

## Leave No One Behind: Women's Participation in Sustainable Tourism Development in Kampung Sarugo

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### Abstract

This paper aims to explain the condition of women in the rural tourism sector in accordance with United Nations Sustainable Development Goal 5 – to achieve gender equality and empower all women and girls. Using the case study of Kampung Sarugo, this analysis examines the level of community participation, the limitations of community involvement in tourism development, and the commitment of the community to participate in rural tourism development. Primary data was collected through in-depth interviews and focused group discussions with 5 female homestay managers, 2 tourism managers, 2 village government officials, and 5 traditional leaders. The data was analysed using qualitative analysis with priorities and alternative strategies. The results of this study indicate that the local community is highly enthusiastic about developing tourism in Kampung Sarugo. Women's involvement has had an economic impact on household income by developing Rumah Gonjong as a homestay. This demonstrates that tourism development with women's involvement has brought about changes in access, where women who were previously confined to the private sphere have shifted to the public sector. Women's involvement in the tourism sector also shows that gender-based rural tourism provides opportunities for household economic improvement. However, the current challenges include cultural, structural, and operational limitations, which must be anticipated to enhance community involvement and mobilise efforts in tourism development.

**Keywords:** community participation; community-based tourism; gender; Kampung Sarugo

### INTRODUCTION

#### Background

In 2018, the Organisation for Economic Co-operation and Development

presented the megatrends in tourism that will shape the future of tourism, namely: current travel trends are changing from mass tourism to alternative tourism (Annisya' et al., 2023; Kaharap et al., 2024).



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These changes have led to a shift towards tourism activities that focus on nature or local culture with the aim of enhancing knowledge, adventure, and learning, such as adventure tourism (hiking, trekking), and tourism that offers visitors direct experiences, such as village tourism, and so on (Moelana, 2023; Sas et al., 2023).

Villages have the potential to become community-based tourist destinations that draw on the cultural wisdom of their communities and can also serve as catalysts for economic growth based on mutual cooperation and sustainability (Victory et al., 2024). This is in line with the concept of developing from the periphery or from villages to improve the welfare of the Indonesian people by exploring local potential and empowering communities, as announced by the Government as a priority programme in Law No. 6 of 2014 on Villages, which explains that villages have original rights and traditional rights in regulating and managing the interests of local communities and play a role in realising the ideals of independence based on the 1945 Constitution of the Republic of Indonesia.

A tourist village (Kampung, Nagari, Gampong, or other names) is an area that has unique potential and appeal for tourism, namely the experience of the unique life and traditions of rural communities with all their potential. According to Ramadhan et al. (2023) tourist villages can be identified based on the following criteria: a. Possess tourist attraction potential (natural, cultural, and man-made/creative attractions); b. Have a community; c. Possess local human resource potential that can be involved in tourist village development activities; d. Have a management institution; e. Have opportunities and support for the availability of basic facilities and infrastructure to support tourist activities; and f. Possessing potential and opportunities for developing the tourist market.

The development of rural tourism in Indonesia is now gaining increasing attention as a strategy to drive national

development from the periphery. Studies conducted by experts have shown that many rural communities have diversified their local economies into tourism to improve their livelihoods. In developing or launching the tourism industry, communities are seeking ways to transform themselves from a subsistence economy to a service economy (Fasa et al., 2022).

Rural tourism is considered effective in boosting the local economy, preserving culture and protecting the environment, while also driving the local economy. One of the main ideologies of pro-poor tourism clearly states that local communities “must contribute to tourism decisions if they want their livelihoods to be reflected in the way tourism is developed” (Ananda & Koswara, 2022; Reza & Murdana, 2023).

The development of rural tourism has two main focuses. First, uniqueness as the main attraction, where tourists seek experiences that cannot be found elsewhere. The natural beauty of the village must also be balanced with proper management and maintained cleanliness. Second, the preservation of cultural identity in the age of unlimited information, where the younger generation faces the challenge of maintaining local culture. Rural tourism can be an effective means of preserving traditions and local wisdom that form the identity of the local community (Lekaota & Khashane, 2025).

The five pillars of sustainable tourism promoted by the UNWTO cover various important aspects to ensure sustainability in this sector. The first pillar is Planet, which emphasises the importance of preserving the environment. The second pillar, People, aims to improve the welfare of local communities. Partnership underlines the importance of collaboration between various stakeholders in tourism development. The fourth pillar, Prosperity, focuses on promoting inclusive and sustainable economic growth. Finally, the Peace pillar emphasises the importance of cultural exchange and maintaining peace

through harmonious cross-border interactions (Kusherdiana & Muslim, 2024; Rahmat & Apriliani, 2023; Tou et al., 2022).

Sustainable tourism development must meet the requirements of tourism development that balances three aspects, namely economic, environmental, and socio-cultural aspects (Kurniawan et al., 2021). The main objectives of sustainable tourism development are to improve quality of life, strengthen cultural and community values, and add value to the community's economy (Sachaleli, 2023; Widawski et al., 2023).

Several studies have shown that participatory approaches enable the implementation of sustainable tourism principles by providing opportunities for local residents to derive greater and more balanced benefits from tourism in their area, which in turn leads to a positive attitude towards preserving local resources and the natural environment (Khalim & Hernawati, 2024). Tourism has the potential to have a positive economic impact, but the industry's achievements are not guaranteed and the results are not always optimistic. Tourism can be manipulative and culturally, socially, and environmentally harmful, and may not succeed in delivering the expected economic gains (Herlianti & Sanjaya, 2022; Lazuardina & Amalia G., 2023).

This paper investigates the extent to which a multidisciplinary approach to community participation in rural tourism, including economic, social and community-based learning (empowerment, coaching and training), can increase participation and how it affects people's attitudes and perceptions of their role in the context of rural tourism. Tourism and the commitment of the 2030 Agenda of Sustainable Development to "leave no one behind" strong focus on the quality of women's participation in the tourism sector, as well as the ways in which their participation both reinforces and transforms gender-based power relations (Jia et al., 2023). Villages have the potential to serve as community-based tourism destinations rooted in the

local cultural wisdom of their communities and can also act as catalysts for economic growth based on mutual cooperation and sustainability. This aligns with the concept of building from the periphery or from the village to improve the welfare of the Indonesian people by tapping into local potential and empowering communities, as outlined by the Government as a priority programme for the implementation of sustainable development concepts in the tourism sector (Dianita & Saskara, 2024).

Sustainability essentially means tourism development that is responsive to tourist interests and direct involvement of local communities, while emphasising long-term protection and management efforts. Resource development and management efforts must be directed towards fulfilling economic, social and aesthetic aspects. At the same time, they must preserve the integrity and/or sustainability of the ecology, biodiversity, culture and life systems (Alimi & Darwis, 2023).

This can be seen in the tourism industry agenda in West Sumatra. The vision for tourism development in West Sumatra Province for 2014-2025 is 'to realise West Sumatra as a tourism destination in western Indonesia with global competitiveness and environmental awareness, characterised by local customs, religion, nature and culture'. Based on this vision, the target is for the number of tourists to continue to increase, reaching 2.5 million domestic tourists and 3.5 million foreign tourists by 2027 (Ermanyanti et al., 2024). To achieve this target, the tourism concept is driven through the concept of local customs, culture, and nature through the tourism industry in West Sumatra.

According to data from the Ministry of Villages, Development of Disadvantaged Regions and Transmigration in 2018, West Sumatra province has 208 tourist villages. One of them, Lima Puluh Kota Regency, is the core region of Minangkabau known as Luhak Limo Puluah (50) Koto. As a Luhak region, cultural values and cultural practices are still preserved by the

local community. This makes the area a tourist destination, particularly for cultural tourism. According to the West Sumatra Statistics Agency (BPS), the number of domestic tourists in 2023 was approximately 1,148,572 people (Ikhlas, 2021; Maulana & Agustina, 2022). In terms of tourism development, Lima Puluh Kota Regency has the vision of 'Realising Lima Puluh Kota Regency as a tourist destination with appeal as a primary tourism destination in West Sumatra through tourism and cultural development rooted in traditional customs and religion for the welfare of the community' (Yuliani & Abdi, 2022).

Gunuang Omeh Subdistrict is included in the Regency's Potential Tourism Area (KPPK), which offers various types of tourism, such as historical and cultural tourism. KPPK means that the tourism area is viewed from the perspective of destinations, institutions, and industries that still have potential (Ermayanti et al., 2025). One of them is Kampung Sarugo or Kampung Saribu Gonjong. Kampung Sarugo is a tourist village that offers Rumah Gadang as its main attraction. This village was officially established in 2019 as a traditional tourist village located in Lima Puluh Kota Regency (Khatima, 2022). Kampung Sarugo is an authentic representation of the unique lifestyle of the Minangkabau people. Nestled amidst lush greenery and natural beauty, the village consists of a series of grand traditional houses with their distinctive gonjong roofs. As a result, since 2019, it has been designated as the 'Thousand Gonjong Tourist Village' (Rahmadani, 2022).

In an effort to develop Kampung Sarugo into a tourist destination and tourism industry, local culture such as Rumah Gadang has been packaged for tourism purposes. Rumah Gadang, an important icon of Minangkabau culture, has been transformed into a homestay (Salam & Aini, 2022; Yuliani & Abdi, 2022). Rumah Gadang is inhabited by the oldest woman as its manager and owner. Therefore, the transformation of Rumah Gadang into a

homestay involves women. Thus, it is necessary to look at how women are involved in the sustainability of tourism in Kampung Sarugo.

### Research Objectives

This study answers two questions. First, how cultural tourism is developed in Kampung Sarugo, and to what extent women are involved and support gender roles in improving the economy through the tourism industry. Second, explore awareness of gender roles. Until now, women in Minangkabau have had limited mobility due to customary regulations and have not been very active in public spaces, which are dominated by Minangkabau men. Therefore, the emergence of tourism in indigenous communities has opened up great opportunities for women to participate in the public sphere.

The involvement of women in the tourism industry is expected to raise awareness of gender roles, create an inclusive and fair environment that promotes social justice and encourages economic development. In addition, the results of this study can be applied in local government policies related to gender equality in the tourism industry.

### LITERATURE REVIEW

In recent decades, women's involvement has been considered important in all sectors, one of which is tourism. Therefore, their involvement is considered very important. Women cannot be separated from gender power and social constructs. They are expected to play dual roles, on the one hand performing household or domestic work and on the other hand being able to work outside the domestic sphere, such as in tourism businesses (Shantika, 2024). Therefore, sustainable tourism development often raises the issue of women's empowerment in its development practices. This is also related to the fifth Sustainable Development Goal, which is gender equality (Nurhaeni et al., 2020).

Sustainable tourism development is tourism development that considers economic, social and environmental impacts and prioritises the involvement of local communities in its implementation (Ardiansyah et al., 2025; Khadijah, 2022). However, in some ethnic groups, women often face limitations based on customs, such as in the Baduy ethnic group (Fitriana et al., 2020; Mutaqien et al., 2022). Nevertheless, these limitations are fading with the concept of cultural tourism—Kampung Sarugo.

Therefore, women's involvement can be seen in psychological, political and social aspects (Jackman, 2022). Psychologically, women's involvement can express feelings in working and serving guests. Politically, women's involvement in tourism increases opportunities, access, and chances to break out of gender limitations and marginalisation. In this situation, women can have choices and oppose gender-based power relations. Socially, women's involvement can transform rigid traditional values that suppress women's rights to other opportunities in life.

Therefore, in Kampung Sarugo, by combining cultural values and tourism—cultural tourism—women living in Rumah Gonjong have the opportunity to play a dual gender role. According to the research findings of Ermayanti et al. (2023), the commodification of culture for tourism has significant benefits, including preserving the culture itself and facilitating gender transformation. Additionally, Ermayanti et al. (2024, 2025) noted that the contribution of cultural tourism in Sarugo Village has provided significant opportunities for women to support household economies. However, many in the community are still unaware of this (Nanta & Utami, 2023). As a result, only a few women are currently involved in managing homestays in Kampung Sarugo. According to Vujko et al (2024), rural tourism presents a tremendous opportunity for women to transform gender roles.

## METHOD

This research was conducted in Kampung Sarugo, located in Jorong Sungai Dadok, Nagari Koto Tinggi, Lima Puluh Kota Regency. The reason for choosing this location is that Kampung Sarugo has unique characteristics and achievements, including: Kampung Sarugo won 2nd place in the Most Popular Traditional Village Category at the Anugerah Pesona Indonesia (API) awards in 2020, and then won 4th place in the Homestay Category at the Anugerah Desa Wisata Indonesia (ADWI) awards in 2021 (Yuliani & Abdi, 2021). In 2022, it won 1st place for the Best Tourism Awareness Group (Pokdarwis) at the provincial level in West Sumatra. Kampung Sarugo (Saribu Gonjong Tourism Village) received an award in 2025, namely the ASEAN Tourism Award (ATA) in the category of the 5th ASEAN Homestay Award. The award was presented at the Persada Johor Convention Centre, Johor Bahru, Malaysia.

The research strategy used is a case study, as it relates to answering the problem formulation with how and why questions. The choice of case study strategy is carried out to be able to examine something in depth in a context (Creswell, 2014). Data collection in qualitative research focuses on the actual type of data and the collection process (Strudwick, 2021). Data collection includes seeking permission, implementing a good qualitative sampling strategy (selecting informants who are truly well informed and credible), developing ways to record information (digital, paper) to anticipating ethical issues that may arise. But what researchers often do in collecting data from field research is observation and interviews (Creswell, 2015). In this study, researchers collected documents, because they were related to the results of collective decisions and secondary data.

In research, the need to determine who will be used as informants (participants) can be individuals or groups in a

community (Franco & Yang, 2021). The determination of informants is very important in field research, the reason is that the level of generalisation (or not) is partly derived from the sampling technique (informants), as well as related to the validity of the findings. If the people spoken to know little about the research topic, the data that will be generated will not be informative, if the research topic is complex and involves many stakeholders and only collects data from one group of stakeholders, the findings and conclusions in the research will be limited (Heritage, 2023). Sampling in qualitative research all includes purposeful sampling and the focus in qualitative research is a relatively small sample, sometimes a single case, selected purposefully. The community who became informants consisted of Ninik Mamak (1 people), Wali Nagari (1 people), Chairman and Members of KAN<sup>1</sup> (Kerapatan Adat Nagari) (1 people), Tourism Awareness Group (2 people) and Homestay Manager (5 people).

To make conclusions from researchers, requires a data analysis method. So that the data obtained from emic to ethic needs to be compiled by researchers. So in this case, in analysing the data as suggested by Ghanad (2023) is a gradual step forward. In this study, the researcher used 3 methods of analysis that could help describe the data and validate it and draw conclusions. Firstly, domain analysis was conducted to find out what cultural fields are contained in the culture of the community under study. For example, finding local terms, their relation to each other. Secondly, taxonomy analysis determines the relationship between categories contained in one cultural field (domain). Local terms are searched for their relationships with each other and classified. Thirdly, component analysis to find out the smaller components (elements) contained in the classification.

## RESULTS AND DISCUSSION

### Kampung Sarugo: Rural Tourism Transformation

Before becoming a tourist village, Kampung Sarugo was formerly known as Jorong Sungai Dadok, located in Nagari Koto Tinggi. The settlement pattern of the Sungai Dadok community was centralised and clustered, surrounded by rice fields, farms and forests. Long before becoming a tourist village, the majority of the Sungai Dadok community worked as farmers cultivating the rice fields around their settlements. In the 2000s, the people of Sungai Dadok began planting oranges in their gardens to supplement their income (Salam & Aini, 2022). This orange cultivation was an effort to increase income, given the high economic value of oranges at the time and stable market demand. Additionally, the oranges planted in the gardens supported the sustainability of the local economy and provided variety to the agricultural products produced by the people of Sungai Dadok.

Kampung Sarugo was officially established in 2019 as a cultural tourism destination. Located in a rural area that still preserves and maintains Minangkabau cultural values, it has great potential for development (Khatima, 2022). In addition, the local community also supports the designation of their village as a tourist destination. According to Mr. T, *'the enthusiasm of the community in developing this village into a tourist destination is very high, as evidenced by the spirit and cooperation of every element of the community'* (Head of Village, male, 56, interview, Jun 2025).

This awareness has brought about changes in the Sungai Dadok village. Initially, this area was rarely visited by people due to its remote location from the city centre and poor road conditions. However, since becoming a tourist destination, many tourists, government officials, and educational institutions have come here for

<sup>1</sup> Indigenous Leaders Association.

tourism, community service, empowerment, and to provide assistance to support the sustainability of this tourism initiative. The potential for leading tourism is the Rumah Gonjong or Rumah Gadang as a Minangkabau cultural heritage and symbol of Minangkabau life. There are 31 Rumah Gonjong in Kampung Sarugo, which are still occupied by the community (Ermanyanti et al., 2024, 2025). The Rumah

Gonjong is a communal treasure of the tribe that is preserved and maintained as a symbol of the Minangkabau people's existence.

In addition to the Rumah Gonjong, the people of Kampung Sarugo also engage in citrus farming and rice farming as their main livelihoods. Each household has its own plantation and farmland that is cultivated throughout the year.



**Figure 1.** Rumah Gonjong in Kampung Sarugo  
(Source: Researcher Documentation, 2025)

Therefore, this potential is seen as a tourist attraction that can be developed in the tourism industry. Rumah Gonjong is used as a homestay to provide guests with the experience of living in a traditional Minangkabau house and staying with the owner. The homestay concept also emphasises local wisdom. Where guests will sleep and eat in the house with traditional cuisine cooked by the homeowner. Thus, guests can also participate in cooking the local cuisine. According to Mr. Y, *'by utilising the Rumah Gonjong for homestays, it also promotes local cuisine and enhances the experience for visitors to enjoy Kampung Sarugo'* (Customary leader, male, 60, interview, Jun 2025).

There are currently five Rumah Gonjong in use due to management limitations by Pokdarwis. In addition, several Rumah Gonjong are in a state of minor disrepair and need to be repaired. However, if there is a major event, other Rumah Gonjong can be used. According to Mr. Z, *'this year, we at Pokdarwis will add five more Rumah Gonjong that can be used as homestays'* (Pokdarwis, male, 33, interview, Jun 2025). This addition is seen as a result of the community's enthusiasm, which has an open mind to adapt to the existence of Kampung Sarugo as a tourist village.

The transformation of Rumah Gonjong into homestays has also been agreed upon according to custom. Rumah



Gonjong are not merely places of residence but also venues for traditional ceremonies. Therefore, even though they have become homestays, traditional rules for guests still apply. As a result, tourism development in Kampung Sarugo not only highlights tourism values but also integrates them with the traditional values of the Minangkabau community. Kampung Sarugo Tourism is managed by the Kampung Sarugo Tourism Working Group, which was established in 2019. The members of the working group consist of young people, traditional leaders (Ninik Mamak and Bundo Kandung) and the village administration. The management is carried out to improve the sustainability of Kampung Sarugo Tourism and develop it further.

#### **Bundo Kandung: Rumah Gonjong and Women's Involvement in the Sustainability of Kampung Sarugo Tourism**

The Rumah Gonjong is a symbol of the matrilineal-based Minangkabau culture (Saputri et al., 2024). This means that Minangkabau women have control over the Rumah Gonjong. Minangkabau women who manage the Rumah Gadang are called Bundo Kandung. Bundo Kandung has the function of guarding communal property and cultural heritage and ensuring the survival of Minangkabau culture. Therefore, their involvement in every Minangkabau cultural agenda is very important.

The development of tourism in Kampung Sarugo cannot be separated from the involvement of women. This is emphasised in the sustainable development agenda, which states that the involvement of women must be considered important. Rural tourism development in Kampung Sarugo utilises the Rumah Gonjong, thereby involving women. Rumah Gonjong is used as a homestay and managed by women as the owners of Rumah Gonjong.

Women are involved in order to have a positive impact on rural tourism development. According to Mrs. J, *'previously, Pokdarwis met with us to utilise Rumah Gonjong as a homestay so that it would provide economic benefits for us'* (interview, 2025). The positive impact felt is an increase in economic activity and new livelihoods for women.

Until now, women in Kampung Sarugo have been working in rice fields and gardens to meet their daily needs. With the arrival of tourism, they now have a new livelihood as homestay managers. As a result, the economic value added to household income has increased and is no longer dependent solely on agricultural yields.

In Kampung Sarugo, there are five Rumah Gonjong that have been converted into homestays to accommodate visiting guests. Pokdarwis, the village government, and CSR funds assist with facilities such as mattresses, mats, and management training. The aim is for guests to feel comfortable when staying at Rumah Gonjong. However, the traditional concept of Rumah Gonjong is not changed or modified as an attraction with the beauty of Rumah Gonjong.

Each Rumah Gonjong can accommodate around five guests. They do not sleep in rooms, but in a large space filled with several mattresses. Therefore, guest arrangements are regulated according to Minangkabau customs. Men and women who are not related by family or marriage are not allowed to stay in the same Rumah Gonjong.

The female homestay managers will mingle with the guests and provide maximum service. They also cook meals for the guests, accompany them around the village, and provide information about the philosophy and meaning of the Gonjong House.



**Table 1.** List of Homestay Managers and Income for 2025 (January-May)

Name	Capacity (people)	Annual Income <sup>2</sup> (IDR)	Nights Hosted
Lili Erlinda Wati	5-7	6.000.000	60
Meliwarti	5-7	5.000.000	50
Misnawarta	5	4.000.000	40
Nur Syamsi	6	3.000.000	30
Nus Syafrida	5	4.000.000	40

Source: Researcher Identification, 2025.

From the table above, it can be seen that annual income varies considerably. This is influenced by the capacity of the homestays and the number of guests who visit. In addition, guests cannot choose where to stay, but are assigned by Pokdarwis on a rotating basis to each homestay. This means that if one homestay has already accepted guests, the next guests will be placed in another homestay. Guest arrivals are also influenced by holiday seasons. The peak periods for guests are mid-year and year-end, as there are festivals specifically organised by Pokdarwis during these times.

The cost of staying at Rumah Gongjong is 100,000 IDR per guest and the cost of one meal is 25,000 IDR per person. These accommodation costs have been set by Pokdarwis, resulting in a 70:30 income split. 70% goes to the homestay owner and 30% to the Pokdarwis fund. This revenue sharing will be used for the development of facilities and infrastructure, as well as arts and cultural activities to support the image of Kampung Sarugo.

According to Mrs. M, *'the income from the homestay has been very helpful for household needs, school fees, and savings'* (Homestay owner, female, 45,

interview, Jun 2025). The income generated provides added value for women in meeting daily needs, as relying solely on agricultural income is insufficient, especially since the harvest occurs only twice a year. Mrs. L also added, *"during the rice planting season, we can earn additional income from the homestay, which can also help us buy fertiliser and pay daily farm workers"* (Homestay owner, female, 50, interview, Jun 2025).

Being a homestay manager provides women with income beyond agriculture. In addition, they are also actively involved in tourism organisations, not just managing rice fields. Thus, tourism development has provided women in Kampung Sarugo with additional income and has played an active role in tourism development.

### **Gender and Development Tourism in Kampung Sarugo**

The tourism sector drives the local economy based on sustainable development. This approach emphasises the role of the community in directly participating in tourism development, especially rural tourism. In recent decades, women have been considered very important in the development of rural tourism. Women have an

<sup>2</sup> Accumulated income is calculated from visit data recorded in the Pokdarwis guest book.

important position and provide economic opportunities for improving household finances.

The transformation of Rumah Gonjong into a homestay has changed the gender roles of women. Tourism offers women a dual space. While women have traditionally operated within the domestic sphere, they are now moving into the public sphere. Through the management of homestays, women are redefining gender roles that have long been dominated by men. Women have traditionally been seen as not contributing added value, whether as wives or as homemakers (within the domestic sphere). This was considered work that had no monetary value (Ermayanti et al., 2023; Figueroa-Domecq & Segovia-Perez, 2020; Jackman, 2022). However, tourism has shifted that view and provided space for women to enter.

Women have shifted from non-market labour (farmers and housewives/wives) to market labour (homestay managers) in the tourism industry. Therefore, the tourism industry has blurred the lines between the domestic and public spheres in terms of gender role reproduction (Promburom, 2022). Tourism has provided economic benefits and employment opportunities for women in Kampung Sarugo. Until now, patriarchal perspectives have caused gender inequality, limiting opportunities for women. However, this is not possible in the tourism industry, as women have the right to gender equality (Zhang & Zhang, 2020). In addition, the involvement of women in the tourism agenda is a promotional strategy through local marketing and communicative promotion (Zheng, 2020).

Women are part of the community who have the right and potential to participate in community-based tourism initiatives. Community-based tourism development has become an important element of the socio-economic structure in Kampung Sarugo. Women in the tourism industry take advantage of the positive aspects of tourism. They are not only involved in managing homestays but also participate in

tourism organisation activities, interact with guests, play a role in the community, attend socialisation events, workshops, training sessions, and manage funds for the development of tourism in Kampung Sarugo. This is related to power relations and new interpretations of gender roles for women in Kampung Sarugo.

Community-based tourism development seeks to remove barriers that limit women's access to a better quality of life. Gender and Development (GAD) is a strategy to eliminate the justification of women as passive objects in development, but rather to view women as agents of change (Syukri, 2023). Women have played a dual role, both in the domestic sphere (as wives, mothers, managers of Rumah Gonjong, and farmers) and in the public sphere (as homestay managers) to support their quality of life.

## CONCLUSION

The existence of Kampung Sarugo is a form of active participation in community-based tourism development. Cultural values are integrated into tourism products and open up opportunities for women's involvement. Rural tourism has placed women in a context of gender equality and given them a dual role. Tourism in Kampung Sarugo places women as homestay managers with an average income of IDR 1,000,000 to 1,500,000 per month with a minimum of 10 overnight stays per month.

The development of tourism in Kampung Sarugo aligns with the SDGs by striving to minimise gender gaps in the tourism sector. Kampung Sarugo creates opportunities for women to redefine gender roles. Here, women are not confined to domestic spaces but also have opportunities in public spheres. As a result, women are not merely seen as non-market labour but as market labour capable of enhancing household economics.

Women's involvement in tourism in Kampung Sarugo is a strong form of participation and has implications not only for

the economy but also for cultural sustainability, which utilizes cultural objects—Rumah Gonjong as a homestay. Thus, Rumah Gonjong has historical value that is preserved. In addition, Rumah Gonjong is not only a residence for the owner but can also be enjoyed by guests as a tourist attraction.

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