

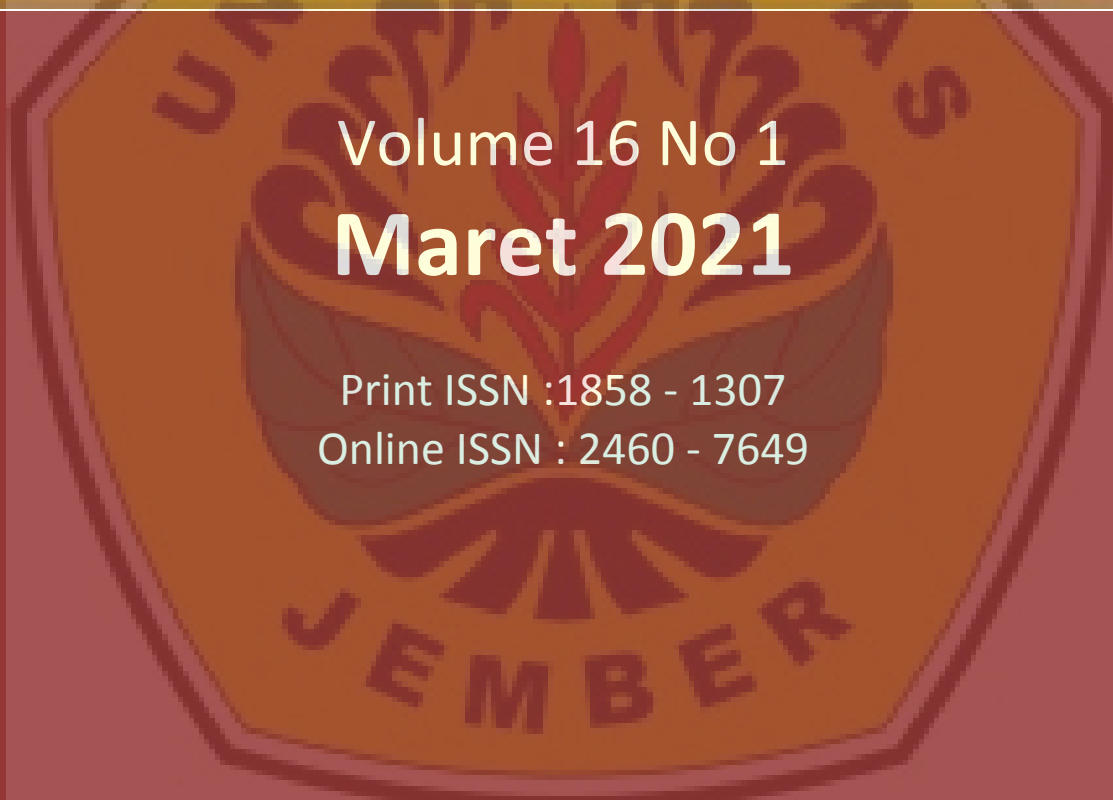
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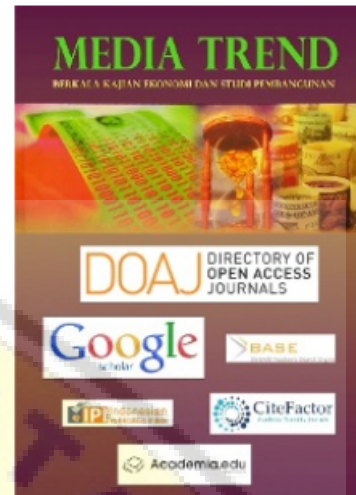
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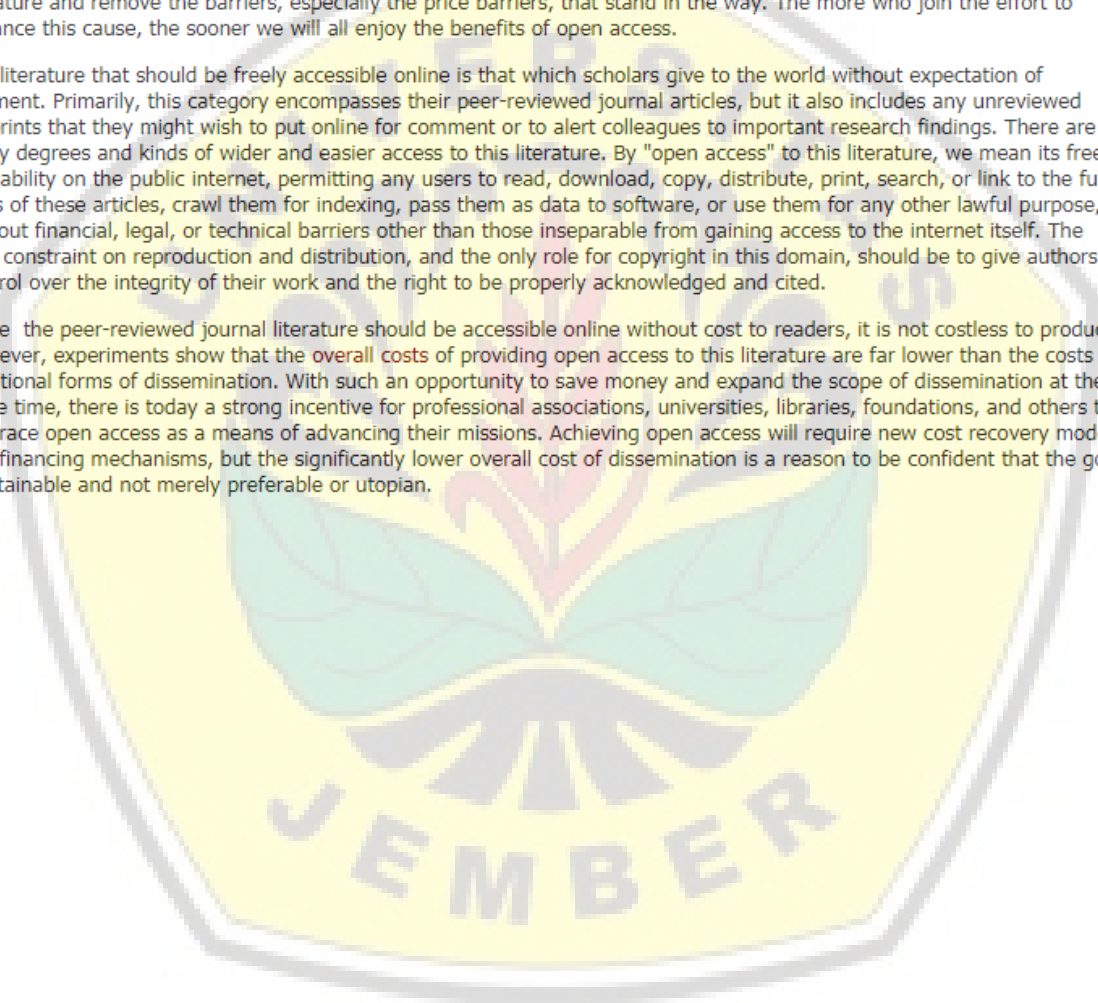
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An old tradition and a new technology have converged to make possible an unprecedented public good. The old tradition is the willingness of scientists and scholars to publish the fruits of their research in scholarly journals without payment, for the sake of inquiry and knowledge. The new technology is the internet. The public good they make possible is the world-wide electronic distribution of the peer-reviewed journal literature and completely free and unrestricted access to it by all scientists, scholars, teachers, students, and other curious minds. Removing access barriers to this literature will accelerate research, enrich education, share the learning of the rich with the poor and the poor with the rich, make this literature as useful as it can be, and lay the foundation for uniting humanity in a common intellectual conversation and quest for knowledge.

For various reasons, this kind of free and unrestricted online availability, which we will call **open access**, has so far been limited to small portions of the journal literature. But even in these limited collections, many different initiatives have shown that open access is economically feasible, that it gives readers extraordinary power to find and make use of relevant literature, and that it gives authors and their works **vast and measurable new visibility, readership, and impact**. To secure these benefits for all, we call on all interested institutions and individuals to help open up access to the rest of this literature and remove the barriers, especially the price barriers, that stand in the way. The more who join the effort to advance this cause, the sooner we will all enjoy the benefits of open access.

The literature that should be freely accessible online is that which scholars give to the world without expectation of payment. Primarily, this category encompasses their peer-reviewed journal articles, but it also includes any unreviewed preprints that they might wish to put online for comment or to alert colleagues to important research findings. There are many degrees and kinds of wider and easier access to this literature. By "open access" to this literature, we mean its free availability on the public internet, permitting any users to read, download, copy, distribute, print, search, or link to the full texts of these articles, crawl them for indexing, pass them as data to software, or use them for any other lawful purpose, without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. The only constraint on reproduction and distribution, and the only role for copyright in this domain, should be to give authors control over the integrity of their work and the right to be properly acknowledged and cited.

While the peer-reviewed journal literature should be accessible online without cost to readers, it is not costless to produce. However, experiments show that the **overall costs** of providing open access to this literature are far lower than the costs of traditional forms of dissemination. With such an opportunity to save money and expand the scope of dissemination at the same time, there is today a strong incentive for professional associations, universities, libraries, foundations, and others to embrace open access as a means of advancing their missions. Achieving open access will require new cost recovery models and financing mechanisms, but the significantly lower overall cost of dissemination is a reason to be confident that the goal is attainable and not merely preferable or utopian.



To achieve open access to scholarly journal literature, we recommend two complementary strategies.

I. Self-Archiving: First, scholars need the **tools and assistance** to deposit their refereed journal articles in open electronic archives, a practice commonly called, self-archiving. When these archives conform to standards created by the **Open Archives Initiative**, then search engines and other tools can treat the separate archives as one. Users then need not know which archives exist or where they are located in order to find and make use of their contents.

II. Open-access Journals: Second, scholars need the means to launch a new generation of journals committed to open access, and to help existing journals that elect to make the transition to open access. Because journal articles should be disseminated as widely as possible, these new journals will no longer invoke copyright to restrict access to and use of the material they publish. Instead they will use copyright and other tools to ensure permanent open access to all the articles they publish. Because price is a barrier to access, these new journals will not charge subscription or access fees, and will turn to other methods for covering their expenses. There are many alternative sources of funds for this purpose, including the foundations and governments that fund research, the universities and laboratories that employ researchers, endowments set up by discipline or institution, friends of the cause of open access, profits from the sale of add-ons to the basic texts, funds freed up by the demise or cancellation of journals charging traditional subscription or access fees, or even contributions from the researchers themselves. There is no need to favor one of these solutions over the others for all disciplines or nations, and no need to stop looking for other, creative alternatives.

Open access to peer-reviewed journal literature is the goal. **Self-archiving (I.)** and a new generation of **open-access journals (II.)** are the ways to attain this goal. They are not only direct and effective means to this end, they are within the reach of scholars themselves, immediately, and need not wait on changes brought about by markets or legislation. While we endorse the two strategies just outlined, we also encourage experimentation with further ways to make the transition from the present methods of dissemination to open access. Flexibility, experimentation, and adaptation to local circumstances are the best ways to assure that progress in diverse settings will be rapid, secure, and long-lived.

The **Open Society Institute**, the foundation network founded by philanthropist George Soros, is committed to providing initial help and funding to realize this goal. It will use its resources and influence to extend and promote institutional self-archiving, to launch new open-access journals, and to help an open-access journal system become economically self-sustaining. While the Open Society Institute's commitment and resources are substantial, this initiative is very much in need of other organizations to lend their effort and resources.

We invite governments, universities, libraries, journal editors, publishers, foundations, learned societies, professional associations, and individual scholars who share our vision to join us in the task of removing the barriers to open access and building a future in which research and education in every part of the world are that much more free to flourish.

February 14, 2002
Budapest, Hungary

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Phenomenology Study of the Socio-Economic Strengthening of the Mentawai Indigenous Peoples

Margaretha Ardhanari, Gratianus Edwi Nugrohadji, Sebastiana Viphindrartin

Abstract

Regional development, which is an integral part of national development, is aimed more at matters of improving the quality of society, optimal economic growth, expansion of the workforce, and improvement of people's standards of living, for the sake of prosperity. This well-being is understood more holistically, which covers both economic and psychological well-being. One strategy that can be taken is to use the empowerment model. The articulation of this concept in indigenous peoples' context, which is still widely found in Indonesia, assumes a useful model and is ready to be implemented. This study tries to answer these questions. All of which are formulated based on the experience of researcher involvement for two and a half years. It used a qualitative approach to the phenomenological model. Research participants were determined by setting specific criteria (purposive). Data obtained through a process of depth interviews, focus group discussions (FGD), and structured observations which are then processed using inductive thematic analysis after going through a process of communicative and argumentative validation. The results of this study state that the efforts to empower indigenous peoples (specifically the Mentawai people) are realized through a local kinship system (muntoghat), which is also called uma. Because of the large number of muntoghat, the empowerment effort was then followed up using a broader local kinship system called inter-uma. In this uma and inter-uma, the participants are empowered socially, and economically (socio-economic). The process is then followed up with social and juridical institutionalization, and also the development of networks, involving business people, government, academics, and other independent institutions.

Keywords

socio-economic; empowerment; indigenous people; phenomenology

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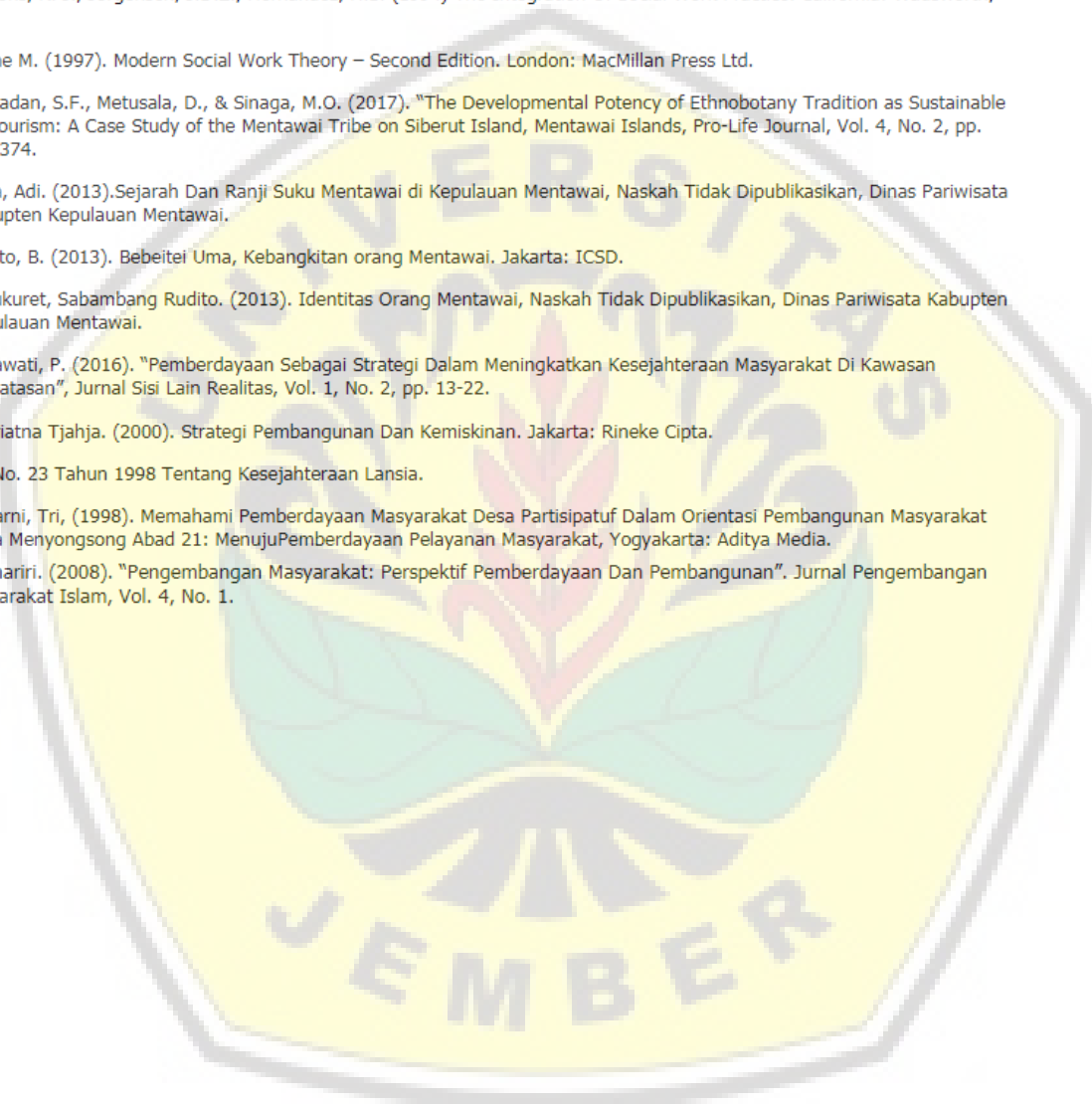
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Phenomenology Study of the Socio-Economic Strengthening of the Mentawai Indigenous Peoples

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ABSTRACT

Regional development, which is an integral part of national development, is aimed more at matters of improving the quality of society, optimal economic growth, expansion of the workforce, and improvement of people's standards of living, for the sake of prosperity. This well-being is understood more holistically, which covers both economic and psychological well-being. One strategy that can be taken is to use the empowerment model. The articulation of this concept in indigenous peoples' context, which is still widely found in Indonesia, assumes a useful model and is ready to be implemented. This study tries to answer these questions. All of which are formulated based on the experience of researcher involvement for two and a half years. It used a qualitative approach to the phenomenological model. Research participants were determined by setting specific criteria (purposive). Data obtained through a process of depth interviews, focus group discussions (FGD), and structured observations which are then processed using inductive thematic analysis after going through a process of communicative and argumentative validation. The results of this study state that the efforts to empower indigenous peoples (specifically the Mentawai people) are realized through a local kinship system (muntoghat), which is also called uma. Because of the large number of muntoghat, the empowerment effort was then followed up using a broader local kinship system called inter-uma. In this uma and inter-uma, the participants are empowered socially, and economically (socio-economic). The process is then followed up with social and juridical institutionalization, and also the development of networks, involving business people, government, academics, and other independent institutions.

Keywords: Socio-economic, Empowerment, Indigenous people, Phenomenology.

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INTRODUCTION

Regional economic development is an integral part of national development aimed at optimal economic growth, expansion of the workforce, increasing the standard of living of the people, and the quality of society, for the realization of prosperity. Regional economic growth is a process in which local governments and local communities jointly manage existing resources. They form a partnership pattern with the aim of stimulating the development of economic growth in the region. In an effort to achieve these goals, local governments and their communities must work together. Therefore, local government and community participation, by using existing resources, must be able to interpret the potential resources needed to design and improve community welfare (Arsyad, 1999).

Indonesia is a country that has a lot of diversity. One such diversity is ethnicity, which according to BPS data (2010) there are 1,340 ethnic groups. One of these tribes is the Mentawai. Geographically, this tribe lives in the Mentawai archipelago which is territorial the local government authority of the Mentawai Islands Regency. The Mentawai Islands Regency is located west of the city of Padang, West Sumatra Province, which consists of three major islands, namely Siberut (4,097 km²), Sipora (840 km²), and Pagai (1,870 km²), in addition to 66 other small islands. Its geographic location which is an archipelago and is in the Indian Ocean makes the people of the Mentawai Islands Regency isolated from other districts in West Sumatra Province.

In the context of the Republic of Indonesia, the Mentawai region is a 3T area - the frontier, the outermost, and the backward (LPDP, 2018). The terms foremost and outermost refer to the position of the Mentawai region which is at the western tip of Indonesia, directly adjacent to the Indian Ocean. The term left behind refers to the backwardness of the

area, one of which can be observed from the benchmarks of human development. The Human Development Index (HDI) for the Mentawai Islands Regency is very low, namely 58.27 when compared to the provincial HDI of 70.73 and the national HDI of 70.18 (BPS, 2018). When viewed from the percentage of the poverty rate for districts and cities in West Sumatra Province, the Mentawai Islands Regency experienced a decrease in the percentage of the poverty rate from 15.12% in 2016 to 14.67% in 2017. However, this figure is the highest percentage of 19 districts and cities in West Sumatra (Bapeda, 2018).

Efforts to reduce the percentage of underdevelopment and poverty have been continuously carried out by the central and local governments through policies and work programs. The Mentawai Islands Regency Government has set a mission, namely: (1) realizing healthy, intelligent and productive human resources, (2) realizing equitable, quality, and environmentally friendly infrastructure. (3) realizing the economic independence of communities that are competitive on a maritime basis. (4) realizing professional, clean, accountable, and serving governance, and (5) realizing a harmonious and cultured community life (2019 Mentawai Islands Regency Regional Development Work Plan). The ultimate goal of this mission is the realization of common welfare as mandated in the 1945 constitution.

The welfare referred to in this context is not solely based on economic aspects. Welfare is also seen by involving other dimensions of human life, such as physiological aspects (physical health) and social aspects. This is also confirmed in Law no. 13 of 1998 which states that welfare (social) is an order of life and social life, both material and spiritual. Meanwhile, so far, studies in Indonesia on poverty, underdevelopment, and various interventions aimed at reaching prosperity

have mostly used an economic point of view (Markum, 2008). Therefore it is deemed necessary to conduct research by integrating psychological, social, and economic (psychosocioeconomic) aspects. Welfare is not only fulfilling the needs for clothing, food, shelter, education and health, but also creating feelings of happiness and life satisfaction. This condition is influenced by positive psychological functions such as self-acceptance, positive social relations, having a life goal, personal development, environmental control and autonomy, which are then positively manifested in their social life.

One of the efforts to realize community welfare can be done by using an empowerment approach, which is to provide opportunities for every member of the community to be able to participate in the development process by getting equal opportunities and enjoying the results of development according to their abilities. According to this approach, every development effort needs to be directed at creating an environment that allows people to enjoy a better life. In this context, poverty alleviation policies or programs will be successful if the poor become the main actors in the program (Mubyarto, 1998). On this basis, development acceleration using a bottom-up perspective is needed, namely by understanding and strengthening the socio-economic factors of development actors, namely the community.

In the framework of realizing a prosperous society, the paradigm of empowerment which aims at creating prosperity is something that must be done. The reason is because the empowerment model is more people-centered, participatory, sustainable, and also does not only fulfill the basic needs of the community but more as an effort to find alternatives to local economic growth (Chamber, 1995). This emphasis is also emphasized by Noor (2011) in his study of

community empowerment activities. And, empowerment as meant in this context, as emphasized since the Repelita era in 1956-1960, must contain three principles, one of which is integralistic (Zamhariri, 2008).

The empowerment model mentioned above is effective and efficient. This efficiency and effectiveness is proven by the study of Lalaun & Siahaya (2015) which states that there are significant differences in the impact of empowerment programs on community welfare. The prerequisite needed is adequate preparation from the community to be empowered, in addition to synergies with the local government. Preparation and synergy between the local government and the community is important because if this does not happen then the effectiveness and efficiency of empowerment will not be achieved (Asfi & Wijaya, 2015; Kolondam, Ruru, & Londa, 2015).

Although proven to be effective and efficient, by referring to various empowerment processes that have been manifested in the Mentawai Islands Regency, efforts to carry out empowerment activities in an integral manner (for example, integrating economic and social approaches, have not yet been manifested. Several studies have shown that this process is still carried out in an integrated manner Erwin's research (2015) found that it is important for the Mentawai people to maximize their existing social and natural capital Efforts to revitalize local agriculture (organic agriculture) and institutional (ethnic) based kinship. Local governments are expected to be able to build traditional markets, microfinance institutions or cooperatives and opening village isolation by opening road facilities and infrastructure that connect villages in the interior of the Mentawai Islands Regency. The research results of Ramadhan, Metusala, & Sinaga (2017) state the importance of ethnobotany as a capital for ecotourism development. The ethnotonic model must be designed

as a sustainable effort so that it will have a positive impact on the natural, economic, social and cultural environment.

Based on the lack of integration of the empowerment implementation process mentioned above, the problem formulation in this study is how to model the socio-economic strengthening of the indigenous Mentawai community in Southwest Siberut District, Mentawai Islands Regency, West Sumatra Province. Departing from the background description and the formulation of the problem, this study aims to (1) understand the local state of the Mentawai community, (2) analyze the factors that influence the community empowerment process, and (3) formulate a model of socio-economic strengthening of the indigenous Mentawai community.

METHODOLOGY

This research uses a qualitative approach. This approach was chosen because this research was conducted in a specific setting in real life with the intention of understanding what people who live and have activities in the area do (Myers, 2009). The qualitative model chosen is a phenomenological study. The phenomenological study was chosen because the phenomenological view seeks to understand the meaning of events and its relation to ordinary people in certain situations by trying to enter the conceptual world of the subjects studied in such a way that they are able to understand what and how an understanding is developed by research subjects in around events in everyday life (Sugiyono, 2008).

The process of collecting data in this study uses several methods, namely: first, in-depth interviews (indept interviewing). Second, structured observation, which is to extract information from information sources in the form of events, places, or locations. Third, conduct focus group discussions, both key informants and supporters. All informants who were

involved in this study had been involved in various intervention activities carried out by researchers, so that by coming from their meaning, the data of this study were obtained. The data obtained through the three are then processed using thematic analysis, inductive models after going through communicative and argumentative validation processes. In this study, in-depth interviews were conducted with 8 key informants consisting of: village head, village secretary, chairman of the Village Development Agency and five hamlet heads. The FGD was held in Katurei Village, Southwest Siberut District, with 17 participants consisting of uma leaders (sikebukat), tribal heads and indigenous peoples in each hamlet, both men and women. Secondary data were collected from various sources, to obtain data on poverty levels, development programs implemented in the indigenous Mentawai community in Southwest Siberut District.

RESULTS AND DISCUSSION

The indigenous Mentawai people have an original Mentawai belief called Arat Sabulungan. The Mentawai people use Arat Sabulungan to understand the environment, in order to achieve the welfare of their people. This belief of Arat Sabulungan is used as a reference by the Mentawai people to determine residential areas, land, forests and also social relations among the Mentawai people. Arat Sabulungan has a literal meaning which is the custom of leaves, which is a manifestation of the Mentawai people's understanding of the forest and its contents, which contain the religious teachings of the Mentawai people, that each leaf has a characteristic that leads humans to balance in life to achieve a prosperous life. It is believed that on every leaf there are and live supernatural beings who give the leaf properties and direct human life, so it is believed that the course of human life depends on the

nature of these leaves.

Some people from the island of Siberut say that the term Mentawai comes from the word Simatalu which means the Creator or God. In one area on the island of Siberut, there is an area called Simatalu. The hamlet is located in the west of the island of Siberut (one of the islands in the Mentawai archipelago). Most of the Mentawai people are thought to have come from the area. In the Simatalu area, the Simatalu river flows, and according to people in Simatalu and several surrounding areas, it is stated that Simatalu comes from the word Mataluet, which means a river that often floods.

The indigenous people of Mentawai only recognize the spoken language that is always spoken by members of the community in their interactions with each other. The development of the language that is in the Mentawai people will follow the direction of movement of the development of the community in migrating. The ease with which the Mentawai people broke away from their lineage allowed the emergence of new languages. This is possible because the splitting community group will migrate to other areas. The language spoken by the Mentawai people can be divided into two dialects, first, the Simalegi dialect which is located in the north and center of Siberut; second, the Sakalagan dialect is spoken in the south of Siberut, Sipora and Pagai.

Sociologically, the Mentawai people have a tiered kinship system. The smallest group is lalep. The nuclear family consists of father, mother and unmarried children. The nuclear family in Mentawai culture is a unity of consumption and production. If a Mentawai woman is married, it requires her to live in her husband's residence. The wife belongs to her husband's suarni and tribe. If the first child is born, the male parent will be called according to the child's name. The relationship between children and parents is closely related with the courtesy taught by the parents.

The Mentawai people know the term Sikebukat, which means a young man who is considered an adult, or is defined as the head of the family which refers more to the function of the head of the family who plays a role in protecting and maintaining family members. A sikebukat has roles in relation to other sikebukat-sikebukat in a social pattern in a wider kinship system (extended family). The relationship between the roles performed by each sikebukat is basically to maintain the existing relationship pattern. (Rosa, 2013)

Sikebukat-sikebukat which have kinship with each other is based on a patrilineal lineage system, which follows the male lineage. This means that married men have the right to participate in regulating the benefit of their community and are considered as one broad relative known as muntoghat (lineage). In the indigenous Mentawai community, the relationship between male relatives is referred to as one muntoghat or one lineage and this is indicated by the presence of uma. For people who are married, their wives will live in the family of the male party, but the wife is still a member of the father's muntoghat while the children from the marriage will be included in the muntoghat of the head of the family.

Uma is basically a form of communal house. Uma functions as a symbol for the people of one broad patrilineal relative or one muntoghat and as a residence for related people, a place of ceremony (punen) for the relatives concerned with regard to their relationship to the supernatural world. Inside the uma there are rooms for performing ceremonies, for conducting deliberations between sikebukat and rooms for storing objects as symbols of kinship.

Uma was established with certain conditions, including that the kinship group must have a plot of land for sago, durian, pigs, chickens, machetes and some accompanying taboo requirements. Pig

farming and sago land illustrate that kinship groups must have staple food and a source of life for the survival of their citizens. Establishing an uma as a symbol of a relative or a muntoghat requires a process of validation from the inhabitants of the supernatural realm, and to get this legitimacy the citizens will call a person who can connect the two realms (natural and supernatural), namely a shaman (sikerei). Sikerei is believed to have the nature of both worlds with the mantras it possesses. It is able to invite ancestral spirits to come to the natural world to participate in ceremonies, so that the uma is considered a sacred place.

The increasing number of residents of the uma, or places to accommodate nuclear families (lalep) led by sikebukat (uma leaders), encourages residents to build their own houses around the big house. Then some households build houses for the nuclear family around the uma which is called the same as the term for rooms which is also known as lalep. Only married members (lalep) may participate in family meetings held at the uma. The area boundary between one uma and another is usually characterized by the presence of sago or durian trees.

The Mentawai community is an egalitarian society. In the Mentawai culture, leaders are chosen because they are considered to have reliable abilities within the extended family or uma. Sikebbukat uma is an elder man in the uma, he knows and understands the customs of the Mentawai. Sikebbukat uma is a place to ask questions about customs, give advice to uma members. Sikebbukat uma as an elder person does not have to have the oldest age among members in the uma, but is a person who understands and understands customs, is wise, and can lead deliberations. (Sakukuret, 2013)

An adult male has power, especially in his immediate family. Male parents are people who are respected in the family by

their children. The husband has dominant power over his wife. Children are the responsibility of the family. However, if there is a divorce, the child becomes the authority of the father, while the wife returns to her original family (urna). Within the extended family (muntoghat) there are grandfathers (teteu) and brothers of the husband (sibajak) where teteu and sibajak are respected people in the family. Traditionally, men have power over property such as mone and pigs belonging to the uma. The son in the family is considered as the successor of the offspring or the successor of the tribe. In relation to land ownership, the indigenous people of Mentawai know the term sibakat laggai. Sibakat laggai is the person who owns the land in the village. Sibakat laggai is also known as the original or original person. Sibakat Laggai has power over the land and newcomers have to ask for permission when they want to build a house or cultivate the land owned by Sibakat Laggai.

Mentawai indigenous people in carrying out their lives always place the ceremony in an important position. This can be seen from the life activities that are considered the main thing that always begins and ends with a ceremony. These life activities include activities carried out in connection with the muntoghat life cycle, social relations between muntoghat, social conditions of muntoghat members and livelihoods. The ceremony is an activity that involves all members of the muntoghat, always led by a leader. The leader is referred to as Sikerei or Kerei. The leader acts as an individual who delivers the muntoghat's desires to the inhabitants of the supernatural realm, or gives news to the living members of the muntoghat's desires. The desires of the inhabitants of the supernatural can be interpreted by the existence of unstable states of real nature. Sikerei can translate it by interacting directly through ceremonies with the inhabitants of the supernatural realm. So the leader is the intermediary

between the real world and the supernatural world. The leader of the ceremony or intermediary in the interaction between the two worlds (real and supernatural) is believed to have magical power and is sacred (sacred), therefore all the words of this intermediary are also things that should be taken into account in the social life of society. The daily situation of sikerei reflects the sacredness that surrounds it, and this is illustrated by the clothes he wears daily which are different from other members of the community even though their daily activities are no different from other members of the community. (Sakukuret, 2013)

In a togetherness, people often face conflict. Sipasuili are people who are given authority by a tribe to assist them in resolving disputes. Sipasuili is seen as a person who is wise, fair, understands and understands customs, and is able to solve problems. If there are two different tribes in dispute, sipasuili will be taken from someone outside the disputing tribe. This is so that the decisions taken are fair. This problem solving system in the Mentawai community to seek justice is still used in solving problems in the village or village. The problem is resolved by deliberation between the two problematic tribes, if it has not yet been resolved then it is forwarded to the hamlet or village level (hamlet head or village head). The terms village head and hamlet head represent a modern system of government or leadership that does not originate from the Mentawai culture. Mentawai people directly elect village and village leaders. The basis for their choice is generally due to the knowledge or formal education they have acquired and their knowledge of Mentawai culture (Rudito, 2013).

The indigenous Mentawai people who live in Katurei village are still at a subsistence economic level. The main livelihoods of the community are hunting, fishing, gathering forest products,

and farming. In the indigenous Mentawai community, the economic activities carried out are closely related to the patrilineal kinship system. In everyday life, uma functions as a production unit and a consumption unit, with a sex-based division of labor. Various efforts have been made by the uma, so that the needs of all uma members can be fulfilled as a unit of production and consumption.

The staple food sources for the Mentawai people are sago, taro and banana, while the protein food sources are pork, chicken, fish and shellfish which are available in large quantities in the environment around them. Each uma has a common field: a field for palm trees for harvesting sago; coconut fields; banana fields; taro fields and durian fields and other crops; as well as owning livestock; like pigs, chickens and some uma started raising cows. The cultivated area is outside the residential area or even in the middle of the forest. Apart from farming, the community also has other livelihoods, such as raising livestock and catching fish.

The sale and purchase of goods is largely regulated by using money as a means of regulating value and as a price setting, however, a small proportion of people still use the barter system. The barter system carried out by the community is carried out between hamlet and village residents. Apart from being used for daily consumption, agricultural and marine products are also traded in the sub-district market. The economic activity of the community will increase if there are ships coming from Padang City to South Siberut District (Muara Siberut). The community will bring their fields and seafood to sell to traders who have been waiting at Muara Siberut Market. After the transaction is carried out, the proceeds will be spent on other needs that do not exist in the village. The community's economic activity only takes place twice a week according to the schedule of ships coming from Padang

City. In addition, economic activity can also be seen when there are cargo ships that come directly to Katurei village to buy agricultural products from the community, such as: copra, sago flour, patchouli oil and other forest products.

Since the last 10 years, Southwest Siberut District has had a lot of foreign tourist arrivals. Tourists who come from Europe, America and Australia with the intention of visiting residents who live traditionally and also for surfing. The increase in the number of foreign tourists is increasing from year to year, attracting several investors from Europe to create resorts in Southwest Siberut sub-district, including Katurei village. The local community becomes operational workers at the resorts. The opportunity for many tourists to visit Southwest Siberut Subdistrict has not had a real impact on improving the social and economy of its people.

The kinship system in uma is based on male or father lineage (patrilineal). Every child inherits from his father's lineage and will live in his father's uma as well. Every individual or relative who comes from the same lineage and other individuals who live in the uma are called siriuma or sipauma. Very strong kinship in uma can become social capital to create common welfare. This is indicated by the role of the uma as the center of social and economic activities which is reflected in (a) various problems in life can be resolved together, (b) the awareness to carry out economic activities together to improve welfare, (c) the existence of cooperation to improve the quality of life, and (d) maintaining mutual trust between sipauma.

The principle of harmony and harmony with fellow human beings and with the environmental system is the basis for the way of thinking, attitude and way of acting of the Mentawai people. Traditions that have been developed from generation to generation as the source of the creation

of a value system and a norm system can be seen in the social relations between muntoghat or lineage and between social groups in society. The social relations that are built in the uma are maintained and become social entities that are collective in nature and encourage individual action to cooperate with each other, help to help, share the catch or the catch.

Individuals (sipauma) who are successful will be a measure of the success of the muntoghat, no longer individual success, although on various occasions, the Mentawai people prioritize the success of the group or muntoghat. Expressions of the group's success are conveyed to members of the wider community, with sounds sourced from traditional musical instruments. For example, if one muntoghat gets a game, then the result will be divided equally among all members of the muntoghat or one lineage. As a marker, sounds will be played as a form of expression of success that is disseminated, and also as a marker for the gathering of muntoghat members.

The Mentawai indigenous community empowerment model must be designed through strengthening the capacity of individuals and groups based on muntoghat / uma. Uma is not only defined as a symbol of a relative or a muntoghat but also as a local institution rooted in the kinship system because it is led by a sikebukat uma (uma leader). Every member of the uma is very obedient and respects every decision made by the uma sikebukat. A participatory approach needs to be taken with the aim of removing social barriers, in order to achieve strengthening human resource capacity.

The socio-economic strengthening of the Mentawai community in this context adopts the concept of Community Empowerment which includes: Human Development, Business Development, Community Development, and Institutional Development (Mardikanto, 2010). Human

Development contains all the efforts made to prepare human resources so that they know, want and are able to carry out their roles in accordance with their main duties and functions in their respective social systems. In this connection, social engineering activities are divided into three main beneficiaries, namely: bureaucracy, business actors, and society. Business Development contains all efforts to develop business activities, in order to be able to increase productivity, increase business efficiency, and develop partnership-business networks. In this case, in the village of Katurei there is already a sago processing business which is still small and traditional in nature. This business is to meet the staple food needs of the community and its production can only meet the needs of the community around the place of business.

Community Development contains all efforts to protect and preserve the environment so that in an unlimited term it can be utilized and / or provide positive support for business development. The natural beauty of Katurei Village is an asset that must be maintained and developed. Because until now, the community has only exploited so that it has been a little negligent in preserving the environment which can support the welfare of the community. Institutional Development contains the development of all forms of organization and regulations required in Human Development, Business Development and Community Development. With the social capital and cooperation between muntoghat that already exist in society, a legal framework is needed, no less important is: an institutional framework that must be built in society. Through this community institution, it will be very possible for Human Development, Business Development and Community Development to be sustainable in collaboration with the Government, Business World and Higher Education

without neglecting the role of the community with its very unique customs.

Strengthening community psychosocioeconomics by researchers focused on the utilization of tourism potential for the development of the local economy. Several steps must be taken considering that the Mentawai people still do not have them, namely: entrepreneurial motivation, technical knowledge and managerial skills, especially those related to (a) entrepreneurial attitudes, especially those related to motivation, business selection and partnership development, (b) technical knowledge concerning everything related to their work, such as: equipment and technology used, operation and maintenance of tools / equipment, handling of products (fish preservation and processing), weather, fish habitat, handling and processing of plantation and livestock products, etc., and (c) management skills, particularly those related to marketing of produce, income management and household economic management. This needs to be emphasized because often the bargaining position in marketing is very weak, while the utilization of the results is often very consumptive.

Katurei Village has extraordinary marine tourism potential, but psychologically the community does not yet have the courage to manage and develop it into a business idea. Therefore, the community must be prepared to have several abilities. The first is conscious travel. Tourism awareness is awareness of tourism potential which has a positive impact on income. The community becomes part of tourism products through unique things that local residents think are normal (not worth selling) but tourists actually give special memories, such as: (a) Customary uniqueness (traditional clothing, traditional houses, traditional heritage, ceremonies customs, etc.) (b) Daily activities / work (fishing, feeding livestock, repairing nets, climbing

trees, cooking with wood, etc.) (c) Traditional means of transportation (rowing, canoeing etc.) (d) Traditional games / toys (e) Traditional arts.

The second is tourism promotion. Effective promotion is through inter-personal (inter-personal) in the form of testimonials or statements about the impressions of people who have visited Mentawai, so positive impression management is needed. Every element of society is part of tourism promotion. The third is the development of *sapta-charm*, which includes security, order (discipline), cleanliness, coolness, beauty, hospitality, and memories. The memory aspect of the visit has an impact on the sustainability of the tourism businesses offered, especially memories of the uniqueness and attractions of cultural arts and community customs. And fourth is supporting facilities and infrastructure, such as tourism information centers, tourist location maps, guidebooks, accommodation (lodging, transportation, places to eat), tourism integrators, etc. The development of the tourism business will have a multiplier effect on: the culinary industry, the handicraft industry (for souvenirs), the development of arts, enhancing the image of tour guides, developing facilities and infrastructure, expanding fields and job opportunities.

The socio-economic strengthening model as described above, must begin with a change in perspective, the use of social capital, and local communities become active actors in every stage of development. The socio-economic strengthening model of the Mentawai community through strengthening local *uma*-based institutions. The participatory approach aims to remove social barriers, strengthen human resource capacity, strengthen institutional capacity. High social capital is characterized by the proper functioning of community institutions. Empowerment according to Parsons (1994) includes three dimensions (1) a development process starting from

individual growth, developing into a social change; (2) a psychological state characterized by self-confidence, feeling of usefulness and being able to control oneself and others; (3) liberation that results from a social movement of the weak and then involves the collective efforts of these weak people to gain power and change the structures that are still oppressive.

The next strengthening effort begins with the introduction of potential. At this stage, the community is invited to start realizing their ability and potential to get out of poverty. The natural and production potentials that are owned must be identified and developed and strengthened by providing added value. Strengthening the capacity can be done by synergizing with stakeholders, namely the Government, Universities, Companies and *Sikebbukat uma* as the person in charge of *muntohat*.

These efforts can be carried out by strengthening the capacity of individuals and groups based on *uma*, which will then develop into local *inter-uma* institutions. The scope of this institution is broader because it involves more than one *uma*. The institutional approach is a synergistic process, where stakeholders share roles and involve local institutions in planning, preparation, implementation, maintenance, monitoring and evaluation, which is based on an understanding of economic needs, problems, potentials and opportunities according to the characteristics of the locality. the socio-economic and cultural conditions of indigenous peoples.

The success of social and economic strengthening of the indigenous Mentawai community can be done by prioritizing aspects of behavior or lifestyle changes, increasing entrepreneurial motivation, developing microfinance institutions, training skills to increase family income (income generating), and training in family financial management. Changes in

behavior or lifestyle, are a major challenge, because: (a) Most of the community's time is spent outside the home (at sea or in the fields); (b) Having a life-defying livelihood, so that it requires entertainment as a balance to his hard life. Therefore, community strengthening can be done by giving spiritual messages, which are not only conveyed in words but by exemplifying the lifestyle of community leaders, both formal figures (government officials) and informal figures (traditional leaders, Rohaniawan, etc.) and other communities

In relation to increasing entrepreneurial motivation, the Mentawai people from generation to generation have been accustomed to living communally in muntoghat, so that all the necessities of life will be provided together. In addition, the absence of a long-term orientation to family planning means that people only produce according to their daily needs. The community is less able to use their spare time for productive activities, but the allocation of their spare time is mostly used for socializing in muntoghat or between muntoghat in one hamlet area. Efforts to build awareness carried out by researchers are by analyzing the psychological condition of the community that has been lived up to and lived. This effort was made in an effort to break several entrepreneurial "myths" that were rooted in the cognitive map of the Mentawai people, as conveyed by several informants: there is no capital, no market, and also the concept of learned helplessness that sticks out in various forms. expressions, for example: "Ah, the most you will fail later", or "I can't", or "There are a lot of rivals. We can't sell outside ". To be able to foster entrepreneurial motivation in the community, the steps that can be taken are: (a) Changing the way of thinking; (b) Fostering a strong will and determination to entrepreneurship; (c) Have a business idea (d) Learn from other people's success stories; (e) Have

confidence and optimism; (f) Focus on entrepreneurship; (g) Do it together.

The next follow-up is the development of microfinance institutions. Microfinance institutions with easy terms and procedures and with low interest rates are indispensable for this community. Microfinance institutions need to be developed for the development of productive activities carried out by the community, especially for increasing production capacity. This institution can also be part of the business unit of the Village Business Unit (BUMDES) which is managed by the village. Skills training to increase family income (income generating) is realized by paying attention to various local wealth. The natural potential in the community is further raised and managed in order to bring added value so that it can increase family income (income generating). Some of the activities carried out include providing training on the production process, packaging process, labeling process and marketing process.

Family financial management training is not only focused on women's groups, but men are also involved, considering that the Mentawai community adheres to a patrilineal system. This means that in family decision making, it will be more dominated by men, including in the management of family finances. In the management of family finances, it is often stated that the behavior of sharing poverty (shared poverty) as stated by Geertz, is in the form of (1) mutual assistance and borrowing between poor families (given the very strong kinship system in one muntoghat and various types of traditional ceremonies. which requires a lot of money). To get rid of this habit is not easy, because according to them, all kinds of traditional ceremonies are not a social cost, but a form of social investment.

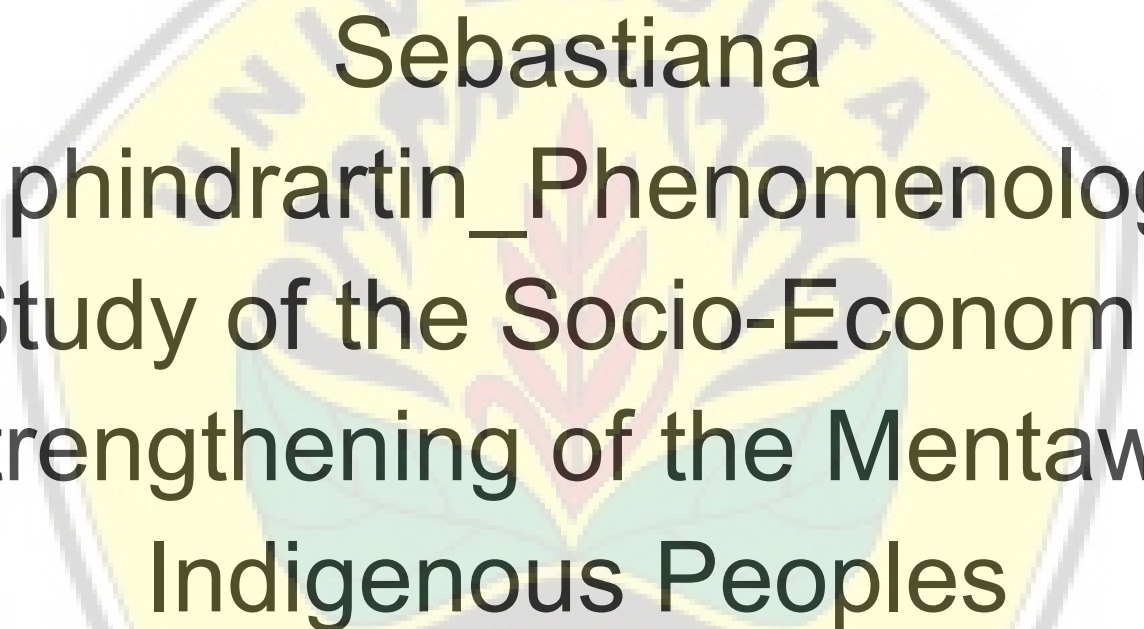
CONCLUSIONS

The results of this study state that the empowerment of indigenous peoples can be done through a local kinship system (muntoghat) which is also known as "uma". Due to the large number of muntoghat available, these empowerment efforts were then followed up by using a broader local kinship system known as "inter-uma". In this "uma" and "inter-uma", the participants are empowered psychologically, socially, and economically (psychosocioeconomically). The process is then followed up with social institutionalization (especially juridical) and network building. The institutional approach is a synergistic process, where stakeholders share roles and involve local institutions in planning, preparation, implementation, maintenance, monitoring and evaluation, which are based on an understanding of economic needs, problems, potentials and opportunities according to the characteristics of the locality, the socio-economic and cultural conditions of indigenous peoples.

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Phenomenology Study of the Socio-Economic Strengthening of the Mentawai Indigenous Peoples

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ABSTRACT

Regional development, which is an integral part of national development, is aimed more at matters of improving the quality of society, optimal economic growth, expansion of the workforce, and improvement of people's standards of living, for the sake of prosperity. This well-being is understood more holistically, which covers both economic and psychological well-being. One strategy that can be taken is to use the empowerment model. The articulation of this concept in indigenous peoples' context, which is still widely found in Indonesia, assumes a useful model and is ready to be implemented. This study tries to answer these questions. All of which are formulated based on the experience of researcher involvement for two and a half years. It used a qualitative approach to the phenomenological model. Research participants were determined by setting specific criteria (purposive). Data obtained through a process of depth interviews, focus group discussions (FGD), and structured observations which are then processed using inductive thematic analysis after going through a process of communicative and argumentative validation. The results of this study state that the efforts to empower indigenous peoples (specifically the Mentawai people) are realized through a local kinship system (muntoghat), which is also called uma. Because of the large number of muntoghat, the empowerment effort was then followed up using a broader local kinship system called inter-uma. In this uma and inter-uma, the participants are empowered socially, and economically (socio-economic). The process is then followed up with social and juridical institutionalization, and also the development of networks, involving business people, government, academics, and other independent institutions.

Keywords: Socio-economic, Empowerment, Indigenous people, Phenomenology.
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INTRODUCTION

Regional economic development is an integral part of national development aimed at optimal economic growth, expansion of the workforce, increasing the standard of living of the people, and the quality of society, for the realization of prosperity. Regional economic growth is a process in which local governments and local communities jointly manage existing resources. They form a partnership pattern with the aim of stimulating the development of economic growth in the region. In an effort to achieve these goals, local governments and their communities must work together. Therefore, local government and community participation, by using existing resources, must be able to interpret the potential resources needed to design and improve community welfare (Arsyad, 1999).

Indonesia is a country that has a lot of diversity. One such diversity is ethnicity, which according to BPS data (2010) there are 1,340 ethnic groups. One of these tribes is the Mentawai. Geographically, this tribe lives in the Mentawai archipelago which is territorial the local government authority of the Mentawai Islands Regency. The Mentawai Islands Regency is located west of the city of Padang, West Sumatra Province, which consists of three major islands, namely Siberut (4,097 km²), Sipora (840 km²), and Pagai (1,870 km²), in addition to 66 other small islands. Its geographic location which is an archipelago and is in the Indian Ocean makes the people of the Mentawai Islands Regency isolated from other districts in West Sumatra Province.

In the context of the Republic of Indonesia, the Mentawai region is a 3T area - the frontier, the outermost, and the backward (LPDP, 2018). The terms foremost and outermost refer to the position of the Mentawai region which is at the western tip of Indonesia, directly adjacent to the Indian Ocean. The term left behind refers to the backwardness of the

area, one of which can be observed from the benchmarks of human development. The Human Development Index (HDI) for the Mentawai Islands Regency is very low, namely 58.27 when compared to the provincial HDI of 70.73 and the national HDI of 70.18 (BPS, 2018). When viewed from the percentage of the poverty rate for districts and cities in West Sumatra Province, the Mentawai Islands Regency experienced a decrease in the percentage of the poverty rate from 15.12% in 2016 to 14.67% in 2017. However, this figure is the highest percentage of 19 districts and cities in West Sumatra (Bapeda, 2018).

Efforts to reduce the percentage of underdevelopment and poverty have been continuously carried out by the central and local governments through policies and work programs. The Mentawai Islands Regency Government has set a mission, namely: (1) realizing healthy, intelligent and productive human resources, (2) realizing equitable, quality, and environmentally friendly infrastructure, (3) realizing the economic independence of communities that are competitive on a maritime basis, (4) realizing professional, clean, accountable, and serving governance, and (5) realizing a harmonious and cultured community life (2019 Mentawai Islands Regency Regional Development Work Plan). The ultimate goal of this mission is the realization of common welfare as mandated in the 1945 constitution.

The welfare referred to in this context is not solely based on economic aspects. Welfare is also seen by involving other dimensions of human life, such as physiological aspects (physical health) and social aspects. This is also confirmed in Law no. 13 of 1998 which states that welfare (social) is an order of life and social life, both material and spiritual. Meanwhile, so far, studies in Indonesia on poverty, underdevelopment, and various interventions aimed at reaching prosperity

have mostly used an economic point of view (Markum, 2008). Therefore it is deemed necessary to conduct research by integrating psychological, social, and economic (psychosocioeconomic) aspects. Welfare is not only fulfilling the needs for clothing, food, shelter, education and health, but also creating feelings of happiness and life satisfaction. This condition is influenced by positive psychological functions such as self-acceptance, positive social relations, having a life goal, personal development, environmental control and autonomy, which are then positively manifested in their social life.

One of the efforts to realize community welfare can be done by using an empowerment approach, which is to provide opportunities for every member of the community to be able to participate in the development process by getting equal opportunities and enjoying the results of development according to their abilities. According to this approach, every development effort needs to be directed at creating an environment that allows people to enjoy a better life. In this context, poverty alleviation policies or programs will be successful if the poor become the main actors in the program (Mubyarto, 1998). On this basis, development acceleration using a bottom-up perspective is needed, namely by understanding and strengthening the socio-economic factors of development actors, namely the community.

In the framework of realizing a prosperous society, the paradigm of empowerment which aims at creating prosperity is something that must be done. The reason is because the empowerment model is more people-centered, participatory, sustainable, and also does not only fulfill the basic needs of the community but more as an effort to find alternatives to local economic growth (Chamber, 1995). This emphasis is also emphasized by Noor (2011) in his study of

community empowerment activities. And, empowerment as meant in this context, as emphasized since the Repelita era in 1956-1960, must contain three principles, one of which is integralistic (Zamhariri, 2008).

The empowerment model mentioned above is effective and efficient. This efficiency and effectiveness is proven by the study of Lalaun & Siahaya (2015) which states that there are significant differences in the impact of empowerment programs on community welfare. The prerequisite needed is adequate preparation from the community to be empowered, in addition to synergies with the local government. Preparation and synergy between the local government and the community is important because if this does not happen then the effectiveness and efficiency of empowerment will not be achieved (Asfi & Wijaya, 2015; Kolondam, Ruru, & Londa, 2015).

Although proven to be effective and efficient, by referring to various empowerment processes that have been manifested in the Mentawai Islands Regency, efforts to carry out empowerment activities in an integral manner (for example, integrating economic and social approaches, have not yet been manifested. Several studies have shown that this process is still carried out in an integrated manner Erwin's research (2015) found that it is important for the Mentawai people to maximize their existing social and natural capital Efforts to revitalize local agriculture (organic agriculture) and institutional (ethnic) based kinship. Local governments are expected to be able to build traditional markets, microfinance institutions or cooperatives and opening village isolation by opening road facilities and infrastructure that connect villages in the interior of the Mentawai Islands Regency. The research results of Ramadhan, Metusala, & Sinaga (2017) state the importance of ethnobotany as a capital for ecotourism development. The ethnotoxic model must be designed

as a sustainable effort so that it will have a positive impact on the natural, economic, social and cultural environment.

Based on the lack of integration of the empowerment implementation process mentioned above, the problem formulation in this study is how to model the socio-economic strengthening of the indigenous Mentawai community in Southwest Siberut District, Mentawai Islands Regency, West Sumatra Province. Departing from the background description and the formulation of the problem, this study aims to (1) understand the local state of the Mentawai community, (2) analyze the factors that influence the community empowerment process, and (3) formulate a model of socio-economic strengthening of the indigenous Mentawai community.

METHODOLOGY

This research uses a qualitative approach. This approach was chosen because this research was conducted in a specific setting in real life with the intention of understanding what people who live and have activities in the area do (Myers, 2009). The qualitative model chosen is a phenomenological study. The phenomenological study was chosen because the phenomenological view seeks to understand the meaning of events and its relation to ordinary people in certain situations by trying to enter the conceptual world of the subjects studied in such a way that they are able to understand what and how an understanding is developed by research subjects in around events in everyday life (Sugiyono, 2008).

The process of collecting data in this study uses several methods, namely: first, in-depth interviews (indept interviewing). Second, structured observation, which is to extract information from information sources in the form of events, places, or locations. Third, conduct focus group discussions, both key informants and supporters. All informants who were

involved in this study had been involved in various intervention activities carried out by researchers, so that by coming from their meaning, the data of this study were obtained. The data obtained through the three are then processed using thematic analysis, inductive models after going through communicative and argumentative validation processes. In this study, in-depth interviews were conducted with 8 key informants consisting of: village head, village secretary, chairman of the Village Development Agency and five hamlet heads. The FGD was held in Katurei Village, Southwest Siberut District, with 17 participants consisting of uma leaders (sikebukat), tribal heads and indigenous peoples in each hamlet, both men and women. Secondary data were collected from various sources, to obtain data on poverty levels, development programs implemented in the indigenous Mentawai community in Southwest Siberut District.

RESULTS AND DISCUSSION

The indigenous Mentawai people have an original Mentawai belief called Arat Sabulungan. The Mentawai people use Arat Sabulungan to understand the environment, in order to achieve the welfare of their people. This belief of Arat Sabulungan is used as a reference by the Mentawai people to determine residential areas, land, forests and also social relations among the Mentawai people. Arat Sabulungan has a literal meaning which is the custom of leaves, which is a manifestation of the Mentawai people's understanding of the forest and its contents, which contain the religious teachings of the Mentawai people, that each leaf has a characteristic that leads humans to balance in life to achieve a prosperous life. It is believed that on every leaf there are and live supernatural beings who give the leaf properties and direct human life, so it is believed that the course of human life depends on the

nature of these leaves.

Some people from the island of Siberut say that the term Mentawai comes from the word Simatalu which means the Creator or God. In one area on the island of Siberut, there is an area called Simatalu. The hamlet is located in the west of the island of Siberut (one of the islands in the Mentawai archipelago). Most of the Mentawai people are thought to have come from the area. In the Simatalu area, the Simatalu river flows, and according to people in Simatalu and several surrounding areas, it is stated that Simatalu comes from the word Mataluet, which means a river that often floods.

The indigenous people of Mentawai only recognize the spoken language that is always spoken by members of the community in their interactions with each other. The development of the language that is in the Mentawai people will follow the direction of movement of the development of the community in migrating. The ease with which the Mentawai people broke away from their lineage allowed the emergence of new languages. This is possible because the splitting community group will migrate to other areas. The language spoken by the Mentawai people can be divided into two dialects, first, the Simalegi dialect which is located in the north and center of Siberut; second, the Sakalagan dialect is spoken in the south of Siberut, Sipora and Pagai.

Sociologically, the Mentawai people have a tiered kinship system. The smallest group is lalep. The nuclear family consists of father, mother and unmarried children. The nuclear family in Mentawai culture is a unity of consumption and production. If a Mentawai woman is married, it requires her to live in her husband's residence. The wife belongs to her husband's suami and tribe. If the first child is born, the male parent will be called according to the child's name. The relationship between children and parents is closely related with the courtesy taught by the parents.

The Mentawai people know the term Sikebukat, which means a young man who is considered an adult, or is defined as the head of the family which refers more to the function of the head of the family who plays a role in protecting and maintaining family members. A sikebukat has roles in relation to other sikebukat-sikebukat in a social pattern in a wider kinship system (extended family). The relationship between the roles performed by each sikebukat is basically to maintain the existing relationship pattern. (Rosa, 2013)

Sikebukat-sikebukat which have kinship with each other is based on a patrilineal lineage system, which follows the male lineage. This means that married men have the right to participate in regulating the benefit of their community and are considered as one broad relative known as muntoghat (lineage). In the indigenous Mentawai community, the relationship between male relatives is referred to as one muntoghat or one lineage and this is indicated by the presence of uma. For people who are married, their wives will live in the family of the male party, but the wife is still a member of the father's muntoghat while the children from the marriage will be included in the muntoghat of the head of the family.

Uma is basically a form of communal house. Uma functions as a symbol for the people of one broad patrilineal relative or one muntoghat and as a residence for related people, a place of ceremony (punen) for the relatives concerned with regard to their relationship to the supernatural world. Inside the uma there are rooms for performing ceremonies, for conducting deliberations between sikebukat and rooms for storing objects as symbols of kinship.

Uma was established with certain conditions, including that the kinship group must have a plot of land for sago, durian, pigs, chickens, machetes and some accompanying taboo requirements. Pig

farming and sago land illustrate that kinship groups must have staple food and a source of life for the survival of their citizens. Establishing an uma as a symbol of a relative or a muntoghat requires a process of validation from the inhabitants of the supernatural realm, and to get this legitimacy the citizens will call a person who can connect the two realms (natural and supernatural), namely a shaman (sikerei). Sikerei is believed to have the nature of both worlds with the mantras it possesses. It is able to invite ancestral spirits to come to the natural world to participate in ceremonies, so that the uma is considered a sacred place.

The increasing number of residents of the uma, or places to accommodate nuclear families (lalep) led by sikebukat (uma leaders), encourages residents to build their own houses around the big house. Then some households build houses for the nuclear family around the uma which is called the same as the term for rooms which is also known as lalep. Only married members (lalep) may participate in family meetings held at the uma. The area boundary between one uma and another is usually characterized by the presence of sago or durian trees.

The Mentawai community is an egalitarian society. In the Mentawai culture, leaders are chosen because they are considered to have reliable abilities within the extended family or uma. Sikebbukat uma is an elder man in the uma, he knows and understands the customs of the Mentawai. Sikebbukat uma is a place to ask questions about customs, give advice to uma members. Sikebbukat uma as an elder person does not have to have the oldest age among members in the uma, but is a person who understands and understands customs, is wise, and can lead deliberations. (Sakukuret, 2013)

An adult male has power, especially in his immediate family. Male parents are people who are respected in the family by

their children. The husband has dominant power over his wife. Children are the responsibility of the family. However, if there is a divorce, the child becomes the authority of the father, while the wife returns to her original family (urna). Within the extended family (muntoghat) there are grandfathers (teteu) and brothers of the husband (sibajak) where teteu and sibajak are respected people in the family. Traditionally, men have power over property such as mone and pigs belonging to the uma. The son in the family is considered as the successor of the offspring or the successor of the tribe. In relation to land ownership, the indigenous people of Mentawai know the term sibakat laggai. Sibakat laggai is the person who owns the land in the village. Sibakat laggai is also known as the original or original person. Sibakat Laggai has power over the land and newcomers have to ask for permission when they want to build a house or cultivate the land owned by Sibakat Laggai.

Mentawai indigenous people in carrying out their lives always place the ceremony in an important position. This can be seen from the life activities that are considered the main thing that always begins and ends with a ceremony. These life activities include activities carried out in connection with the muntoghat life cycle, social relations between muntoghat, social conditions of muntoghat members and livelihoods. The ceremony is an activity that involves all members of the muntoghat, always led by a leader. The leader is referred to as Sikerei or Kerei. The leader acts as an individual who delivers the muntoghat's desires to the inhabitants of the supernatural realm, or gives news to the living members of the muntoghat's desires. The desires of the inhabitants of the supernatural can be interpreted by the existence of unstable states of real nature. Sikerei can translate it by interacting directly through ceremonies with the inhabitants of the supernatural realm. So the leader is the intermediary

between the real world and the supernatural world. The leader of the ceremony or intermediary in the interaction between the two worlds (real and supernatural) is believed to have magical power and is sacred (sacred), therefore all the words of this intermediary are also things that should be taken into account in the social life of society. The daily situation of sikerei reflects the sacredness that surrounds it, and this is illustrated by the clothes he wears daily which are different from other members of the community even though their daily activities are no different from other members of the community. (Sakukuret, 2013)

In a togetherness, people often face conflict. Sipasuili are people who are given authority by a tribe to assist them in resolving disputes. Sipasuili is seen as a person who is wise, fair, understands and understands customs, and is able to solve problems. If there are two different tribes in dispute, sipasuili will be taken from someone outside the disputing tribe. This is so that the decisions taken are fair. This problem solving system in the Mentawai community to seek justice is still used in solving problems in the village or village. The problem is resolved by deliberation between the two problematic tribes, if it has not yet been resolved then it is forwarded to the hamlet or village level (hamlet head or village head). The terms village head and hamlet head represent a modern system of government or leadership that does not originate from the Mentawai culture. Mentawai people directly elect village and village leaders. The basis for their choice is generally due to the knowledge or formal education they have acquired and their knowledge of Mentawai culture (Rudito, 2013).

The indigenous Mentawai people who live in Katurei village are still at a subsistence economic level. The main livelihoods of the community are hunting, fishing, gathering forest products,

and farming. In the indigenous Mentawai community, the economic activities carried out are closely related to the patrilineal kinship system. In everyday life, uma functions as a production unit and a consumption unit, with a sex-based division of labor. Various efforts have been made by the uma, so that the needs of all uma members can be fulfilled as a unit of production and consumption.

The staple food sources for the Mentawai people are sago, taro and banana, while the protein food sources are pork, chicken, fish and shellfish which are available in large quantities in the environment around them. Each uma has a common field: a field for palm trees for harvesting sago; coconut fields; banana fields; taro fields and durian fields and other crops; as well as owning livestock; like pigs, chickens and some uma started raising cows. The cultivated area is outside the residential area or even in the middle of the forest. Apart from farming, the community also has other livelihoods, such as raising livestock and catching fish.

The sale and purchase of goods is largely regulated by using money as a means of regulating value and as a price setting, however, a small proportion of people still use the barter system. The barter system carried out by the community is carried out between hamlet and village residents. Apart from being used for daily consumption, agricultural and marine products are also traded in the sub-district market. The economic activity of the community will increase if there are ships coming from Padang City to South Siberut District (Muara Siberut). The community will bring their fields and seafood to sell to traders who have been waiting at Muara Siberut Market. After the transaction is carried out, the proceeds will be spent on other needs that do not exist in the village. The community's economic activity only takes place twice a week according to the schedule of ships coming from Padang

City. In addition, economic activity can also be seen when there are cargo ships that come directly to Katurei village to buy agricultural products from the community, such as: copra, sago flour, patchouli oil and other forest products.

Since the last 10 years, Southwest Siberut District has had a lot of foreign tourist arrivals. Tourists who come from Europe, America and Australia with the intention of visiting residents who live traditionally and also for surfing. The increase in the number of foreign tourists is increasing from year to year, attracting several investors from Europe to create resorts in Southwest Siberut sub-district, including Katurei village. The local community becomes operational workers at the resorts. The opportunity for many tourists to visit Southwest Siberut Subdistrict has not had a real impact on improving the social and economy of its people.

The kinship system in uma is based on male or father lineage (patrilineal). Every child inherits from his father's lineage and will live in his father's uma as well. Every individual or relative who comes from the same lineage and other individuals who live in the uma are called siriuma or sipauma. Very strong kinship in uma can become social capital to create common welfare. This is indicated by the role of the uma as the center of social and economic activities which is reflected in (a) various problems in life can be resolved together, (b) the awareness to carry out economic activities together to improve welfare, (c) the existence of cooperation to improve the quality of life, and (d) maintaining mutual trust between sipauma.

The principle of harmony and harmony with fellow human beings and with the environmental system is the basis for the way of thinking, attitude and way of acting of the Mentawai people. Traditions that have been developed from generation to generation as the source of the creation

of a value system and a norm system can be seen in the social relations between muntoghat or lineage and between social groups in society. The social relations that are built in the uma are maintained and become social entities that are collective in nature and encourage individual action to cooperate with each other, help to help, share the catch or the catch.

Individuals (sipauma) who are successful will be a measure of the success of the muntoghat, no longer individual success, although on various occasions, the Mentawai people prioritize the success of the group or muntoghat. Expressions of the group's success are conveyed to members of the wider community, with sounds sourced from traditional musical instruments. For example, if one muntoghat gets a game, then the result will be divided equally among all members of the muntoghat or one lineage. As a marker, sounds will be played as a form of expression of success that is disseminated, and also as a marker for the gathering of muntoghat members.

The Mentawai indigenous community empowerment model must be designed through strengthening the capacity of individuals and groups based on muntoghat / uma. Uma is not only defined as a symbol of a relative or a muntoghat but also as a local institution rooted in the kinship system because it is led by a sikebukat uma (uma leader). Every member of the uma is very obedient and respects every decision made by the uma sikebukat. A participatory approach needs to be taken with the aim of removing social barriers, in order to achieve strengthening human resource capacity.

The socio-economic strengthening of the Mentawai community in this context adopts the concept of Community Empowerment which includes: Human Development, Business Development, Community Development, and Institutional Development (Mardikanto, 2010). Human

Development contains all the efforts made to prepare human resources so that they know, want and are able to carry out their roles in accordance with their main duties and functions in their respective social systems. In this connection, social engineering activities are divided into three main beneficiaries, namely: bureaucracy, business actors, and society. Business Development contains all efforts to develop business activities, in order to be able to increase productivity, increase business efficiency, and develop partnership-business networks. In this case, in the village of Katurei there is already a sago processing business which is still small and traditional in nature. This business is to meet the staple food needs of the community and its production can only meet the needs of the community around the place of business.

Community Development contains all efforts to protect and preserve the environment so that in an unlimited term it can be utilized and / or provide positive support for business development. The natural beauty of Katurei Village is an asset that must be maintained and developed. Because until now, the community has only exploited so that it has been a little negligent in preserving the environment which can support the welfare of the community. Institutional Development contains the development of all forms of organization and regulations required in Human Development, Business Development and Community Development. With the social capital and cooperation between muntoghat that already exist in society, a legal framework is needed, no less important is: an institutional framework that must be built in society. Through this community institution, it will be very possible for Human Development, Business Development and Community Development to be sustainable in collaboration with the Government, Business World and Higher Education

without neglecting the role of the community with its very unique customs.

Strengthening community psychosocioeconomics by researchers focused on the utilization of tourism potential for the development of the local economy. Several steps must be taken considering that the Mentawai people still do not have them, namely: entrepreneurial motivation, technical knowledge and managerial skills, especially those related to (a) entrepreneurial attitudes, especially those related to motivation, business selection and partnership development, (b) technical knowledge concerning everything related to their work, such as: equipment and technology used, operation and maintenance of tools / equipment, handling of products (fish preservation and processing), weather, fish habitat, handling and processing of plantation and livestock products, etc., and (c) management skills, particularly those related to marketing of produce, income management and household economic management. This needs to be emphasized because often the bargaining position in marketing is very weak, while the utilization of the results is often very consumptive.

Katurei Village has extraordinary marine tourism potential, but psychologically the community does not yet have the courage to manage and develop it into a business idea. Therefore, the community must be prepared to have several abilities. The first is conscious travel. Tourism awareness is awareness of tourism potential which has a positive impact on income. The community becomes part of tourism products through unique things that local residents think are normal (not worth selling) but tourists actually give special memories, such as: (a) Customary uniqueness (traditional clothing, traditional houses, traditional heritage, ceremonies customs, etc.) (b) Daily activities / work (fishing, feeding livestock, repairing nets, climbing

trees, cooking with wood, etc.) (c) Traditional means of transportation (rowing, canoeing etc.) (d) Traditional games / toys (e) Traditional arts.

The second is tourism promotion. Effective promotion is through inter-personal (inter-personal) in the form of testimonials or statements about the impressions of people who have visited Mentawai, so positive impression management is needed. Every element of society is part of tourism promotion. The third is the development of *sapta-charm*, which includes security, order (discipline), cleanliness, coolness, beauty, hospitality, and memories. The memory aspect of the visit has an impact on the sustainability of the tourism businesses offered, especially memories of the uniqueness and attractions of cultural arts and community customs. And fourth is supporting facilities and infrastructure, such as tourism information centers, tourist location maps, guidebooks, accommodation (lodging, transportation, places to eat), tourism integrators, etc. The development of the tourism business will have a multiplier effect on: the culinary industry, the handicraft industry (for souvenirs), the development of arts, enhancing the image of tour guides, developing facilities and infrastructure, expanding fields and job opportunities.

The socio-economic strengthening model as described above, must begin with a change in perspective, the use of social capital, and local communities become active actors in every stage of development. The socio-economic strengthening model of the Mentawai community through strengthening local *uma*-based institutions. The participatory approach aims to remove social barriers, strengthen human resource capacity, strengthen institutional capacity. High social capital is characterized by the proper functioning of community institutions. Empowerment according to Parsons (1994) includes three dimensions (1) a development process starting from

individual growth, developing into a social change; (2) a psychological state characterized by self-confidence, feeling of usefulness and being able to control oneself and others; (3) liberation that results from a social movement of the weak and then involves the collective efforts of these weak people to gain power and change the structures that are still oppressive.

The next strengthening effort begins with the introduction of potential. At this stage, the community is invited to start realizing their ability and potential to get out of poverty. The natural and production potentials that are owned must be identified and developed and strengthened by providing added value. Strengthening the capacity can be done by synergizing with stakeholders, namely the Government, Universities, Companies and *Sikebbukat uma* as the person in charge of *muntohat*.

These efforts can be carried out by strengthening the capacity of individuals and groups based on *uma*, which will then develop into local inter-*uma* institutions. The scope of this institution is broader because it involves more than one *uma*. The institutional approach is a synergistic process, where stakeholders share roles and involve local institutions in planning, preparation, implementation, maintenance, monitoring and evaluation, which is based on an understanding of economic needs, problems, potentials and opportunities according to the characteristics of the locality, the socio-economic and cultural conditions of indigenous peoples.

The success of social and economic strengthening of the indigenous Mentawai community can be done by prioritizing aspects of behavior or lifestyle changes, increasing entrepreneurial motivation, developing microfinance institutions, training skills to increase family income (income generating), and training in family financial management. Changes in

behavior or lifestyle, are a major challenge, because: (a) Most of the community's time is spent outside the home (at sea or in the fields); (b) Having a life-defying livelihood, so that it requires entertainment as a balance to his hard life. Therefore, community strengthening can be done by giving spiritual messages, which are not only conveyed in words but by exemplifying the lifestyle of community leaders, both formal figures (government officials) and informal figures (traditional leaders, Rohaniawan, etc.) and other communities

In relation to increasing entrepreneurial motivation, the Mentawai people from generation to generation have been accustomed to living communally in muntoghat, so that all the necessities of life will be provided together. In addition, the absence of a long-term orientation to family planning means that people only produce according to their daily needs. The community is less able to use their spare time for productive activities, but the allocation of their spare time is mostly used for socializing in muntoghat or between muntoghat in one hamlet area. Efforts to build awareness carried out by researchers are by analyzing the psychological condition of the community that has been lived up to and lived. This effort was made in an effort to break several entrepreneurial "myths" that were rooted in the cognitive map of the Mentawai people, as conveyed by several informants: there is no capital, no market, and also the concept of learned helplessness that sticks out in various forms. expressions, for example: "Ah, the most you will fail later", or "I can't", or "There are a lot of rivals. We can't sell outside ". To be able to foster entrepreneurial motivation in the community, the steps that can be taken are: (a) Changing the way of thinking; (b) Fostering a strong will and determination to entrepreneurship; (c) Have a business idea (d) Learn from other people's success stories; (e) Have

confidence and optimism; (f) Focus on entrepreneurship; (g) Do it together.

The next follow-up is the development of microfinance institutions. Microfinance institutions with easy terms and procedures and with low interest rates are indispensable for this community. Microfinance institutions need to be developed for the development of productive activities carried out by the community, especially for increasing production capacity. This institution can also be part of the business unit of the Village Business Unit (BUMDES) which is managed by the village. Skills training to increase family income (income generating) is realized by paying attention to various local wealth. The natural potential in the community is further raised and managed in order to bring added value so that it can increase family income (income generating). Some of the activities carried out include providing training on the production process, packaging process, labeling process and marketing process.

Family financial management training is not only focused on women's groups, but men are also involved, considering that the Mentawai community adheres to a patrilineal system. This means that in family decision making, it will be more dominated by men, including in the management of family finances. In the management of family finances, it is often stated that the behavior of sharing poverty (shared poverty) as stated by Geertz, is in the form of (1) mutual assistance and borrowing between poor families (given the very strong kinship system in one muntoghat and various types of traditional ceremonies. which requires a lot of money). To get rid of this habit is not easy, because according to them, all kinds of traditional ceremonies are not a social cost, but a form of social investment.

CONCLUSIONS

The results of this study state that the empowerment of indigenous peoples can be done through a local kinship system (muntoghat) which is also known as "uma". Due to the large number of muntoghat available, these empowerment efforts were then followed up by using a broader local kinship system known as "inter-uma". In this "uma" and "inter-uma", the participants are empowered psychologically, socially, and economically (psychosocioeconomically). The process is then followed up with social institutionalization (especially juridical) and network building. The institutional approach is a synergistic process, where stakeholders share roles and involve local institutions in planning, preparation, implementation, maintenance, monitoring and evaluation, which are based on an understanding of economic needs, problems, potentials and opportunities according to the characteristics of the locality, the socio-economic and cultural conditions of indigenous peoples.

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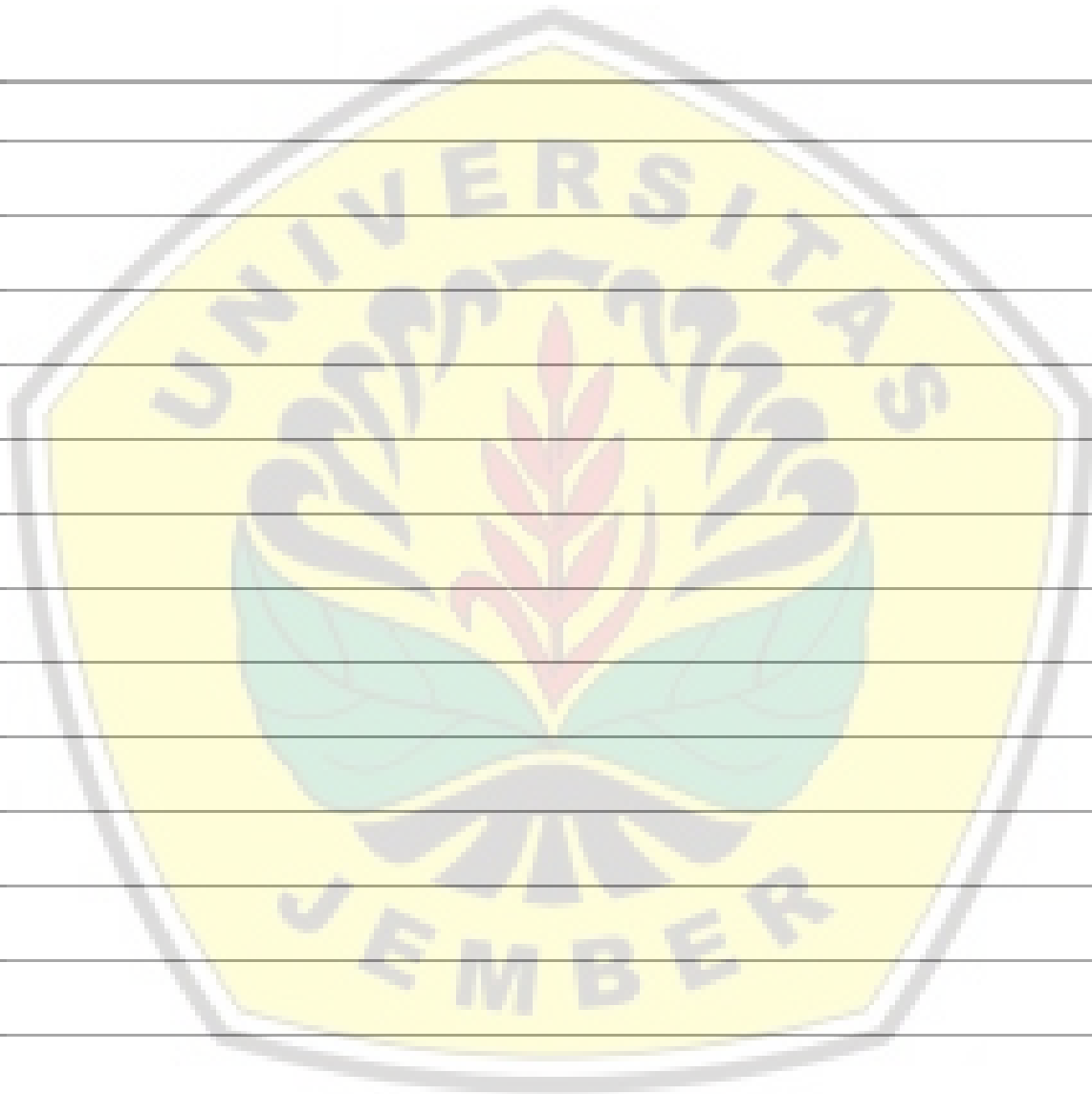
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