

Communication Modes and People's Participation in Gender Mainstreaming to Support Religious Tourism Village

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Abstract. The research is aimed to reveal various modes of participating communication, reveal kinds of participation of society based tourism and reveal kinds of gender mainstreaming to support religious tourism village at Balun, Lamongan. This study is run under the qualitative approach along with purposive sampling mode in case studies at Balun village, Lamongan. Discovered that Balun village has such unique society composition of religious plurality which been well-preserved for quite long time. In order to preserve this inherited plurality, some activities must be held to promote religious tourism within the village through communications modes directing to the establishment of religious tourism village through dialogues between society members as facilitator to form the community, various kinds of participation in society based religious tourism in order to be mentally and emotionally involved, and commit to participate as volunteer of tourism awakening, various forms of gender mainstreaming to support the establishment of religious tourism village through the society awakening institution containing neighbourhood women to support the religious tourism program.

Keywords: Communications, Participations, Gender, Tourism-Village, Religious.

1 Introduction

The existence of unique potentials has triggered the need of management development in Balun village to establish a religious tourism village, aiming to strengthen its status as plural village which well-known as Pancasila village. Religious tourism village is kind of tourism destination offering the composition of plural society living in a good manner among each religious members. The development process to establish religious tourism village required involvement and participation from the villagers to always become innovative and creative in developing the environment. [1] This participation and involvement must be existed since the planning to the application, management, utilization, surveillance, profit share and evaluation [2].

The communication approach through the exchange of information to the relationship between a component in processes of communication with a lot of dimensions as the participation model set or model the interaction [3]. The communications strategy provides a summary of the issue of general in nature so that had a clear grasp of and be able to have in his totality provides a summary of a solution. Therefore, four concepts are exists related to this participative communication supporting the development of heteroglossically through dialogues, polyphony and carnival [4], [5].

The establishment of religious tourism village is in accordance with the ability and social acceptance among the society members. Balun village is located in the Turi residence, district of Lamongan. The village has formed by two sub-villages (dusun), Balun and Ngagrik. These two sub-villages are containing three neighbourhoods (RT). Needed precisely form of communication, participation gender mainstreaming, so that it can be stressed that the purpose of this research is reveal the modes of participating communication, reveal various kinds of society based tourism participation and reveal kinds of gender mainstreaming to support religious tourism village at Balun, Lamongan.

2 Methods

A qualitative approach along with case study were used to run this research. Research location is determined through the purposive sampling with some following considerations Balun village has its special uniqueness so that possibly can be used as prototype of plural society in Indonesia and projected to be a complete Pancasila. The absence of previous research to develop Pancasila village strengthen with the establishment of religious tourism. This research, use 11 informants based on the criteria needs informants the key informants and informants supporting [6], [7] Method of data collection is techniques and strategies to collect and compile the required data based on primer and secondary resources. In a qualitative data analysis, there are three activities which are occurring together, those are; data condensation, data display and conclusion drawing or verifications [8]. In order to validate the result, a triangulation method is used both in the resources and techniques [9], [10].

3 Results

3.1 Participative communication modes in religious tourism village at Balun

Participative communication is a communication paradigm during the development phase, having such horizontal communication principles which encourage an active social participation through dialogues [11]. Villagers of Balun are expected to actively participate in the process of needs identification and provide alternative solution to support the program through dialogues with all related stakeholders. The focus of participative communication is dialogue, opinion delivering, education instrument, and reflective actions. Participative communication as form of open and transparent dialogue, providing sustainable interaction between information providers and acceptors which later will constructively work in various situation to identify needs and solution for the development process. They will also decide what is needed to create better situation and work based on this situation.

Participation in the form of social interaction between all villagers of Balun is involving multi-religions communities (Islam, Christianity, and Hinduism) which been lived in harmony for quite long time, as the result of plurality awareness among them. According to four Balun villagers (supportive informants), embracing any religion or faith is basic human right and everyone is free to choose what will he believe and embrace, cause it is a matter of individual business. There is no any religious-based housing arrangement in the neighbourhood, while all villagers are mingling together, neglecting any religious differences among them. Social interaction among multi-religious and multi-cultural communities results unique cultures, as the origin culture also influence the religious practice among the villagers.



Fig. 1. Tolerance between religion

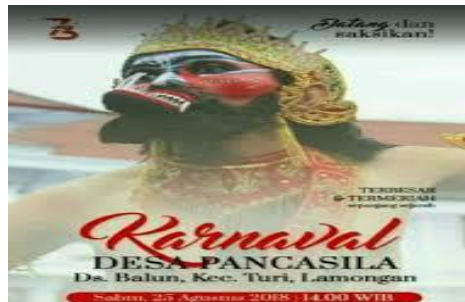


Fig. 2. Public participation

3.2 Participation modes on society-based tourism in Balun village

Meaning community-based tourism participation in the village Balun is the power owned by the community to overcome the problem with that to achieve a better life in the future [12]. The ultimate goal of the society-based tourism in Balun is the social sustainability toward the tourism activities formed and run by local villagers, followed with acceptable profit sharing among all participating stakeholders. This plurality in harmony between Muslim Christian, and Hindu communities are interesting and attracting tourism object which exist as result of social initiative motivated by local villagers. This uniqueness can be utilized to educate local members and visitors, along with the perseverance of local culture and environment, while also gives financial benefit to the society members. Initiative and motivation from the local villagers can reform an active social participation from the society members [13], [14].

The development of society-based tourism in Balun village is an alternative tourism concept in order to anticipate conventional tourism. In this concept, society members are no

longer being an object of any development, but determining stakeholders during the development process. Their involvement is expected to allow them to enhance living standards and reduce dependency to any external factors. One consideration to involve society members is because of their excellent knowledge of district potentials. This knowledge will allow them to guide the development according to society interest and needs, so that the slogan of 'from the people, for the people and by the people' can be realized. Society based tourism is aimed to promote social participation and ownership of the tourism object which been developed in the area [15].

3.3 Kinds of gender mainstreaming in religious tourism village at Balun

Human empowerment has completely become main priority of the Balun village development process, neglecting gender differences, financial status and address to guarantee that no one left behind during the process of development. This also includes gender equality through women empowerment, so that the development can be tasted equally by women and men [16]. A strategy is used to integrate these two genders into integrated dimension since the planning, budgeting, application, surveillance and evaluation of any decided policies in the program and activities of religious tourism village. Along with all patience and perseverance during the gender main-streaming, people are finally able to manage all potentials to establish religious tourism village in the form of art and cultural show in Balun village to be an interesting tourism product [17].

Some culture potentials during the development of religious tourism village, such: dance, ceremony, tradition and rituals has become valuable assets. And when these potentials are only exist as interesting value, it will remain as it is. Its existence will not result any economic benefits for the society members. Viewing these potentials through the business spectacles, results some advice not to explore only in economical aspects, but as wide as possible without neglecting environmental preservation. Balun village has already applied POKDARWIS program without neglecting gender equality during the development process of religious tourism village. The goal of this application is to enhance institutional effectiveness in mainstreaming gender equality through the tourism awareness since the planning, budgeting, application, surveillance and evaluation of religious tourism village development process. So, that it will finally found a responsive religious tourism site for the gender equality and become such a role-model for higher level of administration (in district and national) [18]–[20].

4 Conclusion

Balun village has its own unique characteristic containing religious plurality which been well-preserved for quite long time so that the village has been also known as Pancasila village. In order to preserve this diversity, an effort to establish religious tourism village is needed through dialogues with all stakeholders. Various forms of participation to support society-based tourism are including the involvement of society members (villagers) to be mentally and emotionally active and committed to contribute during the development process to reach the goal. Participation modes in the form of presenting art and cultural show along with culinary festival are beneficial to support the program of religious tourism village. Meanwhile, kinds of gender main-streaming have also taken an active role to support the religious tourism village at Balun, Lamongan. It has been run through the establishment of institutions promoting

tourism awareness which its members are women living around the neighbourhood of Balun village.

Acknowledgments. Special acknowledgement and thanks are delivered to the rector of Bhayangkara University, Surabaya c.c. Research and Public Service Bureau (LPPM) which has awarded sufficient financial support and Mr. Kusairi, head of Balun village administration who agreed to be an active respondent and pleased the researchers to conduct this study under his authority at Balun village, Lamongan.

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