

Tourism and Ethnodevelopment: Female Contribution in Rural Community-Based Agritourism



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ABSTRACT

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The ethnodevelopment emphasizes cultural dimension as identity form, the encouragement of local and marginalized groups in decision-making, and the crucial role of the indigenous knowledge and skill to sustain local livelihood. In contrast, females in rural areas have the same potential as men. It is then necessary to empower females with many ethnic backgrounds as farmers. The Women Farmers Group is a forum consisting of women engaged in agricultural activities within various ethnic groups. In addition, females expect to play a role in economic empowerment to achieve financial independence and build their territory. This research uses a qualitative perspective to illustrate Community Based Agritourism, which dominated ethnic lives in two rural areas of the Pesawaran Regency, and the female characteristics among farmers groups to promote the territory by linking social capital from many stakeholders. Agritourism initiates the diversification of agriculture products and supports the revitalization of rural areas. It is also an important instrument to improve the social status of the female. Both local and national levels in agritourism development need to promote female contributions. The assistance of Women in economic empowerment requires solid institutional support. Furthermore, it emphasizes state institutions as the key players in agritourism development.

1. INTRODUCTION

Development involves various actors in the implementation process. The result of tourism in Indonesia is currently experiencing a significant increase. Progress in the tourism sector has made tourism a key factor in export income, job creation, business development, and infrastructure. Furthermore, tourism development is one of the government's flagship programs. The Indonesian tourism sector occupies an important position because it has a wide range of values and contributions, e.g., economically, socio-politically, culturally, and regionally. Economically, tourism development contributes to acquiring foreign exchange, regional income, absorption of labor, tourism businesses, and increasing the community's income, especially local people, in each tourist destination. Socially and politically, tourism development for domestic tourist trips can foster and strengthen the country's love and national unity and integrity. Regionally, Indonesia tourism has multisectoral, and cross-regional characteristics will concretely encourage tourism infrastructures and facilities. The creative economy that drives investment flows in line with regional development. These links between tourism and culture are agents of commoditization and the medium of an encounter between different cultures' representatives. Gradually, by conceptualizing the role of tourism in the context of the growing importance of cultural and ethnic tourism (Ethno-tourism) and the implications for constructing identities within the nation-state in a globalized world. The

establishment of identity entails arranging active interactions (cultural exchange and encounters in the context of tourism; social intercourse through intermarriage; trade and commerce; political alliance; and peaceful assimilation). It is across boundaries between separate groupings in the process of exclusion, sometimes resulting in political subjugation, economic exploitation, and the forces of acculturation [1]. From an economic point of view, the tourism sector's role is considered helpful in increasing its foreign exchange. Besides the oil and gas, coal, and palm oil sectors, it will become its foreign trade revenue. Based on data from the performance report of the Ministry of Tourism, the tourism sector contributed 10% of the national GDP (the highest in ASEAN). It ranked fourth as the national foreign exchange contributor at 9.3%, contributing 8.4% to millions of jobs for the last five years employment grew by 30%. The Ministry of Tourism also revealed that foreign exchange earnings from the tourism sector in 2018 reached 17.6 billion US \$, surpassing CPO (*Crude Palm Oil*) [2]. Thus, the tourism sector's significant contribution to the economic side will become one of the driving forces for the Indonesian economy by creating a center of economic growth spreading across regions, breaking the chains of poverty and unemployment. Lampung Province is one of the provinces in Indonesia with some great potential in the tourism sector. Many tourists visit, primarily foreign tourists are visiting Lampung Province.

Based on the above (Figure 1), Lampung Province's economic growth grew by 1% from the previous year.

Lampung Province ranked fourth as a region with high economic growth in Sumatra [3]. The Strategic Plan of the Lampung Province Tourism Office for 2015-2019 will develop tourism as a potential sector, considering that this area has various tourism potential, i.e., natural tourism, artificial tourism, agritourism, and cultural tourism. Policy related to agritourism is the Decree of the Minister of Agriculture No.357 / KPTS / HK.350 / 5/2002 regarding plantation business licensing guidelines. Article 1 point 9 stipulates "that plantation tourism after this referred to as agritourism, is a form of activity that utilizes plantation business as a tourist attraction to diversify the business, expand employment opportunities, and promote plantation business".



Figure 1. The economic growth of Lampung Province between 2016-2017

Pesawaran District has the potential for natural and human resources to develop further. In the Regional Tourism Development Master Plan of Pesawaran Regency, the Pesawaran District Government emphasizes the vision of tourism development in Pesawaran Regency to become a leading and highly competitive tourist destination for the community's welfare. The great tourism potential to be developed in Pesawaran District, including beaches, mountains, waterfalls, islands, and exciting plantations to visit as tourist destinations. Apart from these, Pesawaran District is also quite strategic in tourism development, especially its natural potential, considering that the district location is accessible from the capital city of Lampung Province. Sungai Langka and Hanura are examples of two rural in Pesawaran District with development activities.

Sungai Langka and Hanura Village have a lot of promising potential to become independent. The Sungai Langka consists of various agritourism plants, e.g., horticulture, plantation, and food crops. Meanwhile, Hanura has a Greenhouse program initially implemented to meet residents' food needs. These potentials will support Sungai Langka and Hanura becoming Agritourism Villages by providing vegetable plants as vegetable picking tours, providing fruits as fruit picking tours. The small and medium enterprises will produce souvenirs from local villages' products for the visiting tourists.

Agritourism is an integrated and coordinated activity system for developing tourism and agriculture for environmental preservation and improving farming communities' welfare [4]. The development of agritourism in an area, especially in Sungai Langka Village, can undoubtedly increase the local community and government's income. Authorization means a process towards empowerment or a method of giving power (strength/ability) to those who are not yet empowered. Etymologically empowerment comes from the primary word "power," which means strength or ability.

Community empowerment is a form of participation to free themselves from mental and physical dependence [5].

Norval states that tourism is related to foreign residents' entry, stay, and movement within or outside a particular country, city, or region. Hunger and Kraft described tourism as the whole network, and foreigners' symptoms and travel are not permanent residences. There is no connection with activities to earn a living. The World Tourism Organization defines tourism as an activity carried out by people who travel for and live outside the habit of their environment and not more than one consecutive year for pleasure, business, and other purposes. Based on various experts' opinions [6], it can be concluded that tourism is a trip made by a person or group of people temporarily to another area from their place of residence for not working or earning a living. Tourism is also a quick trip to enjoy trips such as sightseeing and creation.

While the other concepts of agritourism define it as tourism primarily for agriculture purposes, it attracts tourists to agricultural territories, especially in rural areas, which creates mental and psychological relaxation that grows trend on tourism both recreational and getting experiences. This kind of tourism is an option for diversifying the activities of farmers/entrepreneurs as the key stakeholders in promoting agritourism. They should pay attention to the agritourism markets and the study on tourists' tendency towards agriculture [7]. Agritourism is agriculture entertainment and farm entertainment [8]. It is considered a key factor for local economic development, specifically cultural and environmental heritage [9].

Meanwhile, the positive qualities of indigenous culture and society can promote local growth. The quality means a strong sense of ethnic identity, close attachment to ancestral land, and the capacity to mobilize labor, capital, and other resources to obtain the shared goals. The fundamental way is to develop and interact with different society segments [10]. The concept of ethnodevelopment has recognized the importance of cultural dimension in identity formation, the encouragement of local involvement in decision-making, the empowerment of marginalized groups, the crucial role of the culture, and indigenous knowledge and skill for the success of development projects to sustain the local livelihood. UNESCO Conference popularized it in 1982 to discuss ethnicity, development, and ethnocide in Africa. The policy process practice and a means to address the government approach and development strategy threatened ethnic identity, cultural resilience, and self-determination.

The United Nations issued a declaration 1975-85 which stated: that "development" that does not involve women cannot be called development." The World Commission on Environment and Development stated the Sustainable Development concept as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. For Indonesia, a country with ethnic groups, especially Lampung Province, as the initial goal of the transmigration program, ethnodevelopment comes as a solution to answer challenges and obstacles to sustainable development.

The dimensions of ethnodevelopment are [11]:

- (1) Cultural or ethnic pluralism.
- (2) Internal self-determination is the collective capacity to control one's destiny in an interdependent situation.
- (3) Territorialism and territorial definition.
- (4) Sustainability for ecological balance.

It is then necessary to empower women with many ethnic backgrounds as farmers. The Women Farmers Group is a forum for farmers where the members consist of women engaged in agricultural activities within various ethnic groups. The group is different from other farmer groups. It is directed to have a productive business on a household scale that utilizes or processes agricultural and fishery products. In addition, females in the Women Farmers Group are also expected to play a role in economic empowerment by encouraging them to achieve financial independence and build their territory. This research highlighted the community-based agritourism based on the ethnics dominated in two rural areas of Pesawaran Regency and the female characteristics among farmers groups to promote the territory by linking social capital from many stakeholders' mutual relations.

2. LITERATURE REVIEW

2.1 Agritourism

2.1.1 Understanding agritourism

Agritourism is an alternative to increase income and survival and explore small farmers' and rural communities' economic potential. Agritourism can be divided into natural open space agritourism and artificial open space agritourism. Space agritourism can also be divided into two patterns, namely free and closed space agritourism. According to the Center for Data and Information, agritourism can be grouped into *ecotourism*, namely tourism activities that do not damage or pollute nature to admire and enjoy the beauty of nature, wild animals, or plants in the natural environment and as a means of education.

Based on the opinions above [4], it can be concluded that agritourism is a series of tourism activities. It utilizes the potential of agriculture as a tourism object, both potential in the form of natural landscapes of the agricultural area and the uniqueness and diversity of production activities and farm technology and the culture of the farming community. Agritourism is divided into natural open space agritourism and artificial open space agritourism. Open space agritourism is divided into two patterns: open and closed space agritourism.

2.1.2 Agritourism principles

Ecotourism and agritourism have the same principles. Some aspects must be considered in developing agritourism [4]:

- (1) To minimize the negative impact on nature and culture that can damage tourist destinations.
- (2) Provide learning to tourists about the importance of conservation.
- (3) Emphasizes the importance of responsible businesses that work with government and society elements to meet residents' needs and benefit conservation efforts.
- (4) Direct economic benefits towards conservation, natural resource management, and protected areas.
- (5) Emphasize the needs of regional tourism zones and the arrangement and management of plants for tourist purposes in the areas designated for these tourist destinations.
- (6) Emphasizes the use of environmental and social-based studies and long-term programs to evaluate and minimize tourism's environmental impact.
- (7) Encourage efforts to increase economic benefits for the state, business people, and local communities, specially protected areas.

- (8) Seek to believe that development does not go beyond accepted social and environmental boundaries as determined by researchers who have collaborated with local people.
- (9) Entrusting the use of energy sources, protecting wild plants and animals, and adapting to the natural and cultural environment.

2.2 Community Based Agritourism (CBAT)

Budiasa and Ambarwati [12] suggests two models of agritourism development, including Capital Based Agritourism & Community Based Agritourism. In this research, the focus is not on how the investor tries to carry out the management process themselves in the developed agritourism industry as capital-based has done. Furthermore, we emphasize the participation of the community, especially women, as indigenous people try to maintain their land while surviving their daily family life as basic needs approach.

Community-based agritourism (CBAT) development shows that community members organize and operate the business based on the rules and division of tasks and authorities they have agreed upon. Resources, primarily the farmland, remain the property of individual farmers. Still, they can hand over the management of their assets to a group or management party they choose in exchange for a proportional profit.

The advantages of developing agritourism for local farmers can be detailed as follows [4]:

- (1) Agritourism can create opportunities for local farmers to increase income and improve living standards.
- (2) To be a valuable means of educating the public/society.
- (3) They are reducing the flow of urbanization to cities.
- (4) Agritourism can be a promotional medium for local products, help regional development in marketing businesses, and create added value and "*direct-marketing*."

The economic motives are deemed essential for agritourism development. They are vital financial motivations of agritourism [13]:

- (1) To increase income from the existing farm resources.
- (2) It is diversifying farms' revenue streams.
- (3) To expand marketing and farm brand awareness.
- (4) They were adjusting seasonal fluctuations in farm revenues.

Other motivations besides economic from agritourism adoption are [14]:

- (1) Improvement in the quality of life.
- (2) Social object lives.
- (3) Personal entrepreneurial goals.

Smallholder farmers are eager to diversify farm activities and adopt supplementary income. Recreational activities in rural areas could generate income and employment for local communities. Potential areas attract tourists with natural landscapes, low urban influence, and high amenity value [15]. There are some factors considered for starting an agritourism business [16]:

- (1) Personal evaluation.
- (2) Market evaluation.
- (3) Project feasibility evaluation.
- (4) Financial evaluation.
- (5) Business plan development.
- (6) Marketing plan development.
- (7) Regulations, permits, and insurance.

Talking about the farmers' motivations, farmers' reasons to be involved in the agritourism business: preserving culture,

tradition, and the natural landscape [17]. The agricultural landscapes have a multipurpose role of providing food and reserving biodiversity, culture, and historic resources conservation [15]. The small rural setting could protect the significant lifestyle, abundance traditions, customs, memories, and away from progressive advancement of the globalization process that standardizes the products with places and behaviors. Tourists prefer traveling shorter distances for agritourism [18]. It depends on the proximity of the farm [19].

Community empowerment aims to form individuals and communities to become independent [5]. This independence includes thinking, acting, and controlling what they do. The process is needed to achieve community independence. Through the learning process, the community will gradually acquire the ability or power from time to time. In recent years, scholars have given names to types of community-based tourism from different organizations. Community-based agritourism (CBAT) is a new emerging CBTs and essential rural development concept [12]. Agritourism is one of the objects studied in many industrialized countries. However, agritourism in developing countries is still growing, unlike industrialized countries. CBAT could contribute by bringing the benefit of tourism to farmers.

The farmer's willingness to establish CBAT is divided into three elements [20]:

- (1) Community.
- (2) Agriculture.
- (3) Tourism-related issues.

Specifically, there were six explanatory variables of farmers' willingness to establish CBAT positively [20]: Cultural or ethnic pluralism.

- (1) Participation in social work.
- (2) Gender of farmers.
- (3) Labor problems.
- (4) Job satisfaction level.
- (5) Initial investment capacity.
- (6) Tourism knowledge.

Tourism knowledge and initial investment were the highest impacts on CBAT. The other aspects followed by participation in social work; the gender of farmers, labor problems, and level of job satisfaction. Their study also showed that skills, training, and capacity buildings were necessary for CBAT development. If all human resources are empowered, human resources involved men, and all females in rural areas have the same potential as men.

2.3 Female contribution to agriculture

This research has confirmed that farms managed by women tend to be multifunctional and increase the product offer. For the short supply chain, such as fruits and vegetables, the female contribution is essential because they are more adaptive to integrating the community and creating social ties. The sense of trust for the female is based on the female features, i.e., the high care and precision in carrying out the duties, the kind and polite behavior to the customers, and the promotion of agricultural products' sales. Moreover, women in rural areas are likely to diversify business activities, supporting the local economy through strategic pathways. Female agriculture entrepreneurship is positive for promoting agricultural production's multifunctional nature, highlighting diversification with agritourism: food processing, recreational activities, educational farms, disabled hospitality, and assistance [21].

The Indonesian Department of Agriculture defines farmer

groups as groups of farmers who grow based on intimacy and harmony and shared interests in utilizing agricultural resources to work together to increase farm productivity and the welfare of its members. The farmer group comprises farmers who are bound informally and formed based on equality, interest, the similarity in environmental conditions (social, economic, resource), familiarity and harmony, and the leadership to achieve common goals [22]. Based on the experts' understanding above, it can be concluded that the women farmer group is an institutional form for farmers. Its members consist of women farmers who carry out agricultural activities permanently involved in farming activities either directly or indirectly. Presently and have other activities related to the life and livelihood of the farming family.

3. METHODOLOGY

This research is qualitative. Bogdan and Taylor define a qualitative approach as a research procedure that produces descriptive data in written or spoken words from people and observable behavior [23]. This research aims to identify the female contributions of the Women Farmers Group to economic empowerment. The empowerment encouraged it to achieve financial independence and build its territory. The community-based agritourism on the ethnics dominated in two rural areas of Pesawaran Regency with the female characteristics among farmers groups to promote the environment and explain the social capital from many stakeholders to achieve mutual relations.

Qualitative research data collection techniques based on primarily independent are: interviews, observation, and documentation. The research was conducted in Sungai Langka and Hanura Villages, Pesawaran District, Pesawaran District Tourism Office, and Pesawaran Regency Agriculture Services. The types of data used in this study are primary and secondary data. Primary data was obtained through in-depth interviews with female farmers in both villages & government officials. The secondary is quantitative data obtained from the Central Statistics Agency Province and both villages' demographic data.

The analysis was conducted to compare women's empowerment and contribution, especially as farmers developing agritourism in two Pesawaran areas, namely Hanura and Sungai Langka villages. Both are equally dominated by migrant ethnic because of Transmigration Program, namely Javanese and Sundanese ethnics. This will undoubtedly affect the reasons for the development of agritourism in the two areas. The Ethnodevelopment approach comes as a solution for community development, especially for farmers in both villages.

4. RESULT

4.1 Female contribution among women farmer groups

4.1.1 Natural and cultural resources

Natural resources can be used for various interests and needs of human life to be more prosperous in our natural environment. Thereby developing tourism that emphasizes local culture in utilizing land, it is hoped to increase farmers' income while preserving local resources and technology following their natural environmental conditions. Sungai Langka Village has very diverse natural resources. These

natural resources have the potential to become a tourist attraction if well developed and managed; one of the potential natural resources is the cocoa plant. It is one of the largest agricultural commodities in the Gedong Tataan District areas. Another one is vegetable crops grown in their home yards. Hanura Village is a semi-agrarian village where most of the population is laborers and farming, especially the dry land agricultural sector or spice plantations and Multipurpose Tree Species (MPTS) with cocoa's top product and spices. In conclusion, both villagers chose cocoa as their top plantation product based on the interview.

Meanwhile, other livelihoods include the trade or services sector, permanent workers, and casual daily laborers. Agritourism is divided into natural open and artificial agritourism [4]. Sungai Langka Village is a public free space for agritourism. These activities are carried out directly by local farming communities according to their daily lives and provide additional enjoyment to tourists while maintaining their natural aesthetic value. On the other hand, Hanura Village is an artificial agritourism optimized for its use as a form of food production to a tourist attraction. Developing natural resources in both villages for agritourism begins with fulfilling the daily food supply needs. This is also influenced by the majority of the ethnic groups in the two villages who come from the Sundanese, whose primary consumption is *lalapan* or fresh vegetables.

4.1.2 Economic and social well-being on tourism development

Sungai Langka village utilizes citrus and durian orchards to increase farmers' and local communities' income. The sale of citrus orchards is still in the local market; to stabilize the price the position the tourism office, the agriculture office, and the village government. The village government prohibits farmers from selling free fruits in the market because it attracts tourists to visit Sungai Langka Village and can improve the economy of farmers and the community. In this case, it also uses natural resources, such as utilizing the yard to make chips, ginger for drinks and salak, ed powder which helps treat gout, high blood pressure, ulcers, and cholesterol it can earn income. It can be concluded that the local economy in Sungai Langka Village utilizes natural resources such as selling fruit and banana chips, ginger, and salak seed powder.

Hanura Village has a slightly different culture from Sungai Langka Village, where the majority of Hanura Village currently has a population of 1,169 non-farmers and only 467 farmers. The people of Hanura Village are aware of independent food production that can create community food security. The Hanura Village Government has made an innovation to improve the village community's food security. This innovation is the Greenhouse program, a movement in planting independently through the Greenhouse building and yards outside the Greenhouse to produce food. Notably, the economy of Sungai Langka is better than Hanura because the community, predominantly female, has realized that the development of agritourism can support the household economy and improve the whole village economy.

4.2 Exploring CBAT in Hanura and Sungai Langkah

The majority of the people of Sungai Langka work as farmers. The female population composition in Rural Indonesia dominates Javanese, Sundanese, Madurese, Batak, and Banten [24]. Specifically, in Lampung Province, the female population living in rural areas is dominated by Javanese, Sundanese, Lampungnese, South Sumatra, and

Balinese. In comparison, the female population in Pesawaran dominate by Javanese, Sundanese, Lampungnese, South Sumatra, and Banten (Result of Indonesia Population Census of Statistics Lampung Province, 2010). It means the population in the Pesawaran Regency, both in Hanura and Sungai Langka dominates by Javanese and Sundanese ethnics, not Lampungnese ethnics.

The importance of community empowerment in tourism development is underlined by many tourism experts such as Murphy, Larry Dwyer, Peter, and Wayne in Sunaryo [25]. The tourism development should be a "community-based activity," with the mainstreaming that Resources and the uniqueness of local communities in the form of physical and non-physical elements attached to the district must be the main driving elements of tourism activities themselves within any development activities. Sungai Langka Village forms a society, namely a group of women farmers because females do not participate in village development and are powerless in Sungai Langka Village. Hence, it can be concluded that the awareness to participate in agritourism owned by the community and women farmers groups is still lacking because their mindset is still ignorant, which hinders their participation.

The Hanura Village Greenhouse's person is handed over to the Karang Taruna members; there is no written structure for the Hanura Village Greenhouse's management. There is also no relationship with the private sector or agricultural consultants and extension workers. Control is obtained from a field study conducted by Karang Taruna in the nearest district. Lack of public awareness to participate in the Greenhouse program has made food availability less than optimal. The lack of regeneration and empowerment carried out by the Hanura Village government for youth on implementing the Greenhouse program and many people who work as non-farmers find it challenging to divide their time between work and participation in the Greenhouse program.

The participation of women in Sungai Langka and Hanura has shown a form of empowerment. Both villages have Women Farmers Groups. The difference can be seen from the age group of the Women Farmers Group, wherein Sungai Langka is generally followed by homemakers with an age range of 35 years and over. Meanwhile, in Hanura, young women participated. This is because the main driver in Hanura is still on the government side, so it needs the help of Karang Taruna (youth organizations) to regenerate women's involvement in agritourism development.

4.3 Rural social capital

This social capital concept is relatively new in tourism studies, which derives from sociology (Figure 2). The standardized meaning of social capital is the norms and networks which enable people to collaborate. In comparison, Coleman added the purpose as the attribute in public goods [26]. Woolcock and Narayan suggested social capital in four forms [27]:

- (1) Communitarian.
- (2) Networks.
- (3) Institutional.
- (4) Synergy.

Local people tend to have local knowledge about ecology, agriculture, and forestry, formed to generation in the managing resources from era to age. The local customs of Sungai Langka Village are using a spring for daily activities. The existence of spring in Sungai Langka Village, whose management is hereditary. Some of the communities use water communities

to cultivate fish. The spring is channeled through pipes and collected in a water reservoir where water from the reservoir flow using a long plastic hose to each resident's house. Therefore, the people of Sungai Langka Village have never had a drought. In Sungai Langka Village, local traditions in gardening are still natural, i.e., utilizing yards by planting vegetables in polybags.

The Greenhouse of Hanura Village was built in September 2015 and measured 6 meters x 6 meters, located precisely in the Village Office Hanura District of Teluk Pandan Pesawaran District. The initial establishment of the Greenhouse was because of Women Farmers Group in Siliwangi Village tried to grow food crops in their yard, then this was developed by the Hanura Village Government by building a Greenhouse. The initial purpose of the Greenhouse was as a lab site or a place for the community to practice planting crops and as an example for the people of Hanura Village, which could later be replicated in their respective houses to improve community food security. Hanura Village Greenhouse is a building that contains an Edible Garden or a place where there are food plants such as fresh vegetables that can be consumed later. Here are the types of plants inside and outside the village's Greenhouse: Eggplant, Belimbing Wuluh, Chili, Radish, tomatoes, cauliflower, kale, mustard green, banana, cassava.

4.3.1 Environmental management and tourism

According to Israeli Mualissin in Hadiwijoyo [28], there are several successful implementations of *community-based tourism*, including environmental and tourism management Regulations. The environmental management and tourism policy in Sungai Langka Village is carried out orally, and the rules are still being promulgated through the village development strategy. The formation of the Women Farmers Group in Sungai Langka Village is intended that the members have the same goal of making a beneficial contribution to the whole community in the future. The activities of the Sungai Langka community in protecting nature are carried out through community service activities. The impact of community service activities on environmental preservation is the preservation and tidiness of the agritourism village environment. In community service activities, planting and

environmental regulation are carried out in tidying plants, cutting down harmful trees, planting trees on empty land, and so forth. It can be concluded that Sungai Langka Village has no legal regulations.

Community activities in Hanura have been running to improve the maintenance and supervision of the Greenhouse to be run well and produce abundant and healthy.

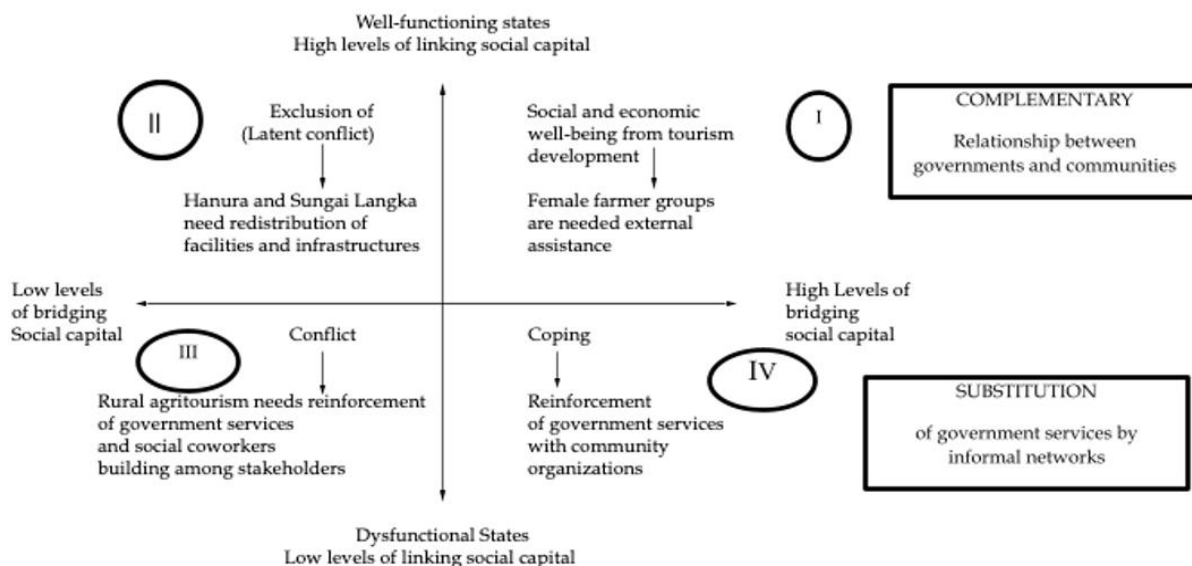
Food for consumption. Several things have been done, i.e., adding the number of Greenhouse units or adding the number of food plants to meet the food needs of the people of Hanura Village. The village government also urged or invited the people of Hanura Village to build a mini Greenhouse in each RT or their house yard by using used items such as paint cans as a medium for growing food Corps.

Community activities in Sungai Langka have been going well, even with minimal assistance from the local government. They take advantage of the development of their respective homelands and have developed a tourist attraction as a form of regional advantage. Hanura is lagging where the government is still in the socialization stage to increase awareness of using house land for agritourism development.

4.3.2 Networks and service distribution

Empowerment is a process towards empowering those who are not yet powerless. Empowering women makes the community and women farmer groups feel positive benefits. The benefits obtained from agritourism are preserving natural resources, preserving local technology, and increasing the income of farmers/communities around tourist sites. Meanwhile, according to Rilla in Utama and Junaedi [4], the benefits of agritourism for visitors or tourists are: Establishing kinship with farmers or local communities, improving health and body freshness, resting and eliminating boredom, getting awesome adventures, getting absolute food natural, getting a completely different atmosphere, low costs because agritourism is relatively cheaper than other tours.

Agrotourism needs to be disseminated not only by the leading developer actors, in this case, women farmer groups, but also related stakeholders. This is so that visitors know and are interested in visiting and making the destination a tourist spot of choice.



Source: Adapted from community-based tourism development concepts from Woolcock and Narayan's [27] model and Okazaki [29]

Figure 2. Analytical framework of female contribution on rural CBAT

4.3.3 Relationship between government and communities

Good learning requires a respective role. The role is a dynamic aspect of the position [30]. If a person exercises his rights and obligations according to his position, he plays a role. In this case, the roles that the agriculture agency, tourism office have given, and village government are pretty good, such as providing socialization, motivation, education, facilitating, and monitoring. However, in carrying out their roles, they certainly have obstacles, including the mindset of members who are still less advanced, resulting in difficulty understanding the training given. According to Utama and Junaedi [4], Agritourism can educate people about agriculture to increase income and urbanization. Because of agritourism in rural areas, young people do not need to migrate to the city for work. Agritourism reduces rural-urban migration (RUM) and promotes local traditional products. Meanwhile, agritourism educates tourists to understand real-life customs, traditions, and fares. It is concluded that the female within farmer groups in the community are given training and counseling from the Official Agriculture of Pesawaran Regency.

4.3.4 Bridging social capital among community

An indicator that can be described from the sustainable characteristics is the environment. Public awareness in nature conservation must come from oneself and lessons learned from the past. The environmental conditions of the surrounding community determine the interest of tourists to visit. No matter how good the tourism object is offered, you do not accept female farmer groups' presence in the community. The people of Sungai Langka Village will already be aware of protecting nature. Still, if tourists do not understand the importance of nature conservation, they will be verbally reprimanded. Appeals for nature conservation are still in general and only awareness within each other to maintain nature Conservation.

It emphasizes that citizen participation has to be accompanied by power redistribution. It is useful also identify the current level of community participation and define the steps required to promote greater involvement. Public participation is necessary to raise community awareness in understanding their situation to confront problems themselves. Getz and Jamal [31] stated the collaboration theory in CBT planning, defined as joint decision-making among autonomous key stakeholders of inter-organizational community tourism to resolve the domain's issues.

Conflict is not necessarily destructive, and the settlement dispute might be constructive or vice versa. It enables an honest exchange of interests among the stakeholders. Skills that deal with conflicts are essential to reset common goals. Facilitators are necessary to transform destructive conflict into constructive dialogue. They are consultants from non-governmental organizations or government representatives who empower respectful relationships.

5. CONCLUSION

This research emphasizes females as the key players in agritourism development. Rural areas have long been affected by natural resources' exploitations, agricultural production decline, and depopulation. Agritourism initiates the diversification of agriculture products and supports the revitalization of rural areas. Agritourism products reflect daily

consumption habits, which embodies ethnodevelopment. Meanwhile, agriculture is about food production and contributes to improving human resources and protecting the environment. This is an essential contribution to the role of women that emerges as a result of empowerment in local tourism development. Multifunctionality agriculture is essential for regional development by integrating farmers' income in marginal areas. Reducing poverty in rural areas depend on sustainable agriculture development. In this way, the farmers contribute to food production, conserving natural resources, and sustainable development. The result of agritourism is reflected in the product sale, a survival mechanism for a small farm that cannot compete with market globalization. It is also an important instrument to improve the social status of females in this field. There is a need for both local and national agritourism development. This requires strong institutional support to initiate the sustainable role of the female in local agritourism. This is reflected in more convenient access to finances and loans and assistance and technical support to farmers. All agritourism stakeholders contribute to their competence and quality in designing sustainable activities. Agritourism by destination provides opportunities, exchanges experiences, and preserves the local heritage and multicultural character as part of ethnodevelopment.

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