

The Participation of The Indigenous Women's Association in The Recovery of Cultural Tourism in Bali, Indonesia

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Abstract

This research aims to determine the impact of technology transfer, cultural change, and feminist participation in the development of cultural tourism. The research method used is field research with the sampling technique used is random sampling and data collection techniques through document study, observation and interviews. Conducted in cultural tourism villages in Bali Province with a sample of 8 districts and 1 municipality. The research results show that technological transfer and cultural changes do not have a significant effect on the recovery of cultural tourism. On the other hand, participation has a significant effect on tourism recovery. Recovery of cultural tourism in this research; the emphasis is on the growth of tourist villages in cultural tourism. Culture forms the local wisdom of tourist villages which must be preserved and passed down from generation to generation. The participation of indigenous feminists as workers in tourist villages also supports the preservation of religious tourism, customs, culture and traditions in realizing the restoration of Balinese cultural tourism. Cultural changes and the transfer of technology have also changed the mindset of the Balinese traditional community, which was originally steeped in a patriarchal culture to become gender-responsive.

Keywords: culture, feminist, technology, tourist, tourist village.

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INTRODUCTION

The novelty of this research is the Paiketan Krama Istri participation model in tourism development, where Balinese women have had minimal involvement and tend to be involved in domestic activities. With the formation of the women's organization with the identity Paiketa Krama Istri, Balinese women are positioned to take part in developing the world of tourism so as to create gender equality. Cultural tourism is the fastest-growing sector in the world. Countries with conditions at various stages of development will depend heavily on this sector, especially Indonesia, which is trying to create a sustainable economy. The government carries out multiple programs to increase national tourism development. The cultural tourism sector is Indonesia's second largest foreign exchange earner. Bali's primary income is from hotel and restaurant taxes as a result of the development of cultural tourism. Cultural tourism that presents the culture and traditions of ancestral heritage can be a tourist attraction that makes tourists interested in visiting Bali. In the dynamics of its development, cultural tourism is no longer just a study that examines ethnic, cultural, economic, and government policy issues. Far from that, cultural tourism is a sector that has the potential to create gender equality, especially in the advance of women's rights in the tourism industry. Gender equality is one of the world community's main agendas, formulated in the third goal of the Millennium Development Goals (MDGs). However, the inequality of women in the cultural tourism sector has yet to fully become the concern of every tourism actor, including the government, tourism bureaus, and small industries engaged in it. Women can be represented in terms of

administration; it's just that they need to be better represented in the professional workforce. The work portion quota also received less attention when women got an average allocation of 15 percent of the existing worker quota. Also, many other problems arose and had to be dealt with. The presence of cultural tourism has a reciprocal impact on the lives of residents, especially women. Cultural tourism is like a stage where women take on different roles depending on their abilities and environmental influence. Cultural tourism also benefits from the active participation of the Indigenous Women's association. This article (Adhikari et al, 2022), written by a feminist working in the international NGO (INGO) sector, elaborates on why and how the INGO Oxfam engaged in the process of formulating the new post-2015 development agenda. It provides insights into Oxfam's policy analysis, strategy development, and political engagement in advocating for a stand-alone gender equality goal, including together with allies.

Talking about cultural tourism also deals with justice and equality of gender rights, which place men and women in the same position in the professional fields of tourism, education, tourism services, representation of women in the tourism sector, and other fairness issues (Lew, Hall & Williams, 2014). Many researchers have studied feminist issues and tourism, which affect the availability of economic land and jobs for women. Cultural tourism is seen as a viable alternative to economic-based conservation, ensuring natural and cultural preservation and providing residents with employment opportunities (Yang et al, 2021). Ensuring the sustainability of cultural tourism recovery is essential to planning and making decisions about the management, regulation, and development of community-based cultural tourism villages. Cultural tourism villages provide opportunities for local communities, especially indigenous women's communities, which are the main tourism actors. Management by indigenous people is expected to improve the welfare of the local community. This policy is proof of the government's seriousness in encouraging the feminist movement in Bali to continue Raden Ajeng Kartini's noble struggle, namely to break down the oppression of women. Cultural tourism is conceptualized with the participation of local communities; in this case, women play an essential role in efforts to develop community-based cultural tourism in tourist villages. Empowerment includes building women's capabilities, cultural changes, and pro-women structural policies. Providing education, training, and counseling in tourism will empower women.

Furthermore, cultural changes that favor women are carried out by giving women confidence in their equal rights with men through seminars so that they can be free from subordinate treatment in society. Cultural tourism is conceptualized under a feminist alternative tourism economics (FATE) approach, which includes the integration of a feminist caring ethos, a social solidarity economy, and a human rights-based economy. From a decolonization standpoint, it has been criticized for presenting alternative pathways to achieving a more gender-equal society and tourism system. (Kalisch & Cole, 2022), (Eger, Munar & Hsu, 2022).

Technology helps advance and control revenue in the tourism industry. After the covid-19 pandemic in cultural tourism village development activities, technology transfer is required in developing and implementing new strategies to promote products in the tourism market (Panchenko, 2021). Cultural tourism villages require technology transfer to provide access to information through marketing media platforms and tourism village operations. The transfer of the function of technology as one of the necessary breakthroughs is the integration of the cultural tourism village implementation system through an online information system network between local communities and the government to access all data and information, especially those relating to cultural tourism services. The development and progress of information and communication technology significantly impact tourism and other related economic sectors (Ilic & Nikolic, 2018). The Covid-19 pandemic resulted in a tourism decline, burdening cultural tourism villages to survive and compete amid stagnation. The need for an integrated smart city that utilizes technology to optimize and promote cities, including cultural tourism village locations, is inevitable. The transfer of integrated technology serves various functions in cultural tourism activities in each region to streamline costs and control the pace of development.

Cultural change is one of the factors considered necessary to recover cultural tourism. Assume that cultural tourism is linked to cultural transformation. In that case, the local community shows high acceptance

of tourism ideals. It is ready to make every effort, including all ways of thinking and behaving, to support cultural tourism recovery. Forming a cultural tourism village by giving attention to gender-responsive elements brings several benefits, including ensuring the achievement of goals and the participation of indigenous women in revitalizing culture and traditions, as well as being an example of an environmentally friendly tourist village. The role of technology in the development of cultural tourism (Pereiro, 2016), argues that the development of indigenous tourism is more appropriate and responsible for adjusting their cultural identity in the global context in which tourism is now being managed. The production of indigenous tourism products reinforces the cultural tourism assets owned by each traditional village in Bali. Tourism is promoted as positive for economic, social, and cultural development through alternative income opportunities and the revitalization of artistic traditions and practices (Heldt & Miranda, 2017).

Participation and recovery in the current context of cultural tourism are interrelated. (Chiabai, Paskaleva & Lombardi, 2013), argues that innovative stakeholder engagement techniques offered by information and communication technology tools can play a vital role in today's cultural goals. The 'bottom-up' approach is influencing the restoration of cultural tourism management, based on the development of an e-participation website for the Italian city, where stakeholders are placed at the center of the decision-making process. The participation aspect is never forgotten if there is a significant participation component. Corporate Social Responsibility (CSR) in this case is IBM, believes in Corporate Citizenship. For example, a meaningful relationship exists between CSR and cultural tourism development in Nigeria's oil-owning communities. This implies that the CSR of a multinational oil company is a critical factor for sustaining cultural tourism. (Uduji, 2020). As further disclosed (Huete et al, 2019), the motive for participation in cultural tourism is based on two dimensions: the importance of culture for visitors and the presentation of culture. Cultural tourism must be controlled in its management to preserve nature, culture, and gender justice (Hoang & Pulliat, 2019). Empowering women in the direction of community-based cultural tourism provide equal space for indigenous women to work and play all roles in the tourism sector without being burdened with all household chores. Efforts are made to involve indigenous peoples in a meaningful way to get benefits from protected areas and associated tourism (Strickland, 2022), (Abby et al, 2019). The restoration of cultural tourism is expected to create new jobs and business opportunities and strengthen the local economy (Lusetyowati, 2015). Necessary initial preparations are made to preserve the local wisdom of traditional culture and meet the level of welfare. Culture can be adequately protected through education (Siraj, Smith & Samuelsson, 2010). In this case, education serves as a vehicle to protect and preserve local cultural values amid the development of cultural tourism. For the nation's next generation to appreciate cultural diversity, cultural education must be maintained to develop and preserve local wisdom by sticking to existing noble values (Ma'unah, Ulfa & Adi, 2020). The younger generation is an agent of change who can continue to perfect tradition. Enabling foreign tourists to support cultural learning positively affects the brand image of travel benefits because cultural understanding strengthens positive relationships (Lee, Kim & Roh, 2019).

Recovery from similar crises in the future is urgent so that tourism activities on cultural heritage sites are safe. The Covid-19 outbreak has had catastrophic consequences for the global tourism and hospitality industry (Wen J, 2020). The Covid-19 epidemic devastates the international tourism and hospitality industries (Khatri, 2019). Changes in post-pandemic tourism activities in 2022 have caused local cultural tourism business owners and tour guides to consider alternative methods of carrying out their duties (Teitler & Palatnik, 2022). The government and tourism actors feel very burdened, so it is necessary to restore tourist villages to increase the local community's welfare and alleviate poverty. These suggest that the disaster scenario of a decline in tourism mainly concerns urban destinations focusing on foreign tourism. Rural destinations, on the other hand, provide alternatives (Rosyida & Nasdian, 2011). The implementation of the policy of limiting the entry of international visitors related to the control of the COVID-19 pandemic has impacted the minimum arrival of foreign tourists affecting the existence of cultural tourism villages. Bali is an international tourist destination with cultural tourism (Malik, 2016). Creating traditional villages is a way to develop cultural tourism in Bali Province. Research (Andayani, Martono & Muhamad, 2017), shows that the community empowerment process in Penglipuran Tourism Village takes place in three stages: awareness, capacity building, and empowerment. The participation of traditional women's associations through the development of tourist villages has implications for the

socio-cultural resilience of the region in the form of strengthening and several changes in social, cultural, and environmental values (Uduji, 2020). (Nugroho, Bakar & Ali, 2017).

The development of cultural tourism in tourist villages in Bali is inseparable from the community's active role and efforts to empower local communities to improve welfare and preserve cultural arts. Tourism that develops through tourist villages will not only strengthen the socio-cultural resilience of the local community but, more broadly, will strengthen the socio-cultural resilience of the nation and state. Barriers to joining indigenous women's associations are related to efforts to maintain culture and customs from modernization, people's attitudes, limited human resources, the availability of tourist accommodations, and a lack of promotional activities. The reality in society also shows that the number of women involved in community-based management is far less than that of men with minimal roles. One of them is about modernization. To compete in the tourism industry, a cultural tourism village must have a distinct identity. This study was conducted to analyze the participation of indigenous women's associations in restoring cultural tourism through resilient cultural tourism villages that can face challenges. Many studies discuss cultural tourism but need to focus on the concept of a cultural tourism village, and the research results are still varied. Each study's analysis techniques and samples show different results and levels of significance.

Regarding the concept of cultural tourism dimension, TAM is used to understand how tourists use information technology in their travel decision-making process and their intention to travel to a cultural tourism village destination (Dai, Toanoglou & Zhang, 2021). The use of information technology also plays an important role in related decision-making for tourism promotion, by providing virtual experiences to visitors, consequently influencing their interest in visiting tourist villages and first looking for the right tourist attraction with various promotions of traditions, customs, and culture that are offered virtually (Huang et al, 2021).

The added value brought by this paper shows that the role of women's associations in tourism recovery in tourist villages in Bali Province and several countries in Southeast Asia means that the impact of research results can increase small and medium business opportunities for local communities, especially women. So that it will have a positive impact on the opportunities for local people to work. At the same time, they can increase their income to support their household. Indigenous women's associations fight for the fulfillment of the rights of indigenous women workers by giving women access to their jobs. Thus, there is flexibility in the determination of work. In addition, in the creative business sector, assistance is needed to increase indigenous women's businesses' size and give them legal status. This research is to support the improvement of data inventory and measurements to formulate better policies. To realize gender equality in tourism development, an inventory of data related to women's participation in tourism is needed. Tourism transformation towards gender justice needs to be composed of feminist perspectives on human rights, solidarity, and care that could potentially provide the opportunity for social and economic transformation in tourism and, by implication, a more crisis-resistant economic and tourism system.

Armed with the support of data from initial observations targeting informants, and an inventory of literature regarding the institutional work of Paiketan Krama Istri in traditional villages and sociological studies of tourism. The proposing team carried out further data and information mining in several areas which are tourism centers in Bali Province, such as Kuta Beach, Lake Batur, Lovina, and West Bali National Park. Supporting data for testing the feasibility of implementing the model in the field, namely: (1) partnership collaboration between Undiksha Higher Education and government partners through the Provincial, Regency/City Tourism Office, traditional villages, Paiketan Krama Istri institutions, and tourism actors as an embodiment in supporting the idea of model design policies to bridge the need to restore cultural tourism and revive the economy of traditional villages in Bali Province; (2) The Paiketan Krama Istri institution is the strength of social capital of traditional villages in developing strategies for restoring cultural tourism and stimulating improvements in the economy of traditional villages in Bali Province.

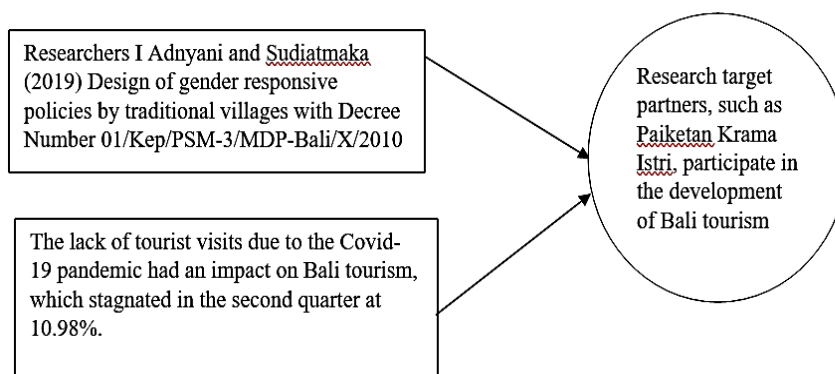


Figure 1. The conceptual research framework

METHOD

This qualitative research employed descriptive statistics, which functions for data analysis by providing an overview of the object under study and is based on examining a particular population or sample. The qualitative methodology emphasizes testing theory by measuring research variables using numbers. Qualitative methods are used to obtain an overview of the influences which include: technology, cultural influence, participation of feminists, and indigenous women's associations in the restoration of cultural tourism in the research area. The sampling technique used is random sampling. The data collection technique uses the examines the growth of local wisdom-oriented culture to develop strategies for the recovery of Balinese cultural tourism and the economy in the Province of Bali.

Sources of primary data and secondary data in this study. The primary data was obtained to determine the participation of indigenous women's associations in the restoration of cultural tourism in the research area and its characteristics. It was collected from indigenous women's associations by obtaining answers from respondents, namely the Provincial, Regency/City Tourism Offices, traditional women's associations in each traditional village in Bali Province, tourism actors, and related stakeholders, including PHRI (Indonesian Hotel and Restaurant Association). The data were collected through observation, interviews, questionnaires, participatory action research, and focus group discussion. (i) Observation is not limited to preparing written notes but also using sketches, photographs, and audio-visual aids. (ii) Interviews were conducted using a semi-structured interview technique in which the interviewer asked several questions listed in the list. Then, the data were analyzed to find out information about the characteristics of Paiketan Krama Istri and their participation in the restoration of cultural tourism in several traditional villages in Bali. (iii) distributing questionnaires to every tourism village that is managed by traditional villages in Bali, (iv) participatory action research, and (v) Focus Group Discussions. Meanwhile, secondary data was collected to collect data originating from documents, excerpts from other sources, or information obtained during the research. First, an assessment of written documents was carried out through a literature review of books and writings related to the participation of Paiketan Krama's wife in the restoration of cultural tourism. Research results are used in the identification and analysis process; (ii) Second, agency data in the form of data collection from related agencies, such as literature, village websites, and village documents.

This study's population used tourist villages managed by traditional Bali villages and registered on the Regional Tourism Office website. Bali Province, with a population of $\pm 1,493$ traditional villages, has $\pm 65.8\%$ of wife associations spread across traditional villages in \pm eight districts and \pm one city throughout Bali Province. The population at the provincial level is 983 people divided by the number of districts/cities, so the total population of each district/city is 109 people, and the number of samples is 100. The sampling approach is random sampling. Qualitative descriptive analysis technique by displaying data results as they are without any manipulation or other treatment processes. This type of qualitative descriptive data analysis describes conditions as they are, without treating or manipulating the variables studied.

RESULTS

Mapping Analysis of the Position of Cultural Tourism Recovery

People's preference for the influence of the impact of cultural change on tourism recovery aims to determine the level of community expectations for the impact of tourism recovery on cultural change. The community preferences that received the most positive response to the restoration of tourism culture to cultural change were "tourism must accommodate culture and mitigate culture for future generations" (score 4.42 on a scale of 5) followed by "long-term expectations in mitigating the negative impacts of cultural change" (score 4.23) and the lowest response was "cultural change and the development of a new and innovative culture" (4.04) but that does not mean it is not important for society. What must be done now is to continue the in-depth education that will maintain the potential of the resource. It is also important to carry out long-term planning and sustainable and innovative cultural preservation to continue to properly preserve the potential of local resources.

Based on the results of mapping the position of cultural tourism restoration that has been carried out, from the dimensions of traditional women's support in managing cultural tourism villages in traditional village areas, Mapping Analysis of Cultural Tourism recovery position, the position diagram shows the restoration of cultural tourism in Bali. The province is in the position of quadrant II, namely in the Stability position, which means that the priority strategy for the recovery of Balinese cultural tourism is directed at maintaining conditions by seeking to take advantage of opportunities and improve and minimize weaknesses (W-O Strategy).



Figure 2. Mapping analysis of cultural tourism recovery position

Based on the analysis above, it can be seen that the recovery of cultural tourism in the Province of Bali is currently in a stable condition and to maintain this stability it is necessary to increase it by taking advantage of the various opportunities that exist and eliminate various problems (weaknesses) or even threats that arise or also called the Weakness-Opportunity (W-O) development strategy. This is a priority strategy in the recovery of village-based cultural tourism through the support of indigenous women's association resources.

As explained in Figure 2, the mapping of the cultural tourism recovery position aims to determine the cultural tourism recovery position and its priorities according to the cultural tourism recovery position. The cultural tourism recovery position diagram provides an overview of the state of cultural tourism recovery. It was based on the quadrants resulting from the SW (Strength-Weakness) vector line and the OT (Opportunity-Threat) vector line. Each quadrant has a strategy formulation as a priority strategy. The vector lines in the cultural tourism recovery position diagram are based on the logic of internal strategic factors forming horizontal lines and external strategic factors creating vertical lines. Based on the condition mapping analysis in Figure 3 above, it can be seen that the recovery of cultural tourism is currently in a stable condition. Maintaining this stability shall need improvements by taking advantage of the opportunities that exist with their potential and eliminating various problems (weaknesses) or even threats faced, also called the Weakness-Opportunity (W-O) development strategy. This is a priority strategy in tourism recover in Bali Province, Indonesia.

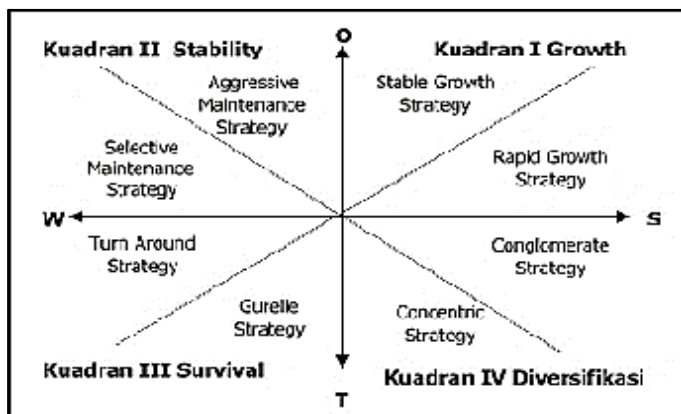


Figure 1. Cultural tourism recovery position model

Source: Khomariyah N. *et al*, (2022)

An Analysis of The Effect of Technology Transfer was Carried Out on The Recovery of Cultural Tourism

In Indonesia, the growth of the digital industry 4.0 in the tourism sector has occurred since the emergence of Online Travel Agents such as Traveloka, Tiket.com, PegiPegi, and Airbnb, which have utilized the use of Big Data which is part of IoT for their needs in business processes (Solemede, 2020). This research shows that if the tourism industry wants to be competitive, it must adapt to consumer behavior patterns oriented towards market changes, for example, an increase in the profile of tourists due to the growth of the digital industry 4.0. One way to help the industry is collaborating (sharing economy) with various digital supervisors and MSMEs while maintaining initiative and creativity. There are 3 clusters in this study, namely Cluster 1, Micro Business, cluster 2 Small Business, and Cluster 3 Medium Business. In testing 14 business data, this study successfully applied the K-Means method for the identification and classification of MSMEs with the results of testing 29% of data into cluster 1 totaling 4 data, 42% of data into cluster 2 totaling 6 data, and 29% of data being cluster 3 a total of 4 data. This research shows that if the tourism industry wants to be competitive, it must adapt to consumer behavior patterns oriented towards market changes, for example, an increase in the profile of tourists due to the growth of the digital industry 4.0. One way to help the industry is collaborating (sharing economy) with various digital supervisors and MSMEs while maintaining initiative and creativity. There are 3 clusters in this study, namely cluster 1, Micro Business, cluster 2 Small Business, and cluster 3 Medium Business. In testing 14 business data, this study successfully applied the K-Means method for the identification and classification of MSMEs with the results of testing 29% of data into cluster 1 totaling 4 data, 42% of data into cluster 2 totaling 6 data, and 29% of data being cluster 3 a total of 4 data.

The results of the direct influence test in this study are as follows: (i) The value of mapping the position of technology transfer to the recovery of cultural tourism is 0.271, and a p value of $0.136 > 0.05$ significance level. Therefore, technology only has a very important impact on the recovery of cultural tourism; (ii) The value of mapping the transfer of technology functions in the recovery of cultural tourism is 0.053, and the p-value is $0.027 < 0.05$ significance level. This shows that technology transfer has no significant effect on the recovery of cultural tourism; (iii) The value of mapping the transfer of technology functions to the recovery of cultural tourism is 0.386, and the p-value is $0.136 > 0.05$, the level of significance. It can be observed that technology transfer significantly affects the recovery of cultural tourism.

Community Preferences for The Effect of Feminist Participation of Indigenous Women's Associations in The Recovery of Cultural Tourism

The third hypothesis is strengthened by research findings which show that the participation of indigenous women's feminist associations has a significant influence on the recovery of cultural tourism. The

participation indicator has an insignificant relationship to the recovery of cultural tourism. Based on the results that 14.3% of the participation of indigenous women's feminist groups at the planning stage and their involvement in the restoration of cultural tourism is in the medium category.

The first hypothesis is following research results which show that technology has no significant effect on the recovery of cultural tourism. The transfer of the function of technology by traditional associations is considered essential and even very important for most people's recovery of cultural tourism. The public rated transportation fares high (83.7), the smart home is 55.8, and the same figure is from online video marketing 55.8. A positive community response was shown with a score of 83.7 from the public's perception, which means transportation plays an important role in achieving the success of cultural tourism recovery. This means that the existence of technology adapted by indigenous women's associations to restore cultural tourism has provided benefits for managing cultural tourism villages in Bali. This is important considering that most tourist villages are managed by traditional villages in the Province of Bali, so it is important to utilize technology to support transportation access.

The results of the research show that the second hypothesis is accepted. It illustrates that the community's level of satisfaction (perception) towards the impact of cultural change on the restoration of cultural tourism, in general, shows a positive response from the community towards restoration. Cultural tourism in several tourist villages in the traditional village area, namely 42.12% chose the Important (P) category, 16.34% Quite Important (CP), and 27.11% Very Important (SP). Most people consider the impact of cultural change important and even very important for the recovery of cultural tourism. The community argued that increasing the support of indigenous people to protect cultural assets can increase economic benefits and create a prosperous society.

The third hypothesis is strengthened by research findings which show that the participation of indigenous women's feminist associations has a significant influence on the recovery of cultural tourism. The participation indicator has an insignificant relationship to the recovery of cultural tourism. Based on the results, it can be seen that 14.3% of the participation of indigenous women's feminist groups at the planning stage and their involvement in the restoration of cultural tourism is in the medium category. The EFAS analysis and position mapping analysis results show that the relationship between the two variables is significant, namely 0.386, and the correlation value obtained is 0.136. this value indicates that the relationship between the two variables is very high.

Strategic analysis based on positioning, mapping the impact of cultural tourism recovery on factors aims to determine the position of tourism in current developments, especially in the Province of Bali, Indonesia. Mapping is based on the properties of strategic factors. Strength has a positive nature, Weaknesses are negative, Opportunities are positive, and Threats are negative. The cultural tourism recovery position diagram provides an overview of tourism development based on the quadrants generated by the SW (Strengths-Weaknesses) vector lines and the OT (Opportunities-Threats) vector lines. Based on the IFAS-EFAS analysis and Positioning analysis, also called the results of mapping the position of tourism, a SW-OT strategy is produced that is relevant to the position of cultural tourism recovery in Bali, Indonesia.

The EFAS analysis and position mapping analysis results show that the relationship between the two variables is significant, namely 0.386, and the correlation value obtained is 0.136. this value indicates that the relationship between the two variables is very high. This is following research conducted by (McGehee & Andereck, 2004),(Kim, Whitford & Arcodia, 2019) which states that the participation process factor in the management of cultural tourism village assets as a predictor and its influence on the attitude of residents in supporting tourism, the perception of the local community towards the benefits of tourism development has a significant positive effect on tourism restoration culture.

Our analysis contends that a in the tourism literature on structural transformation for gender justice and enriches the debate within tourism scholarship on pathways towards sustainable tourism. In comparison, the MENA region countries, Egypt, Jordan, Israel, and Oman are the countries that pay the most attention

to gender in tourism (Oliart, 2008). Therefore, an emotional feminist study is used to measure the behavioral intentions of citizens to support tourism at the performance evaluation stage of indigenous women's associations. The development and strengthening of local wisdom-oriented culture being created to provide aid for local communities and government revenues related to tourism recovery culture.

Table 1. The influence of feminist participation indigenous women's association (diving factors for the recovery of cultural tourism)

		Low		Medium		High		Total	
		n	%	n	%	n	%	n	%
Planning	Low	0	0.0	1	9.1	10	90.9	11	100.0
	Medium	1	3.5	4	14.3	23	82.1	28	100.0
	High	0	0.0	1	25.0	3	75.0	4	100.0
	Total	4	15	15	34	24	55.8	43	100.0
Process	Low	1	4.5	2	9.1	19	86.4	22	100.0
	Medium	0	0.0	3	20.0	12	80.0	15	100.0
	High	0	0.0	1	16.7	5	83.3	6	100.0
	Total	1	2.3	5	14	36	83.7	43	100.0
Evaluation	Low	1	7.1	1	7.1	12	85.7	14	100.0
	Medium	0	0.0	4	16.0	21	84.0	25	100.0
	High	0	0.0	1	25.0	3	75.0	4	100.0
	Total	1	9.3	6	34.9	35	55.8	43	100.0

Source: Data processing in 2022

CONCLUSION

The research results above show that the three independent variables produce results that vary greatly. The first, mapping analysis of the position of cultural tourism recovery. The second variable proves that cultural change does not significantly affect the recovery of cultural tourism in the management of tourist villages. In contrast, the third variable shows that the participation of indigenous feminist women's associations significantly affects the recovery of cultural tourism. The development of cultural tourism villages in the Bali region has a broader philosophy about harmonious relationships between humans and their creators, with fellow humans and the surrounding indigenous environment, contributing to the economy, protecting cultural assets, and supporting indigenous peoples in conservation efforts. Developing a cultural tourism village as a cultural tourism concept makes these three relationships harmonious between objects and subjects. In this case, the participation of indigenous feminist women's associations can be monitored from their performance by participating in the planning, process, and evaluation stages of managing cultural tourism villages in each traditional village. Therefore, all three functions as supporting instruments for a tourist attraction that is strong enough to attract tourists. As subjects, these three values become the moral foundation that controls the direction of cultural tourism recovery. Cultural tourism is developed through cultural tourism villages, so it does not conflict with the principles of harmonious relations, especially those related to tradition, cultural continuity, and the surrounding religious values.

The implications of this research for the restoration of cultural tourism through feminist studies and tourism with the development of cultural tourism villages is the performance of indigenous women's associations in managing cultural tourism village assets to improve the economic welfare of the local community while protecting cultural potential. It can also be used as an empowerment tool to gain support from indigenous people in cultural revitalization and preservation of cultural heritage, arts, and various traditions to maintain their stability. Meanwhile, according to research results, changes in technology and culture only partially encourage the recovery of cultural tourism. The development of the transfer of technology functions and the support of facilities and infrastructure to support adaptation to cultural changes has yet to be optimal, and local communities do not easily follow the dynamics of cultural change. Local governments, the Indonesian Hotel and Restaurant Association, indigenous feminist women's associations, tourism actors, and the local community, including investors, are expected to establish synergies in partnerships in developing cultural tourism villages by maximizing the quality

potential of cultural assets. By maximizing publications and cultural tourism through the use of technology transfer in terms of product administration and management, including marketing, such as developing a website-based tourist village, the barcode system for tourism object services, including traditional culinary, is believed to be able to support improving the quality of tourism services according to consumer needs and bringing Bali as a brand, professional cultural tourism image. Cultural tourism village, as a tourist destination object, contributes to increasing the level of fulfillment of the surrounding community and has mutual support from indigenous people.

The limitations of this study include only using limited variables to show the role that can be played in the recovery of cultural tourism. The research was conducted in a limited scope, namely in the Bali region, so there were fewer and fewer representatives of Indonesian cultural tourism villages. It is hoped that further research on feminist studies and tourism can develop more varied variables and a more comprehensive range of research locations to support the recovery of cultural tourism and use different analytical techniques to strengthen research results.

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