

Mapping women's empowerment to improve family welfare in coastal tourism villages

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Abstract: The purpose of this research is to open the insight of all of us those women are potential parties that can be utilized to improve family welfare. Pro poor tourism is a concept in the development of tourist village areas that involve the poor. The selected areas are coastal tourism villages (Serangan-Denpasar Tourism Village, Les-Buleleng Tourism Village, Jasri-Karangasem Tourism Village, Medewi-Jembrana Tourism Village). This research uses an interpretive paradigm which is qualitative research using phenomenology as a methodology. It was found that obstacles to women's empowerment in Pro Poor Tourism, namely increasing women's access to education, health, employment, leadership, and protection from all forms of discrimination and violence. The conclusion is that there needs to be a concrete solution to the obstacles faced in empowering women in the four tourist villages, so that women can be empowered holistically to improve family welfare. Many studies on Balinese women have been conducted where ideally Balinese women are equal to men. But unfortunately, in the four tourist villages studied, none of them entrusted women as managers of tourist villages. The practical implication is that these findings can be considered in the future to see women's empowerment as the spearhead of family and national welfare.

Keywords: Coastal Tourism Village, Family, Pro Poor Tourism, Women Empowerment, Welfare.

1. Introduction

The Women's empowerment is a global issue that continues to be in the spotlight (Wenda & Fon, 2021). The concept goes beyond gender equality to include giving women equal access to resources, opportunities and decision-making. In a broader context, women's empowerment is key to creating a more just, inclusive and thriving society.

Women's empowerment is the process of giving women control over resources, such as economic, political, social, and cultural, so that they can make their own decisions, increase their self-confidence, and play an active role in society. Women's empowerment is the process of giving women the ability to make their own life choices, access resources, and participate fully in society. It is a global issue of great importance, and has far-reaching impacts on individuals, families, and society as a whole Baijal & Alam, 2017).

Women empowerment has a significant impact on various aspects of life (Masamha & Thebe, 2017). First, from an economic perspective, empowered women can increase productivity and economic growth. Second, in the social context, women's empowerment contributes to poverty reduction, improved health, and reduced maternal and child mortality. Third, politically, women's participation in decision-making can result in policies that are more responsive to the needs of society. Finally, women's empowerment also plays an important role in maintaining peace and security. Although progress has been made, there are still many challenges that hinder women's empowerment. Gender discrimination, restrictive social norms, violence against women, and lack of access to education and healthcare are among them (Ahmed & Angela, 2023). In addition, the COVID-19 pandemic has also exacerbated gender inequality and slowed down efforts to empower

women in many countries.

The concept of pro-poor tourism refers to the development of tourism villages by involving the poor. The selected areas are villages located on the coast, such as Serangan Village in Denpasar, Les Village in Buleleng, Jasri Village in Karangsem, and Medewi Village in Jembrana. Most of the people there work as traditional fishermen, and they live in poverty. In an effort to reduce poverty through improving family welfare, women's empowerment is prioritized.

2. Methods Estimation

This research uses the interpretive paradigm as a foothold to get the meaning of the harmonization of women's empowerment on the understanding of the actors. The interpretive paradigm used as a foothold in this research seeks to emphasize the role of language, interpretation and understanding in social science. In addition, this paradigm also focuses on the subjective nature of the social world and tries to understand it from the frame of mind of the object being studied. Interpretive research does not place objectivity as the most important thing, but rather recognizes that in order to obtain a deep understanding, the subjectivity of the actors must be explored as deeply as possible and this allows a tradeoff between objectivity and depth of research findings (Chariri, 2009).

This research is qualitative research that uses phenomenology as a methodology. Phenomenology in this research is a field study aimed at exploring and revealing in depth the meaning that arises from the social interaction of women's empowerment in Bali's coastal tourism villages. This is in line with the opinion of Sudarmanti (2006) who states that the phenomenological approach is related to understanding how a person lives his daily life or commonly known as the intersubjective world. Similarly, Creswell (1998) states that phenomenological research explores people's consciousness based on their perceptions, memories and experiences of an event. Phenomenological studies end with the withdrawal of the essence of a meaning from the researcher. Starting from this idea, phenomenology as a methodology and research method is used to achieve the expected research objectives, and analyze the proposed problems. This approach illustrates that the research activities carried out not only collect data but also write an understanding of the reality under study, so that the knowledge produced is close to the ground (Rasyid, 1998), meaning that the knowledge becomes contextual and localized.

3. Results and Discussion of Findings

3.1. Constraints to Women's Empowerment in Coastal Tourism Villages

The It was found that women's empowerment in the four tourism villages has several obstacles as follows. 1) Serangan Tourism Village, the obstacles faced related to the products of women's empowerment include: packaging or product packaging is still manual, product packaging, especially related to culinary, still uses plastic, and service or hospitality and the ability of women in marketing products is not maximized; 2) Les Tourism Village, the obstacles faced related to the products of women's empowerment include: the time owned by women is dominated or mostly used up for traditional and cultural activities in their village, packaging or packaging of empowerment products still uses plastic, especially for culinary, and services or hospitality from women in marketing products are not yet optimal; 3) Jasri Tourism Village, the obstacles faced by the female population are that the MSMEs where they are empowered face capital problems, even though the demand for MSME products is high, especially snack culinary products. In addition, they also face obstacles in the form of product packaging that still uses plastic, and packaging is still done manually; 4) Medewi Tourism Village, the obstacles faced related to women's empowerment in the tourism village include the level of knowledge and skills of the female population is still very limited, the female population is more interested in trying to be independent, and participate in the management of the village forest in Medewi Tourism Village under the coordinator of the Village Forest Management Institution.

3.2. Women's Empowerment Program in Coastal Tourism Villages

Women's empowerment programmes for the four tourism villages studied will be divided into two, namely, (a) tourism-related women's empowerment programmes and (b) non-tourism-related women's empowerment programmes.

3.3. Serangan Tourism Village

3.3.1. Tourism-Related Women's Empowerment Programmes Include

Souvenir making (bracelets and decorative lamps made from shells); food making (Balinese snacks and *Kerupuk Kelejat*). *Kerupuk Kelejat* is the food/snack icon of Serangan Tourism Village, which is usually sold directly to stalls in the village.

3.3.2. Women's Empowerment Programmes that are not Related to Tourism Include

Banten-making training from Wanita Hindu Dharma Indonesia; Posyandu activities for toddlers and the elderly; Balinese *mesatua* competition between PKK mothers; *tumpeng* decorating competition; Friday clean activities carried out by the community together with village officials to clean the area around the community's house, including public areas; mangrove planting activities by external parties, including external parties cleaning around Sakenan Temple, around Sakenan Pier, and at Sakenan Village Market.

The food production programme, especially the local culinary, produces a very good sales volume, meaning that the amount of production is high and can be directly distributed through stalls in the Serangan Tourism Village. As for the souvenir-making programme, sales are based on orders, so production is only based on the number of orders. Currently, the marketing cooperation support for the programme of making souvenirs from recycled plastic is only provided by PT Kura-kura Bali. While the souvenir-making programme that is not made from recycled plastic markets its own products, including the marketing of local attractions directly by the manager of the art studio.

In order to support tourism, programmes for local culture continue to be maintained and preserved. The types of local cultural products include dance and music. Even as a feature of cultural acculturation, in Serangan Village there is Rodat Dance (a dance played by Muslims). And even the Sakenan Temple and As-Syuhada Mosque are used as icons of harmony in Serangan Village.

The programme of making souvenirs from recycled plastic waste markets its products in the form of *name tag* hangers and others to tourists travelling to Serangan Tourism Village. The products of women's empowerment in the form of processed plastic waste into *name tag* hangers in Serangan Tourism Village are shown in Figure 1.



Figure 1

Products of the women's empowerment programme in serangan tourism village.

Source: Research Documentation, 2024.

3.4. Les Tourism Village

3.4.1. Tourism-Related Women's Empowerment Programmes Include

The establishment of business centres, including the Women Farmers Group Centre; Sugar Centre; Salt Centre; *Tandusan Oil Centre*; Souvenir Making Centre (*gula juruh* made from *tuak* from *ental*); *Green*

Tourism Centre in the tourism industry through ecotourism in the form of trekking and environmental recognition, planting durian trees, avocado trees, and planting banyan trees; Waste centres such as TPST (integrated waste processing sites); and Organic Garden Centres, with plants such as flowers and vegetables.

3.5. *Women's Empowerment Programmes that are not Related to Tourism Include*

Food security training programmes for Women Community, and traditional wine-making centres.

In order to develop local culture, Les Tourism Village supports the preservation of traditional dances such as *genjek dance*, *joged genjek*, and *tapel gandong dance*. In addition to the operation of these traditional dances, the village government supports through facilities and funding. Marketing cooperation support has been carried out for the production of the formed centres, through cooperation with the Les Village Bumdes in terms of marketing arak, salt, sugar and *tandusan* oil. The women's empowerment programme in Les Tourism Village related to the production of arak with traditional technology and the women's empowerment programme with products in the form of traditional salt as shown in Figure 2.



Figure 2.

Women's empowerment programme in les tourism village.

Source: Research Documentation, 2024.

3.6. *Jasri Tourism Village*

3.6.1. *Women's Empowerment Programmes Related to Tourism Include*

Making *pottery* souvenirs made from clay, and making culinary specialties such as chips.

3.6.2. *Women's Empowerment Programmes not Related to Tourism*

Not yet implemented. Marketing of products from the souvenir and culinary making programme is mostly done by the crafters or entrepreneurs themselves. In addition, there are also individuals who help market the products of crafters and culinary entrepreneurs in the form of snacks. However, the products produced by tourism-related crafters and entrepreneurs are not entirely used by the tourism industry.

Support for the development of local culture such as *genjek*, *rejang lilit*, *ter-teran*, *cekepung*, and *joged* has been carried out by the local government, and assistance has even been given to art *schools* as a form of support for social community institutions. The women's empowerment programme in Jasri Tourism Village is shown in Figure 3.

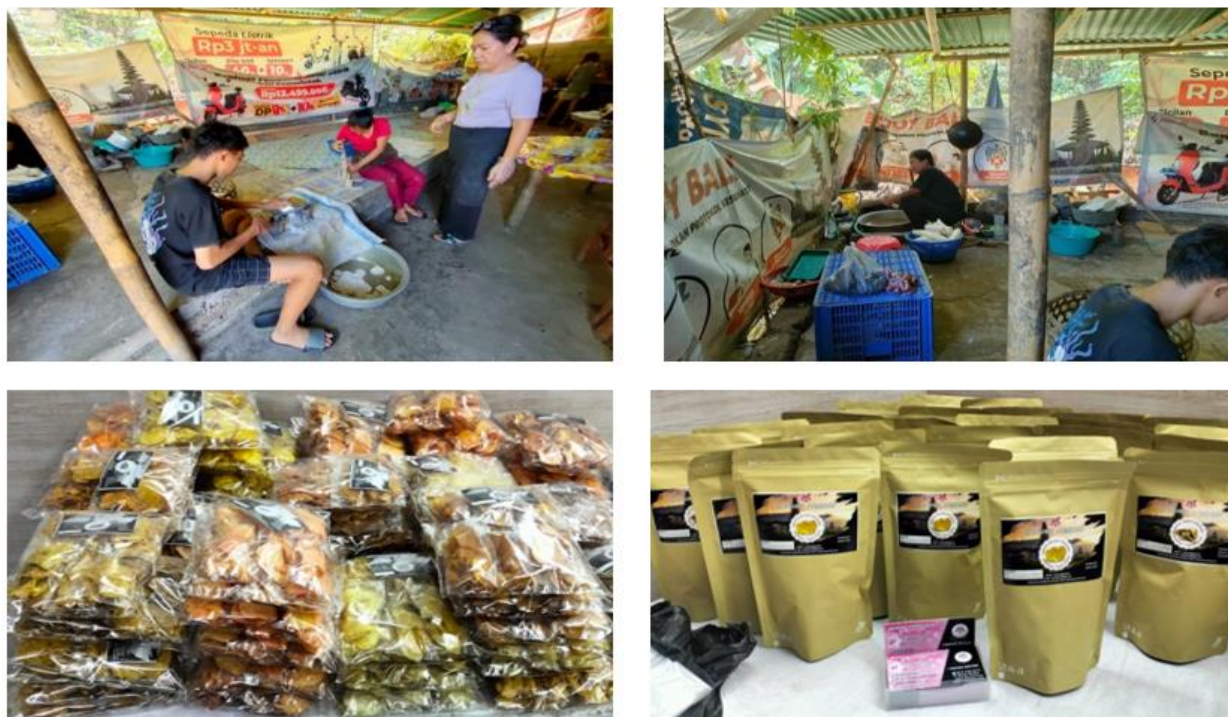


Figure 3.
Women's empowerment programme in Jasri tourism village.
Source: Research Documentation, 2024.

3.7. Medewi Tourism Village

3.7.1. Tourism-Related Women's Empowerment Programmes Include

Crackers, Balinese snacks, wooden clock souvenirs, young coconut, wayang blonk creators, nasi jinggo, knife craftsmen, wooden stirrup craftsmen and carvings.

3.7.2. Women's Empowerment Programmes that are not Related to Tourism

Posyandu programme, National Family Planning Programme

The women's empowerment programme in preparing young coconuts for hotels and restaurants and empowering women in making *souvenirs* in the form of wooden watches as shown in Figure 4.



Figure 4.
Women's empowerment programme in Medewi tourism village.
Source: Research Documentation, 2024.

3.8. Forms of Women's Empowerment in Pro Poor Tourism Village Tourism

In relation to this research, it was found that forms of empowerment already exist. Empowerment for women is in the form of training provided not to individuals, but training to MSMEs in accordance with the products of these MSMEs. The types of training that have been received by the four tourism villages studied are as follows.

3.9. Serangan Tourism Village

The trainings that have been received by Serangan Tourism Village are as follows:

- 6-7 March 2023 Technical Guidance on Destination Management from Kemenparekraf.
- On 11-15 December 2023, the Deposit Insurance Corporation (LPS) held business skills training for culinary MSMEs.
- In 2023, Serangan Tourism Village received training from Bappenas and the Denpasar City Tourism Office on Culinary Village.

In addition to training from external parties, Serangan Tourism Village also provides training conducted by internal tourism village parties to existing MSMEs, both MSMEs directly related to tourism and MSMEs that are not directly related to tourism. The training received by MSMEs in Serangan Tourism Village is as follows:

- a) Souvenir MSMEs received training in making bracelets and decorative lamps made from shells.
- b) Jajan Bali MSMEs received training on making healthy and hygienic snacks.
- c) *Kerupuk Kelejat* MSMEs receive technical training on making *Kerupuk Kelejat* as a snack icon of Serangan Tourism Village.
- d) Culinary MSMEs receive training in making *seafood-based* food.
- e) Pelastik Waste Recycling MSMEs receive training on making *name tag* holders.

The training that has been provided by external parties to Serangan Tourism Village is shown in Figure 5.



Figure 5.

Training by external parties in serangan tourism village.

Source: Documentation of Serangan Tourism Village Manager, (2024).

In terms of facilities and infrastructure, Serangan Tourism Village already has an internet network in cooperation with Fiber Star, and there are facilities in the form of a Puskesmas Pembantu (Pustu) equipped with the availability of a General Practitioner. In order to support economic facilities, Serangan Tourism Village already has a village market, namely the Serangan Traditional Village Market.

As a continuation of training from Bappenas and the Denpasar City Tourism Office related to Culinary Village in 2023, the construction of Culinary Village in Serangan Tourism Village is currently underway on an area of 2.1 hectares. The facilities that will be in the Serangan Culinary Village include a culinary plaza, landscaping, *tenant* buildings, clean water and sewerage, toilets, warehouse space, car park, trader area, culinary village, and field area. This development is expected to establish Serangan Village as the leading *seafood* culinary destination in Bali. The appearance plan of Serangan Culinary Village is shown in Figure 6.



Figure 6.
Display plan for Serangan culinary village.
Source: Documentation of Serangan tourism village manager, (2024).

3.10. Les Tourism Village

In 2023, Les Tourist Village received training from an external party, namely from the Sie Commune Foundation, which is owned by tourists who live in Les Tourist Village. This foundation provides training to community members in the form of communication training in English. In addition to English language training, the foundation also provides nature class training to children in Les Tourism Village. The government through Desperindag of Bali Province has also provided training related to the process of making salt.

In addition to training from external parties, Les Tourism Village also provides training conducted by internal parties to existing MSMEs, both MSMEs directly related to tourism and MSMEs that are not directly related to tourism. The training received by MSMEs in Les Tourism Village from internal parties (tourism village managers) is as follows:

- a) MSMEs of the Women Farmers Group received training on processing fishermen's catches into semi-finished or finished products such as smoked fish.
- b) Sentra Garam MSMEs receive training on packaging salt products into souvenirs.
- c) Sugar MSMEs receive training on processing sugar made from *tuak ental* and packaged as souvenirs.
- d) Tandusan Oil MSMEs receive training on packaging tandusan oil as souvenirs.

Cooperation has been established between the MSMEs (mostly women) and BUMDES. The MSMEs and BUMDES have chosen "Retailer Bali Pure" for the marketing of *juruh* sugar and Pure Coconut Oil or PCO products. In addition, MSME Salt through BUMDES (village-owned enterprises) Desa Les has collaborated with entrepreneurs in Bogor and Salatiga for the marketing of traditional salt products. To provide opportunities for MSMEs to promote their products, all products from Les Tourism Village MSMEs have been deposited at GERBANG PURA, which is a marketing house for MSME products in Tejakula District, Buleleng. However, tourists also often come directly to MSMEs to buy products produced by MSMEs.

In relation to facilities and infrastructure, Les Tourism Village already has an internet network in collaboration with Telkomsel, and there are facilities in the form of a Substitute health center equipped with the availability of a General Practitioner, and a Village Health Post. Economic facilities in Les Tourism Village include a village market as a traditional market.

3.11. Jasri Tourism Village

In 2019 Jasri Tourism Village received Tour Guide Training and Tourism Village Manager Training from the Ministry of Tourism and Creative Economy through the Non Physical Special Allocation Fund. The training was given to Jasri Tourism Village managers. Meanwhile, training specifically for each MSME has never been provided. However, there are MSMEs that receive training from outside parties, because the leaders of these MSMEs have relationships with outside parties. Jasri Tourism Village has facilities in the form of one auxiliary health centre and two traditional markets.

In terms of marketing, there is no direct cooperation between the female population and the tourism industry. The new cooperation is between culinary MSMEs and KWT (Women Farmers Group), mainly related to the provision of raw materials for the production of culinary MSMEs in the form of taro chips, cassava chips, and tempeh chips.

3.12. Medewi Tourism Village

Trainings that have been received by Medewi Tourism Village from external parties are as follows:

- a) In 2018, they received training in making soap from etawa goat milk and training in crafting plastic bags made from recycled waste from coffee wrappers.
- b) In 2023 received training from the Institute of Tourism and International Business in English language training for local tourist guides.
- c) In addition to training from external parties, internal parties also provide training, especially to MSMEs where the female population is empowered.

In Medewi Tourism Village, there are 33 MSMEs with the following details: 5 MSMEs with a cracker business, 10 MSMEs with a sewing business, 6 MSMEs with a Balinese snack business, 1 wooden clock business, 4 MSMEs with a workshop business, 1 tofu production business, 1 young coconut business, 1 puppets blonk creator business, 1 jinggo rice business, 1 knife-making business, 1 temple-making business, and 1 carving business. The 33 MSMEs received internal training and mentoring from the tourism village manager. The improvement of facilities and infrastructure of MSMEs as a forum for women's empowerment in Medewi Tourism Village is carried out by MSMEs themselves, either by using their own capital or through loans to banks.

4. Conclusion

4.1. The Concept of Women's Empowerment Model in Pro Poor Tourism Village Tourism

Based on the results of the research conducted in the four Tourism Villages, a concept of a women's empowerment model can be offered, based on the implementation of roles in accordance with the hierarchy and nature of a woman. The role of women can be divided into three or so-called *triple roles* (Komalasari, 2019; Komalasari et.al, 2019), namely 1) The role as a housewife 2) The Role as a working woman 3) The role as a social woman an *icon of* tourism. The sustainability of women's empowerment in this coastal tourism village is carried out with the principle of blue economy (Stephenson & Hobday, 2024).

The concept of a women's empowerment model for *pro-poor* tourism in coastal tourism villages that can improve family welfare based on *triple roles* is elaborated with the concept Economy, Non-financial Welfare, Participation and Partnership, described as follows:

4.2. The Role of a Housewife

The nature of a Balinese woman after marriage is as a mother to her children, a wife to her husband and also as a daughter-in-law to her in-laws. This requires the implementation of balanced roles that sometimes cause problems. But Balinese women seem to be used to performing various roles. It is hoped that her role will be able to improve family welfare both morally and materially. The mother is the head of the household and the father is the head of the family. The role of the head of the household is not easy, but this spurs women to empower themselves so that family welfare is achieved. The model of empowering women in their role as housewives with the concept of EKPK.

Economy. Here, housewives are the financial managers of the family, where women must be able and proficient in allocating funds for daily needs, electricity, water, school, health and traditional religious activities. Therefore, it is necessary to provide training on simple financial reports.

Non-financial well-being. Housewives are required to be able to serve healthy food for the family, provide role models in behaviour for their children, because the future of the nation depends on the morals and dignity of the next generation who are educated from birth. Able to instil noble values of integrity and adaptive and preventive of digital globalisation. Posyandu socialisation, BKKBN (National Population and Family Planning Agency) socialisation, child psychologist sharing, digital socialisation, dharma discourse from religious leaders.

Participation and Partnership. Housewives are also able to build networks that increase their knowledge in maintaining health and improving family welfare. Therefore, it is necessary to provide a forum or opportunity to become a *volunteree* in posyandu activities, BKKBN, seminars or just *sharing* to help solve family problems faced. Mothers must be happy and healthy first before they can make their families happy and healthy.

4.3. The Role of Working Women

Women have a role as economic support for the family, and even many become the backbone of the family for one reason or another, for example because the husband is sick or the husband is laid off due to covid 19 and it is difficult to find a permanent job again. Economic welfare is very important, which is the main key to family harmony. The model of empowering women in their role as working women with the concept of EKPK.

Economy. Women, whether as MSME entrepreneurs or working in tourist villages, should be able to increase sales turnover and be able to be creative and innovative as employees, so as to increase company profits, which in turn will increase wages or bonuses earned. Women working in tourist villages should be given training in business finance, determining the cost of production, production quality, production, packaging, and marketing through *digital marketing* in existing MSMEs.

Non-financial wellbeing. Working women also need to know the importance of maintaining teamwork, maintaining relationships with colleagues, honesty, mutual support, integrity, innovation and creativity. Personality training, *hospitality*, *team work*, *outbound* to maintain *team* cohesiveness, are needed to increase women's empowerment in their work.

Participation and Partnerships. Working women should increase participation and partnerships by building networks between existing MSMEs, conducting joint exhibitions, trying to solve problems together between similar MSMEs. Similar MSMEs are not competitors, but as partners, so that we all benefit from advancing together and prospering together. With partners, think about the sustainability of joint businesses, both raw materials and processed products.

4.4. The Role of Social Women

Humans are social creatures including women. Women need socialisation with the surrounding environment both in religious and environmental cultural activities. Balinese women are cultural preservationists [34]. The model of empowering women in their role as social women with the concept of EKPK.

Economy. Women in their role as social beings, in this case carrying out religious cultural activities, require a lot of funding and moreover these activities are carried out regularly. This requires good financial management. How they are able to create a system that can overcome this problem. They do the *Cingkreman* system (saving collectively for religious activities). Women's empowerment to overcome this problem must be appreciated by further introducing the cingkreman culture that has been carried out for generations so that it is preserved.

Non-financial wellbeing. Empowering women in protecting the environment for the sake of resource *sustainability*, training and seminars on environmental *sustainability* are needed. For women to maintain the continuity of religious customs and activities, training is needed to make facilities for praying ceremonies. In addition, in participating in various religious traditional activities, women are also required to look attractive, so that they are confident and have a positive aura, so that they can be

given training in makeup and their own bun, this is also not only useful for themselves, but can also be used to obtain additional income. Another empowerment that can be done is to foster and maintain local traditional or sacred religious dances, so as to preserve regional sacred dances as well as a tourist attraction.

Participation and Partnership. Empowering women by becoming active participants in religious activities. Therefore, women can be said to be cultural preservationists, because they know and carry out from the beginning to the end of the procession of traditional religious activities. Balinese women plan, organise, direct and supervise the entire series of religious ceremonies. Another empowerment that can be done is to establish partnerships between coastal tourism villages, by maintaining the cultural uniqueness of each tourism village. Promote the uniqueness to tourists and develop networks both *offline* and *online* using social media tools. Reviewing news about the unique culture in each tourist village to publicise it to make it more global and bring in tourists. The next empowerment for women is to actively carry out social activities to invite partners such as hotels, tourist lodges, guest houses, villas and related accommodation businesses including MSMEs, to carry out cleaning activities around the beach to protect the environment.

5. Research Implications

It is expected that diverse women empowerment in pro-poor tourism efforts in coastal tourism villages will improve the health of families, communities, and surroundings, so that poverty can be reduced in coastal tourism villages and Bali Province as a whole. Naturally, all women empowerment programs in tourist villages must be implemented in a continuous manner between individuals, communities, society, and government. To ensure that prosperity in coastal tourism villages is sustained, additional research should be conducted on women empowerment using Blue Economy principles.

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