

## MILLENNIAL WOMEN'S CHALLENGES TOWARDS INDONESIA'S BLUE ECONOMIC WELFARE POLICY

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### Abstract

It is a Participatory Action Research with a qualitative approach of Interactive Qualitative Analysis for the Indonesian Millennial Women who were perceived encountered by the Indonesia Blue Economy Outlooks. It was prioritizing the women millennials as mandated by the IORA. This approach emphasizes an equal relationship between researchers and participants and prioritizes actions that benefit the community. The results were then proceeded by a single FGI (Focus Group Interview), for triangulation purposes, with 54 individuals, i.e.: 28 millennial women ex-FGDs who were accompanied by 26 husbands, all of whom were identified as sufficiently proficient for the Indonesia Blue Economy Roadmap. The pivot or the basic counter-beliefs are for the 'Needs of Women Renaissance Movements' as the central beliefs for the blue economy successes, with every woman exploring the 'Motherly Spirit of Honesty' and the 'Motherly Spirit of Fairness' sooner than those would certainly cultivate the secondary outcomes for the 'Equality Economic Distributions' and the 'Advance of the Grassroots Communities Welfares'. Finally, it also found that the impactful primary outcomes are for the 'Indonesian Blue Economy Wholesome Progresses' and for the 'Sustainable Indo-Pacific Economy.' From this study, there was also an exclusive response about the belief for 'the Better Trickle-Down Effects for the Grassroots' and the 'Indonesia Nickel-Ore Downstream Dilemma', since further for the 'Working Hand in Hand Amongst Female and Male Millennials' with the 'Emancipatory Leadership' would then be capably inducing the higher impactful for again the 'Advance of the Grassroots Economic Welfares'.

**Keywords:** *Public Policy, Public Management, Millennial Woman's, Blue Economic, Walfare Policy.*

### Introduction

The economic growth of Indonesia and ASEAN has been incredibly promising, as the growth of the Indo-Pacific Blue Economy, entirely as confirmed in the Sinderpal Sign reports (2022), the OECD Reports (2021), and the Indonesian State Ministry of Nation Development - the BAPPENAS Reports (2021). Similarly, the study by Young Son and Fabinyi (2022) argues that the 21st century will be dominated by the 'Sea Silk Trading Road' which all exchanges amongst the countries in the Western European Continent and the African Continent with the Chinese Republic and various other East Asia Countries, all would certainly cross the Indian Ocean. All ASEAN countries yearn to benefit tremendously from the existence of this 'Sea Silk Trading Road', equally for the Republic of Indonesia. Sinderpal Sign (2022) in his study, supported by the German Friedrich-Ebert-Stiftung Institution, believes that the prospects for the Blue Economy in the Indo-Pacific regions will certainly have the potential to grow with rapid accelerations.

ASEAN's member countries have declared to commit to taking the lead on regional cooperation in relation to the Blue Economy through the ASEAN Leaders' Declaration on the Blue Economy, last 26 October 2021, in Brunei Darussalam. The Blue Economy has become a central issue, including for Southeast Asian Countries regarding its potential as the key driver of economic growth and innovation. Joe Biden, the United America President (2022) in his speech for The Future of Each of Our Nations, settled that the world depends on a free and open Indo-Pacific enduring and flourishing in the decades ahead, as stated during the Quad Leaders' Summit September 24, 2021. Also, by using a Dataset Development for ASEAN's

Blue Economic Posture, Azhari Setiawan and Herry Wahyudi (2023), which measuring Southeast Asian Countries' Capacities and Capabilities in harnessing the Ocean Economy, which will definitely for a New Global Wealth. The ASEAN development and its trajectory to actualize a sustainable ocean economy in terms of capacity building and potential cooperation initiatives, all confirmed that Blue Economy needs to ensure ocean sustainability and rules-based ocean governance. However, the European Commission, Directorate-General for Maritime Affairs and Fisheries, at the 2018 Joint Research Centre, Annual Economic Report on EU Blue Economy, the Publication confirmed that every country watches carefully the worst effects of the crowding potential of the world trade developments.

Indonesia with a 278.69 million population (Indonesia Central Bureau of Statistics or BPS RI, 2023) has high potential for business partners also for market destinations within the maritime trade route of the Indo-Pacific Regions. Approximately 42 million inhabitants in Indonesia (BPS RI, 2020) are directly and indirectly involved in the marine business. The government has been promoting its economic progression through various uncompromising maritime economic policies and by cultivating the shipping industry. Indonesia's foreign trade for the latest three year 2019 – 2022 for non-oil and gas trade have grown by an average of 22.8% per year, in term of US \$ (BPS RI, 2022). Unfortunately, Production of Marine Capture Fisheries in tonnage from 2019 to 2021 was decreasing about 0.53% on average per year, with the highest reduction coming from North Sumatera and Aceh, where these areas are directly adjacent to the coasts of Malaysia, Thailand, and Myanmar. All of these shown a signal that Indonesia has superb prospects for the Next Sea Silk Route, with several notes for the social and economic aspects of enhancing the cooperation between ASEAN countries. Also, especially with the government policies for down-streaming Indonesian Nickel-Ore trades to various world destinations for new vehicle producer countries, i.e: Korea, China, and Taiwan, Japan, it is imperative that Indonesia needs first-rate port management and superb marine fleets for those opportunities, although all certainly will add wider polluted sea throughout the Indonesia coastlines. (Tai and Wang, 2022; Kabovich et al., 2022, N Siswanto and S. Rosdaniah, 2022).

This study assumes that the resolution for any social economy life in any region in the world is supposed to be first improving the social economy of the country itself, before their participation for the better regionals Blue Economy as a New Paradigm. It is also related to what I believe is the purpose of the RIIO Conferences since it was instituted.

This working paper probes the roles of Indonesian Millennial Women when supporting Indonesian economic development to concomitantly respond to the world demands in the Blue Economy achievements. The Association of Southeast Asian Nations (ASEAN) region and the far broader region of the Indo-Pacific are all insisting on the same reasons, enlarging the role of women leadership, as what had also been declared in the 16th Indian Ocean Rim Association (IORA) Meeting of The Council of Ministers conference in Bali in 2016, all then mandatory. Whilst, The Jakarta Concord at the IORA (India Ocean Region Association) meeting at Bali Communique and Gender on October 27, 2016, it was also declared that Women's Leadership must be lined up so that economic growth in the Indian Ocean Rim can sooner be realized. It is inevitable that women's leadership with the support of a strong climate of emancipatory from all components of the nation is urgently needed in order for the history of successful world trade can be realized soon, accompanied by more equitable prosperity in every nation, as old Indonesian saying suggests that every nation is always nurtured in the bosom of the 'Motherland'.

Also, Indonesians with the legendary history of Mother-Kartini, as a combatant against gender discrimination during her life in 1878 -1911, would then be crying for the Indonesian future women generation as Abdullah, et al (1922) wrote in their original book. It seems all

true since the gender discrimination against women's constitutional rights has been fought for until now. The Central Bureau of Statistics the Republic of Indonesia or BPS RI, (2022) confirmed that the woman empowerment index in Indonesia grew slowly from 76.26 to 76.59 (Central Bureau of Statistics the Republic of Indonesia or BPS RI, 2022) or with only 0,33 index point rises or by 0,43 % growths during 2021-2022. It ought to be admitted that from the historical perspective, the development of women's leadership in South and South East Asia is still in the fog of darkness mostly wrapped by regional political and economic issues. It was some time ago in several countries, that women leaders were assassinated or imprisoned for unclear reasons (Linda, K. Riecher 1991).

A successful Blue Economy in the Indo-Pacific even needs multiplying more by revolutionary women leadership for the Blue Economy era. It believes that we need women who are able to work together to 'touch the hearts' of their followers, for a revolutionary mentality by embracing different cultures and different genders, without leaving their own nature as the motherhood of their individual family, all as the Indonesia Mother Kartini handed over the lesson. Academically it has been proven that such a deep heart's hope is the greatest force that will give birth to the realities of life (Lopez, Predotti, Snyder, 2013; Ericsson and Kostera 2019; Huiqing Qiu et al., 2018). For this reason, the research explores the lives of millennial women. Indonesian participation in the global blue economy development must begin with a healthy domestic economy by first overcoming the cultural issues, since humans as the flesh-and-blood economic agents, as Corr and Plagnol (2023) said, that the agent itself potentially hinders the creation of any new economy paradigm. All the above are also written up, as an insight, from all comments regarding my earlier draft academic paper on 'Indonesian Millennial Women and the Challenge for the Indonesia Blue Economy Prosperity' presented at the 8th RIIO Conference, August 18 -19, 2023.

### **Literatur Review**

Several literature references regarding women's leadership and their success in changing the country's social, political, and economic life need to be noted in this study.

First, Abzug and Islam (1996), *Bejing and Beyond, Women's Leadership in Sustainable Natural Resources Management*. Women have been at the forefront of the movements to create a world where peace, social and economic justice, and environmental sustainability are the foundation of human society. The global women's movement is alive and well, stronger than ever, and in places where it has never before. Women do not want to simply gain power in its established halls; we seek to change the nature of power. We want to clean it up and steer it on a new course. Women are not interested in joining the 'polluted stream.'

Second, David Corson (2000) *Emancipatory leadership*, *International Journal of Leadership in Education*. This study introduces 'emancipatory leadership' as an approach that educational administrators might adopt in settings of great diversity; and in other contexts too. As a background to the concept, the study presents a critical discourse analysis that suggests how easily distorted communication can arise in formal administrative settings when the interests of those with some stake in the matter under discussion are not represented among the participants. In this case, Board of Trustee members were highly successful in debating and reaching suitable conclusions when the agenda items concerned their own close interests. However, when the meeting agenda broached the affairs of an out-group with no known patronage on the Board, distortions in communication and small injustices became common; and the out-group's interests were compromised. It concludes by suggesting some features of 'emancipatory leadership' that might improve administrative practice in education.

Third, Nannerl O Keohane (2010), engages readers in a series of questions that shed light on every facet of leadership. She considers the traits that make a good leader, including sound judgment, decisiveness, integrity, social skill, and intelligence; the role that gender plays

in one's ability to attain and wield power; ethics and morality; the complex relationship between leaders and their followers; and the unique challenges of democratic leadership. Rich with lessons and insights from leaders and political thinkers down through the ages, including Aristotle, Queen Elizabeth I, Franklin D. Roosevelt, and Nelson Mandela, *Thinking about Leadership* is a must-read for current and future leaders, and for anyone concerned about our prospects for good governance.

Fourth, Robin J. Ely, Herminia Obara, and Deborah Kolb, (2011), this study conclude that when women consider the dynamics of gender in their organization and connect to purposes that are larger than themselves, they are far better prepared to take up and take in the leadership role. An important lesson from the results of this study is that the role of women's leadership in changing the New Blue Economic Paradigm is truly appropriate and beneficial.

Fifth, Priyanka Lamichhane (2012) *Women In The Renaissance: The Impact of A Flourishing Culture On Women In Fifteenth Century Florence*, in *Journal of Economic Behavior and Organization*. The Italian Renaissance began in Tuscany, central Italy, and was a time that brought with it notable cultural achievements in art, literature, science, technology, and thinking. There was also a new emphasis on individual achievement. These flourishing changes were taking place in numerous city-states, and Florence became the epicenter of this change. Artists created amazing works, and writers and poets thrived. In addition, there was a new sense of humanism. Yet the Renaissance was a time of immense cultural change, life for women during this period was not easy. As children, parents controlled girls, and then at the time of marriage, women were given to men who would control them as adults. In addition, dowries and marriage negotiations were a critical element of finding a proper husband. So, throughout their lives, women were considered the property of their fathers, their husbands, or the most powerful male figure in their lives. Women were expected to perform the duties of a housewife; they had no political rights, little or no access to education, and they lived lives of obligation. This was the case for the majority of women no matter their class, and the realization of such inequalities pleads the question.

Sixth, Mackey, and Sisodia (2013) ten years ago been socializing the values of 'New Capitalism'. They suggested changing values specifically the (Conventional) Capitalism for turning out into new values of 'Conscious Capitalism'. They refer to this replacement as: 'Liberating the Heroic Spirit of Business.' Nevertheless, academicians have empirically proven that shifting values or what is often referred to as some kind of leadership 'renaissance' have been for a long time almost always being led by or being overshadowed by the influence of great women in their era.

Seventh, A thesis submitted for the Degree of Doctor of Philosophy by Lama Gazzaz (2017), at Brunel Business School described the Renaissance of Saudi Women and Leaders' Achievement. This research investigated cultural and social factors that influenced or allowed Saudi women to become leaders. It also examined those values that are synchronous with cultural and social factors that improved their access to leadership opportunities. An understanding of the factors and values that enabled these Saudi women to succeed leads to a better knowledge of the formation of leadership character. The context in which these Saudi women achieved their successful goal of becoming leaders, provides insight into their development as leaders and contributes to leadership studies in a traditional and religious context. This reveals that there is a role of the family and especially the father's role, individual aspirations and actions, the personal and professional struggle that Saudi women leaders experience, and the interpersonal relationships that they establish with their male counterparts to succeed.

Eighth, Nannerl O Keohane (2020), confirmed that many more women provide visible leadership today than ever before. Opening up higher education for women and winning the



battle for suffrage brought new opportunities, along with the widespread availability of labor-saving devices and the discovery and legalization of reliable, safe methods of birth control. Despite these developments, women ambitious for leadership still face formidable obstacles. Predominantly if not sole responsibility for childcare and homemaking; the lack of family-friendly policies in most workplaces; gender stereotypes perpetuated in popular culture; and in some parts of the world, laws, and practices that deny women education or opportunities outside the home. Historic tensions between feminism and power remain to be resolved by creative theorizing and shrewd, strategic activism. They cannot know whether women are “naturally” interested in top leadership posts until they can attain such positions without making personal and family sacrifices radically disproportionate to those faced by men.

Ninth, Soares, S. E., & Sidun, N. M. (2021). Women leaders during a global crisis: Challenges, characteristics, and strengths. Women make up almost 50% of the global population, however, they comprise only 6% of elected national leaders. Though small in number, when the coronavirus disease 2019 (COVID-19) global pandemic impacted our societies in 2019, women leaders were featured for their skillful navigation of an unknown and invisible threat. An understanding of the history of work toward gender equity, the current state of female leadership, and the continued barriers facing female leadership are reviewed to gain an increased appreciation for why this emphasis was placed on female leadership. The research analyzing women leaders during COVID-19 the early months of the pandemic was presented, showcasing the promising and significant findings. Global women leaders consistently demonstrated a trend of enacting prompt public health measures, resulting in low death rates.

Tenth, All these were also confirmed by Elena Bonetti (2020), Minister for Equal Opportunities and Family, Chairman of the Task Force, Italy. Women have already paid the highest price of this epidemic, despite once again demonstrating resilience in the reconciliation of work and family life and also a more excellent biological resistance. Italy is also in most Western Countries where the work towards full equality is consistent, although progress is still needed.

Eleventh, Frank L. Mills, Ph.D., Ed. (2023) Caribbean Women of Consequence: New Leadership for the 21st Century Female Leadership in the 20th and 21st Century Caribbean Perspectives, it concludes that: If a new explorer/conqueror stumbled onto the Caribbean shores today or in the new millennium, they would not muse that a handful of armed men could subdue us. They would be astonished that women are willing and able to tackle the challenges of the modern world. They would be compelled to say the region is led by women of consequence who do not shirk from making wise decisions.

Synthesizing from all those previous studies, the study here holds that: 1) Women Leadership is absolutely needed for such a ‘Woman Renaissance Movements’. 2) Salient characters or competencies for such movements are the ability to exercise the deepest touch of the ‘crowd hearts’ for the followers to gain aggregate individuals in restoring a new ‘heart of the hearts’ namely as a new culture.

### **Methodology and Design**

This study is based on two logics that underlie the participatory strategy in understanding and resolving cultural shifts due to the existence of a new paradigm in seeing the future phenomenology (Mikkelsen, 1995); this study also wants to respond to the needs expressed by local communities, and not to the needs designed by the authorities. It focuses on millennials who now play a large role in the strategic decisions of every nation in the world, as direct or indirect constituents whom they received a challenge from the Blue Economy Roadmap published by the Republic of Indonesia's Bappenas Report in early 2023. This study applies the PAR and uses the Interactive Qualitative Analysis (IQA) approach from Nothcutt

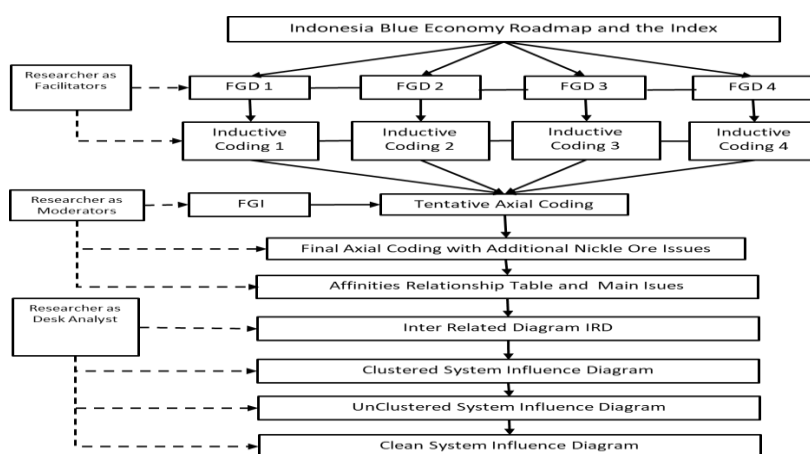
and McCoy (2004) which can prefigure current cultural barriers and shift them to a 'new' culture' to reach the targets of the socio-economic life of the community for the future.

Four researchers were involved in the occasion. The collection of this qualitative data at first, was administrated across 4 focus group discussions (FGDs) with the woman millenials as the constituents. For triangulation purposes, it also collected perceived words from the husbands of woman millennials ex the FGDs and merged them in a single Focus Group Interviews (FGI). These are all needed for the session of encountering the challenges or reconfirming the perceived annotations earlier in the FGDs.

The IQA aims to create a pattern of causal relationships between the affinities or the key themes. It would portray the alternative of actions to improve inventively all the Bappenas RI Roadmap in facing the future of the Blue Economy Challenges. It will unlock the 'deep' central issue answering the research questions about how to touch people's 'hearts' to carry out 'mental transformations' as the Northcutt and McCoy 'pivot' or 'central issue' of all 'new' key values for the future Blue Economy and Digital Economy. Epistemologically, IQA holds the premise of the research design, that people know their world through the social construction of meaning. The interpretation of the data through the processes of induction and deduction arises from a highly contextualized background, as Northcutt and McCoy (2004) said all will be very useful as long as it is grounded in the context.

In this study, the woman millennials as participants of the focus group discussions began to examine 'how' and 'why' they learned from the Blue Economy Roadmap. Researchers, at the earlier of every FGD, had channeled the female respondents expressing in writing with a four-word maximum phrase (in Bahasa), on a piece of paper (post-it) to get going in response to the Indonesia Blue Economy initiatives, all by sticking the post-it on a prepared board with 5 areas for the statement, i.e: Current Beliefs for the primary burdening area (the Primary Drivers), Current Beliefs for the secondary burdening area (the Secondary Drivers), Counter Beliefs for challenging all the burdening beliefs (the Pivot), Counter-Beliefs for the circular flow of potential betterment initiatives (Secondary Outcomes), and the beliefs for wider impacting results after the earlier betterment initiatives (Primary Outcomes).

Four cycles of 45 minutes each for every FGD were intentionally offered for all participants to express freely their beliefs at all levels. All are under the silent guidance of their own comprehensive learning for the normative plan in believing their own passions versus the potential opportunities provided by the Blue Economy Prospectus. No limit on the number of post-its generated by any individual participant with a number of reasonable arguments for



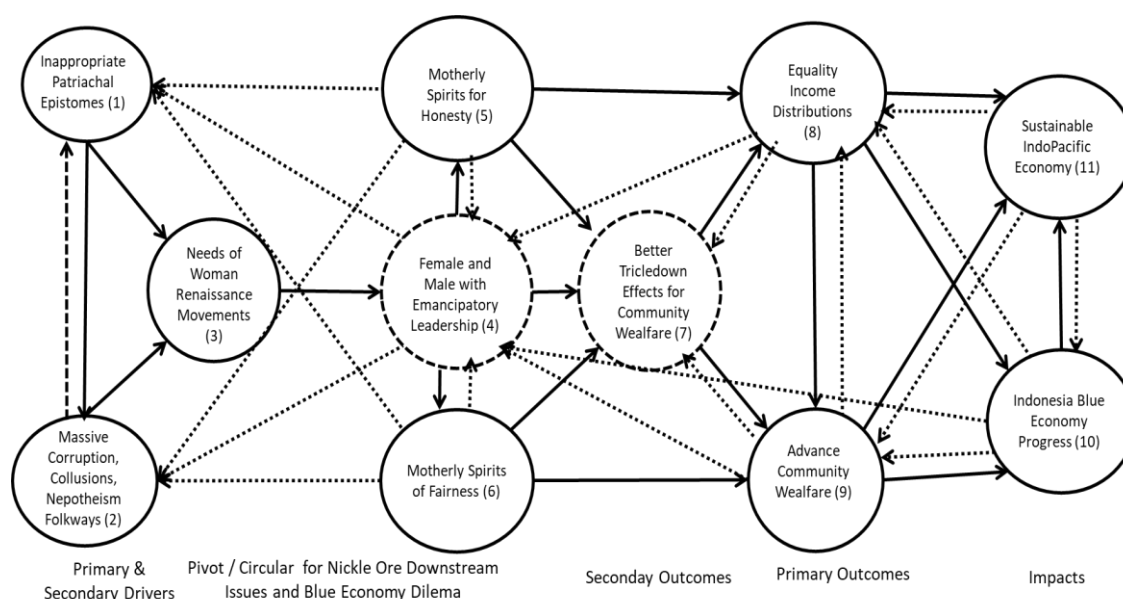
their potent individual future career development in the next Indonesia Blue Economy advancement.

Figure: 1 Research Methodology and Design

All FGDs were administrated for 62 female millennials who were randomly chosen on 4 different Sundays at the Car Free Day Zone (CFDZ) in Jakarta. Central Jakarta, with CFDZ is known, as John Boederman (1997) pronounced as a Melting Pot Area, for almost all Ethnicity and Religion in Indonesia. Four FGDs were done separately from accumulated potential participants during the 8 weeks of the research study. The factual FGDs were then represented by 38 females for some reasons. Four FGDs were held mostly at the nearest cafe next to CFDZ. Guided by the Participatory Action Research (PAR), Mikkelsen (1995), and IQA (Northcutt and McCoy, 2004) the study applied all of those, as depicted in the research design at the above: Figure 1.

## I. Research Findings

During the FGI, 28 female participants ex-FGDs, all one by one were guided for discussion and asked to reconfirm the eleven key beliefs (axial codes) decided on the FGD



forum ahead of the 'new' team-mate of 24 husbands. Discussions were pondering in detail the possible cause-and-effect relationship among Tentative Axial Codes, with deliberate additional most recent issues about Indonesia's Nickel Ore Downstream Dilemma to sharpen the triangulation process of the study. Every individual was encouraged to dispute or even against spouses, all these were for the essence of creative and sharper triangulation purposes. In detail, all the possible relational for eleven key beliefs were confirmed and reconfirmed for an agreement at the forum. It was inviting all the FGI participants to genuinely and authentically speak up for collective beliefs as a whole interrelational pattern of the axial codes, which would then be a 'Big-Map of Faith' as Clustered Design survey investigation (SID) below.

Figure 2: Clustered Design survey investigation (SID)

The Big Map was also being challenged or reconfirmed partly or wholly by the 24 husbands with the researcher as the moderator. At the end of the forum an explicit conformation for each narrative of beliefs, also for the belief's Cause and Effect Relationship was done explicitly in clear detail with an exclusive map in Figure 2. For the Big Map, this study reconfirms all at an Interrelated Diagram (IDR) for Gap Value Analysis and the Clustered System Influence Diagram. Both were concomitantly presented by the moderator before all participants in the forum for some kind of consolidated agreement on the same Big Map View, as depicted in Figure 3 as an Interrelated Diagram and Gap Value Analysis.

Further discussions to finalize the FGI forum, moderators presented the ART (Affinities Relationship Table) with the Power Analysis of Pareto Protocol, as the attachment of this report. The ART is based on a well-prepared tabulation with an arithmetical measure in the Exel formula, all based on the IRD and Gap Value. Both were directly presented before the forum expecting further participation checks and recheck sessions for end results. Three cycles of discussion were held for the forum. A concluded agreement for all the results was confirmed

InterRelated Diagram (IRD) and Gap Value By FGI															
Issues		1	2	3	4	5	6	7	8	9	10	11	Out (↑)	In (→)	Gap Value
Inappropriate Patriachal Epistomes	(1)	0	↑	↑	↑	→	→						3	2	1
Massive Corruptions-Collusions-Nepotism (Folkways)	(2)	↑	0	↑	↑	→	→						3	2	1
Needs of Woman Renaissance Movements	(3)	→	→	0	↑	↑	↑	↑					4	2	2
Male and Female with Emancipatory Leadership	(4)	→	→	↑	0	↑	↑	↑					4	2	2
Motherly Spirit for Honesty	(5)	↑	↑	→	→	0	→	↑	→				3	4	-1
Motherly Spirit for Fairness	(6)	↑	↑	→	→	↑	0	↑	→	→			4	4	0
‘Better Trickle-Down Effects for the Grassroots Communities	(7)			→	→	→	→	0	↑	↑	↑		3	4	-1
Equalizing Income Distributions	(8)					↑	↑	↑	0		↑		4	0	4
Advance the Community Welfares’.	(9)					↑	↑	→	↑	0	↑	↑	5	1	4
‘Indonesian Blue Economy Wholesome Progresses’	(10)							→	→	→	0	↑	1	3	-2
‘Sustainable Indo-Pacific Blue Economy’	(11)								→	→	→	0	0	3	-3

by all FGI participants with no dissenting opinion. A Clustered System Influence Diagram, as Figure 3 below, and the Gap Value numeral in each narrative belief, both were created during the FGI.

Source: FGI, Sunday, July 30, 2023.

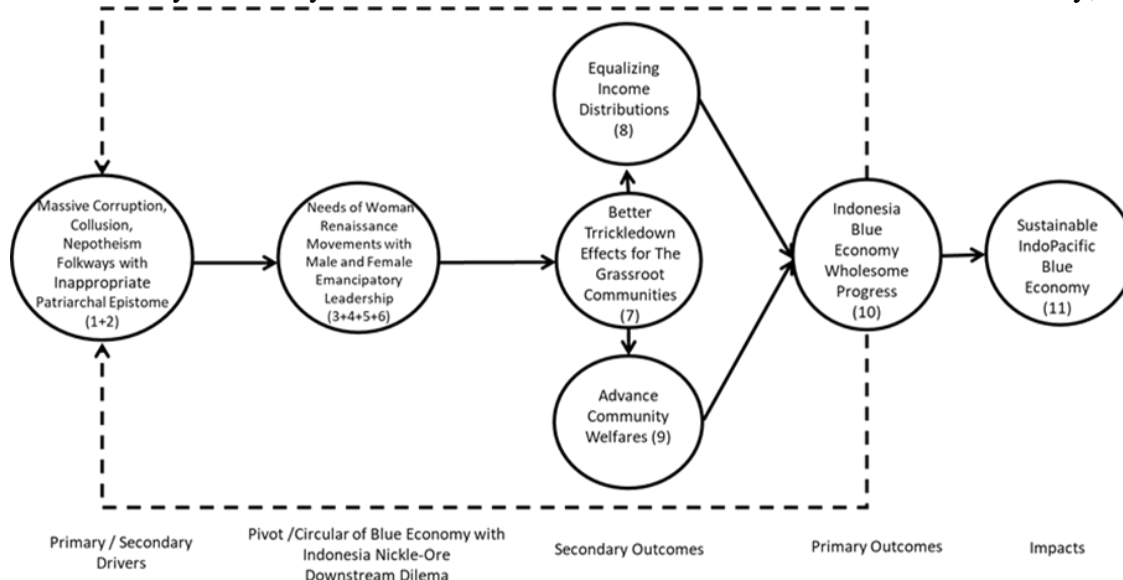
Figure 3: Interrelated Diagram and Gap Value Analysis

which is based on the IRD-Gap Value Matrix, it can be interpreted that the FGI forum created 91 votes with 57 possible Issues. It entails that Indonesia must truly build a climate of Emancipatory Leadership for Millennial Females and Males since the process of developing a 'new culture' of the Blue Economy can fulfill the prerequisites of 'parsimony principles' which is all must be most effective with the greatest efficiency. The table can be interpreted further that: by improving issue-3 (Woman Millennial Movements) and issue-4 (Development of Emancipatory Leadership), both constitute 33.5% of all parts of the issue in molding a New Blue Economic Culture. Those would then be able to directly and indirectly fix several issues simultaneously, namely: issue-7 (Better Trickle-down Effect for the Grassroots Communities), issue-8 (Equal Income Distribution), and issue-9 (Advance Community Welfare).

Incrementally, improving these mentioned issues, in weighted average of 61.5% of total issues, all assures them to build a sustainable 'New' Blue Economy Culture in Indonesia, which is definitely able to contribute to building the Blue Economy in the Indo-Pacific Region (See



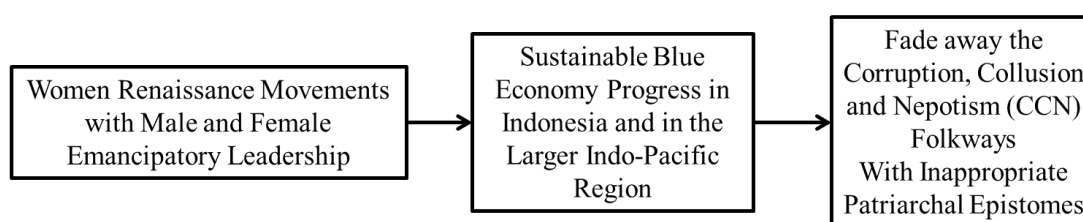
row 16 in the Pareto Analysis table above). Straight improvements to Issue-1 (Inappropriate patriarchal cultural practices) and Issue-2 (Improving law enforcement to prevent CCN), this study suggests no need to go for it. The reason is both issues have the potential to be counter-productive or even potentially a waste of state finances. Also, these two issues would be reduced slowly but surely when the Economic Welfare of the Grassroots Community, as they



are the primary actors of the Indonesia Blue Economy, in further progress then both the root of the problems (Issue-1 and Issue-2) would be faded away naturally, as shown at backward dotted-line below in figure 4.

Figure 4: Unclustered SID

By simplifying the Unclustered SID into Clean SID, the whole study supposes that Women's Renaissance Movements with Male and Female Emancipatory Leadership will build up Sustainable Blue Economy Progress in Indonesia and the Larger Indo-Pacific Region. By all the endeavors the CCN Folkways and Inappropriate Patriarchal Epistomes will fade away naturally, directly and indirectly. All will certainly improve accelerating the economic



development in Indonesia, especially the whole ASEAN countries, and of course the larger Indo-Pacific region. The next challenge for political economy decisions in Indonesia is to prove whether the existing hypothetical Clean SID in Figure 5 is correct or not.

Figure 5: Clean SID

The study confirms that the Women's Renaissance Movements with Male and Female Emancipatory Leadership will drive the Sustainable Blue Economy Progress expanding and will fade away the CCN Folksway and Inappropriate Patriarchal Epistomes.

## II. Conclusion and Recommendations

A. Conclusion here can be structured as follows:

- 1) The role of Indonesia as a nation is to build together with other nations for a 'New World Blue Economic Culture,' all calls for the following steps: a) Improving, and redefining

the existing Patriarchal cultural epistomes, since they can help overturn the practices of Corruption, Collusion, and Nepotism in the domestic life of the Indonesian as a nation; b) Massive development of the climate of 'Emancipatory Leadership' of the Indonesian people, in every aspect of the national life of Indonesia, for aspects of relations: inter-gender, inter-ethnic, inter-religion, and inter-generation, all of which certainly would transfigure deeper the watchword of Indonesian for nation unity and harmony.

- 2) This research uses a participatory research approach, which includes the important feedback for my draft proposal submitted at the 8th RIIO Conference in Kunming, 18-19 August 2023: a) The feedback was considered in writing out the final results of the research, from all the feedback of the FGD and FGI the participatory research with millennials in Jakarta with the Blue Economy Development Roadmap from Bappenas, the Republic of Indonesia, all are considered deliberating the 'real future challenges' towards developing a Blue Economy in Indonesia and in the ASEAN and Indo-Pacific regions. b) The discourse of the study is also updated with the Indonesian government's latest policy regarding the Downstreaming Nickel Ore Dilemma, the study concluded to be the source of the latest findings for more precise salient and obvious decisions in a big business with various aspects of the future Indonesia Blue Economy and the future Regional Indo-Pacific Blue Economy.
- B. Recommendations from the study can be a reference for the government in its policy for developing the Indonesia Blue Economy:
- 1) There will be a need for a direct program to increase the Trickle-down Effect on Indonesia's micro and macroeconomic development, more specifically at the grass-roots communities of male and female millennials as the prime actors featuring in Maritime Economic Development in Indonesia at the remote and underdeveloped areas, with around 81.3 thousand KM long of coastline, and with approximately 42 million people inhabitants.
  - 2) With these initial improvements, the Equalizing of Income Distributions and the Welfare of Indonesian Society in general will continually advance, thus: a) the transformation towards an Indonesian Blue Economy will continue progressing, which will definitely help encourage the development of the Blue Economy in ASEAN and the Indo-Pacific Region. b) Hypothetically the CCN Folkways and Inappropriate Patriarchal Epistomes will fade away naturally if the Government runs programs for young men and women at all the coastline with specific local wisdom emphasis to build together the Emancipatory Leadership for better Incomes and Community Welfare.
  - 3) Further study for the latest hypothesis stated earlier is supposed to be prearranged.

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