

## Research Article

# Exploring Gender Dynamics in Sustainable Ecotourism: A Gender Perspective Review of Social Change and Livelihood Strategies Among the Tengger Tribe in Probolinggo District

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### ABSTRACT

Probolinggo Regency in East Java presents notable tourist destinations and holds significant potential for sustainable ecotourism endeavors. Mount Bromo stands out as a prime natural attraction in this region of Indonesia, drawing both domestic and international visitors. The indigenous Tengger tribe inhabits the area surrounding Mount Bromo. With the goal of bolstering tourism, both locally and internationally, the Probolinggo Government has actively developed Mount Bromo's natural allure. This study aims to: 1) analyze the gender dynamics within horticultural farmer households in Ngadisari, Probolinggo, and 2) elucidate the catalysts and impediments to socioeconomic transformation within the Tengger tribe's engagement in ecotourism-related economic activities. Employing a qualitative approach with a gender perspective, this research deliberately selected Ngadisari, a village in Probolinggo, due to its pivotal role in supporting Mount Bromo's tourism and its predominantly Tengger population. Furthermore, Ngadisari has been earmarked by the Probolinggo authorities as a tourism-centric village. Data analysis entailed descriptive qualitative and gender analyses, with the aim of fostering the development of a gender-equitable, community-driven empowerment model.

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## INTRODUCTION

The tourism sector assumes a pivotal role in national development, acting as a determinant and catalyst for progress across various sectors (Yoeti, 2000). Indonesia, renowned for its rich cultural heritage and abundant natural resources, stands as a global tourist destination. Mount Bromo, situated in East Java, represents a prominent tourist site, supported by four regencies: Probolinggo, Pasuruan, Malang, and Lumajang. Probolinggo, among these regions, has endeavored to augment tourist influx by developing Mount Bromo's allure, employing strategies encompassing attraction enhancement, infrastructure provision, promotional endeavors, private sector engagement, and community involvement.

The Tengger tribe, indigenous to the Mount Bromo area, sustains ancestral traditions primarily through agrarian pursuits. However, the burgeoning tourism industry and escalating visitor numbers have invariably impacted their erstwhile agricultural-centric livelihoods. Consequently, their involvement in tourism-related economic endeavors is anticipated to surge in tandem with Mount Bromo's development initiatives.

As a signatory to the United Nations' Sustainable Development Goals (SDGs), Indonesia pledges commitment to fostering gender equality, albeit facing challenges as reflected in its modest gender equality index ranking. Cultural norms, economic circumstances, educational opportunities, and occupational dynamics are among the factors implicated in perpetuating gender disparities.

According to cultural lore, Tengger women historically held parity with men (Ramiyati, 2022). Their substantial involvement in farming encompasses diverse tasks beyond mere assistance to their spouses, encompassing seed sowing, pest management, and harvesting. Within the agricultural domain, both genders assume pivotal roles across on-farm and off-farm activities. However, despite aspirations for gender-neutral access and opportunities within the tourism sector, male predominance persists. Hence, the research endeavors to scrutinize the gender dynamics within horticultural farmer households in Ngadisari, Probolinggo, and to delineate the driving and inhibiting factors influencing the Tengger Tribe's engagement in ecotourism-related economic activities.

## METHOD

The selection of the research site was purposefully executed based on specific criteria. Ngadisari, located in Sukapura, Probolinggo, was purposively chosen due to its predominant Tengger Tribe population, renowned for maintaining ancestral traditions believed to confer auspiciousness, fortune, and prosperity. Moreover, its proximity to Mount Bromo, a premier tourist destination in East Java, further justified its selection. This study adopts a descriptive qualitative analysis combined with gender analysis to formulate a gender-sensitive tourism development strategy.

## RESULTS AND DISCUSSION

Ngadisari is situated in the southwestern region of Sukapura, Probolinggo, positioning it as the village nearest to the summit of Mount Bromo.

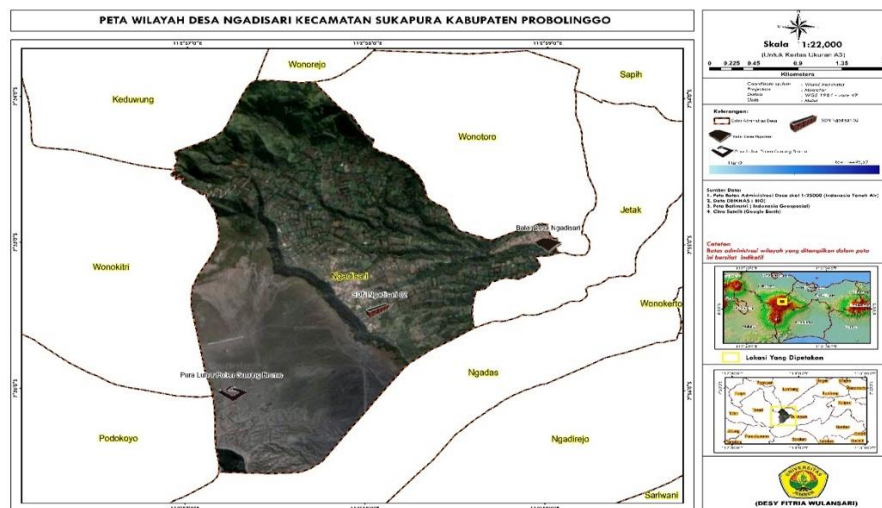


Figure 1. Research Site

Residents of Ngadisari engage in various professions spanning fields such as agriculture, entrepreneurship, civil service, tourism, and other occupations. Monographic data reveals the diverse array of professions embraced by the populace. Notably, agriculture emerges as the predominant profession, encompassing 1,114 individuals, signifying a pronounced inclination towards agricultural pursuits. This trend underscores the

community's enduring commitment to agricultural development, facilitated by generational land ownership, conducive environmental conditions, and favorable income prospects within the agricultural sector.

### **Distribution of Gender Roles in Horticulture Farming in Ngadisari, Sukapura, Probolinggo**

Hubies (2010) delineates gender roles into reproductive, productive, and social domains. A reproductive role encompasses household and marital responsibilities; productive role entails agricultural pursuits; while social role encompasses traditional, religious, and communal activities. The Tengger community exhibits distinct average time allocations for productive, reproductive, and social activities.

#### **a. Cooking**

Cooking serves as the primary reproductive activity, facilitating the provision of meals for the family. Within households of potato farmers in Ngadisari, the responsibility of cooking primarily falls upon the wife. Consequently, the wife undertakes the preparation of all culinary necessities, transporting them to the rice fields for provisioning subsequent to completing domestic chores. This practice aligns with the assertion of IN:

"After the house is tidy, I will prepare and transport meals to the rice fields." (IN, 42 years old).

Furthermore, Mrs. PJ also said:

"At times, I rise at 5 o'clock. Following that, I prepare food and transport it to the rice fields. I remain in the fields until the afternoon." (PJ, 42 years old)

Informants IN and PJ assert that cooking is solely the responsibility of the wife within the household. The meals meticulously prepared by the wife are subsequently transported to the rice fields as lunch provisions, to be consumed during break time, as articulated by informant PJ.

"Upon returning home at 4 o'clock, I promptly take a shower. Approximately one hour later, once I have finished showering, I proceed to cook dinner." (PJ 42 years old).

Cooking is not limited to the morning; it extends into the afternoon upon returning from the rice fields, aligning with the assertion of Basriwijaya et al. (2021) that cooking is a necessary activity, as humans require sustenance for various tasks.

#### **b. Parenting**

Raising children entails wholehearted care, provision, and affection. Household role allocation varies among families, influenced by environmental factors, yet predominantly determined by mutual agreement between parents. In Ngadisari, potato farming households, child-rearing is perceived as a shared duty between husbands and wives, as articulated by informant TD:

*"When we attend to our child, we work together, thereby collectively striving for the well-being of our offspring." (TD, 42 years old)*

The majority of potato farmers in Ngadisari have adolescent children attending school in Probolinggo, thereby alleviating the need for intensive childcare on a daily basis. Parents express their affection by regularly visiting their children's boarding houses, as reported by informant IN:

*"Both my kids are outta town; one's studying in Jogja, and the other's in junior high over in Probolinggo. The one in Probolinggo boards there, so me and my hubby pop over to see him often. And you know what? He comes back home every weekend." (IN, 42 years old)*

The geographical distance separating children from parental supervision precludes direct oversight by parents. Nonetheless, parents cite various motivations for such separations, including the pursuit of novel experiences, fostering independence, and prioritizing access to superior educational institutions, as highlighted by Informants ST and SD:

"Kids wanna go to the city, you know, try things out on their own, away from us. But as a parent, I reckon it's important for them to learn to stand on their own two feet by the time they hit junior high." (SD 53, 8/March/2023)

"Yeah, distance ain't a big deal for me. I just want my kids to go to a good school, you know?" (SD 53, 8/March/2023)

Children in households of potato farmers are typically not in school but engaged in work activities. Consequently, childcare becomes a shared responsibility between the husband and wife. While the husband contributes to work in the tourism and agricultural sectors, the wife undertakes the preparation of all childcare needs, including meal preparation.

#### **c. Washing dishes**

Washing dishes, a routine household chore linked to housekeeping and meal preparation, exemplifies the extensive engagement of women in domestic responsibilities, often positioning them as the primary figures in household management. This characterization implies that women bear the brunt of household tasks, including childcare, education, and maintaining cleanliness. Consequently, dishwashing is predominantly perceived as the wife's sole responsibility, reinforcing the notion of women's complete accountability for domestic duties.

"Yeah, once we're done cooking, it's just natural for all of us, even the wife, to pitch in and clean up, starting with washing the dishes and then doing some sweeping." (PJ, 42 year old, 17/March/2023)

As per the testimony of informant PJ, an array of household responsibilities including cooking, dishwashing, and house cleaning are deemed obligatory for women. These routine tasks, conducted both before and after fieldwork, become ingrained as daily duties for women, as highlighted by informant PJ.

#### **d. Washing clothes**

Washing clothes constitutes a daily household chore, given the necessity for individuals to have clean attire for daily wear. This responsibility falls squarely upon women due to patriarchal norms dictating their involvement in all domestic tasks, as conveyed by informant LK:

"So, we wake up in the morning, do a bit of washing, then head out to the fields. After that, we come back home, take another shower, and, well, by the time we're back from the rice fields, the cleaning's all done." (LK, 45 years old).

Gender roles within horticultural agricultural practices among the Tengger tribe in Ngadisari, Sukapura, Probolinggo are categorized into three domains: reproductive, productive, and social. Reproductive responsibilities encompass various household tasks such as cooking, childcare, dishwashing, laundry, shopping, and housekeeping, predominantly undertaken by women, with minimal participation from men.

#### **Social change in Ngadisari**

Wilbert Moore (cited in Garna, 1992: 4) posits that social change constitutes a significant transformation in social structures encompassing values, norms, and cultural phenomena. This phenomenon is not exclusive to modern times but is inherent in human existence universally. Robert H. Lauer (cited in Garna, 1992: 8-9) defines social change as a comprehensive concept denoting alterations in social phenomena across various levels of human life, ranging from the micro to the macro. Parsons' Structural Functional Theory of social change, encapsulated in the AGIL scheme, delineates Adaptation, Goal Achievement, Integration, and Latency as key components. The process of social change leading to the erosion of folklore within the Tengger community is driven by adaptation, goal achievement, integration, and latency towards novel societal elements (Manggala, 2019). Local wisdom embodies indigenous insights imbued with cultural values and embraced by community members. In anthropological discourse, local wisdom is also known as indigenous knowledge or local intelligence, serving as the foundation of cultural identity. Concurrently, alongside cultural shifts, individuals gradually evolve inherited knowledge, thus crafting methodologies to cultivate understanding.

Knowledge creation essentially entails the development of original techniques or technologies for harnessing natural resources to sustain community livelihoods. Consequently, communities develop a system of indigenous knowledge and technology—local wisdom—encompassing diverse approaches to various aspects of life, including healthcare, food production, and environmental conservation (Handayani, 2011).

The concept of "ecotourism" denotes a tourism paradigm that optimizes utilization while conserving natural and cultural resources (Wahono, Poernomo, & Kusumah, 2019). Aligned with the burgeoning tourism potential in East Java, particularly in Bromo, central and regional governments are steadfast in their efforts to enhance infrastructure, develop tourist destinations, and undertake extensive domestic and international promotions to allure both local and international visitors. The concept of "sustainable ecotourism" advocates tourism development that maximizes utilization while preserving natural and cultural resources sustainably. Tourism initiatives, embracing the ecotourism concept, echo the regional government policies of Banyuwangi, guided by principles including environmental conservation, community engagement in tourism endeavors, offering multifaceted products encompassing education, recreation, and cultural values, and fostering a positive economic impact while mitigating adverse effects arising from tourism activities. The rapid growth of Indonesia's tourism sector has engendered a favorable societal impact, stimulating investments in accommodation, dining, transportation, culinary ventures, and other creative industries. Consequently, the tourism sector has become a significant source of employment opportunities for both men and women.

With the government's ongoing development of the tourist infrastructure on Mount Bromo, there has been a consistent rise in tourist footfall. According to data from the Culture and Tourism Office of Probolinggo in 2017, there has been a notable upward trend in tourist visits, encompassing both domestic and international travelers. In 2010, the tourist influx to Mount Bromo reached 18,642 individuals, escalating to 126,968 visitors by 2016, signifying a sevenfold increase within a span of six years. Presently, tourist arrivals continue to surge, particularly following the initiation of the tourist infrastructure enhancement program by the Probolinggo government. Recent advancements in the examination of social change and livelihood strategies within the gender ecotourism framework furnish the ensuing insights.

- a) Andani (2017) delineated the multifaceted involvement of women in tourism endeavors within the Tourism Village of Tebing Tinggi, Okura, Pekanbaru. Women partake in various activities including regional arts, agriculture, food and beverage services, and souvenir crafting. However, their participation in the construction of tourist piers and local tourism organizations is relatively limited, owing to constraints in financial resources, expertise, and organizational acumen.
- b) Women in the Tengger community contribute significantly to household welfare. Engaging in both trade and domestic responsibilities, women shoulder dual roles while also fulfilling household duties. Additionally, they commonly engage in farming as supplementary employment (Sadilla, 2022).

Tourism development in Tengger remains committed to environmental preservation, emphasizing ecotourism practices, and leveraging the strengths and potential of the local community as the cornerstone of its development strategy.

## CONCLUSION

Gender roles encompass reproductive, productive, and social responsibilities. In the context of horticultural farming, reproductive roles entail tasks such as cooking, childcare, dishwashing, laundry, and shopping. The primary purpose of the Cultural Value of the Bromo Tengger Tribe is to foster the advancement of ecotourism and uphold cultural identity. This ethos underscores the importance of leveraging the strengths and potential of the local community as the bedrock of tourism development.

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