



Partisipasi Perempuan Dalam Pengembangan Destinasi Wisata Budaya di Kampung Tradisional Takpala dan Monbang Kabupaten Alor

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Abstract

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Women have emerged as the key contributors in tourism development, as they engage willingly and take part in every activity conducted in the traditional villages of Takpala and Monbang. This study aimed to assess the extent of women's involvement, the elements that promote and hinder their participation, and initiatives to enhance women's engagement in the cultural tourism development of the traditional villages of Takpala and Monbang. This research utilizes both primary and secondary data, employing methods of data collection such as observation, detailed interviews, and documentation. This research employs qualitative descriptive data analysis, and involving 10 key informants. The results of this study showed that the level of women's participation in decision-making is very low so women in Takpala and Monbang Traditional Villages are forced to participate in tourism activities such as the formation of weaving, Sanggar groups and maintaining environmental cleanliness. On the other hand, the government of the tourism office and the culture office need to collaborate and work together to conduct socialization and training for women related to tourism as an activity that can support creativity, develop skills, create new innovations for women in the traditional villages of Takpala and Monbang.

Keywords: Women's Participation, Development, Destination, Cultural Tourism, Traditional Villages of Takpala and Monbang

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INTRODUCTION

Tourist has transform be one of sector the most progressive economy in Indonesia, especially in its capacity create field Work for women . Based on data from the Ministry of Tourism and Creative Economy (Kemenparekraf , 2024), the proportion worker women in industry This has reached 54.22%, a figure that exceeded involvement men who are at 45.78 % . Globally , this phenomenon This in line with findings of the UN World Tourism Organization (2019) which noted that Woman dominate power Work sector tourist by 54% . In fact , in wider scope specific like service , *cleaning services* , and guidance tourism , the International Labour Organization (2013) describes that participation Woman capable touch 90% figure Statistics This confirm that Woman No just complement , but rather bone back industry tourism and economy creative . Behind numbers said , women hold role crucial as a pillar of welfare family and society , where involvement they in tourist at a time be at the forefront in guard sustainability traditions and culture local Indonesian. This sector is also seen as tool actualization self for Woman For show potential leadership they in various aspect life social.

However the dominance in a way quantity No as well as immediately compared straight with quality position held women . UNWTO (2019) highlights existence challenge Serious in the form of concentration women at work skilled low or informal sector . This is has implications for the emergence of gap real wages , where women in



the sector tourist tend get income 10% to 15% more low compared to colleague man they . Inequality This aggravated with lack of representation women in position managerial and decision-making decision strategic. According to Remiswal (2013), there are five factors fundamental that perpetuates condition this, namely strong system culture patriarchy, regulations that have not been fully give protection equal, policy development that is still gender biased, to the point that interpretation religious teachings that are textual in see role women in the realm public. As a result, women often own limitations access for control, participate, and enjoy results development in a way fair, which in the end limit ability they for actualize self fully in life nation and state. Portrait contribution women in the field can see through various studies cases in Indonesia. In Bali, women has proven self as businessman successful and pioneering culinary in guard inheritance culture . Research from Yanthy (2016) and Bestari and Widhiasthini (2023) show that through business like *cooking class* , Balinese woman succeeds popularize and preserve cuisine local until to level international . However , Oka et al . (2016) noted that not quite enough answer domestic and attachment to customs often become obstacle for Woman For chase position high , such as in industry boat cruise . Meanwhile that , in Lombok, women play a role active as driving force economy through business weaving gedogan and homestay management . Although study Rohmi et al . (2020) and Susanti and Yulendara (2021) confirmed contribution big This for income

House stairs , involvement they Still often viewed adjacent eyes by the stakeholders interests and participation they still overshadowed by domination power work man.

In the East Nusa Tenggara region, especially Alor and Labuan Bajo, the role of Woman the more real in aspect sustainability environment and promotion area . Anhonia (2024) emphasized importance knowledge local NTT women in manage source Power nature and forests as part from development village tourism . In Labuan Bajo, the community Woman even become pioneer in management rubbish plastic become souvenir For guard ecosystem lower sea (Irmalasari , 2023). The history of tourism in Alor also records names such as Sri Inang Ananda Enga who was the driving force promotion tour culture since the 1990s. Although Thus , the report Andani (2023) revealed fact bitter that even though Woman occupy position structural in the service , recruitment final decisions are often still dominated by men . Similar things were also found in context of the Baduy Tribe by Fitriana et al (2020), where customs and patterns patriarchy limit room movement Woman only on the aspect attractions and provision facility supporting, while sector accessibility still dominated by men. Seeing size potential at a time challenges faced, empowerment Woman become key main for achieve Sustainable Development Goal 5 (SDGs) on gender equality. Participation Woman in quality and inclusive tourism need intervention real policy . Based on recommendation from conference international in Bali and reports Ministry of Tourism and Creative Economy (2024), required mentoring intensive which includes training negotiation , development networking , as *well* as education For oppose gender stereotypes and bias in the environment work . Empowerment This No may only stopped at the technical level , but must penetrate into position managerial for women own power in planning , implementation , and evaluation policy tourism . With integrate perspective gender sensitive to in business strategy and creating service safe tourism as well as value women , sector This expected capable realize welfare and justice sustainable social for all over layer public.

METHODS

The use approach qualitative as procedure research that produces descriptive data in the form of written words or oral of people and observed behavior. Use of method qualitative This aim For explore and understand in a way deep meaning participation Woman in development destination tour culture in Traditional Villages Takpala and Monbang (Creswell, 2009). Through method this , researcher make an effort interpret , record , and elaborate emerging phenomena in a way systematic For describe facts as well as connection inter-event through technique observation , interview in-depth , and study library with approach triangulation to ensure data validity . Research implemented in Alor Regency , East Nusa Tenggara Province , with focus on two points main namely Traditional Village Takpala in West Lembur Village (North Central Alor District) and Traditional Village Monbang in Kopidil Village (Kabola District). Election location This based on the second status the village as destination tour culture the flagship that is still firm look after customs and traditions grandma ancestors . All series activity research , starting from data collection up to analysis , in progress during four months, counting from October 2025 to January 2026. Data used in study This is qualitative data that is stated in form narrativ , sentences, and descriptions (Ratna, 2010). Data sources are differentiated into two categories primary Data obtained directly in the field through *purposive sampling* (Moleong , 2014). This data sourced from results interactions and interviews with group woman local, chairman studio, and party government related activity weaving, provision culinary, homestay management to manufacturing souvenirs . Secondary data, In the form of supporting data obtained through studies literature, books, journals, and document from the relevant internet with issue participation women and development tourism in Alor Regency. In the research qualitative, instruments main is researchers alone on duty collect, sort, and conclude data systematically maximum. Instrument the support used covering guidelines interview structured, telephone handheld for record sound, camera for visual documentation, as well as tool write for notes field.

Data collection techniques are carried out through four stages main: observation participants: Researchers involving self in a way direct in activity subject study during three Sunday for digging up concrete data related events and environment culture (Subana & Sudrajat, 2001). In-depth Interview. Questions were asked answer in a way intensive to informant selected key through technique purposive and snowball sampling (Creswell, 2009). Informants covering government area , figures customs , as well as chairman Japura Studio and Studio Ehenghulu , with criteria men and women age Productive (20-60 years old) who are competent. Documentation collection of administrative data , notes , and photos activities (Arikunto , 1992) for strengthen description general study. Literature Study : Analysis deep to reference books , theses and official websites Ministry of Tourism and Creative Economy and the Government Alor Regency. The data analysis process was carried out non - statistically refers to the Miles and Huberman (1992) model, which consists of from three channel activity simultaneously. First, data reduction is performed For simplify and focus raw data from field. Second, data presentation is done with organize information to in text logical narrative. Third, the withdrawal conclusion and verification done for build outlook accurate general based on the data that has been validated through triangulation. Finally , the results study served in a way descriptive (Sugiyono , 2012) and elaborated with help tables , images , and chart so that all information about contribution women in Takpala and Monbang Villages can understood comprehensively.

RESULTS & DISCUSSION

Results

Geographical Conditions of Traditional Villages Takpala and Monbang

Alor Regency is one of the regencies in East Nusa Tenggara Province Which located in part east sea with region Which in a way geographical located on 8o 6' LS - 8o 36' LS And 123o 48' BT – 25o 48' BT, adjacent north bordering with Sea Flores Southbordering the Ombay Strait and Timor Leste, to the east bordering the islands island Maluku And part west bordering with Strait Lembata. Wide Regency This reach 13,638.26 km² with region sea more wide than region land that is 10,773.62km² or around 79% whereas region land have area 2,864.64 km or around 21%. Alor Regency has 18 districts, including North Central Alor and Kabola sub-districts, which still maintain the traditions left behind by their ancestors. (BPS, Alor Regency, 2023)

Takpala Traditional Village is a village inhabited by the indigenous Abui tribe. This village is located in the interior of West Lembur Village, southern part and is surrounded by residents' gardens with a height of approximately 13 m above sea level, and has a slope of between 5-40 °. Administratively, Takpala Village is included in hamlet III of West Lembur Village, North Alor Tengah (ATU) District with a residential area of approximately 0.727 ha. The number of residential houses in Takpala village is 15 houses. Fourteen of them are in the form of warehouses (Faluh) which are occupied by 13 heads of families and the other two serve as meeting places and storage for ancestral heirlooms of the Abui tribe. (North Central Alor District, 2024)

Takpala Traditional Village is a small part of Takalelang village in Lebur Barat Village, North Central Alor (ATU) District, Alor Regency. Takpala is located on a hill at an altitude of 131 meters above sea level and is far from the crowds at approximately 1 km from the Takalelang residents' settlements who live on the coast. Before inhabiting Takalelang village (a new village on the coast), the ancestors of the *Abui Tribe* lived in the southern mountains of Lembur Barat Village, called "Kampung *Tak'lelang*" (old village). *Tak'lelang Village* is marked by an altar.

Takpala Traditional Village, known as Takalelang Village (new village), is now inhabited. Originally a farming or plantation area for some Abui residents, the status of which was changed to a residential area. The Abui community in Takpala lives their daily lives traditionally, upholding their culture without the influence of the then-unknown concept of tourism. Residential environmental management is carried out using simple methods such as arranging stones and planting trees as barriers and erosion barriers. Residents utilize natural resources through farming and hunting to support their daily lives. Rituals, cooperation, spatial planning, dances, and various cultural aspects are an inseparable and deeply rooted part of the lives of the Abui residents. (North Central Alor District, 2024)

Abui people's ongoing rituals and dances marked the beginning of Takpala's tourism development. In 1971, the local government held the first cultural *event* featuring various ethnic groups. Alor Regency, home to nine inhabited islands, with 42 languages and diverse cultures and dances, participated in the event, held in *Mahut Village*, Petleng Village, North Central Alor District. The *event was organized* at the request of several foreign tourists who had previously visited several inland areas of Alor Island and were interested in local cultural attractions. The *Takalelang* village cultural attraction, featuring members of the Abui Takpala tribe, was selected as the "best" based on various assessments by groups of foreign tourists.

The unique Takpala Village with its natural landscape and all aspects of its cultural authenticity became an important spot that then began to be visited after the performance activity. The existence of Takpala Village at that time, which was still located in a forest area with its traditional life, made Takpala Village more exotic, even according to residents,

Takpala Village was promoted in Europe as a still primitive village on Alor Island by Dutch tourists in 1973, so that Takpala Village began to be known and visited by European tourists. The following is a picture of the traditional Takpala village. (West Lembur Village, 2024)

Takpala Traditional Village



Figure 1. Location of Takpala Traditional Village Data Source: Alor Regency Tourism Office

The picture above is the location of the Takpala Traditional Village and cultural ceremonial activities honoring the ancestors by singing while surrounding *the altar* (stones arranged on top of which are placed *moko*) carried out by traditional elders, community leaders and women's groups, this is done to receive blessings before carrying out planting and harvesting activities in the fields.

Takpala Village House



Figure 2. Takpala community warehouse Data Source: Alor Regency Touris Office

The image above depicts a traditional Takpala village dwelling, a three-story warehouse. The first serves as a cooking and living area, the second as a sleeping area, and the third as a storage area for food (corn, rice, cassava, and other crops) and *a moko* (*a small wooden house*) Monbang Traditional Village is an original village of the Kabola Tribe, which was created and formed in a special area in the middle of the Kopidil Village settlement. Kopidil has its own meaning, namely, Coffee Plantation. Geographically, Kopidil Village is located to the West of the District Capital which is an internal part of Alor Regency with 3 km from the district capital and 7 to 8 km from the district capital. The area of the village itself

is 1,215 Ha with a total population of 1,088 people. In Kopidil Village, in addition to the Monbang Traditional Village, there are also cultural tourist attractions that are the same as the Monbang Traditional Village, having almost the same form, be it the place, culture and traditional clothing made from tree bark. The following is a picture of the Monbang traditional village.



Figure 3. Traditional house of Monbang Traditional Village Data Source: Alor Regency Tourism Office

Figure 3. above is a cultural tourism destination in Monbang Traditional Village which is located far from residential areas so that on certain days during traditional ceremonies they gather wearing traditional Kabola Tribe clothing made of tree bark, and surround the ritual place (Altar) to make offerings through traditional singing and drumming. Monbang Traditional Village itself means Snake Village. The initial planning for the development of Monbang Traditional Village began in 1991, then in 1995 Monbang Traditional Village was officially established. The establishment of Monbang Traditional Village was initially still located in the old village called Menbang. However, in 2008 it moved to the land of Mr. Moses Oukoil until now, which is in Kopidil Village, Kabola District, with about 7 km from Kalabahi City. The Kabola tribe-built houses with round wooden pillars, high and with roofs of thatch or palm fiber in a round shape, the walls are made of woven bamboo, palm leaves or planks. For the traditional house of the Kabola tribe is given the name *Heiyele* which means traditional house. The traditional house is divided into 3 forms, namely: *Boli*, a traditional house that does not use dulang on the four sides of the pillars, *Meleng*, a traditional house that uses dulang on the four sides of the pillars while *Hobo*, a traditional house shaped like a hut.

The Monbang Traditional Village is like the Takpala Traditional Village, but there is a unique difference: their traditional clothing is made from tree bark. The women's traditional clothing is called *Obowen e*, a dress-like garment that covers the entire body except for the hands. Meanwhile, the men's traditional clothing is called *Lotiwene*, and for men, only the lower part is covered, while the upper part remains bare-chested. The white color of the tree bark makes this traditional clothing look unique compared to other traditional attire. On certain occasions, the Kabola Tribe also often display attractions culture art traditional like *Cakalel*, *Lego – lego*, *Rattan Dance* and there are several dance others. Usually, they organize art the when There are tourists who come visit. In addition, the Traditional Village Monbang is also there formed studio called the *Ehengahulu Studio*. It was founded by Mr. Moses Oukoli, the founder and manager of the Monbang Traditional

Village. The studio was established to accommodate and train children from the village in the history of the Kabola Tribe, teach them traditional dances, and provide traditional clothing and accessories for display at cultural events and festivals.

Cultural Destination Components in Traditional Villages Takpala and Monbang Attraction

Attractions is power pull tour or results art something the area that becomes potential tourism used as power pull so that interesting traveler for visit to place tour those related with culture area, attractions culture like dance pick-up person guest, Lego-Lego Dance besides that potential riches nature also becomes power pull tourism in a destination tourist the same case in point with group women in traditional villages Takpala and Monbang are the ones who move in the field tourist in attractions tour like dance pick-up guests and dance for season planting and season harvest, and Lego-Lego dance performed from Evening until noon at the time season planting and season harvest.

Accessibility

Accessibility is very important aspect in something development tourism because of that, the government Alor Regency realizes important something access to improve amount visit traveler with connected. One of the required access is connecting road between Power pull tourism in Alor Regency, so that repair road and widening road already and temporarily done and will be make journey the more easy and fast besides that, the access that is being worked on like access road towards the traditional village more Takpala easy to get through so that become consideration main for traveler for visit, even though not yet all the road leading to the traditional village the but very supportive improvement amount visit traveler from year to year keep going increase.

Activity tourism no let go from role tool transportation available, because with existence tool transportation can give benefits that shorten distance travel from one destination to other destinations. However, transportation to the traditional village Takpala no can walk because government not yet provide transportation special with route Kalabahi heading to the traditional village Takpala so that visitors only can-do journey with use motorbike owned by personal or the car that has been ordered previously. Meanwhile access road towards the traditional village Monbang Not yet can be done like widening potholed roads and paths however public keep going do journey from Kopidil village (Traditional Village Takpala) towards Kalabahi City For do transaction like sell results earth such as candlenuts, tubers, corn, walnuts, and *betel nuts* with use transportation general and private.

Amenities

Amenities are various series facilities provided by a place objective tourism used for fulfil need visitors or tourists who come. Meanwhile Facility is something tools provided by the party manager place tourism to provide service to traveler For enjoy it , facilities can in the form of accommodation , place parking , place shopping , space management , bathrooms and toilets (Spillane, 2000). Amenities is all form facility supporters who can used by tourists For fulfil needs . Amenities related with means accommodation , restaurants , public toilets , *rest areas* , souvenirs *shop* , place parking , places of worship and other things that should be must there is somewhere destination tourism (Rusvitasari and Solihin, 2014). Based on the opinion above can concluded lower amenities is aspects that greatly influence comfort and safety a upholders . Based on results observation in Traditional Village Takpala there is a number of component amenities that is as following.

Availability of Electricity and Clean Water

Water and Electricity are source main and become requirements that must be met available in every destination tourism to be able to fulfil need every tourist, needs traveler to water is very big, thing they can see that water consumption used by the community local. Communities in traditional villages Takpala has do water reservoir sourced from from springs, so that Lembur Village Government provide Drinking Water Companies (PAM) to meet need tourists. Electricity is one of the need very important society and as source Power the most important economic thing that is needed in various activity tourism . Availability light in a traditional village Takpala like light ray solar, so that If Rain so they use light traditional (lamp).

Travel Service Business Tourism and Travel Agent

Availability business service travel and *travel agents* is something important things in make things easier traveler in get information about all something related with journey tourism, especially can support activity tourist the so that impact on the rate development activity tourism and improve amount traveler local and overseas to the traditional village Takpala and Monbang. Travel business tourism and *travel agents* can obtained in the city Kalabahi which is an effort journey is a women (*Inang Ananda Enga*) supported by the community Woman other in increase good participation in a way quality and quantity in order to create improvement upholder For enjoy beauty nature and culture in Alor Regency .

Parking area

Traditional village Takpala has adequate and well - organized parking area with neat, tidy parking near the village village traditional Takpala, every vehicle two wheels and wheels four in the parking lot parking lot said, however based on observation known lower all vehicles parked in a place the free of charge and not yet charged costs, the community that manages Traditional Village Destination Takpala Still allow visitors parking and no fees cost whatever. Meanwhile in the traditional village Monbang not yet availability place parking, things This caused by because of the traditional village own long distance from place stay public.

Accommodation

Tourism industry accommodation is means main tourism is very important needed by tourists, availability adequate accommodation is one of the power supports that must be met at the destination tour Because with existence accommodation the with by itself will motivating traveler For Visit and stay at the places visited. Accommodation available in the city Kalabahi such as hotels, homestays, villas, and home accommodation citizens. Following This is the name of hotels, homestays, and home accommodation people in traditional villages Takpala and Monbang.

Additional services (ancillary)

Ancillary or service addition is factoring important things that influence development destination tourism, some *ancillary* at destination culture make traveler feel comfortable, safe, and secure safety. Service addition provided by the institution or authorized agency or authorized in the area based on supporting regulations organization activity tourism and support officers on hand help visitors who do journey Level of Women's Participation in Development Destination Culture in Traditional Villages Takpala and Monbang

Participation rate people Woman in development destination tour culture in traditional villages Takpala and Monbang are used as references knowing and analyzing form participation people Woman is participation as put forward by Tosun (1999) who said that form participation public can see from various approach or several groups. This is similar with Pretty's opinion (1995) says participation public can see in taking benefit

based on draft the so development tourism that is carried out must notice aspect tourist like following:

1. Spontaneous Participation

Participation spontaneous is participation community that is carried out in a way voluntary and without existence pressure , encouragement and coercion from any party , but driven by the desire that arises in a way spontaneous and that is ideal form of society in participation in the field tourism . Participation spontaneous community in Traditional Village Takpala and Monbang which are resident native to *the Abui Tribe* and the *Kabola Tribe* who hold it firm culture left by grandmother ancestors who became respect and reverence to ancestors, so that realized in life daily. Traditional Village Society Takpala and Monbang make legacy grandma ancestors as wisdom local like wild boar hunting, a tradition marry run, cut garden, ritual time planting and harvesting, attractions Lego-Lego dance, guard Moko, dance pick-up guests and garlands shawl to visitor as well as activity group Woman as craftsmen weaving, plaiting and manufacturing souvenirs, so that in various event culture still guarded matter That done public local as form preserve culture . Based on the data obtained at the time research conducted in traditional villages Takpala

and Monbang seen lower existence participation public with form Japura Studio is group women in traditional villages Takpala and studio Ehenghulu is women living in Traditional Villages Monbang, because with existence group studio This all activity culture done together, things the proven existence involvement from public in several activities in each studio.

Traditional Village Takpala which is group japura studio have two different geographies that is Abui tribe residents who live nearby coast beach with activities Woman as weavers and women in Traditional Villages Takpala (mountain) is active as weaving in the area mountains. Abui tribe women in ancient times has participate in activity weaving and making woven with typology different women due to Woman resident coast beach can copy woven or activity from women in traditional villages Takpala (mountains) and vice versa woman in the mountains no can do women's activities (weaving) on the coast beach although they know weave or weaving and mastering it, things this due to that there is agreement from grandma ancestors for women so as not to dominate one each other to stay become unity between people in the mountains and on the coast beach . *Japura Studio* own several different activities between women who live in the mountains and on the coast beach with a few activities as following:

a. Women's Participation in Traditional Villages Takpala on the Coast

Women in general more play a role in the sector domestic , but part Woman own role in the sector public or in field society . The development of the times *modern* make human beings who have nature as men and women sued for more productive, creative, and innovative. This is what makes women in Traditional Villages Takpala active in the field tourist with business sell results weave women who live on the coast beach such as in Kolana village, Crocodile Island, Ternate Island, Pura Island and Pantar Island. Women form group weave from various ethnicity and culture with different motifs that is There are those who use motifs from marine life, leaf motifs, plant motifs and root motifs. woven plant motifs is legacy grandma inherited ancestors from generation-to-generation others, so that women who live on the coast beach teach children his daughter so she can weave. Women in weave is reciprocal in development tourism. Women and weaving reciprocal are two things that are interconnected Work equal and reciprocal each other which woman needs in do activity Weave Songket native of *the Abui* tribe and sold in the market, figures woven and displayed in a place sale with price around Rp. 300,000 – 1,000,000- whereas other woven fabrics for rent to visitors

with price Around Rp. 100,000 – 200,000. Women in Traditional Villages Takpala own ethos work in a way spontaneous for sufficient need economy daily.

b. Participation in Traditional Villages Takpala in the Mountains

Activity Abui women who live in *the* mountains or in the Traditional Village Takpala participate in the sector tourism in activities tourist like provision place accommodation and souvenirs that become asset main is weaving. In the traditional village Takpala, women are known as women who have spirit fast and group work do souvenirs and move formation group woman for contribute in the field tourist based on with tradition the weave that becomes object main in development tourism. Women's activities woven from made from palm leaves become fan, bag, bun hair, mat, place betel and areca nut, fans and making souvenir from various seed fruit, as well as muti-muti colors colorful things that are done with careful and restrained emotions so that the results can see good. Woman who lives in Takpala own the number of 50 people so, they each other work the same for progress destination tour culture. The following This is picture activity Woman in activity weaving and manufacturing souvenirs can see in the picture following.

Women weaving women 's baskets sell results weave



Figure 4. Manufacturing drawing basket

Source : Researcher Data , 2025



Figure 5. Activities Woman

Source : Researcher Data

Activity the woman in the picture above is activities carried out in the Traditional Village Takpala specifically for women who live in the mountains , they do woven basket , manufacture souvenir as well as sell results craft hands . On the other hand, the number women in West Lembur Village, around 307 people who have age 25-60 years and above who are active in the field tourist totaling 42 people while those who joined the group *Japura Studio* around 30 people. Based on with results observation and interviews are known that women in Traditional Villages Takpala Not yet own business independent but they join groups For sell results woven , woven and souvenirs .

c. Participation of Women's Groups in Traditional Villages Monbang

Traditional Village Monbang is a traditional village of *the Kabola* Tribe which has life culture almost The same with Traditional Village Takpala but what makes the difference is clothes custom made from Kaa bark , the type of Kaa wood that is taken the skin , dried in the sun Then sewn become clothes traditional typical of the *Kabola* Tribe . Activities Woman ethnic group the is sewing clothes , making anklet , bracelet hands , a crown on the head , and a bag made with Kaa Bark . In addition group Woman make craft hand like woven serving hoods and baskets are made from palm leaves and the results are sold to the market and made into souvenir for visiting tourists to the

Traditional Village Monbang with Price Rp. 50,000-300,000, there are also traditional clothes from Kaa Wood which is rented complete with accessories complete from clothes Traditional Village Customs Monbang . (Activity image Woman in activity woven can see attachment picture numbers 13 to 18). Women in Traditional Villages Monbang own ethos different work with women in Traditional Villages Takpala Where women in Monbang only work on days determined by the chairman *Studio Ehenghulu* . On the other hand the number women in Kopodil Village around 388 people who have age 25-60 years and above who are active in the field tourist totaling 50 people while those who joined the group *Studio Ehenghulu* around 25 people. Based on with results observation and interviews are known that women in Traditional Villages Monbang Not yet own business independent but they join the *studio Ehenghulu* For involved in activity tourism, things This caused by Because Woman only Work as support .

d. Women's Participation in Provide Lodging

Accommodation is one of the businesses that have opportunity big and get promising results . Lodging is place temporary Where somebody or groups of people can stay . Traditional Village Takpala and Monbang is destination tour cultures visited traveler overseas and traveler local , so that people Woman with voluntary provide warehouse and house they For made into House lodging Woman accept visiting guests with provide food and Drink as well as provide souvenirs . Traditional Village Takpala and Monbang own mark high culture so that every tourists who come and stay No requested For pay accommodation , food , drinks or prepared souvenirs . Based on results interview from Rian Ethics explained under the Traditional Village Takpala and Monbang Still guard tradition grandma ancestors who said that part from descendants they have go too far away place even in other countries, so that every guests who come for visit and stay not required for receive money or goods. This is what becomes reject measuring for woman in develop destination tour culture.

e. Participation in Attractions Tour Culture

Attractions tour is significant components in interesting traveler for visit to destination the Pitana and Diarta (2007) stated that that attractions tour culture is source Power culture as the main capital in attractions tourism, often known as tourist culture start from aspect performance, art appearance, food festival traditional, historical nostalgic experiences, and ways life other. Traditional Village Takpala and Monbang own life culture local that is still preserved with Good like Lego-Lego dance which is tradition culture that is carried out at the time activity pick-up guest, ritual time planting rice and corn and at the time harvest or normal called by the *Abui Tribe* namely " eating" new " that was done occasionally one year. Based on research data conducted in the Traditional Village Takpala and Monbang seen that existence involvement woman in several activities as bellow:

f. Cultural Festival (Lego-Lego and Cakalele Dance)

Lego-Lego dance is dance traditional ethnic group Abui and Kabola (head birds) that have inherited from grandmother ancestors for done at the time pick-up guests and ceremonies customs. Lego-Lego and Cakalele dances is dance that invites public for united build Alor Regency, which has meaning for spirit of cooperation, mutual support each other respect and sincerity For each other motivating. Lego-Lego dance is performed by women and men, while dance Cakalele done by men, but women who are grouped into the *Japura Studio* and the *Studio Ehenghulu* more dominant in Lego-Lego dance. At the time ceremony customs, pick-up guests and activities Alor *Expo* is a routine agenda that is carried out Government Alor Regency as as form promotion tourism that is carried out involving women in Traditional Villages Takpala and Monbang. Dance image Lego-lego and cakalele in the traditional village Takpala and Mobang can see in the picture following.



Figure 6. Lego-Lego Dance

Data source: Lembur Barat Village 2025



Figure 7 Cakalele Dance

Data source: Lembur Barat Village 2025

The two pictures above are the Lego-Lego dance performed by women and men in a circle and holding hands while dancing and singing together, while the Cakalele dance is only performed by a group of men using arrows and swords which depicts the guarding of the Takpala traditional village. Lego-Lego dance and dance pick-up guests made by women in traditional villages Monbang is characteristics typical friendliness and respect woman to visitor or visitors who visit Mobang village, as in the picture following.



Figure 8. Lego-Lego Dance in Monbang
Kopidil Village, 2025

Data Source , Kopidil Village , 2025



Figure 9. Guest Welcome Dance Data Source

The picture above is Lego-Lego dance and dance guest pick-up is done by men and women in form circle and hold hands hand while dancing and singing together. Meanwhile dance Guest pick-up is done at the time visiting tourists to destination tour culture in traditional Villages Monbang, then woman do dance pick-up visitor for the tourism. Government Alor Regency promotes tour culture in traditional villages Takpala and Monbang with organize Alor Expo for increase amount visit tourists in Alor regency, especially in traditional villages Takpala and Monbang .

2. Participation (Include Participation)

Participation pushed is form participation that occurs because existence support, encouragement, and agreed- upon orders. Participation this is form frequent participation found anywhere when there is activity tourism in the village or in developing countries Because government have role in start action participation

community leaders local for can play a role lead build work equal and supportive public For participate in a way pushed in the traditional village Takpala.

3. Participation Forced (Coercive Participation)

Participation forced is form participation carried out because existence coercion carried out by the government or figure society and the elderly customs for involved in development, participation forced women in traditional villages Takpala like formation group weaving below supervision of Wahana Visi Indonesia (WVI) which forces group Woman For join in group so that the results woven in visible more neat and saleable to other areas, while women in Traditional Villages Monbang forced to For join the group *Studio Ehenghulu* as well as guard cleanliness like guard sustainability tourism so that activities tourist can ensure security , cleanliness comfort at the destination tour culture in a way forced can see that participation Woman only involved in organization However in guard cleanliness like cleanliness of toilets, warehouses or house customs must be forced to be able to maintain location tour with good. Research results this strengthen findings (Wanga, 2016) which explain participation public in development area tour that forced in carry out task guard cleanliness and maintenance security in the area tourism. Based on opinion the selajan with group women in traditional villages Takpala and Monbang were also forced for guard toilet cleanliness and service as well as create environment group Japura Studio and Studio Monbang, place weaving and plaiting and forced for form group weave so that can developments in the field sustainable tourism.

4. Participation Manipulative

Manipulative participation is a type of participation where there is community representation in tourism development, however, there is no power to involve women in tourism development which is the goal of organizing tourism so that women can enjoy positive impacts so that women are encouraged by representation in the Takpala and Monbang Traditional Villages.

1. Participation Passive

Passive participation is community participation that is only informed about things that have been decided or have taken place in the implementation of activities such as meetings or gatherings so that women are informed about things that have been decided, but women are the main drivers in implementing various activities in the Takpala and Monbang Traditional Villages, they are the implementers of various tourism activities starting from activity planning, activity implementation to monitoring.

2. Participation Through Consultation

Participation through consultation is a discussion-based participation about tourism conducted by community leaders, traditional elders and the Head of *the Studio* to women in the development of the tourism sector, the role of women is very important in supporting the development of sustainable tourism supported by community leaders, traditional leaders and the Head of *the Studio* as holders of power in making various decisions and providing space for women to carry out various tourism activities in the form of preserving local life that is carried out daily, which has been planned by the head of the studio. Women in Takpala traditional village conducted consultations to open a place to sell woven, woven and souvenir products in order to gain profits from these sales.

3. Participation Based on Material Intensive

Intensive participation is participation carried out by the community by providing resources and then receiving material compensation which is done as a form of profitable remuneration between one party and another, as is done by women in the Takpala traditional village who live on the coast and in the mountains, where women

who live on the beach give their cloth voluntarily to women living in the mountains to sell or rent to tourists who are visiting the Takpala traditional village.

4. Participation Functional

Functional participation is that the community already has tourism awareness and has joined a tourism organization such as the weaving group, the Japura Studio and the Ehenghulu Studio , this group plays a role in the development and preservation of tourist attractions where usually each region is separate, participation according to the results of previous studies says that tourism development is very much determined by the success of the level of involvement of the surrounding community, in addition to that local functions and organizations also play an important role in the success of tourism development programs such as the *Japura Studio* and *the Ehenghulu Studio* which organize all women's activities.

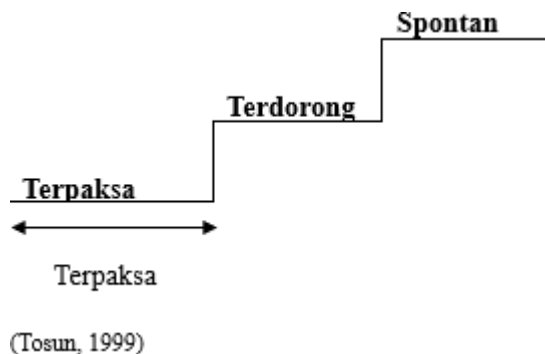
5. Participation Interactive

Interactive participation is the involvement of the community in participating in joint analysis that leads to planning activities and forming existing working groups, this participation tends to use interdisciplinary methods that seek a diversity of perspectives in a structured and systematic learning process. Community groups have a control role over their decisions, so they have a stake in all implementation of cultural tourism destination development activities in Takpala and Monbang Traditional Villages, women participate in making decisions that have been determined by the head of *the Studio* so that they do not only participate in the tourism sector, but must maintain the potential that exists in the tourism environment, so that women in Takpala and Monbang Traditional Villages carry out mutual cooperation to clean the environment and maintain local traditions.

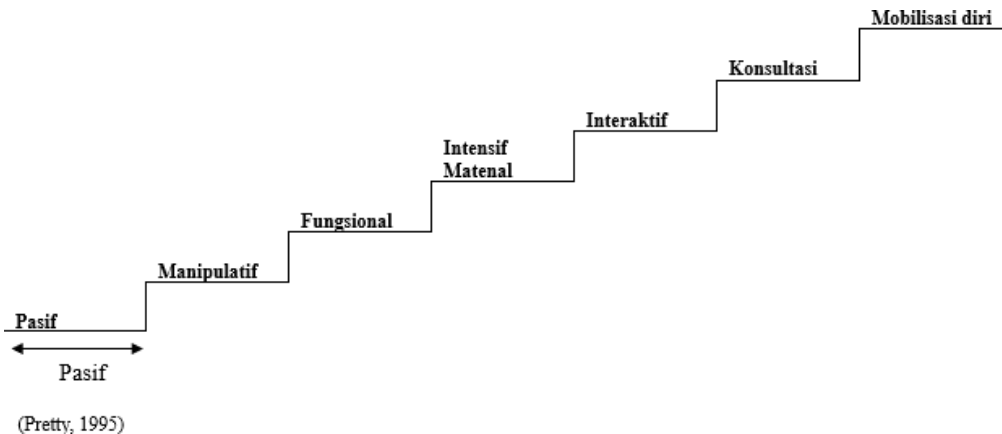
6. Self-Mobilization Participation

Self-mobilization is the highest participation of all levels where the community already has an awareness to maintain, develop and preserve tourist attractions and the type of participation is the type of participation that is expected to occur in community participation to participate without any coercion and voluntarily utilize tourist attractions in tourism activities with the highest level among other *levels* because women's groups have their own awareness to maintain and preserve and develop their cultural tourism destinations. This participation is highly expected because women in Takpala and Monbang Traditional Villages are active in the activities carried out.

Women's Participation Rate (Tosun, 1999) and (Pretty, 1995)



This participation rate chart explains that spontaneous participation is higher, and low levels are driven participation while low female participation is forced participation. Based on this picture, the high level of participation is self-mobility participation, followed by consultation, interactive, material intensive and functional participation levels, while the low level of participation is manipulative and passive.



Based on the image above explain about level participation Woman according to Tosun (1999) and Pretty (1995), which is seen that part big Woman participate in a way driven and have awareness For participate in the field tourism , however part Woman consult For provision *art shop* and enough active in activity tourist so that get profits in the sector tourism , but Not yet play a role active in activity deliberation , and Woman pushed For form group weaving , group *Studio Ehenghulu* and pushed For guard cleanliness surrounding environment destination tour culture , so that in a way forced Woman join a group weave and *Studio Ehenghulu* . Meanwhile in a way overall Woman classified as passive in development destination tour culture in Traditional Villages Takpala and Monabang so that can concluded that level participation according to Tosun it is classified as low is level participation forced while Pretty is classified as low is level participation passive.

CONCLUSION

Based on the results of the discussion above, it can be concluded that the level of participation according to Tosun (1999) mentioned three levels of participation, namely spontaneous, encouraged, and forced participation. Meanwhile, the level of participation according to Pretty (1995) there are seven levels of participation, namely manual participation, passive, consultative, material intensive, functional, interactive and self-mobilization. From these two theories, it is indicated that women in the Takpala and Monbang Traditional Villages participate in the tourism sector passively so that they are forced to participate in tourism development, thus providing opportunities for women to be active in tourism activities.

CONFLICT OF INTEREST

This research can contribute to the government in providing recommendations for the development of sustainable tourism and provide benefits for authors and readers.

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