



**Bisnis Indonesia: Journal of Economics,
Management and Entrepreneurship**

Journal Homepage:
<https://journal.haqipub.com/index.php/bi>
ISSN:2986-7150



**Community Entrepreneurship Development: A Study of Madobag, Mentawai, West Sumatra
pembangunan Kewirausahaan Komunitas: Study Madobag-Mentawai Sumatera Barat**

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ABSTRACT

The issue of underdevelopment, isolation, and backwardness in the Mentawai Islands Regency has never been resolved, which has led to the failure of development in various sectors of Mentawai society. Both the government and private sectors have made efforts to increase development intensity in Mentawai, but until today, Mentawai is still categorized as a Remote Underdeveloped and Backward Region (3T) in West Sumatra. Nevertheless, the development of the Uma community entrepreneurship in Madobag continues to be carried out sustainably. The method used is a qualitative approach with purposive sampling. Data collection was conducted through surveys, in-depth interviews, and focus group discussions (FGD). The results of this study revealed that by integrating the Uma group, the influence of Arat Sabulungan strength is revitalized with modernization values, leadership patterns are strengthened, conflict management is organized, network spans are expanded, and resistance to other cultures is controlled, in the form of community entrepreneurship development in the Madobag village of Mentawai, West Sumatra. Two emerging capital in this village are social capital and cultural capital, which are triggered to develop within the Uma group, with implications for improving the welfare of society in the Mentawai Islands Regency. The development of community entrepreneurship is divided into three categories: indigenous community entrepreneurship, rural entrepreneurship, and urban entrepreneurship. In Madobag village, indigenous and rural entrepreneurship originating from Uma are found.

Keywords: Development, community entrepreneurship.

ABSTRAK

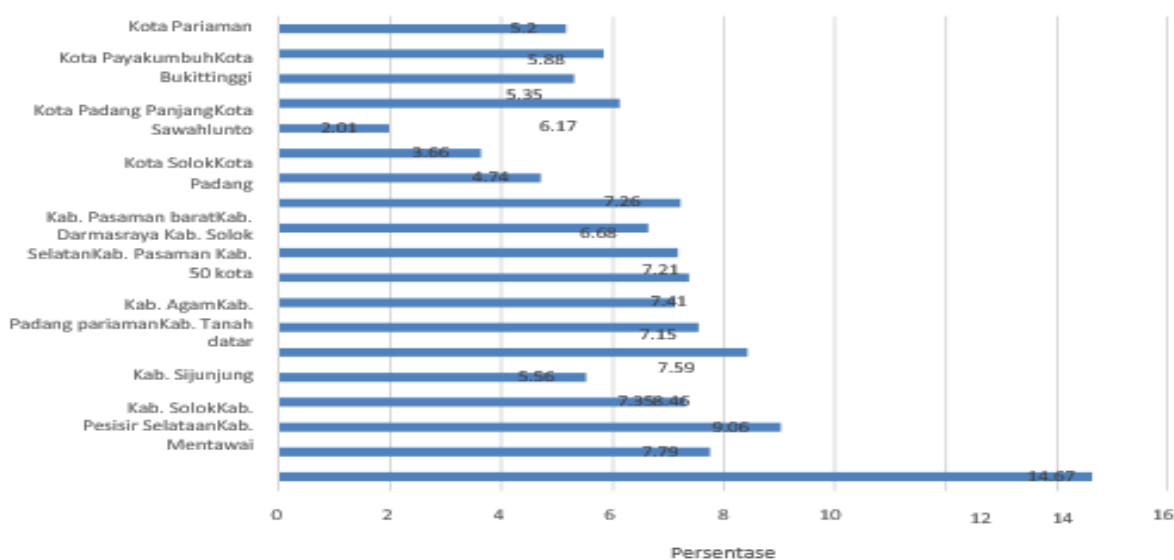
Persoalan keterbelakangan, keterisoliran dan ketertinggalan di Kabupaten kepulauan Mentawai tidak pernah selesai, hal ini yang menjadikan kegagalan pembangunan diberbagai sektor kehidupan masyarakat Mentawai. Pemerintah dan swasta sudah berupaya meningkatkan intensitas pembangunan di Mentawai, kenyataannya sampai hari ini Mentawai masih kategori daerah Terpencil Terbelakang dan Tertinggal (3T) satu-satu di Sumatera Barat. Walaupun demikian, Pembangunan kewirausahaan komunitas uma yang berada di Madobag tetap dilakukan secara berkelanjutan. Metode yang digunakan ialah pendekatan kualitatif dengan purposive sampling. Pengambilan data dengan menggunakan survei, wawancara mendalam dan focus group discussion (FGD). Hasil penelitian ini ditemukan bahwa dengan mengintegrasikan kelompok Uma, pengaruh kekuatan Arat Sabulungan direvitalisasi dengan nilai-nilai modernisasi, pola kepemimpinan diperkuat, penanganan konflik ditata, rentangan jaringan diperluas, dan resistensi terhadap budaya lain dikendalikan, dalam satu bentuk pembangunan kewirausahaan komunitas di desa Madobag Mentawai Sumatera Barat. 2 modal yang berkembang di desa ini adalah: kapital sosial

dan kapital budaya terpicu untuk berkembang dalam kelompok Uma, yang berimplikasi kepada peningkatan kesejahteraan masyarakat di Kabupaten Kepulauan Mentawai. Pembangunan kewirausahaan komunitas tersebut terbagi atas tiga yaitu: kewirausahaan masyarakat adat, kewirausahaan pedesaan, kewirausahaan perkotaan, di desa Madobag ditemukan kewirausahaan masyarakat adat dan pedesaan yang berasal dari uma.

Kata kunci: Pembangunan, kewirausahaan komunitas

INTRODUCTION

The economic growth in Mentawai Islands Regency is only 4.79%, which is the lowest compared to the average economic growth in West Sumatra, reaching 5.05% (MDA, 2020). The data above is not far different from the low level of welfare in the Mentawai community, for example, in 2019, the average length of schooling was 7.08 years, while in West Sumatra, it was 8.92 years. Moreover, the per capita monthly expenditure in Mentawai was Rp 6,429, whereas the average per capita monthly expenditure for West Sumatra was Rp 10,925. A comparison of poverty rates among regencies and cities in West Sumatra can be seen in the graph below:



Poverty in West Sumatra Regencies/Cities in 2019

Source: BPS West Sumatra, 2020

The general macro indicators presented above indicate a "paradox" between the socio-economic development gap and the potential natural resources owned by Mentawai. In such phenomena, initially, economic development experts believed that the problem of development inequality could be overcome by increasing income, technological advancements, and infrastructure development in a society. Economic-oriented concepts were proposed by scholars such as Romer (1986) and Lucas (1988), who believed that the main effort influencing economic growth is technological change and human resource development to address economic problems. Wydick (2008) argued that the primary reason for the difference in economic growth rates between rich and poor countries is related to the productivity of technological advantages that industries and companies can exploit. The presence or absence of capital, technology, education, and division of labor in the production process are fundamental indicators of the high or low level of socio-economic development.

From the perspective of development economists, it is concluded that "Low economic growth and socio-economic development are major social problems in society." This is related to the strong relationship between poverty, inequality, and economic growth. Barro and Suryadarma state that "with income, education, and health disparities, the level of development inequality that causes poverty will

increase" (Barro, 1999; Suryadarma et al., 2005). In other words, the desired economic growth is sustainable growth, which refers to structural changes with technological advancements, environmental sustainability, and human resource development (Papa & Gleason, 2012; Martinet & Rotillon, 2007). Sustainable growth is achieved in a region or country through the concept of endogenous growth (based on local potential) with several determining factors, including technological progress and innovation. Technological progress and innovation are closely linked to the evolving culture through the dialectic of education and similar institutions.

Based on the description above and data from BPS in 2020, Mentawai is the regency with the highest poverty rate, lowest Human Development Index (HDI), and economic growth in West Sumatra. If the economic approach prioritizes the role of technology and human resources (Human Capital) as the driving force for economic development and poverty reduction in Mentawai, it seems far from achieving the desired outcomes. As a 3T (Outermost, Frontier, and Disadvantaged) region, Mentawai faces challenges and obstacles in mobilizing technology, human resources, and infrastructure. The time dimension of infrastructure development in areas like Mentawai requires a considerable duration, and the community's adaptability to respond to development is still low. In reality, as roads are built in their villages, they become more remote; as school buildings are constructed in their areas, more people remain uneducated, leading to a low level of community involvement in development. Thus, the indicators mentioned above are not likely to become the main factors driving economic growth and social development in Mentawai.

The problems in isolated and island regions like Mentawai are primarily driven by the local wisdom possessed by the community. Development experts in regional areas have projected that development is not solely determined by economic factors but also influenced by the dynamics of social and cultural aspects, which are essential in determining the success of development in the region (Elfindri et al., 2019). This is supported by recent literature in the field of cultural economics, which has started to highlight the potential reversal in the causality relationship from economic growth to social and cultural aspects in addressing the failure of previous socio-economic development. The findings indicate that social and cultural capital can play a crucial role in driving economic growth and other social developments.

Considering the phenomenon occurring in Mentawai, the novelty in this research lies in the emergence of community entrepreneurship development, as seen in the case study of Madobag village in South Siberut sub-district, Mentawai Islands regency, West Sumatra province. The aspects that strengthen this development are social capital and cultural capital in Uma (a traditional Mentawai community unit). How is community entrepreneurship development carried out in Madobag village? This will be discussed in detail in this writing.

METHODS

This research employs a qualitative approach with purposive sampling. According to Sugiono (2011:300), purposive sampling is a data collection technique based on specific considerations. The informants in this study consist of uma members with different roles and social statuses within the uma and the government, including the sikabukat uma or uma leaders, religious figures, uma members involved in the government, as well as other uma members, such as male children (simateu) and female children (sinanalep), who receive government assistance. These informant criteria were chosen to obtain opinions and information on how social and cultural capital are implemented in the uma. Several informants from Madobag village, South Siberut sub-district, were identified for this research.

In-depth interviews were conducted to delve deeply into specific topics predetermined by the research objectives. Open-ended questions were used to explore the respondents' perspectives on various issues. The interviews were carried out face-to-face by the interviewer with one person at a time. The researcher interviewed relevant parties, including individuals who have been part of the social life of the community for an extended period, such as community leaders who understand the culture and play significant roles within the uma. The information and questions derived from the interviews focused on how social and cultural capital indicators function within the Uma.

RESULTS AND DISCUSSION

The Concept of Uma in Development

The Mentawai people's worldview holds that every living being in the world, including humans, possesses a spirit. The spirit of a living being, particularly humans, is called *simagere* (Schefold, 1991), while the spirits of plants, animals, and ancestors are known as *ketsat* (Rudito, 1999:105). According to Schefold (1991), the spirit is embodied with the physical body, and even if the body perishes, the spirit continues to live, at least in the case of humans and animals. The wandering of spirits away from their bodies is considered dangerous, so humans take two measures to avoid this: they lead their lives in a way that pleases their spirits and prevents them from wandering, and they strengthen their spirits to avoid confusion when encountering stronger spirits (Schefold, 1991). Both the spirits of deceased individuals and those of living individuals play roles in Mentawai's traditional ceremonies. Coronese (1986) refers to the collection and combination of these ceremonies as *Arat Sabulungan*. The Mentawai people form relationships with one another influenced by the *Arat Sabulungan*. This manifestation of *Arat Sabulungan* occurs within social groups known as *Uma*.

Schefold (1991:114) asserts that *Uma* is not merely a social unit but also shapes the framework of its members' lives. Each *Uma* consists of a core family unit, called *Lalep*, which functions as a production unit comprising a father, mother, and children. The number of *lalep* varies from two to a dozen or more, encompassing 5-60 individuals. The variation in the number of *lalep* reflects the level of solidarity among *Uma* members, and strong solidarity within an *Uma* is essential to maintain its integrity.

As members of *Uma*, *batih* families (*lalep*) already have autonomy to manage their daily lives, such as farming and raising livestock. However, the use of their efforts' results is determined by the *Uma*'s framework. For instance, food reserves for *Uma* rituals that require taro, bananas, sago, chickens, and other livestock are intended for *Uma* members. Hence, the autonomy possessed by *batih* families in their daily lives often encounters constraints within the *Uma*'s framework. When facing problems that cannot be solved individually, *Lalep* may seek assistance from other *Lalep* within the *Uma*, and *Uma* acts as an intermediary to resolve these issues (Schefold, 1991). *Uma* also provides protection to *Uma* members who marry into other *Uma*; in the event of the husband's death or divorce, *Uma* is responsible for ensuring the woman's well-being and her return to her *Uma* of origin.

Furthermore, *Uma* forms the basis for claiming rights to land and other *Uma* resources, such as large, old durian trees, *gog*, and more. *Uma* is characterized by shared ancestors, a unique chosen name, and an identity difference ideology (Darmanto & Setyowati, 2012). For instance, *Uma Sabggalet* reflects a history of division due to unequal sharing of hunted game (*otsai*) among *Uma* members.

This concept is supported by Reeves (in Darmanto & Setyowati, 2012), who argues that this identity difference ideology is used to assert exclusive ownership of *Uma* resources and shared rights inherited as descendants of the same ancestors (patrilineal). Especially in significant conflicts between different *Uma*, such as murders and land disputes, they seek support from each other.

Relations within *Uma* are characterized by ambiguity (Schefold, 1991:114). On one hand, each *Lalep* must maintain solidarity, but on the other hand, the *Uma*'s way of life is egalitarian, with no political hierarchy, and each *Lalep* strives to showcase their individual achievements. Thus, they must balance harmony between these two aspects. The number of *Lalep* in an *Uma* is never stable and often changes over time. There is always a process where *Lalep* within *Uma* may separate. With a social system lacking political leadership and hierarchical structure, *Uma* can only effectively accommodate no more than ten *Lalep* (Darmanto & Setyowati, 2012). If conflicts cannot be resolved within *Uma*, *Lalep* may decide to separate and form a new *Uma*.

However, the separation of *Lalep* does not nullify their claims to the land and *Uma* wealth they previously possessed, as they are still part of the same lineage. Each *Uma* that has separated still considers themselves relatives and shares the same ancestors, forming a social unity known as *rak-rak*, as seen in the schematic diagram. Regarding collective ownership, each *Uma* maintains connections with one another, known as *sirubei teteu*. *Sirubei teteu* is a collection of *Uma*, or factions of *uma ra-rak*, even if *Uma* names are different, they still share the same ancestors (Reeves, 2004; in Darmanto & Setyowati, 2012). This collective unity of *uma ra-rak* or *sirubei teteu* is also referred to as *sangateteu* or *montogat* by *Uma* members, and the relations among them are known through oral tradition.

The relations between separated Uma factions are limited to the ownership of land and the wealth of other Uma, which are considered as shared ancestral assets. Uma that have separated due to various reasons no longer have relations in their daily lives, such as equal distribution of hunted game among Uma members or providing immediate assistance to Uma members in need. According to Reever (2004; in Darmanto & Setyowati, 2012), the Uma network within a montogat or sangateteu is highly valuable for tracing shared ancestral lineage, particularly in resolving internal Uma issues related to communal wealth or when there are cases of land encroachment by other Uma. On the other hand, in smaller Uma communities (uma sigoiso), the relations are stronger, and every cultural activity of Uma members directly involves the management of the land. The relations among Uma and their separated factions, as described earlier, represent social capital and cultural capital for the Mentawai people to maintain their existence and build relations on a broader scale.

Meanwhile, the ownership of land assets and all its contents can be utilized by each batih family to meet their family's needs and Uma's requirements as cultural capital within Uma. The cultural capital possessed by Uma includes three types of staple food that are sources of carbohydrates: sago (*Metroxylon sagu*), taro (*Colocasia esculenta*), and bananas (*Musa sp*) (Rudito, 1999:45). Mixed-cropping farming practices (Febrianto & Fitriani, 2012) will be the focus of this study in understanding the realm of economic development within Uma. By examining the social capital and cultural capital within Uma, the author can comprehend the social practices that occur in the economic development within Uma.

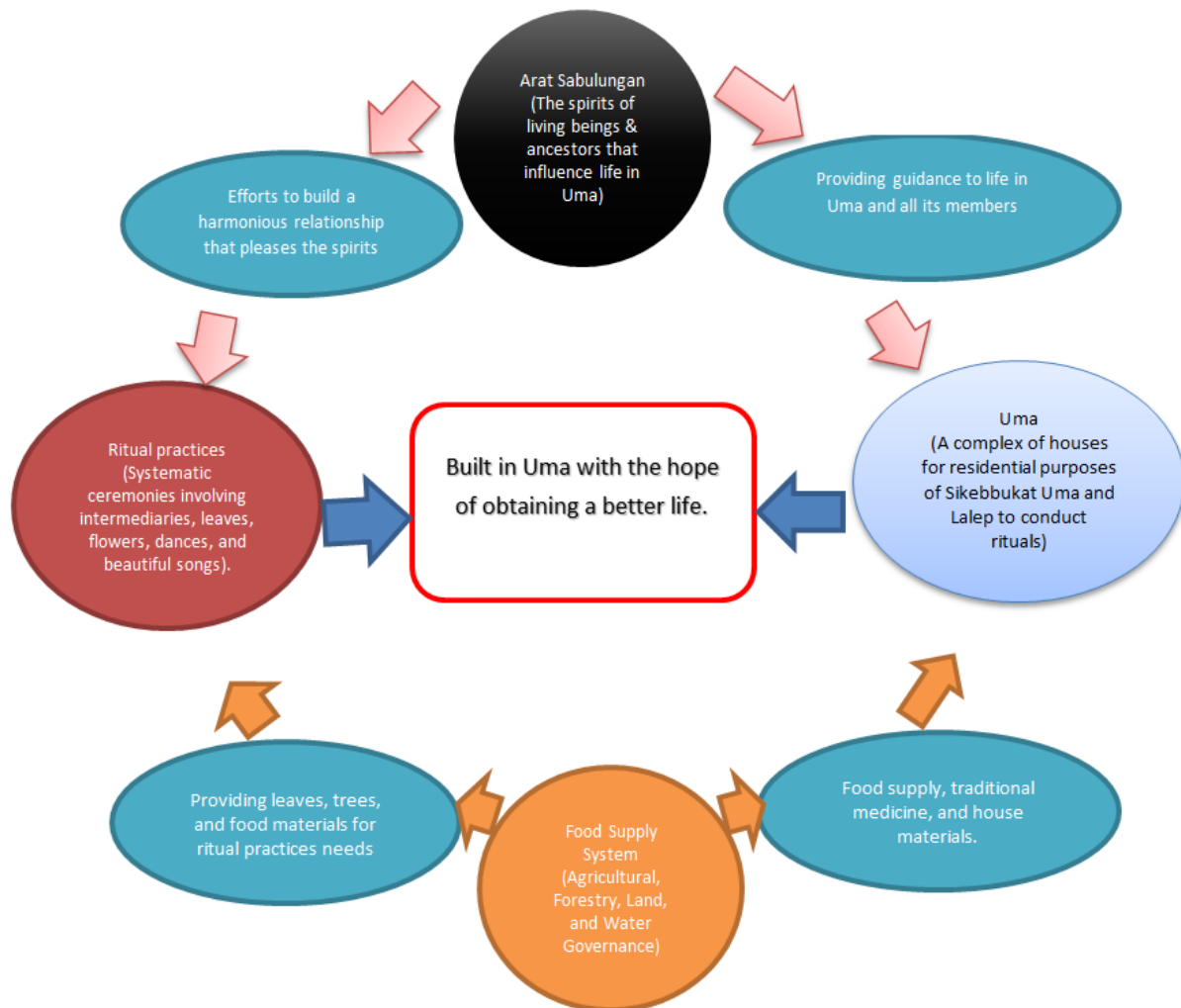
The Role of Uma

Uma, as understood by the Mentawai people, is not merely a clan or social group, or simply a large house where group activities take place. It holds a deeper significance as the manifestation of the concept of Arat Sabulungan, the ownership of forest areas, the foundation of settlements, and a means to trace lineage and identity.

Uma as the Manifestation of the Arat Sabulungan Concept

The Mentawai people perceive themselves, their kinship, environment, and future within a symbiotic mutualistic system called Arat Sabulungan. Arat refers to norms and values that have endured for a long time and are believed to bring goodness to them. On the other hand, Sabulungan consists of a group of spirits that govern the universe and its division, including Taikamnua (spirits living and reigning in the air and above the sky), Taikapolak (spirits residing on the surface of the earth, governing creatures on land), Taikabaga (spirits dwelling and holding power over creatures beneath the surface of the earth, including earthquakes), and Taikaoinan (spirits residing and having authority over living creatures in the sea and water). Therefore, Sabulungan represents a supranatural force that surpasses human power and influences their daily activities. As such, Sabulungan must be respected and revered to avoid angering them and bringing calamities to humans.

Thus, the philosophy of Arat Sabulungan is a belief that "Every living being or entity considered alive in this world possesses a spirit," and these spirits possess supranatural powers that surpass human capabilities and influence their daily lives. Hence, these spirits are always respected and harmonized with humans. They receive reverence during ritual feasts in Uma in the form of irik (mashed taro mixed with grated coconut and chicken heart, then shaped into rounds) and through bakkat katsaila (found within Uma in the form of leaves, symbolizing both good and bad, serving a protective function). This cycle of life in Uma involves performing rituals to maintain the balance between a group of spirits (supranatural forces) and humans living their lives in the real world. The concept of Arat Sabulungan is embodied within Uma, as illustrated in the following figure



The Influence of Arat Sabulungan on Uma's Way of Life
(Source: Himself, 2022)

As explained earlier, Arat Sabulungan is a philosophical belief for the Mentawai people that influences their daily life activities in Uma. As a worldview, Arat Sabulungan plays a crucial role in shaping their mental structure as a guidance for life in Uma and as a guideline for conducting ritual practices in an effort to harmonize with the group of spirits that affect their lives.

Additionally, their needs for conducting rituals in Uma or building houses, as well as for healing purposes such as food, leaves, flowers, trees, and other offerings are available in the natural environment controlled by those spirits. When they engage in activities such as farming in the forest, it means they disturb the balance of nature and, at the same time, disrupt the ruling spirits of that particular area. To prevent disasters, the solution is to perform rituals in Uma, which involve all Uma members, with the hope that all of them will obtain a better life (see Figure 7.1). Thus, there are four influencing factors on life in Uma: the concept of Arat Sabulungan, the system of the central ritual and community activities in the large house (Uma), the system of ritual practices, and the system of food provision and agricultural water management. The life institutions in Uma move in a "centripetal" circular manner towards the center. This cycle has been taking place in Uma for a long time in space and time.

From this description of Uma's way of life, it is evident that Uma's life is highly dependent on Arat Sabulungan, and this has likely been the case for a very long time as time passes by. This means that the concept has become cognitive for Uma, serving as a guiding principle for their daily activities. Surrendering to Arat Sabulungan without integration with other values, such as modernization (e.g., work ethics, effective relationships, and openness), results in Uma becoming inward-looking, closed off from the influence of other values that should strengthen the existing Arat Sabulungan values in Uma. Innovation, hard work, risk-taking, mutual trust, and organizational solidarity do not develop within Uma because the concept of Arat Sabulungan hinders the incorporation of these values that could have otherwise benefited Uma. For instance, entrepreneurship and these values do not flourish in Uma because the habitus within Uma does not foster entrepreneurship, and external cultural influences that could help develop entrepreneurial values cannot penetrate Uma due to its closed nature.

Uma as a Social Group.

Uma, as a social group, has a figurehead known as Sikebbukat Uma. The presence of this leader operates under a very simple mechanical system. The criteria for someone to be considered suitable as Sikebbukat Uma are an adult male who is married, knowledgeable about ritual processes, and ideally, he is a Sikerei, which is even better. It is not required that he must have a vision and mission for developing Uma as a social group in areas such as economy, education, or health, despite having assets such as land, forests, and agricultural areas. This situation is a consequence of Uma's dependency on the belief of Arat Sabulungan, which entrusts all aspects of their life to the spirits.

In other words, the selection of Sikebbukat Uma is not based on his ability to lead Uma's progress in economic, educational, or health matters, even if Uma possesses assets such as land, forests, or agricultural areas. The primary focus remains on the adherence to the Arat Sabulungan belief system, and the spiritual aspect takes precedence over practical or developmental concerns. The Uma community relies heavily on their spiritual beliefs, and this dependency influences their decision-making and leadership structure, leading to a simple and less progressive approach to governance and development.

Its primary function is as a ritual leader and occasionally as a coordinator of the social dynamics within Uma. Sikebbukat Uma is responsible for maintaining harmony between the family units (Lalep) as Uma members and the Supranatural group to prevent disturbances such as illnesses, disputes, and deaths among Uma members (see Chapter V.5.1). If there are signs of unusual occurrences, known as Palit (for example, snakes frequently entering Uma or accidents happening), it indicates a disharmony between Uma and the Supranatural group. Sikebbukat Uma takes immediate action by gathering Uma members to discuss the event and plan a ritual ceremony (lia) to reunite Simagre (the spirits of Uma members) with their respective bodies. According to the beliefs of Arat Sabulungan, illnesses are caused by the separation of a person's spirit (Simagere) from their body. Why is it done in Uma? Because Uma serves as the central activity hub for Uma members, representing the manifestation of Arat Sabulungan symbolized by the presence of Bakkat Katsala.

As a coordinator or facilitator within Uma, this role is performed without the support of other social institutions for conflict resolution or sanctions for disputing Uma members. The imposition of fines for violating norms and values is left to the Supranatural forces, for example, the punishment for a member being stingy with sharing their catch of fish is entrusted to the rulers of the sea and water, Sikaoinan (Sibeulepei). When internal issues arise among Uma members, Sikebbukat Uma provides advice. If disputing Uma members decide to separate from the group and form a new Uma, Sikebbukat Uma has no authority to hinder it, and Uma division occurs. Sanctions for the Mentawai people are entirely left to the Supranatural forces.

Uma as Land Ownership Rights in the Forest Area:

When the Mentawai people discover a forest area (land and rivers), they establish a new Uma for farming and agriculture to sustain their daily lives. As long as there are no other Uma claiming the area, it is designated as their territory. This discovered area is called "polak sinese" for that particular Uma, and the ownership rights automatically belong to Uma Sibakkat laggai (the Uma with customary land rights). Since the Mentawai follow a patrilineal kinship system, these ownership rights flow through the male

descendants, and the stories about the origin of the land and forest are passed down orally through generations.

If in the future someone else wants to use or manage the customary land, they must seek permission from Sibakkat Laggai. If not, disputes and conflicting claims may arise, leading to conflicts between Uma, and sometimes even resulting in killings. The ownership of the land and its resources is managed sufficiently for daily consumption and provisions for Uma's rituals. This happens due to their dependence on the concept of Arat Sabulungan, which dominates their way of life. For example, the control of the forest is closely related to the concept of Arat Sabulungan, where certain forest areas are reserved for ancestral spirits and considered their dwelling place. These areas are left undisturbed because Uma believes it is where their ancestors reside. Customary land cannot be individually sold unless the Uma collectively agrees. However, each Uma member is free to manage the land according to their needs, even though the results are meant for daily subsistence and Uma's ritual needs.

Uma as the Basis of Village Formation:

As mentioned earlier (7.1.3), when an Uma becomes Sibakkat Laggai over a specific area, they build a large house (Uma) as a symbolic representation of their Uma (clan). Around it, family units (Lalep) build their houses (see the diagram below). Other Uma members are not allowed to inhabit this area because the surrounding land belongs to the customary territory and serves as their agricultural land for daily needs, resulting in disputes and conflicts if other Uma enter and try to seize the customary land. This arrangement experienced a shift when the PKMT (Rehabilitation of Isolated Communities) social housing program was introduced by the Ministry of Social Affairs of Indonesia. The program was initiated in 1972 and led to the establishment of new settlements, where multiple Uma communities were merged into one area, now known as villages and hamlets. For example, villages like Madobag, Muntei, and Saliguma were formed by merging several Uma communities from the interior of Siberut Island. The Indonesian Ministry of Social Affairs built these new settlements based on existing Uma complexes, such as Uma Sabaggalet and Uma Sakukuret, which became the foundations for the development of these new villages. Although the communities were combined into a larger settlement, they still maintained the concept and atmosphere of their original Uma complexes. This structure continues to be observed in present-day villages like Muntei, Madobag, Saliguma, and other communities on the interior of Siberut Island.

Although they are already in the same Uma complex, divisions still occur until now. For example, Uma Sabaggalet, which originally consisted of 20 nuclear families (KK) and was located within one Uma complex, has now split into 5 Uma, still using the same name, Sabaggalet. Similarly, Uma Samemek in Puro hamlet is also part of the same complex but has already separated.

These divisions may be caused by various factors, such as internal disputes among Uma members, differences in perspectives or values, conflicting interests, or other factors that affect the solidarity and integrity of Uma. Despite being part of the same Uma complex, the separated Uma groups may decide to form separate entities because they feel more suitable or hold different views from other Uma members.

Although divisions have occurred, the Uma name is still retained, possibly due to strong historical and cultural ties, as well as a symbol of group identity. However, over time, these divisions can lead to changes in the dynamics and social structure within the Uma complex, which in turn can affect the interactions and relations between the separated Uma groups.

Bourdieu's concept of cultural capital plays a significant role in the context of Uma.

Cultural capital can be understood in three forms: Embodied state, which refers to the internalized ideas and dispositions within individuals; Objectified state, which represents tangible manifestations of cultural capital, such as physical objects and creations that originate from cultural ideas; and Institutionalized state, which involves recognized qualifications, skills, and expertise accredited by legitimate institutions in a specific field.

Based on field research, it is evident that cultural capital has not developed well within the Uma community. Formal education levels indicate that in the eastern region, only 43% of individuals have completed primary education (SD), 15.09% have completed junior high school (SMP), and 32% have

completed senior high school (SMA). In contrast, the western region shows slightly higher rates, with 56% having completed SD, 13% SMP, and 4% SMA. However, overall formal education remains minimal. The community's perception of education for their children lacks proper structure, as they may aspire for higher education for their children without prioritizing primary education, such as SD, SMP, and SMA. This situation leads to situations where some children may attend higher education without a strong educational foundation.

Non-formal education initiatives exist among the Mentawai community, but they face challenges in achieving significant development. The lack of progress in developing cultural capital in Uma communities can be observed in aspects of traditional agriculture and economy. While each Uma has primary crops such as sagu, bananas, and taro, there is limited acceptance and adoption of new seed varieties and cultivation methods.

Overall, the findings suggest that cultural capital in Uma communities needs improvement and development. The education system, both formal and non-formal, requires attention and support to empower individuals and communities with the necessary knowledge and skills for a more sustainable and prosperous future.

Economics:

As mentioned earlier, Uma is heavily reliant on the three main commodities in Mentawai: sagu, bananas, and taro. These commodities are essential for staple consumption, traditional fines, and dowries, particularly sagu and taro. Uma communities hope to elevate the economic value of these commodities, not just as dowries and traditional fines but also as marketable food products and specific dishes offered to tourists.

To foster such perceptions, individual entrepreneurial values need to be cultivated, which will have a positive impact on Uma as a whole. Building on the three mentioned commodities, entrepreneurial values become crucial for their development. This study identifies six entrepreneurial values within Uma that require attention: cultivation, food processing, innovation, risk-taking, market mastery, and the ability to identify cultural potential. However, the study shows that the level of mastery for these values is still primarily focused on cultivation, while food processing, innovation, risk-taking, market mastery, and identifying cultural potential are relatively low.

To strengthen both social capital and cultural capital, as depicted in the first model above, the study proposes the "Three-Stage Entrepreneurship Model." The model includes the following stages: First, Building Social Entrepreneurship within the Indigenous Community at Uma. Second, Establishing Village-Level Entrepreneurship. Third, Developing Urban-Level Entrepreneurship. The progression from the first stage to the third stage can be explained as follows: [the explanation for the three stages is not provided in the text and is missing from the translation.]

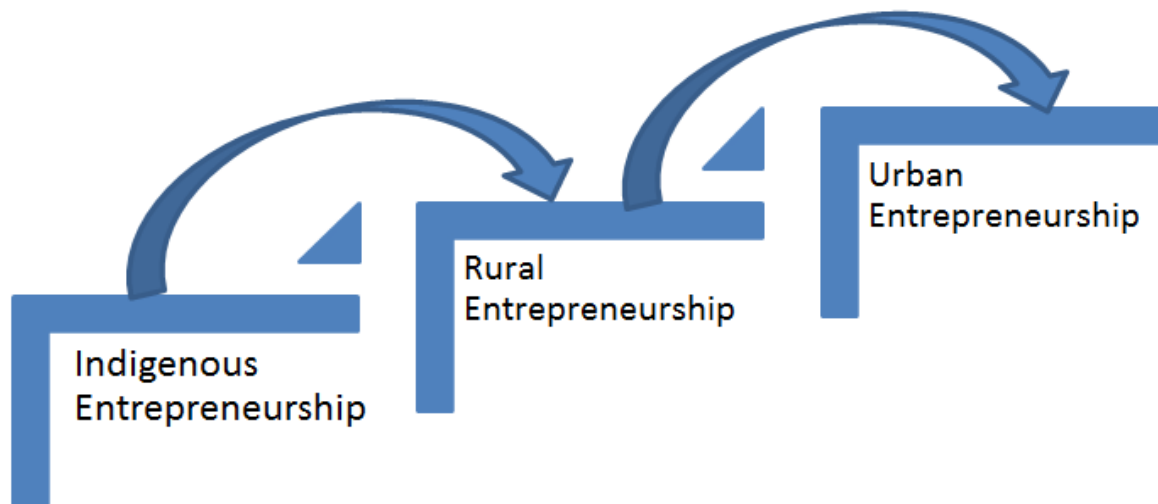


Chart "Three Stage Entrepreneurship Model" Developing Social Entrepreneurship of Indigenous Peoples - Uma in Mentawai

Family batih (Lalep), which serves as the production unit in the Uma community, has its productivity enhanced to fulfill the mandate given by Uma, which is to engage in social entrepreneurship. Since Uma functions as a social group or community, the necessary innovation for strengthening social and cultural capital is the creation of transformative social values, such as improved openness within Uma, better leadership, increased networking, improved conflict resolution, and reduced resistance to external cultural influences (see the Complex Model Pattern chart) in the form of social entrepreneurship "Three-Stage Entrepreneurship Model."

Stage one focuses on the development of indigenous community entrepreneurship, emphasizing the application of local knowledge and technology creativity to meet daily household needs, as it is currently ongoing. At this stage, the transactions involving the sale of agricultural produce in the form of food are still minimal. To meet monetary needs, they usually seek other livelihoods not readily available in their surroundings, such as labor jobs, and the like. This predominantly characterizes indigenous communities like Uma.

In stage two, rural entrepreneurship is built, and the innovation developed and implemented aims to produce agricultural food products for sustenance and income. Transformation in indigenous community entrepreneurship is vital at this stage as a gateway to change in Uma and positively impacts support for urban entrepreneurship stages. Therefore, Uma communities need to interact with other ethnic groups (Minang, Batak) with a culture of entrepreneurship in the food sector. Their experiences can help Uma communities develop entrepreneurship related to food products.

Stage three involves building urban entrepreneurship with innovations mainly directed at maximizing profits from local agricultural food products. The development of indigenous community entrepreneurship from stage one to stage three shows that based on their culture and integrated with the experiences of other ethnic groups, new and stronger adaptive social and cultural capital is formed. This serves as a driving force for change within the Uma community, which, in turn, impacts overall development in the Kepulauan Mentawai Regency.

CONCLUSION

In conclusion, the development of community entrepreneurship in Madobag village involves integrating the Uma groups, revitalizing the influence of Arat Sabulungan with modernization values, strengthening leadership patterns, organizing conflict resolution, expanding networking connections, and controlling resistance to other cultures. Two evolving assets in this village are social capital and cultural capital, which are stimulated to grow within the Uma community, leading to improved well-being for the people of Kepulauan Mentawai Regency. The development of community entrepreneurship is divided into three stages: indigenous community entrepreneurship, rural entrepreneurship, and urban entrepreneurship, with Madobag village showcasing both indigenous community and rural entrepreneurship starting from the Uma group.

ACKNOWLEDGMENTS

Thank you to the supervisors Prof. Helmi, Prof. Elfindri, and Prof. Asrinaldi, who always provided support for the completion of this article. Also, gratitude to all parties who assisted in conducting this research in Madobag village, South Siberut district, Kepulauan Mentawai regency, West Sumatra province.

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