INDIGENOUS COMMUNITY APPROACH THROUGH INDIGENOUS LEADERS SOCIAL ENTREPRENEURSHIP IN FIVE LUHAK IN ROKAN HULU REGENCY RIAU INDONESIA

Eka Armas Pailis, Fakhurahman, Akmal Arif

Abstract— Empowerment of indigenous peoples is one of the important things that need to be done the Indonesian government today, it is because the indigenous peoples are cultural treasures and uniqueness of the community and they have local knowledge of its own as well as the nation's assets. This in turn will be an effort in order to develop the tourism sector of the nation. Indigenous people in Rokan Hulu is unique, as this region has five Luhak or an independent realm since the 15th century until an independent Indonesia in the 20th century social Institution owned and local wisdom began to fade as a result is no longer its real role. Efforts to empower the indigenous peoples can be done by empowering the indigenous community leaders themselves which one of them through social entrepreneurship approach. The research method using a sample survey of indigenous community leaders as much as 67 or 65% of all traditional leaders who came five Luhak, among others: Luhak Tambusai; Luhak Rambah; Luhak Kepenuhan; Luhak Kunto Darussalam; Luhak Rokan IV Koto. Data were collected using questionnaires and interviews and data processed using quantitative techniques by means of SEM analysis. The results showed that the variables proved that social benefits and local wisdom have significant effect on the ability to innovate traditional leaders and local wisdom variables proved more dominant influence on the ability to innovate compared to social benefits.

Index Terms— Social Value, Civil Society, Innovation, Empowering Indigenous Peoples.

1 INTRODUCTION
The development of the current administration that lead to the government's efforts to realize the wishes of the public fair and equitable. This concern leads to the government's efforts to humanize a whole, gained independence and the actual attention so as to protect the people and the homeland. The concept of empowerment is an important concept, because as the object of empowerment itself justice communities the real owner of democracy so that it is the responsibility of the government in order to realized and also based on creativity in generating high innovation in realizing wishes of the people, in line with the opinion of Ife (1995), later also confirmed by Chambers (1995), about the importance of community empowerment in economic development by promoting social values and wisdom in making decisions with a view to achieving sustainable development. Society as human resources and as the object of empowerment becomes important, as is the case with indigenous peoples. Indigenous peoples are marginalized groups since Indonesian independence, whereas before the country's independence, the role of indigenous peoples in achieving well-being is very large. Enforcement of indigenous peoples as a social institution and as the spearhead of service to the indigenous peoples themselves. But now it is becoming contrary, indigenous peoples are no longer given roles in order to realize the wishes of the people. Described by Moniaga (2010), that the indigenous people are the community that has its own origin and its own region. As explained by Rachman and Siscawati (2014), that the indigenous peoples were derived from indigenous and tribal peoples, where a group of people using customary law as a mediator in achieving common goals. As was also described by Utomo (2017) that is different from the indigenous people of the city, which became customary rules followed by all walks of life in an area. In order to empower the indigenous peoples, it must be stressed that indigenous peoples who departed from customary law communities, where the indigenous and customary law, customary law which itself is driven by traditional leaders. Traditional leader is the elder person in the environment of indigenous peoples. Empowering communities through traditional leaders should become a thing. According Soetomo (2011) the role of stakeholders in the framework of the process of empowerment becomes a requirement. Protection of indigenous peoples in Indonesia itself is contained in the Act of 1945 which in Article 18B paragraph 2 where governments recognize and respect the existence of customary rights of indigenous peoples. According to Friedman in Gina (1997) in achieving sustainable economic development it is necessary to pay attention to the various stakeholders in it, including in this case is the local community that has its own customs. One area in Indonesia that have marginalized the indigenous peoples are Rokan Hulu. In this area have indigenous peoples in five Luhak. Luhak in the sense of the country or kingdom, they formerly had power to run its own affairs and its own government. However, after independence they fused into a single area consisting of five Luhak. This five Luhak namely: Luhak Tambusai, Luhak Rambah, Luhak Kepenuhan, Luhak rokan iv koto and Luhak Kunto Darussalam. Each Luhak have a leader who is known as the nephew of the king and the children headed by a chief known as bud. Below are descriptions of the five Luhak as indigenous community leaders in Rokan Hulu:

[1] Luhak Tambausai which consists of tribes and tribal lua siba siba in which in it consists of: Interest Siba Lua (Malay, Ampu, Kut, Cage Kopuh, Suborang, Pungkuik Mais, Bonuo, Mandaailings). Tribe Siba In

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In order to explore the potential, the literature on social entrepreneurship is central in the creative process of innovation by Hibbert, Hogg, and Quinn (2005) revealing that social entrepreneurship apparently not yet available in sufficient quantities. This condition is the first issue that needs to be solved. The solution is provide insight to stakeholders about the importance of social entrepreneurship. At this stage, a sort of guide book about the importance of entrepreneurship into the needs and determine priorities. In the absence of clear guidelines, then social entrepreneurship development efforts will not be focused properly and could potentially just be a conversation that stop at the stage of discourse. Social entrepreneurs see social problems as an opportunity to establish a new business model that contribute to community empowerment. To be able to draw up a new business plan which the social conception necessarily required in-depth study, focused and professional with the observations and analysis pass to the needs and actual conditions in the community. Socially-minded business plan drawn up must be pramatis or can be applied. Originally known as the entrepreneurial concept by Suryana (2008) entrepreneurship is a character owned by the form of creative and innovative capabilities that form the basis, tips and resources to achieve the chances for success. Kris also according to Drucker (2009) entrepreneurship is central in the creative process of the economy. So entrepreneurship is more directed to business development for the purpose of profit. While social entrepreneurship by Hibbert, Hogg, and Quinn (2005) revealed that social entrepreneurship is the utilization of entrepreneurial behavior is more oriented to the achievement of social objectives and does not give priority to profits, or profits derived utilized for social purposes. Further Rhenald
(2008) describes entrepreneurship as a handle that thing into a social mission, products or services are exchanged, and distributed profit is sought not for its own sake, and must be accountable to what is distributed. “In social entrepreneurship, not only the wealthy who could share. Here, needy people can share “. According Muliadi Palesangi (2011) as an alternative to address social problems such as unemployment, poverty and environmental degradation. Also confirmed by Hulgard (2010) there are four elements of the social value of social entrepreneurship, civil society, innovation, and economic activity. 

But look at the state of the traditional community leaders in Rokan Hulu, so in this study the problem in the empowerment of indigenous peoples is the link between innovation and social value variable and also civil society of the ability of traditional leaders in innovation. This is confirmed by the Fur, YG, Hariadi, SS, & Herianto, USA (2016) that Social Capital and The Availability Innovation Information influence the rate of adoption of innovations. Sofia, IP (2017) also explain that social entrepreneurship into the idea of social innovation for economic development. Saragih, R. (2017) also explain that there are some efforts to build creative, innovative that can be done through the implementation of social entrepreneurship. Barki, K., Satmoko, S., & Eddy, BT (2017) that the influence of social capital on the level of innovation adoption. Therefore, the issue of empowerment of indigenous peoples study whether innovation is influenced by traditional leaders and traditional leaders whether the innovation itself is influenced by social entrepreneurship as a social value (social benefits) and civil society (social capital).

2 METHOD

This study uses descriptive quantitative research methods, which illustrates in detail about the study material. The reason been the descriptive method, among others: to answer description of social value (social benefits) and also variables civil society (social capital) and the variable innovation (innovation) and also the empowerment of indigenous peoples. Meanwhile, to develop community empowerment model using quantitative techniques. The research instrument was a questionnaire developed by the development of the concept of using the operationalization of research variables by using the social entrepreneurship indicators namely: social value (social benefits), civil society (social capital), innovation (innovation), empowerment (empowerment of indigenous community). Development of every individual indicators derived into item questionnaire was conducted in order to collect more detailed data. As the subject of this study is the indigenous community leaders in Rokan Hulu. While the object of study is the benefits gained by empowering indigenous peoples through a social entrepreneurial approach of local traditional leaders. The population in this study is the indigenous community leaders in Rokan Hulu spread into 5 Luhak, among others: Luhak Tambusai; Luhak Rambah; Luhak Kepenuhan; Luhak Kunto Darussalam; Luhak Rokan IV Koto. Total population is 101 people and the samples taken as many as 65% of the entire population (indigenous community leader), on the five Luhak. It is based on the opinion Arikunto (2010). The sampling technique with proportional random sampling technique. The study was conducted in Rokan Hulu, on five Luhak indigenous peoples. The study was conducted over four months ie July until October 2019. Sources of data in this research is derived from the primary data and secondary data. The primary data obtained directly from the sample through a questionnaire relating to the condition of social entrepreneurship indigenous community leaders in Rokan Hulu. While secondary resources obtained from BPS Rokan Hulu and also and Social Service Rokan Hulu. While the data collection methods used in this study is the questionnaire technique, which is distributing questionnaires to indigenous community leaders, and then also by field observations with regard to the phenomenon of field information and interviews to their communities their own customs. The data analysis technique used is descriptive technique and verification, namely to provide an overview of research variables and to analyze the model of empowerment of indigenous peoples through a social entrepreneurial approach uses quantitative techniques using SEM analysis tools and with the help of LISREL 8.80 application.

3 RESULT

3.1 Descriptive analysis

Based on the results of research conducted in the field, distributing questionnaires to 67 respondent as traditional leaders in five Luhak, namely Luhak Tambusai, Luhak Rambah, Luhak Kepenuhan, Luhak Rokan IV Koto and Luhak Kunto Darussalam. Number of items of questions asked to the traditional figures are 17 questions. Respondents who answer to the question of identity seen as the views of education, then work, age and how long they become traditional leader. Education level of respondents describe formal knowledge possessed traditional leaders in order to manage the child's nephew. This study relates to the ability of the figures in the form of insights to make decisions and act on community cultures, it can be seen in the general education of traditional leaders in Rokan Hulu is the high school and junior respectively reached 32.8% and 31.3%. It shows that knowledge and insight that traditional leaders in order to manage the child's nephew has been good enough. However, there are also traditional leaders are educated to degree and postgraduate. It shows that some of the traditional leaders are the educated people. Also as much as 23.9% had elementary education which is part of the existence of traditional leaders. It shows that some of the traditional leaders are the educated people. Also as much as 23.9% had elementary education which is part of the existence of traditional leaders. It shows that some of the traditional leaders are the educated people. Also as much as 23.9% had elementary education which is part of the existence of traditional leaders. It shows that some of the traditional leaders are the educated people. Also as much as 23.9% had elementary education which is part of the existence of traditional leaders. It can then be seen from the gathering of respondents describe the kind of work the respondent daily activities in order to earn a living to meet the needs of family life and also forms that do in their everyday bustle. Can be explained that in general the work of respondents were self-employed reached 46.3%. This shows that traditional leaders are dominated by those who work as self-employed, where this work includes as an entrepreneur and also works privately, also showed that the more time that is owned by traditional leaders in daily life, where by working as self-employed they are not bound or provision of company rules or the government. Followed by work as a farmer who reached 23.9%. This means that as a self-employed farmers and also provide an overview of its existence in managing children and a cousin more time and some have already retired were 11.9% and this shows how much time the traditional leaders in caring for children nephew. While there

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are some traditional leaders who work as civil servants and employees of the company. Judging from the age of the respondents gave an overview of the experience of the traditional leaders in the community, respondents who have a higher age is usually more experience and also provide an overview of its ability to see the problem and resolve the problems faced by children nephew. It shows that in general the age of the respondent as traditional figures of more than 55 years, reaching 47.8%. This suggests that public figures become a model is already a lot of experience in civic life and this shows maturity also traditional leaders in the face of conflict and child issues nephew. Although there are also respondents aged less than 45 years, reaching 19.4%.

Judging from the length of the respondents become traditional leader of their tribe can describe the perceived state of the direct experience of traditional leaders in looking at the issue of indigenous peoples and indigenous peoples are also issues that the length of the respondents become traditional leader on average less than 10 years, which reached 49.3%, this showed that respondents actually just become traditional leader and it turns out that more than 20 years as much as 25.4%, and it also illustrates that traditional leaders are experienced in looking at and also to resolve the problems facing indigenous children nephew. The longer the traditional leaders of traditional leaders positions in child care nephew then increasingly also the experience gained and this also affects the more prudent and wiser leaders in solving existing problems. Note about son nephew and every efforts to collect data on children nephew of each tribe administered by traditional leaders. It is also a form of indigenous peoples inventory they have. Showed that 77.6% of the traditional leaders have a record or data nephew child and this shows that clearly with the times today traditional leaders also come to adjust. Most of the traditional leaders there who collect child nephew in a WAG (Group Whatsapp), there is also the Facebook group and there are indeed recorded by traditional leaders and made their Ranji-ranji, so that when the child nephew asked genealogy tribal them then can be explained easily and clearly. However, 22.4% more data records do not yet have children, nephews, they live off memories and everything from memory and is more dominated by traditional leaders who have an older age than average, because they are less able to adjust to the growing development of information technology this time. Become an important part of communal land (tanah ulayat) owned by the tribal in every Luhak, where communal land has been owned since hereditary and passed on to the child continuously nephew, and thus can also be used for the benefit of children nephew like to grow crops and also do another business. Data in Figure 4.6 below shows that the availability of communal land of indigenous leaders, can be explained carefully that 56.7% of respondents still have communal land, where the remaining 43.3% no longer have communal land. This shows that basically traditional leaders still have communal land, but not limited to the region and some of the communal land owned by the agrarian already made letter kid nephew. It happens to most existing tribal. Then also some others already do not have lands which they could manage again, because so many have changed hands. Then also because of the incompleteness of the correspondence regarding the communal land is also why the reduction of communal land ownership of indigenous leaders over the years. Then a description of the variables of traditional leaders in order to empower indigenous peoples in Rokan Hulu. From the results of the distribution of questionnaires to traditional leaders and analyzed using measures to obtain the results of research based on the item statement file to measure the research variables is determining the average value. On Social Value variables (Social Benefits) with an average score of 4.67 and is included in the excellent category. From this data, explaining that items that have scores above the average of the indicator resolve conflicts is an indicator of the most dominant, while the lowest was in as a facilitator to the child nephew. In the variable civil society (social capital) with an average score of 4.61 and is included in the excellent category. From this data, explaining that items that have scores above the average with the highest indicators in the ability of community leaders in cooperation with the niece and the lowest child is on enforcing customary norms that prevail in society. In variable Innovation (innovation) with an average score of 4.25 and is included in the excellent category. From this data, explaining that items that have scores above the average with the highest indicators on the performance of traditional leaders in generating innovation while the lowest is customary institutional capabilities. Last on community empowerment variable, with the highest indicator is the ownership of the business and the lowest is economic success.

3.2 Verification analysis

In order to explain how the relationship between variables and also to do with the testing of the variables, the quantitative analysis and the results can be seen in detail from the following description:

the following description:

![Figure 1: Full Model SACVAL Influence: Social Value and CIVSOC: Civil Society against INNOV: Innovation (Innovation) Indigenous Peoples and Its Impact on IMPOER: Empowerment (Indigenous Peoples Empowerment) in Five Luhak in Rokan Hulu](image)

The first stage is to perform correlation analysis to determine the level of the relationship between independent variables. With the help of application lisrel program outputs the correlation coefficient obtained by the correlation coefficient between social values and civil society with a correlation value of 0.44. The magnitude of the correlation value into the strong category, so that it can be concluded that the correlation between the variables of social value and the civil society is strong enough.

The second stage is the analysis tool used to value the social variables on indicators resolve conflicts is an indicator of the most dominant, while the lowest was in as a facilitator to the child nephew. Then the variable civil society with the highest indicators in the ability of community leaders in cooperation with the niece and the lowest child is on enforcing customary norms that prevail in society. On the innovation variables with
the highest indicators on the performance of traditional leaders in generating innovation while the lowest is customary institutional capabilities. Last on the empowerment of indigenous peoples variable with the highest indicator is the ownership of the business and the lowest is economic success.

The third phase is the research and analysis on the structure of the numerical values obtained indicate conformity than the output of the LISREL. Such as: Chi Square with a value of 6.86 with a p-value = 0.056 means fit, then the p-value p-value> 0.05, GFI value of 0.91, RMSEA value of 0.063; AGFI value of 3.35, TLI value of 0.91; NFI value of 0.91, the value of CFI of 0.902, all of them meet the criteria suitability models.

Structural model one portrait of the influence of social value and the civil society to the innovation of traditional leaders and their impact on the empowerment of Indigenous Peoples in Five Luhak in Rokan Hulu, which is expressed in the following hypotheses: That There Influence of Social Value and Civil Society Against Innovation can be seen from the following models:

\[ Y = 0.28 \times 0.67 \times X1 + X2, \text{ Errorvar} \]

\[ Z = 0.59 \times Y, \text{ Errorvar} \]

From the equation it can be seen that the value of social variables have a significant and positive effect on innovation held traditional leaders, where the better-owned social value of traditional leaders then innovation will increase. Then also for civil society variables also have a significant and positive effect on innovation held traditional leaders. Where the better socially owned capital of traditional leaders will have an impact on the resulting improvements in the innovation of traditional leaders themselves, as follows:

Table 1: Direct and indirect influence of the Social Value and Civil Society to Innovation (Innovation) Indigenous People and Its Impact on Empowerment (Indigenous Peoples Empowerment) in Five Luhak in Rokan Hulu

<table>
<thead>
<tr>
<th>Coefficient Line</th>
<th>Direct Impact</th>
<th>influence Through</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Value</td>
<td>0.28</td>
<td>7.84%</td>
<td>8.25%</td>
</tr>
<tr>
<td>Civil Society</td>
<td>0.67</td>
<td>44.89%</td>
<td>8.25%</td>
</tr>
<tr>
<td>Total</td>
<td>52.73%</td>
<td>8.25%</td>
<td>8.25%</td>
</tr>
<tr>
<td>Innovation</td>
<td>0.59</td>
<td>34.81%</td>
<td></td>
</tr>
</tbody>
</table>

Source: Data processed, 2019

Then also to the influence of civil society against innovation of 4.15 and compared with the value t table 1.99 means that t > t which proves that civil society groups have a significant effect on innovation of traditional leaders. Recently effect innovation on the empowerment of indigenous peoples with the t value of 3.52 and compared with t table 1.99 means that t > t which proves that innovation significant effect on the empowerment of indigenous peoples on five Luhak in Rokan Hulu. In the final stage, which is testing the model research has met the criteria for goodness of an econometric models and having tested the research model is qualified as set out in the use of this analytical tool.

4 DISCUSSION

From the description of the research results mentioned above, it can be seen some information in regard to this study include:

[1] The influence of social value (social benefits) against innovation (innovation)

Proved that social value(Social benefits) provide a positive and significant influence on innovation (innovation) traditional leaders on five Luhak Rokan Hulu regency. This shows that the indigenous community leaders have a role in resolving conflicts nephew troubled children in a family and the many innovations that are taken in the form of performance in solving the problem of children's nephew. But in terms of acting as facilitators to children nephew is still low, it is due to lack of empowerment of indigenous leaders in the economy makes traditional leaders are not able to facilitate kemekanancan children in realizing their desires.Limited ability to economics make public figures hold the role, although their high innovation of these stakeholders in making their nephew prosper. In addition, this helplessness also make public figure passive in making their nephew growing children and let the children seeking life nephew respectively.The results are consistent with what was presented by This is confirmed by Sofia, IP (2017) also stated that social entrepreneurship into the idea of social innovation for economic development. Saragih, R. (2017) also explain that there are efforts to build creative, innovative business that can be done through the implementation of social entrepreneurship. Barki, K., Satmoko, S., & Eddy, BT (2017) that the influence of social capital on the level of innovation adoption.

[2] The influence of civil society (social capital) towards innovation (innovation)

With regard to social capital owned by community leaders in order to build innovation to empower indigenous peoples, can be known that social capital and significant positive effect on innovation owned public figures. From the description of the variables explained that the ability of community leaders in cooperation with child nephew. The partnership between community leaders with kid nephew and also with local government and the company will make public figures have a high innovation. During this time it is a real effort made public figures in order to generate new innovations for the benefit of their nephew child. However, as a result of powerlessness in economic terms makes public figures can not do much especially in order to realize the wishes of children nephew. Moreover, with regard to enforcing the customary norms that prevail in the community, this time in the presence of a relatively large current changes and the development of technology to make children smarter nephew of traditional leaders themselves.
leaders so that norm being put forward in the indigenous majority can no longer be enforced. Also because of the difference of power with the government, so that the child nephew always puts in accordance with state rules compared with the customary rules. The results are consistent with what was said by Fur, YG, Hariadi, SS, & Herianto, USA (2016) that Social Capital and the availability of Innovation Information influence the rate of adoption of innovations. Sofia, IP (2017) also explain that social entrepreneurship into the idea of social innovation for economic development. Saragih, R. (2017) explains also the efforts to build creative, innovative business that can be done through the implementation of social entrepreneurship. Barki, K., Satmoko, S., & Eddy, BT (2017) that the infuence of social capital on the level of innovation adoption.

[3] Effect of innovation (innovation) towards empowerment (empowerment of indigenous peoples)

Traditional leaders proved that innovation is a significant effect on the empowerment of indigenous peoples. This shows that the better innovations owned traditional leader it will be increasingly powerless indigenous people because of it. And if it is linked to the condition of the respondents as well as descriptive analysis, it can be said that the performance of traditional leaders in generating innovation. Indeed innovations produced during this traditional leaders into a innovativ and good idea, but traditional leaders are not able to make it happen in the form of real action in the community. This desire is not supported by economic capability so that there is impression it just a plan that can’t be realized. There was also the problem of indigenous institutional capabilities growing in the area is no longer thinking about the child’s interests, but mostly concerned with political interests and orientation to the material (money), so that the child’s interests nephew is no longer a top priority.

The results are consistent with previous research as stated by Sumodiningrat, Gunawan (2002) should ideally consider the potential community empowerment, transforming potential of becoming action and protect. In order to explore the potential and also transform potential into action and also to protect all the existing potential, it is necessary to factor innovation. According Simatupang, P., Swastika, DK, Iqbal, M., & Setiadjie, I. (2004) innovation to encourage the empowerment of communities. It is also delivered by Sururi, A., & Mulyasih, R. (2017) that Innovation-based Development Planning 4R (Rembug (Discuss), Planning, Realization and Rawat (Taking Care)) may also be the basis for community empowerment. Also confirmed by Hadiyati, E. (2011) that through creativity and innovation capable of making people more empowering in small business entrepreneurship.

5 CONCLUSION

Based on the results of research and discussion that has been described above, it can be concluded that in order to empower indigenous peoples it is necessary to build innovation. This innovative development should be supported by the economic capabilities of traditional leaders themselves, so there is independence in realizing the existing innovation. Also the support from the government in having partnership between traditional leaders and private companies also become an important part in realizing this innovation. And it all can not be separated from social entrepreneurship owned conditions such as social value (social value) and civil society (social capital) in children nephew.

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Student Library.


