

Village Woman In Sembalun Lawang Ecotourism Area, At The Foot Of Rinjani Volcano, East Lombok, Indonesia

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Abstract: Ecotourism should be a facilitator, where each woman takes her role according to the abilities and influences of the surrounding environment. The presence of ecotourism also gave a different response to the group of village women in the Sembalun Lawang ecotourism area, East Lombok. The results of the study show that women involved in ecotourism are motivated by their desire to play a role in the public sector, increase their capacity and want to improve the family economy. While the group of women who did not follow the changes in the presence of ecotourism was caused by cultural factors, social construction by patriarchal culture, and their desire not to fully involve themselves in the ecotourism sector.

Index Terms: Ecotourism, the role of women, volcanoes, Gunung Rinjani National Park

1. INTRODUCTION

IN today's life the role of women continues to develop, women not only play a role in the domestic sector but also in the public sector [1] [2]. Changes that occur with the inclusion of ecotourism in Sembalun Lawang not only motivate women, but also to taking part and increasing their capacity in the public sector. With the increased capacity of women in the public sector, there is another problem in the division of labor. Women who work in the public sector are inseparable from the work normally done in the domestic sector. This condition cannot be denied because of the dual role of women [3] [4]. Based on the Neo Marxist feminist approach in relation to women and development, stating that women are always economically important. The work he does in the household and his community is fundamental to maintaining their community [5]. Women also have a role in maintaining sustainable and conservative development, one of which is development in the tourism sector. Motivation of women's involvement in the development of ecotourism villages is considered to have a positive impact, such as helping the family economy, forming mindsets and insights so that they are increasingly developing, and maintaining the preservation of natural resources [6]. In addition to helping the family economy, this role is to actualize themselves or get a side income. These jobs are often flexible and can be done from the workplace, household or community. Tourism can offer opportunities for women to run their own businesses [7]. In addition to improving the economy for the welfare of the family, but also based on consideration of cultural factors, social systems, technological progress, education, and environmental factors [8]. The role of women in ecotourism from an environmental perspective is also very important [9]. Based on the view of ecofeminism theory, women are also closely related to nature, therefore the role of women is very

important in maintaining the sustainability of nature in the tourist destination. Women have deep and systematic knowledge about natural processes [10]. Specifically, in rural areas, women reflect activities directly related to nature [11] [12]. Women not only monitor environmental damage but also play an important role in environmental management [13]. This can be seen from the role of women as producers, women who can produce food derived from planted crops. As consumers, women take the results from plants or animals that exist in nature, as women campaigners who campaign for the importance of protecting the environment. As educators, it can be seen from the process of transfer of knowledge about various productive and reproductive activities to their daughters. Finally, as communicators, women can market the results of their natural environment elsewhere.

Although the role of women has the main function in many ways, however, they cannot enjoy the results of the development of the tourism sector in their regions [14]. Poverty and low education are some of the reasons why they do not benefit from the presence of this development. For women in the village too, the limitations of being able to work outside the home and literacy skills due to low education make the number of unskilled jobs even higher, especially not having vocational education and training in hospitality. This study wants to know how women's roles and activities in relation to the existence of ecotourism in the village of Sembalun Lawang and how the ecotourism that is present in the village of Sembalun Lawang influences women's activities towards their role in living their daily social lives and what obstacles they face when involved in ecotourism".

2 METHODOLOGY

2.1 Research Location

This research was carried out in Sembalun Lawang Village in Sembalun Sub-district, East Lombok Regency, which is categorized as an ecotourism village. This village is located in the Mount Rinjani National Park area which in 2018 has succeeded in getting recognition from UNESCO by being designated as a Global Geopark. It also became the 2016 best halal honeymoon destination (World best halal honeymoon destination), which was held in Abu Dhabi on December 7, 2016. Mount Rinjani ranks second highest mountain in Indonesia with an altitude of 3,276 meters above sea level. On this mountain, there is a lake that is quite beautiful with blue

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water, located around 2,000 meters above sea level or around 6000 feet and is known as 'Lake Sagara tillers'. To climb Mount Rinjani, climbers are usually directed to choose the easiest route, namely through the village of Sembalun

Lawang. Sembalun Lawang Village is a village that becomes the official entrance to the Mount Rinjani climbing route with a total area of 41,330 ha, located at an altitude of 1,670 masl at the foot of Mount Rinjani [15].



Fig 1: A view seen from the Pergasingan Hill and rice fields in a square shape

The village is developing a community-based ecotourism concept. In the beginning, the main attraction for local and foreign tourists was the existence of the Rinjani volcano. However, now it has expanded to other tourist destinations both natural attractions, cultural tourism and agricultural tourism of local communities (unesco.org). The potential of developing nature tourism in this village is Bukit Pergasingan. To go to this hill does not need to take days. Only about three hours to reach the peak. Bukit Pergasingan offers a vast expanse of rice fields with a very unique box shape. Visitors will also be able to see Mount Rinjani standing firm in front of the eyes coupled with a view of the sunrise from this hill. Another tourist attraction in the village of Sembalun Lawang is

the Beleq Traditional Village, a relic of the ancestors of the village of Sembalun Lawang, still well preserved, maintained and guarded by the village community to remember the village's history from several centuries ago. In the Beleq village residents there are seven traditional houses, two geleng namely as a place to store people's property at that time, a bale or langgar is a place for meetings such as meetings and worship. As well as the one philosopher's stone called the Pasumi Gumi. The traditional house of Beleq village is made of straw, woven bamboo walls and the floor is made of clay. The entire Sembalun traditional village can be seen from Bukit Selong which is right next to the Beleq traditional village.



Fig 2: The House of Belek

The community activities are usually undertaken in relation to ecotourism activities such as, being a guide as well as a porter

for climbing Mount Rinjani and Pergasingan hills, guarding the entrance of tourist sites, selling souvenirs, preparing all the

needs of tourists both at homestays or who are staying at residents' homes, processing agricultural products to be used as unique souvenirs and making various efforts in nature conservation so that the ecotourism function can continue to run according to its principles.

2.2 Data Collection Method

The analysis unit in this study are Sasak women with the following criteria: 1). Women who have defined themselves as Sasak women based on offspring and place of birth and matured in Sasak culture. 2). They have status as a wife or mother in a family, who also works in public fields and get economic returns, salary, or wage. Those selected as key informants are actors who occupy important roles in the village such as adat leaders, village heads, religious leaders, as well as those who have important positions in ecotourism village management. Whereas regular informants included women who participated in the management and development of ecotourism villages and those who did not participate. They are women who work as farmers, traditional weavers, housewives and women as volunteers in the SCDC (Sembalun development community center) community. This study was a qualitative study which provides a chance to holistic study, namely to observe the relationship between influencing factors an action and to understand the phenomenon according to emic view or Sasak women view regarding the values they believe. The object of this study is the Sasak women to the implementation of domestic and public roles of women. Explanatory study case models were used to obtain the depth and wholeness of the studied object and understood as a unity context and related to each other. The observation made was participatory observation in which the researcher was directly involved in the field [16]. The observation process was carried out by observing the location of ecotourism villages and observing community interactions and community activities in ecotourism management, especially women's activities, and activities as well as social community activities carried out by ecotourism village management and managers. In observation activities, researchers also participate in carrying out activities are cultural, tourism and artistic activities whose purpose is to conduct participatory observation to get closer to the object of research so that the data obtained are more detailed. In addition, in possible time, taking the role as participant - observer, involving themselves as women who have a family where the household works are also the daily activities of the author. Therefore, the author had tried to do an approach by playing the role of an individual with the same fate and having equal responsibility in doing these works. Densin suggested that qualitative feminist researchers should not avoid their own daily activities in providing the life problems of women [17]. Data were analyzed through three activity flows that occur simultaneously, as proposed by Miles & Huberman namely [18]:

- a. Data Reduction. This step consists of selection and simplification of data from interview by creating summary form sheet of interview and observation.
- b. Data Presentation, by creating a matrix to map the themes according to information details in datasheets that have been reduced.
- c. Conclusion, The conclusion drawing is an activity of complete configuration, performed before, during, and after the study

3. ROLE OF WOMEN IN IMPROVING HOUSEHOLD ECONOMY THROUGH ACTIVITIES IN THE SEMBALUN ECOTOURISM AREA

In general terms, women are often the helpers in the economic life of the family, spearheading when the family experiences a welfare crisis. But often the actions of a woman in economic activity, in earning a living are considered very small when compared to men [19]. The role of women to improve family economic conditions is very large. They feel unable to remain silent when the needs of the family have begun to be insufficient. The existence of ecotourism in the village of Sembalun Lawang opens new job opportunities for the community. Opportunities to earn income from ecotourism can be done by all groups, both men and women, among young people and parents. Employment opportunities obtained through ecotourism include: accommodation, transportation, tour guides, catering, selling souvenirs, souvenirs and handicrafts as well as other types of service products. There are types of jobs in the field of ecotourism that are primary for the community, there are also side jobs. Especially for women, ecotourism brings new hope for them to be able to do various activities that can help increase household income, fill spare time, increase creativity and self-development. The role of women in utilizing the existing ecotourism in their village can be sufficient to help increase the economic income of the family, even though they do it not in their interests but in the interests of all family members, on other hand women have full roles and responsibilities in taking care of all domestic needs household, but on the other hand women can also help the husband's role in improving the household economy. Besides being able to help the family economy for women who are already married, the presence of ecotourism also provides opportunities for women to be able to increase creativity and self-development. This they got through training held by the government and non-governmental organizations through empowerment programs for women in Ecotourism locations, including providing shelter, weaving and selling souvenirs and making and selling souvenirs from agricultural products.

3.1. Opportunities for Increasing the Economy of Women's Households in Ecotourism Villages through the Shelter House Concept

According to IUOTO (International Union of Official Travel Organizations) in the development of tourism one indicator that must be considered is the trigger for prosperity for the community through the development of services including accommodation [20]. There are various types of accommodation for tourists in tourism locations such as hotels, homestays, villas and so on. In the Sembalun Lawang ecotourism village location, at this time there have begun to be several types of lodging with various concepts. Starting from hotels, homestays, and villas although in limited numbers. However, in addition to several types of commercial lodging concepts, there are places for tourists to rest and even stay. The place is known by tourists as a 'halfway house'. Even though the language of the guest house is a translation from the homestay, the concept of a guest house in this village is different from the homestay in general in other tourist areas. The concept of a 'halfway house' in the village of Sembalun Lawang is not commercial and is one of the interesting things, The shelter is a community house of the village of Sembaun Lawang that openly welcomes tourists to visit and makes their

home as a place to stay or as a place for just rest for a while. The existence of this halfway house concept originates from a sense of care that is owned by Sembalun Lawang village community, considering that not all tourists who come to their village are from people who can afford to rent accommodation with a fairly expensive fee. Especially for the climbers of Mount Rinjani who generally at that time came from among students and students who came from outside the area. The trip to the village of Sembalun Lawang takes about 4-6 hours from the airport and from the seaport of Lombok. Usually, tourists arrive in Sembalun Lawang village in the afternoon or evening. Although there are also those who arrive at night and morning if they rent a vehicle that can pick them up directly from the airport or seaport. While the best time suggested doing the climb to Mount Rinjani is in the morning, taking into account that tourists must spend the night in advance to prepare everything both physically and food supplies. The existence of this halfway house is very helpful for tourists. Usually, they get information about this halfway house, from their relatives or friends who have come to Sembalun Lawang village. If through social media, they will contact the homeowner first before coming to this area. However, there are also accidentally met on the street and homeowners invite tourists to visit their homes. In addition to the reasons to reduce accommodation costs, the existence of a halfway house is the main attraction for tourists. Tourists can interact with each other who have the same goals, get new acquaintances with other tourists who come from different areas. Tourists can also directly interact with homeowners and can feel like being part of a family of homeowners who are local residents. Those who choose to live in open houses get a different experience from lodging places in general. It has become the culture of the Sembalun Lawang village community, serving guests to preparing everything needed is the responsibility of the homeowner. This situation is the same as in the Batak Toba people who serve tourists visiting Lake Toba in North Sumatra [21]. With the tourists visiting the halfway house, of course, it will add to the activities carried out by homeowners, especially for women. Women get a role to serve tourists from starting to prepare drinks, meals to their places of rest. This, of course, adds to the workload of women in domestic affairs. Housewives must also have the ability to

arrange logistical preparations in their homes so that the needs are fulfilled for all family members and tourists who are in their homes. Tourists who visit and stay at the shelter, are not asked to be paid by the owner of the house, they take it for granted with sincerity and trust capital. Tourists who visit sometimes also go shopping for kitchen needs to be cooked together with homeowners.

3.2. Opportunity to Increase Women's Household Economy Ecotourism Village through Weaving Culture

This village is known as the best weaving center on the island of Lombok. Based on its history, weaving in Sembalun Lawang village has been around for a long time and is related to the existence of kingdoms in the past. Weaving activities in Sembalun Lawang village are only done by women. In the beginning, this weaving activity was a symbol of readiness for marriage for women. When a girl cannot weave, she is considered not ready to get married because weaving is also described as a symbol of perseverance and patience.

...“A long time ago, every house had a loom in front of his house. we saw there every woman, there was an old, as well as all girls on weaving. We have heard it from a far, but now it doesn't sound like it used to be. Because before, women were not allowed to get married if they could not weave ”...

But along with the times, there is a change in cultural values that govern women's lives related to weaving activities. Weaving is no longer a requirement for women to get married like traditional rules in ancient times Weaving is no longer a requirement for women to get married like traditional rules in ancient times. At present, weaving activities are still maintained, although it is feared that it will increasingly disappear because of the decline in the next generation and young people who can weave using traditional looms. Weaving activities remain a space for women to be able to interact with other women from the young to the old, both in the weaving group or not.



Fig 3. Woven fabric with a unique motif of Sembalun Lawang

The center of making traditional woven cloth typical of Sembalun Lawang is run by weavers who are all women. They are joined in a weaving group called Lembah Rinjani which is lead by Misprawani's mother. Rinjani valley traditional weaving still uses non-machine looms (ATBM) which are still very

traditional so that the manufacturing process takes a long time. Sembalun village weaving has also been known by tourists for a long time, with its unique motives and natural and environmentally friendly manufacturing processes, making Sembalun weaving increasingly popular to foreign countries. The involvement of Sembalun Lawang village women in the

weaving industry produces a special value in the ecotourism village. Weaving that has a high historical and artistic value, is an attraction for tourists who come to visit. Tourists do not have to buy, but can also see the manufacturing process and can practice it directly accompanied by skilled weavers as expressed by one of the informants as follows:

..."We not only sell, but we also invite visitors to see how to make it, from the start. There is also who practiced making it directly. The tourist are very happy. Yesterday there were from Singapore, from Malaysia, from the Netherlands much more. We are also happy to welcome any visitors who come and want to learn about how to weave, so we can also promote weaving from Sembalun village, if they already know how to make it complicated, they will also be more appreciative "...

Weaving activities have been culturally constructed in the community of Sembalun Lawang initially helped to regulate women's personal space, now began to change to the awareness of women that weaving activities contain the economic value that can help the family economy. In addition, women also participated in developing the economic value of

Sembalun Lawang ecotourism village in preserving cultural heritage through weaving culture.

3.3. Opportunities for Increasing the Economy of Women's Ecotourism Village Households through Souvenir Products

Women in the Sembalun Lawang village began to feel that their role was increasingly important when they could be involved in activities aimed at developing the village and increasing their capacity in addition to their routine as a housewife. This idea arose when the women of the ecotourism village formed a group called tough women. Resilient women consist of four groups, where each group that has been formed is expected to make an activity that aims to produce a product from the villagers' agricultural output. Each group has its own superior products, such as: asitaba plants (*angelica keiskei*), potatoes (*solanum tuberosum*), garlic (*allium sativum*) and dodol from fruits. All raw materials are obtained from agricultural products and native plantations in the village of Sembalun Lawang. Processing of agricultural and plantation products in this village starts from experiences that usually occur during the harvest season, for example such as carrots (*daucus carota*) and strawberry fruit (*fragaria*). Abundant harvests often cannot be managed optimally.



Fig 4. Processed Food Products by Tough Women's Groups.

Constrained by various things such as transportation, marketing, and low prices. The crops are often left alone, decomposed and there is no alternative to process them on the other than just selling them rawly. This statement can be clarified with the statement of the informants as follows:

... "when the harvest season is large, many crops such as carrots and strawberries sometimes are left just like that because there are a lot of numbers but do not know where to take them so we think and look for ideas on how to make it so that the price is more available and can be utilized in time we can later make jam, make dodol, sik carrot, then later we can also sell them for souvenirs typical of Sembalun "...

Sembalun village women who are members of tough women also ask for training from the government as well as non-

governmental organizations to ask how to process agricultural products into foodstuffs that require selling points and also make them as tasty and attractive food as needed by the Sembalun Lawang village. Associated with the number of requests both from tourists who visit and orders coming from various cities such as Bali, Mataram to Thailand, processing of agricultural products is also increasing. These women have been able to process garlic which was previously only sold with raw materials, now it has been processed into herbal medicines that containing honey and other ingredients namely black garlic or better known as black garlic which has become the superior product of Sembalun village. Thus, their skills in processing agricultural products, can provide benefits to the economy and enable the surrounding community. In addition to being a tourist destination that is famous for its natural beauty, Sembalun Lawang is also starting to be known for its agricultural products.

4. The Role of Village Women in Making Culture the Attraction of Ecotourism.

Semalun Lawang Village is one of the oldest villages on the island of Lombok. In this village found a traditional house as evidence of the Semalun Lawang traditional community that is the traditional house of the village of Beleq. In addition, there are historical sites, cultural attractions such as dances, musical instruments, and traditional rituals make Semalun Lawang village rich in cultural values. One of the cultural events that present a series of traditional rituals in the village of Semalun is ngayu-ayu. Ngayu ayu is a form of traditional ceremony that is carried out in a period of three years. This ritual is a form of gratitude for the presence of Almighty God who has given an abundance of produce, avoiding disasters, and people are expected to avoid diseases that are said to have often been experienced by local people. Besides that, the Ngayu Ayu Ritual is a form of gratitude for the flourishing of red rice (pade abang), which is a typical plant that does not grow anywhere. The role of women in the ngayu-ngayu traditional ceremonies is very important. Since the planning stage, women have been actively involved in every discussion that is held. In this biggest traditional event, women are trusted to prepare everything, from consumption needs and other needs that will be used during the ritual. The ngayu-ayu traditional ceremony is a cultural event that has been eagerly awaited by the Semalun village community. The event that was able to attract the interest of local and foreign tourists has a variety of impacts on their communities and villages, one of which is that they can demonstrate the rich cultural and traditional traditions of the village of Semalun Lawang so that it can increase economic income and further open people's insights and mindsets about the outside world, especially in terms of tourism.

5. Women as Disaster Response Actors and Campaigners in Preserving the Natural Environment.

Ecotourism in the village of Semalun Lawang is a concept that provides a fairly good opportunity for women to be able to develop and be able to actualize themselves independently and professionally. Besides, women remain part of the local community where they live and work. Several things make women play a role in natural ecotourism in this village. Their involvement can occur directly, there are also who are involved indirectly or unconsciously that they are involved in the management and development of ecotourism. The involvement of these women began during the natural disasters of flash floods caused by forest destruction and illegal logging that occurred in 2006 and many of the victims at that time were women. Departing from this incident, some women felt called and encouraged to be involved in the Village Disaster Preparedness Team (TSBD), aimed at carrying out activities to reduce the risk of disasters, and understanding the needs of women in the event of a disaster. The women realize and feel the condition of themselves and other women around them during a disaster. For example, when a flash flood occurred, women were not involved in handling the community in the refugee camps. Thus, women's desires and needs cannot be maximally fulfilled, especially for sensitive matters such as sanitary pad. For women, these and other sensitive needs are very important, but culturally it is still taboo to be

conveyed, especially personal needs, but there is a womanly value. Not only for the needs of women themselves, but for their children, especially those who are still infants and toddlers, is also very important to be considered in detail. However, those who understand this are women. The experience of several events that have occurred, made them moved to participate and be involved in being able to do something to represent the voices of women on the desires of women in their village environment. They realize that to do it individually, of course, cannot work well. For this reason, they joined the Village Disaster Preparedness Team (TSBD) group. Through this group, it is expected to be able to increase the participation and readiness of women in dealing with disasters, to cope with disasters as well as having the ability to be able to take action to reduce the possibility of disasters. In maintaining the preservation of nature and the utilization of forest resources, this village also has customary rules known as 'awig-awig' (culture provisions). The organizing institution consists of various elements such as government, justice, customs, and religion. Semalun society has three elements of social institutions that are interconnected, called Wik tu telu which consists of: head, pemekel, and stakeholders and each has different duties and responsibilities. While those who have duties and responsibilities in the management and utilization of natural resources, including the environment of the forest, well, agriculture and plantations, as well as other natural environments are the elements of stakeholder institutions or commonly called mangku gumi. The existence of awig-awig which regulates all the daily behavior of community life including human relations with nature shapes the behavior of the Semalun Lawang village community more cautiously and has restrictions on the use of natural resources, both forest products to water sources which then impacts with conditions village ecology to stay awake. The village community realizes that the awig-awig developed have not yet resolved all problems related to ecological sustainability and natural resource management. Of course customary regulations are not enough, changing people's habits requires a long and continuous process. The development of Semalun Lawang village has become a tourist destination for people both from within and from abroad, causing the ecological condition of Semalun Lawang village to not escape from environmental problems, especially inorganic waste. Based on an interview with one of the informants who are part of the 'travel awareness group' say:

...“We really regret the behavior of people who are still littering. As a result, the climbing route of Mount Rinjani is now a lot of littering garbage, trash cans from food, drink, so it makes the scene damaged. Already many visitors have complained, especially visitors from abroad ”...

From the interview above, the informant said that the condition of the Mount Rinjani hiking trail was greatly disturbed by a large amount of rubbish scattered everywhere. The rubbish is generated by visitors who do not bring down their trash, most are local visitors. The problem of waste becomes a serious problem that affects the ecology of the village of Semalun Lawang if allowed to drag on. Therefore, the village government together with community groups, women's and private communities, continue to make efforts in order to

reduce waste both in the path of climbing Mount Rinjani, other tourist objects as well as the trash that is around their homes. Various efforts have been made by the community in cooperation with the government including conducting cleaning in the climbing lane once in a month, holding mutual cooperation in cleaning up garbage in residential areas and other tourist objects in the village of Sembalun Lawang.

6. WOMEN'S GROUPS RESISTANT TO THE PRESENCE OF ECOTOURISM

Activities of Sembalun Lawang village women, in general, are still very dominant in the domestic sector. Various domestic activities, which deal with households ranging from the kitchen to the bed from morning to night seemed to be the full responsibility of women. The condition of women who have full responsibility in taking care of the household for some informants becomes an obstacle for Sembalun Lawang village women to involve themselves maximally in the management of ecotourism in the village. Women's activities in the domestic sector include a series of activities in taking care of the household and daily needs of all family members. Based on participant observation while the researchers were in the field, the domestic activities of the Sembalun Lawang village women began in the morning around the time before dawn prayer ie at 04.30 WITA the women had woken up from sleep. The first activity carried out is usually cooking water using firewood that has been prepared in the kitchen. They chose to boil the water first so that they could warm themselves in the fireplace, considering the weather in the mountainous regions was very cold, especially in the morning. After the morning prayer, they prepare to perform the dawn prayer at home. While other family members such as her husband or son, perform the dawn prayer in the mosque because the distance between the houses and the mosque in the village is not far. After carrying out the dawn prayer, usually, women who are housewives immediately cook rice and cook side dishes for breakfast with the family. The work of a housewife is also often assisted by her daughter. After cooking food for breakfast, then proceed with cleaning the kitchen and serving the results of these dishes on the table and called on all family members for breakfast. A housewife puts the position of her husband and children more important than herself. Women in this village feel that they are responsible for how to ensure that all food is fulfilled, they also believe that as a mother and wife, they must have expertise in managing household needs, responsible for managing food and other household needs. So that no family members who feel hungry or lack of food and other needs are not fulfilled. The next activity carried out by housewives around 7.30 WITA, family members usually have started doing activities outside the home, be it to school, work in the office, gardening, farming and selling. Women continue their activities in managing domestic work. Common activities include cleaning, cleaning the house, shopping and cooking for lunch, while looking after young children or looking after their grandchildren. Likewise after lunch, they usually have free time and this is used for weaving or resting. In the afternoon they returned to prepare dinner for the whole family. Not infrequently, foreign and local tourists come and stop by their homes. Some initially just stopped by, until they were invited to stay overnight and some came whose purpose was to stay overnight. In this case the one responsible for serving the guest in terms of eating, to provide a place to rest is a woman. Whereas the men only accompany chatting or helping the

needs of other guests. However, not infrequently also guests who come also helped improvise. The same thing is experienced for women who work in the public sector. With their involvement in the public sector, it does not mean that their responsibilities in managing all domestic affairs are either absent or reduced. Women who also work in the public sector, for example, become midwife teachers and others even have to give up time for themselves for their activities in the domestic and public sectors to run well together.

7. MALE CONTROL OVER THE PATRIARCHAL SYSTEM

In the management of ecotourism village in Sembalun Lawang village, women's involvement is less than optimal, one of which is due to husband's permission. The husband considers a woman's obligation to take care of the house and serve her children and husband. The involvement of village women in ecotourism like this, is very close relations with the domestic sector such as: producing snacks as souvenirs, cooking and making handicrafts to weaving. This work is carried out by village women on the sidelines of their time in carrying out their role as housewives. Institutions that have been formed for a long time are also one of the factors that prevent women from getting their roles in the management of ecotourism such as men, such as: religious institutions, family institutions, traditional institutions and educational institutions. In these institutions have governed the position of women so that social construction with a patriarchal system appears in the environment of the Sembalun Lawang village community. But there are other things found in the field that show that, a patriarchal system formed from social construction as above is not absolutely a factor that inhibits the involvement of women in the public domain. For some informants, the reason they chose roles that were closely related to the domestic sector was their own decisions and choices. This condition focuses on the 'concept of nature' which explains the differences between women and men that occur in nature, these differences affect the strength of the body (physical condition) as well as in terms of thought.

8. DISCUSSION

The division of labor in managing ecotourism in Sembalun Lawang village shows that men still dominate women. Women get parts that are not far from domestic work such as serving the needs of guests when there are tourists who stay overnight, from cooking to preparing beds, not infrequently also women who have free time to open the service of washing and ironing clothes for tourists while in Sembalun Lawang village. Women also play a role in the making of handicrafts in the form of weaving and women also produce souvenirs from Sembalun Lawang agriculture. Meanwhile, men get a part of the job that has more opportunities to deal directly with tourists such as being a tour guide, guarding the entrance ticket to become a porter and guide during the climb, becoming a driver and so on. There are no written special regulations that require women to have roles that are very closely related to work in the domestic sector, such as work carried out by women in their daily lives. In [22] feminist thinkers such as De Beauvoir see that the condition of women has a weak bargaining position towards men constructed from various factors such as patriarchal culture which has been formed for a long time. But it has also been found that women's involvement in community-based ecotourism creates

changes that occur in women and their environment. At the same time, with new income from tourism, some women are able to employ domestic helpers or can share the responsibilities of looking after their children and parents. Overall the impact of women's participation in tourism is that it can increase income for spending on family and children's needs such as education, food, and clothing. However, concerns have arisen over gender division in the division of ecotourism work, and an increase in the traditional role of women in domestic life through participation in community-based ecotourism programs [23]. Women's involvement in community-based ecotourism is often limited to a number of low-wage positions such as cooks, cleaners, maids, and handicraft sellers. While men often take higher paid jobs such as tour guides, drivers, boat operators, and workers and care. This inequality still often occurs in several countries such as Chile, Botswana, West Asia, North Africa and other countries. Research conducted by the World Bank shows inequality between husband and wife in the household [24]. The involvement of women working in the public sector is explained in [25] that in fact although more and more women are working outside the home, the work of gender stereotypes has never been lost. Women tend to do "feminine" work. The type of work chosen by women is always associated with ease in carrying out their maternal role. In the example cases that occurred in several places, it turned out that most women did not want to work in jobs that were too demanding physical strength and energy. Another reason that is quite important often found by women in choosing work is a place that is not too far from home, a relatively short working time and time flexibility in order to care for their children. The imbalance in roles that women and men get is not a reflection of injustice but rather reflects the freedom of women to choose their role in the management of ecotourism villages.

9. CONCLUSION

The presence of ecotourism mutually impacts the villagers of Sembalun Lawang, especially women. With the existence of ecotourism, it encourages women to be involved in its management and has a positive impact on women themselves. Women's involvement in managing ecotourism villages can increase economic income for families. Sembalun Lawang village women can be involved in every forum organized by the village ecotourism management and train women to appear in front of the stage both giving opinions and involved in decision making. Decision making on ecotourism and natural resource management. Women get the opportunity to increase their confidence through interaction with the community. Revive traditional culture. Increased respect from men towards their partners and triggers a more equal relationship. The imbalance in roles felt by women in Sembalun Lawang occurs because of differences between women and men that are naturally formed and shape the mindset of women in making decisions on what kind of roles they want to get. In addition, the choice of women themselves that led to the creation of the role of inequality in the management of the ecotourism village in Sembalun Lawang, they prefer only to play a role in the domestic sector.

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