

Women's Participation In Advancing Tourism In Samosir regency

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Abstract—Study entitled “ Women’s Participation In Advancing Tourism In Samosir regency “ is the result of research conducted in Samosir district. This study aims to determine the participation of women in tourism activities in order to promote tourism in Samosir regency. Specifically this study aims to determine the access, control, role and benefits of women in their participation in tourism. This research uses qualitative method by using Data collecting techniques observations, depth interview and FGD. The results of this study indicate, that women in Samosir are actively involved in tourism activities, especially in business and cultural performances. There are even women in Samosir who became the initiator of the tourism complex which includes cultural performances, museums and tomb Batak ancestors which are often visited by tourists. Women in Samosir have various accesses in tourism activities, even the status of the land in Batak culture is viewed by woman tourism actors to facilitate their access easier. They rented clan land for business premises, besides some also use their own heritage land. In a flash, women’s position in Batak culture is not seen as an obstacle to women participation in tourism. Women have dominance in terms of control, especially in the field of financial and business management, and utilization of business result. The conclusion obtained in this research is that the participation of women is worthwhile internally for her family and also can provide benefits for the progress of tourism in Samosir as a whole.

Keywords— participation, women , tourism

I. INTRODUCTION

Samosir Island is one of the regencies in northern Sumatera that is rich in tourism assets. Its location adjacent to Lake Toba makes it famous to foreign countries. Samosir has even been famous since the Dutch colonial period. In the current government, Samosir and the area around Lake Toba became one of the focus of tourism development, making it one of 10 priority tourism destinations. As the largest volcanic lake in the world, Lake Toba is characterized in addition to 9 other destinations such as Labuhan Bajo, Tanjung Lesung, Bromo, Raja Ampat, Borobudur Temple and others. The embodiment of the priority destination policy has been initiated by setting the Lake Toba area to “Mococo Asia” by building various infrastructures, including facilitating access to Samosir to attract local and foreign tourists. In addition it also formed the Management Authority Board of Lake Toba Tourism Area abbreviated with BOTD.

Excavation of tourism potential to realize the government program not only requires the development of infrastructure, but the other main part is the optimization of the cultural side of local cultural advocates around Samosir regency as the area of Lake Toba. For that community participation around the main part to be observed and maximized, including to optimize all related elements in developing tourism in Samosir.

Women become an important part to be observed, given the ability of its dual role in the public and domestic sphere. The women are also part of civil society that can be used as partners to advance tourism in Samosir. Women became part of relatively neglected role relative to tourism development, as suggested by Warburton (1998) in Smith and Robinson (2005 : 96) “ points out, the need for participation is not doubted but the empowerment end of the ladder has received little attention in the tourism development literature. In relation therewith, how women’s participation in promoting tourism related to the surrounding potential becomes the main study in this research.

Tourism potential in Samosir is not only ecological tourism benthic Lake Toba, but also rich with nuances history, culinary and religion. The existence of Batak Toba Tripe as well as other art and cultural tours such as carving and woven into an integral part of all tours for Lake Toba including the Island of Samosir. But it can be denied that the progress of tourism in Samosir is not as expected, when compared with the progress of tourism on the island of Bali, Yogyakarta and some other tourist areas on the island of Java.

The advancement of tourism object is not only dependent on the government alone, but the participation of local people has a very important meaning, especially the economic interests of both parties. On the one hand the progress of tourism can increase regional income, on the other hand can increase the income of community. Based on the results of Syahrani research (20016) in Samosir with DIKTI funding sources, indicates that the local community has participated in managing to advance tourism in the area, although there are still some obstacles, both faced by the government and local communities. These constraints include tourist areas, both in the form of beaches and historical relics are considered to belong to the ancestors and only descendants of the most entitled to manage it. Whatever will be done to

advance a tourism asset must be in accordance with the will of the descendant.

The result as mentioned above show that women's participation is seen in almost all tourism activities in Samosir. but how they participate in tourism activities, this will be the answer in this study. This research located in Samosir district, North Sumatra province is funded by University of North Sumatra through TALENTA research program in 2017.

II. RESEARCH PURPOSES

This study aims to determine the participation of women in promoting tourism in Samosir district include : (1) To describe women's access to participation in promoting tourism in Samosir. (2) To describe women's control in participating in promoting tourism in Samosir. (3) To describe the role and benefits of women in participating in promoting tourism in Samosir.

III. LITERATURE REVIEW

Promoting a tourist area requires good tourism management, by looking at tourism governance. According to Sunaryo (2002), good tourism governance is essentially the coordination and Synchronization between stakeholders, as well as synergic active participation between the government, private sector/ tourism industry and local communities.

Emmanuel (1979) states, that some countries such as Cyprus, Malta and Greece they develop tourism seriously with good management. These countries manage tourism by involving local communities, including women. The results obtained are the progress of tourism has increased the income of local communities, although whatever happens social and cultural changes of local communities, for example in the livelihood, which initially farmed to become entrepreneurial workers associated with the field of tourism.

One of concepts or methods of community observation is community empowerment. Community empowerment in promoting tourism is very important to do, because the management of tourism centered on the people has a target that not only develops economic added value, but also the added value of socio-cultural. Harahap (2010) states, that one important element in sustainable development is the participation of the community in development. Furthermore, He said awareness and community empowerment in the framework of community-based resource management can be implemented through 5 levels namely : (1) improve the welfare of the community by providing an alternative business that is economically profitable and not damaging the environment. (2) giving the community access to information about the source natural resources. (3) to grow and raise public awareness of the importance of ecosystem conservation (coastal and marine). (4) cultivate and increase participation in maintaining and conserving ecosystems. (5) improving the community's ability to manage and conserve ecosystem. The five levels above can be done in Samosir regency, considering many of the attractions in the region in the form of natural tourism.

According to Rahman (1982), participation is an active process, meaning that local people take initiative and ensure authority to do something. While Uphoff and Conen (1979), mention participation is actively involved in making decisions as far as matters relating to them. (Rahman, Uphoff and Conen in Syahriani, 2016).

The importance of community empowerment in tourism development is widely acknowledged by tourism experts such as, Murphy, Larry Dryer, Peter Forsby and Wayne Dwyer (in Soenaryo 2013). They argue that tourism development should be a community-based activity with resource mainstreaming and uniqueness local, both physical and non-physical elements (traditions and cultures) inherent in the community and must be a key driver of tourism activity itself.

It has often been stated by experts that women's involvement in development activities is still very limited. Women's access to development activities is also limited. This is because women are incapable resisting male dominance, especially in societies with strong patriarchy cultural structure such as the Batak community. Women's participation that has not been optimally affects the empowerment of women. The study of women participation that has been widely conducted tends to be related to the role of women in helping to improve the family economic business, both in the field of tourism and in other field (see, Umiarti and Sukana 2014; Kristina 2010; Dewi 2012; Puspitasari and friends 2013; Yuliana and friend 2008). Their study has not seen the correlation of these studies with the cultural side and access that support or limit the participation of women in their communities. One study that has looked at women's participation in relation to their cultural identification is the Cone (1995) which examines women's effort in creating creativity related to tourism, but the text has not yet looked in detail about access and access restrictions.

Empowerment of women will be accomplished, where women have wide opportunities to participate in development activities. According to Hikmah (2001), in the concept of empowerment, the community not only develops the economic potential of the people but also increases the dignity, self-esteem and maintains the local cultural values (Hikmah in Mujadi 2015 : 70). Women's participation in tourism beside being useful to help the household economy, can also increase the dignity of women. Their self-esteem will arise because they feel appreciated. One such study is the Scheyvens (2000: 232-249) study that examines the impact of empowerment by highlighting disempowering and empowering impact of ecotourism for women in the third world. The study says women benefit from the development of ecotourism. From the Samoa and Nepal case it is stated that women also gain economic independence and seek to to improve their expertise related to ecotourism activities.

Anjani's research (2006) shows that one of the most important efforts to overcome the number families of poor in Bali, the local government is increasing women's empowerment because women have a strategic role in managing the family economy. Women's empowerment is

done by opening opportunities and employment opportunities, increasing women's resources, providing wider access to credit and capital and strengthening women-based institutions (Anjani in Puja Astawa, ed, 2006 : 123).

As stated by Syahriani (2016) through the results of her research, as explained above, that women in Samosir have been involved in tourism activities, such as in Batak art performances, souvenir selling business and in other tourism activities. But the extent to which or how they are involved, the question to be answered in this study by focusing on women's access, control, and role as beneficiaries in their participation to promote tourism in Samosir district.

IV. . RESEARCH METHODS

This research is done by using qualitative research method. The research location is Samosir regency, North Sumatra province, precisely in 3 districts namely ; (1) Simanindo sub-district ; (2) Pangururan sub district ; and (3) Onan Runggu sub-district. Primary data were collected directly from the field by using observation, in-dept interviews using interview guidelines. In addition, Focus Group Discussion (FGD) was also conducted. Secondary data were collected through literature review in scientific journals, textbooks and documents from the local tourism office and data from the central bureau of statistics of Samosir district. Data analysis is done by using qualitative analysis. All field data that has been collected, both observation, interviews and FGDs are classified according to certain categories, then analyzed according to the objective of the study. The result of the research have been analyzed to be presented in the form of a holistic description.

V. RESULTS AND DISCUSSION

Samosir regency is located around lake Toba. Based on central bureau of statistics of North Sumatra (BPS), the total area of Samosir regency is 254,715 Ha. Land area about 1,444.25 Ha (70 %) the rest about (30 %) is the water of lake Toba. The total population of Samosir as a whole is 123,789, consisting of men as much as 61,406 inhabitants and the rest of the female population (see table 1)

Table 1. The size of the Mainland Region and the Population of Samosir

No	District Name	Total Population		Sex Ratio	Area (km ²)
		Male	Female		
1	Sianjur Mula-mula	4759	4689	101.48	140.24
2	Harian	3999	4115	97.20	560.45
3	Sitio-tio	3657	3684	99.28	50.76
4	Onan rungu	5263	5424	97.05	60.89
5	Nainggolan	6030	6231	96.77	87.86
6	Palipi	8242	8406	98.04	129.55
7	Ronggur Nihuta	4262	4370	97.52	94.87
8	Pangururan	15191	15277	99.43	121.43
9	Simanindo	10003	10187	98.20	198.20

Source : BPS Sumatera Utara ,Population projection mid 2015

A. Characteristics of Tourism in Simanindo District

Simanindo is the widest district in Samosir, it consists of 22 villages and is one of the main entrance to Samosir Island. There is a ferry port connecting Samosir with the mainland. Although anything nowadays to get to Samosir can be reached by land, but the route goes further, where compared with the sea lane (lake). Attractions in Simanindo spread over several villages and tourist characteristics in each village will be explained below.

- 1) The village of Tomok Induk, is well known for souvenirs (Batak souvenir), such as wood carvings, medicinal places, Batak traditional houses, money savers of Batak Kings, ulos (Batak cloth and various other souvenir. Souvenirs are sold at the stalls, there are 200 stalls selling souvenir in Tomok. In addition to souvenir stall, in Tomok also found a variety of restaurants, which sell typical Batak food such as roast pork, fish mas arsik and other.
- 2) Tomok Parsaoran village, in this village there is the tomb of king Sidabutar ruler of Tomok of the past.
- 3) Tuktuk Siadong village, There is a tourist attraction Huta Sialangan in which there are stone trial. This trial stone is a relic of Batak king, is a court facility. The trial stones are made up of ,tables, chairs made of stone that serve as court places once the execution site of the criminals at that time.
- 4) Cinta Damai village, in this place there is Batu Hoda beach, the scenery is very beautiful. But unfortunately this beach is not well maintained, so from day to day the number of tourists who visit to be very little.
- 5) Parmonangan village, here there is a natural tourist attraction, that is beautiful beach named Lumban Parmonangan. This beach is recognized as belonging to the family of the descendants of the Sidabutar clan descendants and they themselves manage this beach. This coastal tourist attraction has not developed as expected. The visitor can only enjoy the natural scenery, while the tourism facilities to surround the beach is not yet available. In addition in this area there is also a historical tourist attraction called Marhosa Stone. Now this attraction is no longer managed so abandoned.
- 6) Simanindo Sangkal village, there is a tourist attraction museum Huta Bolon crowded visited by tourists. The museum collects the remains of the king of Huta Bolon. At the time crowded visitors then held performances of Batak dance. In this area also found Tao islam tourist attraction located in the middle of lake Toba. To go to Tao, the tourists have to hire a boat. In Tao there are inns, restaurants that are designed with Batak ornaments.

B. Characteristics of Tourism in Pangururan district

Pangururan District is the most important district in Samosir. In addition to rich tourist assets, all the wheels of Samosir government are in this kecamatan. Almost all

government offices, such as bupati office, the office of the Regional House of Representatives (DPRD) is located in Pangururan. Attractions in Pangururan spread over several villages and tourist characteristics in each village will be explained below.

- 1) Siogung-Ogung Village, in this village there is a bath of aek Rangat (hot water) which is very clear and contains sulfur. Believed to cure diseases, especially skin diseases. Around the place of the bath there are hotel and other lodgings.
- 2) Pangururan City, there is a tourist attraction in the form of an inculturative museum managed by the Catholic priest. This museum contains historical object relics of Batak tribe. This museum is crowded by tourists both local and foreign countries who are interested in Batak cultural.
- 3) Huta Bolon village, there are 2 attractions, namely the white sand beach Parbala and Situngkir beach. Currently the Parbala is very famous, there are water tourism facilities such as jetsky, banana boat, and other. On the beach is also available souvenir shop, hotels and other lodging. In school holidays, New year and Idul Fitri, this place is very crowded, so the tourist sometimes have to stay in people's homes, because hotels and Inns are full.
- 4) Lumban Suhi-Suhi village, the weavers ulos (traditional Batak cloth) in Samosir are found in this village. Various kinds of ulos woven by women, such as sarongs, scarves and other. Usually they sell ulos by order, but some are selling directly to tourist who come to visit.

C. Characteristics of tourism in Onan Runggu district

Onan Runggu is a district in Samosir that is located at the far end. It takes more 4 hours drive from Pangururan (Samosir's capital). This district is rich in tourism assets, it is still in the pioneering stage. Because of its relatively remote location and inadequate infrastructure, this area is as if it were isolated. Currently in Onan Runggu there is a ferry port that connects Onan Runggu with Balige land. Onan Runggu has 3 tourist destinations located in 2 villages in Pakpahan and Sukkean villages which will be explained below.

- 1) Pakpahan village, here there is a tour of a teenage cottage named Lagundi, located adjacent to Lagundi ferry port. This teenage cottage is a camp for teenagers and is also often used by retreat churches. There are several lodging places for the visitors. Access to this location is still difficult, because there is no public transportation to get there. At this time Lagundi teenage cottage is in the stage of rebuilding, after being destroyed by age. Expected after the rebuilding stage is over, crowded tourist who visit Lagundi.
- 2) Sukkean Village, there is a rectangular tour of a large tree called Hariara which is estimated to have been around 150 years old. Batak tribe still believe that in this Hariara dwells the spirits. Therefore tourists, mainly local tourist often visit here. Also in Sukkean

village there is a natural tourism called white sand beach Sukkean, very beautiful especially when viewed from the top of the hill. But this beach has not been well managed, water facilities such as jetsky and others as supporters of beach tourism are not found here. In addition lodging places as hotel and cottages are also not available. This potential tourist spot is not well maintained yet. Along the coastline scattered rubbish both domestic and animal waste such as cows and buffalo which are free to roam in this place. According to some informants, the poor management of the beach is due to the large number of floating net (KJA) owned by local community. Therefore, in addition to damaging the scenery is also not environmentally friendly, so it can damage the water quality of Lake Toba.

D. Women's participation in advancing tourism in Samosir regency

Samosir regency is inhabited by most of the Batak Toba community. Some informants stated, that the Batak Toba tribe that has now spread to various places comes from Samosir. Toba Batak tribe follows patrilineal lineage, patriarchy culture adheres closely to the ethnic, however women's involvement in tourism activity in Samosir shows that patriarchy culture tolerates with woman participation in tourism activity.

The involvement of women in tourism activities have been seen from within the ferry crossing from Parapat to Samosir. On the ferry the women were seen trading food, drink and some of them were working as sweepers and garbage disposal left by passengers. Arriving at Samosir, around the ferry ports found many women who trade food and beverages. In the ferry port in the district of Simanindo there is a food stall run by women. Based on interviews with informants, it is known that almost all women in Samosir are involved in tourism activities. Although they do not leave home, they can do activities in the house such as, carved wood to sell to souvenir stalls are widely encountered in Tomok and Tuktuk.

The involvement of women in Samosir in tourism activities has begun from teenagers, married even to the elderly. When their teenagers help parents after school and during school holidays. Batak women are known to be diligent and active when they have opportunities like in Samosir. Activities undertaken by women in tourism activities include various types of work. Many young girls in Samosir work as dancer, tour guides and others. In Tomok for example, there are many women who sell souvenirs compared to men. Women are also involved in managing restaurants as servants, chefs and owners. In managing nature tourism, women are also involved, such as hotel servants, receptions, tour guide. There are even women who became owners and managers of coastal tourist areas, while husbands only help jobs that women can not afford, such as overseeing water facilities they have, such as fixing jetsky, banana boat and others. The women are also involved as ulos craftsmen, they sell to the tourist and on the other party ordering. They also involved as a museum manager, both as a reception, guide and as a dancer. According to an informant, that

the Huta Bolon museum, its founder is a woman who is a heir to the king of Batak, whose grave is around the museum and become part of the tourists visit.

E. Access women in tourism activities

Women in Samosir have different access to engage in tourism activities, they obtain through the following part :

- 1) Land, is the most important means in tourist areas. Some of the land in Samosir, including the beach is the inheritance of certain clans such as the Sidabutar, residents are widely used for souvenir shops. The inherited land is mostly by his heirs leased to another party and partly used alone for the place of business.
- 2) As their business capital gets it from various sources such as Banks, and moneylenders (some of the loan sharks are also women) in an easy way.
- 3) Family support, especially husbands. Women work mostly in the informal sector, so they are not bound by time and do not neglect housework. In addition, support from parents, parent in-law using inheritance land for business is part of women's access.

F. Control women in tourism activities

Batak women generally are hardworking, they always take advantage of the opportunities that exist to try, as in the tourist area of Samosir. Control and their role in tourism business can be divided into 2, namely :

- 1) Women as the business ruler of tourism. In the souvenir business in Tomok and Tuktuk for example, women have the right to control and manage their business with full mastery without intervening husband. Full mastery includes the purchase of goods, the selection of good, the management of entry money and money out and others. Husbands function only help like opening and closing souvenir shop, helping to serve buyers when holiday. Husbands work mostly in other field, outside the tourism sector.
- 2) Women as semi-rulers, its means full power is not in their hands. Husbands contend, as it the case with a woman at the Parbala beach resort. Silohala women clan, claimed that the he manages the beach tourism business is a legacy of his father in-law. What she does to advance her business, such as managing money, employing workers and others, the decision remains in the hands of the husband.

G. Women's Roles and benefits

Women have the most active role in tourism activities in Samosir. The role of women can be seen from 2 term :

- 1) Internal aspect of the family. Women who act as tourism actors can not be separated from her role as a housewife. Before working outside the home, they also have to take care of all household

needs, especially taking care of the needs of husband and children.

- 2) External family. Outside the home, women also play a role in running a business by opening various business related to tourism, to gain profit, so as to ease the husband in meeting the needs of family life. When compared with men, Batak women have a friendly and sociable attitude, which is needed in serving the tourist.

The benefits of women involved in tourism activities are enormous, especially to supplement household income, so that it can be used for educational purposes of children. The results of this study show that most families in Samosir can effort to send their children up to senior high school, some to university and even some of them are able to send their children to continue their education to the Island of Java.

VI. CONCLUSION

The results described above show that women in Samosir participate actively in almost all tourism activities. Participation in tourism activities has been initiated by some women since they were teenagers, married and even old. Types of tourism business engaged women tend not to show differences in characteristics among the three research areas of the Simanindo district, Pangururan and Onan Runggu. They are involved in souvenir business, restaurant, lodging, ulos weavers, managing coastal tourism. Some of them are involved in museum activities, as dancers, tour guides and others.

women's access issues in tourism show that their access is not culturally restricted, it is just that women are still unable to escape from the local cultural context of nature and its role as a Toba woman. Women's control in tourism activities indicate that some women are very independent to determine what to do and only get capital assistance and some job that they can not do alone from their husband. Most of their husbands work in other fields, outside of tourism.

Women's roles and benefits in tourism activities in Samosir show that they have been able to provide additional income for households. Another benefit is their involvement can bring progress for tourism in Samosir, because women are the driving force of tourism.

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