

Balinese Women's Role and Gender Gap in the Sustainable Tourism Development

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Abstract: This study aims to determine women's role and involvement in the development of sustainable tourism in Bali and to know how Balinese women are the main drivers of cultural and environmental preservation in Bali. The study uses a qualitative method of literature review. The research stage was carried out by collecting literature sources, both primary and secondary. Balinese women have a vital role in the preservation of culture and the environment in Bali. It can be concluded that Balinese women are the drivers of sustainable tourism in several tourism sectors, such as culinary tourism, cultural tourism, and environmental conservation. Balinese women are pioneers in the development of culinary tourism, especially traditional culinary in Bali but are not given many chance to participate in development planning actively. Balinese women are still collided by the patriarchal hegemony in the local traditional culture.

Keywords: sustainable tourism, women, gender gap

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Introduction

Sustainable tourism or sustainable tourism development that prioritizes natural conditions and the surrounding environment to create environment-based tourism. The natural environment is a significant asset in the tourism industry, which needs to be preserved to stabilize tourism, especially Bali tourism. Sustainable tourism is multiplying due to the increasing capacity of tourism accommodation, local population growth, and environmental changes. Sustainable tourism development is an effort to guarantee a natural, social and cultural resources currently the primary source of tourist attraction to enjoy it.

According to Sutiarso (2018), the development of tourism areas can contribute to the regional economy and support the protection and preservation of the environment. However, along with the growth of tourism development, the higher the level of pollution and environmental damage. It is necessary to develop environmentally friendly and fundamental tourism to the principles of environmentally-based sustainable tourism development. In essence, sustainable development aims to plan equitable development between the present and future generations.

The development of tourism, especially sustainable tourism in Bali, certainly cannot be separated from local communities' participation. Nowadays, local people are no longer positioned as parties who only accept all government and investors' decisions. Still, local people already have an active role in planning tourism development and development in their residential areas. Community involvement in tourism development and development plans in the area where they live is not only to preserve nature and the environment. It will also create a sense of ownership and choice of tourism potential in the area. Involving local communities in sustainable tourism development is to preserve the existing nature and culture and create a balance between the needs of local communities, government, and tourism businesses or investors.

Tourism and investors are two things that are related to one another. The environment is the main scope of tourism; the greater the environmental potential, the higher its value. Local communities' role in sustainable tourism development is a vital thing that must be considered to take part in maintaining the balance of the environment and culture in the area. Besides, the importance of the involvement of all existing communities in the local community can be involved in tourism development in their area, such as the youth community, *subak* (Balinese farmer traditional organization) community, and including the involvement of women as a counterweight in a tourism development plan.

Balinese women have obligations in Bali's various social and cultural aspects, especially in terms of customs and religions in Hinduism. Hindu women in Bali must take an active role in customary social activities in their area, so this sometimes limits women's movement to carry out other economic activities in various formal sectors. Besides, women who work in a few tourism industry sectors have still collided with society's social norms that view these places or jobs as inappropriate for women.

The gender gap is one of the important issues in a patriarchal country, not only for the domestic sector but also for the public sector. In Bali, the patriarchal culture currently plays a powerful role in people's lives. In particular, in the tourism sector, women have not been given much space to play an active role in tourism planning and development in their own regions. Women in Bali indirectly participate in the development of sustainable tourism in cultural preservation and environmental preservation. In preserving culture and developing culinary tourism, women still play a vital role as the main actors. Besides that, in the development of cultural tourism, Hindu religious culture and dance are preserved in the form of Subak ceremonies and other environmental-related ceremonies.

In its planning, environmentally-based tourism builders in Bali still have minimal involvement or contribution of women in it. Balinese women are more focused on the food business or culinary tourism sector (Fagertun 2013), but not in other formal tourism industry sectors. In tourism development planning, women's voices or opinions are still ignored, compared to men's opinions, so it is still doubtful that women in Bali can assist in tourism development to help preserve Bali's natural and cultural environment.

In this study, several references were taken from previous studies with the same research focus and research location. The results of previous research from Ismi Dwi Astuti Nurhaeni (Nurhaeni et al. 2018) entitled "Gender Disparities in Environmentally Friendly Tourism Development" also found gender disparities incompetence, where women's competence was lower than men's. Besides, gender disparities also occur in internal and external barriers, where women have higher internal and external barriers than men. The research recommendation is to accelerate gender mainstreaming in the development of environmentally friendly tourism through gender-responsive budget allocations with the main concern of overcoming gender stereotypes and increasing the capacity of human resources in the development of environmentally friendly tourism. Gender equality and equity in eco-friendly tourism development have been ensured through a number of regulations. Indonesia enacted Law No. 7 in 1984 regarding the ratification of the Convention on the Elimination of All Forms of Discrimination against Women, Presidential Directive No. 9 of 2000 relating to Gender mainstreaming in national development. Presidential Regulation No. 5 of 2010 relating to national medium-term development plans, and Regulation No. 67 of the Minister of Home Affairs of 2011 stipulate that the Government must formulate a development policy that is gender responsive. Therefore, the capacity and capacity of women in tourism development is not appreciated and the principles of management and development of environmentally friendly tourism have not been implemented. Efforts to increase women's involvement in environmentally friendly tourism development can be done through the role of associations of self-help groups that allow women to gain greater control over resources such as ownership of materials, intellectual resources such as knowledge, information, ideas, and decision-making at home, in the community, as well as at home. The association is concerned with improving skills, facilitating new discoveries, gaining access to credit from financial institutions for micro-enterprises, inculcating frugal living, and monitoring credit for poor women. According to him, women can achieve power, if she has a decent status financially, socially and culturally.

Another research from Putu Diah Sastri Pitanatri (Pitanatri, 2016) "No Longer Invincible: Women's Role in Promoting Ubud as Culinary Destination in Bali" results of this research, women are considered to have played an "invisible" role for a long time in the development of Ubud tourism, as they have been regarded as friends of servants, wives, and mothers, and generally submit to the dominant (male) sector of the economy. Currently, the development of tourism in Ubud has started to include women on the local agenda, especially with culinary tourism development. The change in women's roles allowed them to participate in business activities that were largely similar to those they traditionally did at home. Following the success of famous Ubud soldiers such as Ayam (Chicken) Ibu Mangku from Kedewatan, Babi Guling Ibu Oka, Bebek Bengil and Paon Bali, food tourism is labor intensive and creates jobs while stimulating agriculture and generally requiring no major new investment. Food can contribute to regional attractiveness, preserve the local environment and cultural heritage, and strengthen local identity and community sense. When Ubud food is as successful as other cultural interests, Ubud will be known as a destination with complete cultural discovery. Food tourism is an evolving and thriving gap in both the tourism market and academic research. It is clear that the newfound recognition and demand for high quality food with reference, history and story is completely new and many are willing to travel for knowledge.

According to Poerwadarminta (Antara 2011), "Development is a process or way of making something forward, both perfect and useful" yet emphasized that the development of a product is basically an effort that can be done consciously and structured or planned to improve a product that is being used. Walk or add a product that will be used. The development of this tourist attraction is, of course, planned and carried out according to the potential and the ability to best plan and manage according to the resources that the regions have. A tourist attraction must have a variety of attractions, both are the charm of natural beauty, the magnificence of deep cultural manifestation in general is a strong attraction for tourists from all over. A tourist destination is not worth selling.

Sustainable tourism is a process towards improving the standard of living of the community as a whole and is dynamic in nature, aiming to produce a product by prioritizing the welfare of the local community (Risman, Wibhawa, and Fedryansyah 2016). Tourism and the existence of natural resources are related to one another, and tourism itself has a dependence on the existence of natural resources. Tourism is actually directed at providing welfare for the community and environmental preservation as a tourist attraction with the principle of protection and preservation for ecology as a forum for future tourism. According to Susanty (2020), sustainable tourism is a process and system in the development and development of the tourism sector that is done as much as possible to ensure the continuity of natural resources, social and economic life, and culture, which are preserved for future generations.

The term gender was introduced by social scientists to explain the differences between men and women that are innate as a creation of God and which are a cultural formation that has been studied and socialized since childhood (Putra 2018). This distinction is crucial because so far, there has often been a mixture of natural and non-natural human characteristics (gender). This difference in gender roles really helps us think back about the division of roles that have so far been considered inherent in human women and men to build a dynamic and precise picture of gender relations that fit society's realities. Socially different concepts of gender have given rise to differences in the roles of women and men in society (Yanthi 2016). In general, gender has created differences in roles, responsibilities, functions, and even the space in which humans perform activities. In such a way, it seems that this gender difference is inherent in our perspective. We often forget as if it is something permanent and eternal as permanent and eternal as women and men's biological characteristics.

The word "gender" can be interpreted as the difference in roles, functions, status, and responsibilities of men and women due to the socio-cultural constructions embedded through the socialization process from one generation to the next (Utara, Utara, and Utara 2019). Gender is the result of an agreement between humans that is not natural. Accordingly, gender varies from place to place and from time to time. Gender is not natural, can change, and can be exchanged from one human to another depending on the time and local culture.

Based on this background formulation, the researcher saw the issue of gender disparities in the tourism industry, especially in the development of sustainable tourism in Bali. What is the role of women in planning sustainable tourism development and women as the main drivers in preserving cultural and environmental tourism?

Methodology

This research is a qualitative type through a literature study. The research stage was carried out by collecting literature sources, both primary and secondary. This study classified data based on the research formula (Darmalaksana 2020). This section discusses the qualitative research scenario of the literature study below (Figure 1).

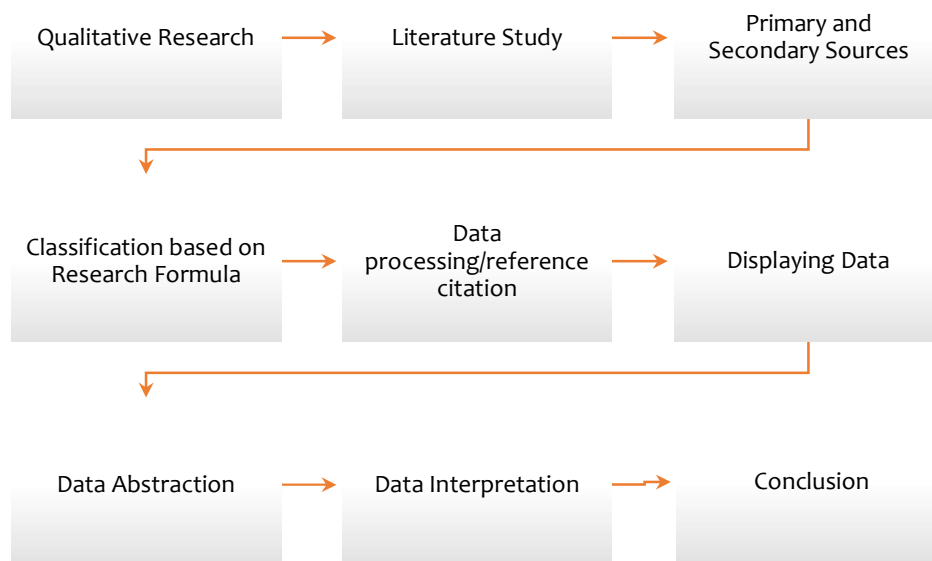


Figure 1. Qualitative Research Types of Literature Study

At an advanced stage, data processing and/or reference citation is carried out to be presented as research findings, abstracted to obtain complete information, and interpreted to produce knowledge for concluding. In the interpretation stage, analysis or approach is used, for example, philosophy, theology, interpretation, and others.

Results and discussions

Results

The rapid development of tourism, especially in Bali, currently has various impacts felt by local people from various sectors such as economic, social, and cultural impacts, education and lifestyle which are increasingly changing due to various tourism trends. Th tourism development has a considerable impact on culture in Indonesia, one of which is the shift in several aspects of the patriarchal culture which is still strong in Indonesia. Patriarchal culture places women as parties who tend to be passive in various life sectors, one of which is in the economic sector.



Figure 1. The role of Balinese women in socio-cultural life
(Source: Shantika, 2021)

Women are still considered to have obligations only in domestic areas in household life so that their role in the economic sector is considered not very promising. However, a culture driven by a patriarchal culture interprets this biological difference as an indicator of appropriateness in behavior, which ultimately leads to restrictions on rights, access, participation, control, and enjoying the benefits of resources and information (Putra, 2014). Finally, the demands for roles, duties, positions, and obligations appropriate for men or women and inappropriate for men or women vary widely from society to society. Some parts of society are very strict about limiting the proper roles that both men and women can play, for example, the taboo for a man to enter the kitchen or carry his child in public and a taboo for a woman to leave the house often to work. The injustice that befalls women will lead to the perception that women are born to do jobs that are much more limited, with low job status and low imbalance. Women's work has generally been limited to the domestic sector. The same goes for wages and salaries. It is common knowledge that female workers are paid less than male workers for the same type of job. This is due to the low human resources of female employees, as well as high rates of absenteeism and dismissal among women. For example, getting married, giving birth and raising children.

The rapid development of the times in the current era makes women's space not as narrow as before. Today, women can work in any sector, along with the increasing level of education for women.

Discussions

How Women are Involved in Planning Sustainable Tourism Development

Women's job opportunities are also determined by "market segmentation". The labour market is often seen as an "area" that is open to anyone. Job seekers, regardless of gender, can compete on an equal basis for employment. However, in reality, the labour market is segmented into two. First, it consists of primary sector jobs which are relatively better in wages, security and security guarantees promotion opportunities. The second consists of secondary sector workers who have low wages, lack of security guarantees and limited promotion opportunities (Wirartha, 2000). In general, it can be concluded that Indonesian women have made significant progress in education, employment opportunities, and various other aspects of life. However, if we look more closely, we will find that women are still left behind compared to men.



Figure 2. Balinese women preserve their culture
(Source: Shantika, 2021)

Women are often ignored for their opinions and participation in various important communities, especially in Bali. Various decision appearances are only carried out by men who in Balinese customs are usually known as *sangkepan* (traditional meeting). This is due to the strong patriarchal culture in Indonesia, especially in Bali. In fact, tourism development planning in an area is crucial to be planned by various groups to be involved, including women. Based on data from the Bali Province Central Bureau of Statistics, the percentage of women's income contribution in Bali Province by Regency/City in 2014-2019 has an average of above 15%.

Table 2. District/City Percentage of Women's Income in Bali Province by Regency/City

Year	Jembrana District	Tabanan District	Badung District	Gianyar District	Klungkung District	Bangli District	Karangasem District	Buleleng District	Denpasar City	Bali
2014	38.92	34.78	36.58	36.14	44.86	36.28	41.46	38.84	41.58	35.96
2015	38.43	35.69	35.63	36.64	46.11	37.27	42.40	38.88	42.16	36.39
2016	-	-	-	-	-	-	-	-	-	37.39
2017	38.54	36.55	35.93	37.25	46.20	37.28	42.45	38.89	42.18	37.68
2018	38.47	37.22	36.35	37.42	46.19	37.27	43.02	38.93	42.19	37.87
2019	38.73	38.28	36.52	37.94	46.73	38.19	44.11	39.29	42.62	38.61

Since the early 1990s, Ubud began to attract the attention of foreign tourists with its various traditional culinary characteristics, but in its time the Tourism development experts at that time only focused on developing Ubud as cultural and artistic tourism, wherein the planning there was only a small contribution of women involved, while the development of traditional culinary in its time was only considered as a stopover place to eat or rest. Traditional culinary, which became popular at that time, was dominated by women's role, or it could be said that the domestic area of a Balinese woman who since childhood was required to be able to cook or process food ingredients.

This article also mentions four pioneers of culinary tourism in Ubud, who have undoubtedly become icons of culinary tourism in Ubud, namely *Nasi Kedewatan Ibu Mangku*, *Nasi Babi Guling Ibu Oka*, *Bebek Bengil Ibu Raka Sunni*, and *Nasi Bali Ibu Puspa*. Four women who succeeded in introducing traditional culinary to preserve traditional Balinese food to tourists around the world. The existence of legendary traditional food places is one aspect that can attract tourists or give a good impression and make tourists come back to Bali to Ubud.

Women as the Prime Mover in the Preservation of Cultural and Environmental Tourism

The involvement of women in the tourism sector seems indeed increasing in all fields of the tourism business. A woman's involvement in work is motivated by economic and social reasons. In general, women work for reasons such as to seek additional family income or for personal reasons such as increasing their role and status in society. The involvement of women in tourism activities can also be culturally advantageous. For example, by being involved in it, women workers will begin to recognize art and culture and cultural activities that support tourism because art and culture are an inseparable part of tourism. They feel that activities in this field bring a view towards a positive culture, which will lead women towards women's empowerment which is an inseparable part of cultural development (Hidayat 2019). Although statistically, it seems that it is still limited, this study's data show that among the tourism objects that can be identified in tourist areas, most of them have involved women in various sectors. This research looks at the involvement of women in tourism activities from two sides, namely those who sit as decision-makers (owners) and those directly involved in tourism activities such as souvenir production, souvenir sellers, and informal workers.

In the preservation of cultural tourism and the environment, women have a vital role, which indirectly occurs in Bali's traditional life. Balinese women directly have an obligation to the customs and social community. Still, indirectly, Balinese women the spearhead to preserve the environment and culture brought from birth to be developed into a tourist attraction.

According to I Wayan Suardana's (Unud 2012) research entitled "Women's Empowerment in the Kuta Area as an Effort to Improve the Quality of Tourism in Bali," women's involvement in tourism activities can also be culturally beneficial. For example, by being involved in it, women workers will begin to know the work of art and culture and cultural activities that support tourism because art and culture are inseparable parts of tourism. They feel that activities in this field bring a positive cultural outlook, leading women towards women's empowerment, which is an integral part of cultural development. In Bali, 'Sua Bali,' an initiative established by and for women, stipulates that every tourist who comes to their village must pay \$ 1 to support religious and cultural activities in the village in addition to helping people experiencing life problems such as sick (Mas in Scheyvens (Unud 2012). In a more abstract context, women's involvement in tourism activities in the long term can give women a higher appreciation so that society's understanding of 'stereotypical' women can begin to shift.

The existence of *Subak* with women also has an attachment to one another. Environmental preservation with *Subak* in Bali has proven effective with several tourist areas with the main attraction of terraces. Balinese women have an obligation to conserve *Subak* in making offerings or means of ceremonies that are carried out on certain days, so that indirectly Balinese women, especially those who are Hindu, play a role as a driving force for the development of sustainable tourism in Bali.

Conclusions

It can be concluded that women in Bali still do not have many chance to participate in making decisions about the development of sustainable tourism in Bali. This is due to the strong patriarchal culture adhered to by Balinese today. However, several studies show that women play an important role in developing traditional culinary tourism in Bali. Several culinary tours have even become icons or characteristics of a tourist destination. In general, it can be concluded that Indonesian women have made significant progress in education, employment opportunities and various other aspects of life. However, if we take a closer look, we will find that women are still left behind compared to men. Women are often ignored for their opinions and participation in various important communities, especially in Bali. This is due to the strong patriarchal culture in Indonesia, especially in Bali.

Balinese women also indirectly play an important role in preserving the culture and the environment. This can be seen from the aspect of social norms that oblige women in Bali to participate in traditional/customary societies such as *Subak* ceremony tradition, Balinese dance preservation, culinary preservation, and of course, making tourism in Bali sustainable tourism by continuously preserving traditions that still hold fast to the culture and environment in Bali. Women's participation in the tourism sector appears to be indeed increasing in all sectors of the tourism business. Women's participation in work is motivated by economic and social reasons. In general, women work for reasons such as earning extra income for the family or for personal reasons such as enhancing their role and status in society. Women's participation in tourism activities can also be a cultural advantage. Although the statistics seem to be limited, the data of this study show that of the tourist objects that can be identified in the tourist areas, most of them have the participation of women in tourism activities. different areas. This study examines the participation of women in tourism activities from both sides.

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