Journal of Humanity Studies
Volume 3 (1), Tahun 2024, 1-11

UMA'S SOCIAL CAPITAL IN THE 2024 LEGISLATIVE ELECTION IN MENTAWAI

Yudas Sabaggalet[1]
[1]University Taman Siswa
Email: yudmen2022@gmail.com

Zulfa, Zulfa[2]
[2]Universitas PGRI Sumatera Barat
Email: zulfaev75@gmail.com

ABSTRACT

The Uma (Traditional House) social capital in Mentawai no longer wants to vote in accordance with the 2024 legislative election. Uma as social capital in Mentawai is the main basis for determining legislative election votes. The aim of this research is: to describe general social capital in the 2024 legislative elections in the Mentawai Islands district. This research method uses descriptive qualitative methods, collecting data by observation, interviews and documentation studies. The data analysis technique in this research is data reduction, data presentation and verification. The results of this research are as follows: uma in shaping social culture can no longer be expected in the 2024 legislative elections. Uma no longer wins one agreed candidate in clean. So the legislature who previously sat on the council no longer gets a vote in the district. This change is caused by external cultural influences, economic influences, this is because everyone feels they have their own interests. The unity between cleans no longer exists. Uma's increasingly low social capital, political capital and economic capital have resulted in the failure of legislative candidates to sit in the Mentawai district government chair. Uma's social capital is not always a victory in the legislative elections. This shift is caused by Uma no longer being clean for society anymore. Uma is considered to no longer play a role and social and cultural capital is no longer supported in the Mentawai Islands. Uma's social and cultural capital is important in restoring strength to society for the future if it is used as a conservation site in the Mentawai Islands.

Keywords: *Social capital, uma, legislative elections and Mentawai*

INTRODUCTION

The success of development is assessed based on social capital indicators. Several experts consider that social and cultural capital have an important role in development. The failure of Mentawai community development does not pay attention to the dynamics of cultural and social capital. Comparison of the dynamics of social and cultural capital in the three regions that influence the domain of life in Uma. Uma forms social and cultural capital related to social organizations and natural resource management domains. Uma forms social capital in the division of labor (sinuru') and the division of uma (rubeijat) (Zulfa, 2023: 81). Uma also forms cultural capital that manages agriculture (pumonean) with an integrated local wisdom agricultural system which is currently shifting to market commodities and swamp cultivation (onaja) as the domain of local foods such as sago, taro and bananas. These three regions show low levels of cooperation between the government and socio-cultural capital entrepreneurs in development programs. This is the importance of

understanding the dynamics of social and cultural capital on sustainable development in the Uma domain (Sabagalet, 2023: 117). Moreover, general social capital in the 2024 legislative elections in Mentawai will no longer have an effect on the 2024 legislative elections.

Uma Mentawai's social capital is still tied to clan, as a social community it has the potential for them to develop beyond what they face. In Uma there is a change in the shape of the residential environment and the shape of the houses built by the Government with a description of the nature of relationships, which still persist. Mutually beneficial social relationships as social capital can influence actions in daily life. Mentawai socio-cultural life is found in Uma. They persist despite changes in the shape of the housing environment and the shape of the houses built by the Government, depicting the nature of socio-cultural relations, which still persist. This condition still applies today (Sabagalet, 2023: 183).

The connection of the Mentawai people with the Uma (clan) makes them a promising social and cultural group. Currently, Mentawai's social and cultural life is heavily influenced by foreign culture. The residential environment and government-built residences in Uma have changed, but the relationships remain the same. In this economy, socialization is difficult. This study examines how foreign culture influences Mentawai settlement patterns and impacts on socio-cultural capital. Mutually beneficial social ties called social capital can have an impact on economic behavior. Mentawai culture in Uma persists despite changes in the housing environment and residences built by the government depicting social and cultural ties (Sabagalet, 2023: 362). This can be seen in Legislative Election activities which no longer use Uma (clean) as a form of compact legislative election agreement in nominating one of the selected candidates.

The problem is that uma as social capital and cultural capital has become increasingly gradable with various existing conditions. Uma no longer functions as a clean that must be followed and obeyed in uma. So the connection between the Mentawai people and the uma (clen) makes them a social and cultural group that bonds and promises priority over individual priority. Currently, Mentawai's social and cultural life is heavily influenced by foreign culture. Village and residential housing environments, built by the government with a modernization value approach, have the potential to encourage a shift in the level of use of social capital in the uma, even though the relationship between one lalep (inner family) and another as one uma still exists. Smooth communication and transportation between villages in Mentawai facilitates the penetration of modernization values into the Uma brought by cultures other than Mentawai, and this is also considered to be one of the factors that influences the shift in their social capital in the Uma. This phenomenon has an impact on the economic, social and political sectors and other common interests, making it increasingly difficult to socialize.

This study examines how foreign culture can influence patterns of social and cultural life in Indonesia and have an impact on social capital and cultural capital. In this case, social ties of bonding and mutual benefit can strengthen the level of ties as a single and strong community (Fukuyama, 2002). This bond is capital that can have a positive impact on group behavior in making joint decisions.

The success of development is assessed based on social capital indicators. Several experts consider that social and cultural capital have an important role in development. The failure of Mentawai community development does not pay attention to the dynamics of cultural and social capital. Comparison of the dynamics of social and cultural capital in the three regions that influence

the realm of life in Uma. Uma forms social and cultural capital related to social organizations and natural resource management domains. Uma forms social capital in the division of labor (sinuru') and the division of uma (rubeijat) (Zulfa, 2023: 81). Uma also forms cultural capital that manages agriculture (pumonean) with an integrated local wisdom agricultural system which is currently shifting to market commodities and swamp cultivation (onaja) as the domain of local foods such as sago, taro and bananas. These three areas show that cooperation between the government and UM as socio-cultural capital in development programs has not yet developed. This is why it is important to understand the dynamics of social and cultural capital on sustainable development, with a general dominance approach (Sabagalet, 2023: 117). Moreover, in Uma's social capital, in the 2024 legislative election in Mentawai, it was seen that many candidates for members of the Mentawai Islands Regency DPRD were not re-elected in their villages, as the main base which was also the same as him in the winning strategy. This phenomenon needs to be considered carefully as learning material for everyone in Mentawai.

In fact, the social capital of the Mentawai people is still tied to the clan, as a social community it has the potential for them to develop beyond what they face. In uma there was a change in the shape of the housing environment and the shape of the houses built by the Government with a description of the nature of relations, which still persist. Mutually beneficial social relationships as social capital can influence actions in daily life. Mentawai socio-cultural life is found in Uma. They persist despite changes in the shape of the housing environment and the shape of the houses built by the Government, depicting the nature of socio-cultural relations, which still persist. This condition still applies today (Sabagalet, 2023: 183).

One form of realizing a democratic state is general elections and legislative elections. The Indonesian legislative election took place on February 14 2024. The interim results show who the elected president, members of the DPR-RI, DPD-RI, DPRD-Provincial and DPRD-Regency/City are (although the dispute over the Presidential Election and Legislative Election is still being processed at the Constitutional Court). The voting for the 2024 legislative and presidential elections has been completed by the KPU, but it seems that many phenomena have been left behind that have raised many questions, including in Mentawai. For example, many members of the sanga-uma community do not elect members of their uma, instead electing and winning from outside their uma, so they lose a lot.

The novelty in this research is the issue of the shift in the 2024 legislative election in Mentawai which has just taken place and was researched directly in Mentawai. This problem is discussed in social capital theory which will give rise to improvements in uma-based legislative elections in Mentawai. The actual extent of the shift in UMA's social capital in the 2024 legislative elections in the Mentawai Islands Regency. This is important for the next election so that the shifts that occur can be overcome with the solutions provided in this article.

METHODS

This research method is a qualitative research method. According to R. Bogdan and S.J. Taylor, qualitative methodology refers to research procedures that produce descriptive data. Namely the words written or spoken by the person being studied and their observed behavior. This research focuses on general social capital in the 2024 legislative research. Data sources for this research are categorized into two sources, namely primary data sources and secondary data sources. Determining

informants was carried out purposive sampling, namely taking samples using certain criteria. The author did this on samples selected based on the 2019 legislative elections. One of them was Judas Sabagalet who was elected to the legislative elections for two periods as regent of the Mentawai Islands. Judas Sabagalet himself is a regent who was chosen based on the social and cultural capital of Uma Sabagalet in the Mentawai Islands. Apart from Judas Sabagalet there are also Fernando Sabajo, Jakoeb Sagoro and Ifan Maru, all from the island of Siberut, who are all participating in the 2024 Legislative Candidates in the Mentawai Islands.

The sampling method uses snowball sampling. From Judas Sabagalet, researchers found several more names whose social capital was from Uma. The total number is 10 people. The data collection technique was carried out by observing the 4 large islands of North Pagai, South Pagai, Sipora and Siberut. Of the 4 large islands, the author only found social capital in Uma on the island of Siberut. Then the researchers conducted interviews with respondents on the island of Siberut who were taking part in the 2024 general election. Next, the researchers conducted a documentation study in this research.

Data analysis techniques are the most important step in research. According to Patton (in Lexy), technical data analysis is the process of arranging data sequences, organizing them into sequential patterns, categories and basic units (Moleong, 2017). Data in the form of literature was analyzed using analytical techniques according to the procedure with the following stages: First, data collection, namely the steps to collect various data needed in the research. Second, data reduction or classification, namely the process of focusing, simplifying, abstracting and transforming raw data and then writing it down so that it can be used as findings to become the focus of research. Third, data display, namely a series of information in research to provide an understanding of the data so that we can determine the next steps. fourth, drawing conclusions, namely drawing conclusions from data analysis and describing the data so that it is clear and understandable (Sugiyono, 2018). The author carried out data analysis on the issue of general social capital in elections in Mentawai. This research was conducted in the Mentawai Islands district in February 2024.

RESULT AND DISCUSSION

Uma Mentawai

For the Mentawai people, uma is understood in two paradigms, namely as a social group and as a large house building where the Uma family lives and is also a place for meetings and holding se-Uma rituals (sanga-uma). Even though the two understandings are socio-cultural, they are a unity inspired by a philosophy of life of the Mentawai people called Arat Sabulungan (Yulia, 2018: 59).

The Mentawai people no longer consider Uma a social and economic community. This change is due to the existence of different housing and forms of houses built by the Government. Outside culture has a big influence on the Uma settlement in Mentawai. However, the Siberut Islands are the only islands that still survive despite changes in the housing environment and the shape of the houses built by the Government with a description of socio-cultural and economic characteristics, but they still survive. This condition still applies today. However, in Sikakap, Sipora, North Pagai and South Pagai, all uma settlements no longer exist. This is caused by external cultural influences entering Mentawai society. These external cultural influences are as follows: the entry of foreign culture into the Mentawai Islands, the open nature of the Mentawai people, and the modernization of permanent

housing forms to eliminate uma as the original settlement of the Mentawai people (Yudas, 2023: 183). However, on the island of Siberut, Uma is still a place where the Mentawai people live.

The realization of the Arat Sabulungan concept takes place in Uma, that is where the Sanga-Uma social interaction takes place, building the civilization of its members on an ongoing basis. The process of realizing Arat sabulungan was initiated and coordinated by sikebbukat Uma spontaneously without being preceded by any long-term planning, usually this is in the form of a sanga-uma ritual, such as, mu-lia (se-uma ritual). In everyday life, the concept of Arat sabulungan is expressed in the form of taboo norms (kei-kei), and these norms are mostly held accountable by each spiritual family (sanga-lalep). Interaction as a member of the uma, in realizing the Arat sabulungan sanga-uma, sociologically is a means of developing and strengthening the social capital of the sanga-uma.

The Uma Community in Madobag, for example, continues to do so in a sustainable manner. By integrating the Uma group, the influence of Arat Sabulungan's power is revitalized with modernization values, leadership patterns are strengthened, conflict management is organized, network span is expanded, and resistance to other cultures is controlled, in the midst of society. a form of community development in Madobag Mentawai village, West Sumatra. The two capitals that emerged in this village were social capital and cultural capital which were triggered to develop among the Uma group, which had implications for improving the welfare of the community in the Mentawai Islands Regency (Sabagalet, 2023: 33-44). Uma in Mentawai is an important thing in the lives of the Mentawai people as social and cultural capital. Both parties, politicians and society, need to understand this phenomenon as a form of learning for the future.

There is a lot of information floating around, starting with basic necessities, sharing money, financial expectations, and other facilities. It seems that this economic capital dominates issues that develop among the community as a driving force in directing the votes of those holding sovereignty. Elements of social capital, such as trust, reciprocity and collective independence, are obscured by economic capital. It seems necessary to consider the equilibrium point between demand and supply of social capital, cultural capital and economic capital, so that trust, reciprocity and collective independence can occur.

Uma's Social Capital in Mentawai

According to Pierre Bourdieu (1986) social capital is "the actual and potential resources that a person has as a result of social network interactions that are institutionalized and last for a long time and contain norms of mutual acquaintance and recognition that provide their members with various collective supports (interdependent utilities). Social capital as the glue of sanga-uma has been lived and sharpened for a long time in group life (sanga-uma) to face various possibilities that are not accepted in the socio-cultural life of the Mentawai people. As a resource that can be invested in various domains of life, social capital cannot stand alone without other capital.

Pierre Bourdieu (1986) divides it into four types of capital; social capital, economic capital, cultural capital, and symbolic capital. This capital functions effectively in various domains of life, in the form of integrating the levels and uses of each capital. For example, in the political realm in a particular community, how much social capital, cultural capital and economic capital is needed. The ability to identify this is something that not everyone has.

As Mentawai becomes a separate district, especially the improvement of infrastructure in the villages, access becomes more open and makes it easier to interact with non-Mentawai socio-culture from outside. Therefore, their penetration into uma pockets in the interior, where previously the uma adhesive was considered strong, is increasingly rapid. On the other hand, the ratio of levels of social capital to other capital (for example economic capital) required in the world is not yet stable. This is a challenge in itself for the Mentawai community to strengthen social, cultural and economic capital through uma as an institution for developing the civilization of the Mentawai people.

Uma's Social Capital in the 2024 Legislative Election

Pierre Bourdieu (2013:238) states that social capital is an actual and potential source related to the ownership of a network of relationships within the community in Mentawai. Social capital in the form of money in the 2024 legislative elections is no longer what it used to be. Social kinship and attachment between actors and the people in Mentawai makes it easier to gain people's trust because they already know each other and there is a reciprocal relationship. The accumulation of all capital, whether social networks, trust in actors, relationships of trust in actors and reciprocal relationships, can provide support in various fields in the actor's political arena. Good relationships are maintained continuously. Actors who have long built friendships with the community have influence and closeness to the community. In Uma social capital states relationships or networks which are useful resources that determine a person's position in the environment they want to dominate. Associations and friendships can attract large numbers of people because everyone supports them based on individual willingness.

The role of social capital is used to mobilize the masses by using local wisdom in the community to gain sympathy and votes from the community. Social capital also contains three elements that make society provide voice support to actors. The elements contained in this social capital are a sense of trust in the community towards actors, reciprocal relationships that are often carried out between actors and the community and the values that are upheld by community actors. All of these elements will form harmony between actors and their supporting communities.

In relation to Bourdieu's thoughts, the Mentawai Legislative General Election has legislative candidates, who sit in the Mentawai legislature. Before the election takes place a figure's membership in a social organization as a member of the Mentawai party. Trust according to Fukuyama (1995) arises as a result of the same interests or expectations of the bond. Membership in a social organization provides convenience for its members with the support of collectively owned capital. Actors with network ownership have bonds of trust with each other which indirectly create emotional bonds between their members. The actor's social capital is the ownership of social networks, in this case the Indonesian Democratic Party as capital that is able to build strength to gain support and sympathy from the community, especially the Mentawai community. Social networks on actors winning in legislative elections can be analyzed using social capital according to Bourdieu's thinking. However, this no longer applies to Mentawai district. The extinction of Uma in Mentawai coincides with the lack of trust in Uma to elect legislative candidates in 2024. This is what will happen in 2024. Uma used to be the place where clean determines and elects the legislature based on an agreement within Uma. This is because each of them feels they have their own interests. The unity between cleans no longer exists. Increasingly low social capital, political capital and economic capital have resulted in the failure of legislative candidates to sit in the Mentawai district government chair.

This no longer applies to legislative elections as it no longer determines who will be passed in legislative elections. Uma as social capital in the Mentawai Islands is the same thing that happens in Minangkabau.

Matrilineal kinship networks were used as social capital by female legislative candidates in the 2014 elections. It is known that in Minangkabau, which adheres to a matrilineal kinship system, there are ninik mamak and bundo kanduang who play a big role in society. This is social capital that can be used by female candidates as a strategy to obtain and gain vote support. Research was conducted on three female candidates running for the West Sumatra DPRD, two of whom were incumbents. The research method used is qualitative with a case study type. Data collection was carried out by conducting in-depth interviews with female legislative candidates, and parties involved in the candidate winning process, such as ninik mamak and bundo kanduang (Putri, 2018).

This was also said by Plaituka (2018) regarding the social capital that occurred in the legislative elections in the city of Surabaya. Plaituka's research on social capital has three main concepts, namely: trust, connectedness and codes of commonality. These three conceptions can be combined with the character of political actors. Direct interaction between actors and society creates emotional bonds and trust. Habits become the fundamental movements of an actor's actions and thoughts which are combined with dispositions as behavioral tendencies and generative clarification schemes which become the basis for society's judgment. Internal fieldh This becomes an arena for the social capital of actors and habitus creators in selecting zone 1 with social interaction. The actors competing in the political arena are supported by social organizations and the community's adaptability to fight for their position as representatives of the people. The final result of social capital. This conflict led to Masduki Toba as an acclamation candidate from the PKB Party for electoral district 1 which came from community support. It is seen that social capital creates trust, connectedness and codes of similarity. Meanwhile, in the Mentawai Islands, Uma's social capital, which is important in emotional bonds and trust, no longer exists in the Mentawai Islands.

The results of Ananda's research (2021) regarding the 2019 legislative elections in the West Sumatra region, social capital and political capital are one way for actors to compete with their political opponents, in order to attract the attention of the public to support them. Birner and Witmer stated that the concept of political capital makes it possible to study local communities using social capital to achieve political goals, and Bourdieu also said that social capital is in the form of actual and potential resources possessed by a person from an institutionalized and sustainable social environment. a network that provides collective support for its members. The results of this research show that Athari Gauthi Ardi has sufficient capital, such as: (1) The Parent Network and Ali Mukhni network are used by Athari Gauthi Ardi. (2) Political support received by Athari Gauthi Ardi from the community, religious and traditional leaders, the PAN Party, as well as regional cadres of the West Sumatra PAN Party. (3) Athari Gauthi Ardi is an intelligent woman, has a tough personality, is diligent and can also blend in with society. (4) As well as sufficient economic capital owned by Athari Gauthi Ardi and his parents who are successful entrepreneurs. Social capital and political capital are very important when supporting legislative candidate Athari Gauthi in West Sumatra. However, this no longer applies when the Mentawai Islands support Judas Sabalet, Judas Sabagalet as well as Fernando Sabajo, Jakoeb Sagoro and Ifan Maru, all from the island of Siberut. In fact, from several studies by Suci (2020), Wisesa (2014), Kusdianita (2022), Basya (2019, Cahyadi (2019), and Solihah (2019) whose research results use social capital in general elections in the West Pasaman area, East

Lampung, Sleman Regency, and the Pengandaran area. Social capital is the most important part in legislative elections in legislative elections. However, social capital is sometimes not always important in legislative elections and determines victory.

This applies to the Mentawai Islands, while Uma's social capital has not always been a victory in legislative elections, but now this has shifted because Uma is no longer clean for the community. Uma is considered to no longer play a role and social and cultural capital is no longer supported in the Mentawai Islands. In fact, this shift in Uma's social capital must return to being clean for the people of the Mentawai Islands. And social and cultural capital is important in restoring power in society. This can be seen from the chart below:

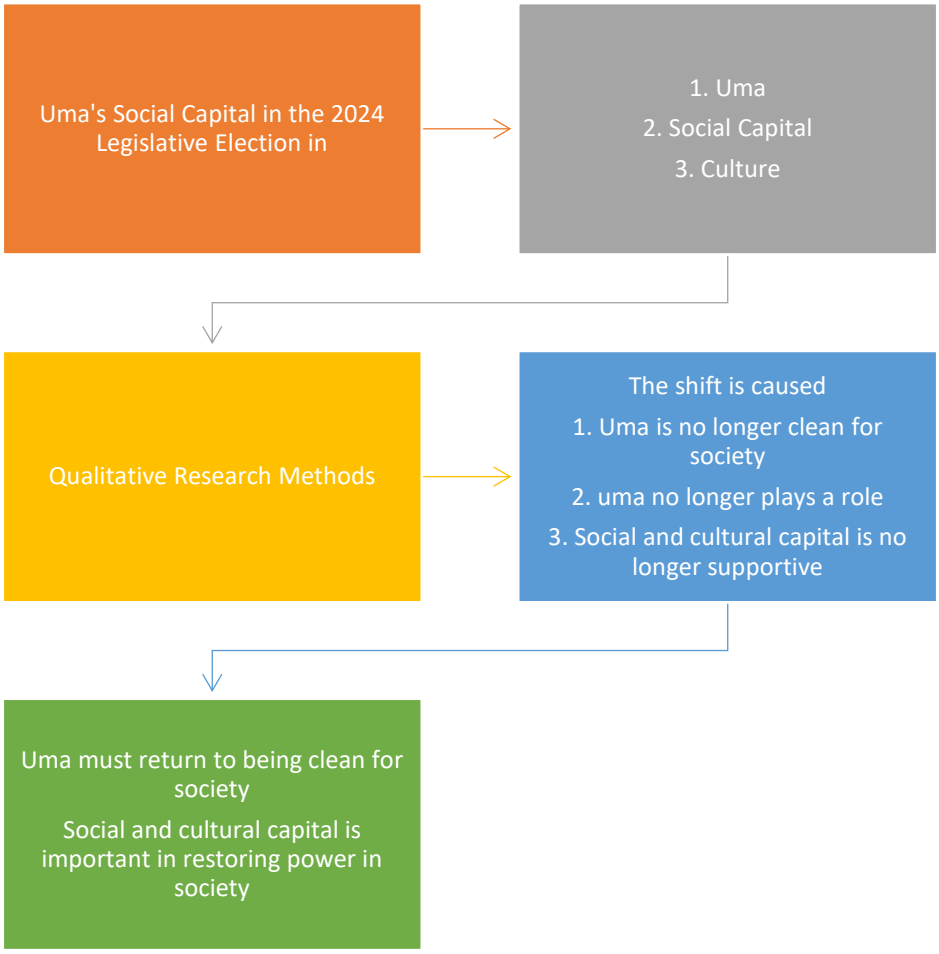


Chart: Uma's Social Capital in the 2024 Legislative Election in the Mentawai Islands (Source: Processed Research Data)

Uma is social capital that must be maintained despite changes in the housing environment and residences built by the government with a description of socio-cultural ties. This can be seen in Legislative Election activities which no longer use uma (clean) as a form of compact legislative election agreement in nominating one of the selected candidates. Many members of the sanga-uma

community do not elect members of their uma, instead electing and winning from outside their uma, so they lose a lot.

The approach or solution to the problem is to reuse uma as a form of manifestation of democratic learning. Future legislative elections can be chosen in accordance with the understanding within the uma which is believed to be able to fight for their aspirations as citizens and members of the uma in Mentawai.

CONCLUSION

Uma's social capital in the 2024 legislative election in Mentawai is full of color. Uma used to be the deciding factor in legislative elections, but now she has more influence in determining someone as a legislator. uma in shaping social culture can no longer be expected in the 2024 legislative elections. Uma no longer wins one agreed candidate in clean. So the legislature who previously sat on the council no longer gets a vote in the district. This change is caused by external cultural influences, economic influences, this is because everyone feels they have their own interests. The unity between cleans no longer exists. Uma's increasingly low social capital, political capital and economic capital have resulted in the failure of legislative candidates to sit in the Mentawai district government chair. The Mentawai Islands have not always had Uma's social capital as a victory in legislative elections, but now this has shifted because Uma is no longer clean for the community anymore. Uma is considered to no longer play a role and social and cultural capital is no longer supported in the Mentawai Islands. In fact, this shift in Uma's social capital must return to being clean for the people of the Mentawai Islands. And Uma's social and cultural capital is important in restoring strength in society for the future if it is used as a conservation site in the Mentawai Islands.

REFERENCES

Ananda, R., & Valentina, T. R. (2021). Modal Politik dan Modal Sosial Athari Gauthi Ardi Pada Kemenangan Pemilu Legislatif Tahun 2019 di Provinsi Sumatera Barat. *JDKP Jurnal Desentralisasi Dan Kebijakan Publik*, *2*(1), 169-185.

Basya, M. H. (2019). Populisme Islam, Krisis Modal Sosial dan Tantangan Terhadap Demokrasi: Refleksi Pemilu 2019.

Cahyadi, R., & Hermawan, D. (2019). Strategi Sosial Pencegahan Politik Uang di Indonesia. *Jurnal Antikorupsi Integritas KPK RI*, *5*(1), 29-41.

Kusdianita, S., Hartana, M., Arsyad, M. Z., & Putri, Y. M. (2022). Perempuan Sebagai Modal Sosial Pengawasan Partisipatif di Masyarakat: Studi Implementasi Desa Anti Politik Uang di Kalurahan Sardonoharjo, Kabupaten Sleman. *Jurnal Adhyasta Pemilu*, *5*(1), 59-69.

Margaretha, Risma dan Sulistiowati Irianto (2011) *PIIL Pesengiri: Modal Budaya dan Strategi Identitas Uluh*. Lampung: Departemen Antropologi, Fakultas Ilmu Sosial dan Ilmu Politik. Universitas Indonesia.

Moleong, L. J. (2019). *Metodologi penelitian kualitatif*. PT Remaja Rosdakarya Bandung.

Pantouw, Stella Maria Ignasia (2012) *Modalitas Dalam Kontestasi Politik (Studi Tentang Modalitas Dalam Kemenangan Pasangan Hanny Sondakh dan Maximilian Lomban Pada PEMILUKADA di Kota Bitung Sulawesi Utara Tahun 2010*. Program Studi Magister Ilmu Politik, Program Pasca Sarjana UNDIP Semarang.

Plaituka, R., Ria, I., Azhar, M. A., & Noak, P. A. (2018). *Pemanfaatan Modal Sosial Dalam Pemenangan Calon Anggota Legislatif Pasca Pindah Dapil Pada Pemilu Legislatif Kota Surabaya Tahun 2014* (Doctoral dissertation, Udayana University).

Purwanto (2013) *Masa Depan Partai Politik Islam Dalam Pertarungan Pemilu 2009*: Jurnal Sosioteknologi.

Putri, I. A. (2018). Jaringan Kekerabatan Matrilineal Sebagai Modal Sosial Perempuan Caleg dalam Pemilu 2014. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, *19*(2), 167-178.

Sabaggalet, Y. (2023). Dinamika Kapital Sosial dan Budaya Uma dalam Pembangunan Berkelanjutan di Pulau Siberut. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, *25*(1), 117-129.

Sabaggalet, Y., Helmi, H., & Elfindri, E. (2021). Pengaruh Budaya Luar Terhadap Pola Pemukiman Uma dan Kehidupan Sosial Ekonomi Lokal Mentawai. *Masyarakat Indonesia*, *47*(2), 183-194.

Sabaggalet, Y., Helmi, H., Elfindri, E., & Asrinaldi, A. (2023). Community Entrepreneurship Development: A Study of Madobag, Mentawai, West Sumatra. *Bisnis Indonesia: Journal of Economics, Management and Entrepreneurship*, *1*(2), 33-44.

Sabaggalet, Y., Helmi, H., Elfindri, E., & Asrinaldi, A. (2023). Uma Settlement Patterns and Local Socio-Economic Life Identity: Aesthetic Convergences of External Culture. *Journal of Survey in Fisheries Sciences*, 362-373.

Soeproto Y. Bintang (2009) *Jaringan Sosial Para Pelaku Sekto Ekonomian Informal.* Fakultas Ilmu Sosial dan Ilmu Politik Universitas Indonesia.

Solihah, R. (2019). MODAL SOSIAL JEJE-ADANG DALAM PEMILIHAN KEPALA DAERAH KABUPATEN PANGANDARAN TAHUN 2015. *Jurnal Wacana Politik*, *4*(1).

Suci, I. R. P. (2020). *Modal Sosial Anggota Legislatif Muda Dprd Kabupaten Pasaman Barat Pada Pemilu Legislatif Tahun 2019* (Doctoral dissertation, Universitas Andalas).

Sukmana, Oman (2009) *Strategi Pemberdayaan Masyarakat Pedesaan Melalui Pengembangan Institusi dan Modal Sosial Lokal (Studi Pada Masyarakat Miskin Pedesaan di Wilayah Kecamatan Pujon, Kabupaten Malang*: Staf Pengajar Jurusan Kesejateraan Sosial Fakultas Ilmu Sosial dan Ilmu Politik.

Syahyuti, Ni Nyoman (2008) *Peran Modal Sosial (Social capital) Dalam Perdagangan Hasil Pertanian (The Role of Social Capital in Agricultural Trade). Pusat Analisis Sosial Ekonomi dan Kebijakan Pertanian*.

Wisesa, I. G. P., Setiyono, B., & Utomo, S. (2014). Peranan Modal Sosial Dalam Kemenangan Satono Dari Jalur Independen Pada Pemilihan Umum Kepala Daerah Di Kabupaten Lampung Timur Tahun 2010. *Journal of Politic and Government Studies*, *3*(3), 366-375.

Yudas, Y., Helmi, H., Elfindri, E., & Asrinaldi, A. (2023). The Influence of Foreign Cultural Discourse on the Uma Settlement in Mentawai, Indonesia. *Journal of Pragmatics and Discourse Research*, *3*(1), 70-80.

Yulia, R., Zulfa, Z., & Naldi, H. (2018). Improving the government policy on the Arat Sabulungan tradition in Mentawai islands. *TAWARIKH*, *10*(1), 59-74.

Zulfa, Z., Yulia, R., Husnita, L., & Meldawati, M. (2023). How to Discourse on Character Education Values in the Pullagajat Liat Tradition in Mentawai, Indonesia. *Journal of Pragmatics and Discourse Research*, *3*(1), 81-92.