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Revealing Women Participation in Tourist Village Establishment

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Abstract

The tourism sector provides opportunities to develop inclusive communities, including Tidar Campur. The initiative of establishing tourist destinations is proposed as an effort to reduce slum areas in Magelang City, Central Java, Indonesia. The idea of initiating an educational tourist village comes from the local societies who believes that there is a promising potential from tofu enterprises. This study depicts how a participatory approach with three primary components work in tourist destination establishment. Community participatory was used as a framework of this paper. The qualitative method was implemented through interviews, observations, and three times of Focus Group Discussions (FGD). The result shows that women play an essential role in tourist activities. However, the women place themselves in the passive group in the public discussion of tourism establishment in which agreement, strategy, and decision-making are discussed.

Keywords: Indonesia, Participatory Approach, Tourist Village, Women

1. Introduction

Gender equality is a fundamental right that is used as an indicator to see the sustainability of people-centered development. According to Equality in Tourism (2018), the attention of reducing masculine domination in organizational is to decreased imbalance and reduced gender-based promotion positioning in tourism and hospitality. Moreover, gender equality is also promoted in order to achieve the Sustainable Development Goals, where all gender has equal opportunity to involve in tourism sector (World Tourism Organization, 2019). Therefore, tourism is considered as a sector where women and men have equal positions at work.

In developing country, tourism significantly contributes one-third to the economy income. Some developing countries also place tourism sector as the primary source of foreign exchange (Cole, 2017). The economic growth has influenced by the international tourist exchange by 5.6% in 2017 and expanded to more than 1.4 billion in 2018, especially in the Asia Pacific region (OCDE, 2020). The stakeholders, either government or

private company gain many profits this sector. As an impact, the employment opportunities for society are increased.

Indonesia places tourism sectors in an essential position. According to OCDE (2020), tourism sector earned IDR 536.8 trillion or 4.1% of Indonesia's total GDP in 2017. Furthermore, in 2018 the international arrivals have reached 15.8 million, 12.6% more than the previous year. The government considers infrastructure as one of important aspect to develop regional interconnectivity, which is expected to improve the tourism potential in remote areas (Ollivaud & Haxton, 2019). This priority influences the local government's policy.

Magelang city, which is located in Central Java, also considers tourism as the utmost target. It has many natural and cultural potential for tourism sector. The government promotes thematic villages to increase the potency in each area and reduces poverty in several areas in Magelang Regency, including South Tidar. Based on geographic data, South Tidar was located in South Magelang that crossed the Magelang district border. It has a developing area of 1.157.189,52 (68,58%) and non-developing area of 530.172,70 (31,42%). The local government stated that Tidar Campur in South Tidar will be developed as a tourist village with tofu entrepreneurs as an icon.

Tofu entrepreneurs in Tidar Campur have many potentials in economic and social-cultural aspects. Tofu production has promising sale-value if the local can create more innovation, such as make a tourist destination where visitors can see the process of tofu production. However, based on the early discussion and observation with the local people, there are some obstacles regarding the development of tourist destinations. First, people are lack of innovation since they produce tofu as a home business without any expansion. They also stated that they cannot make an innovation because they still struggle in covering production costs, particularly in purchasing soybeans as raw materials of tofu. Second, the issue comes up from the origin of tofu entrepreneurs who are newcomers. They are centralized in one neighborhood alongside four neighborhoods (native) in one hamlet. The tourist village program designates one hamlet as a tourist destination so that it requires the collaboration and support from all society who live in that area. Moreover, the tofu factory is located at the corner of Tidar Campur, so the tourists need to pass other areas to reach it. The clean environment and the hygiene of products is the third issue that has to be solved. The residual waste yields a terrible smell that could be a problem in tourist programs.

Apart from tourists' benefits and challenges, some inequality practices are related with gender-based issues in many aspects. According to People 1st (2017), women work in 65 percent of part-time jobs in the hospitality and tourism sector, 82 percent in contract food and service management, and 72 percent in hotels. However, men and women have payment discrepancy in the tourism and hospitality sectors. The report of UNWTO (2010) depicted that 54% of women work in tourism, however women earn 14.7% less in similar sectors. Despite an income issue, inequality in tourism sector also occurs in self-development concerns. Five years of research started in 2015 on women development in the workplace. The study shows that gender-biased continuously becomes an obstacle for women's advancement, particularly to reach the manager level (Huang, Krivkovich, Starikova, Yee, & Zanoschi, 2019). The inequality obstructs women's self-actualization to show and improve their capability in the workspace.

Women are also considered as less participative in decision-making and leadership. Women's participation in the past eight years showed that 23% of tourism ministers are women, although women's participation in a broader context is minimal (UNWTO, 2010). The data from Korn Ferry (2020) shows that the number of female senior executives in tourism sub-sectors such as hospitality, travel, and leisure is still low, such as 29.5% for travel companies, 28% for leisure, 26.8% in transport, and 21.7% for food service.

Tourism industry design is initiated for all elements within diverse levels. Women's participation is essential for the sustainability of the tourism wheel. In Tidar Campur, establishing a tourist village is a trigger to a more significant tourist destination implication. Based on the observation, the men dominate the tofu enterprise in Tidar Campur. Therefore, this study aims to identify women's participation in the process of designing tourist destinations in Tidar Campur.

This study highlights a community development approach to see how local people participate in establishing tourist destination in Tidar Campur. The background above underlies women's participation as the prominent subject within this article. The community development term is initiated by Paulo Freire, who suggests the education for adult in remote area in North-eastern Brazil (Freire, 1993). He proposes that the community is important to be involved in the development processes. Equality and freedom of expressing idea are the critical concept in participatory approach. Participatory development is defined as people's involvement in creating, undergoing, and controlling in a collaborative framework. There are two key concepts of participatory development; 1) people's collaboration and 2) derive initiative independently based on their thought and deliberations (Oakley, 1991; Dinbabo, 2003). Those two concepts can be a challenge for community if there is no leadership.

Participatory concept has raised both in theoretically and practically. Participatory Rural Appraisal (PRA) is the one result of enlarging the approach. The principles emphasize local community authorization to deliver, discuss, augment, analyze, and determine their purpose and action (Tufte & Mafalopulos, 2009). The power is perceived as strengthening the people's capacity to negotiate and control what they expect for their lives. Unfortunately, communication is less considered as an essential element in the participatory approach. It is because there is no an absolute definition of participation, such as the endeavor to limit hierarchies of knowledge, power, and economic distribution; create inclusivity in decision-making processes (Thomas & Fliert, 2014); boost opportunities for local people to propose their plan until it is implemented (Chambers, 1994). In fact, the standpoints varieties emerge from the program's different contexts, characteristics, and goals. Every country also extends the approach related to local issues and development policy. For example, in the Philippines, community development leads to a community-based and participatory approach, particularly in education and organization (Quimbo, Perez, & Tan, 2018). Furthermore, the interview results with community development workers in five countries confirms that "the framework is fluid and situational" (Moore, 2002). The situation is related to society's characteristics, economy, and culture. Tidar Campur as a potential tourism village also has a different way of development.

In Tidar Campur, the asset-based community development (ABCD) is used as an approach to trigger the dialogue during the program. During collecting preliminary data, some rejections from the tofu entrepreneur appeared. Their voice is trapped within their problems and ignoring alternative solutions. Furthermore, in the Focus Group Discussion (FGD), the ABCD perspective is assumed can help finding the solution that is expected by local people. This framework is used to create a sustainable strategy for the community and encourage them to understand and identify their capacity and assets to build their community. The second power of the ABCD approach is to drive the community to get support from policymakers.

This article explores the data with three essential PRA components include *methods, behavior and attitudes, and sharing* (Chambers, 1994; Thomas & Fliert, 2014). The participatory methods relieve local people's analysis that employs the methods to adapt to the local situation. The second basic is the behavior attitudes of outsiders. The outer stakeholder is obligated to serve freedom space for local people to speak up confidently. The participatory program was conducted by the academician from the university. The third component is sharing. It includes knowledge and experience. The transfer of power in the sharing process has to be balance. An outsider could not take a role as a leader, but they place themselves as partners of dialogue.

2. Method

In 2018, Government of Magelang Regency decided Tidar Campur as a potential tourism location on their planning. A qualitative approach was used to explore the field data from people who live in one hamlet that consists of 5 neighborhoods. Based on the observation, every neighborhood in Tidar Campur has its specialty, such as a rainbow village with beautiful drawing and coloring home's wall, aloe vera and orchid cultivation, organic crop cultivation, blind massage services, and tofu entrepreneur. This study focused on one neighborhood that becomes the home of tofu entrepreneurs. The government believes that they have a potential as an icon for a thematic tourist destination.

The data was collected for approximately eight months, from April until November in 2018. The data were collected through interviews, observations, and three times of focus group discussions (FGD). FGD in the participatory program was conducted by Universitas Kristen Satya Wacana. The first FGD aimed to investigate and collect information about the potential of one hamlet in Tidar Campur. The participants who actively involved in community development were selected as respondents. This FGD was used to discuss each potential that can be strengthened in the integration format. FGD helps to build stronger connection between each groups. Furthermore, asset-based thinking approach was applied in the discussions. Asset-based thinking builds people's awareness towards their most assets. On the other hand, it can empower a group to improve the community's positive development (Publication Glasgow Centre For Population Health, 2012). Tidar Campur that consists of five neighborhoods with five different potentials should have same vision and mission to build their village.

The second FGD was done to gain an integration voice in the community to strengthen them as a group at a focal point. The participants were focused in one neighborhood of tofu enterprise area and some representatives of four other neighborhoods. The tofu entrepreneurs need to deliver their perception, interest, roles, and goal to build group identity. Asset-based thinking in the second FGD is expected to synergize their potential to develop their village. The discussion involves the preparation for future innovation and difficulties prevention that may be faced by tofu entrepreneurs. The last FGD aimed to remind the mutual agreement between the community.

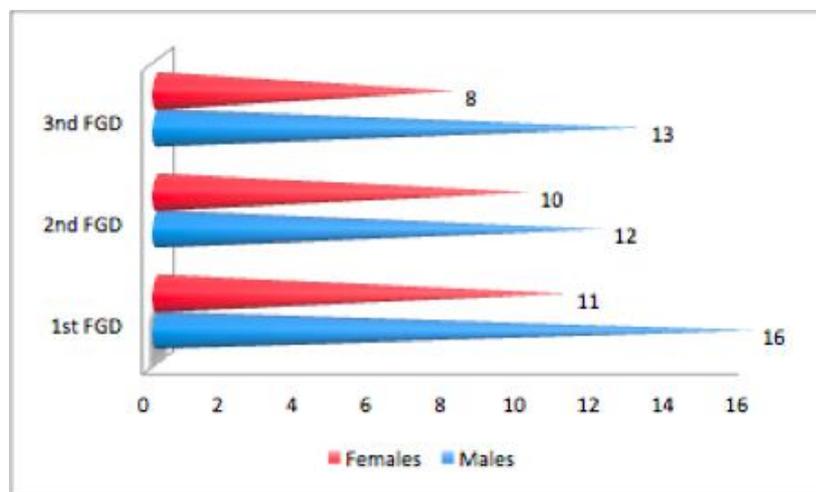


Figure 1: The participants of FGD

The total participants in FGD were 70 persons, which consisted of 29 females and 41 males. Quantitatively, males dominated the FGD. The measurement of numbers is perceived as a crucial tool in depicting gender participation gaps, even though their participation quality is also essential (Omair et al., 2020). The information aimed to determine the assessment for the progress.

3. Results

3.1. The rejection empowers inhabitants to build village

The Minister of Public Works and Human Settlement with the Magelang government has initiated the development of Kotaku (Kota Tanpa Kumuh). This program aims to reduce slum issues under the Constitution No 1 2011 chapter VII about prevention and quality improvement of slum housing and slum settlements. The discussion between the government and Tidar Campur's inhabitants trigger the ideas to develop "*kampung wisata*" (tourist village) in Tidar Campur that benefits the small tofu industries. The first idea comes up from the local inhabitants. However, some local people refused the idea because of several problems, particularly economic issues.

Since 2014, the effort to empower local inhabitants has been held through government training program sessions. As a result, the local inhabitants beautify the environment by creating mural art and coloring their

walls, cultivating orchids and aloe vera, building waste-bank management, and producing tofu. Moreover, the community provides a public space with an Internet connection. Those facilities are expected to attract the visitors to come as they can take pictures at the catchy spots.

In the cultural aspect, the local inhabitants contrive cultural events named *Sadranan* and *Grebeg Tahu*. It performs traditional performances and traditional dance. They also built giant cones from tofu then paraded it around villages. The media then publish the information regarding the tofu festival. The cultural performances bring positive results to attract the visitors both local and foreign tourist.

3.2. Participatory methods in establishing tourist destination in Tidar Campur

The participatory program aims to formulate the concept of a tourist destination in Tidar Campur as an alternative way of increasing local people's wellbeing. As an icon, the tofu enterprise becomes the central identity to be developed. However, hygiene of tofu production is still the issue. Furthermore, several discussions with local people have been conducted to build their awareness about the importance of hygiene in food production. The discussion was not directed to inform their problem that could be a challenge if they established tourist destination. However, the academicians asked them to describe and imagine their big dreams for the future. It was an effort to avoid a didactic way.

The didactic method is conducted in the program when they learn about media branding. The academicians who worked with media practitioners teach them how to operate media technically, such as graphic editing training to create a logo. Some young people who have a fundamental skill in the editing process participated in the university's media training. They transformed the idea of the logo into graphic design as media branding.

In the program, the academician conducted a discussion forum through FGD as well as interpersonal communication with local people. Communication is the core of the participatory method for answering "voiceless" issues in the development process (Tuft & Mafalopulos, 2009; Hidayati et.al., 2019). Based on the FGD, the tofu entrepreneurs refused to discuss the plan for establishing a tourist destination in their asset's spectacles. They stated that they never belong an asset. The participants state that:

"Stop talking about how to gain profit; we do not have more capital because we have many debts."
(Participant 1, FGD 1, May 2018)

"We eat every day, so we are required to earn money every day. This program is impossible to bring to reality. We will be hunger." (Participant 2, FGD 1, May 2018)

Every statement of tofu entrepreneur indicated that they face the tourism program pessimistically. However, other neighborhoods (non-tofu entrepreneurs) shows opposite excitement. They believe the program will increase community income.

"In [name of the neighborhood], we have many assets. We create a rainbow village so every tourist can come and see it. Several months ago, some tourists came and took pictures of us. They are from [name of country] and some other countries. We also contact tourist agents to bring their guests here."
(Participant 4, FGD 1, May 2018)

"We develop our potential in traditional dancing. Every year some tourists enjoy our performances at formal events. Not only local tourists but also from abroad." (Participant 5, FGD 1, May 2018)

During the conversation, two group received and refused the idea of a tourist destination. One group expressed their happiness and acceptance with high expectation that tourism support their welfare. On the other hand, another group expressed their anxiety and distrust towards the program.

The communication process was in contrast with the habit in society. In Javanese tradition, 'harmony' is the essential concept that is maintained in daily life. Moreover, harmony is executed through avoiding conflict and negative feeling. As a result, pseudo-harmony emerges on the surface of social and cultural relations. However, society remains stressing 'togetherness' as an essential instrument (Lestari & Faturochman, 2013). It happened in the discussion in which some people restrain their voice to keep the more intense debates.

The dialogue process actually depicted that each group achieved the capability to share and listen to their members. As facilitators, the academicians maintain the debate and ensure each participant has a similar chance to talk. Expressing opinions aloud in a public forum could be considered as their participatory action. At the first experience, the shocked faces are captured. It was hard to contravene Javanese social-cultural behavior. However, the fluent talking alleviated all participants to put empathy. Afterward, the resistance group remained calm and would like to participate in innovation quest.

The expectation comes from hamlet's head. According to the observation, participatory methods were employed progressively in Tidar Campur because of his role in leadership. He is a tofu entrepreneur who understands the social-economic conditions of the tofu entrepreneurship. His networks with many stakeholders improve his knowledge of the tofu business at the macro and micro levels. He accommodates the willingness and anxiety of local inhabitants through discussions. Furthermore, his negotiation with the government also helps the hamlet obtains some training programs and financial assistance.

3.3. Behavior and attitude in participatory development

Dialogue is considered as a way to develop the village. Development is not a monolithic process (Bandura, 1989). Interpretation, response, and impact of the development process are diversely connected with personal background and experience. In fact, the comprehension of the development exposure could facilitate analysis until the individual level. Therefore, collaboration between local people and all stakeholders is important.

The academicians who act as facilitator in PRA are non-local people. The local people bring significant role in the participatory program. Outsiders' domination indicates the participatory program's failure to oppress society's innovation without considering local peculiarity. Imposing ideas that succeed in another place without considering and adapting the local value can be an obstacle. Society has various socio-psychological, thus empowering active participation becomes a challenge to be solved (Chambers, 1994).

In Tidar Campur, FGD offered discussion space in which the academicians act as communicator. For example, in the first FGD, some tofu entrepreneurs still perceived personal profit and rejected collective value. The FGD revealed how the local inhabitants understand the assets. The rejection of some local people could be addressed with two ways communication. The discussion led them to focus on their potential by mutual consent. Asset-based thinking deal with improving micro-civic acts to gain recognition and feel confident with the community condition (Alevizou, Alexiou, and Zamenopoulos, 2001). The academicians realized that the primary actor in those activities were local people. The objectives and sustainability program are in their hand.

3.4. Sharing: an essential component of the participatory approach

In the third FGD, the local society tried to create a logo for local branding. The logo represents their willingness, desire, and dream towards this program. The facilitator gave a paper to the participant and asked them to write down their imagination. They mentioned symbols to represent their prospect, such as 'success,' 'blue sky,' 'water flow,' and 'Gatotkaca.' *Gatotkaca* is a famous hero in the Javanese folklore. All FGD participants include the facilitator, then apprehend the meaning of the symbols through listening to each other. This process is a way to get to know the insight from local people. Discussing the logo helps local people to place themselves as a part of a group. Collective values are needed to grow self-belonging. The feeling would stimulate their energy to embody a collective action and groupthink. In this concept, collaboration is assumed as group members' willingness to work together (West & Turner, 2010). A groupthink also helped a person to take a role according to their capability. The opinion strengthened by a statement from participant who stated:

"I agree with the government program; we can try to implement it in Tidar Campur. Moreover, I know the main selling product of this area is tofu. So, we will support each other." (Participant 3, FGD 3, June 2018)

The sharing process engaged the local people to explore their potential. After they shared their feelings and their future dreams, the participants were asked to write their opinion of assets. They focused on their assets instead of

the problems. As a result, they realized that sharing and group discussion could help them understand the strengths of their potential. In contrast, at first, they presumed that assets are in form of physical materials, but then they realized that group supports are also the asset that they have. Some of them wrote that unity was one of the assets. They realized that building an educational tourist destination requires cooperation and collaboration among them. Every capacity will strengthen the community. They stated that the production of tofu has to be underpinned by a hygiene process and clean environment.

Through sharing, local people could get deeper into their identity. The last FGD showed that every member of Tidar Campur dealt with their assets as their identity to create cohesiveness. The realization of two groups with different direction encourage researcher to bring different way to show their potential. Identity is fundamental to reach their goal as a group of an educational tourist destination established by a sense of community with the same awareness of asset and togetherness. A sense of community is an individual experience in the community (Barbieri and Zani, 2015). The different voices will enrich the strength of the community if they found their unity through sharing. FGD with its asset approach help the community construct their collective identity, which further triggers collective action. Collective identity supports the power of the community to fight for their goals (Castells, 2010).

Two ways communication helped all elements in the program transfer their knowledge and experience. Either local people or facilitators, they worked with an awareness of all participants' capacity. Appreciation prevented high self-esteem and professional possessiveness. The processes opened a dialogue among local people and outsiders, including all stakeholders being involved. It taught self-critic to every participant that knowledge and experience could emerge from everyone.

4. Discussion

According to the processes of participatory program, there was an important note that appeared. In Tidar Campur, the men dominated the tofu business. They handled almost all processes of tofu production. In the first FGD that depicted several refusals, the men expressed his anger to the facilitator. They explained their reasons to resist the thought of tourist innovations linked with tofu industries. They voiced aloud to emphasize restlessness in the public domain where the neighborhoods listened. In this condition, the male hamlet's head tried to appease the anger. The conversation in public continued with the conversation dominated by the male group.

Contrary, women behaved actively in the implementation of tourist activities. They played an essential role. However, in the formal or public meeting to design the big picture of a tourist destination, they tended to keep silent. The FGD facilitators have encouraged them to deliver their ideas, but they were reluctant to share their voice.

In the implementations of tourist villages, women took a significant role. In waste bank management, women built the system to decrease the waste in their surroundings, which was mainly plastic waste, through a handicraft process. They provided a house as a public workspace to create the handicraft. The double benefits were reached with this activity since sanitation and income could be obtained from craft selling. In addition to the 'waste bank,' women created '*kampung organik*' (organic village) named Soya Mekar. They learned to produce organic fertilizer and cultivate the plant with it. To add various processed tofu, women also tried several experiments to increase value-added for tofu products. They tried new recipes made from tofu. The products could be further developed to processed food options if Tidar Campur is going to start a culinary business in the future.

Women's participation in tourist activities portrays their active contribution in developing tourism. They built the idea independently. Collaboration as a key to community participation is conducted through their involvement in some government and academic trainings. The relationship constitutes the goal of the stakeholders that were intended for the community development. Every element takes benefits from the collaboration based on their purposes and interests.

However, there is a special note in the FGD process. Different from the other activities, women tended to be voiceless during discussions. Silence could be perceived in multiple meanings, either powerful or powerless. Susan Gal constructed silence as "a symbol of passivity and powerlessness" (Mahoney, 1996). The process creates the amalgamation between personal and collective memories. Silence represents power when the person handles the control to decide their actions. Otherwise, the social experience could deploy unconsciousness and unwillingness to express the voice.

In FGD, the participatory process provided equal opportunity to express their voices. The facilitators asked them to deliver their thought and their critics during the program, nevertheless they chose to stay passive in public forums. However, they deployed their ideas and suggestions through interpersonal communication out of the public discussion. Women's subordination has situated women as objects rather than the subject in daily conversation in the patrimonial hierarchy of social, economic, and cultural tradition. They learn socially and culturally to restrain their emotion and behavior as a woman or a girl. In Javanese culture, society arranges women's expression. Women, in the traditional way, are depicted as an ideal image. Otherwise, "modern women" who can deliver their expression have been labeled as intruders.

5. Conclusion

This research explained how a participatory approach was implemented in the establishment of tourist destinations in Tidar Campur. The results and discussion showed that three essential components of the participatory approach came up in the program. All stakeholders involved in the program appropriately played their roles. Even though restlessness from tofu entrepreneurs emerged in the first discussion, the sharing process helped them understand their willingness without outsiders' interventions.

However, the critical note reveals how women participated in tourist activities in Tidar Campur. Women had confidence in deliberating their ideas in some activities. Unfortunately, it contrasted with their participation in the public discussion wherein they chose to react passively. Women need to increase their capacity to express their ideas in public discussion. It shows an indication that women find it hard to express their aspirations when dealing with arguments in public discussion. The inequality in social and cultural experiences could be the reason. This situation needs to be changed for women's good. It is because this condition can harm women as decision-making in public impacted the agreement and strategic chances for women in tourism policy.

In the discussion, asset-based was considered to be the appropriate approach for the Tidar Campur community to reduce pessimistic feeling. Finally, they excavated their understanding of community assets and improved their intention to succeed in an educational tourist village with tofu as an icon. To motivate the community, using this approach can be one solution. However, it has a weakness in the future as external challenges cannot be predicted.

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