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EXAMINING AN ENDANGERED KNOWLEDGE TRANSFER PRACTICE KNOWN AS “MAPALUS” IN AN INDONESIAN VILLAGE: IMPLICATIONS FOR ENTREPRENEURIAL ACTIVITIES AND ECONOMIC DEVELOPMENT

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ABSTRACT

In this article, present an examination of “Mapalus,” a traditional management related to knowledge transfer deeply embedded in the lives offamilies in Minahasa, Indonesia. The main goal of this study is to detail the extent to which knowledge transfer between generations has shifted from the noble meaning of Mapalus. Data were collected using direct observations and informal in-depth interviews. After the process of collecting data, the data were analyzed and validated using triangulation. The major research location was Lalumpe Village, South Minahasa Indonesia. Lalumpe Village is one of the areas in South Minahasa known for its agricultural products, particularly Clove and Copra. The research was conducted in three months when clover harvest took place, an essential context for examining the practice of Mapalus. While Mapalus does not in principle involve monetary exchanges, the current practice of Mapalus shows that it does involve monetary exchanges. This is argued to have been facilitated by parents’ expectation of their children to work in the city rather than continue the practice of Mapalus. Considering that Mapalus is theorized to improve entrepreneurial activities in the area, implications for entrepreneurship and economic development are discussed.

Keywords: Agriculture; Entrepreneurship; Knowledge Transfer; Mapalus.

1. INTRODUCTION

Especially nowadays, knowledge has been acknowledged to be a fundamental resource essential for either small or big companies. Organizations could have their own sustainable competitive advantage if they could provide uniqueness (e.g. Kleindorfer et al., 2005). Hence, knowledge acts as one of the main elements for organizations to enhance its unique competitiveness (see Johannessen et al., 2001; Darroch, 2005; Barney, 2007). Given this, conducting knowledge transfer, which can involve the sharing of ideas, pieces of information, suggestion, experiences, and skills, becomes an essential way to optimize

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knowledge of an organization. If a company is incapable of practicing knowledge transfer well, knowledge as the main resource for the organization will be underutilized (Srivastava et al., 2006). This importance of knowledge transfer is also applicable in the case of communities as social organizations.

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In this article, present an examination of Mapalus, a traditional management related to knowledge transfer deeply embedded in the lives of families in Minahasa, Indonesia (where agriculture is its main economic driver). As an embodiment of volunteerism, Mapalus is perceived as stakeholders' participation to develop local people's business (e.g. agriculture/farm) in which they work together in the entire cultivation process, thus enabling the sharing of ideas, pieces of information, experiences, and skills (Turang, 1983; Umbas, 2011). Based on pre-observation, Mapalus has changed greatly. Its meanings have shifted from theoretical. The current Mapalus lacks exchange that involve skill and energy; instead it involves more monetary exchanges. It is believed Minahasan shifted practice of Mapalus results from the tendency of grown-ups of the younger generation to leave the village and work in big cities, such as Manado. When they have to take part in Mapalus, they prefer to pay somebody else to participate in Mapalus on their behalf.

Further, based on pre-observation, parents' reluctance to pass down their knowledge on the cultivation process to their children is another reason for the diminishing knowledge transfer because parents have a high expectation for their children to work as civil servants. Being a civil servant or an employee is perceived to be more promising than becoming a farmer. This perception inhibits the development of entrepreneurship especially in the area because families do not give support. Based on previous studies (e.g. Aldrich and Kim, 2007; Rauch and Frese, 2007), families can act as either a supporting or an inhibiting factor and can even promote a negative image on entrepreneurial mindset. The negative image is argued to be the main reason based on the previous finding (Aldrich and Kim, 2007). It is also argued to be one of the reasons for young generation's lack of interest in taking part fully in Mapalus, particularly in the agricultural sector. Overall, these phenomena stagnate the activities of knowledge transfer through Mapalus. In this article, the authors detail the shift in the practice of knowledge transfer through Mapalus.

Studying the behavior of the community in the implementation of Mapalus at this time is expected to provide an overview of the positive benefits of the original practice of Mapalus. The founding father of Mapalus have a goal to improve the economic independence of rural communities and social life of the community itself. There is an expectation that the learning process embedded in Mapalus would be able to make the villagers more innovative in managing their business. An innovative society is said to be closely linked to an entrepreneurial society (Pirich et al., 2001).

2. THEORETICAL BACKGROUND

2.1. *Mapalus: Knowledge Transfer in Practice*

In the daily lives of Minahasan people, the principle '*Si Tou Tumou Tou*' or the fundamental goal of human life to humanize others is embedded in an ethical principle called 'Mapalus' (Turang, 1983). Mapalus is a form of traditional voluntary activities regarded as ancestors'

heritage in Minahasa that has existed from the ancient time to the present day. It refers to a collective working system, and it is practiced by each societal member of Minahasa at a fixed interval (Turang, 1983). Mapalus was first recognized as a management system in the agricultural sector where all members of the society would voluntarily contribute their energies and skills in agriculture to everyone who might need them (e.g. in plant and harvest time).

According to the study by Turang (1983), in its initial characterization of Mapalus, the uniqueness of Mapalus lies in the fact that agricultural activities (either with or without other people's assistance) were done at each land owner alternately through a system called the 'arisan system' (a social gathering that takes place at a fixed interval). For example, if there were 5 agricultural fields in a village, it would be possible for a land owner to be responsible for reaping the crops in a farm not belonging to him during harvest because the true owner of that field was busy reaping the crops in another field due to the turn he had according to the 'arisan system.' All activities in the agricultural sector were the responsibility of the male members of the family (father and sons). When their due came, their family was obliged to contribute assistance, skills, and experiences in managing the agricultural sector. The ability and experience in agricultural practices was passed down to each member of family. This condition became the reason for passing down knowledge on the agricultural sector from generation to generation.

In principle, original Mapalus would be managed by merging personal assets of all members of the society and treating them as collective or group assets¹. Any violation to this obligation would be subject to punishment in the form of 'moral debt' that the violators had to pay. (e.g. moral debt must be recompensed with a moral payment).

According to Turang (1983), the noble Mapalus has almost never involved money exchange. Mapalus has largely involved energy, skills and skill exchange. Nevertheless, Mapalus has also developed into five models, one of which is Mapalus money to give cash assistance to people who need help (Umbas, 2011). Despite this evolution of Mapalus into these models, the original Mapalus is said to have a more significant meaning than other models of Mapalus. Mapalus based on social interaction is regarded as more powerful than Mapalus utilizing money. It is expected that this research could provide useful information about the implementation of Mapalus nowadays.

Overall, Mapalus has facilitated frequent exchanges of information, experiences, ideas, and skills, which have been continuously practiced for generations. The exchanges that occur between a family member and another can be considered to be a form of 'knowledge transfer.' A son learns skills and experiences from his father. When this boy grows older, these skills and experiences will be passed down to his sons. Based on this description, it can be concluded that Mapalus is in principle a form of knowledge transfer.

2.2. The Significance of Knowledge Transfer in Mapalus

Knowledge transfer can be defined as knowledge exchange from one person to another tacitly or explicitly to create new knowledge (van den Hooff and de Ridder, 2004). In

¹ Collective or group assets have the same meaning as knowledge stocks or assets (Davenport and Prusak, 1998).

short, knowledge transfer is an individual activity to give ideas, initiatives, suggestions, information, experiences, and skills to other members in an organization (van den Hooff and de Ridder, 2004; Bartol and Srivastava, 2002; Davenport and Prusak, 1998). Grant (1996) explains that knowledge can be shared or distributed to all sectors in an organization or to society. Knowledge transfer is a key success in the process to transform individual learning to organizational capabilities (See Lam and Lambermont-Ford, 2010).

This importance of knowledge transfer is also similar in the case of the agricultural sector as a social organization being studied. In the agricultural sector, it is the former owner who teaches the family (e.g. his children) or other people the ability to cultivate. Families are analogous to small-medium enterprises where knowledge transfer becomes critical. Overall, Mapalus is knowledge transfer in practice where a family can be analogous to a business entity. It has been argued that the practice of Mapalus would potentially and collectively eradicate poverty (Turang, 1983). Below are arguments given by academics about the important function of Mapalus:

"Melalui budaya mapalus sebenarnya kita diajarkan untuk mau dan mampu tolong menolong dan bekerjasama untuk kepentingan bersama" (Dr. V. Senduk, academician). **(In English:** In Mapalus, people learn how to be willing and able to help and work together with others for mutual benefits)

"Mapalus memberikan kesempatan bagi orang-orang yang terlibat untuk saling belajar dan berbagi pengalaman" (Prof. Dr. A.F Kawulur, academician and one of South Minahasan public figure) **(In English:** Mapalus gives a chance for people involved to learn and share knowledge)

3. METHODOLOGY

This research employs qualitative research method in order to obtain descriptive data in the forms of written and oral data from the research subjects and their observed behaviors (Neuman, 2002). Data were collected from direct observation, in-depth interview, and field documentation. Data were analyzed and triangulated using various methods. Triangulation of data involves collecting data from informants² in various settings that would allow the observation of behaviors of interests that regularly take place, using various means such as field notes, photography, voice and video recording to provide valid data (Wallendorf and Belk, 1989, in Hill and Stamey, 1990). To ensure validation, authentic evidence in the form of interview results in various of setting, notes about the condition in the research field, pictures, and recordings were central to the research. Triangulation was also attempted during the analysis of the data, involving comparison of interpretations coming from several experts.

In this research, experts in social sciences judged to have comprehensive knowledge on culture, especially related to Mapalus, provided their interpretation. That is, two academicians were considered to have the ability and skills in the field of social research and having experience in Mapalus activities. There were also two community leaders consulted.

²Ten informant involved.

They are the local leader (the top 'manager' of the village) and one of the senior community leaders at Lalumpe Village. Other informants were people who worked as farmers who had children studying in higher education. There were also informants coming from the city of Manado; they are some of those who have left the village and lived in the city as employees.

The reason why chosen Lalumpe Village as research location were based on suitable preliminary information on the past and present time implementation of mapalus, which is lead us to initiate investigations in the village of Lalumpe. Lalumpe village is one of the areas known for its agricultural products: Clove and Copra. To start the investigation it was decided when clove harvest took place due of the activities of the agricultural sector in Lalumpe were prevalent and involved people in the village and land owners living in the city. Manado was the other location for data collection. Parents and relatives of many people living in the city of Manado were originally from Lalumpe Village. The research was conducted in four months period from July 2014 to October 2014.

Further, Lalumpe Village was a perfect location for this research considering the close relationship between one of the researchers³ and people in Lalumpe village, making the data collection relatively easier to perform. Given that the informants for this research were villagers of Lalumpe and land owners living in the city, closeness in terms of relationship could make researchers more easily accepted in the community, thus eliminating the impression of the research formality. Therefore, the aim of research can conducted in informal way could be easy to executed. To prevent from the possibility of bias, the researcher who is within the family line of the Lalumpe villagers only acted as someone who facilitated the relationship between the other researchers and the informants. The other researchers were the ones conducting the interview(s). This procedure was followed to maintain the objectivity of the research findings.

In-depth interviews were conducted in an informal and open setting, which allowed for natural conversation. The questions asked were listed based on their main themes the implementation of past, present and future mapalus and how the transfer of knowledge were conducted on the term of mapalus. For the guidance of knowledge transfer questions, indicator revealed by van den Hoof and de Ridder (2004) were used. The questions is not written on paper. At first, the informant did not realize that they were being interviewed. After all the interview was complete, the researcher told the informants that they became research subjects⁴. To maintain the anonymity of the subjects, the name of the informants were shortened (i.e. given initials) unless they gave their permission to have their name published.

Convenience sampling was used in this research. Data collection was done when there were opportunities to collect data. In other words, irregular periods of data collection were used. This is perhaps one of the limitations in this research. With this approach, data collected from this study may be not enough 'cause there is possibility new information will accrue. Adequate financing was not present to have a more data collection procedure. Thus,

³ One of researcher has the direct family line as a Lalumpe villager.

⁴ We will delete the informant statement if there is informant objection.

data collection was done rather efficiently out of the researchers' concern for the preservation of the culture of Mapalus⁵.

4. DATA ANALYSIS

This section details how Mapalus has shifted in its implementation, especially seen through the harvest. It has been previously discussed that Mapalus is an embodiment of voluntary culture vividly seen in working together and helping each other in every activity in a village. In Lalumpe Village, Mapalus in the agricultural sector is still preserved. However, the implementation of Mapalus in Lalumpe is judged to be unable to fulfill the expectation of the founding fathers of Mapalus.

4.1. Clove Harvest: A Context for Mapalus in Practice

Lalumpe village is one of the villages in South Minahasa, Indonesia, that produces a lot of cloves. Most of the villagers depend their lives on cloves, especially from their fruits. From the harvest of cloves, the villagers are able to support their families and educate their children up to higher education level. Even from cloves, many of villagers' children went on to become 'successful' individuals (as perceived by the locals), some becoming lecturers at a reputable university, some becoming teachers, and others becoming employees. Nevertheless, only a few have returned to Lalumpe Village and acted as what is perceived to be an agent of change to develop their village, especially in terms of the local agricultural industry.

Large cloves usually harvest every 2 years or 4 years, from June to August. During the period, many families in Lalumpe Village are usually preoccupied with their own lands and other lands from their family members who live in the city. Typically, during harvest, families in Lalumpe Village employ or hire people from outside of the village to pick clove fruits. One liter of wet fruits of cloves are usually rewarded four to five thousand Indonesian Rupiahs (IDR). The hired people work from around 6 am to 5 pm and they usually collect 25-30 liters of fruits depending on the distance between the land and the land-owning family home. They have to walk and carry the fruits on their shoulder(s). After that, the next step is to perform the drying of the fruits. This activity is usually done only by family members. The harvest time from June to August in Indonesia is usually the school holiday period. Therefore, some families call their children who go to a school outside of the village (e.g. the city of Manado and Tondano) to participate.

4.2. From Less Monetary to Highly Monetary

As discussed previously, Mapalus had a more profound and significant meaning. The exchanging or trade of energy, skills and knowledge, with a lack of monetary involvement, was the key point of the noble Mapalus. However, there has been a shift in the meaning of Mapalus, as observed in practice. That is, even though it is acknowledged that Mapalus has developed into several varieties – including Mapalus money for the purpose of giving cash assistance to people who need help (Umbas, 2011) – money has started to take a larger, more major, role in the practice of Mapalus. This shift has also been interpreted as

⁵ The research is self-funded.

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a form of deterioration of the original Mapalus. A more detailed explanation based on the findings is provided below.

The following statement illustrates the implementation of Mapalus in the cultivation of agricultural land (in Minahasan Language):

“Mapalus? Ba kobong?, yah ... mana dorang suka, paling-paling ganti deng doi nanti orang lain yang kerja’ Kalo kwa masih orang kampung stou masih ada, maar kalo yang so tinggal di Manado so PNS so nda dorang.” (In English: Mapalus? Farming? They (people in the city) will not like it. They prefer to replace it with money and someone else takes their duty. The villagers perhaps still do it (Mapalus), but the villagers who’s left to Manado (city) and worked as civil servants will not do Mapalus) (JS, 53 years old, Farmer).

The statement above explains that those land owners who already live in big cities (such as Manado) and or work as an employee (e.g. civil servant) does no longer take turns in Mapalus. Their turn is usually replaced with money. The informant also explains that in the Lalumpe Village people still practice Mapalus. This statement is also supported by the regional head of the Lalumpe Village, saying:

“Pada masyarakat yang menerapkan mapalus biasanya dorang yang tinggal di Kota, karena dorang masih bagian dari Desa Lalumpe torang tetap kasih kewajiban mapalus, biarpun dorang cuma ganti deng doi, hal ini sangat disayangkan karena kepedulian pada desa kelahiran mereka sepertinya berkurang” (In English: The people who still implement Mapalus, even though they now live in the city, they still have an obligation toward Mapalus. This is unfortunate that they exchange their obligation with money. This shows that their love for their hometown has decreased).

The above sentence explains that the village leaders regretted that mapalus activities in the Lalumpe Village had greatly deteriorated given that landowners living in the city usually replace their turn or involvement in the activities with money. It became an indication for him that their concern for the Lalumpe village itself had declined. These expressions illustrate how Mapalus in the agricultural sector has shifted in meaning from non-monetary assistance to monetary one.

When asked whether the residents of Lalumpe Village still implement Mapalus, one informant from Lalumpe explained that:

“Kalo ada duka, orang kaweng kami disini ada bantu memasak, pasang sabua’. Kalo gembala pe sawah torang lei suka bantu kalo mau panen.” (In English: When there are weddings or deaths, we give assistance to cook and make tents. When harvest time comes on the priest’s land, we will help with pleasure). (SU, 49 years old, Mother and Farmer).

The line above explains that Mapalus in the village of Lalumpe is still implemented when there are events in the village such as weddings, deaths and harvests of the priest’s agricultural

land⁶. In other words, people still care and like helping without ulterior motives.

The next informant was one of the senior and elderly villagers. He was one of the living witnesses who was judged as having legitimate understanding about the mapalus implementation for decades. He provided a lot of information, some of which were:

"Opa, dulu belajar bertani ya dari opa pe papa." (In English: Grandpa learned to grow crops from grandpa's parents).

"Tu, lahan torang kelola sama-sama, ganti-ganti ... ba mapalus." (In English: We collectively take turn with the people in the village to manage our land).

"Mapalus lahan jamannya opa masih jalan bagus, nda rupa sekarang so pake-pake doi" (In English: Mapalus in the old time was still in perfect shape, unlike in the present time involving money).

(MK, 75 years old, Farmer)

He explained that his farming ability had been transferred from his father. Then the villagers land-managed together. People took turn in running Mapalus. The implementation of Mapalus from his generations was judged to be better compared to present generations. When asked further about the position of money involved in Mapalus, the informant explained that money was not part of the noble meaning of Mapalus, stating the following:

"Wek ... Bukan mapalus itu, mapalus itu pake tenaga .. nda pake-pake doi full tenaga." (In English: wek (expressing disappointment) .. Mapalus does not involve money, only full energy).

(MK, 75 years old, Farmer).

The statement asserts that the true Mapalus does not involve money; it involves only pure presence and energy. People who nowadays provide money as an exchange for his Mapalus shift are usually those who no longer live in the Village of Lalumpe. It indicates that, they perhaps do not have time to conduct their Mapalus turn⁷.

From the above statements, it can be summed up that Mapalus as the activity in which people work and help each other collectively in the agricultural sector has gradually diminished and deviated from its previous meaning. Mentioned by Turang (1983) the true Mapalus could be used for the development of Lalumpe village with the helping and caring attitude and without ulterior motives. Hence, mapalus activity that involved money could indicate there is missing of social interaction between society. Mentioned by Indarti (2010) interaction between people is needed to increase knowledge absorption. That situation could make the leader of Lalumpe village (see previous interview) concern about careless people of Lalumpe who live outside Lalumpe could become a reality.

Following are excerpts of interviews from one informant, representing the younger generation), a father and a land owner residing in a city.

⁶ Priest is one of the most important and respectful individuals in the Village of Lalumpe.

⁷ Many of them have a job as civil servants.

“Kita pe papa cuma ada ganti itu giliran Mapalus dengan doi, nanti ada orang dari kampung datang ambe doi for bayar orang mapalus.” (In English: my father, only replaced his Mapalus turn with money, usually people of the village come to take their payment).

“Kita pe papa, pernah cerita waktu kita pe papa sementara kuliah sarjana dulu, tiap saat ada waktu pasti pulang Lalumpe untuk mapalus.” (In English: my father told me, when hewas still in college, everytime his Mapalus turn came,he returned to Lalumpe).

(LK, 33 years old; Civil Servant, Livingin Manado)

The sentence above explains about the practice of returning home for a Mapalus turn of one of the villagers’ father in the past. But in the development of his Mapalus shift, he has now provided money in exchange forhis Mapalus turn. In other words, the statement provides evidence that Mapalus activities involve money that acts as a reward for someone who replaces one’s Mapalus turn.

One of informants who represents a younger generation,whoseparents are owner(s) of clove farmland who were born and grew in thhe city (i.e. Manado), mentioned aboutthe routine of returning home for a purpose other than for Mapalus.

“Yach, kita so kadang sekali pulang kampung, kalaupun pulang kampung bukan for mapalus cuma for pasiar atau kalo ada acara keluarga, kita nintau ba kebong.” (In English: Yes, now I do not come to my hometown very often, I come to my hometown not for Mapalus but only for vacationor if there is a family event, I don’t know how to farm).

(JK, 26 years old, Civil Servant, Livingin Manado)

The sentence above explainsthat the informant very rarely goes to his hometown, he only goes home for family vacation or if there are family events.Futher the informant described that he did not have any knowledgeaboutplantings because of his job as a civil servant.When asked further, the informant said that his father had the knowledge to grow crops, at least he knew the time to harvest.

“Kalo atik pe papa (saya punya papa) masih biasa ba kebong noh (bertani), minimal tau kapan cingkeh bole mo pete (minimal tau kapan cengkeh siap untuk dipanen.” (In English: my father still knowshow to farm, at least he knows when cloves are ready to harvest).

(JK, 26 years old, Civil Servant, livingin Manado)

Another opinion is given by parents whose children were born and grew in a village:

“Kalo tape anak ya masih tau ba kebong sedikit-sedikit karena kita kadang masih panggil dia for membantu.” (In English: my son still knowsa little how to plant, because sometimes I still call him to help me).

(JS, 54 years old, Farmer).

The sentence above explains that the informant's son has the ability to farm but not that proficient. When asked about their expectation to urge children to follow their footsteps, the parents state that:

"Kita se sekolah dorang tinggi-tinggi biar jadi orang jangan kayak kita cuma di kebonng (jadi petani), jadi PNS jadi pegawai, jadi apa aja asal lebih baik dari torang." (In English: I push my son to go to school until he reaches higher education to become a successful person, not like me [as a farmer], as a civil servant, as an employee or anything else better than us).
(SU, 51 years old, JS's wife)

The line above shows that there are parents who are reluctant for their children to be farmers. They are sent to school up until the university level to be more successful than his/her parents. In other words, parents appear to think that success in life could not be obtained as a farmer in the village.

Overall, the excerpts from the in-depth interviews above indicate that the knowledge transfer of 'Mapalus' currently appears to desist at the level of parents. Further, it has now involved largely money, which is seen as a form of deterioration with regard to the noble principle of Mapalus. A discussion about the implication of this is provided in the next section.

5. DISCUSSION

Overall, knowledge transfer embedded in Mapalus has gradually shifted. The population growth and the development of economy, technology, and information are assumed to be some of the main reasons for this shifting condition (Tarigan, 2005). From the interviews, the researchers take that the idea of Mapalus (which did not initially involve any monetary exchange) is now equivalent to hiring other people and paying them to work in an agricultural land on the owner's behalf. Land owners from the Lalumpe Village who live in a big city (e.g. Manado) choose instead to hire someone else to replace them to run their Mapalus shifts. In addition, children of land owners already working as an employee in the city is also argued to have exacerbated this condition. In other words, the meaning of Mapalus has moved from mobilizing social power (i.e. people's efforts) and being less monetary (Turang, 1983) to being strongly monetary. It is argued that the money used in the Mapalus practice is not the essence of Mapalus, but a form of social assistance only (Umbas, 2011). There also seems to be a disconnect across generations about the meaning of Mapalus. The shift to a more monetary Mapalus is seen by some as an erosion with regard to the noble values of Mapalus. Nevertheless, in Lalumpe rural communities, there is still a fraction of people preserving the Mapalus tradition. For these people, Mapalus activities are practiced under certain circumstances, such as activities involving funeral and those associated with agricultural land of religious leaders. Even though it can be argued that the shift is an impact of the changing times, it becomes a concern that the Mapalus practice would soon disappear completely. Hence, the theorized impact of Mapalus on the reduction of poverty and improvement of the welfare of rural society (Turang, 1983) would not occur.

5.1. *Mapalus, Employment, and Entrepreneurship*

It can also be suggested that Lalumpe parents have their mindset on having their children work as an employee in the city rather than having them become their successor in farming, suggesting their lack of passion for entrepreneurship. If maintaining the Mapalus tradition means supporting entrepreneurship in the village, this means that there is an issue with regard to building local agricultural businesses. Given the study's use of qualitative research (Cooper and Schindler, 2010; Neuman, 2002), focusing on a certain management practice of a community, this study gives insight into the role of parents in their children's decision to pursue entrepreneurship in Indonesia. More specifically, the younger generation of Lalumpe Village tend to pursue education with an expectation that they will be prospective employees, civil servants, managers of a company rather than potential entrepreneurs (i.e. job creators). Based on a survey conducted by Institut Teknologi Sepuluh Nopember (ITS) one of Indonesian university (2011), the percentage of undergraduate students who would choose to become a job creator is only 15 percent. Generally, people tend to perceive that becoming an employee is more comfortable rather than being an entrepreneur, given the perceived minimum risk of the former. Argued by Backes-Gellner et al. (2010), whether people choose to work as an employee or entrepreneur will be influenced by his educational path. The broader the spectrum⁸ of one's education, the more likely he or she will choose to become an entrepreneur as a way of living. Potentially because of the narrower spectrum of education people (i.e. villagers of Lalumpe) seem to have, it makes sense to think of why they tend to choose to become an employee (e.g. civil servant), rather than an entrepreneur, as a way to be successful. This theoretical argument is supported by Aldrich and Kim (2007), Rauch and Frese (2007), Krueger et al. (2000) who mention that family is a key factor to create an entrepreneurial mindset.

5.2. *Mapalus, Entrepreneurship, and Economic Development*

According to Schumpeter (1934, in Tidd et al., 2005), innovation cannot be released from entrepreneurship, which always seeks innovative approaches to achieve their strategic advantage. Hence, innovation has to be considered a fundamental part of entrepreneurship and a key factor of successful businesses (Pirich et al., 2001; Covin dan Miles, 1999). In other words, to develop innovation is to develop entrepreneurship. We believe through the true Mapalus, if maintained and preserved from generation to generation, from ancient times to knowledge-based economy times, could create new knowledge in the field of agricultural business management. For example, the activities of managing agriculture through Mapalus, combined with the ability to grow crops from older people and the ability to absorb information and technology of the younger generations would allow for generating agricultural innovative techniques, which in turn would be able to make farming in rural areas (such as in Lalumpe Village) have their competitive advantage. If the society have their competitive advantage, then there is higher possibility to create welfare society.

⁸ Education formal and informal, education based on experience.

5.3. Future Directons

Moreover, referring to the research results, it is worth reconsidering how the knowledge transfer activities embedded in what is called 'Mapalus' could be expected to run from generation to generation. If the situation continues, it is possible that Mapalus could be lost. Further, there could even be the dissolution of generations of farmers in the Lalumpe Village. To the extreme, agricultural lands of the village would change into another form. In fact, it is not impossible that local agricultural industries will be replaced by other big industries, as what happens in many other areas in Indonesia.

The finding could be a strong indication there is a 'negative' entrepreneurial mindset⁹ present among the community members of Lalumpe. Parents appear to think that being an employee in a city is a more promising job than staying in the village to preserve Mapalus (which is likened here to entrepreneurship). Entrepreneurship education encompassing a broader spectrum (Backes-Gallner et al., 2010) could be a solution to create and develop people's entrepreneurial mindset. Sustainable education on all members of the society is needed to open people's mind that entrepreneurship is an important element of sustaining a civilization. If people have realized the importance of entrepreneurship, potentially the practice of Mapalus may return to its noble meaning. In other words, the noble meaning of Mapalus would be more easily applicable to the community if people changes their negative mindset about entrepreneurship.

5.4. Limitations

The study is not without limitations. First, the result from the qualitative study here is not intended to be generalized. It is intended to make a rich account about a particular phenomenon called Mapalus. Second, even though the study is about Mapalus, a practice in the larger Minahasa, the study was conducted in Lalumpe Village only. Potentially, there are different practices in different areas in Minahasa. Third, as mentioned before, the use of convenience sampling is one of the limitations of the research. Fourth, data collection was conducted in irregular times. The researchers simply waited for an opportunity to get information. By using this approach, the researchers could miss other opportunities to gain new information from other important informants.

6. CONCLUSION

In this article, the authors present an examination of Mapalus, a traditional management related to knowledge transfer deeply embedded in the lives of families in Minahasa, Indonesia. The main goal of this study is to detail the extent to which knowledge transfer practices between generations (known as Mapalus) has shifted from the noble meaning of Mapalus. The finding suggest, the researchers take that the idea of Mapalus which did not initially involve any monetary exchange is now equivalent to hiring other people and paying them to work in an agricultural land on the owner's behalf. In other words, the meaning of Mapalus has moved from mobilizing social power (i.e. people's efforts) and being less monetary (Turang, 1983) to being strongly monetary. Further, it can also be

⁹ see Aldrich and Kim, 2007

suggested that parents in Lalumpe Village have a negative mindset on having them become their successor in farming, suggesting their lack of passion for entrepreneurship. Instead, they prefer having their children work as an employee in the city. With all these phenomena, there is a possibility that the cultural practice of Mapalus could be lost. Further, there could even be the dissolution of generations of farmers in the Lalumpe Village. Suggested that entrepreneurship education in a broader spectrum (Backes-Gallner et al., 2010) be created to change people's mindset on entrepreneurship. We argue that, through educating entrepreneurial mindset, the practice of Mapalus with its noble meaning will return and be practically applicable as a communal habit.

If mapalus still implement well today on their true meaning, there is possibility knowledge transfer will automatically occurs on mapalus. Parents will transfer his knowledge and experience to his son, and to his grandson. In other word knowledge transfer will occur between generations. Imagine, if the technology and information presence today that closely linked with today generations combine with skill and ability passed from the field, it will open the opportunity make agricultural business in village enter to the new era. The era that information and technology could change business vision. As mention earlier, knowledge transfer positive change innovation capabilities. Hence, mapalus as knowledge transfer practice could make society more stronger on their innovation. Once again, that imagination could happen if transfer of knowledge could run generation to generations.

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