

## Empowerment of Social Entrepreneurs for Women groups in Cultural Tourism Villages

**Gesta Lionanda**

Trisakti University, Indonesia

Email: Gestalnnd@gmail.com

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### ABSTRACT

Social entrepreneurship can be a solution for community empowerment, especially groups of women in remote villages who still live with the stigma that women do not have the same rights as men, especially in economic development and social empowerment, but this village has great natural and cultural tourism potential. This study aims to decipher, explain and analyze the empowerment of women's groups as social entrepreneurs in Cultural Tourism Villages. The research was conducted using a qualitative approach method where the techniques carried out to obtain data were through In-Depth Interviews, observations and documentation. From this research shows that women's groups can have the same opportunities and capacities as men in family and rural economic development to regions, especially handicraft industries, namely woven crafts, Sasirangan Batik and Bark which developed in line with the inauguration of Liyu Village as a cultural tourism village to the implementation of annual events in the form of Mesiwah Pare Gumboh and Melatu Wini. Then the development of natural potential that is still very natural and interesting, all efforts made through social enterprises create valuable social contributions for the Dayak Deah community in the remote Liyu Village.

### Keywords

*Social Entrepreneurs, Cultural Tourism, Women Empowerment*

## INTRODUCTION

The existence of women in the midst of society cannot escape from the various points of view that accompany it. Where many people articulate women based on their characteristics, roles in society, family, and Education. The phenomenon that currently still often occurs in rural life, the role and status of women is more influenced by the past, culture, ideology and daily life practices, where women are considered to have different capacities from men, especially in their participation in economic and social development, where it is more dominated by men.

Due to the late attention to rural women's groups, the education they receive is uneven, even only 25% of women in rural areas are able to complete high school. This is also the cause of unemployment and early marriage rates in rural areas are quite high. Including women in the process of economic and social development does not mean only as an action that is viewed from the side of humanism, but it is included because women have rights and dignity and qualities that are also equal to men.

Tourism development through cultural tourism villages is one of the efforts being intensively carried out by the government to support regional economic growth. According to the regulation of the Ministry of Culture and Tourism Number PM.26 / UM.001 / MKP / 2010, tourism villages are a form of unity between accommodation, attractions, facilities and infrastructure, as well as local wisdom presented in the order of community life that is integrated with tradition. Currently, the trend of cultural tourism villages continues to be developed as a form of integrated village development to encourage social, cultural, and economic transformation of villages.

Generally, women's involvement in the tourism industry is only limited to cleaning tourist areas or cooking, where women are often used as subjects of guards or managers of tourism facilities and not as active actors. Concern for the role of women in rural communities and along with the development of tourism through cultural tourism villages initiated the formation of social entrepreneurship. Where social entrepreneurship is a

new business model, which combines a great passion for social mission with discipline, innovation and constancy as commonly found in the business world. Social entrepreneurship can be understood as someone who sees social problems as something that must be corrected by using entrepreneurial skills to make social change.

Social entrepreneurs are not only profit-oriented, but also to the welfare of the community, so that they can be creative alternative solutions. Through social entrepreneurship, economic problems in rural areas can be slightly resolved, because people will be directly involved in becoming business people and the benefits will return to the community.

Women's involvement is an absolute requirement in efforts to realize equitable economic and social development, where the state cannot prosper if women are left behind, marginalized and oppressed (Vikaliana Resista, 2018). As revealed by (Nieuwenhuizen, 2022) that entrepreneurs from women's groups are more likely to contribute to society than create personal wealth, therefore the role of women becomes important in the socio-economic development efforts of a country. Then (Ismar Borges, 2016) stated that the tourism industry is currently changing where tourists no longer like the old tourist format so that tourism was created for certain groups of tourists (Niche Tourist) who travel with diverse needs such as creative tourism, community-based tourism, cultural tourism and environmental tourism. The tourism industry is also considered very important in the world because it is one of the industries that can generate employment, generate income and help drive regional and rural economies (Trin Thananusak, 2023).

Liyu Village, which is now one of the Cultural Tourism Villages, is inhabited by the Dayak Deah tribe community who are distinctive and attached to traditional customs that are preserved until now. Since it was officially designated as a Cultural Tourism Village, Liyu is now actively visited by foreign tourists both from the province to the national, in parallel cultural events are also routinely held every year. This directly encourages the community, especially women's groups, to develop and show the same capacity as men through social enterprises before business actors are dominated by immigrants. Thus, this study was made to determine the empowerment of women's groups as social enterprises in Cultural Tourism Villages.

## METHODS

This study uses a qualitative approach that aims to describe, explain and analyze a real situation about the empowerment of Women's Groups as Social Entrepreneurs in Liyu Village as a Cultural Tourism village. The source of research data consists of primary data obtained directly through interviews with respondents, namely Women's Social Enterprise Groups, Village Governments, Local Governments, Consumers, Traditional Heads related to this study. As for secondary data, it is obtained from written literature sources and documentation that can support the information needed in research. Then the technique carried out to obtain data is through In-Depth Interview, observation and documentation.

## RESULTS

Liyu Village consists of Dayak community called Dayak Deah. Administratively, Liyu Village is included in Halong sub-district, Balangan Regency, South Kalimantan Province. "*Liyu*" means *clear* or *clean water*. Before settling in Liyu Village, the community used to live in a village called *Kaliwayu*, the move occurred before Indonesian Independence in 1945.

Liyu Village is  $\pm$  14.66 km from the capital of Halong District located in Halong Village, with a village area of 25 Km $\pm$ <sup>2</sup> and It has a distance of  $\pm$  5 hours from the provincial capital, Banjarbaru.

**Table 1 Composition of Liyu Village**

Livelihood		Population		Age	
Agriculture & mining sector <b>77,25%</b>	Unemployment <b>3.95%</b>	Man <b>245</b> people	Woman <b>232</b> people	Old (> 65 years old) <b>3,35%</b>	Productive Age (11-64 years old) <b>66.58%</b>
Other livelihood sectors <b>18.80%</b>		Head of Family <b>136 families</b>		Young (< 15 years old) <b>30.06%</b>	

### A. Cultural Tourism Village

Aspects of Liyu Village community life and the environment are integrated into adaptive mechanisms. In order to maintain its life, the community must always maintain an adaptation relationship to the scope of its ecosystem. Culture as a cultural system is a set of ideas that shape the behavior of a person or group in an ecosystem. This adaptation conception generally refers to the process of interaction between changes caused by the environment and its culture, for a long period of time that has been lived, the Dayak community of Liyu Village has been able to survive and make reciprocal adjustments through their cultural traditions. Here are the cultural events in Liyu Village:(Jean Michael Beudion, 2015).

### - Pare Gumboh Mesiwah

Dayak Deah Traditional Culture of Liyu Village, including the *Pare Gumboh Mesiwah* Ritual which is held every year. This ritual begins with a procession of people who bring various kinds of crops (*Nengkuat Mulukng*) and then handed it over to the Deah Dayak Traditional Figures (*Penyoyokng*) to be delivered to the Almighty.

*Nengkuat Mulukng* consists of crops and also animals such as clouds, goats, and so on which are placed in front of traditional leaders. Then the traditional leaders chanted mantras of gratitude and prayers for blessings, luck and safety for the Dayak Deah community. All Dayak Deah Indigenous people also cast mantras. After that, the offerings that have been prayed at the *Nengkuat Mulukng* ritual will be cooked and enjoyed together the next day.

The event then continued with the performance of the *Ape Manukurung* dance with the entire Dayak deah community and visitors who symbolized the harvest party full of happiness. In the past, the *Mesiwah Pare* ritual was always carried out by the people of Liyu Village but individually (per head of family) every year after harvesting rice. However, because of the abundance of harvests, *Mesiwah Pare* is carried out in *Gumboh* which means *in groups*. Next in the evening traditional figures will perform mask dances called *Mengundang* and *Baliatn* to complete this ritual.

The Mesiwah Pare Gumboh ritual has been a lively festival since 2019 with the aim of preserving local culture and so that the wider community knows the authenticity of Dayak Deah. Every year this Festival is always crowded with outsiders from both provincial to national so that it becomes a national-scale cultural event and is officially included as one of the Kharisma Event Nusantara 2023, which will be held on July 21-23, 2023.



### - Melatu Wini

Liyu is a community-based tourism village full of tradition. *Melatu wini* is one of the rituals included in *Ngumo Ngentaotn*, which is a ritual performed before planting rice in the fields. *Melatu wini* is done by reading mantras and prayers to the Almighty and ancestors so that the harvest will be abundant later, this ritual is recited using the "*Bawd*" language. Next, the community and visitors who want to join do "*Ngasok Miah*" which is working together to plant rice seeds, alternately carried out from one field to another. Generally, *ngasok* is done by men and *Miah* is done by women. During breaks traditional games such as *gasing*, *pebintis*, and *ngengkulukng* are carried out.

Liyu packs the traditional ritual in a festival called the *Melatu Wini* Festival which is usually held in November – December every year.



## B. Women's Group Social Enterprises

Women entrepreneurs are defined as "people who develop new businesses and actively participate in running their businesses which can be done formally as well as informally". Women's entrepreneurship is not a new concept Social entrepreneurship among women is the latest method in efforts to empower women, because when women establish a business and are also controlled by women, they not only increase economic growth. But it also has the desired results, especially to support the family and open up opportunities for the ward to participate (Goddess, 2022)(Hilman Palaon, 2019)

Women as a basic unit in society, have abilities that will be a long-term solution to sustainable livelihoods through self-employment carried out . In addition, social enterprises carried out by women are considered an important tool in enabling women's empowerment and emancipation. Women entrepreneurs have an important role in the local economy and pave the way for other women by providing job opportunities to improve their standard of living.(Moon, 2021)(Triksaningtiyas Gayatri, 2018)(Djoli, 2021)

### • Webbing Group

Dayak Deah community is famous for weaving skills handed down by ancestors, where women since childhood have been introduced and taught how to weave from rattan and bamboo, even their fingers look very agile in arranging various kinds of motifs.

This group was formed by the Village so that women whose daily life is only farming have other activities that can add economic value, besides that, basically almost all women in Liyu Village have weaving skills, this group is a place for women to improve their capacity and get income other than farming.

In general, woven that is traded in the market is only in the form of plain "*baskets*" of various sizes, to increase the attractiveness of potential consumers, this group makes woven from rattan and bamboo with unique motifs typical of Dayak Deah represented in the form of bags, tissue boxes, key chains, table mats, and bracelets.

Initially, the obstacle in this group was the lack of skills to promote their products, so they could only be traded when visitors came to the village or during cultural events. Then the attention from the local government is quite helpful for this group, where members are given training so that they are able to communicate and promote through social media, this is also a good bridge so that this group can take part in exhibitions held at the district to provincial levels to bring and sell their products.

Until now this woven group cooperates with around 26 productive women, in addition to getting economic value the members in this woven group can also preserve weaving skills in the younger generation, even this group also opens weaving classes for tourists who want to learn.



• **Sasirangan Batik Group**

Batik is one of Indonesia's most popular identities. In fact, Indonesia also has National Batik Day. According to UNESCO, Indonesian batik is known in the world for having unique coloring techniques and made manually using hands without machines, each motif also presents a different philosophy and meaning for its users.

Batik craftsmen are also expanding in various regions including South Kalimantan called batik sasirangan, *this sasirangan* contains the meaning of "sewing together". The meaning describes the sewing process carried out manually by each craftsman.

But to produce bright colors, most sasirangan batik craftsmen use chemical dyes that are harmful especially for people who make their sasirangnya.

Therefore, this sasirangan batik group in Liyu Village has an innovation to make Dayak Deah motif sasirangan cloth with natural dyes derived from plants. Liyu Village, which is obviously very rich in natural products, is no exception to organic ingredients, so this has great potential for successful production. Natural dyes used from this plant such as ironwood, *rambutan* bark, *ketapang* fruit, teak leaves, *tiwadak banyu*, and *pandan*. This Sasirangan Batik group is also creative with typical Dayak motifs such as images of Layun Rangkau, black orchids, Batang Garing and others.

Initially, this group was quite difficult to learn to make patterns to choose natural dyes that have qualities comparable to chemical dyes, because there are some plants whose colors are not too strong so they look numb and less beautiful when combined with the motifs in the picture. After participating in several trainings and practices that are often carried out jointly by women's groups in Liyu Village, they managed to choose natural plants that can be used for dyeing sasirangan with bright colors and not easily basic. Not separated from the attention of the government, this group finally often received orders from civil servants around Balangan Regency to be used as uniforms, until they decided to create a brand, namely "*Liyu Maeh Wa Otau*".



- **Bark Craftsmen Group**

The Dayak tribe is famous for its compliance with applicable customary laws including in wedding ceremonies, previously for traditional wedding ceremonies the clothes used were typical Banjar clothes, since the birth of the creation of this group of wood craftsmen for traditional wedding ceremonies or what is often called "*traditional congregation*" the bride and groom are required to use clothes from bark. Not only that, this group also makes party bags from bark and hats that look no less attractive than products sold in traditional markets.

This group of bark craftsmen shared the task, there were several people in charge of looking for the bark, beating it thin and drying it. Then there are several people tasked with processing bark into crafts, with motifs and typical Dayak Deah of course.

This bark craftsman group is highly sought after by visitors, especially during cultural events because of course it is required to use Dayak Deah clothes, so visitors who do not have it can buy or rent at this bark craftsman group.





**C. Nature Tourism at the Cultural Tourism Village**

Tourism village is a form of tourism development that focuses on the contribution of the community around the countryside and the preservation of the environment of rural areas and the preservation of the environment of rural areas. Tourism Village has tourism products that have cultural and natural values that have strong traditional characteristics.

In the development of tourism villages, one of the important factors is the authenticity of the local village and the integration of existing tourism components. According to (Vitria Aryani, 2019) Not all tourism activities carried out in the village are really tourism villages, therefore in order to be the center of attention of visitors, the village must essentially have an important role, including:

- Uniqueness, authenticity, distinctive properties
- It is located adjacent to an extraordinary natural area
- Relating to cultural groups or societies that essentially interest visitors
- Have the opportunity to develop both in terms of basic infrastructure, as well as other facilities.

Tourism includes everything that is offered to tourists both actual tourists and potential tourists. The components of tourism preparations according to Gun (2017) consist of attractions, services, promotions, transportation and information.

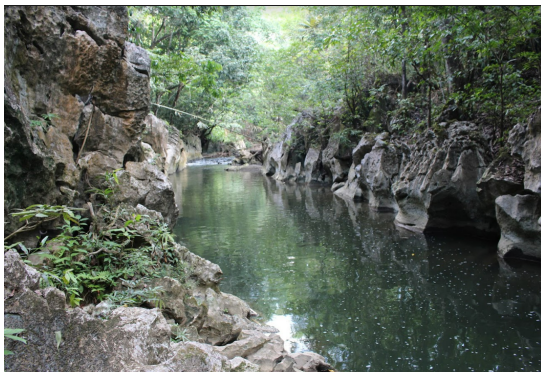
- a. Attractions; is the main attraction of people traveling, attractions have 2 functions, namely as an allure, stimulant for people to travel and giver of satisfaction to visitors
- b. Service; is a service or facilities provided including dining facilities, travel agents and typical regional products
- c. Promotion; Is an important activity in tourism development that can be carried out by the government or the private sector. This promotional activity can be done by placing advertisements through public relations activities or giving intentions, such as entrance ticket discounts.
- d. Transportation; is an important component in the tourism system which also means accessibility or ease of reaching a tourist attraction location.
- e. Information; is the existence of travel information, information can be presented in the form of maps, user manuals, articles in magazines, brochures or via the internet.

The components and sub-components of Tourism in Liyu Village as a cultural tourism village are:

**Table 2 Components and sub-components of Tourism in Liyu Village**

No	Component	Sub Components	Attributes in Liyu Village
1	Attractions	Main Attractions	<ol style="list-style-type: none"> <li>1. Batu Bedinding Tourism</li> <li>2. Lewoyu Bahatn</li> <li>3. Goa Telaga Dewa</li> <li>4. Lihan Cave</li> <li>5. Waterfall</li> <li>6. Hot Springs</li> </ol>
2	Service	Services or Facilities available	<ol style="list-style-type: none"> <li>1. Homestay by the river</li> <li>2. Area Camping</li> <li>3. Dayak Deah souvenir center (handicrafts of women's group)</li> <li>4. Security</li> <li>5. Lodging in Community Homes</li> <li>6. Saprass for swimming (tires, buoys, inflatable boats)</li> </ol>

3	Promotion	Activities in tourism development	<ol style="list-style-type: none"> <li>1. Village community activities</li> <li>2. Social Media (Facebook Page, Instagram, Youtube)</li> <li>3. News in regional online media (paringin post, kalsel post, etc.)</li> </ol>
4	Transportation	Accessibility	<ol style="list-style-type: none"> <li>1. Road access to tourist sites</li> <li>2. Ojek services are available from village youth (liyu village route – tourist sites)</li> </ol>
5	Information	Information about tourist attractions	<ol style="list-style-type: none"> <li>1. Signpost</li> <li>2. Internet</li> <li>3. Social Media (Deah_Liyu)</li> </ol>





## CONCLUSION

Women's groups in the Cultural Village located in Liyu Village, Halong District, Balangan Regency, South Kalimantan are involved in economic development, where the local government pays special attention so that women have the capacity and are also able to develop with their abilities.

With the existence of social enterprise groups in Cultural Tourism Village, it absorbs almost 85% of productive and elderly women who do not have jobs with a fixed income (odd farmers, rubber farmers, and so on). Then with the inauguration of Liyu Village as a cultural tourism village to preserve the culture that is inherent of the community, in line with that the high intensity of visitors from outside who come to enjoy natural tourism or participate in cultural events then also has a very positive impact on social entrepreneurs, especially in terms of economy and behavior change.

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