Uma Settlement Patterns and Local Socio-Economic Life Identity: Aesthetic Convergences of External Culture

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Abstract. The Mentawai people's connection to the Uma (clan) makes them a social and economic group with promise. Currently, Mentawai's socio-cultural life is greatly influenced by an outside culture. The housing environment and government-built dwellings in Uma have changed, yet the relationship remains the same. In this economy, socializing is difficult. This study examined how foreign culture affected Mentawai habitation patterns and impacted socio-cultural capital. This qualitative sociology and anthropology research method collects data using observation, study documentation, and interviews. Data reduction, presentation, and verification are used in this work. Based on this study, mutually advantageous social ties called social capital can impact economic behavior. Mentawai culture in the Uma endures despite changes in the housing environment and government-built residences with a description of socio-cultural and economic ties. The Mentawai economy is still subsistence. In Madobag and Matototanan villages, South Siberut sub-district, Mentawai youngsters still grow bananas, taro, and sago for consumption, not sale. Trust them to the others, and the public's interest is their issue.

Keywords: foreign culture, Mentawai people, socio-cultural, Uma

1. Introduction

There is a substantial link that can be shown between the escalation of a territory's cultural diversity on the one hand and the cultural shifts that take place in that region on the other. This frequently results in the climax of cultural traditions becoming lost as times change [1]–[3]. In contrast, the traditions of this culture cultivate a sense of brotherhood within the norms of society. The influence of developments, both positive and bad, is not always uniformly positive [4]–[6]. As a result, it is anticipated that the community will be able to preserve a culture consistent with its values and standards [1], [2], [7], [8]. The preservation of culture unquestionably has repercussions for the local economy and the social community [9].

This corroborates the findings of a study, which found that ecological land in rural settlements (ELRS) has the potential to directly supply rural inhabitants with a variety of ecosystem services relevant to their well-being [10]. The ELRS diversity has a progressive spatial pattern, moving from complexity in the northwestern to homogeneity in the southern regions. The external physical structure of rural settlements, road density, and rural population was found to be the most important independent factors regulating ELRS structure, followed by altitude as the most important independent factor controlling ELRS structure. The structural feature index of the ELRS is affected to a varying degree by each natural and socio-economic element. Still, there is a discernible order in which these factors exert their influence.

The Mentawai community in West Sumatra is an example of a region in Indonesia that feels cultural influence from the 'Uma' settlement due to its socio-economic impact and proximity to the settlement. In comparison to the cultures of other Indonesian communities, the Mentawai community's cultural traits stand out as very distinctive [11]. The Mentawai "clan" structure still uses a long house called "Uma." Uma is a building intended to be utilized as a location or place for the "clan" to meet for ceremonial events such as wedding rituals [12]. The house that Uma provides for the 'clan' always has enough food for everyone there. Most Mentawai people relocate to rural areas known as "barasi" while shifting to the village. The "clan" is also responsible for ensuring food security in these urban areas [13]. The Mentawai people inhabit the island of Siberut, which is located approximately 300 kilometers

from the island of Nias. Nias is home to a neolithic civilization that values equality and engages in involution, a process in which communities become increasingly culturally insular over time [14] [12].

The attitude that change is inevitable and cannot be prevented has been passed down through generations of the Mentawai people thanks to the ideas of Comte Spencer. Niklas Luhmann first proposed the System Theory, and Kenneth Bailey went on to expand it further. This theory makes it feasible for a nation's socio-cultural growth to occur. Trade, colonialism during the Dutch and Japanese eras, the spread of religion, and government development programs through the Mentawai Islands development authority and fostering the welfare of isolated communities all contributed to the possibility of external cultural influences being exerted on the Mentawai. This program has a significant impact on the Mentawai social culture in Uma, which directly affects the housing and day-to-day activities of the Mentawai people [15]. This is the problem caused by the influence of non-Mentawai cultures on the economic structure of the local Mentawai society, and this is how non-Mentawai cultures impact the economic structure of the local Mentawai society.

Patterns of settlement and social and political life in Uma

In the beginning, the people of Mentawai did not live in a village setting as they do now; instead, they clustered together in the valleys and hills, along the banks of rivers, and in other regions where how they supported themselves daily was not difficult to reach [12]. They are organized into groups of between five and ten people that they call Uma (clan group), which is the same name as the large home. These groups are structured according to paternal lineage [16]. The only time members of this group interact with members of other groups is when they need assistance (sinuruk) constructing a Uma (large home) or participating in other activities that they cannot perform on their own. Very intense engagement occurs amongst fellow Uma members, and Uma serves as the members' main source of optimism and the pivot point of their socio-economic lives. The inner family that makes up the Uma can operate independently in areas like farming,

rearing cattle, and fishing; nonetheless, the Uma provides the framework for life and is the basis for utilizing the results they acquire [15]. The cohesion of a strong connection between the group (Uma) and its members is a positive thing, but on the other hand, it is also a threat to the members of the Uma group. On the one hand, this cohesion is a good thing.

The Uma group does not have a political leader with the significant legal authority to intervene in Uma life, and all members of the Uma group have the same rights to Uma wealth and other decisions. Additionally, the Uma group does not have a political leader with significant legal authority to intervene in Uma life. Therefore, if there are Uma members who do not agree or do not accept a decision, the decision is not implemented. In this situation, they have the choice of distancing themselves from the older Uma and constructing a new Uma according to the location and particularity with which they define the identity of the difference. This includes the name of the Uma that is unique from the one that came before it [15]. Despite this, familial links among people of diverse ages, descendants, and lineages are nevertheless kept in good order and mutually recognized by one another. This kinship relationship is a very important factor for the people of Mentawai to determine their rights to the Uma wealth they have together. This Uma wealth includes things like ulayat land, cultural wealth, and Sikerei attributes (luat, tudda), such as cauldrons and gongs that Uma obtained during the time of the Dutch [12].

How Uma's religious system grew and survived over time

In the year 1901, Zending Protestants made their way into Mentawai. Pastor August Lett and his colleague A. Kramer from Germany founded a Protestant Christian mission in Sikakap [17]. The Zending Protestants carried out their purpose by concentrating on service, health (people's medicine and hygiene), education (which began as preparation and minor carpentry), the Reverend August Lett, and accessing the middle of the interior population. Although Zending Protestants have been arriving in North and South Pagai for about nine years, their efforts have not yet yielded major effects in the spread of Christianity in the Mentawai. On August 20, 1909, he was slain while

serving as an intermediary in bridging the dispute between the Dutch soldiers and the Mentawai people. He was then replaced by Reverend F. Borger, who had lived in Mentawai for more than 20 years, at his death [14]. The first individual from the Mentawai people group to convert to Christianity was a Demang named Djago Mandi from Silaoinan Taikako in 1915. As more people in the Mentawai area converted to Christianity, there was a greater demand for servants. As a result, in 1920, a pastor from North SUmatra made it easier for enough 30 individuals to serve in the Mentawai area. A Christian institute called Paamian Kristen Protestant Mentawai was established in Mentawai on August 23, 1951, after Christianity experienced significant growth up until that point. Therefore, not long after, in November 1951, the official cooperation between Huria Kristen Batak Protestant (HKBP) and Paamian Kristen Mentawai was founded and has been in place up till the present day.

The influence of Islam first began to spread to the Mentawai through merchants from mainland Sumatra, particularly the Minangkabau people, who traveled to the islands. They settled in river estuaries and established distinct settlements to serve as hubs for collecting Mentawai produce, which later developed into a marketable commodity for the Minangkabau tribal society [17] [18]. Due to the significant differences that exist between the Mentawai people and the Minangkabau tribe, including differences in education, culture, and language, the only kind of interaction that exists between the two groups is the doing of business. However, despite these barriers, there may be a closeness between the two groups [17]. Mass broadcasting of Islam to the Mentawai began recognizing the Republic of Indonesia's sovereignty in 1950.

Consequently, many people from the Mentawai converted to Islam and were relocated to the suburbs to receive an education. When they completed their studies, they returned to the Mentawai, where various amenities had already been established. This movement received assistance from our government, Central Sumatra and the local area government, the Bureau of Service, individuals, and social liaisons. As a result, mosques and surau were built in the sub-districts capital city, where the indigenous people studied the Koran [19]. The enterprise was most effective in Sikabaluan, located in the North Siberut District. There, they could convert five hundred individuals to Islam, although it started quickly in other regions. As a result, in Mentawai, almost all the sub-district capitals are Muslim, and most of the people are immigrants from more peripheral countries [20].

The government of West Sumatra formed a special administrative body to develop the Mentawai Islands

The perceptions of people from other cultures about the Mentawai people have not improved; in fact, they have become even more damaging. This is even though there are numerous perspectives on the Mentawai people held by diverse observers and admirers of the Mentawai people. Some institutions on the outside look at the Mentawai people and consider them as an isolated people group, malaria-endemic places, as old-fashioned and old-fashioned, and as being connected with poverty, ignorance, chaos, and stubbornness, amongst other stigmas [21]. The government of West Sumatra established the Mentawai Islands Development Authority in 1970 as a specialized administrative organization to oversee the development of the Mentawai Islands based on this approach [20]. The government needed a development method; therefore, this organization was set up to work with timber firms across the Mentawai to ensure that they meet their obligations to invest in the economic growth of the communities in which they operate. This agency was established as a means of development for the Government.

The primary objective of this program is to facilitate the building of homes in the following five communities: Malancan, Maileppet, Muntei, Simalegi, and Srilogui. They construct homes with floor plans measuring 24 or 30 square meters, each with one bedroom, kitchen, and covered porch with a tin roof. This home has a regular and symmetrical layout throughout its interior (collected from several Uma). In the beginning, they were quite pleased about living in the house, but as time went on, some of them went back to their original location, which was Uma Lama, where they were tasked with the work of planting bananas, taro, and sago as their primary food source. Because

Bappenas believed this agency was incompatible with the framework of the state administration, it was officially disbanded in 1982 [20]. In 1972, the beginning of work was on the first town in Siberut, comprised of 18 test homes in Pasakit (Maileppet Village, South Siberut District now). The residences created are comparable in size and style to those OPKM constructed. The hamlet or village head is in charge of the administrative tasks for this village [20] [10]. However, there was confusion over the authority of local customary law in Uma, and there was a tendency for coercion to occur when the Mentawai people moved to this new settlement [20]. Additionally, there was a distance between cultivation and food sources [17]. Nevertheless, according to the findings, the Uma as a social unit of the Mentawai people has not vanished [20]. Although the socioeconomic existence of the Mentawai people has encountered problems, there has been an adaptation to the difficulties encountered.

The military established an investigation into the history of the city of Madina Nasr [22]. However, the absence of publications caused the city's implementation to proceed at a glacial pace, turning it into a perpetually built-up city [22]. In addition, the following reasons can also be understood to be equally responsible for the failure to achieve the goals that were anticipated because (a) many families and workers find it less attractive to move to this new city because of its distance from the city center; (b) there is a lack of an effective transportation network; and (c) there is a lack of affordable low-income housing. These three reasons make it less likely that the goals will be achieved. This research parallels the historical context of the challenges faced by the city of Mentawai, specifically the deficiency of sufficient facilities and infrastructure for the city's development. In addition, those living in urban areas must travel a great distance to reach rural settlements, which has made many think twice about relocating to those areas.

2. Method

The study aimed to investigate or gain a better understanding of the significance of many individuals or groups whose origins stemmed from social or humanitarian issues [23]. The method used is based on anthropological and sociological research of the Mentawai people, who follow a social order system referred to as "Uma." This research examines the phenomena of Uma, which is impacted by different cultures worldwide. Then it evaluates, interprets, and draws conclusions based on the evidence gathered. The process of analyzing content is called content/data analysis, and the result of this process is referred to as a finding [24] [25]. The researcher makes use of a combined triangulation method when collecting data. This method does an inductive analysis of the data, meaning the results are more concerned with meaning than generalization [26]. The real data occurring when this research was conducted can provide insight into the criteria used to choose the data included in the research [27]. Put another way, data provides meaning to what research informants see and say [28].

Observation, interviews, and documentation were the primary means of the data-gathering procedure. Words, facts, and papers were gathered as primary sources of information from the Mentawai group associated with the Uma settlement. The researcher took notes directly from the Mentawai people and informants who knew about the life of the Mentawai people. These notes were taken in detail and were quite explicit about what was presented or explained. Following the viewpoint expressed [29], who contends that the described technique is executed by presenting the facts, followed by analysis, this statement will be presented. After that, the researcher evaluated the data using an interactive analysis model that began with data collection, continued with data reduction and data presentation, and finally culminated with the researcher making conclusions from the data [30]. The data analysis process in qualitative research is carried out continuously, beginning before entering the field, continuing throughout fieldwork, and continuing after the research has been completed [26]. The analysis began with the conceptualization and description of the problem, which took place before any fieldwork. The analysis will continue until the writing of the study results, and it can be traced back to the beginning of the process.

3. Findings and Discussion
3.1 Finding

The fundamental thought of the Mentawai Uma regarding the site of the settlement they live in is that it must belong to the Uma involved and to the same community. Every Uma lives on his plot of land known as an ulayat. Their arable land does not face substantial challenges, and the likelihood of disputes with another Uma may be minimal. There are probably very few persons in the indigenous Mentawai village of Muntei, which was formed as a settlement by the government on behalf of those who do not enjoy the rice flavor. Even though nobody has tried growing rice yet, there are sago groves within half an hour's walk of Muntei, and there are many more in their native Uma realm.

The notion of Uma has evolved due to recent shifts in the pattern of settlements, particularly those led by the government, which have resulted in a unified regional structure consisting of various Uma. The terms sibakkat laggai (land owner) and sitoi (passengers live in the owner's property) appear in a new residential neighborhood made up of numerous Uma who was not adjacent to each other before, and the residential land occupied by another Uma [31]. This sets off a potential conflict 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 during this time. Consequently, performing the ceremony at Uma can be challenging for families with many children because only one family bedroom is available. Through the establishment of village and hamlet governments, the structure of the government is made more ordered and disciplined.

Relations between Uma are no longer restricted to normal but adapt to other Uma environments so that Uma feels 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 more and more dynamic interactions. These interactions are becoming more dynamic as the distance between cultivation sites increases. The transition from the old (original) settlement to the new one, which the government formed. Some Uma has adapted by rebuilding their homes in the abandoned hamlet they once called home so that they can continue farming and raising animals there. This is an example of adaptive behavior. They spend Monday through Friday in the old village, then Saturday and Sunday in the new village. During the week, their children attending school are left with their siblings in the new village.

Although not everywhere in Siberut is experiencing the same level of change simultaneously, modifications are currently occurring in the Mentawai. Some people relocated to their original communities and resumed their former ways of life. These included farming, gathering rattan and sago, planting banana, taro, and cocoa trees, raising chickens and pigs, and performing ceremonies following the norms and standards of the Uma tradition, as they had in the past. Other Siberut people can now interact with a more globalized world, scholars from abroad, inter-state conservationists, and bureaucratic authorities thanks to the cultural shifts that have taken place throughout Siberut's history.

After reading this, it should be obvious that the Mentawai have been exposed to influences from different cultures, which has pushed them forward in the direction of modernization. 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 the mosque, they are also attended by many people. Sikerei's important position in traditional medicine is still ongoing, as is the desire to seek medical attention. Additionally, the operation of the health center has been resumed. The construction of this relation, known as the ambiguous relation, is influenced by the relation in Uma. But even as they flaunt their brilliance, the Uma (lalep) members are supposed to remain true to their collective identity. The term "gray zone" describes this middle ground between two extremes. In addition to traditional uses of the Uma notion, a new cultural phenomenon known as mendua has emerged due to people's desire for variety in their modern lives that is impacted by causes beyond the person.

The dynamics between the outside culture and the local culture in most of the community's residential areas go through a process of adaptation. People must restructure their lives under external influences to safeguard the maintenance of their way of life. This ensures that the local culture can continue to exist. Nevertheless, the modification lacks significant meaning. In Mentawai, the role of Uma is affected by various factors, including the establishment of new communities on the island by the government; the presence of wood corporations, trades, and international non-governmental organizations; and the existence of these factors. Separated from the communities built by the government, this community was established on its own (original). Most of these towns can be found in the interior of Siberut, where Uma culture retains its more traditional aspects of daily life. Maintaining this town serves two purposes: the first is to prevent interference by the government, and the second is to encourage visitors from other countries. This region can still be seen in the surrounding area, including Sakuddei, Buttui, Sakaliou, and Alimoi [20]. Uma owns their residential space, and residents of other Umas are not permitted to enter or occupy it in any capacity. The gathering and hunting they conduct are still their primary income source. Their gear is not particularly sophisticated and has not seen any significant technological advancements. Self-consumption includes hunted products (such as wild boars and deer) and concoctions (mixing sago), but none of these items are sold in the larger market. This is because food affairs in Sakuddei do not have institutions that push them to create a surplus. This means they create enough for their own needs (subsistence).

In addition, some villages have been established since the participation of the government in the 1950s and 1960s. Matotonan, Sirisurak in Saibi, Taileleu, and Sagulubbek are a few examples of the villages in this category. The existence of commercial plantations, such as those of coconut and clove, is one of the things that sets it apart from other places. This settlement was promoted by the local people (sibakkat laggai) by giving up land for settlement, and this region is located on the island's West Coast. The formation of communities through the provision of economic incentives. The economic significance of a location plays a significant role in determining where hUman settlements like this one are established. Typically, the loppon is situated in this place, which may be found in the coastal area, and it is the location where the logs owned by the wood firm are loaded. The tribes of Subelen, Mabukku, and Tiniti are credited with representing this region. In addition, there are those established by the Minangkabau merchant community originally from Padang. These settlements are typically high-class, have full amenities, and serve as the capital of the subdistrict. They are typically found at the mouth of a river. They include places like Muara Sikabaluan (the capital of North Siberut District), Muara Siberut (the capital of South Siberut District), Sioban (the capital of Sipora District), and Sikakap (the capital of North and South Pagai District).

3.2 Discussion

The Mentawai community suffers from a lack of social capital and undeveloped cultural capital, which contribute to the region's inability to capitalize on its vast potential. The views held by people of other cultures regarding the Mentawai people have not changed for the better; in fact, they have gotten even more pessimistic. This is the case even though countless watchers and enthusiasts of the Mentawai people have unique viewpoints on the Mentawai people and their culture. Some institutions view the Mentawai people from the outside as an isolated people group, locations that are endemic to malaria, as old-fashioned and old-fashioned, and as being related to poverty, ignorance, chaos, and stubbornness, amongst other stereotypes.

According to the theory of abitus, the mental occupants of Uma go through a protracted isolation cycle solely determined by their habitus. To preserve and improve the Uma tenants' living conditions, integration from the outside and values from the inside are required. To keep Mentawati afloat, the government has constructed 36 buildings on the island, as opposed to the previous total of 4. Approximately 27 work days have been dedicated to the high school construction. In

addition, the building of medical centers and other facilities address areas such as economics, education, and the community's welfare. The fundamental goal of this program is to make it easier for people in the following five communities in Uma to construct houses: Malancan, Maileppet, Muntei, Simalegi, and Srilogui. This will be accomplished through the provision of various resources. They build homes with floor plans measuring 24 or 30 square meters, and each residence has one bedroom, one kitchen, and a covered porch with a tin roof. The layout of this residence is consistent and symmetrical throughout the interior space (collected from several Uma). In the beginning, they were quite pleased about living in the house, but as time went on, some of them went back to their original location, which was Uma Lama, where they were tasked with the work of planting bananas, taro, and sago as their primary food source. Although they were initially quite pleased about living in the house, some returned to their original location as time went on. However, the development has not been able to adapt to Uma and its people, and the development is only enjoyed by migrants who can compete to offer the opportunity to migrants. This is the objective because Mentawai's social and cultural capital has not yet been built.

Relations between Uma are no longer limited to normal but adapt to different Uma habitats, making it such that Uma experiences an element of compulsion to move away from settlements. Normal relations between Uma have been replaced by relations that adapt to various Uma situations. As a direct result of both the growth of distant cultivation and the rising expectations of the local government, the people who live in this manufactured village that the government created will have to deal with an increase in the number and variety of dynamic encounters with one another. This will be the case because of the combination of the two factors. These interactions get more dynamic and complicated as the distance between the various cultivation locations increases. The process of relocating from the old settlement, which was the one that had been formed initially, to the new colony that the government had constructed. Some Uma has adapted to the new

circumstances by rebuilding their homes in the desolate hamlet they had previously called home to continue farming and animal husbandry there. This is an example of a pattern of behavior that can be considered adaptive. They spend Monday through Friday in the older town and then go to the more recent community for the weekend so that they can spend Saturday and Sunday there. The people leave their children who attend school during the week with their siblings in the new town while they go to work.

Modifications are currently taking place in the Mentawai region, even if this phenomenon is not occurring everywhere in Siberut simultaneously. Some people moved back to the areas they grew up in and went back to living the way they always had. Farming, the collection of rattan and sago, the planting of banana, taro, and cocoa trees, the keeping of hens and pigs, and the performance of rites following the rules and standards of the Uma tradition were among the activities that were covered. Because of the cultural developments throughout Siberut's history, other Siberut people can now engage in conversation with a more globalized world, academics from other countries, inter-state environmentalists, and administrative agencies.

After reading this, it should be evident that the Mentawai have been subjected to influences from various civilizations, which has propelled them forward in the path of modernization. The Mentawai people have undergone many social shifts in recent years, yet, the arat sabulungan ceremonial rituals carried out at Uma continues unabated. When it is time to go to church or the mosque, there are also a great number of people who attend these places of worship. Both the urge to seek medical attention and the significant role that Sikerei plays in traditional medicine will likely continue in the foreseeable future. In addition, normal business operations at the health facility have been reinstated. The relation present in Uma affects the development of this relation, also known as the ambiguous relation. However, members of the Uma (Lalep) are always expected to maintain their collective identity, regardless of how much they brag about their brilliance. This area is referred to as the "gray zone"

since it lies in the center of two extremes. In addition to the more conventional applications of the concept of Uma, a new cultural phenomenon known as mendua has emerged due to people's desire for variety in their contemporary life influenced by factors independent of the individual.

At this point in history, the most advanced level that the Mentawai people's economic system has attained is that of subsistence. Despite having a high social capital, the people who live in Siberut have a low living level compared to people who live in other parts of Indonesia. According to one school of thinking, a community's social capital is inversely proportional to the level of human resource development within that community. This is a viewpoint that a few individuals hold. However, this opinion is not supported by the socio-economic setting of Siberut, which argues against its credibility.

The graph depicting the development of 2020 indicates that roughly 822 local entrepreneurs are operating at the micro level. These business owners are also referred to as Mentawai people. To put that into perspective, roughly 1116 business owners are not from Mentawai. Regarding Mentawai's small businesses, the island's 33 native business owners only account for 15% of the total, while the island's 191 non-native business owners control 85% of the market share. In addition, four Mentawai entrepreneurs are operating enterprises of a size that fall into the medium-sized category; this represents 11% of the total.
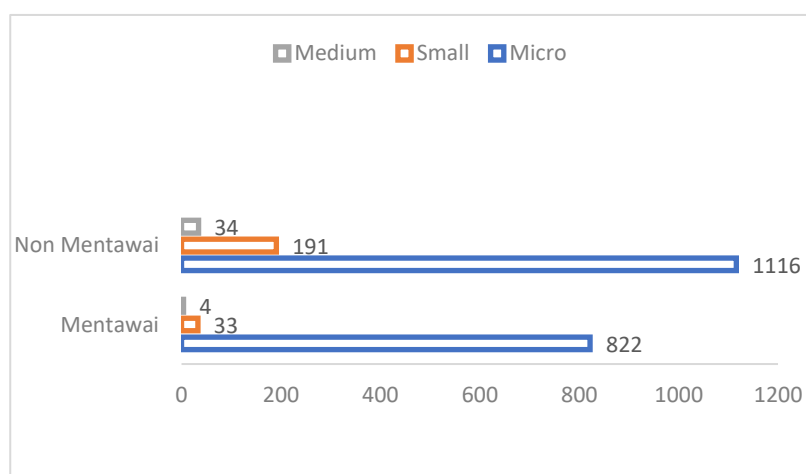
In comparison, 34 business owners are not originally from Mentawai, accounting for 89% of the total. On the other hand, the potential of Mentawai's natural resources, such as tourism, fisheries, marine and fisheries, and fisheries, is quite promising. Specifically, these resources include: The ocean and its fisheries are two examples of the types of resources that fall under this category. In addition, based on the development chart for 2021, it is possible to see the level of economic growth, poverty, and the average length of schooling in Mentawai, which states that the West Sumatra Provincial government needs to pay a lot of attention to economic growth, poverty, and the average length of schooling.

INDICATOR	MENTAWAI	BOAST
Poverty	14.84	6,63
IP	61.35	72.65
Economic Growth	2.89	3,29
Average School Years (Years)	7,2	9.07

Source; Mentawai in Figures (2021) and West Sumatra Dalangka (2021)

When considering the potential for economic resources like land, banana plantations, taro, and sago that the Mentawai people have, the presence of Mentawai

people participating in the development of their business is still at the level of microentrepreneurs. Based on the criteria discussed before, we can arrive at this conclusion. Meanwhile, small and medium-sized enterprises are often run by natives of Mentawai's marginal areas who were born in Mentawai, occasionally in collaboration with Mentawai residents and people from other parts of the world who are also company owners. The egalitarian, ambiguous, and involuntary nature of social and cultural life in Uma may be one factor that makes it challenging for people from the Mentawai people to build relationships and business networks with people from their own Uma who are not from their own Uma. Because of this, the thinking power and fighting force available in the Uma can generate more than just enough for their sustenance and the requirements of their rituals (subsistence). Therefore, it would appear as though the social culture of the Mentawai people does not possess the mechanisms necessary to produce more [32]. Individuals' economic actions are influenced by their presence in the group and their capacity to track economic growth. The role of this actor as a catalyst for the growth of micro-enterprises in the social and economic life of the Mentawai people has not yet fully materialized.

4. Conclusion

Since the people of Mentawai have such a strong connection to Uma as a social and economic community, there is a possibility that they may be able to advance beyond the challenges they are facing right now. The Uma way of life has already sown the seeds of social and cultural capital, which can be developed into a substantial reservoir of positive energy to advance the Uma name internally and externally. The phrase "involution" refers to how the presence of an outside culture has relatively little impact on the social and cultural life of the Mentawai people in Uma. They persisted despite shifts in the form of the surrounding residential area and the government-built homes that reflected the nature of the relationship, which remained ambiguous as it had been in Uma. When conditions are such as these, it is challenging to construct ties in economics

and business that are mutually beneficial and serve as social capital that impacts behavior.

Individually rather than collectively, Mentawai villagers act as collectors of agricultural products and play a key role in the supply chain. This is their position in the distribution network. Agricultural products grown in the community can be purchased with money or in exchange for commodities that have been abandoned at the sub-district headquarters. Bartering is also an option. Intermediary merchants in the subdistrict's capital purchase the goods from farmers at the land's edge and then resell them to wholesalers in Padang. Intermediaries in the capital of the subdistrict are the only ones aware of Padang's current market price. The inhabitants of Mentawai who work as collectors in the villages and hamlets are unsure of what exactly they are looking for.

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