

## Rural Women Entrepreneurship based on Tourism Village through Post-Disaster Socio-Ecological Capital

### *Kewirausahaan Perempuan Desa Berbasis Desa Wisata melalui Modal Sosio-Ekologi Pasca Bencana*

Dony Arung Triantoro<sup>1,\*</sup>, Ashabul Yamin Asgha<sup>1</sup>, Putri Syam<sup>1</sup>, Anhar Fazri<sup>2</sup>

<sup>1</sup> Communication Science Department, Faculty of Social and Political Science, Teuku Umar University, Jl. Alue Peunyareng, West Aceh, 23681, Indonesia

<sup>2</sup> Journalism and Communication Program, School of Journalism and Information Communication, Huazhong University of Science and Technology, 21037 Luoyu Road, Hongshan District, Wuhan 430074, P.R. China

\*Correspondence e-mail: [donyarungtriantoro@utu.ac.id](mailto:donyarungtriantoro@utu.ac.id)

Received: September 22, 2023 | Revised: November 30, 2023 | Accepted: December 28, 2023 | Online Publication: January 31, 2024

#### ABSTRACT

*Women have always been considered in several studies as the most vulnerable group to disaster risk and less involved in the post-disaster recovery process. This paper aims to find out and analyze the entrepreneurial activities of rural women who joined the management of Nusa Tourism Village as one of the post-disaster economic recovery efforts. The main question that will be answered in this study is how rural women are involved in entrepreneurial activities based on tourism villages after the tsunami. To answer this question, this paper uses qualitative methods with a constructivist paradigm and narrative approach. Data collection was conducted through interviews, observation, and documentation. The results showed that women of Nusa Village carried out tourism village-based entrepreneurial activities through socio-ecological capital. This socio-ecological capital consists of elements of social capital in the form of social relations, beliefs, collective norms, and collective actions. The element of ecological capital is in the form of the utilization of land, water, plants, and household waste which is packaged through various tour packages. This study concludes that socio-ecological capital is an important capital for rural women in carrying out entrepreneurial activities to recover the post-disaster economy.*

**Keywords:** tourism village, entrepreneurship, socio-ecological capital, women



Authors retain copyright and grant the journal/publisher non-exclusive publishing rights with the work simultaneously licensed under a <https://creativecommons.org/licenses/by-nc/4.0/> Attribution — You must give appropriate credit, provide a link to the license, and indicate if changes were made.

You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.

Published under Department of Communication and Community Development Science, IPB University and in association with Ikatan Sosiologi Indonesia and Asosiasi Program Studi Sosiologi Indonesia | E-ISSN: 2302-7525 | P-ISSN: 2302-7157.

## INTRODUCTION

The Aceh tsunami in 2004 has destroyed all sectors of people's lives. Based on data from the National Development Planning Agency (Bappenas), it was reported on January 14, 2005, that around 110.229 people died as a result of the tsunami, 12.132 people were missing, and 703.518 people were displaced. In addition, the total damage and losses due to this disaster are estimated at IDR 41.4 trillion. These amounts include damage and losses in the social sectors, infrastructure, productive sectors and cross-sectoral.

In the social sectors, which include housing, education, health, culture and religion, damage and losses totaled US\$1740.7 million (US\$1440.6 million to private property and US\$300.1 million to public property). Total damage and losses to infrastructure including transportation, communications, energy, water and sanitation, as well as flood control, irrigation and sea protection works reached US\$876.8 million (US\$325.9 million to private property and US\$550.8 million to public property). Then the total damage and losses in productive sectors including agriculture and livestock, fisheries and enterprises reached US\$1182.1 million (US\$1132 million to private property and US\$50.1 million to public property). Meanwhile, the total damage and losses in cross-sectoral including government and administration, environment, banks and finance reached US\$652 million (US\$562.9 million to private property and US\$89.1 million to public property) (Bappenas 2005).

This high level of damage and loss not only leaves a deep trauma for the people of Aceh, but also becomes the initial story for them to start a new life (Samuels 2019). There are some strategies carried out by the community together with the government to carry out post-disaster recovery, including: building housing, reviving the world of business, trade and industry, providing support for agriculture, fisheries and rural livelihoods, building public service facilities, providing support to vulnerable groups and special support for social structures (Bappenas 2005).

One of the strategies carried out by the community of Nusa Village, Lhoknga, Aceh Besar in the post-disaster recovery process is through a local economic revival strategy that focuses on tourism village-based entrepreneurial activities. This is in line with the opinion of Ride and Bretherton who say that in the post-disaster rehabilitation process, local communities are not only seen as victims but also as a source of recovery solutions (Ride and Bretherton 2011). In the management of tourism village-based entrepreneurship, women play an important role. This is because the initial idea of establishing Nusa Tourism Village was inseparable from women's activities during post-tsunami reconstruction (more details are explained in the next section). The tourism village is one of the alternative sources of new economy for the women of Nusa Village, because they have strong social and ecological capital. Jurriëns et al. argues that high social capital can make communities more proactive and resilient in the face of vulnerability (Jurriëns et al. 2014).

This paper argues that the success of rural women's entrepreneurial activities based on post-disaster tourism villages is influenced by two capitals, namely social and ecological capital. In this research, the author calls it socio-ecological capital. The women of Nusa Village have social capital that is manifested through strong social relationships, trust, togetherness (collective action) and collective norms that are firmly held together. Then Nusa Village has supportive geographical conditions, both soil, water, plants, and others. Geographically, Nusa Village is surrounded by hill rows and tributary streams that flow along the village, so this is an ecological capital for the community. These two capitals are the key to the success of rural women in carrying out tourism village-based entrepreneurial activities. This social context and ecological conditions are considered by the authors to explore more deeply the socio-ecological capital of Nusa rural women in post-disaster tourism village-based entrepreneurial activities.

The concept of socio-ecological capital was inspired by two theories initiated by previous scholars, namely the Theory of Social Capital by Piere Bordieu and James S. Coleman, and the Theory of Socio-ecological Systems (SES) by Berkes and Folke. Social Capital Theory is a concept that is presented as an alternative modality such as economic capital, cultural capital, and human capital. There are several elements of social capital, namely social relationships, beliefs, collective actions, and norms (Häuberer 2011). Meanwhile, SES Theory is a concept that emphasizes harmony between humans and nature (Young et al. 2006). From these two theories, the authors identify the socio-ecological capital owned and utilized by the women of Nusa Village to carry out entrepreneurial activities based on post-disaster tourism villages.



In addition, this paper corroborates the findings of previous studies that discuss the role of women in the post-disaster recovery process through entrepreneurial activities. In this paper, women are positioned as active subjects involved in post-disaster tourism village-based entrepreneurial activities. This research provides another picture of the background of women's involvement in entrepreneurship. Sakai and Fauzia are of the view that women's involvement in entrepreneurial activities is influenced by the increasing identity of the upper middle class in Indonesia. The increasing upper middle class in Indonesia is influenced by the growing flow of industrialization. Therefore, to be able to adapt and survive in this identity, women seek additional income to meet family needs. One of them is through entrepreneurial activities. Some women are involved in economic activities in the market, while others use the business formula from home (Sakai 2010, 2012; Sakai and Fauzia 2022). Based on the explanation above, the research question is how women of Nusa Village are involved in post-tsunami tourism village-based entrepreneurial activities?

## METHODS

This research was conducted using qualitative methods. According to Creswell, qualitative methods are a process to explore and understand the meaning of social reality holistically (John W. Creswell 2014). The paradigm of this research is constructivism. Constructivism is a way of looking at research to understand the meaning that individuals or groups do about their social reality (John W. Creswell 2014). In the context of this study, the researchers want to know how women of Nusa Village understand and utilize socio-ecological capital to carry out entrepreneurial activities based on post-disaster tourism villages. This research design uses a narrative approach. The narrative approach is used when researchers want a picture of the life story or experience of a person or group (Murray 2018). In this case, researchers want to know the experience of the women of Nusa Village in carrying out post-disaster recovery efforts through tourism village-based entrepreneurship. The research subjects were selected based on certain criteria, namely rural women involved in tourism village-based entrepreneurial activities. Some of them are:

**Table 1.** Research informants

No.	Name	Age	Involvement in Entrepreneurship in Nusa Tourism Village
1.	Nurhayati	51	Initiator, Chairman of Nusa Tourism Institute
2.	Darmiati	35	Tour Guide, Waste Recycling Tour Package Facilitator, Member of Nusa Creation Community
3.	Anisa	43	Homestay Owner, Traditional Cuisine Tour Package Facilitator
4.	Rubama	38	Initiator, Member of Nusa Creation Community
5.	Muna	25	Homestay Owner, Member of Nusa Creation Community
6.	Santi	19	Tour Guide, Member of Al Hayah Community

In addition to the above informants, the researchers also appointed additional informants, namely Head of Nusa Village and Secretary of Nusa Village. The aim is to comparative data and to find out in detail about geographical, demographic and policy conditions in Nusa Village. This data is also useful for knowing the ecological capital of Nusa Village.

Data collection is done through interviews, observation, and documentation. Interviews are conducted with a semi-structured model, meaning that researchers conduct interviews by referring to interview guidelines that have been prepared or developing questions according to information needs in the field (Chauhan 2022; Petrescu et al. 2017). Observations were conducted in Nusa Village for several days. The goal is to observe and record community activities so that researchers get a complex picture of community social interactions (Copland 2018). While documentation is carried out through several documents available in the field in the form of images, writing, and others.

After obtaining the research data, the author processed and analyzed the data. Data processing and analysis techniques are carried out by thematic analysis, namely identifying qualitative information patterns that build social construction. The aim is to identify and analyze the experience of an individual or society as a social reality (Braun and Clarke 2021; Lester, Cho, and Lochmiller 2020). The steps are as follows: *First*, Preparing and organizing the data for analysis. In this step, the researchers collected audio recordings of interviews, observation notes, and documentation into a single file location. The author uses a software application in the form of Google Drive. *Second*, Transcribing the data. In this

step, the researchers transcribed the data on a verbatim basis spoken by the informant. The transcript is carried out by copying the informant's speech into the text.

*Third*, becoming familiar with the data. In this step, the researchers study the utterances delivered by informants. Researchers also record ideas or experiences described by informants that appear in interviews, recorded in observation notes, or described in documents. This step is also an initial means for researchers to conduct light analysis and find out the limitations of the data so that it is possible to collect further data. *Fourth*, Memoring data. In this step, the researchers reflect on the data submitted by the informant or observational notes and documentation so that the researchers have an initial idea to put the data in certain parts or themes.

*Fifth*, Coding the data. This is an important step in thematic analysis. In this step, researchers reflect concepts and/or ideas that are more directly related to the focus of research into specific codes. In addition, in this step, the researchers also began to discuss the data codes with the theoretical concepts used. *Sixth*, Moving from codes to categories and categories to themes. After the researchers encoded the data, the next step was to look for relationships between one data code and another data code, to obtain data categories that reflected certain themes related to rural women's entrepreneurship. *Seventh*, Making the analytic process transparent. In this step, the researchers conduct a transparent and verifiable analysis of the theme categories that have been compiled into sub-chapters of research results. In addition, in this step, the researchers also concluded the research data based on systematic analysis.

## RESULTS AND DISCUSSION

### A Brief of Nusa Tourism Village: Rural Women and NGOs

The Indian Ocean Tsunami event in 2004 was not only experienced by Indonesia, but also by countries in Asia such as Sri Lanka, India, Thailand, Myanmar, and Malaysia. Compared to some other neighboring countries, Indonesia was the country that suffered the most damage and heavy casualties (see table 2). The worst-affected areas in Indonesia are Banda Aceh, Nias, and offshore islands (Syamsidik et al. 2019).

**Table 2.** Human Toll in the Asian Earthquake and Tsunami in 2004

Country	Deaths	Missing	Displaced
Indonesia	110.229	12.132	203.518
Sri Lanka	30.899	6.034	425.620
India	10.672	5.711	NA
Thailand	5.303	3.396	NA
Malaysia	68	6	8.000
Myanmar	59	3	3.205

(Source: Bappenas 2005)

One area that is not far from the city center of Banda Aceh is Aceh Besar Regency. Aceh Besar Regency has around 130 sub-districts and 1000 villages. Almost all areas in Aceh Besar were affected by the tsunami, because of its position not far from the coast. One of the villages affected by the tsunami was Nusa Village. The distance between Nusa Village and the capital city of Aceh Province is around 11 Km. The position that is very close to the center of this tsunami makes Nusa Village experience a high disaster impact. Based on information from the public, most of the people's houses in the Nusa Village were damaged by the tsunami.

The origin of Nusa Village is inseparable from the role played by Muhammad Adam, a warrior during the time of Laksamana Malahayati in the 18th century. Muhammad Adam was the first to mention the term Nusa. Nusa is taken from the Acehnese language '*Dun* and *Sa*'. *Dun* means brother (elder brother), while *Sa* means one or first. This name is associated with Muhammad Adam who was the oldest child in his family. Muhammad Adam was the first to open the Nusa village which was previously a wilderness. Although Nusa Village has a long history, the Nusa Village idea as a tourism village cannot be separated from the tsunami in 2004.

The Aceh tsunami was the first global natural disaster faced by Indonesia and never happened before. Psychological and infrastructural unpreparedness for potential hazards, disaster risks, and lack of

experience facing major disasters such as tsunamis make this disaster different from other natural disasters. The Aceh tsunami damaged every sector of people's lives. This event is a world-historical record related to human deaths simultaneously, with large numbers, and at a very fast tempo (Masyrafah and Mckeon 2008).

Due to the high death toll and damage caused by the tsunami, on December 28, 2004, the Government of Indonesia opened access for the international community to engage in humanitarian assistance. This policy has implications for the many international non-governmental organizations (NGOs) involved in handling the tsunami disaster in Aceh. The Indonesian Ministry of Foreign Affairs noted that as of early 2006, there were 250 NGOs involved in handling the tsunami disaster (OINB 2011). Sakai & Inaba and Lovell argue that the involvement of civil society organizations and partnerships built with governments can increase resilience and accelerate the recovery process (Lovell 2014; Sakai and Inaba 2014).

NGOs involved in post-disaster resilience take a diverse formula. Buckle says that resilience refers to the human capacity to withstand losses, prevent losses, and recover communities from losses (Buckle 2006). During the Aceh tsunami, some NGOs took the form of assistance in the form of housing construction (Steinberg 2007; Vale, Shamsuddin, and Goh 2014). While others take assistance formulas in the form of providing health services, livelihood rehabilitation, trauma healing, local communities empowerment, and others (Jayasuriya and McCawley 2010; Kenny 2007; Masyrafah and Mckeon 2008; Régnier et al. 2008; Thorburn 2009).

In the process of handling the tsunami disaster, the government carried out three forms of handling stages, namely: 1) Rescue operations and emergency assistance. This first phase was completed in April 2005. 2) Rehabilitation and reconstruction of infrastructure and restoration of law and order. This second phase has been completed two years after phase one was completed. 3) Reconstruction of the economy and system of government. This third phase is targeted to be completed 2 until 5 years after the second phase is completed (Jayasuriya and McCawley 2010). Therefore, NGOs involved in post-tsunami recovery in Aceh also took some form of this stage under the coordination of the Nanggroe Aceh Darussalam and Nias Rehabilitation and Reconstruction Agency (BRR) (Nazara and Resosudarmo 2007; Samadhi 2013).

One NGO brought an aid program in the form of community empowerment in Nusa Village. NGO activists teach waste recycling skills to rural women. This corroborates the findings of the Civil Society Alliance for Democracy which shows that during the post-tsunami recovery period, several NGOs provided skills to local communities in Lhok Nga, Aceh Besar (Demokrasi 2005). One of the villages in Lhoknga that received skills assistance was Nusa Village.

*“We were started by a tsunami. Nusa is one of the villages affected by the tsunami in 2004. Then in 2005, we rise with community-based waste recycling. Previously this was a skills program taught by NGOs at the time. Then in 2006, we formed Nusa Creation Community (NCC) which takes care of recycling (waste), and Al-Hayah Community. Then in 2008, we made the first Nusa festival. In 2013, we sat together to explore the potentials that exist. From 2013 until 2014 it was still under mapping. Mapping the potentials in Nusa Village. In 2015 we launched a tourism village.”* (Nurhayati, Nusa Village, 08/07/2023)

The role of women is very significant in initiating Nusa tourism village. With the ability to recycle waste taught by NGOs in the aftermath of the tsunami, the women of Nusa Village continued these skills by establishing the Nusa Creation Community (NCC) and the Al-Hayah Community. In Indonesia, communities like NCC are better known as *sanggar*. NCC is a women's community in Nusa Village that focuses on environmental conservation efforts such as recycling waste into useful goods. Through NCC, rural women carry out entrepreneurial activities to improve their economy. They take advantage of the potential that exists in the village to initiate community-based tourism villages.

The role of NCC is very large in the Nusa Tourism Village management. They are involved in various tour packages in Nusa Village. So is the Al-Hayah Community. Although the Al-Hayah Community is not entirely female, the contribution of women in this community is enormous. This can be seen in several activities. The involvement of NGOs and these two communities became the initial driving force for the establishment of Nusa Tourism Village. In the end, in 2015 they established the *Lembaga Pariwisata Nusa* (LPN), a non-governmental organization that focuses on managing tourism in Nusa Village. LPN was authorized based on the Decree of the Regent of Aceh Besar. Meanwhile, the management of LPN was ratified through the Decree of the Head of Nusa Village.

The role of NGOs in the post-disaster recovery process reinforces the opinion of previous sociologists that in developing countries, where the state is unable to distribute welfare to society optimally, non-state actors are present and participate in responding to welfare issues and show the democratization process (Cammett and MacLean 2014; Latief 2017; Suharko 2003). In Indonesia, such cases are seen with the emergence of non-governmental philanthropic institutions such as *Dompot Dhuafa*, *Rumah Zakat*, *Pos Keadilan Peduli Ummat* (PKPU), and others (Clarke and Tittensor 2014; Fauzia 2013; Sakai 2012). In the context of this study, the role of NGOs as non-state actors is very significant in distributing welfare issues amid the tsunami disaster. Partnerships built between the government and civil society can increase community resilience and accelerate the recovery process (Sakai and Fauzia 2014).

### **Rural Women and Social Relations Capital: Bonding Social Capital, Bridging Social Capital, and Linking Social Capital**

Tourism villages are one of the economic instruments for women of Nusa Village to carry out entrepreneurial activities after the tsunami. However, to initiate a tourism village requires togetherness and active participation from the community, because tourist villages are different from tourist destinations in general that are privately owned and managed. Tourism villages involve the community, meaning that all tourism activities are carried out together, which are oriented towards common interests and demand high social awareness. Therefore, social capital owned by the community is one of the important things to build a tourist village. Tourism villages will not be developed without the existence of social virtues that are built in social group membership. Fukuyama explains that social capital is a relationship that contains a series of values and norms held together by a group as a foundation of trust in each other, to carry out cooperation between them (Fukuyama 2002).

According to Piere Bordieu and James S. Coleman, social capital can be manifested through four things, namely social relationships, trust, collective norms, and collective action (Häuberer 2011). Women's entrepreneurial activities of Nusa Village are built through these four social capitals. The four social capitals are built in several forms of local wisdom that are practiced in the social life of the Nusa Village community. The women of Nusa Village realize the potential of social capital, so their entrepreneurial activities can be an economic reconstruction step post-tsunami. This reinforces the opinion of Fukuyama who said that social capital should be utilized in various ways such as holding strong informal norms together, strengthening relationships, expanding networks, maintaining trust, and developing social capital outside the social community (Fukuyama 2002).

Social relations became the initial basis for developing other social capitals. That is, good social relations will affect cooperation, trust, and active participation in social groups. The women of Nusa Village have strong social relationships. There are at least two things that encourage social relations to be built, namely the feeling of one regional community (village) and the feeling of one organizational community. The women of Nusa Village have a strong bond as fellow village residents who live together in Aceh. They have the same identity as Acehnese citizens. It is this tribal bond that makes social relations between them built. Based on information from head of Nusa Village and the Secretary of Nusa Village that the majority of identity affiliation in Nusa Village are Acehnese and Muslim. This shows that ethnic and religious identity is an important social capital in the society. This also represents the principle of communication, namely the more similar a person's experience, knowledge, and cultural background, the more effective the communication will be (Mulyana 2015). In addition, their experience as fellow tsunami victims are another factor that makes women of Nusa Village have strong social ties. Social relations built on the feelings of one regional community (village) are implemented in various social community activities. The details can be seen in Table 3 below.

**Table 3.** Women's Social Activities of Nusa Village

<b>Social Capital</b>	<b>Social Activity</b>
<b>Social Relations of Nusa Rural Women</b>	Mutual aid
	Routine recitation ( <i>wirid yasin</i> )
	Saving together group ( <i>arisan</i> )
	Visiting the home of a grieving person ( <i>takziah</i> )
	Visiting the home of someone who is sick or giving birth
	Family welfare empowerment (PKK) activities
	Integrated service post activities ( <i>Posyandu</i> )

Source: Nusa Village Government Work Plan, 2021

In addition to the feeling of one regional community, the social relations of Nusa rural women are built based on the feeling of one organizational community. NCC and Al-Hayah Community became a place for the women of Nusa Village to build their social relationships. The activities carried out by NCC and Al-Hayah Community open up wider social interaction opportunities for Nusa rural women. Darmiati, one of the NCC members, said that every week they meet for waste recycling activities. In this activity, they exchange information or ideas about waste recycling, so that through this activity their social interaction is strengthened.

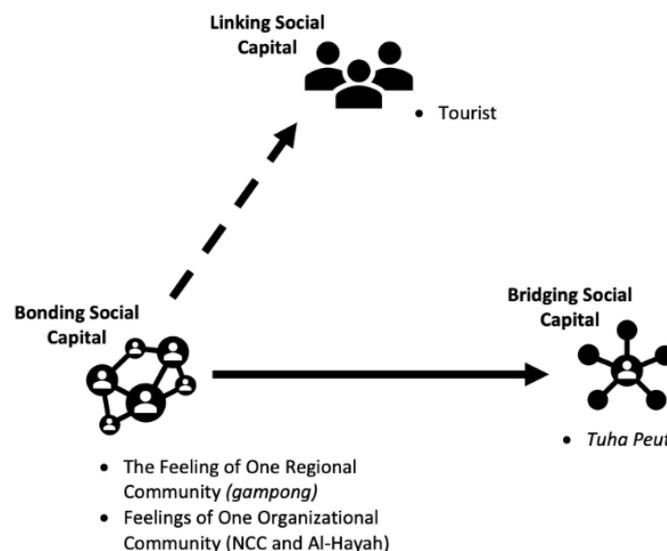
*“For example, yesterday, we did have a meeting every Wednesday. For example, on Wednesday, we arrange an agreement about where to meet. For example, in the landfill, in which halls, or at Nur's sister's house, according to the agreement. Usually in a landfill. Yes, we make crafts from recycled garbage. There is sharing between members as well. For example, like me, I have an idea of something better, and we divide it. This also strengthens our interaction as gampong mothers.”* (Darmiati, Nusa Village, 08/07/2023)

Social capital is formed based on the feeling of one regional community and the feeling of one organizational community shows a bonding social capital network. Leonard explains that bonding social capital is an exclusive social capital network based on a together identity such as ethnicity, religion, or even organization (Leonard 2004). Although women of Nusa Village hold a strong bonding social capital network, it does not mean they are closed to other social capital networks. At the same time, they develop bonding social capital to bridging social capital. Bridging social capital is more inclusive social capital. This social capital network allows communities to expand cooperation with other groups (Claridge 2018).

The women of Nusa Village expand their social capital by collaborating with other communities from different backgrounds, both gender and social community. In this context, women of Nusa Village involve the role of *Tuha Peut*, an element of the village government that carries out supervisory functions. In general, *Tuha Peut* is the same as the Village Consultative Agency (BPD) in villages. The women of Nusa Village partner with *Tuha Peut* in monitoring communities that do not want to be involved in paying cleaning fees. In the Nusa Village community, *Tuha Peut's* authority is very strong, making it very effective to carry out partnerships and controls for clean environmental management.

*“Some don't want to pay for garbage, so I said this for our interests. For the cleanliness of our village. Now it has been managed by the village parents. It must be given every month. So, I took the Tuha Peut to people's homes, then I showed it to every house, this is who doesn't want to pay garbage money. God willing, be given by them.”* (Anisa, Nusa Village, 09/07/2023)

The cooperative relationship between rural women and *Tuha Peut* shows that bridging social capital networks can strengthen bonding social capital in developing tourism village-based entrepreneurship. To expand both networks, a third social capital network called linking social capital is needed. Linking



**Figure 2.** Nusa Rural Women's Social Capital Network (Research Results, 2023)

social capital is more directed at reaching people outside the social community so that at the same time the social group can take the resources that exist within the external community. In this context, rural women build good social relationships with tourists, which in turn get new social capital in the form of trust and enthusiasm from tourists. This positive enthusiasm from tourists has an impact on increasing entrepreneurial activities in Nusa Village.

The explanation above shows that the entrepreneurial activities of rural women are very complex. Their success in tourism village-based entrepreneurial activities begins with efforts to establish good social relations between them. Social relations are an important capital in rural women's entrepreneurship. This reflects that economic improvement through tourism village-based entrepreneurial activities must be accompanied by good social relations between business actors. In addition, the explanation above illustrates that women need work partners other than husbands and families in entrepreneurial activities as shown by research by Nurcahyani & Isbah and Wendy Ming-Yen & Siong-Choy (Siong-Hoy, Chong & Wendy Ming-yen 2007; Nurcahyani and Isbah 2020). The women of Nusa Village also establish partners with policy makers in village. This cooperation is carried out through bridging social capital networks and connecting social capital networks. This is in line with previous research which explains that optimizing natural, cultural and human resources to pioneer tourist destinations requires complex communication with various parties, one of which is through the *Pokdarwis (Kelompok Sadar Wisata)* Communication Forum. This is illustrated in the research findings of Singgalen et al on tourist destinations in Pringsewu Regency, Lampung Province (Singgalen et al. 2023).

### **Trust Capital and Collective Action: Agreement, Islamic Sharia and Cleanliness**

Trust is an advanced social capital that arises after rural women have strong social relationships. Trust relates to their commitment to collective norms. In turn, the trust they build through their commitment to norms will encourage active participation among them or the so-called collective action capital (togetherness). In building trust, the women of Nusa Village have several collective norms, namely: 1) Norms of agreement, 2) Islamic Sharia, and 3) Cleanliness.

Internally, in managing a tourism village, Nusa Villagers women do not have formal rules stated in the form of legal documents. All rules are communicated informally and implemented by each of them voluntarily based on mutual commitment. This shows that strong social relationships break down the boundaries of bonding formal rules. For example, in the management of homestays, rural women do not have a cooperation agreement with the Nusa Tourism Institute (LPN) which is stated in the form of formal documents. They fully believe in the revenue sharing managed by LPN.

Persuasive communication plays an important role in building trust between them. Muna and Anisa, are some of the women involved in homestay entrepreneurship in Nusa Village. They said that they fully believe in the management of homestays carried out by LPN. All policies are communicated directly face-to-face or online to them. For example, when there are guests who will stay at Nusa Village, LPN administrators will usually notify them through a WhatsApp group, so that all homestay entrepreneurs know the information. Then LPN will determine the homestay to be used based on the turn system they have agreed to. However, according to Muna and Anisa, it is not uncommon for guests to choose certain homestays for their use. In cases like this, LPN administrators will usually take a persuasive approach to other homestay mothers. However, they claimed that there was never a conflict caused by the management of the homestay. They understand each other, because of the good social relations between them.

*“Sometimes there are guests who choose a certain homestay. They asked for a whole house. Usually high-class people, yes. If it's like this, we usually talk to homestay mothers. We propose to place guests into that intact greenhouse. So just deal and they (homestay moms) understand that.”* (Anisa, Nusa Village, 09/07/2023)

In addition to holding values or agreement norms, rural women also uphold the values of Islamic law. At the time of initiating village-based tourism, Islamic sharia became a value negotiated by the Nusa community. Initially, the society viewed tourism as a match that was synonymous with violence, so that in turn it would destroying of the Islamic Sharia values that had become the basis of public policy in post-conflict Aceh. However, thanks to the approach taken by rural women, the society in Nusa Village accepted the idea of a tourist village. The way rural women maintain public trust in the application of Islamic law is shown through dress codes for tourists and the separating campsites and homestays for men and women.

The dress code for tourists is not as strict as it is for the general Muslim community in Aceh. The standard dress code for tourists regulated by rural women includes polite and non-vulgar clothing. They do not require non-Muslim tourists to wear hijabs. However, for tourists who dress vulgarly, they provide sarongs for tourists to use during their visit to Nusa Tourism Village. The separation of homestays for men and women is another way that rural women apply Islamic law. Travelers who do not have an official relationship status will be given a different homestay. The same goes for campsites. Camping locations for men are separated from camping sites for women. This is done to maintain the collective norms that have long been held by the Nusa community.

In addition to upholding the agreement and Islamic law, cleanliness is another collective value that grows and develops in the society lives in Nusa Village. They have a tradition of cleaning the home environment and its surroundings every morning. Then their commitment to environmental cleanliness is demonstrated through their responsibility to pay garbage dues every month. The women of Nusa Village have their philosophy towards cleanliness. According to them, “cleanliness on the outside reflects cleanliness on the inside.”

*“In Nusa, it may be different from other villages. Maybe it's because of the cleanliness. So, in our opinion, cleaning is indeed the most important, because if the outside is clean, it must be clean inside. But if it's dirty outside, it must be dirty inside. Sweeping every morning is our tradition (in Nusa Village). Every morning the mothers must sweep in their respective yards.”* (Muna, Nusa Village, 09/07/2023)

The three values (agreement, Islamic sharia, and cleanliness) are carried out jointly (collectively) by rural women. They emphasized the importance of mutual aid. Collective action boils down to reflecting existing social capital. This is because social capital is a collective asset, so it must be done collectively to achieve the common good (Häuberer 2011).

*“We are tied to mutual aid. Togetherness. Whatever the job, we always work together. We are not giving wages to anyone for doing a job. Everything is done in cooperation.”* (Muna, Nusa Village, 09/07/2023)

This mutual assistance is capital for rural women to maintain the satisfaction of tourists visiting Nusa Village. For them, tourists are not only seen as guests but can also be relatives. One of the taglines they often mention is “Come as a guest, go home as a brother/sister”. According to the author, placing tourists as brothers shows that there is no boundary between them. The women of Nusa Village position tourists as their family members. This is also shown through the concept of homestays that are integrated with community houses so that direct interaction between the community and tourists is possible.

The explanation above reflects that the success of the entrepreneurial activities of rural women cannot be separated from the mutual trust built among them and a sense of togetherness. To build mutual trust and togetherness, of course, adjusts to the context of local wisdom in each region. In the case of women's entrepreneurship in Nusa Village, they build mutual trust through social relationships that have been built before. Then mutual trust is shown through their commitment to carry out the norms of Islamic law and cleanliness.

In addition, the use of social capital above shows that women actually have no constraints on gender aspects in entrepreneurial activities as conveyed by Braches and Elliott (Braches and Elliott 2017). Social capital is the key for rural women to engage in entrepreneurial activities. This opinion is in line with the results of a survey from the Mastercard Index of Women Entrepreneurs (MIWE) 2020 which shows that the number of women involved in entrepreneurship is increasing. This is driven by social and economic transformation (Mastercard 2020).

### **Rural Women and Ecological Capital: Land, Water, Plants, and Household Waste**

As explained at the beginning of this article, the initial idea of Nusa Tourism Village is inseparable from the history of the use of environmental resources brought by NGOs after the tsunami. This strengthens the argument of Steinberg who explains that the initial idea of the concept of community-based development and the concept of sustainable development in Indonesia was first pioneered by several NGOs after the tsunami (Steinberg 2007). In the context of Nusa Tourism Village, women play an important role in community-based development and sustainable development. They became the pioneers of the formation of Nusa Tourism Village through the NCC and Al-Hayah communities.

The author argues that ecological capital is an important aspect in developing the potential of villages to become tourist villages. Harte shows that the environment has contributed as a potential capital for human welfare (Harte 1995). Ecological capital is rarely discussed in discourses on tourism villages in Indonesia and abroad. Existing studies exclude ecological capital in tourism villages (See Dolezal and Novelli 2020; Hikido 2018; Tavakoli, Mura, and Rajaratnam 2017; Thammajinda 2013; Zhang et al. 2021). Borrowing the concept of socio-ecological system theory by Berkes and Folke, the author argues that the development of tourism villages can be done by identifying, managing, and developing the socio-ecological capital of local communities. According to Morelli that these steps are a way to realize environmental sustainability (Morelli 2011).

The ecological capital utilized by the women of Nusa Village in tourism village-based entrepreneurial activities includes the use of land, water, plants and household waste. The details can be seen in table 4 below:

**Table 4.** Ecological Capital of Villagers Women's Entrepreneurship Based on Tourism Village

Ecological Capital	Utilization
Land	<ul style="list-style-type: none"> <li>● Set up Homestay</li> <li>● Photo Spot with a view of Bukit Barisan</li> </ul>
Water	<ul style="list-style-type: none"> <li>● Camping site with panoramic views of the countryside</li> <li>● Tour package looking for shrimp at night</li> </ul>
Plants	<ul style="list-style-type: none"> <li>● Fulfillment of clean water needs at the Homestay</li> <li>● Drop <i>engkot</i> tour package (looking for fish in the rice fields)</li> </ul>
Household waste	<ul style="list-style-type: none"> <li>● Waste recycling tour package (using areca nut tree fronds for home decoration)</li> <li>● Waste recycling tour package (using coffee powder packets and others to produce creative products)</li> </ul>

(Source: Research results, 2023)

The women of Nusa Village identify the potentials that exist in the village. Geographically, Nusa Village belongs to the Kueh settlement area of Lhoknga District, Aceh Besar, with an area of 410 Ha. Nusa Village has rainfed rice fields covering an area of 35 Ha, plantations of 232 Ha, and settlements of 75 Ha (RKP-Nusa Village, 2021). By utilizing the potential of rice fields and residential areas, and views of Bukit Barisan and tributary streams, rural women initiated entrepreneurship based on tourism villages. The potential of community settlements, for example, is used to establish community-based homestays. As of 2022, there are 45 homestays in Nusa Village. Then the rice fields are used by rural women to initiate *drop engkot* tour packages (catching fish in the rice fields). Rice fields are one of the most powerful ecological capitals for them because they can maintain their characteristics as village-based tourist destinations.



**Figure 3.** Shooting Activities of Trans 7 Amazing Trip TV Program in Nusa Village Rice Fields (Instagram @gampongnusaku)

Rural women also take advantage of the ecological capital found in their gardens. They use areca nut frond waste to make household decorations. This ecological capital is packaged in waste recycling packages. Tourists who take this tour package will be taught about how to make decorative flowers from used goods by rural women. In addition to utilizing areca nut fronds, rural women also use plastic waste from households in Nusa Village. Please note that Aceh has a lot of coffee shops, so this coffee powder

packaging waste is used by rural women to make household items such as bags. They have a slogan that is “*broh = peng*” which means waste into money.

*“Yesterday we (NCC) also made an action. That's the action, which is to go to coffee shops. We put trash cans in coffee shops. So, every three days or once a week, we take it. So, waste (plastic) can be used (to make household items). Because here there is a lot of coffee waste, especially packaged coffee.”* (Darmiati, Nusa Village, 08/07/2023)

Water is another ecological capital used by rural women to initiate tourism village-based entrepreneurship. They make a tour package “looking for shrimp at night” by utilizing the flow of the tributary. Although after the tsunami water conditions in Aceh were generally not good, rural women are able to cultivate this ecological capital to have economic value. Maybe we will conclude that if the water in Aceh after the tsunami is not good, it means that the quality of water in village homestays is also the same. The women of Nusa Village can manage resources. They are not only able to identify ecological resources but also able to reorganize ecological resource services, especially water. The water used in the homestay uses PDAM water, so the water quality is maintained. This is by the guidelines for sustainable tourism destinations issued by the Ministry of Tourism and Creative Economy of the Republic of Indonesia which shows that resource management is related to three criteria, namely energy conservation, water service management, and water quality (Kementerian Pariwisata dan Ekonomi Kreatif 2021).

Socio-ecological theories that emphasize harmony between humans and nature have the aim of sustainable development. That is, human activities in exploiting nature (ecology) must be accompanied by efforts to maintain its sustainability. The women of Nusa Village maintain the sustainability of their ecological resources with small actions and have a long-term impact. Rural women keep their environment clean continuously. Then those involved in providing homestays commit not to use air conditioners (AC). In addition to aiming to maintain its characteristics as a village-based tourist destination, this action also has a long-term contribution to maintaining environmental sustainability. This was also conveyed by Yasin, Head of Nusa Village:

*“(Homestay) became a national champion not because of luxury, but because we raised cultural, natural tourism. So, it is not allowed to use air conditioning to protect the environment. Although (the effort) is small, the impact is long-term. And we are already committed to protecting the gampong environment.”* (Yasin, Nusa Village, 10/07/2023)

The explanation above shows that the potential of the environment consisting of water, soil, plants, and even household waste is the capital for rural women to initiate tourism villages as an instrument of welfare. The water is managed into a tour package looking for shrimp at night. Then the land represented in the form of residential areas is managed into 45 community-based homestays. Similarly, the use of the beauty of *Bukit Barisan* is the best photo spot for tourists visiting Nusa Tourism Village. Plants represented by rice fields and trees are developed into tour packages for fishing in rice fields and waste recycling. Finally, household waste in the form of areca nut frond waste and coffee powder packaging is managed into household items. This corroborates previous findings that the typology of independent tourist villages, developing tourist villages and developed tourist villages generally emphasizes the utilization of natural potential such as roads, rivers, and others, as well as cultural potential (Salouw dan Pramono 2023).

The management of environmental resources above also shows that women play an important role in environmental sustainability. Odeleye argues that ecological vulnerability is at the intersection between political, government policy, economic, social, cultural, and gender factors (Odeleye 2014). Furthermore, Odeleye argues that women are better stewards of the environment than men, due to their ecological awareness and women's tendency to be more cautious than men. Odeleye's thesis is further strengthened when the author explains the role of women in utilizing ecological capital in tourism village-based entrepreneurial activities. Most of the activities in tourism villages are played by women, both in LPN management, homestay management, waste recycling packages, village hygiene, and other activities (Odeleye 2014).

## CONCLUSION

This paper concludes that rural women's entrepreneurship is inseparable from socio-ecological capital. This capital is used to initiate post-disaster tourism village-based entrepreneurship. Social capital that grows and develops and is utilized by the women of Nusa Village in initiating tourism village-based entrepreneurship includes strong social relationships, mutual trust, upholding collective norms, and togetherness (collective action). The ecological capital used for rural women's entrepreneurship includes the empowerment of land, water, plants, and household waste. These elements of ecological capital are packaged in the form of tour packages offered to tourists. Through this tourism village-based entrepreneurship, villagers women earn additional income to support the family economy, especially post-disasters. Therefore, the implication of the existence of this tourist village, women have a dual role. On the one hand, they become housewives, while on the other hand, they become entrepreneurs. The idea of this tourism village is inseparable from the concept of environmental sustainability brought by NGOs in the early days of post-tsunami recovery. Through the waste recycling program taught by NGOs, the women of Nusa Village developed the program by exploring other potentials in the village, so in 2015 Nusa Tourism Village was formed.

In addition, this paper concludes that the socio-ecological capital owned and utilized by rural women to improve their economy after the tsunami shows that these two capitals can be exchanged for something of economic value. In turn, these findings criticize Coleman's contention that other capitals, such as cultural capital, cannot be exchanged for any goods. Coleman held the view that only economic capital could be exchanged for any good. This paper shows that socio-ecological capital can be exchanged into something of economic value, it's just that it requires a long process and time. This is called the empowerment process. The process of community empowerment has the ultimate goal of improving the community's economy, that is, socio-ecological capital can be exchanged into something of economic value if managed and utilized properly and productively.

The involvement of women in tourism village activities supports the concept of Women-Friendly and Child Care Village (DERAP-PA) initiated by the Ministry of Tourism and Creative Economy of the Republic of Indonesia which recommends to villages to involve or empower women in village-based entrepreneurship. However, in this context, it is precisely women themselves who have the critical awareness to involve themselves in the development of a tourism village-based economy. Although this study has shown the active role of women in tourism village-based entrepreneurship, the authors believe that there is an early context surrounding it. This implies that other villages may have different contexts so that women's roles become less prominent. Therefore, future research is expected to elaborate further on this discussion.

## ACKNOWLEDGEMENT

We would like to thank the *Direktorat Riset, Teknologi, dan Pengabdian kepada Masyarakat (DRTPM)* of the Ministry of Education, Culture, Research, and Technology for funding this research project. Then, we would also like to thank the *Lembaga Penelitian dan Pengabdian Kepada Masyarakat dan Penjaminan Mutu Pendidikan (LPPM-PMP)* Teuku Umar University for the support given to us.

## BIBLIOGRAPHY

- Alam, K., and H. Rahman. 2018. "The Role of Women in Disaster Resilience." Pp. 697–719 in *Handbook of disaster risk education & management climate change and natural disaster*, edited by C. Madu and C. Kuei. London: World Scientific.
- Aziz, Farah Syazwani Hayrol, Nor Hafizah Selamat, Noraida Endut, Rashidah Shuib, Leila Mohajer, and Yudi Fernando. 2016. "Women, Gender, and Disaster: A Case Study of Flood Victims in Kota Bharu, Kelantan." Pp. 216–23 in *3rd Kanita Postgraduate International Conference on Gender Studies*. Penang: Universiti Sains Malaysia.
- Bappenas. 2005. *Indonesia: Preliminary Damage and Loss Assessment*. Jakarta.
- Braches, Birgit, and Carole Elliott. 2017. "Articulating the Entrepreneurship Career: A Study of German Women Entrepreneurs." *International Small Business Journal: Researching Entrepreneurship*

35(5):535–57. doi: 10.1177/0266242616651921.

- Bradshaw, S., and M. Fordham. 2015. “Double Disaster: Disaster through a Gender Lens.” Pp. 233–51 in *Hazards, risk, and disaster in society*, edited by A. Collins, S. Jones, S. Manyena, J. Jayawickrama, and J. Shroder. Oxford: Elsevier.
- Braun, V., and V. Clarke. 2021. *Thematic Analysis: A Practical Guide*. Los Angeles, London, New Delhi: Sage Publications.
- Buckle, P. 2006. “Assessing Social Resilience.” Pp. 88–104 in *Disaster resilience: an integrated approach*, edited by D. Paton and D. Johnston. Springfield: Charles C. Thomas.
- Budirahayu, Tuti, Anis Farida, and Sughmita Maslacha Amala S. 2019. “Women’s Resilience in Preserving Family Life Following an Earthquake in North Lombok Regency, West Nusa Tenggara, Indonesia.” *Journal of International Women’s Studies* 20(9):107–20.
- Cammett, M., and LM MacLean. 2014. “Introduction.” Pp. 1–16 in *The politics of non-state social welfare*, edited by C. Cammett and L. MacLean. Ithaca and London: Cornell University Press.
- Chauhan, Rahul S. 2022. “Unstructured Interviews: Are They Really All That Bad?” *Human Resource Development International* 25(4):474–87. doi: 10.1080/13678868.2019.1603019.
- Claridge, T. 2018. “Function of Social Capital-Bonding, Bridging, Linking.” *Social Capital Research* 1–7.
- Clarke, M., and D. Tittensor. 2014. *Islam and Development: Exploring the Invisible Aid Economy*. England: Ashgate.
- Copland, Fiona. 2018. “Observation and Fieldnotes.” Pp. 249–68 in *The Palgrave Handbook of Applied Linguistics Research Methodology*, edited by A. Phakiti, P. De Costa, L. Plonsky, and S. Starfield. UK: Palgrave Macmillan.
- Creswell, John W. 2014. *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*. 4th ed. California: SAGE Publications.
- Demokrasi, AMS. 2005. *Pemetaan Masalah-Masalah Sosial Di Aceh Pasca Bencana Tsunami (Studi Di 10 Kabupaten)*. Jakarta Timur: Yappika.
- Dolezal, Claudia, and Marina Novelli. 2020. “Power in Community-Based Tourism: Empowerment and Partnership in Bali.” *Journal of Sustainable Tourism* 30(10):1–19. doi: 10.1080/09669582.2020.1838527.
- Siong-Hoy, Chong & Wendy Ming-yen, Teoh. 2007. “Theorising a Framework of Factors Influencing Performance of Women Entrepreneurs in Malaysia.” *Asean Entrepreneurship Journal* III(2):ISSN 1176-8592.
- Fauzia, Amelia. 2013. *Faith and the State: A History of Islamic Philanthropy in Indonesia*. edited by M. Ricklefs and B. Lockhart. Leiden: Brill.
- Fukuyama, F. 2002. *Trust: Kebajikan Sosial Dan Penciptaan Kemakmuran*. Jogjakarta: Qalam.
- Genta Mahardhika Rozalinna. 2019. “Laki-Laki Menjaga Tsunami, Perempuan Menjaga ‘Brahma’: Pemetaan Potensi Bencana Dan Masalah Daerah Rawan Tsunami Di Pantai Golo, Desa Wojo, Kabupaten Malang, Jawa Timur.” *Talenta Conference Series: Local Wisdom, Social, and Arts (LWSA)* 2(1):1–7. doi: 10.32734/lwsa.v2i1.596.
- Harte, M. J. 1995. “Ecology, Sustainability, and Environment as Capital.” *Ecological Economics* 15(2):157–64. doi: 10.1016/0921-8009(95)00043-7.
- Häuberer, Julia. 2011. *Social Capital Theory: Towards a Methodological Foundation*. Germany: VS Research.
- Hazeleger, T. 2013. “Gender and Disaster Recovery: Strategic Issues and Action in Australia. Australian .” *Journal of Emergency Management* 20(2):40–46.
- Hikido, Annie. 2018. “Entrepreneurship in South African Township Tourism: The Impact of Interracial Social Capital.” *Ethnic and Racial Studies* 41(14):2580–98. doi:

10.1080/01419870.2017.1392026.

- Jayasuriya, Sisira, and Peter McCawley. 2010. *The Asian Tsunami: Aid and Reconstruction after a Disaster*. UK: Edward Elgar Publishing Limited.
- Jurriëns, E., Minako Sakai, Thornton A, and Zhang J. 2014. "Introduction: Coping with Disaster Agency and Resilience in the Asia-Pacific Context." Pp. 37–74 in *Disaster Relief in the Asia Pacific Agency and resilience*, edited by M. Sakai, E. Jurriëns, Z. J, and A. Thornton. London & New York: Routledge.
- Kementerian Pariwisata dan Ekonomi Kreatif. 2021. *Pedoman Destinasi Pariwisata Berkelanjutan Indonesia Versi 2.0*. Jakarta.
- Kenny, Sue. 2007. "Reconstruction in Aceh: Building Whose Capacity?" *Community Development Journal* 42(2):206–21. doi: 10.1093/cdj/bsi098.
- Kurniawan, Andi, Syamsul Maarif, and Catur Susilo Rahardi. 2021. "The Role of Women in Community Development after Earthquake, Tsunami, and Liquefaction in Central Sulawesi, Indonesia." *Ganaya: Jurnal Ilmu Sosial Dan Humaniora* 4(2):722–42. doi: 10.37329/ganaya.v4i2.1420.
- Kusumasari, Bevaola. 2015. "Women Adaptive Capacity in Post Disaster Recovery in Indonesia." *Asian Social Science* 11(12):281–89. doi: 10.5539/ass.v11n12p281.
- Latief, Hilman. 2017. *Melayani Umat: Filantropi Islam Dan Ideologi Kesejahteraan Kaum Modernis*. Yogyakarta: Suara Muhammadiyah.
- Leonard, Madeleine. 2004. "Bonding and Bridging Social Capital: Reflections from Belfast." *Sociology* 38(5):927–44. doi: 10.1177/0038038504047176.
- Lester, Jessica Nina, Yonjoo Cho, and Chad R. Lochmiller. 2020. "Learning to Do Qualitative Data Analysis: A Starting Point." *Human Resource Development Review* 19(1):94–106. doi: 10.1177/1534484320903890.
- Lovell, DW. 2014. "Responding to Disasters in the Asia-Pacific Region: State and Civil Society Relationships." Pp. 163–202 in *Disaster Relief in the Asia Pacific Agency and resilience*, edited by M. Sakai, E. Jurriëns, J. Zhang, and A. Thornton. London & New York: Routledge.
- Mastercard. 2020. *The Mastercard Index of Women Entrepreneurs 2020*. US.
- Masyrafah, Harry, and Jock Mja Mckeon. 2008. *Post-Tsunami Aid Effectiveness in Aceh Proliferation and Coordination in Reconstruction*. 6. Washington.
- Morelli, John. 2011. "Environmental Sustainability: A Definition for Environmental Professionals." *Journal of Environmental Sustainability* 1(1):1–10. doi: 10.14448/jes.01.0002.
- Mulyana, D. 2015. *Ilmu Komunikasi Suatu Pengantar*. Bandung: PT Remaja Rosdakarya.
- Murray, Michael. 2018. "Narrative Data." Pp. 264–79 in *The SAGE Handbook of Qualitative Data Collection*, edited by U. Flick. London: SAGE Publications.
- Nazara, Suahasil, and Budy P. Resosudarmo. 2007. *Aceh-Nias Reconstruction and Rehabilitation: Progress and Challenges at the End of 2006*. Tokyo: Asian Development Bank Institute.
- Nurchayani, Anisa, and M. Falikul Isbah. 2020. "Perempuan Dan Ekonomi Digital: Peluang Kewirausahaan Baru Dan Negosiasi Peran Berbasis Gender." *PALASTREN: Jurnal Studi Gender* 13(1):27–58. doi: 10.21043/palastren.v13i1.6382.
- Odeleye, Olawumi. 2014. "Women, Ecology, Disaster Management, and Recovery." York University, Ontario.
- OINB, DSB. 2011. *Direktori Organisasi Internasional Non-Pemerintah (OINP) Di Indonesia*. Jakarta: Direktorat Sosial Budaya dan Organisasi Internasional Negara Berkembang Direktorat Jenderal Multilateral Kementerian Luar Negeri.
- Petrescu, Sorin Hadrian, Aurelia Lazar, Claudia Cioban, and Iulia Doroftei. 2017. "Semi-Structured Interview." Pp. 37–52 in *Qualitative Research in Regional Geography: A Methodological*

- Approach*, edited by O.-R. Ilovan and I. Doroftei. Romania: Presa Universitară Clujeană.
- Régnier, Philippe, Bruno Neri, Stefania Scuteri, and Stefano Miniati. 2008. "From Emergency Relief to Livelihood Recovery: Lessons Learned from Post-Tsunami Experiences in Indonesia and India." *Disaster Prevention and Management: An International Journal* 17(3):410–29. doi: 10.1108/09653560810887329.
- Renuka, Ruwani, and Eka Srimulyani. 2015. "Women after the Tsunami: Impact, Empowerment and Changes in Post-Disaster Situations of Sri Lanka and Aceh, Indonesia." *Asian Journal of Women's Studies* 21(2):192–210. doi: 10.1080/12259276.2015.1062277.
- Ride, A., and D. Bretherton. 2011. "Conclusion: Community Resilience in Natural Disasters." Pp. 169–94 in *Community Resilience in Natural Disasters*, edited by A. Ride and D. Bretherton. New York: Palgrave Macmillan.
- Riswan, Yulianingsih, and Diah Arifika. 2012. "Perempuan Dan Bencana: Memberdayakan Potensi Sosial Dan Ekonomi Perempuan Korban Banjir Lahar Dingin Merapi." *Jurnal Kawistara* 2(2). doi: 10.22146/kawistara.3970.
- Sakai, M., and A. Fauzia. 2014. "Key Factors for Capacity-Building of Disaster Relief Operations: Indonesian Examples." Pp. 118–62 in *Disaster Relief in the Asia Pacific Agency and resilience*, edited by M. Sakai, E. Jurriëns, J. Zhang, and A. Thornton. London & New York: Routledge.
- Sakai, M., and A. Fauzia. 2022. "Women Entrepreneurs, Islam and the Middle Class." Pp. 1–44 in *Women entrepreneurs and business empowerment in Muslim countries*, edited by M. Sakai and A. Fauzia. Switzerland: Palgrave Macmillan.
- Sakai, M., and K. Inaba. 2014. "Fostering Civil Society Organizations for Disaster Relief in Japan: Challenges and Prospects for Sustainable Future Operations." Pp. 163–202 in *Disaster Relief in the Asia Pacific Agency and resilience*, edited by M. Sakai, E. Jurriëns, J. Zhang, and A. Thornton. London & New York: Routledge.
- Sakai, Minako. 2010. "Growing Together in Partnership: Women's Views of the Business Practices of an Islamic Savings and Credit Cooperative (Baitul Maal Wat Tamwil) in Central Java, Indonesia." *Women's Studies International Forum* 33(4):412–21. doi: 10.1016/j.wsif.2010.02.015.
- Sakai, Minako. 2012. "Building a Partnership for Social Service Delivery in Indonesia: State and Faith-Based Organisations." *Australian Journal of Social Issues* 47(3):373–88. doi: 10.1002/j.1839-4655.2012.tb00254.x.
- Salouw, E., & Retno Widodo Dwi Pramono. 2023. "Typology of Tourism Village Settlement in Indonesia." *Sodality: Jurnal Sosiologi Pedesaan* 10 (3): 295–304. doi: <https://doi.org/10.22500/10202241282>
- Samadhi, TN. 2013. "BRR Aceh-Nias: Post-Disaster Reconstruction Governance." Pp. 165–82 in *Asia-Pacific disaster management: comparative and socio-legal perspectives*, edited by S. Butt, H. Nasu, and L. Nottage. London: Springer.
- Samuels, Annemarie. 2019. *After the Tsunami: Disaster Narratives and the Remaking of Everyday Life in Aceh*. Hawaii: University of Hawaii Press .
- Singgalen, Y. A., A.Y. Nugroho, Suharsono, & A.H. Nantingkaseh. 2023. "Regional Tourism Development in Pringsewu Regency: Perspective on Community-Based Tourism and Sustainable Livelihood." *Sodality: Jurnal Sosiologi Pedesaan* 11(2): 130-142. doi: <https://doi.org/10.22500/11202341256>
- Srimulyani, Eka. 2013. "Women, Micro-Finance and Income Generation after the Political Conflict and the Tsunami in Aceh." *Asian Journal of Women's Studies* 19(1):93–112. doi: 10.1080/12259276.2013.11666143.
- Steinberg, Florian. 2007. "Housing Reconstruction and Rehabilitation in Aceh and Nias, Indonesia-Rebuilding Lives." *Habitat International* 31(1):150–66. doi: 10.1016/j.habitatint.2006.11.002.
- Suharko, Suharko. 2003. "NGO, Civil Society Dan Demokrasi: Kritik Atas Pandangan Liberal." *Jurnal Ilmu Sosial Dan Ilmu Politik* 7(2):205–26. doi: <https://doi.org/10.22146/jsp.11072>.

- Syamsidik, Agus Nugroho, Rina Suryani Oktari, and Mirza Fami. 2019. *Aceh Pasca Lima Belas Tahun Tsunami*. Banda Aceh: Tsunami and Disaster Mitigation Research Center (TDMRC) Universitas Syiah Kuala.
- Tavakoli, Rokhshad, Paolo Mura, and Sushila Devi Rajaratnam. 2017. "Social Capital in Malaysian Homestays: Exploring Hosts' Social Relations." *Current Issues in Tourism* 20(10):1028–43. doi: 10.1080/13683500.2017.1310189.
- Thammajinda, Rojana. 2013. "Community Participation and Social Capital in Tourism Planning and Management in a Thai Context." Lincoln University, New Zealand.
- Thapa, Vineeta, and Pairote Pathranarakul. 2019. "Gender Inclusiveness in Disaster Risk Governance for Sustainable Recovery of 2015 Gorkha Earthquake, Nepal." *International Journal of Disaster Risk Reduction* 34:209–19. doi: 10.1016/j.ijdr.2018.11.019.
- Thorburn, Craig. 2009. "Livelihood Recovery in the Wake of the Tsunami in Aceh." *Bulletin of Indonesian Economic Studies* 45(1):85–105. doi: 10.1080/00074910902836171.
- Vale, L., S. Shamsuddin, and K. Goh. 2014. "Tsunami + 10: Housing Banda Aceh after Disaster." *Places*. Retrieved July 5, 2023 (<https://placesjournal.org/article/tsunami-housing-banda-aceh-after-disaster/?cn-reloaded=1>).
- Young, Oran R., Frans Berkhout, Gilberto C. Gallopin, Marco A. Janssen, Elinor Ostrom, and Sander van der Leeuw. 2006. "The Globalization of Socio-Ecological Systems: An Agenda for Scientific Research." *Global Environmental Change* 16(3):304–16. doi: 10.1016/j.gloenvcha.2006.03.004.
- Zhang, Yang, Yu Xiong, Timothy J. Lee, Min Ye, and Robin Nunkoo. 2021. "Sociocultural Sustainability and the Formation of Social Capital from Community-Based Tourism." *Journal of Travel Research* 60(3):656–69. doi: 10.1177/0047287520933673.