

ICEMSS 2018

Proceedings of the 1st EAI International Conference on
Emerging Media & Social Sciences

Banyuwangi, East Java, Indonesia

December 7-8th 2018

Contents

Main Track

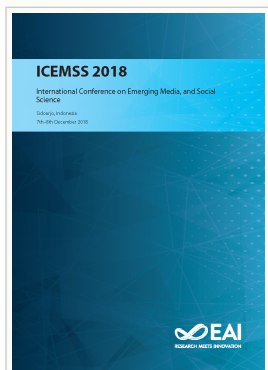
Women Counselors in Rehabilitation Former Drug Addict <i>Agoeng Nugroho</i>	1
Gender-Based Affirmative Policy for Female Migrant Workers <i>Isnaini Rodiyah, Jusuf Irianto</i>	7
The Role of Female Activists in Establishing the Discourse of Anti-Hoax Movement as A Peace Movement <i>Jumrana Jumrana, Partini Partini, Sri Peni Wastutiningsih</i>	15
Social Media and Political Participation of Beginners <i>Lutfi Basit</i>	23
Middle Class Muslim Women and Beauty Industry <i>Refti H. Listyani, Emy Susanti, Musta'in Mashud</i>	31
Social Media and Muslim Indonesian University Students' Perception of Gender Equality and Equity <i>Ros Mayasari, Moh. Yahya Obaid, Asni Asni</i>	39
Transportation Policy In Sustainable Development Perspectives (Study of Transportation Development in Surabaya City) <i>Sapto Pramono</i>	44
Ownership and Utilization of Information and Communication Technologies for Supporting Commercial Farming Activities in Yogyakarta <i>Subejo Subejo, Ratih Ineke Wati, Mesalia Kriska, Najmu Tsaqib Akhda, Paksi Mei Penggalih, Sylvatra Puspita Sari, Ade Intan Christian, Ani Dwi Wimatsari</i>	53
Representation of Ecofeminism in Collections of Children's Stories by Children's Writers <i>Sujinah Sujinah, Muhammad Arfan Muammar, Ali Nuke Affandy</i>	62
The Role of Virtual Office to Support Startup Companies in Indonesia <i>Milla Sepliana Setyowati, Racha Arif Luthfi, Adang Hendrawan</i>	69
Information Technology Supports Local Product Going International <i>Ambar Teguh Sulistiyani, Titis Dewi Anggalini, Kristi Yuliani</i>	75
Gender Correlates of Moral Value in Early Childhood <i>Wiwik Sulistiani, Dewi Mustami'ah, Dewi Mahastuti</i>	81
Gender Roles in Politics: A Comparative Study Between Indonesia and India <i>Vina Salviana Darvina Soedarwo, Nurul Zuriah, Gonda Yumitro, Gautam Kumar Jha</i>	86
Financial Literacy and Entrepreneurship Motivation Among Micro, Small, and Medium Enterprises From Gender Perspective <i>Vierly Ananta Upa, Wiliam Santoso, Victor Soeindra</i>	92
The Power of Women in Indonesian Political Election as A Study of Critical Discourse Analysis <i>Vidya Mandarani</i>	97

Radio and Public Sphere To Participate In Information Community Development <i>Totok Wahyu Abadi, Ilmi Usrotin Choiriyah, Chiquita Mardliyah</i>	102
The Benefits of Telephone Services in the Villages and as Media Technology <i>Tomi Oktavianor, Roy Valiant Salomo, Lina Miftahul Jannah</i>	110
Love of Money, Machiavellian Characteristics, and Ethical Decision Making of Accounting Students <i>Sigit Hermawan, Dewi Maskuta, Sarwenda Biduri, Niko Fediyanto</i>	115
Representation of Working Mother in Social Media (Semiotics Analysis of Bukalapak's Advertisement (Mother's Day version) in Youtube) <i>Ruvira Arindita</i>	120
Women in 2014 Election in Bojonegoro Regency be Reviewed From Gender Perspective <i>Rupiarsieh Rupiarsieh</i>	127
Communication Strategy In The Digital-Age for Delivering Knowledge at Islamic Boarding Schools Through E-Learning <i>Rila Setyaningsih, Abdullah Abdullah, Edy Prihantoro, Hustinawaty Hustinawaty</i>	135
Construction of Female Housemaid Profile in Indonesian Movie <i>Redi Panuju, Daniel Susilo, Harliantara Harliantara</i>	139
Women's Movements and Democratic Space in Yogyakarta (The Movement Strategies and Tactics of PKBI DIY and Needle and Bitch Community) <i>Ratnawati Ratnawati</i>	150
The Role of T-Cash Public Relations in Building Brand Awareness Through @Tcash_Id Instagram Accounts <i>Rahajeng Puspitosari</i>	155
Disaster Communication In New Media In Government Public Relations Perspectives <i>Rachmat Kriyantono</i>	159
Implementation of Information and Communication Technology to Improve Product Quality and Partnerships with The Quadruple Helix Method Approach <i>Poppo Febriana, Isnaini Rodiyah, Wiwik Sulistiyowati</i>	166
The Spatial Analysis of Female Voters' Behavior <i>Adji Suradji Muhammad, Gusrizal Gusrizal, Pery Rahedra Sucipta, Rodi Wahyudi, Misni Misni</i>	172
Making a Difference: Social Media, Photography, Activism and Women in Asian Contexts <i>Panizza Allmark</i>	178
Cyber Culture through Social Media Instagram on Fisip Unswagati Students <i>Nurudin Nurudin, Farida Nurfalah, Abdul Jalil</i>	186
Tello Island Women's Participation in the Activities of Fishery Product Management <i>Nurbani Nurbani, Arlina Arlina, Abdi Sitepu</i>	190

Implementation of Gender Responsif Budget Policy <i>Nur Maghfirah Aesthetika, Sanadjihitu Sangadji</i>	196
The Influence of Media and Technology on Gender Transformation and Divorce Rates in Indonesia <i>Nur Hidayati</i>	201
The Strategy of Radio Convergence For Facing New Media Era <i>Nur Aini Shofiya Asy'ari</i>	205
Symbolic Women in Nganyaran Ceremony <i>Nova Scorviana H., Dian Alfia Purwandari, Eko Siswono</i>	210
The Utilization of New Media in Online Public Relations Activities Among The Public Relations Practitioners <i>Nik Adzrieman Abd Rahman</i>	219
Tax Socialization through Television Media: Implementation and Obstacles <i>Neni Susilawati, Firda Nugraha</i>	231
Women On Television <i>Nawiroh Vera</i>	237
Initiating Gender-Responsive Budgeting: Implementation of Earmarking Tax on Cigarette Tax Policy <i>Murwendah Murwendah, Inayati Inayati, Maisarah Putri Atsani</i>	242
Communication Strategy Used by Bimbingan Masyarakat Islam to Prevent Divorce in Ponorogo <i>Mohammad Luthfi, M. Rifa'i</i>	247
Implementation of Jakarta One Online System <i>Milla Sepliana Setyowati, Ashifa Dwirahma, Adang Hendrawan</i>	250
Collaborative Governance in MSMEs Development (Case Study: Collaboration Model of Surabaya Local Government, Private, and MSMEs Association in MSMEs Development at Coastal Area of Surabaya) <i>Mas Roro Lilik Ekowanti</i>	255
Stakeholders Participation in Governing Indonesian Female Domestic Workers: Legal Problem Perspective <i>Lely Indah Mindarti, Ali Maskur, Siti Rochmah</i>	262
Soes for Female Artist Divorce in the Study of Economy Political Media <i>Laksmi Rachmaria</i>	270
Lou, Bawin Dayak, and the Role of Media in Cultural Tourism of West Kutai, East Kalimantan <i>Laksmi Kusuma Wardani, Ronald Hasudungan Irianto Sitindjak, Poppy F. Nilasari</i>	275
Men's Participation in Population Growth Control Policies <i>Lailul Mursyidah</i>	282
Campursari in Programing of Tvri East Java <i>Kukuh Sinduwiatmo, Djarot Meidi Utomo</i>	288
Understanding Women Perspective on Smoke-Free Policy <i>Krisna Puji Rahmayanti, Murwendah Murwendah, Arfah Habib Saragih</i>	292

Representation Of Modern Tarling Music Amidst Cultural Relation and New Media Era <i>Khaerudin Imawan, Nurul Chamidah</i>	297
The Role of Women in Managing The Community Based-Ecotourism (Case Study: Anja Community Reserve, Madagascar) <i>Jean Jacques Fanina</i>	304
Model of Women Empowerment in Strengthening Family Socio-Economic Status <i>Isna Fitria Agustina, Ilmi Usrotin Choiriyah</i>	316
Motives, Perceptions and Processes of Madurese Migrant Workers <i>Iriani Ismail, Netty Dyah Kurniasari, Eni Sri Rahayu</i>	311
Collaborative Innovation in Digital Ecosystem <i>Ihsanudin Ihsanudin, Amy Y. S. Rahayu</i>	322
Meaning of Social Media Applications in Interaction with Fellow Users <i>Ido Prijana Hadi</i>	327
Pasebaya Agung as a Disaster Information Media Innovation to The Community in Karangasem Regency, Bali Province <i>Ida Ayu Putu Sri Widnyani, Gede Wirata, Sri Sulandri</i>	333
Communication Modes and People's Participation in Gender Mainstreaming to Support Religious Tourism Village <i>Haryono Haryono, Ismail Ismail, Siti Rosyafah, Anggraeni Rahmasari, Endang Siswati, Endri Haryati</i>	339
EFL Learning Media: Perspective on E-Learning through Google Classroom <i>Fika Megawati, Yuli Astutik</i>	345
New Media in Political Marketing of Governor Election (Evidence in East Java, Indonesia) <i>Fetty Kurniawati, Pawito Pawito, Widodo Muktiyo</i>	351
Domestic Violence Against Woman: Its Relevance To A Gender-Sensitive Policy <i>Fentiny Nugroho, B. Yulianto Nugroho, Laras Wijayanti</i>	359
Alteration In Identity Of Talang Mamak Tribe <i>Ella Agustian, Sutinah Sutinah</i>	365
Corporate Social Responsibility Program (CSR) Petrokimia Gresik Limited Company (LTD) in Community Development <i>Didik Hariyanto, Afrilia Ernes Natasya, Djarot Meidi Budi Utomo</i>	372
The Transformation of Gender Role in Coastal Area of Teluk Bakau <i>Diah Siti Utari, Rianto Rianto, Miswanto Miswanto, Desmayeti Arfa</i>	379
Visit Batang Heaven of Asia: Tourism Marketing Communication <i>Danang Satrio</i>	387
Bibliotherapy Technique in Improving Learning Motivation <i>Astrid Lingkan Mandas, Dwi Sarwindah Sukiati, I Gusti Ayu Agung Noviekayati</i>	393

Students' Perception of Digital Library as a Media for Supporting Student Centred Active Learning <i>Arfah Habib Saragih</i>	398
Gender Mainstreaming in Collaborative Innovation of Poverty Reduction Policy <i>Amy Yayuk Sri Rahayu, Krisna Puji Rahmayanti, Ihsanudin Ihsanudin</i>	404
Collaborative Nexus Between University-Industry-Government as an Innovation for Community Development <i>Amni Zarkasyi Rahman, Fendy Eko Wahyudi, Widiartanto Widiartanto</i>	409
Health Service Model of Community Health Center in Implementing National Health Insurance Program <i>Amirul Mustofa, Sri Roekminiati, Damajanti Sri Lestari</i>	414
Soap Opera "Dunia Terbalik" on Television <i>Ainur Rochmaniah, Ninna Arifatun Nisak, Sufiyanto Sufiyanto</i>	425
The Law of Jewish Nationalism in Israel and its Impact on the Palestinian Cause: Role of Palestinian Woman. <i>Ahmed ALMadani, Budi Prasetyo</i>	434
Gender Within The Perspective of Media Law <i>Ahmad Riyadh</i>	444
Improvement Of Service Passengers Land Transportation Through Marketing Communication Strategies (Analysis: Royaltrans Jakarta - Route Bekasi-Jakarta) <i>Afrina Sari</i>	450
Quo Vadis Logistic System in the Area Island; Nationalism Versus Rasionalism (Study At Tanjungpinang City) <i>Ady Muzwardi, Adji Suradji Muhammad, Oksep Adhayanto</i>	457
Implementation Motives And Communication Models of CSR Program in Indonesia and Malaysia <i>Adhianty Nurjanah, Frizki Yulianti Nurnisya</i>	462
Identification of the Role of Schools and New Media Against the Development of Intolerance in the World of Contemporary Education <i>Achmad Muhibin Zuhri, Jauharoti Alfin, Ah. Zakki Fuad, Suhartono Suhartono</i>	470
Tracking and Mapping the Position of Knowledge Workers' Agencies in New Media <i>Zudan Rosyadi, Murni Fidiyanti, Husni Abdillah, Abd. Halim</i>	474



ICEMSS 2018

Other Years

ICEMSS 2018

Ethics and Malpractice
Statement

Back to CCER

ICEMSS

Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia

"New media and development of gender roles: law, social, and economic perspective." This theme was raised as an effort to observe the development of new technology that has greatly affected people's lives. Formerly to seek information, people can get it through conventional radio media, newspaper...

[more »](#)

Editor(s): Poppy Febriana (Universitas Muhammadiyah Sidoarjo), Mochammad Tanzil Multazam (Universitas Muhammadiyah Sidoarjo), Fika Megawati (Universitas Muhammadiyah Sidoarjo) and Robbi Rahim (Sekolah Tinggi Ilmu Manajemen Sukma)

Publisher **EAI** ISBN 978-1-63190-700-5 ISSN 2593-7650 Series **CCER**

Conference dates **7th–8th Dec 2018** Location **Banyuwangi, Indonesia**

Appeared in EUDL 2019-03-01

Copyright © 2019–2022 EAI

Select

search terms here...

 Ordered by [title ▲](#) or [year ▼](#)

Showing 31–40 of 75 results

 Page size: [10](#) [25](#) [50](#)
[First](#) [Previous](#) [1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [Next](#) [Last](#)

Lou, Bawin Dayak, and the Role of Media in Cultural Tourism of West Kutai, East Kalimantan
 Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
 Laksmi Kusuma Wardani, Ronald Hasudungan Irianto Sitindjak, Poppy F. Nilasari

Love of Money, Machiavellian Characteristics, and Ethical Decision Making of Accounting Students
 Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
 Sigit Hermawan, Dewi Maskuta, Sarwenda Biduri, Niko Fedyanto

Making a Difference: Social Media, Photography, Activism and Women in Asian Contexts
 Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
 Panizza Allmark

Meaning of Social Media Applications in Interaction with Fellow Users
 Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
 Ido Prijana Hadi

Men's Participation in Population Growth Control Policies
 Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
 Lailul Mursyidah

Middle Class Muslim Women and Beauty Industry
 Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
 Refti H. Listyani, Emy Susanti, Musta'in Mashud

Model of Women Empowerment in Strengthening Family Socio-Economic Status
 Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
 Isna Fitria Agustina, Ilmi Usrotin Choiriyah

Motives, Perceptions and Processes of Madurese Migrant Workers
 Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
 Iriani Ismail, Netty Dyah Kurniasari, Eni Sri Rahayu

New Media in Political Marketing of Governor Election (Evidence in East Java, Indonesia)

Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia
Fetty Kurniawati, Pawito Pawito, Widodo Muktiyo

[Ownership and Utilization of Information and Communication Technologies for Supporting Commercial Farming Activities in Yogyakarta](#)

Research Article in Proceedings of the 1st International Conference on Emerging Media, and Social Science, ICEMSS 2018, 7-8 December 2018, Banyuwangi, Indonesia

Subejo Subejo, Ratih Ineke Wati, Mesalia Kriska, Najmu Tsaqib Akhda, Paksi Mei Penggalih, Sylvatra Puspita Sari, Ade Intan Christian, Ani Dwi Wimsari

[First](#) [Previous](#) [1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [Next](#) [Last](#)

[About](#) | [Contact Us](#)



COMMITTEE

INTERNATIONAL ADVISORY BOARD

1. Prof. Jusuf Irianto – Universitas Airlangga, Surabaya, Indonesia
2. Prof. Rachma Ida – Universitas Airlangga, Surabaya, Indonesia
3. Panizza Allmark, Ph.D – Edith Cowan University, Australia
4. Sharyn Graham Davies – Auckland University of Technology, New Zealand
5. Prof Myrtati Diah Artaria – Universitas Airlangga, Indonesia
6. Dr. Nik Adzreiman Abdul Rahman – University Utara Malaysia, Malaysia
7. Dr. Ida Nurhayati, S.H.,M.H – Politeknik Negeri Jakarta, Indonesia
8. Dr. Moch. Syarif Hidayatullah – UIN Syarif Hidayatullah Jakarta, Indonesia
9. Dr. Upik Mutiara MH – Universitas Muhammadiyah Tangerang, Indonesia
10. Dr. Rachma Sugihartati – Universitas Airlangga, Indonesia
11. Dr. Sigit Hermawan, M.Si. – Universitas Muhammadiyah Sidoarjo, Indonesia
12. Dr. Yuni Woro Astutik, M.Com. – Universitas Wijaya Putra, Indonesia

INTERNATIONAL SCIENTIFIC COMMITTEE

1. Prof. Dr. Andriani Eko Prihatiningrum, M.S. (Universitas Muhammadiyah Sidoarjo, Indonesia)
2. Prof. Achmad Jainuri, M.A., Ph.D. (UIN Sunan Ampel Surabaya, Indonesia)
3. Prof. Dr. Masroro Lilik (Universitas Hang Tuah, Indonesia)
4. Assoc Prof. Sharyn Graham Davies, Ph.D (Auckland University of Technology, New Zealand)
5. Assoc Prof. Dr. Ade Gafar Abdullah, M.Si (UPI, Indonesia)
6. Norhafezah Yusof, Ph.D. (University Utara Malaysia, Malaysia)
7. Bahtiar Muhammad, Ph.D. (University Utara Malaysia, Malaysia)
8. Dr. Amirul Mustofa (Universitas Dr. Sutomo, Indonesia)
9. Prof Budi Prasetyo (Universitas Airlangga, Indonesia)
10. Dr. ka Asmorowati, Ph.D (Universitas Airlangga, Indonesia)
11. Dr. Isnaini Rodiyah (Universitas Muhammadiyah Sidoarjo, Indonesia)

ORGANIZING COMMITTEE

Chairperson	Dr. Totok Wahyu Abadi, M.Si.
Technical Chairperson	A. Riyadh U.B. Ph.D.
Committee	<ol style="list-style-type: none"> 1. Poppy Febriana, M.Med.Kom 2. Nur Maghfirah Aesthetika, M.Med.Kom 3. Kuku Sinduwiatmo, M.Si 4. Hendra Sukmana, M.KP 5. M. Tanzil Multazam, M.Kn. 6. Fika Megawati, M.Pd. 7. Ilmi Usrotin Choiriyah, M.AP 8. Lailul Mursyidah, M.AP

IMPORTANT DATES

- Abstract submission deadline : September 30th, 2018 **(New)**
- Registration and payment deadline : October 5th, 2018 **(New)**
- Full paper submission deadline : October 15th, 2018 **(New)**
- Conference date : December 7th – 8th, 2018



ICEMSS 2018

INTERNATIONAL CONFERENCE ON EMERGING MEDIA & SOCIAL SCIENCE

Organized by Faculty of Social Sciences and Political Sciences
Universitas Muhammadiyah Sidoarjo

CERTIFICATE

No. E6/242/07.00/KET/XII/2018

This is to certify that :

Poppy F. Nilasari

has participated in the conference entitled

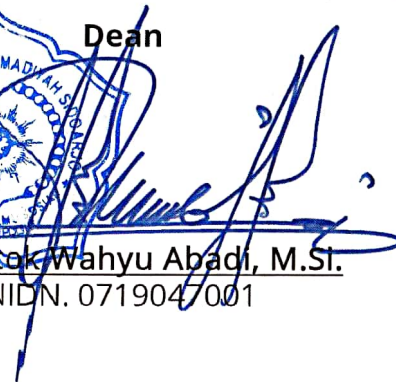
"New Media and Development of Gender Roles: Law, Social, and Economic Perspective"

as


PRESENTER

at Ketapang Indah Hotel Banyuwangi - Indonesia, December 7-8th, 2018

Dean


Dr. Totok Wahyu Abadi, M.Si.
NIDN. 0719047001

Conference Chair


Poppy Febriana, M.Med.Kom.
NIDN. 0711028001

Sponsored by:



INTRANS
PUBLISHING

SABUNG TENOR
AL HIJAZ Berita Metro

Lou, Bawin Dayak, and the Role of Media in Cultural Tourism of West Kutai, East Kalimantan

Laksmi Kusuma Wardani¹, Ronald Hasudungan Irianto Sitindjak², Poppy F. Nilasari³
laksmi@petra.ac.id¹, ronald_his@petra.ac.id², popie@petra.ac.id³

Interior Design Department, Petra Christian University^{1,2,3}

Abstract. *Lou* is a traditional house of the Benuaq Dayak tribe which represents Dayak human cultural values regarding family and community life. This research is a critical analysis of traditional houses, gender roles, and media in cultural tourism. The paper adopts interpretation methods for data analysis. The data was collected through direct object observation and online media data search. Findings described that *Lou Dayak Benuaq* has become a touristic art media with Bawin Dayak as a tourist art service. Based on the results of the analysis, cultural artifacts in the form of *lou* have undergone decentralization. *Lou* has become a touristic art that has undergone the art of acculturation culture or pseudo-traditional art which contains commercial values that place *Bawin Dayak* as a cultural charm.

Keywords: Bawin Dayak, Lou, Culture, Tourism, Media.

1 Introduction

The culture of oral tradition has developed rapidly towards a visual culture due to the development of increasingly advanced and sophisticated technology. The advanced phenomenon of civilization has certainly been influenced by new discoveries to meet human needs. In the past, oral tradition as a medium of communication was carried out from generation to generation through myths and folk stories which later developed into written and visual culture. With the advent of electricity and electronic goods, the visual culture has experienced rapid progress marked by new media today. Through the cable network, even the internet has transformed information such that it could be accessed quickly and unlimitedly. The emergence of a variety of social media has become a means of imaging, which does not necessarily describe the real state of reality. There are several disadvantages of the rise of visual media, audio visual or other social media. Yet, as long as a person's concentration is only on weaknesses, there would be no solution to the imbalance. For this reason, it is necessary to see the positive side of how changes support developmental progress.

Oral traditions concerning the understanding of meanings or cultural values of the past have been transmitted to the public by hearing and from direct viewing of objects, humans and their activities. In understanding the meaning of traditional culture (especially traditional buildings), visual form becomes an important aspect for the delivery of messages for promotions that invite attraction. The media that is developing today offers information needed by consumers with interesting forms that attract charm. The information conveyed can

be a useful valuable information that can persuade, influence to action, educate, or entertain the audience [1]. In the past, the concept of visual aesthetics emphasized the real experience of seeing objects, i.e: all human senses would undergo an aesthetic experience by presenting themselves in front of objects. When talking about the context of space, the experience of feeling space in real terms was very important in order to conclude whether the space was considered comfortable, safe, humane and cultured. At present, with the development of communication media, a traditional building can be enjoyed without having to be there, while the human spatial experience will always involve all human senses. Occasionally, the media convey information that is different from the true reality. For this reason, the delivery of messages / information in the media needs to be prudent in accordance with the cultural values of the community.

Lou is a traditional house of the Benuaq Dayak tribe which represents the cultural values of Dayak people in the past. At present, some *Lou* have been abandoned by their occupants and are only used for traditional ritual activities, while some others are still inhabited by the heirs and descendants of their owners. Today, *Lou Dayak Benuaq* has been designated as a cultural heritage building by the local government. *Lou* was used by women known as *Bawin Dayak* and was used as a living space for her family and community. At present, it has changed its function to become a tourism object. *Lou* for the *Bawin Dayak* is a place of protection and security as well as a place to work. The daily activities of Bawin Dayak such as making *Ulap Doyo* and woven bamboo are part of their cultural activities that are currently used as a medium for tourism promotion. Tourists are often invited to the *Lou* buildings as the first objects of attraction and the ing activities of Bawin Dayak becomes a performing art for the tourists to enjoy. Based on some of the explanations above, this research aims to discover the role of *Lou*, *Dayak Bawin*, and the media in cultural tourism.

2. Research Methodology

This research aims to examine the cultural heritage of traditional house buildings and the involvement of women in cultural activities to participate in promoting the cultural wealth of their regions. The data collection method used was direct observation of the traditional houses, interviews with women who live in them, observing the women's activities in preserving culture, and observing building promotions and the women on Instagram media. The approach used was the hermeneutic approach, a method of interpretation or interpretation of contextual meanings, in which the meaning of each entity is determined by the overall context. The analysis used was critical analysis, in which the findings described the role of *Lou*, *Bawin Dayak*, and the media in cultural tourism [2].

3. Discussions

3.1. *Lou Dayak Benuaq* as a Tourist Art Media.

The traditional house where the Dayaks live is called *Lou* in the Dayak Benuaq or *Lamin* language in the Dayak Kutai language (Figure 1). It is a long house built on stilts where ten to thirty householders from one lineage live together under one roof. *Lou* can get longer along with the increase of new families [3]. In Jempang Subdistrict, West Kutai, there are

buildings known as Lou Batu Bura, Temenggung Marta, and Taman Jamrud. Lou Temenggung Marta is the oldest *lou* in Tanjung Isuy. The building was founded in 1928. The building is 130 meters long. However, because there are no inhabitants in the *lou* today, only 50 meters of the building length still remains. The roof is made of ironwood shingle, the walls and floor are board-shaped. The *lou* was built as a shelter, gathering, and mediating space because there were often inter-tribal attacks. In addition, traditional ritual ceremonies for the Dayak tribe were carried out there, such as the *kuangkay* or *kwangkey* rituals (death ceremonies), *beliatn* (medical ceremonies), and the *tautn* (ritual requests to the universe to correct all blessings in the coming years). Over time, human life have undergone changes and transitions. Each family who used to live in the *Lou* built their own house and left the Lou to live their own main family [4]. Yet, *Lou* was constructed with a culture of mutual cooperation, a symbol of shared life in harmony, peace, strength and unity [5]. *Lou* contains the meaning of protecting, guaranteeing a peaceful and harmonious life. *Lou* was a manifestation of the relationship of the life of the inhabitants with each other, with their nature, and with God. Lou had a very valuable meaning for the community when the building was first constructed. With the abandonment by its occupants, the spirit of life in the *lou* has disappeared.



Fig 1. The traditional house of Dayak (Lou)

In connection with this, the regional government have sought to preserve *lou* as a traditional cultural heritage through revitalization and declaration of Tanjung Isuy *lou* as a cultural heritage building. The establishment of *lou* as a cultural heritage building has indirectly changed the function of *lou* from a residential home of domestic activities to a museum for education and tourism. Hence, the nature of the house that was once sacred space have changed into a profane one. Sacred spaces usually instill religious experience to its inhabitants [6]. Today, the house has changed into a profane one for the purpose of commercializing cultural objects.

Tourists who visit will be greeted with the Ngelewai dance (a welcome dance using scarves), Kuncup Mekar dance (a dance that tells about the process of children growing up and becoming adults), and Gong dance (a symbol of welcoming great guests, or welcoming the birth of a baby, and is a dance that shows a woman's charm for the victory of her heart by a man) [7]. In this case, space (*lou* building) has become the main mechanism for regulating conditioned social interactions so that it can be enjoyed visually. The physical objects of the building and human activities are the media for display. *Lou* eventually became part of a tourist art performance and a museum that accommodates activities for touristic purposes (Figure 2). There are five main features of performing arts tour in developing countries: 1)

imitation of the original, 2) short and compact or miniature of the original, 3) full of variation, 4) stripped of its sacred, magical and symbolic values, and 5) cheap price [8]. With the advent of the art of tourism, the human sensory experience in space has changed. The tourists tend to only get aesthetic experience, not to enjoy it with appreciation of taste. The presentation of the room and the spectacle of the show only provides beautiful and interesting memories for the tourists. However, the presence of art in Kutai Barat enriches the development of cultural arts in Indonesia. This is a positive impact from the presence of the tourism industry in the inlands of the Dayak tribe.



Fig 2. Traditional art performance in *lou*

3.2. Dayak Bawin and Cultural Conservation Efforts

Lou Batu Bura and Tanjung Isuy by the local government are used as the centers for the development of creative economy, especially the development of *ulap doyo* crafts under the guidance of the East Kalimantan Office of Industry, Trade, Cooperatives and SMEs [9]. *Ulap doyo* is one of the indigenous cultural identity of the Dayak people which keeps the uniqueness of the material and the production process. *Ulap doyo* is a kind of weaving art made from *doyo* leaf fiber (*curliglia latifolia*) which has strong fiber and is a wild plant of the inlands of Kalimantan. The process is very long, starting with dried leaves, sliced in the direction of the leaf fibers to become fine fibers, which are then woven and rolled to form coarse threads, then given a natural color from the plant, generally brown and red. The red color comes from glinggam fruit, *oter* wood and *londo* fruit. Whereas brown is taken from *uwar* wood color. The process of making *doyo* repetitions is handed down from generation to generation, especially women. Dayak women began to master the *doyo* weaving technique since they were young by seeing their mothers working on this activity each day. Scientific transfer was done daily and repeatedly [10]. The *Ulap doyo* making activity is also a part of the media of attraction for tourists.

A cultural heritage building in the form of a museum, which in its additional event presents a tour show, will always relate to its collection. *Lou*, which used to be the home of the *Dayak Bawin*, who daily managed the house and worked at home by making *ulap doyo*, is demonstrating in life one of the living collections of the museum, the *lou*. The activity of making *ulap doyo* is done with diligence, detail and thoroughness by the *Bawin Dayak*, and hence *lou* has become a media for the live activities of collection objects.

Women are often used as objects in tourism promotion. Unconsciously, women actually know that they have the attention of others. Hence, women organize themselves in such a way that their bodies are beautiful to look at and are physically perfect. Women are often described as sexual objects [11]. They are rarely portrayed as professionals who can be productive. They are considered important in cultural preservation activities. This seems to be more focused on sexual biological factors as the holder of an important role that makes women in a powerless position so that they need to be protected inside the house. With the development of current

media technology, women are placed as promotional media in ways that are sometimes inappropriate, which of course can invite misinterpretations for those who see them. The visual form of media promotion has the power to shape perceptions of what we see and can influence behavior and decision to act.

This is different from the presence of the 2018 Tanjung Isuy Festival which was the first festival in Tanjung Isuy, West Kutai (Figure 3). This activity built collective awareness for all young Dayaks regarding the preservation of traditional culture, including the Bawin Dayak. According to the President of the National Dayak Tradition Council A. Teras Narang, Bawin Dayak has a strategic role, the right, authority, and equal role with men in any field of work. They are equal and are seen as individuals who are no different from men, both in the field of work and the right to determine their own opinions. Bawin Dayak deserves a special place to be appreciated and given the widest access to maximize their potential to build the nation [12].



Fig 3. 2018 Tanjung Isuy Festival

In today's development, in the world of youtubers, bloggers and others, it is possible for women to contribute to the promotion of their regions indefinitely, as is done by women who conduct the Tanjung Isuy 2018 festival. Line, whatshap, google, youtube and others make it easy for people to get information. Many people like uploading images or information on Instagram. A lot of good visual information can be searched and discovered. What is done privately, what is preferred and what is currently the center of attention, will easily be found. Even email addresses, cellphone numbers, home addresses, everything about what people like can be traced quickly. A person can become a social media celebrity because he can change his images consistently by uploading photos. Everything that has been shared on social media becomes a public property, it cannot be claimed when others use the data unless it is on privacy settings. However, the media can also be an exaggerated form of art engineering. Images, writings, and videos can be easily changed because there is an editing process. Editing results will affect the perspective and mind of the person who sees it. The intelligence of media features and the responsiveness of technology accelerate the findings that people want to search for or upload. If the uploaded information data has been considered wisely, there can

be a lot of cultural promotion that has a positive image and can attract visitors to come for cultural tourism purposes.

Women generally like selfies. When a woman becomes a cover on Instagram, random people, whether male or female will click to open it, because it is visually attractive. They see it, make perceptions from different points of view because of different values, morals, experiences, emotions, then make interpretations by commenting directly. Uploading photos or videos should avoid exploiting the body and sensual gestures of women, so that the image of the person who sees it will always be positive. Images with motion in video are more telling than photos. In the video there is a storyline, while an unauthorized photo can make people who see it guess or interpret things that are different, both positive and negative.

Tilita Renata, a native Benuaq Bawin from Tanjung Isuy works at the Community Health Center. She is a cultural performer, dancer, has the skills and techniques to make *ulap doyo*. She is also an observer, cultural activist, and winner of the Kutai Barat batik design in 2017 held by Dekranasda Kutai Barat. The Tilita Renata community truly cares about cultural preservation. Some of their photos and videos that have been uploaded in instagram have formed a positive interpretation of cultural activities in Tanjung Isuy. Promotion of cultural activities has been wisely informed by Tilita Renata on Instagram, Deskgram.net, and Pinterest. Images without text will cause multi-interpretation, so text is needed to show the importance of images (Bawin Dayak cultural activities). Hashtags have been used for image links or wordcall, that consists of important keywords to call other images. Through social media, working woman is considered a normal phenomenon today and the world also supports this.



Fig 4. A photo uploaded on deskgram.net by Tilita Renata at the 2018 Tanjung Isuy Festival

Conclusion

Cultural artifacts in the form of *lou* have undergone decentralization because of the changes in the function of the building from a home for domestic activities to a live museum for touristic activities. The art of tourism that has developed in the inlands of the Benuaq Dayak tribe is an art of acculturation because it is a blend of the skills of local artists / actors with the tastes of tourists. The art of tourism is also a pseudo-traditional art, because the art of

tourism in general forms still refers to traditional forms, but its sacred and symbolic values have been abandoned. In addition, because the tourists present in an area are only brief, the live performance art (i.e. *ulap doyo* making activities) is now conducted through a short duration and so it has lost its religious meaning. In addition, *lou* has also evolved to become a media that is loaded with commercial values, that places the Bawin Dayak women as a cultural charm. The cultural activities of Bawin Dayak should make the activity of *ulap doyo* become a creative art of the nation, because the process is carried out through perseverance, accuracy, and patience, as well as pride in the preservation of local natural raw materials. There is also a deep spiritual meaning in the process of weaving *ulap doyo*. Tourism promotion media should display realistic facts from a culture. Submission of information on cultural objects if properly designed can enrich new cultural treasures in the present, and introduce the superiority of Indonesian culture to a global scope. The new media that is developing today can be very useful to introduce local values in the global context.

Acknowledgments

This research was conducted under the financial support from the Ministry of Research, Technology and Higher Education of the Republic of Indonesia.

References

- [1] Handriyotopo: Kapita Selekta: Media Budaya Komunikasi Visual. pp.32.ISI Press,Surakarta (2018)
- [2] Piliang, Y.A.:Esai Pembuka: Pendekatan dalam Penelitian Desain, Pelbagai Perkembangan Paradigma, dalam John A. Walker, Desain, Sejarah, Budaya: Sebuah Pengantar Komprehensif,Jalasutra, Yogyakarta (2010)
- [3] Joshi, Laxman, Kusuma Wijaya, Martua Sirait, Elok Mulyoutami:Indegenous System and Ecological Knowledge Among Dayak People in Kutai Barat, East Kalimantan.ICRAF Southeast Asia Working Paper. pp.2. ICRAF Southeast Asia (2004)
- [4] Gunawan, Edy:Melihat Lamin Temenggung Marta di Tanjung Isuy Tertua, Dulu untuk Hindari Penyerangan,Kaltim Post 22 Maret 2013.<https://kebudayaan.kemdikbud.go.id/bpcbaltim/melihat-lamin-temenggung-marta-di-tanjung-isuy-tertua-dulu-untuk-hindari-penyerangan/>
- [5] Florus, Pulus, dkk:Kebudayaan Dayak: Aktualisasi dan Transformasi, pp.206. PT Grasindo, Jakarta (1994)
- [6] Eliade, Mircea.The Sacred and The Propane: The Nature of Religion,translated from the French by Willard R. Trask. New York: Harcourt, Brace & World, Inc.
- [7] <http://kaltim.tribunnews.com/2018/07/30/tradisi-tari-sambutan-suku-dayak-benuaq-kepada-tamu>.
- [8] Soedarsono, R.M.: Seni Pertunjukan Indonesia dan Pariwisata, pp.3. arti.line, Bandung (1999)
- [9] <https://kaltim.antaranews.com/berita/20382/wagub-resmikan-lamin-temenggung-merta-tanjung-isuy>.
- [10] <https://www.indonesiakaya.com/jelajah-indonesia/detail/ulap-doyo-nilai-kearifan-lokal-dalam-tenun-warisan-dayak-benuaq>).
- [11] Kuntjara, Esther: Gender, Bahasa dan Kekuasaan, pp.24-25.Libri,Jakarta (2012)
- [12] Riwt, Nila: Bawin Dayak: Kedudukan, Fungsi, dan Peran Perempuan Dayak, pp.17.Galangpress,Yogyakarta(2011)