

# 42. JCMTS-Dec'25. Dewi et al\_The+Transformation+of+Balinese+Women+As+Agents+Of+...

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trn:oid::3618:120325343

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# The transformation of balinese women as agents of change in tourism village management: A social representation perspective

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**Abstract.** Community-based tourism in Bali places women in a central role, but social representations influenced by patriarchal structures often limit their role in strategic decision-making. This study aims to analyze the transformation of Balinese women as change agents in tourism village management. Using a qualitative-phenomenological approach, this study conducted in-depth case studies of three women leaders in the tourism villages of Tista, Klecung, and Sayan. The results show a systematic cycle of empowerment, in which women actively gain access through institutional, personal, and digital channels; establish control over institutions and cultural assets; demonstrate substantive and empowering participation; and obtain multidimensional benefits (economic, social, psychological) that are redistributed to the community. This process proves that women have successfully deconstructed old social representations and reconstructed their self-image as competent public leaders. This transformation not only contributes to the achievement of the SDGs on Gender Equality (SDG 5) and Inclusive Economic Growth (SDG 8), but also offers a model for fairer and more sustainable tourism development.

**Keywords:** Balinese Women, Agents of Change, Social Representation, Tourism Villages, Empowerment, SDGs

## 1. Introduction

Tourism in Bali has long been the backbone of the economy, and in recent decades, the development model has shifted towards community-based tourism through tourism villages (Talón Ballesteros et al., 2014; Trisna Semara & Saputra, 2020; Wesnawa, 2022). This model not only aims to distribute economic benefits more evenly but also places cultural preservation and local wisdom as its main attractions. In this ecosystem, Balinese women play a crucial and irreplaceable role (Wilkinson & Pratiwi, 1995). They are at the forefront of preserving traditional rituals, preparing authentic cuisine, producing handicrafts, and managing homestays that provide an immersive experience for tourists. Essentially, women are the lifeblood of grassroots cultural tourism.

Balinese women play an important role in sustainable tourism development, including in tourism villages, but their position is often overshadowed by socio-cultural challenges related to their social representation (Dewi et al., 2025). The social representation of Balinese women, which

is influenced by patriarchal structures, shapes society's perception of women's roles and positions in everyday life. Balinese women are often constructed in local culture as figures who are obedient to traditional values and limited to the domestic sphere (Prasiasa et al., 2023). This has an impact on the limited recognition of women's roles as drivers in the public sector, including tourism (Hardiman, 2009).

However, behind their central role in everyday tourism practices, there is a significant paradox. Women's significant contributions in the operational sphere are not matched by equal representation in the managerial and strategic decision-making spheres. Data from this study shows that the level of women's involvement in the formal management structure of tourism villages (such as the Tourism Awareness Group or *Kelompok Sadar Wisata*) is only around 8%, with only three women successfully holding leadership positions. This phenomenon is rooted in strong social representations, where patriarchal socio-cultural structures still place women in a domestic framework. Their involvement in the public sector is often considered an "extension" of household tasks such as cooking for guests or cleaning homestays, not as a professional contribution equal to that of men (Bestari & Widhiasthini, 2023; Trisanti et al., 2022). This representation effectively limits their mobility and leadership potential.

In the context of social representation, Balinese women not only face gender stereotypes that hinder their participation, but also pressure to conform to traditional roles that have long been attached to their identity. This reinforces the gender inequality seen in the management of tourism villages, where men often dominate managerial positions. Nevertheless, Balinese women continue to show remarkable resilience in navigating these social structures. They not only adapt to challenges but also act as agents of change who combine tradition with innovation (Alviawati et al., 2024). The situation faced by women in Balinese tourism villages reflects a complex dual role, where they play a part not only in the domestic sphere but also in the public sphere (Adnyani & Purnamawati, 2024).

The transformation of Balinese women is defined as a shift from traditional roles limited to the domestic sphere to strategic public roles, particularly in the context of community-based tourism village management (Komalasari et al., 2024). In this dynamic, women no longer merely play a supporting role but appear as agents of change who have the capacity to influence the direction of tourism village development. In this study, this transformation is seen in four main aspects as a form of their social representation in tourism village management, which also becomes the research problem formulation.

This phenomenon shows a gap between the reality of women's contributions and social recognition of their roles (Shantika et al., 2021). The social representation of Balinese women is often influenced by traditional values that emphasize obedience, devotion, and restrictions on women's movement in the domestic sphere. As a result, even though many women are active in village tourism activities, strategic positions such as decision-makers and key managers are still dominated by men. This condition has implications for women's limited access to resources, control over policies, and the economic benefits they should receive equally.

Nevertheless, amid these structural challenges, an important transformation is taking place. Balinese women are beginning to break traditional boundaries and actively reposition their roles (Suyadnya, 2009). They are no longer merely objects or implementers in the tourism industry, but are transforming into proactive subjects, namely as agents of change. As agents of change, they identify problems, initiate innovative solutions, mobilize communities, and ensure that the benefits of tourism are felt equitably, especially by their fellow women and the younger generation.

This research is important because studies on the transformation of Balinese women in the management of tourism villages are still very limited. Most studies only discuss the role of women in the general context of gender equality, without comprehensively exploring how their social representation in tourism villages shapes new dynamics in the public sphere. In fact, this issue is globally relevant to Sustainable Development Goal (SDG) 5 on gender equality, as well as strategically important locally in supporting the development of tourism villages as drivers of the Balinese economy. Therefore, this study aims to reveal how Balinese women have

transformed from the domestic sphere to public leadership in tourism village management, emphasizing the dimensions of access, control, participation, and benefits they obtain, as well as their role as agents of change who promote sustainable tourism at the village level.

## 2. Method

This study was designed using a qualitative approach and phenomenological method to gain an in-depth and personal understanding of the subjective experiences of Balinese women in their transformation into agents of change in the rural tourism sector. To explore the narrative and meaning behind their experiences, data analysis was conducted using a narrative approach. The research locations were purposively selected in three villages that represent different and unique tourism characteristics: Tista Tourism Village in Tabanan Regency, which focuses on subak educational tourism; Klecung Tourism Village, which highlights cultural attractions and ecotourism; and Sayan Tourism Village in Gianyar Regency, which excels in homestay management and digital promotion. The key informants in this study were women who played central roles in the management and development of each village, selected through purposive sampling to ensure data depth and relevance. The three key informants selected represented different roles and transformation paths, enabling comparative analysis, including:

- a. **Mrs. CT from Tista Tourism Village:** was chosen for her role as the main driving force in Tista, which gained legitimacy through institutional channels. Trusted directly by the village head, Mrs. CT became a central figure in institutional management, human resource training, and network development, that can be represents how formal support from village structures can be a catalyst for women's leadership.
- b. **Mrs. AT from Klecung Tourism Village:** was chosen because she is a concrete example of the struggle to gain agency through personal and communal channels. Facing initial resistance, Mrs. AT successfully established her position as a manager and cultural preserver independently. She has full control over the art studio, which is one of the village's main attractions. Her story is highly relevant for understanding how individual agency can break through rigid structural barriers.
- c. **Mrs. GS from Sayan Tourism Village:** was selected because she represents a modern female leader who utilizes intellectual and digital capital. With her higher education background and technological expertise, Mrs. GS successfully brought Sayan Village into the international market and was appointed as the Chair of the Tourism Awareness Group (*Kelompok Sadar Wisata*), which can provides insight into how individual competence in the digital era can be a fast track to strategic leadership positions in community tourism.

The data collection process was conducted through a combination of three main techniques: in-depth interviews to explore personal perspectives, participant observation to directly observe interactions and roles in the field, and documentation studies to strengthen the research context. All collected data were then analyzed systematically using thematic coding, which includes three stages: open coding (concept identification), axial coding (connecting categories), and selective coding (integrating into a theoretical framework). To ensure the validity and credibility of the findings, this study applied source triangulation techniques, conducted member checks by reconfirming data interpretations with informants, and peer debriefing through critical discussions with fellow researchers.

## 3. Results and Discussion

### 3.1 Four Dimensions of Transformation for Balinese Women

#### 1. Access: Opening the Gate to Public Spaces

The dimension of access is the foundation and starting point of the entire transformation process for Balinese women. It is a crucial step that enables them to break out of the confines of domestic roles and enter the public sphere, previously dominated by men. Without access to

resources, information, training, and networks, women will remain marginalized, remaining passive participants. Three main pathways were identified from the experiences of informants:

- a. **Institutional Access (Formal Path):** This path is exemplified by Mrs. CT in Tista Tourism Village. She gained access through the legitimacy and trust granted directly by the village's formal structure. This support served as a "red carpet" that empowered her to become an information center and represent the village in various forums, demonstrating the importance of a progressive leader.
- b. **Personal Access (Independent Struggle Path):** Unlike the formal path, Mrs. AT in Klecung Tourism Village had to take a personal access path. Facing initial resistance, she built her access from scratch through persistence and her ability to independently build an arts community network. Her story is clear evidence that when formal paths are closed, individual agency can be the key to breaking down the most robust barriers.
- c. **Digital and Intellectual Access (Modern Path):** Mrs. GS in Sayan Tourism Village represents the most modern access path. She leverages intellectual capital and digital skills to transcend local boundaries. Using online platforms, she markets her homestay directly to the international market, demonstrating how technology and competency can be powerful accelerators of empowerment.

The research findings show that there is no single path for women to gain access. Instead, the three women pursued diverse strategic paths tailored to their social context and the capital they possessed. This diversity of paths demonstrates these women's extraordinary agency and adaptability, who did not passively wait for opportunities to be presented to them, but rather actively created and seized them.

## 2. Control: From Passive Implementer to Strategic Decision Maker

The control dimension represents a crucial evolutionary phase post-access acquisition, during which women's roles transition from instrumental actors to strategic agents within the tourism village ecosystem. At this stage, agency is empirically manifested through the acquisition of autonomy, discretion, and bargaining power in decision-making processes. This acquisition of control fundamentally recalibrates existing power relations and legitimizes women's positions within managerial structures. The extent of control successfully gained varies significantly, reflecting the heterogeneity of the informants' social and intellectual capital. Analysis of the findings identified three distinct domains of control:

- a. **Managerial-Institutional Control:** This domain was clearly articulated by Mrs. CT in Tista. By leveraging her institutional legitimacy, she successfully gained control over Pokdarwis' organizational processes. control aspect has no longer passive-administrative, but rather active-managerial, encompassing the regulation of information flow, the allocation of human resources for training, and the initiation and management of external partnership networks. This signifies a functional shift from executor to middle-level manager.
- b. **Control over Cultural Capital:** Mrs. AT in Klecung demonstrated a form of control centered on the village's cultural capital. She successfully transformed her position from an object in the commodification of culture to a subject with full autonomy over the production and reproduction of performing arts. This control encompasses vital aspects such as curating artistic content, managing performance schedules, and independently negotiating the economic value of cultural attractions. This autonomy empowers to ensure that the exploitation of cultural capital aligns with the goals of preservation and equitable distribution of benefits to the community.
- c. **Control at the Strategic-Innovative Level:** The highest level of control was observed in the case of Ms. GS in Sayan. Her position as Head of the Tourism Awareness Group (Pokdarwis) enabled her to operate in the strategic domain. Her control extended beyond operational management to encompass policy formulation, the direction of tourism

product innovation, and market penetration strategies through digital platforms. She served as the primary decision-maker determining the vision and long-term development trajectory of the tourism village, a pinnacle indicator of role transformation.

Conceptually, the acquisition of control in these various domains serves as the most significant empirical indicator of the reconfiguration of social representation. Women are no longer perceived as supporting workers in peripheral spheres, but have successfully entered and occupied central decision-making arenas, confirming their new status as agents of change.

### 3. Participation: Beyond Symbolic Involvement

With the foundation of access and control established, the participation dimension demonstrates the escalation of women's roles from mere physical presence to substantive and transformative involvement. At this stage, participation can no longer be reduced to symbolic involvement – such as being passive members of meetings or mere operational workers – but has evolved into active contributions that shape the processes and outcomes of tourism village development. Their participation becomes meaningful, where their ideas, initiatives, and energy directly influence the quality, sustainability, and inclusiveness of tourism programs. Analysis of the informants' actions illustrates three distinct modes of substantive participation:

- a. **Empowering Participation (Case of Mrs. CT, Tista):** Mrs. CT's involvement goes beyond her individual role as a tour guide. She proactively initiates and implements a knowledge and skills transfer program for other women in her community. By training other women to become guides, her participation creates a multiplier effect, building collective capacity, and distributing opportunities more equitably. This is a form of transformative participation that aims to uplift the community, not just the individual.
- b. **Regenerative-Cultural Participation (Case of Mrs. AT, Klecung):** Mrs. AT demonstrates a form of participation oriented toward long-term sustainability. She not only organizes art performances to meet tourist demand, but also actively regenerates cultural assets by involving children and young women in her dance studio. Her participation in educating the next generation ensures that cultural heritage is not only preserved as a tourism product but also internalized as an identity by future generations. This is a form of participation that is socially invested.
- c. **Holistic-Managerial Participation (Case of Mrs. GS, Sayan):** As the Head of the Tourism Awareness Group (Pokdarwis), Mrs. GS's participation encompasses the entire managerial cycle. She is intensively involved from the planning stage (strategic planning), organizing (organizing resources), actuating (program implementation), to controlling (evaluation and monitoring). Furthermore, she actively builds horizontal participation by involving local artists and craftspeople in the creation of tourism packages. This is a holistic participation model that integrates various community elements to create comprehensive added value.

Accumulatively, this evolution toward substantive participation reinforces women's role as the epicenter of social and economic dynamics in tourism villages. They are no longer on the fringes, but have become the core of the driving force, not only implementing programs but also actively enriching, empowering, and ensuring their sustainability.

### 4. Benefits: Self-Empowerment that Extends to the Community

The benefit dimension represents the culmination of the transformation process, where the results of gaining access, control, and active participation are concretely manifested. The benefits experienced by these women are not singular or limited to financial gains alone, but are multidimensional, encompassing economic, social, and psychological aspects. More importantly, these benefits do not stop at the individual level, but are consciously distributed and extended, thus positively impacting families and the wider community. This phenomenon confirms their

role not only as recipients of development benefits, but as active distributors of prosperity. Analysis of the impacts experienced by the informants can be categorized as follows:

- a. **Economic Benefits and Improved Material Well-Being:** Universally, all informants reported a significant increase in income as a direct result of their involvement. These economic benefits provided them with greater financial independence, improved family well-being, and provided the ability to reinvest in both their businesses and their children's education. This was the most tangible benefit and often the initial motivation for their involvement.
- b. **Distribution of Benefits and Communal Impact:** The most defining aspect of their role as change agents was their ability to ensure that benefits were not concentrated in themselves. They actively created mechanisms for these benefits to spread. Mrs. CT regularly involved other mothers in tour guiding activities, directly sharing the economic. Mrs. AT ensured that income from art performances was directly distributed to the dancers and their supporting community. Mrs. GS, through her position, created opportunities for homestay owners and local artisans to connect with the market..

In this way, this benefit dimension perfectly completes the empowerment cycle. The benefits they receive serve as tangible evidence of the value of their contributions, which in turn strengthens their legitimacy, control, and access to future opportunities. Furthermore, by extending these benefits to the community, they not only elevate themselves but also lay the foundation for a more inclusive and sustainable tourism ecosystem.

### 3.2 Discussion

The results of this study provide a compelling narrative of transformation, where Balinese women no longer passively accept limiting social representations but instead actively deconstruct and reconstruct their self-image as agents of change. This analysis explores how this process occurs by linking empirical findings across four dimensions access, control, participation, and benefits with the theoretical framework of social representation and agency (Dewi et al., 2025). Traditionally, women's roles in the tourism sector have often been anchored or linked to their domestic roles (Adnyani & Purnamawati, 2024; Alviawati et al., 2024). Activities such as cooking for guests are considered extensions of household duties, rather than professional work, effectively marginalizing their contributions (Bestari & Widhiasthini, 2023). However, the informants in this study consciously reversed this process by objectifying or embodying new, concrete roles: professional managers, autonomous cultural preservers, and innovative digital leaders. Their concrete actions and successes gradually shifted old social representations, shaping a new image of women as competent and strategic leaders in their communities (Trisanti et al., 2022).

The four identified dimensions do not operate in a linear fashion but rather form a dynamic and ongoing cycle of empowerment. Successfully gaining initial access builds confidence and social capital, which are then used to seize greater control in decision-making. With control in their hands, their participation becomes more meaningful and transformative, ultimately yielding tangible benefits, both economic and social (Komalasari et al., 2024; Talón Ballesterero et al., 2014). These benefits serve as proof of the legitimacy of their new roles, which in turn opens broader access, not only for themselves but also for other women. This cycle creates an upward spiral of empowerment that continues to spin (Shantika et al., 2021).

Furthermore, what these informants do goes beyond simply fulfilling "dual roles" between domestic and public spheres. They actively transform both spheres by demonstrating the essence of agency the capacity to act independently and make choices that shape their lives and their social environment (Trisna Semara & Saputra, 2020; Alviawati et al., 2024). Their struggles to challenge structures, transcend geographical boundaries, and empower others are concrete manifestations of agency. They are not simply "involved" in development, but actively driving development itself. This transformation has direct implications for achieving the Sustainable Development Goals (SDGs), particularly in realizing gender equality (SDG 5) and promoting

inclusive **economic growth (SDG 8)**. Thus, women's empowerment in tourist villages has proven to be not only a social issue, but a smart development strategy that produces a multiplier effect on cultural preservation and community welfare (Dewi et al., 2025; Komalasari et al., 2024; Shantika et al., 2021).

#### 4. Conclusion

This comprehensive research demonstrates that Balinese women in tourism villages have undergone a fundamental transformation, shifting from a marginalized position within traditional social representations to becoming central and proactive agents of change. This transformation is not a linear or coincidental process, but rather a systematic and continuous cycle of empowerment, manifested through four mutually reinforcing dimensions.

Beginning with successfully gaining access – whether through institutional, personal, or digital channels women have successfully opened the gates to public space. This access then becomes capital for negotiating and gaining greater control over strategic decision-making, cultural assets, and the direction of innovation. With control in hand, their participation evolves from merely symbolic to substantive, empowering, and regenerative. The culmination of this process is the acquisition of multidimensional benefits that not only enhance their economic well-being and social status but are also actively redistributed to empower the broader community.

From a theoretical perspective, this research concludes that Balinese women are not simply fulfilling "dual roles" but are actively deconstructing and reconstructing their social representations. They have demonstrated their agency by transforming their image from passive domestic actors to competent and visionary public leaders. This process is in line with the global development agenda, where women's empowerment has proven to be an effective strategy for achieving **the Sustainable Development Goals (SDGs), particularly Gender Equality (SDG 5) and Inclusive Economic Growth (SDG 8)**.

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