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**Integrating Local Wisdom into Entrepreneurship Education
for Sustainable Tourism in Pulo Aceh, Indonesia**

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INTEGRATING LOCAL WISDOM INTO ENTREPRENEURSHIP EDUCATION FOR SUSTAINABLE TOURISM IN PULO ACEH, INDONESIA

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Abstract

This study explored the integration of local wisdom and natural resources into entrepreneurship education to promote sustainable tourism development in Pulo Aceh, a peripheral island region of Aceh Province, Indonesia. Despite its rich ecological and cultural assets, Pulo Aceh faces limited infrastructure, weak institutional support, and low student awareness of tourism's economic potential. Using a qualitative approach with descriptive analysis, data were collected through in-depth interviews, observations, documentation, and literature review. The research involved principals, teachers, and local community members selected through purposive and snowball sampling techniques. Findings revealed that while creative activities related to entrepreneurship existed in both junior and senior high schools, these efforts remained fragmented and lacked integration into formal curricula. To address this gap, the study proposed seven pedagogical strategies to build students' entrepreneurial spirit: contextualizing learning with real-life relevance, applying project-based learning, incorporating local cultural products, using technology, encouraging creativity, fostering social engagement, and promoting career orientation. The proposed model offered a scalable and context-sensitive approach to education, aligned with UNESCO's vision of Education for Sustainable Development. This study contributes to the global discourse on community-based tourism and youth empowerment through education, offering a framework adaptable to other marginalized island communities.

Keywords: Entrepreneurship Education; Local Wisdom; Sustainable Tourism; Pulo Aceh; Youth Empowerment.



A. Introduction

Pulo Aceh, a sub-district in Aceh Besar Regency, Aceh Province, Indonesia, comprises several small islands, with Pulo Breueh and Pulo Nasi being the most prominent. Geographically situated off the west coast of Aceh and surrounded by the waters of the Malacca Strait, this region offers a rich diversity of marine landscapes and ecological beauty. The area is endowed with pristine white-sand beaches, vibrant coral reefs, lush tropical hills, and a unique marine biodiversity that holds significant potential for the development of sustainable marine tourism (Fikri et al., 2023). This natural capital, however, remains largely untapped due to a number of structural limitations, particularly in terms of access, infrastructure, and human resource capacity.

Despite its ecological wealth, Pulo Aceh continues to face serious development challenges. The remoteness of the islands and the lack of adequate transportation and public infrastructure significantly hinder tourism growth. Access to electricity, clean water, health services, and educational facilities is limited, and connectivity with Banda Aceh and other economic centers is heavily reliant on unstable sea transport (Bahri et al., 2021). Additionally, the region has not received significant attention in the national and provincial development agenda, which exacerbates the marginalization of the local population and reduces opportunities for integrated economic advancement (Inuq et al., 2023). Without substantial interventions, these issues will continue to isolate Pulo Aceh from broader regional development, leaving its communities in a cycle of dependency on low-income, subsistence-based livelihoods (Aswita et al., 2023; Pujihastuti et al., 2023)).

The people of Pulo Aceh lead traditional lives shaped by a deep connection to their natural environment. Their primary sources of income are agriculture, fishing, and marine-based products (Halim, 2013). This economic structure, while reflective of local ecological conditions, leaves communities vulnerable to environmental shocks, seasonal fluctuations, and limited market access. Nevertheless, embedded within these traditional practices are valuable cultural assets—such as local crafts, culinary heritage, and performing arts—that can be recontextualized and integrated into community-based ecotourism.



One example is the traditional dance *Likok Pulo*, a cultural performance unique to Pulo Aceh that reflects the island's spiritual and artistic identity and has great potential to attract cultural tourism (Fariani et al., 2017; Anwar, 2020).

Tourism has long been recognized as a powerful engine of regional development. As a multisectoral industry, tourism can stimulate investment, generate employment, and empower marginalized communities through the promotion of cultural and environmental sustainability (Judisseno, 2019; Aswita et al., 2023). The development of small and medium enterprises (SMEs) within the tourism sector enables local populations to engage directly in income-generating activities, while also enhancing the visibility of their traditions and ecological knowledge. According to Sugiarto et al., (2023), the promotion of local culture through tourism serves not only as an economic mechanism but also as a way to reinforce community identity and pride on the global stage.

Given the complex and multifaceted potential of tourism, there is an urgent need to foster entrepreneurial capacity among younger generations in regions like Pulo Aceh. Entrepreneurship education has emerged as a key approach to preparing youth to respond innovatively and independently to social and economic challenges (Lailatussaadah et al., 2023; Pujihastuti et al., 2023). When introduced at the school level, entrepreneurship education equips students with a holistic set of skills – cognitive, affective, and behavioral – that are essential for success in a dynamic and competitive global economy (Ikawati et al., 2022). In the context of tourism, these skills include planning, problem-solving, marketing, teamwork, and customer service, all of which are directly applicable to community-based tourism initiatives.

To embed entrepreneurship effectively within the educational system, it is critical to integrate relevant and localized content into the curriculum (Lailatussaadah et al., 2023). Subjects such as economics, social science (IPS), and entrepreneurship can serve as strategic platforms to introduce tourism-based entrepreneurship to students in a contextualized and meaningful way (Zulaikah et al., 2023). These subjects must be designed not merely to deliver abstract theory, but to promote practical engagement with real-world challenges, particularly those that reflect local socio-economic contexts (Rasyid & Dini,



2007). The importance of such efforts is supported by national policy directions that emphasize youth entrepreneurship as a strategic solution to reducing unemployment and enhancing inclusive economic growth (Singgih, 2020). As noted by Merieska and Meiyanto (2017), the proliferation of youth entrepreneurs has a demonstrably positive correlation with job creation and regional resilience, especially in rural and peripheral areas.

The cases of Bali and Lombok provide useful benchmarks for how tourism and entrepreneurship education can be synergized to create vibrant local economies. These regions have successfully integrated tourism awareness and entrepreneurial values into their school curricula, resulting in the emergence of young entrepreneurs who manage homestays, develop tour packages, and market local products to domestic and international tourists (Lumanauw, 2022). If applied systematically and adaptively, such a model could inspire and empower students in Pulo Aceh to become agents of change within their communities.

While several studies have been conducted on Pulo Aceh, the majority focus on environmental conditions, infrastructure development, or sociocultural governance. For example, Fikri et al., (2023) emphasize marine spatial planning as a pathway to develop coastal tourism. Devi (2019) explores the role of customary law through the figure of *Panglima Laot* in regulating fishing activities. Meutia (2022) investigates how marine tourism infrastructure influences local income, while Wardiyanta et al., (2019) offer a broader view of how local wisdom and natural resources can be harnessed for tourism promotion. However, these studies stop short of addressing the integration of entrepreneurship education in building sustainable, grassroots-based tourism in island communities. There remains a clear gap in exploring how educational interventions can serve as a foundational strategy for long-term economic transformation through tourism.

This study seeks to address this gap by focusing on the role of localized entrepreneurship education in fostering students' awareness of tourism potential and building entrepreneurial spirit in Pulo Aceh. Specifically, the research aims to explore how learning materials grounded in local natural resources

and cultural wisdom can be integrated into middle and high school curricula to stimulate students' interest in tourism-related entrepreneurship. The study proposes seven pedagogical strategies: (1) linking lesson materials to real-life scenarios, (2) using technology to enhance learning, (3) applying project-based learning methods, (4) promoting creative and innovative classroom activities, (5) engaging students in community-based initiatives, (6) recognizing and appreciating student contributions, and (7) providing flexible and career-relevant instructional content.

These strategies are not merely didactic tools but are envisioned as transformative mechanisms to equip students with the mindset, skills, and motivation necessary to develop tourism-based businesses. In the long term, it is anticipated that such educational practices can produce a generation of locally rooted yet globally oriented young entrepreneurs who can contribute to sustainable tourism development and economic resilience in Pulo Aceh. If implemented effectively, this model may position Pulo Aceh to emulate the successes of other tourism-driven regions like Bali, Lombok, and Labuan Bajo, while preserving its distinct cultural identity and ecological integrity (Lumanauw, 2022).

By aligning education with economic potential and local identity, this study offers a comprehensive approach to addressing both structural underdevelopment and the need for youth empowerment in peripheral island regions. The integration of entrepreneurship education into tourism development strategies presents a viable pathway for inclusive, bottom-up transformation rooted in local strength.

B. Method

This study employed a qualitative research methodology with a descriptive analysis approach. According to Moleong (2010), qualitative research seeks to understand social phenomena holistically through detailed, descriptive data. This approach was chosen to explore the perceptions, experiences, and educational practices of the local community in developing students' entrepreneurial spirit through tourism-based learning rooted in natural resources and local wisdom.



The research was conducted in Pulo Aceh, focusing on two schools: SMA Negeri 1 and SMP Negeri 1 Pulo Aceh. The participants consisted of school principals, teachers of economics, entrepreneurship, and local content, as well as members of the surrounding community who are actively involved or knowledgeable about the local tourism potential. Participants were selected using purposive sampling, a non-random technique in which respondents are deliberately chosen based on specific characteristics relevant to the research objectives (Sugiyono, 2013). To deepen the data, the snowball sampling method was also employed, wherein each informant recommended other potential participants who met the research criteria, thereby expanding the network of sources (Manan, 2021).

Data collection techniques included direct observation, in-depth interviews, documentation, and literature review. Observations were conducted in classrooms and school environments to examine how learning activities integrated entrepreneurship and tourism topics. In-depth interviews were guided by a semi-structured format categorized into four thematic areas: community life, education, natural resources, and historical sites. Interviews were conducted with a total of 12 key informants, each session lasting between 45 to 90 minutes, and were audio-recorded with the consent of participants. Documentation involved collecting relevant school records, student projects, and photographs of teaching materials or products created by students. The literature review was performed by examining scholarly articles, official reports, and previous research related to tourism, education, and local wisdom in Pulo Aceh.

The collected data were analyzed using an interactive model developed by Miles and Huberman (2009), which involves several interrelated steps: data reduction, data display, verification, and conclusion drawing. In the data reduction stage, relevant information was selected, coded, and organized by thematic category. The data were then displayed in matrices and narrative summaries to facilitate pattern recognition. Verification was carried out by triangulating data sources—comparing interview results with observations and documentation—to ensure the reliability and validity of findings (Walidin

et al., 2023). Finally, conclusions were drawn inductively, reflecting the patterns and relationships that emerged during the analysis.

By employing this structured and rigorous methodology, the research provides a comprehensive understanding of how tourism-based entrepreneurship education can be developed and internalized through contextualized learning in remote island communities. The combination of purposive and snowball sampling, multi-method data collection, and systematic analysis enhances the depth and credibility of the study.

C. Result and Discussion

Based on the qualitative approach described earlier, this study collected data through observations, in-depth interviews, documentation, and literature reviews to explore how local wisdom and natural resources in Pulo Aceh can be integrated into tourism-based entrepreneurship education. The findings are presented thematically, highlighting the region's geographical and socio-cultural potential, current educational practices, and strategic opportunities for fostering students' entrepreneurial spirit. These results are analyzed and discussed in alignment with the research objectives and the data collection methods applied in the field.

1. Result

a. General condition of Pulo Aceh

Pulo Aceh, a small island that forms part of the Aceh Besar Regency in Aceh Province, Indonesia, is uniquely positioned in a strategic maritime zone. Geographically, it is bounded by the vast Indonesian Ocean to the west, north, and south, while the busy Malacca Strait lies to its east, making the island not only significant in terms of natural resources but also in maritime navigation and regional connectivity. Covering an area of 90.56 km² (9,056 Ha), Pulo Aceh presents a blend of coastal and hilly landscapes that shape the livelihoods of its inhabitants, particularly in fisheries and small-scale agriculture. The island is located approximately 3-5 kilometers from Banda Aceh, the provincial capital, with sea transportation being the main access point. The journey takes



about 1.5 to 2 hours by boat, depending on weather and sea conditions, which often play a crucial role in determining the mobility and economic activities of the residents (BPS, 2023). This geographical positioning highlights Pulo Aceh’s role as both a frontier and a gateway, bridging the provincial mainland with the wider Indian Ocean region.

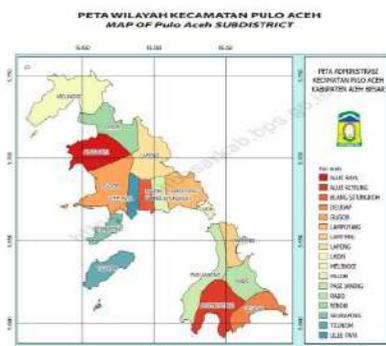


Figure 1. Map of the Pulo Aceh Region (BPS Aceh Besar, 2023)

The island comprises two main islands, Pulo Nasi and Pulo Breueh, and is administratively divided into 17 villages (gampongs) within three sub-districts (Mukim): Mukim Pulo Nasi, Mukim Pulo Breueh Utara, and Mukim Pulo Breueh Selatan. These villages include Pasie Janeng, Alue Riyeung, Deudap, Rabo, Lamteng, Teunom, Lhoh, Lampuyang, Paloh, Blang Siteungkoh, Ulee Paya, Seurapong, Gugop, Lapeng, Alu Raya, Rinon, and Meulingge, as listed below (BPS, 2023)

Table 1. List of villages and sub-districts in Pulo Aceh

No.	Gampong	Mukim	Area (km ²)
1.	Pasie Janeng	Pulo Nasi	06,26
2.	Alue Riyeung		07,30
3.	Deudap		05,33
4.	Rabo		04,79
5.	Lamteng		03,67
6.	Teunom	Pulo Breueh Selatan	04,62
7.	Lhoh		0,82
8.	Lampuyang		05,99
9.	Paloh		02,42
10.	Blang Siteungkoh		02,28

No.	Gampong	Mukim	Area (km ²)
11.	Ulee Paya		03,74
12.	Seurapong		02,32
13.	Gugop		08,88
14.	Lapeng	Pulo Breueh Utara	06,77
15.	Alu Raya		07,33
16.	Rinon		07,66
17.	Meulingge		10,38

Source: BPS Aceh Besar 2023

Pulo Aceh features diverse natural landscapes such as hills, tropical forests, rice fields, and pristine beaches. The beaches, characterized by white sand, sandstone, and coral formations, provide habitats for a variety of marine life (BPS, 2019). With a coastline stretching 92.99 km, Pulo Aceh's shores are adorned with rough coral fragments and rocky textures, adding to the island's rugged beauty.

b. Community lifes

According to data from the Central Statistics Agency for Aceh Besar Regency in 2023, Pulo Aceh is home to 4,821 residents, including 2,512 men and 2,309 women. (BPS, 2023). Most residents are native Acehnese, while the remaining population consists of immigrants from Java who have married natives of Pulo Aceh. The primary language spoken in daily communication is Acehnese, with Indonesian used sparingly, typically when non-Acehnese individuals visit the island (Sidqi, 2019).

The major occupations for Pulo Aceh residents are fishing, gardening, and farming, which is unsurprising given the island's geographical setting, surrounded by seas and hills.

"The community relies heavily on the natural resources provided by the mountains and seas for their livelihood. During adverse weather conditions that prevent fishing, the residents depend on their garden harvests. A minority of residents supplement their income through side jobs such as planting rice, working in coconut plantations, growing food crops like cassava, mango, and durian, and raising livestock, including goats, buffalo, and cows" (Interview with Respondent).

Additionally, some residents work as small traders, operating stalls or shops (BPS, 2023). A few locals have also ventured into opening *keramba*



(floating net cages) or renting out boats for community transportation needs. Moreover, there are individuals employed as civil servants in various capacities, including sub-district offices, the Office of Religious Affairs (KUA), schools, health centers, and other government agencies (Mika, 2018).

c. Educational Institutions in Pulo Aceh

Pulo Aceh has several schools. Eleven villages have Elementary Schools (SD) and equivalent; 3 villages with Junior High Schools (SMP) and equivalent; and one village with Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Senior High School (SMA), and Madrasah Aliyah (MA). The schools in Pulo Aceh are listed below:

Table 2. List of schools in Pulo Aceh

No.	School name	Address
1.	MIN 47 Aceh Besar	Pasie Janeng Village, Nasi Island
2.	SD N Deudap	Deudap Village, Pulo Nasi
3.	SD N Rabo	Rabo Village, Rice Island
4.	SD N Kandang	Stream Village, Rice Island
5.	SDN Lampuyang	Lampuyang Village, Breueh Island
6.	SD N Lapeng	Lapeng Village, Breueh Island
7.	SD N Meulingge	Meulingge Village, Breueh Island
8.	SD N Young	Rinon Village, Brewery Island
9.	SD N Ulee Paya	Ulee Swamp Village, Breueh Island
10.	SMA N 1 Pulo Aceh	Jln. Raja Kandang, Pulo Nasi
11.	SMA N 2 Pulo Aceh	Blang Situngkoh Village, Breueh Island
12.	SMP N 1 Pulo Aceh	Jln. Raja Kandang, Pulo Nasi
13.	SMP N 2 Pulo Aceh	Blang Situngkoh Village, Breueh Island
14.	SMP N 3 Pulo Aceh	Jln. Rinon Mosque

Source: BPS Aceh Besar, 2023

In 2022, the education sector in Pulo Aceh showed a diverse distribution across different levels of schooling. At the Kindergarten level, there were 43 teachers serving a total of 318 students, indicating a relatively high teacher-to-student ratio that reflects the importance of early childhood education. At the Elementary School (SD) and equivalent level, the numbers were more substantial, with 163 teachers responsible for guiding 1,591 students, making this stage the most populated both in terms of

teachers and students. Moving to the Junior High School (SMP) and equivalent, 68 teachers were recorded to be teaching 517 students, suggesting a decline in enrollment compared to the elementary level. Finally, at the Senior High School (SMA) and equivalent level, there were 45 teachers and 301 students, which illustrates an even smaller population compared to the lower levels.

This pattern highlights a common trend in many regions, where the number of students tends to decrease as the education level advances. Several factors could explain this decline, including geographical challenges, economic conditions, or limited access to higher-level educational facilities. Despite this, the ratio of teachers to students across all levels appears relatively balanced, showing the government's effort to ensure that educational services remain available. Such conditions indicate both opportunities and challenges: while the presence of teachers is fairly adequate, increasing student retention at the higher levels of education remains an important priority for the development of human resources in Pulo Aceh.

d. Pulo Aceh's natural resource potential

1) Beach and sea (marine tourism)

Pulo Aceh possesses a variety of natural tourism objects that can serve as highly attractive destinations. Among these, the marine tourism sector stands out as particularly promising because the coastline and surrounding ocean provide an ecosystem that strongly supports the development of tourism-related businesses (Devy, 2019). The pristine beaches, crystal-clear waters, and the natural landscape with their enchanting beauty form the main capital for the local community to promote tourism as a new economic pillar.

The research findings indicate that Pulo Aceh possesses numerous natural attractions with significant potential to be developed as tourist destinations. The most prominent potential lies in marine tourism, as the island's coastline and surrounding ocean strongly support the tourism business ecosystem. Its pristine natural environment, stretches of white sandy beaches, and stunning seascapes serve as the community's main assets in developing the tourism sector.



One informant from the local community emphasized that *“the beaches in Pulo Aceh are still natural, the seawater is crystal clear, and the views are truly beautiful. If managed properly, many tourists would want to come here to swim, dive, or simply enjoy a holiday”* (Interview with informant, 2024). This statement is consistent with field observations, which found that most of the beaches remain untouched by large-scale development, thus holding strong potential to attract tourists seeking tranquility and natural beauty.

In addition, a teacher at one of the schools noted that this tourism potential could also serve as a learning platform for the younger generation. According to him, *“students can be involved in tourism-based entrepreneurial activities, for example by making handicrafts from shells or running small businesses around the beaches. In this way, they are not only learning theory but also directly utilizing the island’s natural potential”* (Interview with high school teacher, 2024).

The presence of these resources does not only offer scenic value but also opens opportunities for various activities such as snorkeling, diving, surfing, fishing, and camping, which are increasingly in demand among both domestic and international tourists. For the local population, including students, these natural endowments can be transformed into valuable assets to develop entrepreneurial skills and tourism-based initiatives. The integration of local wisdom and community involvement in managing such natural potential would further enhance the sustainability and attractiveness of Pulo Aceh as a tourist destination. Thus, marine tourism in Pulo Aceh is not only a matter of leisure but also a strategic entry point for improving the economic resilience and social well-being of its people.



Figure 2. Several potential beaches in Pulo Aceh.
Source: Research result

Some beaches can also serve as camping locations and allow tourists to do many beach activities. If this potential is well-utilized, the number of visitors can increase, especially those who enjoy beaches, surfing, or snorkeling. The following are some natural tourist attractions in Pulo Aceh:

Table 3. List of natural tourism attractions and potential in Pulo Nasi

No.	Tourist attraction	Tourism Potential
1.	Nipah Beach	Cafe, fishing spot, snorkeling, camping, surfing, homestay, swimming, and villa
2.	Deudap Beach	Cafe, fishing spot, pier
3.	Ujong Eumpe Beach	Cafe, snorkeling, fishing spot, camping, villa
4.	Alue Reuyeung Beach	Cafe, surfing, camping, swimming
5.	Pasie Janeng Beach	Cafe, fishing spot, pier
6.	Mata Ie Beach	Cafe, fishing spot, camping, villa, surfing, swimming and sunset point
7.	Pasie Raya Beach	Cafe, fishing spot, camping, villa, surfing, sunset point, turtle hatchery
8.	Lhok Keutapang Beach	Cafe, camping, surfing, villa, fishing spot
9.	Pantai Kacha Kachu	Cafe, swimming, camping, and snorkeling
10.	Ujong Batee Euncin Beach	Cafe, camping, snorkeling, swimming, villa and sunset point
11.	Pulo Jroeh	Snorkeling
12.	Lamteng Beach/ Pharm	Cafe, snorkeling, swimming
13.	Panorama of Ayun Rayeuk	Trekking, camping, swimming
14.	Rumoh Raya Beach	Cafe, camping, swimming, snorkeling, sunset point
15.	Pantai U Can Bak	Swimming, villa,
16.	Lhok Reudep Beach	Diving, snorkeling

Source: research result

The beaches have clear sea water and offer beautiful scenery. They are still virgin and suitable for tourists who desire relaxation or do beach activities like swimming. Several beaches, such as Lambaro Beach, Balu Beach, Ujong Batee Euncin Beach, and Nipah Beach have stunning underwater views and coral reefs that can serve as snorkeling spots. Some other beaches, such as Mata Ie Beach and Rinon Beach, also have enchanting panoramas with green hills surrounding the beaches. The quiet atmosphere is also suitable for those who want to spend a restful holiday away from the crowds.



Table 4. List of natural tourism attractions and their potential in Pulo Breueh

No.	Tourist attraction	Tourism Potential
1.	Lampuyang Beach	Cafe, fishing spot, camping, villa, swimming
2.	Peunyeie Beach	Trakking, camping, surfing
3.	Lambaro Beach	Surfing, swimming, fishing spots, cafes, villas, sunset points
4.	Panorama Gugop	Spot photo, treat
5.	Panorama of Ujong Seurapong	Spot photos, villa, trekking
6.	Panorama of Ujong Batee Lhoh	Spot photos, villa, trekking
7.	Panorama Ujung Geunting	Spot photos, villa, trekking
8.	Widow Beach	Cafe, Surfing, snorkeling, camping, sunset point, villa
9.	Patient Weung	Camping, trekking, surfing, swimming
10.	Pantai Area Rinon	Cafe, Surfing, snorkeling, camping, sunset point, villa, sunset point, spot pancing
11.	Sampoinet Beach	Cafe, Surfing, snorkeling, camping, sunset point, villa
12.	Meulingge Beach	Cafe, Surfing, snorkeling, camping, sunset point, villa, fishing spot
13.	Ujong Peuneung Beach	Cafe, camping, pier, snorkeling
14.	Pantai Leuen Balee	Cafe, camping, swimming
15.	Panorama of Lampuyang Bay	Spot photo, cafe, villa

Source: Research result

Apart from the activities above, some other possibilities can be explored by the locals, such as renting recreational facilities (e.g. banana boats, etc.) to the visitors.

2) Agriculture and plantation

In addition to marine tourism potential, Pulo Aceh has agricultural and plantation resources. In the plantation sector, the main commodities are star anise, pepper, and cloves cultivated by farmers on a small scale. These commodities have good economic value, both in local and national markets. The Meulingge region has even become a nutmeg-producing area that exports the products regularly to many areas in Aceh.



Shrimps can also be found in shallow waters here. Squid, cuttlefish, and octopus are also among popular marine resources that can be turned into processed seafood. They are often delivered to Banda Aceh City because the market demand there is high. Sea crab is another aquatic resource on the island, followed by sea cucumbers that can be found on the seabed of Pulo Aceh.

Beaches in Pulo Aceh are generally covered by small shells and coral fragments, which also have economic value if turned into handicrafts.



Figure 3. Coral flakes and shellfish of Pulo Aceh
Source: Research result

e. The potential of local wisdom in Pulo Aceh

Pulo Aceh has a variety of local wisdom and cultural heritages. Local wisdom is the identity and pride of a region, which has commercial value if integrated into tourism products. (Anwar et al., 2018). Local wisdom consists of the values, culture, and traditions of local communities that can be assimilated into various tourism products and services. The integration of local wisdom into tourism can be an effective strategy to attract visitors to the area (Taufan, 2023).

1) 'Panglima Laot' (Sea commander)

Panglima Laot refers to a Sea Commander who organizes customary maritime laws to protect the seas of Aceh. Its existence is widely recognized by the community and government and has long become one of the local wisdom in Aceh, including Pulo Aceh. It is one of Indonesia's cultural heritages as a maritime country (Aswita et al., 2023). *Panglima Laot* forms an institution that customarily regulates fishermen's activities, protects marine resources, as well as preserves the marine environment through coastal area restoration (Halim, 2013).

2) *Likok Pulo Dance*

Pulo Aceh has a famous traditional dance called *Likok Pulo*. It was created by Sheikh Ahmad Badrun, an Arab cleric who was stranded on the island. Having learned the local people's penchant for playing *rapai* (traditional Acehnese percussion instrument), which involves moving back and forth while sitting cross-legged during the performance, he was inspired and created a dance called *Likok*. The name later changed into *Likok Pulo* as, which originated from Pulo Aceh (Fariyani et al., 2017).

To perform this dance, there are several provisions to follow. The number of dancers must be even, with at least 12 people sitting in line like *Saf* in prayer. (Anwar, 2020). Usually, this dance is performed on the sand at the beach, providing a unique natural stage. The costume consists of a long-sleeved white t-shirt, white trousers, a shawl with a typical Acehnese pattern, a typical Acehnese skullcap, and a cloth belt.

3) *Culinary delights in Pulo Aceh*

Pulo Aceh is rich in culinary delights, with seafood being the main staple food. However, there are still limited culinary businesses here despite having an enormous variety of marine resources. Our observations in Pulo Breueh and Pulo Nasi showed that there are very limited food stalls or rice stalls open in the areas. Some coffee shops are available, offering food, such as boiled/ fried Indomie noodles. According to the locals, the limited culinary businesses open here are caused by a low number of people visiting the place. Previous visitors usually came to the existing rice stalls if they wanted to enjoy the local cuisines (Source: Interview with Jauhara).

The cuisines are also less varied; however, the most popular and unique ones are *su'u* and *cumeulan* food. *Su'u* is processed fish that has been fermented into a consumable spice, whereas *cumeulan* is a type of shellfish that sticks to coral with a similar shape and color to general shellfish. Other specialties here are grilled fish, octopus satay, and crab curry, which are generally made upon request.

4) Historical sites of Pulo Aceh

This study revealed that Pulo Aceh possesses numerous historical and cultural sites that have the potential to be developed into meaningful tourism destinations. These sites are not only part of the community's cultural heritage but also reflect the unique wisdom and lived experiences of the local population. The narratives surrounding place names, traditional structures, and burial sites form an integral component of the islanders' identity and offer rich material for heritage-based tourism.

According to local informants, the names *Pulo Nasi* and *Pulo Breueh* are derived from traditional folklore that reflects the travel practices of past generations. "*Pulo Nasi means that travelers only needed to bring cooked rice, because the island is close. But for Pulo Breueh, they had to bring uncooked rice too, as the journey was longer and required extra provisions*", said one elder in the village (Interview with resident in Pulo Nasi). These oral traditions, though simple, reflect the geographical consciousness and socio-cultural adaptation of the community, which can be further explored as part of cultural interpretation in tourism.

In Pulo Nasi, field observations identified several burial sites that are considered sacred by the local community. These include the graves of *Raja Kandang*, *Tuan Ujung Eumpe*, *Jarabo*, and *Glee Cut*. While these sites are respected and occasionally visited by villagers, there is little available documentation regarding the identities and historical roles of these figures. "*There are no written records or signs explaining their histories. But people still believe these are the graves of great leaders from our past*", explained a local teacher in Pulo Nasi (Interview with local teacher). The lack of formal historical narratives indicates the urgency of further ethnographic and archival research to document and preserve these legacies before they are lost.

In Pulo Breueh, one of the most prominent historical structures is the *Willem Toren III Lighthouse*, a remnant of Dutch colonial heritage that still stands today and functions as a navigational guide. The lighthouse, towering over the coastline, has become a visual symbol of the island. Its striking architecture and colonial legacy provide a tangible link to the region's maritime history. The site holds both aesthetic and historical value, which could be enhanced through interpretation panels and guided tours.

In addition to the lighthouse, the remains of the *Ujung Peuneng Pier* were also identified during the field visit. The pier, partially submerged and deteriorated, is remembered by locals as a docking site used during the colonial era. "*Ujung Peuneng was a harbor used by Dutch soldiers. My grandfather used to tell me stories about it*", shared a community member (Interview with Junaidi). The collective memory surrounding these structures reinforces their cultural significance and justifies their preservation as tourism assets.

The following image documents one of the sacred historical locations identified during the fieldwork:



Figure 4. Tomb of King Kandang in Pulo Nasi

Source: Field documentation, 2024

This tomb is situated on a small elevated area surrounded by trees, marked by a simple gravestone and maintained by the local community. Although it lacks formal signage or written explanation, the site is regularly cleaned and visited by residents, particularly during commemorative events. Its solemn atmosphere and the reverence it receives suggest that it holds symbolic significance within the cultural landscape of the island.

Overall, these historical sites, though modest in physical appearance, offer deep cultural value. Their integration into tourism would not only contribute to economic development but also to cultural preservation and education. However, development must be undertaken sensitively, with active involvement from local communities and in consultation with heritage experts to ensure authenticity and respect for cultural traditions.



f. Tourism business materials for schools in Pulo Aceh

Learning materials for tourism business classes must be simplified and carefully designed to facilitate students' comprehension of fundamental concepts in entrepreneurship and the tourism industry. In several schools across Pulo Aceh—particularly at the junior and senior high school levels—no specific materials on tourism business development are currently included in the curriculum. Therefore, it would be highly beneficial to introduce such content within social studies, economics, and entrepreneurship subjects to provide students with relevant and practical knowledge.

At SMPN 1 Pulo Aceh, it was found that topics related to tourism and entrepreneurship are introduced through social studies subjects. According to interviews with junior high school teachers, there is a designated portion of the curriculum that covers tourism-related themes. However, to enhance students' creativity, the focus is often shifted to craft-making activities. Students are regularly assigned to create mock-up projects, which are then assessed and displayed during school exhibitions. According to a teacher at SMPN 1 Pulo Aceh, "*Students are encouraged to create crafts and mock-ups as part of their learning assignments, which are later assessed and displayed in exhibitions*" (Interview with Siti Sapura).

Observations conducted at the school further confirmed the students' high level of creativity and potential. Many have produced an array of impressive crafts and mock-ups, including miniature houses and huts made from ice cream sticks and recycled cardboard, flower vases, and tissue boxes constructed from bamboo. Some students have even transformed discarded paper and packaging materials into decorative items for home interiors.

Among these student projects, one particularly unique piece stood out: a flower mock-up displayed on the principal's desk, with leaves crafted from dried fish scales. This item demonstrates not only creative innovation but also potential commercial value, as it utilizes natural materials native to Pulo Aceh. Such examples highlight the importance of integrating local resources into entrepreneurship education to foster meaningful, place-based learning experiences.



Figure 5. Flowers from fish scales

Source: research result

At the Senior High School level (SMAN 1 Pulo Aceh), no specific instructional material focused on the tourism business was identified. Nevertheless, entrepreneurship is introduced through subjects such as economics and Practical Work and Creative Arts (*Prakarya dan Wirausaha*, or PWKU). According to the economics teacher, students are taught foundational economic theories, including production processes, supply and demand dynamics, economic development, and growth. *“In economics, we focus on basic theories like production, supply and demand, and how these relate to development and growth”*, (Interview with Sofian).

Meanwhile, the PWKU subject emphasizes the development of students' creativity through hands-on craft-making activities. One teacher at SMAN 1, Syukri, trained his students to produce *su'u*, a traditional Acehese fermented fish dish, as part of the PWKU subject. *“I was invited by the Ministry of Education and Culture in Jakarta to present this traditional food product”*, (Interview with Syukri). Such experiences demonstrate the potential for integrating local cultural products into entrepreneurship education, showcasing how traditional knowledge can be transformed into valuable educational and economic assets.

2. Discussion

The discussion of this study highlights the implications of the research findings by critically interpreting the role of education in developing tourism-based entrepreneurship through the utilization of local resources and wisdom. Unlike the *Results* section, which presents empirical descriptions, this section



evaluates the meaning, limitations, and significance of those findings about broader theoretical, contextual, and global frameworks.

In the context of Pulo Aceh, the interplay of demographic, socio-cultural, and educational dimensions significantly shapes the feasibility and urgency of community-based tourism development. The traditional livelihoods – fishing, farming, and small-scale trading – reflect deep-rooted connections to natural ecosystems, while also revealing vulnerabilities due to limited access to infrastructure, modern markets, and institutional support (Bahri et al., 2021; Halim, 2013). These conditions reflect what Fariani et al., (2017) call the “cultural embeddedness” of local economic patterns, which, when strategically engaged, can form the foundation for inclusive development.

However, without educational intervention, this embedded potential risk remains untapped. As noted in global literature, regions with abundant local resources often fail to transform them into economic value due to a lack of education that links identity, creativity, and enterprise (UNESCO, 2020). Field observations in both SMPN 1 and SMAN 1 Pulo Aceh revealed informal integration of creativity-based learning. Students were actively involved in creating mock-ups using local and recycled materials, and in some cases, were trained to process traditional food products like *su'u* as part of their coursework. The informal integration of crafts and creativity in schools, as observed in the case of mock-up creations and traditional food processing, represents an early indicator of this transformative potential – but without a structured curriculum, these efforts remain sporadic and unsystematic.

Therefore, the development of a pedagogically coherent model is critical. The seven strategies formulated in this study – connecting lessons with real life, incorporating technology, employing project-based learning, fostering creativity, promoting social engagement, recognizing students' efforts, and including career-oriented content – are rooted in both empirical observations and educational theory (Ikawati et al., 2022; Zulaikah et al., 2023). They serve as a scaffolding framework to transform fragmented practices into a structured entrepreneurship education program tailored to the socio-ecological context of Pulo Aceh.

A relevant theoretical lens for situating this framework is the Triple Bottom Line (TBL), which integrates economic, social, and environmental dimensions into sustainable entrepreneurship (Yoeti, 2008; Setiawan, 2023). From this perspective, tourism education is not just about business literacy but also about cultivating ecological responsibility and cultural stewardship (Lailatussaadah et al., 2023; Manan et al., 2024). For example, project-based assignments on coastal preservation or heritage promotion enable students to engage in experiential learning while contributing to real-world sustainability efforts.

This approach is visualized in the following diagram, which illustrates educational methods aligned with tourism business development:



Figure 6. Tourism business methods for students

Source: Research result

This figure offers a conceptual map that operationalizes classroom-based strategies such as field visits, simulations, business competitions, and practitioner engagement. These strategies represent critical pedagogical tools that help bridge theory and practice, linking student learning directly to local economic development initiatives.

Furthermore, the motivation and capacity of students to engage in tourism entrepreneurship are influenced not only by content delivery but also by the learning environment. Recognition, social relevance, and flexibility in curriculum are all crucial motivational factors. These are captured in the second visual framework below:



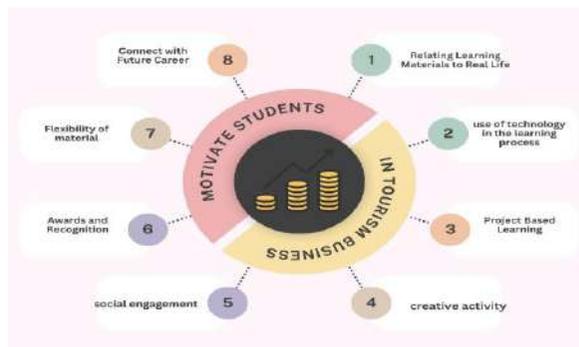


Figure 7. Strategy to motivate students to have a passion for the tourism business
Source: Research result

As shown, effective motivation emerges when teaching materials resonate with students' lived realities and when they perceive clear pathways between education and future livelihoods. This reinforces the argument by Merieska and Meiyanto (2017) that fostering entrepreneurial passion in youth requires more than technical training – it demands cultural relevance and emotional engagement.

Despite its promise, several institutional barriers hinder the adoption of tourism-based entrepreneurship education. These include limited curricular mandates, a lack of trained teachers, and weak inter-sectoral collaboration (Singgih, 2020). Therefore, enabling policies must be designed to institutionalize such education through teacher training, resource development, and strategic partnerships with tourism stakeholders and higher education institutions.

Beyond its significance for Indonesia, the model offered in this study has global relevance. Many peripheral, rural, and island communities across Southeast Asia, the Pacific, and coastal Africa face similar structural disadvantages while possessing rich cultural and natural assets. In alignment with UNESCO's Education for Sustainable Development (ESD) goals, integrating localized, experiential entrepreneurship education into national systems can empower youth in these areas to become agents of change, counteracting the marginalization they face in national economies (UNESCO, 2020).

Expanding on this relevance, the model developed in Pulo Aceh offers a scalable framework adaptable to various sociocultural contexts. Its emphasis

on cultural identity, sustainability, and community engagement positions it as a viable alternative to one-size-fits-all development approaches often imposed on peripheral communities (Manan et al., 2024). These communities are frequently excluded from centralized economic planning and resource distribution, and thus require grassroots models that respect local knowledge systems. By anchoring educational innovation in indigenous values and environmental stewardship, this model challenges prevailing narratives of development that prioritize urban-centric, industrial growth.

Moreover, it addresses the pressing need for educational equity by proposing a contextualized curriculum that is responsive to both local livelihoods and global trends. The participatory and inclusive nature of this approach ensures that youth are not only recipients of education but also contributors to community transformation (Erawadi & Setiadi, 2024). As such, this framework serves as a model for other nations seeking to align their education systems with sustainable development objectives while honoring the uniqueness of their diverse populations.

Additionally, the global discourse on post-pandemic recovery underscores the importance of rethinking tourism not just as an industry but as a community development tool (Sugiarto et al., 2023). The Pulo Aceh case exemplifies how youth-centred, place-based education can stimulate inclusive economic growth while promoting environmental and cultural preservation. This model provides a valuable contribution to the international conversation on sustainable and equitable tourism futures.

In conclusion, the integration of natural resources and local wisdom into tourism entrepreneurship education offers transformative potential for communities like Pulo Aceh. The framework not only addresses local challenges but also responds to global educational and developmental priorities. By cultivating students' creativity, critical thinking, and socio-cultural awareness, education becomes a powerful lever for sustainable development, both locally and globally. Strengthening the ecosystem around such educational practices—through supportive policy, community engagement, and international collaboration—can unlock the latent potential



of marginalized regions and contribute meaningfully to a more equitable global future (Mursyidin et al., 2023).

This study, however, has several limitations that need to be acknowledged. The research was conducted in a limited setting, focusing only on two schools in Pulo Aceh, which means the findings cannot be generalized to all educational institutions in the region. In addition, the qualitative approach, while providing rich insights into local practices and perceptions, remains dependent on subjective accounts and observations that may not fully capture the diversity of experiences within the community. Moreover, the study concentrated primarily on educational aspects and the integration of local wisdom into entrepreneurship learning, leaving broader structural issues – such as infrastructure gaps, institutional capacity, and access to wider tourism markets – outside the scope of analysis. These boundaries frame the study as an initial exploration rather than a comprehensive assessment of sustainable tourism entrepreneurship in Pulo Aceh.

D. Conclusion

This study has demonstrated the transformative potential of integrating natural resources and local wisdom into tourism entrepreneurship education in peripheral regions such as Pulo Aceh. The findings reveal that while schools in the area already incorporate creative and entrepreneurial activities, these efforts remain fragmented and lack integration into broader economic development strategies. By synthesizing these findings, the research answers the central question of how localized education can be designed to cultivate entrepreneurial spirit while simultaneously promoting cultural identity and environmental stewardship.

The core contribution of this study lies in both its theoretical and practical significance. Theoretically, the study strengthens the relevance of the Triple Bottom Line and experiential learning frameworks by contextualizing them within a peripheral island setting, thereby offering a model that connects economic, social, and ecological dimensions in a holistic manner. Practically, the proposed pedagogical framework of seven strategic components provides



actionable guidance for schools, policymakers, and communities to align education with local tourism potential. This novelty positions the research apart from previous studies on Pulo Aceh, which have mostly focused on environmental conditions and infrastructural limitations but rarely on the role of education as a driver of sustainable tourism development.

Nevertheless, this research acknowledges certain limitations. The study was conducted in only two schools with a small number of informants, relied on a qualitative approach that captured in-depth but subjective perspectives, and focused primarily on educational practices while leaving structural challenges – such as infrastructure gaps and market access – outside its scope. These limitations point to several promising avenues for future research. Subsequent studies could expand the scope of participants to include more schools and community stakeholders, employ mixed-method approaches to provide both qualitative depth and quantitative validation, and explore the intersection of educational interventions with broader policy and economic frameworks. Comparative studies across other marginalized island regions in Indonesia or beyond would also enrich the understanding of how localized entrepreneurship education can contribute to global discussions on sustainable tourism and youth empowerment.

This study highlights the critical role of education in transforming local resources and cultural wisdom into long-term strategies for sustainable community development. By linking youth education with entrepreneurship and tourism, the research provides both a conceptual model and practical solutions for regions facing structural marginalization. The take-home message is clear: education, when rooted in local identity and aligned with sustainability goals, can become a powerful engine for resilience, inclusivity, and competitiveness in peripheral communities.

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