the same as that of fishermen in general. The situation of women can be said to be “powerless” socially, economically, and culturally. The patriarchal system limits women’s rights, resulting in restrictions on women’s rights outside of family affairs. Gender issues are a major issue in the realm of development, especially human resource and economic development. Blue economy is a concept that describes economic activities that not only reduce waste, but also improve the community’s economy. This research uses descriptive qualitative research methods, and purposive sampling technique to determine informants. Data analysis used the three-stage Miles and Huberman model, namely data reduction, data presentation, and conclusion drawing. Coastal communities are part of a pluralistic society, but still have a strong sense of solidarity. Puspita Bahari Community’s struggle is not only about creating equal conditions, but also about strengthening the role of women in the group, respecting traditional knowledge and skills, and actively participating in resource management and sustainable development in the region. The future opportunity is that Puspita Bahari Community could become a kind of replication , if it is institutionally good, shows clear outputs, and has a sustainable program. Then the blue economy becomes an alternative solution to strengthen and empower fisherwomen independently.

Keywords: Blue Economy, Fisherment Leadership, Puspita Bahari Community

Introduction

This research study will explain the strategies that can be applied to strengthen the role and participation of fisherwomen's leadership in supporting the growth of the blue economy policy. The leadership of fisherwomen who can also influence the development of coastal communities is the Puspita Bahari Community in Morodemak Village, Bonang District, Demak Regency. The community is based on the empowerment of fisherwomen in realizing sustainable economic growth while analyzing how the perspective of gender equality in Islam in this research study.

The situation of fishermen in Morodemak Village is the same as that of fishermen in general. The situation of women can be said to be "powerless" socially, economically and culturally. The patriarchal system limits women's rights, resulting in restrictions on

women's rights outside of family affairs. Another thing that happens is the hard life of fishermen, not getting higher education, coupled with poor economic and environmental conditions, which leads to domestic violence. Women are afraid to speak out and should not argue because it contradicts the religious and cultural beliefs that commonly prevail in the surrounding community. These beliefs are actually incorrect and misunderstood, because religion, especially Islam, does not hold this view. So help is needed to empower women in two ways. Firstly, economic, psychological and legal reforms can be implemented by women's organizations or other "empowered" communities. Secondly, women's economic status only depends on their husbands who work as fishermen, and their income is unstable, especially when the rainy season arrives, fishermen cannot go to sea for several months. Marine catches are only sold to the market because fisherwomen or wives do not have the skills to process marine catches that cannot be sold or have low value (Prihatiningsih, Tutut Ayu, 2019).

Theoretical Framework

Gender and Development

Gender issues are also one of the main issues in the realm of development, especially human resource development. Thus, despite the many efforts that have been made by the government in order to improve the quality of life for women as well as strengthening the institutional capacity of gender mainstreaming. Data shows that there is still a gap between women and men in terms of access, control, participation, benefits, and control over resources, such as in the fields of education, economy, health, socio-culture, and other strategic fields. In Islam, the meaning of equality between men and women is explained in Q.S. An-Nahl Paragraph 97 that means, "Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do." In the paragraph, Allah SWT explicitly refers to the position of men and women as equal to uphold the values of faith in Islam.

Another definition of gender described by Haralambos and Holborn is the social relationship between men and women. It refers to the relationships between men and women, boys and girls, and how these relationships are constructed in society. Gender refers to culturally relevant gender-based human characteristics. In society, men are often taught to have masculine attitudes while women are taught to have feminine traits. This socialization affects how we view ourselves, how we interact with others, opportunities in social settings, job opportunities, family rules, and what men and women are allowed to do (Guzura, n.d).

Naila Kabeer conceptualizes women's empowerment as the process by which women gain the ability to make and set strategic life choices, such as the choice of a spouse or decisions about education and employment. On the other hand, Naila Kabeer posits three interconnected dimensions of empowerment that shape choices: the resources that form the conditions for choice, the agents at the heart of the choice process, and the achievements that are the results of choice. These dimensions are interdependent in the sense that changes in each dimension drive and benefit from changes in the others.

1. Resources can be physical, social or human. In other words, not only conventional economic resources such as land, equipment, finance, working capital, etc. and various resources while human and social functions are as things to increase the ability of choice. Human resources are embodied in the individual, including knowledge, skills, creativity, imagination, and others. Social resources include the claims, obligations and expectations inherent in relationships, networks and connections.
2. Agency, has both positive and negative definitions relating to power. The positive definition of "power to" refers to people's ability to make life choices and pursue goals while the negative definition of "power over" is that actors have the ability to exclude other actors through the use of violence, coercion and threats.
3. Achievement, relates to the possibility of achievement or a failure to do so. The manifestation of powerlessness is when there is a failure in capacity allocation.

Resources and agency together constitute what Sen calls the ability and potential that people have to live the lives they want by "being and doing" (Kabeer, 2001).

Demak Regency is located in a geographically mixed agricultural and coastal area that experiences economic hardship. Based on BPS data, the poverty rate in Demak Regency in 2020 was 12.54%, while the previous year the poverty rate in Demak was 11.86% (BPS, 2021). This condition shows that the poverty rate in Demak increased by 0.86%. As one of the coastal areas located around the north coast of Central Java, many Demak people have the main livelihood as fishermen. According to data from the Demak District Government website, no less than 12,869 people in Demak work as fishermen. Although fisheries is one of the potentials of Demak Regency, unfortunately poverty is still rife in many coastal areas (Nastabilla, Prakoso, & Alhafizh, 2022).

Global Blue Economy Policy

Various theories and formulations put forward by global economists, one of which is the blue economy. Blue economy began to be discussed in Indonesia, considering that Indonesia is a country rich in marine resources, as well as a maritime country. The idea of a blue economy was proposed by Prof. Gunter Pauli in 1994 when the Belgian professor was asked by the United Nations (UN) to describe a future economic model (Philip Rekdale: 2013). Blue economy is a concept that describes economic activities that not only reduce waste, but also improve the economy of the community (Apriliani, 2014). In addition, it is also understood that the blue economy makes the ocean an ecosystem that needs to be protected and maximized its benefits to improve the community's economy. The goal of the blue economy in Indonesia is to achieve overall national development by improving factors related to the blue economy and sustainable ocean conservation.

There have been many studies on the contribution of marine, fisheries and coastal tourism industries to Indonesia's economic growth. However, these studies are regional in nature or only focus on certain areas, such as Arrazy & Primadini (2021); Hidayat dkk. (2020); Nikijuluw dkk. (2016); Puansalaing dkk. (2021); Rizal (2013); Rizani (2017); Sari & Bangun (2019); Sutardjo (2014); Tumangkeng (2018); dan Yonvitner dkk. (2020). In

addition, the above studies do not consider all sectors that support the blue economy in Indonesia. Several studies on the blue economy have been conducted in Indonesia. Indeed, the concept is relatively new and Indonesia itself is still in the process of determining the applicable policy (Nasution, 2022).

Studies in Indonesia in the field of marine economic support industries that have implemented the blue economy concept include Aris et al. (2022) dan Purbani et al. (2016) but still only specifically considers the industrial or micro sector. Macro studies include Banu (2020); Bidayani et al. (2016); Duha dan Saputro (2022); Ilma (2014); Doa & Sari (2019); Qi dkk. (2020); Razladova & Nyoko (2022); Supriyadi dkk. (2022); Wijayanti & Ramlah (2022); Zeblon dkk. (2016) are some of the studies that introduced the concept of blue economy and its role in Indonesia's economic development (Nasution, 2022). However, this research does not explain the challenges faced by Indonesia in implementing blue economy policies to accelerate Indonesia's economic growth and does not explain the strategies to be undertaken by the government nor does it describe the contribution of the industrial economy to the maritime sector. It is hoped that this research can contribute to that.

Method

The research process was carried out using descriptive qualitative research methods. This research aims to get a better understanding of the object under study and produce descriptive data. The analysis of this research is used to understand experiences, perceptions, and responses by describing the facts found in the experiences of the original informants. This research goes through the stages of data collection, analysis, then interpretation of the relationship between social and human problems that are interdisciplinary in nature (Creswell, 1994). The technique of determining informants, namely purposive sampling technique, aims to produce informative data not only limited to the overall average of a population. The purposive sampling technique has certain characteristics or characteristics, including: 1) Members of the Puspita Bahari Community in Demak Regency; 2) Employees of the Demak Regency Marine and Fisheries Service; and 3) Lecturers and Academics of Social Development and Welfare (PSdK), FISIPOL

Universitas Gadjah Mada. This is used to identify the object under study in depth in order to gain a deeper understanding (W. Lawrence Neuman, 2013).

Data collection methods in this study, namely 1) Primary data sources are data sources that directly provide data to data collectors; and 2) Secondary data sources are sources that do not directly provide data to data collectors, for example through other people or literature (Sugiyono, 2012). In-depth-interview were conducted in various places and media, and adjusted to the home or office of each informant. If the informant cannot be met in person, due to distance and situation. Then the interview was conducted via WhatsApp social media and Zoom Meeting. The author uses the Miles and Huberman data analysis model (Usman and Akbar, 2009) which consists of three stages, namely data reduction, data presentation, and conclusion drawing. This research refers to several recent studies that serve as evidence in sharpening the analysis and previous studies. Therefore, tables and figures are included that will support the research results.

Result and Discussion

Blue Economy Policy in Indonesia

Indonesia is a country with a very wide coastal zone, because Indonesia is an archipelago with a coastline length of 104,000 kilometers and has the potential to be developed and utilized. Looking at the development of Indonesia so far, the experience and development of marine and fisheries have received less attention and are positioned as the periphery of national economic development (Apriliani, 2014). This condition is very favorable in the implementation of blue economy policies, because 70% of Indonesia's territory consists of the sea with enormous economic potential. However, there are pros and cons related to the implementation of blue economy policies in several regions. For example, in Demak Regency, the Demak Regency Maritime and Fisheries Service as the leading sector of government affairs in the marine and fisheries sector provides a statement that contradicts the expectations of the central government. Based on a statement by Sulkan (2023) the Head of Capture and Marine Fisheries, the Demak Regency Marine and Fisheries Service in an interview with the author emphasized, as follows:

“When it comes to our programs, of course, we follow the program at the center. Because this blue economy policy is for international interests, while the national one does not require it. For example, the blue economy is related to sustainable development. The news is going viral in relation to Government Regulation Number 26 of 2023, related to the management of marine sedimentation and sand exports. There is still a lot of fishing that uses less environmentally friendly tools. Meanwhile, the regency is not given authority in the sea. Law No. 23/2014 states that there is no district authority in the sea, so the sea from 0 to 12 miles is the authority of the province. Meanwhile, Demak Regency itself does not have lakes and swamps. That is our difficulty in the regency”.

The above alludes to the authority between the central government and local governments regarding the coastal zone. The coastal zone is an important area from different planning and management perspectives. Along with population growth and socio-economic development activities, the value of coastal areas continues to increase. Basically, coastal areas have rich potential and resources, so coastal communities will be more prosperous than others. But in reality, there are still many people left behind. The lives of coastal communities and fishermen’s families cannot be called well-off, even falling into poverty. This results in a higher number of uneducated generations, leaving children who should not have entered working age to work hard to support their families (Apriliani, 2014). The existence of these problems causes the low quality of human resources and prolonged poverty of fishermen or coastal communities. Fishermen’s catch is the main source of income (Pane et al., 2021).

“The blue economy is for sustainable marine and fisheries. So that it is environmentally influential. There is no such thing as over fishing, if we really want to be sustainable. We look at Maximum Sustainable Yield (MSY), so the maximum potential can be caught. Then there is an optimum that can be caught”.

The above statement was confirmed by Sulkan, Head of Capture and Marine Fisheries Division, Demak Regency Marine and Fisheries Service related to the optimization of catches with the principle of sustainability. The catch is divided into high seas and general inland fisheries. For deep sea fishery products, the main products are kite fish, skipjack fish, tuna, and squid. The main centers for skipjack are Maluku Province, North Sulawesi Province and Nanggroe Aceh Darussalam Province. The main kite fish centers are East Java, Maluku, and Central Java. For seafood, the main products are tilapia, cork fish, swordfish and shrimp. Based on a statement by Sulkan, Head of Capture and Marine

Fisheries Division, Demak Regency Marine and Fisheries Agency, in an interview with the author, he emphasized the following:

“So the blue economy is related to fishing where and using what tools. There are some who are already using it. But it is still at the level of those who enter in one company and export. It seems like domestic marketing, maybe the government doesn't require it yet. Usually the certificate is used for export”.

Strengthening Fishermen's Leadership

Coastal communities are generally part of a pluralistic society, but still have a strong sense of solidarity. This means that the structure of coastal communities is a combination of urban and rural communities. The structure of coastal communities is so diverse that it forms a system, and cultural values are an acculturation of each component that forms the structure of the community. Group living is not only a culture that has been attached by coastal fishermen for generations, but also has ideological reasons to help and support each other in difficult times (Yusnita, Agung, & Saleh, 2016).

In fishermen groups, there are informal leaders known as opinion leaders who are trusted by group members to make decisions to maintain harmony or togetherness. On the other hand, in fishing communities, there are different tasks that are usually carried out by husbands and wives in coastal fishing households, or more broadly, the gender system often divides tasks and workloads between men and women in fishing communities. Research results (Yusnita et al., 2016), In the world of fisheries, gender roles require men to carry out tasks in the "sea domain", while women assume responsibilities in the "land domain". It is believed that tasks related to fishing, which occur at sea, should be performed solely by men because women's ability to handle physical, socio-cultural, and economic responsibilities varies greatly, impacting the type of high-risk, fast-paced work they can do well.

While some women excel in physically demanding jobs, others succeed in more domestic roles. One of the lecturers of the UGM PSdK Study Program, Milda Longgeita Pinem, stated in an interview:

"The challenge is quite big, the first challenge is no longer from a certain level, from the government there have actually been many efforts in empowering women. Because maybe people feel why is the language gender always female? Because the data shows that I think women are still in an imperior position in various dimensions, so that does not mean ignoring other genders. So for the government, there are already many at the level of, for example, the Special Region of Yogyakarta (DIY) alone, there are several empowerment programs, I think they are quite progressive even though they are more on strengthening the economy, but that is indeed a problem that still occurs a lot. So from the government it is quite good even though there are things that need to be improved and developed".

If we look at the development paradigm shift related to the era of information disclosure based on public benefit to achieve everyone's happiness, we are now entering a convergent model or what is called a participatory communication model. Convergent communication is conversational communication where individuals share information with other individuals on the basis of similarity to achieve convergence or mutual understanding and mutual agreement to achieve goals, the purpose of communication is directly related to society (Roger & Kincaid, 1981). Sociologist J.D. Halloran states that communication occurs in a social matrix where the situation in which communication begins, develops, and takes place (Yusnita et al., 2016). This means that mass media people, as people who occupy important and sensitive positions in the social network, respond to various pressures by rejecting and selectively displaying information in the social system concerned.

Communicators in fishing groups can also be referred to as opinion leaders who exercise leadership in their groups. Leadership is a group process. Ralph. M. Stogdill formulated the notion of leadership in groups in relation to group processes, personal influence, the art of getting approval, using influence, persuasion, achieving goals, interacting, distinguishing other roles and forming structures in groups (Nimmo, 1989). From the perspective of the socio-cultural life of coastal fishing communities (Yusnita et al., 2016), many things prevent them from getting out of poverty and even falling back into poverty as if it has become a characteristic of coastal fishermen (Razali, 2004). Meanwhile, in the Puspita Bahari fisherwomen's group in Demak Regency in the aspect of leadership forms that are able to strengthen the fisherwomen's group through empowerment programs that are sustainable until now, if you look at the perspective of one of the lecturers of the UGM PSdK Study Program, Milda Longgeita Pinem, stated in an interview:

"On one side of the hierarchy, Masnuah as the founder of Puspita Bahari Fisherwomen Community sees it. But also applying egalitarianism, so not only egalitarianism is only possible for people who are in the same condition. So Masnuah's story is that when we discussed online related to the theme of the discussion "Building Resilience in the Women's Movement", she encouraged us to come together, that's the hierarchical side. So there is a command, but when in the end she captures or captures those needs. That's the egalitarian side, so it encourages her colleagues to be creative in empowerment activities, so it's not just egalitarian, egalitarian is only done if we are all equal. But hierarchy is on the one hand negative when it comes to hierarchy, but it's still important at a certain level where the hope is to move towards egalitarianism. Because not everyone has emancipatory knowledge. Not just knowledge, but emancipatory. Knowledge that empowers, knowledge that liberates. For fisherwomen, they only know how to earn money for their children. She is ignorant if it turns out that she only bears the burden of not only the kitchen, but triple or even multiple. So mothers will feel normal, but with the presence of relationships or approaches that are top down hierarchical in nature, those who have emancipatory knowledge say, you should share equally progress with your partner, no one is left behind. You can share domestic work, and Masnuah is the hierarchical side, but in the end once they understand it's egalitarian."

Some of the social behavior values mentioned above are very valuable social capital if used to build coastal fishing communities. Similarly, the need for leaders and leaders of coastal communities is closely related to the reconstruction of the leadership of the Indonesian nation and state. The exploration of coastal cultural values certainly has a very strategic contribution in building the future of the nation based on the potential of national marine resources.

Puspita Bahari Community Leadership Strengthening

People often misunderstand gender to refer only to sex. In fact, sex and gender are different concepts. Groverman and Gurung explain that sex refers to the biological and anatomical structure of men and women, while gender refers to a set of qualities and behaviors attached to both men and women by society. Social norms and values shape gender roles, which are constantly changing due to the dynamic nature of societal paradigms. Within and between cultures, gender roles can be highly diverse, shaped by a variety of factors, including social, economic, ethnic, educational, and religious considerations (Havet, Braun, & Gocht, 2007).

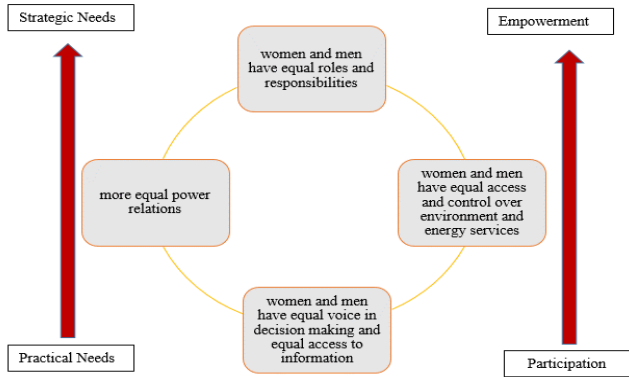
Gender is one of the targets of the SDG's, namely gender equality and empowering all women and girls. In order to realize gender equality and justice in Indonesia, the government through Presidential Instruction (INPRES) No. 9 of 2000 concerning Gender Mainstreaming in National Development has instructed all Ministries / Institutions and

Local Governments to integrate gender at every stage of the development process. On the other hand, the Sustainable Development Goals (SDG's) are global action plans aimed at achieving a balance of sustainable development across environmental, social and economic dimensions (Ishartono & Raharjo, 2016).

The SDGs began in 2015 and are a continuation of the Millennium Development Goals (MDGs) declared in 2000. To overcome this gender role imbalance, it is important to implement a Gender Mainstreaming (PUG) program. Gender is one of the targets of the SDG's, namely gender equality and empowering all women and girls. In order to realize gender equality and justice in Indonesia, the government through Presidential Instruction (INPRES) No. 9 of 2000 on Gender Mainstreaming in National Development has instructed all Ministries/Institutions and Local Governments to integrate gender at every stage of the development process. PUG is one of the national development strategies to realize the equality of men and women in accessing, utilizing, participating, and controlling the development process.

The legal basis for Gender Mainstreaming is the Presidential Instruction of the Republic of Indonesia Number 9 of 2000 on Gender Mainstreaming in Development, Law Number 17 of 2007 on the National Long-Term Development Plan 2005-2025, Presidential Regulation Number 18 of 2020 on the National RPJM 2020-2024 (Robert & Brown, 2004).

Figure 1. The diagram depicts the desirable outcome of gender mainstreaming: gender equality



Source: (Havet, Braun, & Gocht, 2007), modified by the Author (2023).

It is important to note that having the ability and opportunity to obtain resources does not necessarily mean having the power to control the benefits derived from those resources. Therefore, distinguishing and separating the concepts of "use" and "control over" resources is crucial. Access to resources such as land, seeds, water, and credit does not guarantee that control is in the hands of women. Rather, decision-making power rests with those in control of these resources. Breaking the vicious cycle of gender inequality requires strategic interventions that target prevailing gender norms and practices in specific contexts. Current inequalities are perpetuated by those in positions of decision-making power that reinforce existing power imbalances and further entrench social roles. The solution is to identify entry points that consider the practical and strategic needs of both sexes, moving beyond mere participation towards meaningful empowerment. Achieving gender equality may require a re-evaluation of generally applicable laws and addressing immediate needs in the short term (Havet et al., 2007).

Indonesia's identity and prosperity are inseparable from the ocean. With more than 17,500 islands, 108,000 kilometres of coastline, and three-quarters of its land area covered by water, the maritime sector has developed into a source of prosperity for the Indonesian people. Based on government estimates in 2021, the potential of the maritime economy is worth USD 1,334 billion or around IDR 19,371 trillion. This number is likely to increase significantly in the future, as Indonesia has a lot of maritime potential that can be maximised to improve the economy and stimulate qualitative growth (Pane, 2021).

To achieve this, Indonesia must effectively manage and utilise its oceans and all associated resources. The 1957 Djuanda Declaration laid the foundation for Indonesia to become the world's largest archipelago, manage its maritime sovereignty, and accelerate marine-based economic activities for the benefit of the people. Indonesia's economic transformation must capitalise on the country's maritime assets. Indonesia can use the blue economy concept to foster a competitive, innovative and sustainable maritime sector that can help boost employment, productivity and contribute value to the economy by incorporating conservation into spatial planning and adhering to sustainable maritime principles.

Puspita Bahari Community as an organization that promotes fishermen to process fish caught from the sea, has been successful in empowering its members. In particular, women did not have productive businesses before empowerment, but were empowered to develop them afterwards. Fisherwomen also joined the Indonesian Fisherwomen's Association (PPNI) and social groups such as Fatayat NU and Majelis Taklim. By helping with marketing and lending equipment for production, women support their female peers (Rosalina & Suciati, 2021). In addition, the Puspita Bahari community also continues to fight for the rights of fisherwomen. This can be seen in more detail (Table 1)

Table 1. Puspita Bahari Community's perspective in fighting for the rights of fisherwomen through economic empowerment and strengthening programs.

Description	Themes	Sources
<p>"In the past, fisherwomen had to hide in the boat when they passed other fishermen. Because at that time, women who went to sea were considered against nature," said Masnuah.</p>	<p>Society's stigma towards patriarchal culture</p>	<p>JEO geojournalism platform, “Perempuan pesisir di Demak melawan patriarki dengan pemberdayaan ekonomi”https://www.ekuatorial.com/2022/01/perempuan-pesisir-di-demak-melawan-patriarki-dengan-pemberdayaan-ekonomi/</p>
<p>"Fisherwomen are not just recognized, then get a fisherman card and insurance. However, the mandate in the Law on the protection of fishermen must also be implemented properly," said Masnuah.</p>	<p>The struggle and protection of fisherwomen's rights</p>	<p>https://www.ekuatorial.com/2022/01/perempuan-pesisir-di-demak-melawan-patriarki-dengan-pemberdayaan-ekonomi/</p>

<p>"Why the first entry was from economic empowerment is quite helpful, because without economic support, these women were previously prohibited from joining Puspita Bahari, considered not useful," said Masnuah.</p>	<p>Strengthening economic empowerment and strengthening programs</p>	<p>Baca artikel detiknews, "Kisah Masnuah Pelopor Pemberdayaan Nelayan Perempuan di Pesisir Demak"https://news.detik.com/berita/d5495105/kisah-masnuah-pelopor-pemberdayaan-nelayan-perempuan-di-pesisir-demak.</p>
<p>"We consider him a local heroes who helps the fishing community in Demak. So, they don't just get fish and then sell it, but they process it again," said Nizar as the Head of BRI Demak Branch.</p>	<p>Leadership of fisherwomen</p>	<p>Indonesiana, "Puspita Bahari Penggerak Perubahan di Pesisir Demak"</p> <p>https://www.indonesiana.id/read/149134/puspita-bahari-penggerak-perubahan-di-pesisir-demak</p>

Note. Compiled Sources (Author, 2023)

Hubeis (2010) explains that there are 3 gender roles in society, namely domestic roles, productive roles, and community (social) roles. Domestic role is a role related to activities in the household that are routine and unpaid work, while productive role is related to the activities of producing goods and services that are traded to earn money, and community (social) role is a role in service activities (such as volunteering and participation in the community) or political roles related to the status and power of women in organizations (Robert & Brown, 2004). In addition, the position of women in Islam as stated in the paragraphs of the Qur'an is the same as that of men. Social interaction does not prohibit women from participating unless these activities bring harm or discredit them (Hanapi Agustin, 2015). There are several paragraphs in the Qur'an such as Surah An-Nahl paragraph 97 and Surah Al-Hujurat paragraph 13 that provide clarity regarding the position of men and women. These verses explain this issue in a meaningful way.

Q.S Al-Hujurat Paragraph 13:

Meaning: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

Q.S An-Nahl Paragraph 97:

Meaning: "Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do."

Both verses explain the position of women and men in Islam which is equal, there is no difference in position between the two. Thus, there is no superiority of a person in Islam based on gender or descent from a particular tribe or nation.

Although women play an important role in carrying a double burden in the public and domestic spheres, fisherwomen from coastal communities in Demak Regency remain resilient in living their lives. More specifically, it aims to explain the active work of fisherwomen who are members of the Puspita Bahari Community to achieve recognition and justice for those who are disadvantaged by the dominance of dominant actors. To achieve their rights, women need to make more efforts to struggle for a long time (Holston, 2008; Holston, 2009).

Conclusion

Puspita Bahari Community's struggle is not only about creating equal conditions, but also about strengthening the role of women in the group, respecting traditional knowledge and skills, and actively participating in resource management and sustainable development in the area. It needs formal education that Puspita Bahari Community has high enthusiasm and spirit. It is hoped that the community will be more structured, fostered continuously, and have a good paradigm to increase skills. These skills are diverse, not only related to their field but other skills such as politics, technology, and so on.

The future opportunity is that Puspita Bahari Community can be replicated, if it is institutionally sound, shows clear outputs, and has sustainable programs. This replication can be realized through the strengthening of good community branding to show a positive and inspiring image. The next opportunity related to the blue economy policy is that in the

long term it can only participate optimally, because there are still problems, especially related to gender and development issues. There are still many things that need to be fought for gradually. Ideally, small steps can be maximized to pursue the expected targets.

Puspita Bahari Community's struggle at the micro level has been able to respond to the essential needs of the fishing community in Demak Regency. The guerrilla movement has been organized towards the needs of the fishing community of Demak Regency. Finally, the concept of regeneration needs to be finalized. It is feared that there will be no regeneration, because regeneration is a major issue within the community and organization.

Policies and programmes for Demak's coastal areas should be well implemented and sustainable. This affects the situation of the environment and coastal communities. In the future, there should be more similar studies related to the implementation of the Blue Economy in Indonesia. So that the public at large is able to know the practice of Blue Economy and analyse its strengths, weaknesses, opportunities and challenges.

References

- Akbar & Usman. (2009). *Metode Penelitian Sosial*. Jakarta: Bumi Aksara.
- Apriliani, K. F. (2014). Analisis Potensi Lokal Di Wilayah Pesisir Kabupaten Kendal dalam Upaya Mewujudkan Blue Economy. *Economics Development Analysis Journal*, 3(1), 59–69.
- Aris, T., Mamahit, D. A., & Ras, A. R. (2002). Indonesian Salt Import Policy as A Threat and Opportunity in The Concept of Blue Economy in Indonesia
- Bidayani, E., Soemarno, S., Harahab, N., & Rudianto, R. (2016). Model Components of Mangrove Resources Management Based On Blue Economy Concept. *ESCOFM (Economic and Social of Fisheries and Marine Journal)*, 4 (1), 1-15.
- Creswell. J. W. (1994). *Research Design Qualitative & Quantitative Approaches*. Sage.
- Duha, J., & Saputro, G. E. (2022). Blue Economy Indonesia to Increase National Income Through the Indian Ocean Rim Association (IORA) in the Order to Empower the World Maritime Axis and Strengthen State Defense.

- Guzura, T. (n.d.). Overview of Issue and Concepts in Gender Mainstreaming. Retrieved from <https://www.researchgate.net/publication/318990919>
- Havet, I., Braun, F., & Gocht, B. (2007). Gender Mainstreaming a Key Driver of Development in Environment & Energy. *United Nations Development Programme Environment and Energy Group*, 58(6), 5–10.
- Ilma, A. F. N. (2014). Blue Ekonomi: Keseimbangan Perspektif Ekonomi dan Lingkungan. *Jurnal Ilmu Ekonomi dan Pembangunan*, 14 (1), 195563.
- Kabeer, N. (2001). Discussing Women Empowerment: Theory and Practise. *Sida Studies*, hlm. 20-21
- Nastabilla, D. M., Prakoso, R. Y., & Alhafizh, R. Y. (2022). Women Support Women: How Coastal Women in Demak Step Out from Poverty. *Jurnal Ilmu Ekonomi Terapan*, 7(1), 37–46. <https://doi.org/10.20473/jiet.v7i1.32653>
- Nasution, M. (2022). Potensi Dan Tantangan Blue Economy Dalam Mendukung Pertumbuhan Ekonomi Di Indonesia: Kajian Literatur. *Jurnal Budget*, 7(2), 340–364.
- Pane, D. D., Tortora, P., Anindito, I. A., Setyawati, Pertamawati, L. H., Wikapuspita, T., ... Rachmanto, U. N. (2021). Blue Economy Development Framework for Indonesia's Economic Transformation. In *Bappenas* (Vol. 1).
- Prihatiningsih, Tutut Ayu (2019) *PERAN PUSPITA BAHARI SEBAGAI ORGANISASI BERBASIS KOMUNITAS DALAM PEMBERDAYAAN PEREMPUAN NELAYAN (Studi: Perempuan Nelayan Desa Morodemak Kecamatan Bonang Kabupaten Demak)*. Undergraduate thesis, Faculty of Social and Political Science.
- Purbani, D., Damai, A. A., Yulius, Y., Mustikasari, E., Salim, H. L., & Heriati, A. (2016). Pengembangan Industri Perikanan Tangkap Di Perairan Barat Sumatera Berbasis Ekonomi Biru (Industrial Development in Fisheries at West Sumatera Padang Waters Based on Blue Economy). *Journal of People and Environment*, 23(12), 233-240.
- Razladova, O., & Nyoko, A. E. L. (2022). Blue Economy Development In Indonesia. *Journal of Management Small and Medium Enterprises (SMEs)*, 15 (1), 89-105.
- Rosalina, W., & Suciati, S. (2021). Peranan Aset Komunitas dalam Pemberdayaan Perempuan Nelayan Puspita Bahari Morodemak Jawa Tengah. *Journal of Education, Humaniora and Social Sciences (JEHSS)*, 4(1), 562–576. <https://doi.org/10.34007/jehss.v4i1.611>
- Sugiyono. (2012). *Memahami Penelitian Kualitatif*. Bandung: Alfabeta.

- Supriyadi, A. A., Alman, G. C., Rianto, R., Juliana, J., Rahmayanti, S., Asa'ari Yusuf, M., Ariani, R. A., Danga, C. M., Avisha, F., Prakoso, L. Y., Sutrasna, Y., & Sulistyadi, E.(2022). Kebijakan Ekonomi Ketahanan Pangan Dengan Strategi Blue Economy Menghadapi Ancaman Perubahan Iklim. *Journal of Innovation Research and Knowledge*, 2 (4), 2131-2126.
- Wijayanti, A., & Ramlah, R. (2022). Pengaruh Concept Blue Economy dan Green Economy terhadap Perekonomian Masyarakat Kepulauan Seribu. *Owner*, 6 (3), 2875-2886.
- W. Lawrence Neuman, *Metodologi Penelitian Sosial: Penelitian Kualitatif dan Kuantitatif*, (Jakarta: Indeks, 2013), hlm. 298.
- Yusnita, T., Agung, S. S., & Saleh, A. (2016). Peranan Opinion Leader Dalam Kelompok Nelayan Pesisir. *Jurnal Komunikasi Pembangunan*, 14(1), 160–168. <https://doi.org/10.46937/14201613557>
- Zebblon, P. C., Undap, S.L., & Lasut, M. T. (2016). Public perception on the application of eco-fishing port in Ocean Fishing Port of Bitung, North Sulawesi. *Aquatic Science & Management*, 4(1), 21-27.