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The Influence of Foreign Cultural Discourse on the Uma Settlement in Mentawai, Indonesia

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ABSTRACT

The entry of foreign cultures into the Mentawai people made the settlements change. The Mentawai people no longer make Uma a social and economic community. This change was due to the existence of housing and the form of houses built by different Governments. The purpose of this study was to look at the influence of outside culture on Uma settlements in Mentawai. This research method is qualitative with ethnographic, sociological and anthropological approaches using observational data collection techniques, documentation studies and interviews. Data analysis techniques in this study are data reduction, data presentation and conclusion or verification. The results of this study are that outside culture has a major influence on the Uma settlement in the Mentawai. Nevertheless, the Siberut archipelago is the only archipelago that has survived despite changes in the shape of the housing environment and the shape of houses built by the Government with a description of socio-cultural and economic characteristics, which still survive. This condition still applies today. However, in Sikakap, Sipora, North Pagai and South Pagai all the uma settlements no longer exist. This is caused by the influence of outside culture that enters Mentawai society. These external cultural influences are as follows: the entry of foreign cultures into the Mentawai islands, the open nature of the Mentawai people and the modernization of the form of permanent houses so as to eliminate uma as the original settlement of the Mentawai people.

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1. Introduction

The influence of foreign ways of life on a region is caused by the growth of that territory's preexisting cultural traditions, which in turn gives rise to the influence of foreign ways of life on that region. This is something that is done in the culture of the Mentawai people, which is going the way of the dinosaur as the world around it changes. In spite of this, however, the culture contributes to the development of a sense of brotherhood within the society. The developments that take place may have repercussions, which might be either favorable or harmful (Gorski, 2006). As a consequence of this, it is hoped that society will have the ability to select or preserve such cultural practices in an order that possesses values and norms. Especially in the form of uma villages, which can only be found on the island of Siberut and no longer exist in any other part of the world.

One of the many ecosystem services that rural residential land (GuangyongLi et al, 2020) (ELRS) has the potential to deliver is the ability to directly affect the health and well-being of the people living in rural areas. The variety of the ELRS has a progressive geographical pattern, progressing from complexity in the northwestern to homogeneity in the southern regions. This progression begins in the regions that are closest to the poles. Following altitude as the most important independent factor controlling for ELRS structure was the discovery that the external physical structure of rural settlements, road density, and rural population were the most important factors regulating for ELRS structure. In a close second was the discovery that altitude was the most important factor controlling for ELRS structure. However, there is a discernible order in which these components exert their controlling influence. The structural feature index of the ELRS is influenced to varying degrees by each of the environmental and socio-economic elements; however, there is also a discernible order in which these elements interact with one another.

Something that happened in the Uma hamlet, which is part of the Mentawai community, is quite comparable to what is going on here. The Uma settlement, which has a culture that is distinct from that of other communities in Indonesia, is being impacted by cultural transitions, and these alterations have a one-of-a-kind cultural feature associated with them (Schefold, 1991). The Mentawai 'clan' structure still makes use of a longhouse known as 'Uma,' which is a building designed to be used as a venue or container for gatherings of the 'clan' during ceremonial events such as wedding ceremonies. Uma is a building designed to be utilized as a venue or container for gatherings of the 'clan' during ceremonial events (Delfi, 2017).

The Uma colony makes it a point to always supply the members of the 'clan' with an adequate quantity of food. During this time period, the vast bulk of the Mentawai people moved to rural areas that are now referred to as "barasi." In these more urban settings, it was also the responsibility of the "clan" to provide its members with at least some degree of food security. According to Schefold (1991) and Delfi and Weintr   (2014), the term "involution" refers to a Neolithic culture that has a style of life that is egalitarian and that isolates itself from the cultural influences of other societies. The island of Siberut, which is roughly 200 kilometers away from Nias Island and is home to the Mentawai people, is located in the Nias archipelago.

Siberut Island is the only place in the world where there is a possibility of finding Uma communities. The islands of Sipora, Sikakap, North Pagai, and South Pagai had completely vanished during this time period. The idea that change is unavoidable and cannot be stopped was instilled in the Mentawai people by Comte Spencer, and it has been passed down down the generations ever since. Niklas Luhmann is credited with making the initial suggestion for the System Theory, but Kenneth Bailey is the one who developed it further. The sociocultural development of a nation is thought to be explainable by this idea, which makes such an evolution theoretically possible. Trade, colonialism during the Dutch and Japanese eras, the spread of religion, and government development programs through the development authority of the Mentawai islands and fostering the welfare of isolated communities all have the potential

to bring in cultural influences from other sources. Examples include: trade, colonialism, the spread of religion, and fostering the welfare of isolated communities. There is a possibility that the Mentawai will be impacted as a result of these factors. This program has a substantial effect on the social culture of the Mentawai people in Uma, which is intimately tied to the housing and activities that the Mentawai people engage in on a day-to-day basis (Hammons, 2010). This cultural clash stems from the traditional habitation pattern of the Uma people in the Mentawai economy. The question that needs to be solved is how the culture that originates from outside of the Mentawai society affects the pattern of uma settlements that are found within the Mentawai community.

2. Method

This technique of research employs qualitative approaches by doing research to investigate or comprehend the meaning of a number of individuals or groups of people whose origins are rooted in social or humanitarian issues (Creswell, 2010). An anthropological and sociological investigation of the Mentawai people, who have a social structure that is referred to as "Uma," is the method that has been used. This study first provides a description of the cultural phenomena known as Uma, which is then followed by an analysis, interpretation, and conclusion regarding the data that was gathered. The process of analyzing content is called content/data analysis, and it involves drawing conclusions based on the findings (Ary et al, 2005). Researchers used a triangulation method (combined) for gathering data, which entailed examining inductive data and producing findings that were more concerned with meaning than generalization (Sugiyono, 2015). The research that was done used certain data criteria, and those criteria can be seen in the actual data that was collected throughout this research. To phrase it another way, the data should contain the meaning that lies behind what the study informants observe and say (Rhee, 2008).

Throughout the data collection process, methods such as observation, interviews, and documentation are utilized. Words, facts, and records are the primary forms of information that are gathered from the Mentawai group that is associated with the Uma settlement. The researcher took notes from informants who knew how the Mentawai people lived as well as directly with the Mentawai people. These notes were detailed and clear, and they were based on what was presented or explained. In accordance with the viewpoint expressed by Orong (2017), it is stated that the process of description is carried out by expressing the facts, which is then followed by analysis. After that, the data were evaluated by the researcher using an interactive analysis model that began with data collection, continued with data reduction and data presentation, and then concluded with the researcher drawing conclusions based on the data. According to the viewpoint of Sugiyono (2015), the process of data analysis in qualitative research is carried out in a continuous manner, beginning before entering the field, continuing throughout fieldwork, and continuing after the research has been completed in the field. Since the problem was initially formulated and explained before conducting the research in the field, analysis has been ongoing and will continue until the research results are written down.

3. Result

The first thought that the Mentawai uma had regarding the site of the settlement in which they lived was that it had to belong to the uma that was concerned as well as to the same community as a whole. Each Uma lives on the land that belongs to his own ulayat. Their fertile land does not face substantial challenges, and the possibility of confrontation with other uma may be kept to a minimum. In Muntei village, which was established by the government as a settlement for the indigenous Mentawai people, there are unlikely to be more than a few individuals who dislike the flavor of rice. Despite the fact that no one has yet to cultivate rice,

there are sago groves either within a half an hour's walk of Muntei or with significantly more in their native Uma realm.

The idea of uma has also evolved as a result of changes in the pattern of settlements, particularly those that have been directed by the government and involve a unified regional system consisting of a variety of umas. According to Gibson (2000), who states that in a new residential area, consisting of several Uma who were not close to each other previously and the residential land occupied by another Uma, the terms *sibakkat laggai* (land owner) and *sitot* (passengers live in the owner's property) appear. This is in line with the opinion of Gibson (2000), which states that in a residential area consisting of several Uma who were not close to each other previously. land), this sets the stage for a conflict that could arise between them. The government constructed narrow, tiny homes with tin roofs of the same dimensions as the schools and places of worship that were also constructed. However, performing the ceremony at Uma can be challenging for families with a large number of children due to the fact that there is only one family bedroom available. The formation of village and hamlet governments contributes to the structure of the government's organization and discipline.

Relations between uma are no longer restricted to normal, but adapt to other uma environments, so that uma feel there is an element of compulsion to move from settlements. As a result of further distant cultivation and the increasing demands of the local government, the uma who live in this government-made village are experiencing increasingly dynamic interactions with one another. These interactions are becoming more dynamic over time. from the old (original) settlement to the new one, which was constructed by the government. Some Families have adapted by rebuilding their homes in the old village, which now serves as an alternative residence for them. There, they continue to cultivate and rear cattle. Their children who attend school are left in the new community for days at a time since they spend Monday through Friday in the old village and then spend Saturday and Sunday in the new village.

Although not everywhere in Siberut is experiencing the same degree of change at the same time, modifications are currently taking place in the Mentawai. Some people went back to their original settlements and resumed their previous lives, which included farming, the collection of rattan and sago, the planting of banana, taro, and cocoa trees, the rearing of chickens and pigs, and the performance of rituals in the customary manner prescribed by the uma tradition. Other Siberut people are now able to interact with a more globalized world, as well as with wood businesses, scholars from other countries, inter-state environmentalists, and bureaucratic authorities because to the cultural shifts that have occurred throughout the course of history.

It is clear from what has been described above that the inhabitants of Mentawai have been subjected to an increasingly modernizing influence from cultures outside of their own. Sikerei's important position in traditional medicine is still ongoing, along with that desire to seek medical attention. Although there have been changes among the Mentawai people, the ritual practices of the *arat sabulungan* held at Uma are still ongoing. When it is time to go to church or to the mosque, they are also attended by a large number of people. Also, the health center is open for business. The formation of this relation, which is known as the ambiguous relation, is influenced by the relation that exists in Uma. On the other side, members of the uma (*lalep*) who are simultaneously expressing their splendor are expected to keep their unity with their own uma. This way of living is referred to as a "gray zone," and because varieties of modern life that are influenced by factors outside of the individual are sought after in addition to traditional practices of the uma concept, a new culture known as a "mendua" culture emerges.

4. Discussion

They occupied groups in mountainous valleys, along river banks, and other regions where their daily source of life was simple to obtain. In the beginning, the Mentawai people did

not live in a village setting as they do now. Instead, they lived in a village environment (Delfi, 2017). They are organized into groups between five and ten, which they refer to as Uma (clen-group), based on the paternal lineage of the members of the group. This is the same categorization as the large home (William, 2009). This group has very no interaction with other groups, with the exception of making requests for assistance (sinuruk) in order to construct an uma (large home) or engage in other endeavors that cannot be accomplished on their own.

The most significant encounters are those that take place between fellow members of uma. For its members, uma serves as both a source of optimism and the pivot point of their socioeconomic lives. The nuclear family in Uma has the ability to function autonomously and engage in activities such as farming, rearing livestock, and fishing; nonetheless, Uma serves as the framework for life and the basis for making use of the results that they produce (Schefold, 1991). When there is dissension inside the group, the cohesion that results from the close link that exists between the group (uma) and its members is, on the one hand, beneficial, but on the other hand, it poses a threat to the members of uma.

The social and political life of the Uma is egalitarian; the Uma group does not have a political leader who has strong legality to intervene in Uma life; all Uma members have the same rights over Uma wealth and other decisions; Uma members who do not agree with or accept this case have the ability to separate themselves from the old Uma and establish a new Uma according to the location and specificity that they determine will define the identity of the difference; for example, the name of the Uma th (Schefold, 1991). In spite of this, the familial links of people of all ages, including descendants and forebears, continue to be properly preserved and acknowledge one another. This kinship relationship is extremely important for the Mentawai people in order to determine their rights to the uma assets that they share together. These uma assets include ulayat land, cultural assets, Sikerei attributes (luat, tudda), including cauldrons and gongs that were obtained by uma during the Dutch era (Delfi, 2013).

The year 1901 saw the arrival of the Protestant Zending, led by Reverend August Lett, who was accompanied by his colleague A. A Protestant Christian mission was established in Sikakap by Kramer, who was from Germany (Coronese, 1986). Protestant Zending was able to fulfill its objective by placing a primary emphasis on service, health (medicine and cleansing of the people), and education (beginning as preparation and modest carpentry), and Pastor August Lett entered the heart of the inland population. It has been almost nine years since Protestant Zending began entering North and South Pagai, but there has been little discernible progress made toward the spread of Christianity in Mentawai. On August 20, 1909, he was killed while serving as an intermediary to bridge the conflict between the Dutch soldiers and the Mentawai people. He was replaced by Pastor F. Borger, who had lived in Mentawia for more than 20 years. Pastor F. Borger was a victim of the conflict between the Dutch soldiers and the Mentawai people (Eindhoven, 2007). The first person from the Mentawai ethnic group to become a Christian was a Demang named Djago Mandi from Silaoinan Taikako. He converted to Christianity in 1915. When more people in the Mentawai area converted to Christianity, there was a greater demand for servants. In the year 1920, a Pastor from North Sumatra made it easier for a large group of 1k 30 individuals to serve in the Mentawai area. A Christian institute known as Paamian Kristen Protestant Mentawai was established in Mentawai on August 23, 1951, after Christianity spread fast across Mentawai and reached a critical mass there. So, not long after that, in November 1951, the official cooperation between the Batak Protestant Huria Kristen (HKBP) and the Mentawai Protestant Christian Paamian was founded and has remained in place until today.

Islamic influence first started to spread to the Mentawai by way of traders coming from the mainland of Sumatra, particularly members of the Minangkabau tribe who were headed in that direction. They live in river estuaries and form their own society as a hub for gathering the crops grown by the Mentawai people, which are a product traded by the Minang Kabau ethnic group (Coronese, 1986). The relationship between the people of Mentawai and the Minang

Kabau tribe is only limited to business transactions due to a number of barriers, such as differences in language, education, and culture. As a result, it gives the impression that there is a barrier of exclusivity between the two groups (Coronese, 1986). Starting with the recognition of the Republic of Indonesia's sovereignty in the year 1950, Islam was broadcasted to the Mentawai on a massive scale. As a result, many Mentawai people converted to Islam, and as a result, many Mentawai people were sent to school in the outer lands, and then returned to the Mentawai, with various existing facilities (Sihombing, 1960). This movement was assisted by our Government, both the Government of Central Sumatra and the local Government, by the Bureaucratic Affairs, individuals, and social liaisons, so that in the capital of the Subdistrict a Mosque and Surau were established as places for the indigenous population to study the Koran. This assistance was provided by our Government, both the Government of Central Sumatra and the local Government (Sihombing, 1986). The most prosperous region was Sikabalan, which is located in the North Siberut Subdistrict. There, they were able to convert five hundred individuals to Islam, while in other regions it got off to a quick start (Sihombing, 1986). Nearly all of the people who live in the subdistricts of Mentawai are Muslim, and the vast majority of them came from countries that are considered to be on the periphery (Sihombing, 1986; Coronese, 1986; Darmanto & Setyowati, 2012).

The view of the Mentawai people held by individuals from the outside world has not changed; in fact, it has become more negative as a result of the differing perspectives held by diverse observers and those who love the Mentawai people. The people of Mentawai are viewed by some institutions located on the outside of the country as being cut off from the rest of the world, living in malaria-infested places, being stuck in the past, and being associated with negative characteristics such as idiocy, anarchy, and stubbornness. Mentawai Islands Development Authority was established in 1970 by the government of West Sumatra as a specialized administrative entity to oversee the development of Mentawai. This decision was based on the above perspective (Darmanto & Setyowati, 2012). This agency was established as a tool for the government's development efforts as well as to assist the operations of timber companies across Mentawai in carrying out their concessions to develop the surrounding villages where they operate. Its formation served both of these purposes as a development tool. The primary focus of OPKM is on the construction of homes in the following five locations: Malancan, Maileppet, Muntei, Simalegi, and Sriologi. They constructed a house that was either 24 or 30 square meters in size and had one bedroom, one kitchen, and one verandah with a metal roof. The layout of this home is symmetrical and symmetrical throughout (collected from several *uma*). They started out being extremely thrilled about living in the house, but over time, some of them moved back to their area of origin, which was *Uma lama*, where they worked farming bananas, taro, and sago as their primary food source. This agency was officially disbanded in the year 1982 due to the fact that Bappenas believed it to be incompatible with the organization of the state administration (Darmanto & Setyowati, 2012).

1972 marked the beginning of work on the first town in Siberut, which was comprised of 18 test homes located in Pasakit (Maileppet Village, Kec. Siberut Selatan now). The dimensions of the homes and the styles offered are comparable to those offered by OPKM. The hamlet or village head is in charge of the administrative tasks for this village (Darmanto & Setyowati, 2012). There are many challenges that the Mentawai people have to overcome in this new settlement, including the distance from farming and food sources, increased government control, a disorganized system of local customary law authority in the *uma* (Arif and Purnomo, 1997, as cited in Darmanto and Setyowati, 2012), and even a tendency for coercion to take place. Some of these challenges include: (Coronese, 1986). According to the findings of Darmanto's research (2010b), however, the *uma* as a social unit of the Mentawai people has not vanished. Despite this, the socio-economic existence of the people has encountered problems; yet, adaptation has taken place in spite of these difficulties.

In accordance with the findings of Elshahed's (2016) research on the city of Madina Nasr, which was initially established by the military. The absence of publicity resulted in an extraordinarily delayed implementation of the city's plans, which has resulted in the city being in a state of perpetual construction. In addition, the following reasons are equally understandable as they are equally responsible for the failure to achieve the expected goals as a result of (a) the fact that many families and workers find it less attractive to move to this new city because of its distance from the city center; (b) the absence of an efficient transportation network; and (c) the absence of affordable low-income housing.

The Mentawai people's initial notion of the uma stipulated that the location of the town they inhabited had to belong to the uma concerned and a community of uma. Each Uma community has its own customary land that it inhabits. Their farmed land does not face substantial challenges, and the possibility of confrontation with other uma may be kept to a minimum. There are just a few Mentawai natives who dislike the taste of rice in Muntei Village, which was created by the government as a colony for the original Mentawai people. Although nobody has ever tried growing rice, there are sago gardens within a half an hour's walk of Muntei and many more in their native Uma realm. But, nobody has ever tried growing rice.

The notion of uma has also evolved as a result of changes in settlement patterns, particularly those that have been prompted by the government, which has led to the creation of an area system that is united from a number of umas. According to Gibson (2000)'s point of view, the terms "sibakkat laggai" (meaning "land owner") and "sitoi" (meaning "passengers living with the owner") appear in a new residential area that consists of several umas that were not close to each other before and the residential land occupied by other umas. land), this sets the stage for a conflict that could arise between them. The government constructed various buildings, such as schools and places of worship, as well as uniformly sized homes that were narrow and short with tin roofs. So, performing the ceremony at Uma presented some challenges, as the bedroom of only one family presented some challenges for those who had a large number of children in their household. The formation of village and hamlet governments contributes to the structure of the government's organization and discipline.

The relationship is no longer limited to the same uma, but adapts to the environment of other uma, so that Uma felt that there was an element of being forced to move from the old (original) settlement to the new settlement, made by the government. These changes in the dynamics experienced by uma in settlements made by the government are increasingly dynamic with increasingly distant farming and increasing demands from the local government. Some of the Uma have adapted by rebuilding their homes in the ancient communities, which they now use as alternate residences where they farm and raise cattle. This is one kind of adaptation. Their children who go to school are left in the new village for days at a time since they spend Monday through Friday in the old village and then spend Saturday and Sunday in the new village.

Although the effects of these changes have not yet been felt everywhere in Siberut, they have begun to manifest themselves in the Mentawai. Some people moved back to their former habitations and resumed their farming activities, as well as the gathering of sago and rattan, the planting of bananas, taro, and cocoa, the rearing of chickens and pigs, and the performance of rituals once more within the framework of uma customs as they had done in the past. Other subgroups of the Siberut people are now able to interact with a more globalized world, as well as loggers, researchers from other countries, conservation experts working between countries, and bureaucratic officials. These interactions are made possible by the cultural shifts that have taken place over the course of Siberut's history. The preceding explanation demonstrates that the influence of the Mentawai people's contact with cultures from other parts of the world has led to a progression toward modernity. Even though there have been changes among the Mentawai people, the ritual practices of the arat sabulungan ritual that is held at Uma are still ongoing. When it is time to go to the church or the mosque, they are also crowded. The

significant role that Sikerei plays in traditional medicine is still ongoing. In line with that, the desire to seek medical treatment at Health center is also running. The relationship that exists in Uma, which is referred to as the ambiguous relationship, has an effect on the formation of these relationships. On the other hand, members of the uma (lalep) must both uphold their unity with their personal uma while simultaneously displaying their splendor as part of the uma. This way of life is known as a gray zone. Variations of modern living that are influenced from the outside are wanted, and ancient traditions of the uma concept are carried out. This results in the formation of a new culture known as a dual culture.

The dynamics that take place between an external culture and a local culture in the majority of community settlement locations go through a process of adaptation. As a result of the influence of pressure from the outside, they are compelled to regulate their lives once more in order to ensure the continuation of their way of life. This ensures that their way of life can be sustained. On the other hand, this modification has not been quite as important. The role of uma in Mentawai has been altered as a result of the establishment of new settlements at the behest of the government, as well as the presence of businesses involved in the timber industry, international trade, and non-governmental organizations from other countries.

In addition to the communities founded by the government, there are also private villages (original). The majority of these towns can be found in the interior of Siberut, which is where Uma culture retains its more traditional aspects of daily life. These villages are kept alive in order to evade intrusion from the government while simultaneously encouraging visitors from other countries to come and see them. This region can still be seen in the surrounding area, including Sakuddei, Buttui, Sakaliou, and Alimoi (Darmanto & Setyowati, 2012). Their living territory is owned by the Uma, and residents of the Uma tribe are not permitted to invite other Uma to move in with them. The gathering and hunting that they conduct is still the primary source of their income. The gear that they utilize is still very basic, as more sophisticated developments have not been implemented there yet. Products obtained through hunting, such as wild boar and deer, as well as therapeutic items, such as a concoction made from sago, are consumed by the hunters themselves and are not sold on the market. There is no organization in charge of food and agriculture on Sakuddei that stimulates the production of an abundance of food. That is, they only generate enough food for themselves to eat (subsistence). In addition, there are villages that were established after the participation of the government in the 1950s and 1960s. Matotonan, Sirisurak in Saibi, Taileleu, and Sagulubbek are the representatives for these communities, respectively. It is notable for the prevalence of cash crops, such as coconut and clove gardens, which is its defining characteristic. This colony was promoted by the local people (sibakkat laggai) by handing over land for settlements, and this region is located on the West Coast of Alaska. The encouragement of industrial activity led to the formation of settlements. The economic significance of a location plays a significant role in determining where human settlements like this one are located. In most cases, wood corporations use this spot, which is situated in a seaside region, as a loppon place where they load logs. This region is governed by the Subelen, Mabukku, and Tiniti governments. In addition, several of them were established by a Minang Kabau trading group that originated in Padang. These communities are typically wealthy and well-developed; they serve as the administrative center of their respective subdistricts and are typically situated at the mouth of a river. Some examples include Muara Sikabalan (the administrative center of the North Siberut District), Muara Siberut (the administrative center of the South Siberut District), Sioban (the administrative center of the Sipora subdistrict), and Sikakap (capital of North and South Pagai Districts).

According to the findings of Febrianto and Febriani (2012), the position of the people of Mentawai in the goods distribution network chain is in their respective hamlets individually, not on behalf of the community, and acting as collectors of agricultural products. This conclusion was reached based on the findings of Febrianto and Febriani (2012). The

agricultural goods produced by the community can be purchased with cash or procured through a barter with items delivered from the district seat. Intermediary merchants in the district capital (originating from the lands' periphery) who then sell the product wholesale in Padang. Padang's current going rate of market pricing is something that only the middlemen traders in the district capital are aware of. The inhabitants of Mentawai who work as collectors in the villages and hamlets are unsure of the answer.

Because of the egalitarian, ambiguous, and involutive nature of social and cultural life in the uma, it may be difficult for Mentawai people to form relationships and economic networks with individuals who are not a part of their uma. This state causes the thinking power and fighting power to produce more than simply for self-consumption and ritual necessities in the uma (subsistence), and as a result, it gives the impression that the Mentawai social culture does not have any institutions that produce more (Schefold, 1991). to be present in the midst of the group that is giving effect to economic action and to see economic development as a result of this presence. The role of this actor in the Mentawai people's social and economic life has not yet developed to the point where it can be considered a driving force for the proliferation of micro-enterprises.

5. Conclusion

The Uma village was transformed into a new settlement as a result of the impact of culture from other parts of the world. The devotion of the people of Mentawai to uma as a social and economic community represents a possibility for the people of Mentawai to progress beyond the challenges they are currently facing. Because life at Uma has been operating in such a manner, there are already seeds of social and cultural capital there. These seeds need to be cultivated and bolstered so that they may serve as a source of positive energy for enhancing brand welfare both within Uma and in the wider community. The term "involution" refers to the process through which the presence of an outside culture does not have a significant impact on the Mentawai way of life in Uma. In point of fact, they remained despite the fact that there were changes in the form of the housing environment and the form of the buildings erected by the Government. These changes presented a picture of the nature of the connection, which still continues like in Uma, where it is ambiguous.

Declaration of Conflicting Interest

The authors must state that there is no conflict of interest concerning the publication of this paper.

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