Harmonizing Gender Role In The Process Of Commercialization

Anna Pudianti, Atiek Suprapti, Joesron Ali Syahbana

Abstract: Gabugan is one of the villages in Yogyakarta that is transformed into a tourist village. Transformation in rural areas is needed to adapt to the changing of internal and external conditions. The phenomenon that occurred in the village Gabugan is unique, because of its gender influence in the process of commercialization to become rural tourism. This study aims to find out the role of gender in rural transformation in order to explore the positive gender issue for the sustainability of tourist villages. The study uses a mixed-method with the interpretative qualitative approach by looking at the historical background of the formation until it was transformed into a tourist village and quantitative approach to analyze the development of the surrounding of the village. The results of the study show the differences in the transformation between the core regions of Gabugan and the outer region. The core area is the territory of the offspring of the founding fathers, and the outer regions are descended from the maternal line of the founder of Gabugan. The outer core area of Gabugan undergoes a transformation faster than the core region. Harmonizing gender role influence transformation in Gabugan tourist village as a positive strength of the commercialization process.

Index Terms: commercialization process, gender role, rural tourism, transformation process

1 INTRODUCTION

Transformation in rural areas is one manifestation of the desire of rural communities to develop. The form of rural transformation in Yogyakarta is a modification from an agricultural village into a tourist village and or into an industrial village. Of the 81 villages in Yogyakarta that have been transformed, there are 17 villages transformed into industry-based tourist villages and 64 nature-based tourism villages (Fig.1). Empirically, on a residential level, transformation can be observed visually through changes in building shape [1], building additions [2], as well as increased intensity of non-agricultural activities [3], [4].

And if the spatial analysis could be done to analyze the rural growth, the results are less accurate. Spatial changes in rural areas actually occur due to the process of urbanization in the form of land use in suburban areas for the expansion of urban settlements. The decreasing farmland in the peri-urban region of Yogyakarta, during 20 years (between 1990 and 2010), was 142.7 km2 and converted into built-up land, notably for residential use [6]. In fact, the transformation could be happening without any spatial change like some cases of rural tourism village. The unique phenomenon that occurs in tourist villages in Yogyakarta is just the opposite of the widely happen in Yogyakarta. In the case of rural transformation into a nature-based tourist village, spatially there is no significant change. Sleman Regency has 29 tourist villages based on nature and culture with low spatial development, but the transformation exists. Gabugan which is the case study in this paper is one of them, and it was taken as the subject of the study because of their unique phenomena of transformation in the framework of their local wisdom. The uniqueness of Gabugan is in gender issues. Various studies on rural tourism have raised gender as one of the driving forces of tourism [7], [8], [9], [10], [11]. The role of gender in improving the economy of the community through the development of tourism villages has been widely discussed [9], [12] especially in managing the provision of food and in-house facilities. Globally, gender issues are quite diverse issues [13] from income gaps between men and women, differences in gender roles in culture, education and politics [14], and problems directly related to women’s bodies. Gender issues in architectural and urban contexts have not been widely discussed. Various literature from the perspective of gender in architecture is mostly described in the form of gender territoriality at micro-level [14], [15] and gender roles in housing development [16]. In Gabugan, gender issues have different perspectives even though they are in the vernacular territorial transformation space. Kwolek-Folland’s[17] research found four concepts that can be developed as a direction of gender studies in vernacular architecture namely 1) gender as a structural category, 2) gender as a chronological category, 3) gender as a category of fragmentation, and 4) gender as experience category. Phenomena that occur in Gabugan tourism villages are classified in the gender study group based on structural categories since the gender role in rural transformation is related to the social system that exists in the Javanese culture of Yogyakarta. The Javanese culture often

Fig. 1. Distribution of Tourist Village Locations and Types of Transformation in Yogyakarta. Source: modification from [5]

At the macro level, transformations can be observed spatially through mapping of built-up areas in a period of time [6] as a configuration form of urbanization. But since villages characterized by low population growth, it is not too easy to observe in spatial growth.

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regarded as a developmental inhibiting factor [18] but Gabugan is just the opposite. So the purpose of this paper is to formulate positive gender aspects in rural transformation of Yogyakarta in order to find the sustainability aspect of tourist villages. Therefore, it is important to do research on attempts to give knowledge contribution by examining the mapping of rural tourism settings, the social capital aspects and the variety of transformation potential factors to improve the program of developing rural tourism.

2 METHOD
The mix method research study was applied to observe the transformation of settlement by the locals before and after the commercialization process of rural tourism. In-depth interviews with the local leaders who play a role in the transformation process are conducted in three stages. The first stage, interviewing all owners or residents of the homestay to explore the basic data of the transformation process. Second, the in-depth interview with the locals both from the inner lineage from the founding father and the maternal line of founding father. The third step is of analyzing gender relations to the potential of transformation. By synthesizing these relationships, gender roles in maintaining transformation could be explored for the future and for another village with a similar situation. Data collection is done through secondary and primary data collection, through interviews, documentation, and field observation. Secondary data includes demographical data. Primary data includes socio-cultural condition of the people, condition of the spatial artifacts and the cultural perspective of space, and public participation regarding the transformation process. Result and analysis use qualitative logic and verbal analysis in Gabugan. The meaning of the analysis expands the empirical truth for the sensual empirics. Result and analysis is an imagery of the potentials in public participation, socio-culture, spatial architecture, especially in gender issue. Thus, the answer to why the transformation effort was successful in the Gabugan maternal line but could be aligned with efforts to maintain the tradition of limiting changes in land ownership in the family line. Along with the qualitative process, the spatial analysis was also carried out to illustrate the context of transformation in the external environment of the surrounding villages. The context needs to be analyzed to see whether the changes occurring around the village are affected by changes in the environment.

3 BACKGROUND OF GABUGAN VILLAGE

3.1 Gabugan before Transformation
Gabugan tourist village is 17 km from the center of Yogyakarta. Gabugan tourist village is located in Donokerto Village, Turi District, Sleman Regency. Access to the village is quite easy with main access splitting the village into four parts. Gabugan tourist village covers four Rukun Tetangga (Rukun Tetangga (RT) means harmonious neighborhood and it is the smallest administrative neighborhood system in Indonesia) (Fig 2). Each Rukun Tetangga has its own leader.

The rural atmosphere in this village with its culture of community life is still very thick. The ease of accessibility did not affect the social life of the people. The ancestral belief in a local culture still exists such as maintaining respect for the village founding father, maintaining land ownership for the inner family (families who still had bloodlines with the forerunner or village ancestor). Gabugan village is the center of the “kademangan” government (a system of government under the district in the Dutch era) led by a Demang, the first Demang named Kyai Kertorejo I. The demang figure is a descendant of Sultan Hadiwijaya from Pajang, from the 10th lineage who has nine children and most of them live around Gabugan (interview with local leader and reinforced by the book breed). Sultan Hadiwijaya is the founder and the first king of the Sultanate of Pajang, the regime before the glorious kingdom of Mataram Yogyakarta. He ruled from 1549 to 1582. The kinship tie in the Gabugan are still very strong, as evidenced by several agreements within the inner Demang family to keep land assets still belonging to a family of breeds. Fig.3 shows the area of Demang’s house (yellow area) and the land owned by Demang which has now been inherited (blue area). Demang house area is surrounded by guards’ houses (orange area in Fig. 4) as part of the security strategy. Guards who have served Demang for a long time were given land rights in their place of residence. While the relatives of Demang’s wife stayed in a part of the west side (purple area Fig.5).
3.2 Gabugan during Commercialization Process

From 2004 to 2005 through the initiative of a teacher from Gabugan who worked in Jakarta, in collaboration with local leader Gabugan, the village was introduced to his students as a rural area, with a dragon fruit farmer's lifestyle, to be used as a location for student learning. Since then, Gabugan village has come to be known as an agro-tourism area. Activities as a tourist village began in 2005-2011. Travelers who visited the Gabugan tourist village were dominated by life in students through collaboration with several schools in Jakarta, and several tourists who experienced the harvest process on the dragon fruit plantation. During the commercialization process, some houses became tourist lodgings, called a homestay and some others become tourist facilities such as meeting places and fish ponds. However, the interesting fact is that homestays appear mostly in the area of maternal line family inheritance than in other areas (Table 1).

Table 1. Tourism Facility in Each Area

<table>
<thead>
<tr>
<th>Function</th>
<th>Maternal line area</th>
<th>Guard area</th>
<th>Paternal line area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homestay</td>
<td>35</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Meeting place</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fish ponds</td>
<td>1</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>

Source: survey, 2016

Table 2. Comparison of Rural Tourism Visitor

<table>
<thead>
<tr>
<th>Year</th>
<th>Total visitor Gabugan</th>
<th>Total visitor Pentingsari</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004</td>
<td>75</td>
<td>19</td>
</tr>
<tr>
<td>2005</td>
<td>719</td>
<td>219</td>
</tr>
<tr>
<td>2006</td>
<td>110</td>
<td>97</td>
</tr>
<tr>
<td>2007</td>
<td>40</td>
<td>14</td>
</tr>
<tr>
<td>2008</td>
<td>0</td>
<td>998</td>
</tr>
<tr>
<td>2009</td>
<td>427</td>
<td>5,332</td>
</tr>
<tr>
<td>2010</td>
<td>584</td>
<td>9,581</td>
</tr>
<tr>
<td>2011</td>
<td>1,595</td>
<td>19,932</td>
</tr>
<tr>
<td>2012</td>
<td>2,272</td>
<td>30,900</td>
</tr>
<tr>
<td>2013</td>
<td>745</td>
<td>26,685</td>
</tr>
<tr>
<td>2014</td>
<td>2,255</td>
<td>29,060</td>
</tr>
<tr>
<td>2015</td>
<td>1,084</td>
<td>22,429</td>
</tr>
</tbody>
</table>

Source: survey, 2016

To illustrate the condition of the transformation development in Gabugan village, Table 1 shows the total visitor of Gabugan compared with the Pentingsari village, representing the best rural tourism villages in 2016 in Sleman. It can be concluded that Gabugan transformed slowly.

3.3. The Driving Force of the Commercialization Process

To describe the development of Gabugan surrounding area, built-up areas map in the 10 years periods (2000 and 2010) (Fig. 6) were used and supplemented by population growth in the Donokerto sub-district, where Gabugan is located (Table 3). Due to the availability of the data, the map of the surrounding case study was delineated from the area of 1,600 Ha with a village study as a center. To make it a clear picture of Gabugan, it is also drawn with Pentingsari in Umbulharjo sub-district as a comparison.
There are similarities in the changes in the three types, which are changes in the layout plan in the front area of the house. The first type is changes in the front sleeping area into a tourist bedroom. Second, the change in the living room becomes the tourist attraction area (processing dragon fruit crackers). And the third type is the change of the ‘pendapa’ (opened layout room of Joglo’s house) functions from the outer living room into a tourist meeting place or the tourism village secretariat.

4 RESULT AND DISCUSSION

During the transformation process, gender issues began to emerge, but in a positive way. In their position as descendants of the mother line, they felt free to change their village into a tourist village, while the inner circle of Demang maintains the authenticity of the village. Most of the inner circle of Demang, because of their higher financial ability, were highly educated and worked in big cities. Meanwhile, many people from the maternal line were living in villages and trying to improve their welfare through rural tourism. To achieve the goal of improving prosperity and advancing the village, a teacher from Gabugan village who worked in a large city took the initiative to invite students from urban areas to stay in the village and get to know village life. This event started the transformation of the village into a tourist village. Since 2005, with the help of local leaders, the village has slowly become known as a tourist village. And the initial initiator of the tourist village and residents involved in the activity were residents who lived in the purple area. This means that they are from the mother’s line. After being designated as a tourist village, residents from descendants of guardians also participated (Fig. 5). That’s why most homestays are in purple and orange areas. Nowadays, participation in tourism activities has actually been more evenly distributed, Demang’s direct descendants have taken part in the form of services such as guides, managers and presenters of tourist attractions. The participation of residents of the direct residents of Demang has not been much involved. The family’s reasons for their unwillingness to become homestays are those related to the social hierarchy. The noble family in Java has high prestige. Serving guests in their homes is an unusual activity. Cultural change needs to be done slowly. Young people who are currently active in tourism village activities are generations that have never felt the triumph of Demang, so this young generation makes it possible to guard the change in the future.

4.1. Gender Role in the Commercialization Process
From in-depth interviews, it was revealed that there were three groups of people who described three hierarchies. The highest hierarchy is the direct bloodline of the patrilineal system, called the inner lineage. The next layer is the lineage of the Demang’s wife, called the outer lineage. And the third is ordinary people who in the past were the guards of Demang and his family. In the illustration of Fig. 5, it is seen that more homestays are found in the area which is in the maternal line area. This is because they, who are outside lineages, are more open to change. Whereas inner lineage residents have more pride in their lineage and their lives are far more established. The peoples of inner lineage do not feel the need to open his home as a homestay. Financially they do not need it, and socially there is a feeling of being unworthy to serve guests in their home. The third group, although they also feel free to change, they need someone to take the initiative as the leader of change. It seems that the changes that occurred in the maternal area are a result of a free decision-making process. Why did they make the decision to change? Is it true that decision making is related to gender issues? This can be answered by discussing the decision-making process. Qualitatively, the results of in-depth interviews show that there is a connection between the differences in position within Demang family members with how they make a decision. The inner Demang family has strong ties with other fellow members in making decisions relating to the inheritance land of Demang. This is because there are internal rules to keep the inheritance land as the right of the heirs and prohibited to be traded to people outside the heirs. The tradition of making decisions between the inner lineage causes obstacles in responding to plans for change. Conversely, for those of maternal line descent, the desire to improve well-being accelerates decision making to change. There are no cultural barriers to change. With the support of an initiator, the formal leader began the change by accepting in-house tourists in several homes around his residence. The agent of change is formal local leaders who are driven by families who work as teachers in Jakarta. In Indonesia, teachers have a respected position in society. In addition, the position as an outside line makes him free to do something new. But to make Gabugan more developed requires more than an initiator and formal local leader. Leaders can come from anywhere, but the important thing is that he must be someone who is respected by the Gabugan community as the real leader. In this case, the leader from the maternal line has less power for the whole community. The real leader is the Demang who still has power even though he has died a long time ago. There is a need for people to protect their needs for change by someone they respect. So it is important for leaders to be free from gender issues that limit the pace of movement. Cultural barriers related to gender need to be given away out so that progress can be achieved, but gender uniqueness also needs to be maintained as part of the local identity of a region. Compare within another country even women have no right to inherit the land, like in India and also in Africa [24], but in Gabugan Demang’s wife has her own land inherited equally to the inheritance rights of sons. The culture barrier of gender in Gabugan’s case didn’t come from the difference of gender itself but from a patrilineal strong tradition of conserving the land for the inward family. And its strong tradition became a barrier to change. Precisely what happens is the harmonization of gender roles where the female lineage begins the commercialization process while the male lineage maintains the tradition of preservation of land ownership.

4.2. Gender Zone as Potential Resource of Rural Tourism
The existence of a gender zone does not mean downplaying one gender group, but rather becomes a cultural wealth that holds the values of local wisdom. In contrast to Aryati’s findings [8], that in the Sultanate Palace the gender space reflecting invisible space from outsider to make it privately space, in Gabugan gender zone showing the vision of
Demang in respecting women as landlords who deserve a respectable place in society. This results in the position of the woman who appears through visible spatial arrangements. Specific conditions of gender zones that can be seen as visible cultural riches, in particular, will be the main attraction for cultural attractions in the tourist village of Gabugan. As known in Javanese inheritance rules [18] that woman has no right to have inheritance land or in some part of Javanese cultural that daughter only got a smaller part of land than a son. But in Gabugan, those rules are not applied even have a better position. Gender space arrangements have been widely recognized as being at the household level such as in the kitchen and dining room or rice barn [14], [25]. However, the gender zone in the rural level has not been widely known or identified in local wisdom in various regions in Indonesia in particular. Therefore maintaining and even strengthening the zone as the cultural property is necessary as evidence of cultural heritage.

5 Conclusion
The structural category in the Gabugan case is a new finding that emphasizes the gender zone which reflects the appreciation of the position of women at the village level. And there is the harmonization of gender roles between female lineage and the male lineage. However, this finding is still limited to cases that occur locally in the Java region, especially in Gabugan itself. Other research on different cases must be carried out to strengthen this initial finding as a wealth of Javanese culture that has not been thoroughly explored.

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7 References