

Gender-Inclusive Rural Tourism: Women's Participation in the Panji Ecovillage Homestay, North Bali

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Abstract: Women of the Farmers Group in Panji Village, North Bali, do not only support their families through agricultural work but also convert spare rooms in their homes into homestays, forming the Women Ecovillage Homestay Group. Through this community, they learn collectively to engage in and benefit from village tourism. This initiative illustrates how rural women contribute simultaneously to economic improvement and cultural preservation. This study examines their roles in community-based tourism (CBT) and their contribution to small-scale sustainable tourism, emphasizing gender-inclusive village development. Fieldwork was carried out intermittently from 2023 to 2025 as part of a community service program, enabling continuous observation of participation and empowerment processes. Using action research, the researcher applied and tested strategies developed through FGDs with key stakeholders. The findings show that women in Panji Village play a central role in sustaining tourism by managing homestays while safeguarding cultural identity, offering a model for inclusive and gender-responsive rural tourism development.

Keywords: women roles; gender inclusive; homestay; community-based tourism; sustainable tourism

1. Introduction

Rural tourism has gained increasing prominence as a pathway for inclusive and sustainable local development, particularly in regions where agricultural livelihoods remain dominant. In Bali, the expansion of tourism into village settings has opened new economic opportunities for rural households while encouraging the preservation of cultural landscapes. However, within

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this expanding tourism economy, the participation of women continues to be framed narrowly as wage workers in hotels, restaurants, or craft industries rather than as community leaders or entrepreneurs. Such a framing fails to capture the diverse ways in which rural women negotiate economic roles, cultural responsibilities, and emerging tourism opportunities. Gender studies highlight that empowerment and this must be understood not only through income generation but also through the capacity to shape decisions, manage resources, and redefine social expectations within culturally embedded systems (Kabeer, 1999; Cornwall, 2016). These insights are crucial for understanding the dynamics of rural women's involvement in Bali's tourism villages.

In the context of Balinese tourism, early empirical observations by Cukier, Norris, and Wall (1996) revealed the important patterns in women's tourism employment in the popular tourist destinations such as Sanur and Ubud. Women were heavily involved as art shop attendants, restaurant workers, and accommodation employees, roles typically associated with lower to middle income groups. One notable finding was that women often preferred art shop worker because it allowed them to bring their children along, offering a flexibility rarely found in other sectors (Cukier et al., 1996). Although this study demonstrated that women's involvement in tourism was significant, it largely portrayed them as laborers positioned within the lower strata of the tourism economy. Such portrayals remain an important part of Bali's tourism reality, yet they represent only one dimension of women's participation and do not fully account for the transformations now occurring in rural tourism spaces.

At the opposite end of the spectrum, recent publications highlight the contributions of elite women in Bali's tourism development. Yanthy's *Srikandi Kuliner Bali: Peran Perempuan dalam Pembangunan Kepariwisata* (Bali Culinary Heroines: Women's Roles in Tourism Development) (2021) documents women who have become influential culinary entrepreneurs, while Putra's *Segara Giri: Kontribusi Perempuan dalam Pariwisata Bali* (Ocean and Mountain: Women's Contributions to Balinese Tourism) (2020) examines five high-profile women, including two key bureaucrats and three owners of major hospitality and adventure tourism enterprises in Sanur, Taro, and the Kuta–Seminyak area. These women illustrate the capacity of Balinese women to shape tourism policy, manage large-scale enterprises, and exercise leadership within a predominantly male-driven industry. Yet, these narratives while valuable centre on highly visible and successful actors in urban or commercially mature destinations. They provide limited insight into the everyday realities of rural women who operate on entirely different economic, social, and cultural terms.

A more grounded and community-oriented dynamic is visible in rural contexts such as Sidetapa Village, where women sustain local craft industries

through bamboo weaving, illustrating how rural women combine economic necessity with cultural preservation (Widiastini et al., 2023). Tourism villages across Bali similarly demonstrate an expansion of micro-entrepreneurship among women, who increasingly participate in small-scale, home-based enterprises ranging from handicrafts to accommodation services (Widiastini et al., 2023). These developments highlight the growing visibility of rural women who shape tourism not through large corporations or capital-intensive ventures, but through modest initiatives embedded in household spaces and community networks. This broader shift provides an important backdrop for understanding women's roles in Panji Village, where homestay management has emerged as a promising entry point into the tourism sector for women previously engaged solely in agricultural work.

Community-Based Tourism (CBT) frameworks offer a conceptual lens for understanding these rural dynamics. CBT emphasizes local ownership, community participation, and equitable benefit sharing, aligning closely with efforts to empower women in rural settings (Scheyvens, 1999; Goodwin, 2020). When women participate meaningfully in CBT initiatives, they not only gain access to income but also strengthen cultural continuity, social cohesion, and community decision-making structures. Yet meaningful participation is often shaped by local governance systems. Rural governance in Bali, structured through parallel customary (*desa adat*) and administrative (*desa dinas*) institutions, affects women's opportunities and constraints. Although women's formal roles in governance may be limited, their informal influence through farmer groups, cooperatives, and women's organizations frequently serves as a critical entry point into tourism participation and leadership (Putra, 2020).

In his study titled *"Adat dan Anyaman: Dua Ranah Pemuliaan Perempuan Bali Aga di Bali Utara"* ("Custom and Weaving: Two Domains of Honoring Bali Aga Women in North Bali"), (Putra, 2023) investigates the roles of women in Bali Aga villages in North Bali who serve as key ritual actors, specifically as Jero Balian Gede priests in Sidetapa, and as custodians of the bamboo weaving tradition in Sidetapa and Tigawasa. These dual roles, encompassing ritual leadership and the safeguarding of intangible cultural heritage, constitute important sources of social esteem for women in these ancestral communities. With respect to bamboo weaving, women in Sidetapa and Tigawasa engage in the craft as a domestic, part-time enterprise, producing woven goods that are marketed as tourist souvenirs or utilized as household items. Their craftsmanship not only contributes to household income but also enhances the villages' cultural tourism appeal. This is evidenced by the growing number of tourists visiting these communities to learn bamboo weaving techniques (Andiani et al., 2022, 2025; Widiastini et al., 2023).

Within this wider theoretical and empirical landscape, rural women's emerging roles as homestay operators represent a significant shift in Bali's tourism economy. Homestays offer a culturally grounded, low-capital entry point into tourism, enabling women to convert spare rooms into economic assets. In many villages, including Panji in North Bali, women who previously worked exclusively in agriculture have begun supplementing their livelihoods by managing homestays, often collectively. These small-scale enterprises, though less prominent than large hotels or adventure parks, play a crucial role in sustaining village economies, maintaining cultural landscapes, and shaping tourist experiences that are intimate, local, and embedded in everyday life.

The present article focuses specifically on women's participation in the Panji Ecovillage Homestay as a model of gender-inclusive rural tourism. Panji provides an exemplary setting in which women's everyday practices, hospitality, cultural stewardship, mutual learning, and cooperative management collectively sustain Community-based Tourism (CBT). Rather than treating women's involvement as peripheral, the Panji experience shows that women's participation is foundational to the durability, authenticity, and cultural integrity of rural tourism. By examining how women organize, manage, and maintain homestays while balancing agricultural and ceremonial responsibilities, this article aims to contribute to a deeper understanding of how rural Balinese women uphold cultural identity and economic resilience simultaneously. In doing so, it offers valuable insights into the development of more inclusive and gender-responsive models of rural tourism that recognize women as central agents in shaping CBT-based sustainable tourism futures.

2. Literature Review

2.1 *Community-based Tourism*

Community-based tourism (CBT) is widely promoted as a sustainable tourism model that positions local communities not merely as participants but as central actors in tourism planning, management, and benefit distribution. Conceptually, CBT requires more than nominal involvement; it entails meaningful community control over decision-making processes and equitable access to the economic gains generated by tourism. Goodwin and Santilli (2009) emphasize that CBT is grounded in principles of local ownership, participatory governance, and fair benefit-sharing, while simultaneously safeguarding cultural heritage and protecting the natural environment. In Indonesia, CBT has been formally adopted as a strategic component of the Ministry of Tourism and Creative Economy's Sustainable Tourism Development Framework (2023). This policy orientation aligns with the *ASEAN Community-Based Tourism Standard* (2016), a regional framework designed to strengthen sustainability,

enhance community well-being, and promote the preservation of local culture. Together, these frameworks signal a broader shift toward embedding CBT within national and regional tourism governance systems, thereby reinforcing its role as a pathway to sustainable and culturally grounded tourism development.

CBT is frequently presented as a vehicle for strengthening community well-being through the integration of economic, social, and environmental goals. Putra (2015) highlights that community members are expected to articulate their own priorities and participate directly in decisions that shape tourism development, thereby increasing their access to and share in the tourism value chain. At the same time, CBT is recognized for its potential to enhance social inclusion. (Nair and Hamzah, 2015) demonstrate that CBT can provide opportunities for marginalized groups, especially women, to become economically active and socially visible within their communities.

Within Asian countries, the homestay model has become a prominent expression of CBT, enabling families to host visitors and facilitate cultural exchange. Research from China (Guo et al., 2023), Vietnam (Quang, Tran et al et al., 2023), and Nepal (Acharya & Halpenny, 2013) shows that CBT can contribute significantly to rural livelihood transformation by generating income, strengthening local cultural assets, and diversifying household economies. However, these studies also reveal recurring challenges. Despite its participatory ideals, CBT often suffers from unequal community involvement, limited local capacities, and constrained access to capital and decision-making structures, barriers that disproportionately affect women.

2.2 Women's Roles in CBT and Homestay Development

Women play a pivotal role in the success of community-based tourism (CBT), particularly in homestay-focused models where domestic and economic spheres converge. Their contributions—ranging from hosting guests and preparing traditional cuisine to safeguarding cultural practices and managing household-based enterprises—form the backbone of many CBT initiatives. Acharya and Halpenny (2013) demonstrate that in Nepal, women who operated homestays not only increased household income but also gained greater autonomy and social recognition. Similar dynamics are observed in Indonesia, where women's participation frequently extends beyond economic activities to the preservation of cultural identity and community values. Rosalina et al. (2021, 2023) show that women's engagement in CBT simultaneously strengthens cultural continuity and enhances economic well-being, while Yuanita and Gutama (2020) illustrate how women mobilize domestic skills, hospitality, culinary expertise, and community organizing, as core components of tourism services. Although these contributions are often undervalued, they constitute

a foundational element of cultural authenticity and the overall success of CBT programs. These insights strongly align with the Balinese context.

Evidence from Bali further reinforces this perspective. Cukier et al. (1996) highlight how tourism has reshaped gender roles on the island, providing women with broader opportunities for income generation. Putra (2014; 2023) underscores women's prominence in performances, crafts, and ritual activities, all of which are integral to Bali's tourism economy. Yet these roles continue to be framed within traditional gender expectations, and women's labour remains undercompensated and largely invisible in formal tourism statistics. Despite the clear benefits of women's involvement, multiple studies identify persistent structural barriers. Trisanti et al. (2022) and Promburom (2020) note constraints related to limited mobility, insufficient access to financing and skills training, and enduring cultural norms governing gendered responsibilities. Rodríguez-Vera et al. (2025) further argue that women's contributions are frequently perceived merely as extensions of domestic duties rather than as legitimate entrepreneurial activities.

Together, these findings underscore the need for more inclusive tourism development models that explicitly incorporate gender-sensitive policies, strengthen women's leadership, and invest in capacity-building initiatives. Without such measures, the transformative potential of CBT, particularly in empowering women and fostering equitable rural development, remains constrained.

2.3 Empowerment and Participation Theory

Empowerment Theory, as proposed by Zimmerman (1995) refers to the process through which individuals gain greater control over their lives, critically evaluate their sociocultural environment, and take collective action to initiate change. Within the tourism context, Scheyvens (1999) conceptualizes empowerment as a multidimensional process encompassing economic self-sufficiency, social recognition, psychological confidence, and political participation. This framework enables an assessment not only of women's contributions to tourism but also of how these contributions reshape their social positioning. Scheyvens (1999) model outlines four interrelated domains of empowerment: (1) economic empowerment (e.g., income derived from homestays), (2) social empowerment (e.g., increased participation in village forums), (3) psychological empowerment (e.g., enhanced self-esteem and confidence), and (4) political empowerment (e.g., influence over tourism-related decision-making). While Empowerment Theory illuminates the outcomes of increased agency and control, it does not fully explain the processes through which such agency is developed.

Participation Theory offers a complementary analytical lens by examining the mechanisms through which individuals and communities engage in decision-making. Arnstein (1969) "Ladder of Citizen Participation" distinguishes between tokenistic forms of involvement (e.g., being informed or consulted) and authentic power-sharing arrangements in which communities hold substantive decision-making authority. Applied to CBT, genuine participation requires more than procedural inclusion; it demands that community members—especially women—act as active agents in the planning, implementation, and evaluation of tourism initiatives.

Integrating these two theoretical perspectives provides a comprehensive framework for understanding how women's involvement in homestay-based CBT can generate meaningful empowerment. The combined lens highlights both the structural enablers and the persistent barriers shaping women's agency, thereby guiding the development of more inclusive and gender-responsive tourism models in Panji Village.

3. Research Methodology

3.1 Research Approach and Design

This study employs a qualitative research approach to explore the roles and contributions of women in the Women Ecovillage Homestay Group in Panji Village, Buleleng. The research is grounded in the constructivist paradigm, which acknowledges that knowledge is co-constructed through interactions between the researcher and participants, and that social realities are shaped by cultural and contextual factors. To operationalize this qualitative and constructivist orientation, a case study design was adopted to allow for an in-depth investigation of a single community-based tourism initiative led by women. This design enabled the researcher to explore the processes, experiences, and meanings attached to the women's participation in tourism development, and to understand how this influenced both cultural preservation and economic resilience in Panji Village.

3.2. Research Site and Participants

The study was conducted in Panji Tourism Village, located in Sukasada District, Buleleng Regency, Bali, Indonesia. This village is known for its efforts to integrate cultural preservation and tourism development, making it a suitable site for examining the intersection of gender, tourism, and community empowerment. The primary participants of this study were members of the Women Ecovillage Homestay Group. Additional informants included village leaders, tourism officers, and local cultural stakeholders. A purposive sampling technique was used to select participants based on their knowledge, experience, and direct involvement in community-based tourism activities.

3.3 Data Collection Techniques

Data were collected over a two-year period (August 2023–April 2025) in Panji Village as part of a community service program conducted by University of Ganesha (Undiksha) Singaraja in collaboration with Buleleng Homestay Association. The fieldwork was carried out intermittently during this period, allowing continuous engagement with the community and close observation of women's participation and empowerment processes, which include participant observation, in-depth interviews, and focus group discussions. Participant observation takes part in daily homestay routines, community meetings, tourism events, and cultural practices. This method was applied consistently throughout the study, as the researcher was directly involved in various community-based activities with women in Panji Village. This continuous engagement not only enriched the contextual understanding of women's roles in tourism but also strengthened trust, mutual learning, and collaboration between the researcher and local stakeholders.

In-depth semi-structured interviews were conducted with 20 key informants, representing diverse perspectives in the development of Panji Tourism Village. The informants included 10 women members of the Women Ecovillage Homestay Group, the village head (Jro Made Mangku Ariawan, MBA.), the head of the Family Welfare Empowerment (PKK), the traditional village leader (*Kelian Desa Adat*), two members of the Tourism Awareness Group (Pokdarwis), two academics who have designated Panji Tourism Village as a community service partner for their universities, one representative from the District Tourism Office, one from the Cooperative Office, one from the Village-Owned Enterprise (BUMDes), and the chairperson of the Women Farmers Group (KWT). The interviews explored participants' personal narratives, motivations, challenges, and perceptions related to women's empowerment, homestay management, and sustainable tourism practices in Panji Village. Two FGDs were conducted with members of the Women Farmers Group to understand collective dynamics, group decision-making, and strategies for managing the homestay initiative. The first FGD took place in August 2023 at the Panji Village Office, shortly after ten women from different households had converted part of their homes into homestays. The discussion focused on assessing their readiness and sustainability plans for the initiative. The second FGD was held one year later in July 2024 at Men Suherti Homestay, involving the same participants. This session reflected on their experiences after a year of operation, discussing the challenges, successes, and lessons learned from managing community-based homestays.

To complement the primary data obtained through observation and interviews, document analysis was conducted to deepen contextual

understanding and strengthen data triangulation. Village tourism master plans previously developed by the researcher during earlier community service programs, along with community service reports, promotional materials, and meeting notes, were reviewed to provide additional insights into the institutional, managerial, and cultural aspects of Panji Tourism Village development.

3.4 Data Analysis

Data were analyzed using a thematic analysis approach guided by the theoretical frameworks CBT and participation theory. These frameworks provide the analytical lens to interpret how women's engagement in homestay management reflects both community empowerment and participatory development processes. Guided by these frameworks, the analysis proceeded systematically to translate theoretical concepts into meaningful interpretations of the field data. The analytical procedure began with the transcription of all interviews and field notes verbatim, ensuring that the authenticity of participants' voices and lived experiences was preserved. The transcribed data were then subjected to open and axial coding to identify recurring patterns and meaningful segments emerging from the field. These codes were further refined and grouped into analytical categories that corresponded to the study's theoretical orientations—particularly those related to economic empowerment, cultural preservation, leadership roles, collective participation, and the challenges of community-based tourism.

Subsequently, these categories were synthesized into overarching themes that revealed how women's participation in the Ecovillage Homestay initiative contributes to both economic resilience and cultural sustainability in Panji Village. The CBT framework helped explain how local communities, particularly women, integrate social, cultural, and environmental dimensions in developing sustainable tourism practices, as discussed by Amerta (2017); Goodwin and Santilli (2009); Pitana (1999). Meanwhile, participation theory Djalal & Dedi Supriadi (2021); Sumaryadi (2010) informed the interpretation of women's active engagement—not only as technical actors but as decision-makers and innovators in community-based tourism governance. To ensure research validity, data triangulation was conducted by cross-verifying information from participant observation, interviews, FGDs, and document reviews. In addition, member checking was performed by sharing preliminary interpretations with participants to confirm the accuracy and authenticity of the findings.

4. Results and Discussion

This section outlines the evolution of Panji Village into a tourism village, the emergence of homestays initiated by women farmers, and the establishment of the Women Ecovillage Homestay as a community-driven mechanism to support its tourism-village status. It also examines the roles of external stakeholders, including academics and local entrepreneurs, in shaping the community-based development of Panji's tourism sector. Through this lens, the analysis explores how women contribute to CBT-oriented tourism development that simultaneously supports the preservation of local customs and cultural practices while enabling villagers to engage with new economic opportunities generated by the tourism industry. The discussion further highlights women's empowerment roles, the strategies employed to strengthen their involvement, and the broader significance of their contributions to building a gender-inclusive model of CBT-oriented rural tourism.

4.1 Tourism Activities in Panji Tourism Village

Panji Village was officially designated as a *tourism village* by the Buleleng Regency Government through Regent Decree No. 430/239/HK/2022, marking a significant milestone in its community-driven transformation. The development of tourism villages has long been part of Indonesia's rural and tourism development agenda, yet the program gained clearer direction and institutional consolidation beginning in 2019, when the Ministry of Tourism, supported by provincial and district governments, intensified efforts to formalize and scale up village-based tourism initiatives. The *Anugerah Desa Wisata Indonesia* (ADWI), held repeatedly by the Ministry of Tourism, demonstrates the government's increasing commitment to positioning tourism villages as a mechanism for promoting more equitable regional economic growth. Through this program, the Ministry seeks to mobilize each village's natural, cultural, and artificial attractions to stimulate local economies while ensuring a more balanced distribution of tourism benefits beyond established urban centers.

On the island of Bali, 263 tourism villages are distributed across nine regencies and municipalities (Table 1). These villages are classified into four developmental tiers: emerging, developing, advanced, and independent. Based on recent assessments, only around 1.1% percent have achieved independent status, 10.3 percent fall into the advanced category, 43.0 percent are classified as developing, and 45.7 percent remain at the emerging stage. Within this classification, Panji Tourism Village is categorized as "advanced," approaching the threshold of independence. Despite the overall expansion of the tourism

village program, many villages have experienced stagnation or regression, with some becoming dormant, an issue particularly pronounced in Badung Regency, where a significant number of tourism villages have struggled to maintain momentum or operational continuity (see *Bali Post*, June 27, 2024).

Table 1. Number of Tourism Village in Bali by District

No.	Regency	Tourism Village
1	Buleleng	75
2	Badung	18
3	Karangasem	32
4	Bangli	31
5	Jembrana	7
6	Klungkung	19
7	Gianyar	44
8	Tabanan	31
9	Denpasar	6
	Total	263

Compared to the total number of tourism villages in Bali, Buleleng Regency has the highest concentration, with 75 out of 263 villages, representing approximately 28,5 percent of all tourism villages on the island. This predominance is unsurprising given that Buleleng is Bali’s largest regency in terms of land area and number of villages, providing substantial potential for tourism-village development. Each village’s distinct natural and cultural assets further reinforce Buleleng’s position as the region with the highest number of designated tourism villages. Nonetheless, as in other parts of Bali, not all tourism villages in Buleleng have progressed as expected. Panji Village stands as a notable exception, distinguished by its strong attractions, effective community participation, and consistent performance in sustaining tourism development.

Based on the 2022 dataset, Buleleng Regency initially recorded 75 tourist villages. A subsequent reassessment, formalized through Regent Decree No. 100.3.3.2/514/HK/2025, revised this figure to 46 officially recognized tourist villages. This updated classification offers a more accurate and current reflection of on-the-ground conditions.

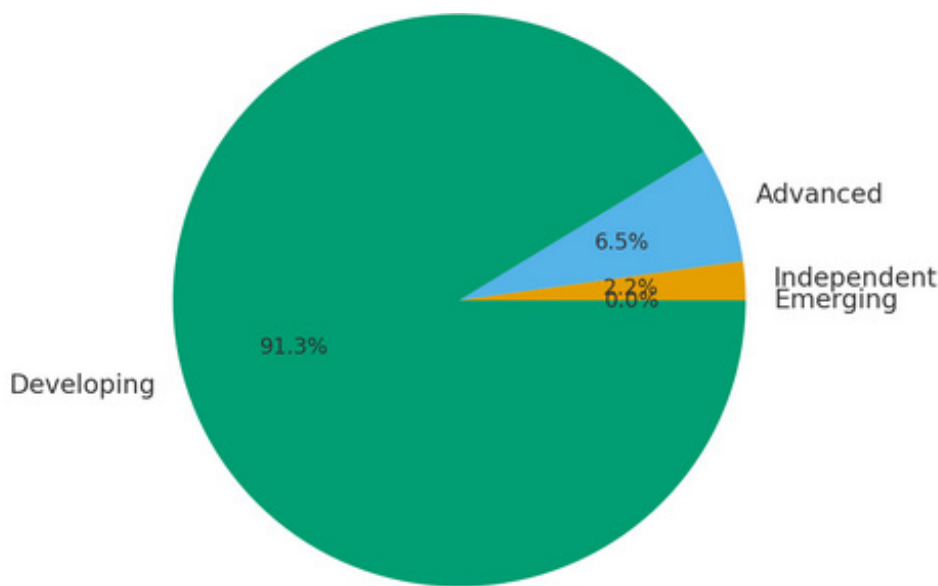


Figure 1. Percentage distribution of tourist village development in Buleleng Regency

As shown in Figure 1, only one village, Pemuteran, has attained the status of *Desa Wisata Mandiri* (Independent), noted for its long-standing leadership in sustainable tourism management. Three villages including Les, Kalibukbuk, and Sudaji, are categorized as *Desa Wisata Maju* (Advanced), demonstrating strong tourism capacity, well-developed services, and structured visitor experiences. The remaining 42 villages are classified as *Desa Wisata Berkembang* (Developing), including Panji Village. Panji Village, which had previously been listed as advanced on the Ministry of Tourism's Djadesta platform, has been reclassified as developing under the latest district-level evaluation. This change underscores the increasing rigor and data-driven nature of the assessment process, ensuring that the categorization of tourist villages more accurately reflects their actual performance and management capacity.

The development of Panji as a tourism destination has largely followed a bottom-up process, shaped by local initiatives and strong community engagement. Located in Sukasada, North Bali, only a 15-minute drive from Singaraja, the village is home to 8,904 residents. Most villagers work in rice fields and plantations, a livelihood that supports the preservation of the rural landscape and the continuity of traditional agrarian practices. Panji offers diverse natural attractions, including expansive rice terraces, tranquil forests, and clear rivers suitable for tubing. A notable highlight is the Rainbow Waterfall phenomenon, visible between 11:00 and 14:00 when sunlight refracts through the pristine cascade. Within the Wana Shanti ("peaceful nature") area, three

from institutions such as Undiksha increasingly prefer staying in Panji to experience an immersive rural environment rather than opting for conventional hotel accommodations. In terms of amenities, homestays have emerged as a key feature of the village's tourism infrastructure, many of which are managed by local women who previously worked in agriculture, thereby expanding opportunities for community empowerment. Ancillary support is provided by active groups including the *Pokdarwis* (*kelompok sadar wisata*) and the Women Ecovillage Homestay community, both of which help ensure that tourism in Panji grows within a community-based tourism (CBT) framework that emphasizes inclusivity, sustainability, and local benefit.

Panji Tourism Village has advanced through collaborative efforts between the community, Village Government, official village apparatus, and customary institutions. This collective work has earned Panji recognition in the national tourism village network, ranking twice within the top 500 and once in the top 300 out of 6,000 villages. The village has also received notable awards, including the ProKlim Utama (National Best Climate Village) in 2020 from the Ministry of Environment and Forestry for its success in climate mitigation and adaptation initiatives, and its inclusion in the Top 20 Brilliant Villages by Bank Rakyat Indonesia for innovation, digitalization, and sustainable development practices (Figure 3). These achievements illustrate how local governance, women's participation, and academic partnerships have strengthened community resilience and socio-cultural identity. Supporting materials such as a village tourism potential map and structured promotional tools reflect institutional readiness consistent with Zimmerman (1995) empowerment process.



Figure 3. Natural charm of Panji Village and foreign tourists participating in local cooking activities (Source: Panji Village Government Office)

A key strength of Panji Village lies in its collaborative community networks. The Women Farmers Group, initially supporting the Tourism Awareness Group (*Pokdarwis*), expanded their role by converting spare rooms into homestays, becoming drivers of local economic activities. Women now contribute not only to agriculture but also to tourism by operating homestay units within the Panji Ecovillage Homestay model. This initiative demonstrates their capacity to integrate livelihood strategies with sustainability values and local wisdom.

Field observations show that tourism in Panji is managed collectively, particularly through the Women Ecovillage Homestay Group. When students from Wako University (Japan) visited, the women organized farming activities, canang-making, and craft workshops. These practices emphasize cultural preservation and ecological harmony rather than commercial gain, reflecting core principles of sustainable CBT articulated by Acharya and Halpenny (2013), Goodwin and Santilli (2009), and Nair and Hamzah (2015), including community ownership, local control, and equitable benefit distribution.

The village government, together with community organizations, has developed tourism packages featuring rice field tours, handicraft workshops, and participation in traditional ceremonies, all of which highlight environmental stewardship and cultural continuity. Rosalina et al. (2023) note that such integrated activities show how women embed spiritual and cultural values into tourism experiences, enhancing authenticity.

Panji's spatial planning reinforces the participatory and sustainable orientation of its tourism model. Terraced rice fields and the Virgin River ecosystem are conserved as key attractions that embody the *Tri Hita Karana* philosophy, harmonizing people, nature, and spirituality. Women homestay hosts encourage visitors to engage in organic farming and flower harvesting, strengthening environmental awareness (*palemahan*). They also guide guests in preparing traditional offerings and meals, fostering spiritual and social cohesion (*parahyangan* and *pawongan*). These practices illustrate the ecological and cultural balance that defines Panji's CBT and reflect Dangi and Jamal (2016) argument that sustainability emerges when economic activities align with environmental ethics. Local restrictions on chemical use and bathing in sacred waters exemplify culturally grounded environmental governance, consistent with Amerta (2017). Within this framework, women act as custodians and interpreters of local culture through music, dance, and crafts, confirming insights by Acharya and Halpenny (2013) and Bestari and Widhiasthini (2023).

The transformation occurring in Panji Village aligns with Arnstein (1969) participation ladder, as women shift from passive recipients of tourism benefits to active planners and decision-makers. This shift is evident both in formal

leadership roles and in everyday tourism practices. As observed in field visits, women guide Japanese students in flower harvesting and traditional cooking, demonstrating how they shape the meaning and process of tourism itself. These interactions transform domestic spaces into dynamic cultural and economic arenas, echoing Yuanita and Gutama (2020) concept of “domestic economic spaces,” where home-based tourism becomes a site of empowerment, cultural transmission, and mutual learning.

4.2 Transformation of the Women’s Farmer Group as Homestay Providers in Supporting Community-Based Tourism

The transformation of the *Kelompok Wanita Tani Tulus Bakti* (Tulus Bakti Women’s Farmer Group) into the *Kelompok Perempuan Ecovillage Homestay* reflects a significant shift from traditional domestic responsibilities toward active participation in community-based tourism (CBT). This transition aligns with empowerment and participation theory Zimmerman (1995); Arnstein (1969) illustrating the movement of women from peripheral involvement to meaningful roles in decision-making, management, and leadership within the tourism system.



Figure 4. Biyang Yoni (Mrs. Yoni) homestay in Panji Village (Photo: Andiani and Panji Village Government Office).

4.2.1 From Domestic Roles to Entrepreneurial Agency

Demographic data from the Panji Village Government indicate that women are primarily engaged in agriculture, small-scale entrepreneurship, and household management, revealing a latent capacity to participate in tourism through the adaptive use of domestic spaces. As noted by Yuanita and Gutama (2020) and Rosalina et al. (2023) such practices exemplify how women convert domestic domains into “productive economic spheres,” merging home-based

labor with tourism entrepreneurship. This potential materialized in 2023 when the Women’s Farmer Group (supported by the Kedaireka Matching Fund program) converted underutilized rooms into homestays (Figure 4).

The official launching of all homestay units on 30 November 2023, coinciding with the visit of 126 students from the Bali Tourism Polytechnic in collaboration with the tourism NGO Godevi, marked a critical turning point. Early facilitation was provided by Ganesha University of Education in collaboration with the Buleleng Homestay Association, and since 2025 coordination has continued under the Indonesian Homestay Association. Women organizers subsequently formalized their collective agency through the Ecovillage Homestay Group, which has become a central force in community-based tourism and local economic empowerment.

The growth of homestays is closely linked to the availability of surplus rooms within family homes. For instance, the household of Men Luh Suwerti, with a 500 m² compound and five rooms, initially had four unused rooms due to one child working abroad and another living in a detached room within the compound. The family began with one homestay room, eventually expanding to four as demand increased, supported by modest renovations costing approximately IDR 3 million. A similar pattern occurred in the 400 m² home of Biyang Yoni, who, after living alone following her children’s marriage and her husband’s passing, transformed three unused rooms into homestays as guest demand grew. These cases illustrate that spacious family compounds in Panji naturally accommodate homestay integration without disrupting daily life, while generating new economic opportunities.

Table 2. List Homestay Owned by Women in Panji Village

No.	Homestay Owner’s Name	Number of Rooms
1	Men Tarmiasih	1
2	Biyang Yoni	2
4	Men Luh Suwerti	4
5	Men Kaditya	2
6	Men Regep	2
7	Ibu Wintang	4
8	Men Kebek	1
9	Biyang Katabi	2
10	Komang Mariani	1
	Total	19 rooms

Source: Processed by the researcher, 2025

The formal establishment of the Ecovillage Women Homestay Group in August 2023 further institutionalized women's leadership. Starting with ten rooms that met basic standards of ventilation, cleanliness, and host readiness, the initiative expanded to 19 rooms by 2025 (Table 2). With room rates ranging from IDR 150,000-250,000 per night, the homestays provide important supplementary income. As one owner noted, "I am happy because the room that used to be empty can now generate income..." (Komang Regep, interview, 5 April 2025). Another owner, Men Luh Suwerti, expressed similar sentiments:

"I am very happy to meet many people. It feels like having a new family from different places. Our first guest was a participant of the KMI Expo at Undiksha from Jogja who stayed four days in our homestay. Fortunately, the room that used to be empty can now be used and bring benefits since our village became a tourism village" (Interview, 5 April 2025).

More importantly, however, the value of these homestays extends beyond financial gain, contributing to women's empowerment, entrepreneurial confidence, and the co-creation of meaningful tourist experiences.

Beyond providing accommodation, women broaden Panji's tourism offerings through cultural and agricultural activities. Men Luh Suwerti Homestay hosts traditional farming experiences, while Men Tarmiasih Homestay offers cooking classes and purification rituals at Pancoran Goa Raksasa. The homestay network also promotes local MSME products—such as red ginger and sorghum, thereby diversifying income streams and enhancing visitor experience. According to Village Head Jro Made Mangku Ariawan, MBA, more than 4,000 tourists visited Panji Village in 2025, drawn by events such as the Nusantara Homestay Festival and the Panji Eco Edu Festival. Although not all visitors stayed in homestays, the Ecovillage Women's Group contributed significantly to village culinary services, illustrating their expanding role in the local tourism value chain.

Women's motivations for opening homestays include contributing to community development, earning supplementary income, and building social connections. The increase from 10 to 19 rooms reflects a shift from basic lodging to the curation of authentic experiences and the integration of local products, strengthening Panji's community-based tourism model. As noted by Komang Mariani, Chairperson of KWT Tulus Bakti, domestic tasks have evolved into recognized entrepreneurial contributions, echoing Figueroa et al. (2020), who highlight the importance of valuing women's labor in gender-inclusive tourism. The formal inauguration of the group, attended by village leaders and students, further signifies institutional recognition of women's agency.

Survey findings indicate that most homestay owners prioritize village advancement over profit, underscoring a community-oriented approach to tourism (Figure 5). The expansion of room capacity in several households also demonstrates rising entrepreneurial confidence in managing home-based enterprises. Overall, the Panji case shows how domestic spaces can be effectively transformed into productive economic assets, fostering women's empowerment and contributing to sustainable rural tourism.

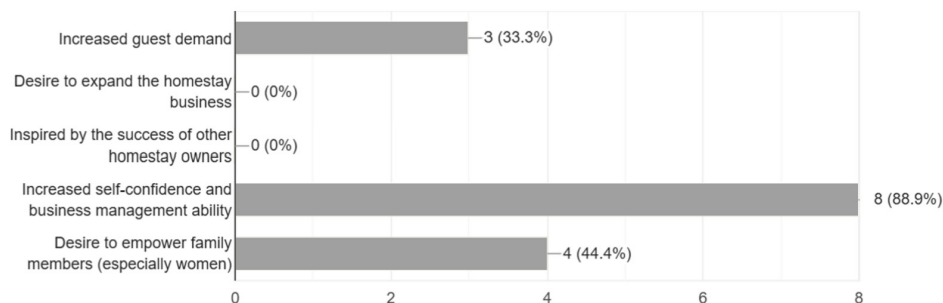


Figure 5. Motivations for opening homestay (Source: Andiani, 2023)

4.2.2 Women as Cultural Mediators and Hosts

Beyond their economic contribution, women's involvement in homestay management positions them as key cultural mediators. As noted by Tucker (2007) and Promburom (2020), women-run homestays often function as cultural interfaces in which every day domestic practices are reframed as meaningful cultural experiences. In Panji Village, women lead visitors through activities such as *nebuk* (rice pounding), *canang* preparation, traditional cake making, and flower gathering, transforming household knowledge into participatory learning encounters. These interactions create social bridges between hosts and guests, deepening intercultural understanding and fostering what (Cole, 2018) describes as "heritage continuity through lived experience."

One Panji Village homestay guest, Sabine (a 21 year old American woman), expressed her appreciation of learning from the women who hosted her, citing excitement in learning more about traditional Balinese farming practices.

"I loved visiting the Panji Ecovillage Homestay because each Ibu was so welcoming and eager to share their knowledge with me. Providing great accommodations, I learned so much about spiritual and ecological practices I would not have otherwise had exposure to. It felt very meaningful to be able to interact with women in this capacity and learn from their generations of wisdom." (Sabine, interview, 10 November 2025).

This guest reflection aligns closely with Rosalina et al. (2023) notion of “spiritual–cultural integration” in rural tourism, whereby women maintain cultural identity while simultaneously contributing to the local economy. By inviting visitors to engage directly in daily rituals, women assume the role of educators and interpreters of local wisdom, shifting tourism from a transactional service to an immersive learning process. Such involvement illustrates the mid-to-upper rungs of Arnstein (1969) participation ladder, particularly “partnership” and “delegated power”, where women actively shape the design, content, and delivery of tourism experiences.

4.2.3 Institutional Collaboration and Capacity Building

The development of the Ecovillage Women Homestay Group is strongly supported by institutional collaboration. Universities and government agencies have delivered targeted training that enhanced women’s managerial, hospitality, and marketing competencies. Panji Tourism Village, for example, serves as one of the community development sites under the GEMA Program (Community and Academic Education Movement) initiated by Ganesha University of Education (Undiksha), a state university in Singaraja. A core component of this initiative is the mentorship of women’s homestay groups, which focuses on strengthening household-based tourism management, improving entrepreneurial skills, and promoting sustainable local economic empowerment. These activities form part of a wider GEMA program portfolio.

This institutional support reinforces findings by Sampaio et al. (2020) who highlight the critical role of multi-stakeholder collaboration in sustaining gender empowerment in rural tourism. Through these partnerships, women acquire not only operational skills but also collective confidence and identity, thereby strengthening the four empowerment dimensions outlined by Scheyvens (1999): economic, social, psychological, and political. Capacity-building activities have also fostered solidarity and cooperative management practices within the group, exemplifying Blackstock’s (2005) view of community-based tourism as a mechanism for social empowerment. Women now participate in decision-making, resource planning, and benefit-sharing processes, features of participatory governance that ensure equitable distribution of tourism gains while safeguarding cultural integrity and community cohesion.

4.2.4 Gender Roles and Social Negotiation

Despite notable progress, women’s growing involvement in tourism in Panji Village remains framed within Bali’s broader patriarchal sociocultural system, where men traditionally dominate decision-making arenas. As Connell (1987) and Trisanti et al. (2022) note, women’s work in hospitality is often seen

as an extension of domestic duties, limiting professional recognition. In Panji, however, women collectively challenge these norms through strategic homestay branding that foregrounds female names, such as Men Tarmiasih, Biyang Yoni, and Men Regep, asserting visibility, ownership, and symbolic authority.

The use of women's names is more than a linguistic choice; it represents a deliberate claim to social, cultural, and economic space within community-based tourism. This practice underscores that empowerment encompasses not only functional participation but also the legitimization of women's identities and contributions to local tourism development. Eight out of ten homestays in Panji carry female names with honorifics such as *Men*, *Biyang*, or *Ibu*, denoting respect for mothers in Balinese society. Even when homestays are named after children, the prefix *Men* is retained, reinforcing women's central role in shaping business identity.

This naming convention functions as symbolic empowerment, signaling women's agency within local social structures and aligning with Rosalina et al. (2023) and Yanthy and Chevalier (2021) Homestay signboards prominently display names such as Men Suherti and Biyang Yoni, emphasizing women's authority in both domestic and public spheres. By positioning women as cultural entrepreneurs who navigate the intersections of tradition, community expectations, and contemporary tourism demands, this act of self-representation fosters psychological empowerment, enhancing self-worth, social recognition, and legitimacy in the local tourism landscape.

4.2.5 Toward Inclusive and Sustainable Transformation

The transformation of the Women's Farmer Group into the Ecovillage Homestay Group reflects a multidimensional empowerment process that encompasses economic, cultural, psychological, and institutional dimensions. By integrating homestay management with agricultural practices and local cultural knowledge, the women of Panji Village have developed a holistic tourism model aligned with the principles of community-based tourism (CBT). Their roles exemplify Goodwin and Santilli's (2009) notion of "community control," in which tourism is both designed and governed by local residents, and resonate with Zimmerman's (1995) conceptualization of empowerment as the development of critical awareness and collective efficacy.

Nevertheless, persistent structural challenges remain. As noted by Pitana (1999) and Putra (2014), women continue to face barriers such as limited access to capital, low levels of tourism literacy, and restricted mobility due to gendered divisions of labor. Sustaining the gains achieved therefore requires ongoing institutional support, including capacity-building initiatives, gender-responsive policies, and inclusive financing mechanisms that enable women to maintain and expand their roles in tourism governance.

The Panji Village case demonstrates that, when supported by participatory governance and collaborative institutional frameworks, women are able to transcend traditional constraints and emerge as key actors in shaping inclusive, culturally rooted, and sustainable tourism futures.

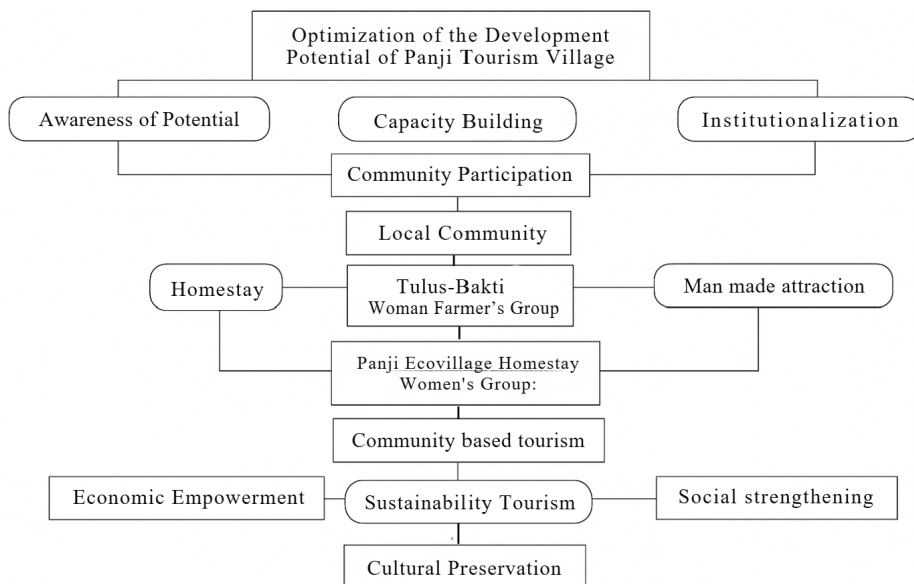


Figure 6. Optimization of the Development Potential of Panji Tourism Village
(Source: Andiani, et al., 2025)

This figure illustrates a progressive and participatory empowerment pathway that links individual awareness with the institutionalization of community-based tourism. The process begins with three foundational components—Awareness of Potential, Capacity Building, and Institutionalization—which collectively establish the structural and cognitive groundwork for empowerment. These elements underscore how recognizing local assets, engaging in continuous learning, and developing organizational frameworks enable community members—especially women—to assume active roles in tourism development.

At the subsequent level, Community Participation emerges as the central driving force, highlighting that sustainable tourism in Panji Village evolves through bottom-up collaboration and shared ownership among local actors. This participatory ethos is exemplified by the Tulus Bakti Women Farmers Group, which initially operated within the agricultural sector and later expanded its activities into tourism. The model's branching pathways toward Homestays and Man-Made Attractions reflect the diversification of tourism assets, whereby women manage accommodation services while also contributing to

the creation of cultural and creative attractions. These pathways converge in the establishment of the Panji Ecovillage Homestay Women's Group, marking the institutional consolidation of women's empowerment in tourism.

From this stage, the model progresses toward the broader framework of Community-Based Tourism (CBT), illustrating the alignment between grassroots participation and sustainable destination governance. The outcomes of this empowerment trajectory are articulated across four interrelated dimensions: Economic Empowerment, Sustainable Tourism Practices, Social Strengthening, and Cultural Preservation. Collectively, these outcomes demonstrate the holistic impact of women-led initiatives in enhancing community welfare, cultural vitality, and environmental stewardship.

Ultimately, the diagram highlights that the optimization of Panji Tourism Village's development is not solely dependent on infrastructure or promotional strategies. Rather, it is rooted in cultivating a self-reliant, inclusive, and sustainability-oriented community. Through participatory governance and gender-responsive policies, Panji Village exemplifies how rural women can emerge as transformative agents in shaping the future of sustainable tourism.

4.3 Empowerment Strategies, Challenges, and Broader Significance

The experience of the Ecovillage Women Homestay Group in Panji Village illustrates that women's empowerment in community-based tourism (CBT) is most sustainable when it is multidimensional, encompassing economic, social, psychological, and political dimensions Scheyvens (1999). In this context, empowerment extends beyond income generation to include enhanced agency, self-confidence, collective voice, and participation in governance. This section examines the strategies that facilitated empowerment, the structural and cultural constraints that continue to shape women's roles, and the broader implications for gender-inclusive rural tourism development.

4.3.1 Empowerment Strategies

The transformation of Panji Village's women from household laborers into tourism entrepreneurs was driven by multi-stakeholder collaboration involving the village government, academic institutions, and tourism community organizations. Academic partners, notably Ganesha University of Education, provided structured capacity-building programs in homestay operations, hospitality management, financial literacy, and digital promotion. These initiatives align with Zimmerman's (1995) conceptualization of empowerment, in which individuals and communities strengthen their capacity for self-determination through knowledge acquisition and participatory learning.

The organizational structure of the Ecovillage Women Homestay Group reflects the mid-to-upper rungs of Arnstein's (1969). Ladder of Citizen Participation, characterized by partnership and delegated power. Women actively engage in decision-making processes, propose tourism activities, manage financial systems, and coordinate community outreach. Such inclusive governance ensures that tourism development remains community-driven and consistent with the principles of CBT articulated by Goodwin and Santilli (2009) and Nair and Hamzah (2015).

Training and participatory activities have also enhanced women's psychological and social empowerment. Echoing McGehee and Kline (2008), who link empowerment to confidence and leadership development, women in Panji report increased self-esteem and a greater ability to express their views in public forums. Domestic skills once confined to the household have been reframed as professional competencies in hospitality and cultural interpretation, contributing to the reconfiguration of traditional gender roles.

Digital engagement represents an additional dimension of empowerment. The women's active promotion of homestay activities via Instagram (@panjivillage_) illustrates their growing integration into digital tourism ecosystems. This aligns with Rosalina et al. (2023), who emphasize the role of digitalization in expanding market access and enhancing women's visibility in rural tourism economies. Through online platforms, women extend their agency beyond the village, connecting local cultural practices with contemporary marketing strategies.

4.3.2 Persistent Challenges

Despite these advancements, several structural barriers remain. Gender norms continue to influence labor roles and decision-making hierarchies within families and local institutions. Consistent with Connell (1987) and Tristanti et al. (2022) women's tourism labor is often perceived as an extension of domestic responsibilities rather than as recognized professional work. Although women manage homestay operations in Panji Village, men frequently retain authority over land ownership and key financial decisions, reflecting enduring gendered asymmetries in access to productive resources.

Limited access to capital and financial literacy constitutes another constraint. Many homestay operators depend on personal savings or informal loans, restricting their capacity to upgrade facilities or expand promotional efforts. This finding corroborates Pitana (1999) and Putro (2020), who identify financial constraints as persistent obstacles to the growth of CBT in Indonesia. Furthermore, insufficient tourism literacy and limited English proficiency reduce competitiveness in broader tourism markets.

Cultural commodification presents an additional challenge. As tourist demand increases, practices such as *Megoak-Goakan* or *canang*-making risk being

over-staged for entertainment rather than conveyed as meaningful cultural knowledge. Belsky (1999) warns that without community authority, cultural heritage may lose authenticity. In Panji Village, however, women's insistence on maintaining ritual integrity and contextual accuracy reflects a strengthened awareness of cultural boundaries, aligning with Timothy and Boyd's (2003) concept of "community-anchored heritage management."

Finally, unequal benefit distribution remains a latent issue. Although group solidarity is strong, women with higher education, stronger networks, or closer proximity to tourist flows tend to gain more advantages. This pattern supports Sampaio et al. (2020), who argue that empowerment must be continuously assessed to prevent the emergence of new intra-community inequalities within CBT systems.

4.3.3 Broader Significance for Sustainable Tourism and Gender Equity

The Panji Village case demonstrates that empowerment in tourism is not a linear outcome but an iterative process involving negotiation, learning, and collaboration. The women's transition from informal agricultural workers to recognized tourism entrepreneurs represents what Scheyvens and van der Watt (2021) calls *integrated empowerment*, a balance between material gains and socio-cultural transformation.

By linking CBT and participation theory, the Panji model contributes to a replicable framework for gender-inclusive tourism. It offers empirical evidence that participatory structures, when supported by institutional mentorship, can elevate women's decision-making power while preserving local heritage. The combination of collective ownership, transparent governance, and cultural pride creates what Rosalina et al. (2021) describe as *resilient tourism communities*, those capable of adapting to global change while retaining their identity (Figure 7).



Figure 7. Cultural tourism attractions in Panji Village and local MSME products offered to visitors (Source: Panji Village Government Office)

For policymakers, the findings highlight the need to mainstream gender-responsive tourism policies within Indonesia’s rural development agenda. Strategies such as micro-credit access, mentorship networks, and long-term tourism education can amplify women’s voices and enhance sustainability outcomes. Integrating CBT principles into regional planning ensures that tourism development not only stimulates the economy but also upholds social justice and environmental integrity (Table 3). This table illustrates how women’s active participation in Panji Tourism Village operationalizes the principles of *community-based tourism* and *participation theory* in a real-world setting.

Table 3. Summary the contributions, cultural roles, and empowerment strategies of women involved in homestay management in Panji Village.

No.	Thematic Area	Key Contributions	Challenges	Empowerment Outcomes	Theoretical Link
1	Economic Empowerment	Income generation through homestays	Limited access to capital	Enhanced financial independence	Participation Theory: agency via micro-enterprise
		Ability to fund children’s education	Uneven profit sharing in group ventures	Increased household welfare	
		Home space as asset			
2	Cultural Preservation	Women act as transmitters of tradition (e.g., canang making, farming)	Risk of commodification	Strengthened identity	CBT: Culture as tourism capital
		Rituals like Megoak-Goakan	Cultural fatigue due to frequent performances	Community pride	
				Reinforcement of cultural roles	
3	Broader Implications	Model of gender-just tourism	Balancing domestic and tourism responsibilities	Women's inclusion in decision-making	Empowerment: Social and political agency
		Platform for policy advocacy	Market access barriers	Community recognition and respect	
		Enhanced leadership roles			

Source: Research result (Andiani, et al., 2025)

At the core of this study is an integrative framework (Figure 8) that elucidates how women’s agency is cultivated through mutually reinforcing

economic, cultural, and participatory roles within homestay management in Panji Village. The Panji Village experience underscores the transformative potential of participatory, women-centered tourism models that enhance household economies while reshaping community power relations and strengthening cultural preservation. Women in Panji Tourism Village actively collaborate, support, and motivate one another in promoting their village as a tourism destination. Through these collective efforts, they emerge as leaders within their households and community, contributing to economic resilience while simultaneously safeguarding traditional values and cultural heritage. By explicitly linking women's agency to Community-Based Tourism (CBT) and participation theory, this study addresses critical gaps in the literature and generates actionable insights for policymakers, practitioners, and scholars committed to advancing gender-equitable rural tourism development.

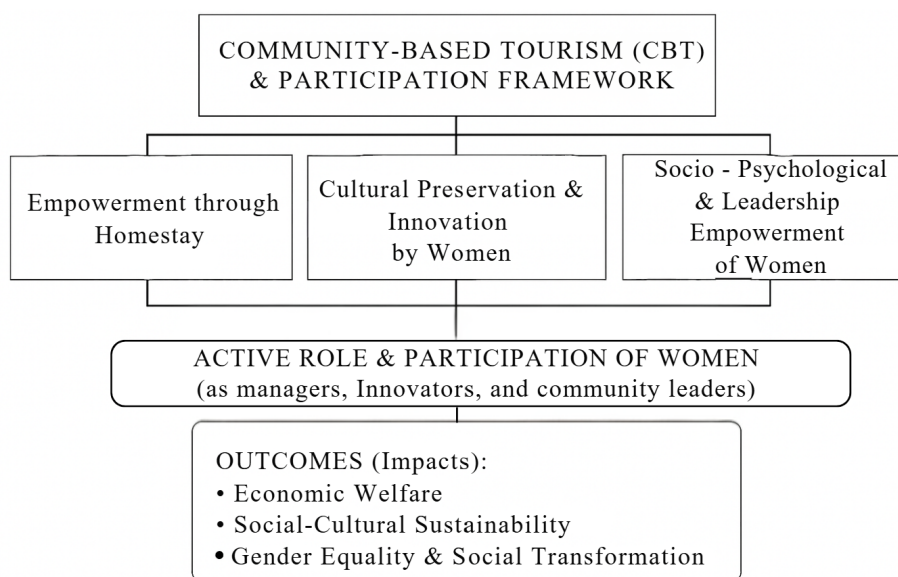


Figure 8. Integrative Model of Women's Empowerment in Community-Based Homestay Management in Panji Village (Andiani, et al., 2025)

Furthermore, the evolution of tourism activities in Panji Village illustrates how CBT principles and participation theory converge in practice. Tourism in this context is not an externally imposed sector but a socially negotiated process shaped by local participation, gender inclusivity, and cultural values. The village's tourism ecosystem, anchored in collective ownership, environmental stewardship, and cultural authenticity, positions Panji as a compelling model for sustainable rural tourism development in Bali and beyond. This trajectory aligns with Scheyvens and van der Watt (2021) assertion that empowerment in tourism must extend beyond economic gains to include psychological and social

dimensions that enable communities, particularly women, to build confidence, achieve recognition, and assume greater control over their development pathways.

5. Conclusion

This study demonstrates that women's participation in Community-Based Tourism (CBT) in Panji Village, Buleleng, North Bali, constitutes multidimensional empowerment encompassing economic, sociocultural, psychological, and gender dimensions. Through the Women Ecovillage Homestay Group, domestic spaces have been transformed into productive tourism assets, enabling financial independence, supporting children's education, and diversifying household livelihoods, outcomes aligned with CBT principles of community ownership and equitable benefit distribution (Scheyvens, 1999; Giampiccoli & Mtapuri, 2017). Culturally, women serve as mediators and educators, translating daily practices such as cooking, offering-making, and traditional arts into interactive experiences that sustain Panji's identity as a living cultural landscape while reinforcing the *Tri Hita Karana* philosophy of balanced human–nature–spiritual relations.

Socially and psychologically, involvement in the homestay group strengthens women's confidence, self-efficacy, and leadership, highlighting the critical role of gender-inclusive structures in rural tourism (Alarcón and Cole (2019); Cole (2018)). Their visibility in decision-making forums and leadership in operational management signal a shift toward collaborative and equitable governance. Unlike prior studies on women in tourism (Cukier et al., 1996; Putra, 2015; 2023; Bestari et al., 2023; Rosalina et al., 2023), this research underscores the collective awareness and agency of women, revealing how empowerment extends from individual gains to transformative community impact in a rural Bali context.

Overall, women in Panji Village have moved beyond traditional domestic roles, redefining tourism as a shared space of agency, cultural expression, and community resilience. The Women Ecovillage Homestay Group exemplifies how gender-sensitive, participatory tourism models can strengthen rural economies while safeguarding cultural heritage. Future research should investigate the long-term impacts of women-led CBT initiatives and explore how digital innovation can further enhance inclusion, visibility, and sustainability in rural tourism development.

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Authors' Profiles

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