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Indigenous Peoples' Economic Empowerment Model as a Strategy in Accelerating National Economic Development (Case Study of Betawi Adat, Sundanese and Aceh Adat)

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Abstract. Customary-based economic institutions aim to maintain the local wisdom of the community and accelerate national economic development. The economic life of the community has increased welfare through the empowerment of their customs. In the first year (2019) conducted research on indigenous peoples in 3 provinces: Bali which succeeded in developing the Village Credit Institution (LPD), the Batak indigenous people in North Sumatra succeeded in developing CU Ate Keleng, and the indigenous Dayak people in Central Kalimantan succeeded in developing CU Betang Asi. In the 2nd year (2020) conducted research on the indigenous peoples of 3 provinces: Betawi in DKI Jakarta which succeeded in developing the service cooperative "Jakarta Tentram Sejahtera", the Sundanese indigenous people in West Java succeeded in developing the North Bandung Cattle Breeders Cooperative (KPSBU) Lembang and Social Entrepreneurship *The Big Price Cut Group*, and the Acehnese indigenous people in Aceh have succeeded in developing the economy with the Baitulmal concept. With this business sector, it can empower indigenous peoples and at the same time improve the economy and welfare of their people. The empowerment of indigenous peoples is based on the concept that every member of the community has an obligation to support their respective customary activities. The customary institutions or types of businesses that exist in each location of this research aim to make it easy for the community to get capital in developing their respective businesses and in selling their products. With the existence of this financial institution, indigenous people experience an increase in their economy and welfare. To achieve this goal maximally and to find a model of economic empowerment for indigenous peoples that can be used as a model for the economy throughout Indonesia, in the 3rd year (2021) research will be continued in the Provinces of Maluku, West Sumatra, and South Sulawesi. In general, this research aims to produce an economic model for indigenous peoples as a strategy to accelerate national economic development. Specific objectives: To find out how indigenous peoples develop their economic systems; to identify forms of economic institutions for indigenous peoples in Indonesia, and to formulate a model for the economic empowerment of indigenous peoples as a strategy for accelerating national economic development. Researchers used qualitative and quantitative descriptive methods (*mixed method*) with a *comparative case study type*. Thus, this research is expected to obtain a model in order to accelerate national economic

development. Data were collected and analyzed by means of *observations*, interviews, and documents. The mandatory output of this research is the economic model of indigenous peoples.

Keywords. Indigenous-Based Economy, Indigenous Peoples, Institutional Economics, National Economy.

1. Background

Indonesia has traditional institutions that regulate social, cultural, and economic life. The indigenous peoples in Bali have *awig-awig* which regulates the patterns of social, cultural, religious, and even economic life. In general, this *awig-awig* is known as the Decree of the Great Paruman. Each customary area has its own Paruman Decree Agung according to its social, cultural, religious, economic, and geographical conditions.

The indigenous peoples in the provinces of Bali, North Sumatra, Central Kalimantan, DKI Jakarta, West Java, and Aceh have succeeded in developing the concept of the customary economy and capital through community empowerment. The active involvement of the community and business institutions or entrepreneurs in each region is very important in improving the economy of indigenous peoples. This active involvement can be shown by participating in cooperatives, providing capital, becoming a business actor, and the existence of fees charged to its members. One form of business developed by the Sundanese indigenous people in West Java is cattle farming activities managed by the above Sundanese indigenous people in collaboration with the North Bandung Cattle Breeders Cooperative (KPSBU) Lembang. Small businesses in the informal sector have very low costs, have a profit margin, use negotiated agreements outside the legal system, and provide a minimum wage [1]. Small businesses in the informal sector are often less efficient in investing than the formal sector [2]. Usually, small businesses are less able to read market opportunities, capital weaknesses, managerial weaknesses, including weaknesses in obtaining market access information [3].

Cooperation between indigenous peoples and entrepreneurs or cooperatives can strengthen and develop the economy of communities throughout Indonesia. The success of developing this economic model is evidenced by business activities managed by indigenous peoples in 6 (six) provinces, namely Bali, North Sumatra, Central Kalimantan, DKI Jakarta, West Java, and Aceh. Management of indigenous peoples' businesses such as traditional markets, cooperatives, banking, management of tourist objects, and so on can help people distribute their work even though they are informal. The informal sector plays a role in solving the problem of poverty [4]. The informal sector has a strong correlation with economic development [5]. The informal sector is in great demand by residents who work as entrepreneurs. Human capital in the informal sector often creates *negative externalities*, so that the government reduces it through *special taxes and regulations* [6].

The success of the economic development of indigenous peoples can become a model for accelerating national economic development through the empowerment of indigenous peoples throughout Indonesia. The application of the indigenous economic empowerment model can spur the community to improve their economy in order to accelerate national economic development. With this model, poverty in Indonesia, especially in the territories of indigenous peoples can be seriously and sustainably addressed.

From the background of the above problems, it can be formulated as follows: (1) How do Indigenous people build their community's economic system? (2) What are the forms of the indigenous peoples' economic institutions in Indonesia? (3) What is the model for the economic empowerment of indigenous peoples as a strategy in accelerating national economic development?.

This study aims to: find out how indigenous peoples develop their economic systems; identify the form of economic institutions for indigenous peoples in Indonesia; and formulate a

model for the economic empowerment of indigenous peoples as a strategy to accelerate national economic development.

The Urgency of Research: Indonesia's economy is not yet stable and still depends on developed countries, especially on the COVID-19 pandemic situation that is currently hitting people around the world. Indonesia's territory is rich in natural, cultural, and customary resources, but it has not been fully utilized as a solution in maintaining the economy in the era of the Covid-19 pandemic. The Indonesian people have an indigenous economic system that has been run from generation to generation, one of which is the indigenous people of the provinces of Bali, North Sumatra, Central Kalimantan, DKI Jakarta, West Java, and Aceh. Therefore, this research needs to be carried out in the 3rd year (2021) to obtain a model of economic empowerment for indigenous peoples as a whole as a strategy to accelerate national economic development.

2. Literature Review

2.1 Indigenous Peoples The

The territory of Indonesia is rich in customs that have been valid for generations. Community behavior patterns are an important part of these customs. The perspective of most of the community yearns for a job to be Civil Servants (PNS) and office workers rather than maximizing the economic potential of their customs such as traders or entrepreneurs. The prestige of civil servants or office workers is considered better than entrepreneurs or traders. Even though economically, an entrepreneur or trader has a higher income than civil servants or office workers.

Economic life or business in any form is inseparable from the customs or culture adhered to by the people in every region in Indonesia. The level of entrepreneurship varies widely according to the culture or customs adopted by each society [7]. The people of the provinces of Bali, North Sumatra, Central Kalimantan, DKI Jakarta, West Java, and Aceh developed the concept of the customary economy which was carried out jointly in the form of cooperatives, business institutions, and financial institutions. The economic capital of indigenous peoples is obtained through contributions and participation in managing businesses such as livestock, agriculture, trade, savings and loans, and so on.

The pattern of understanding of a type of work is influenced by the customs or culture of the community. The cultural factors of each society greatly affect the level of productivity. *Attitude* and one's perspective as a result of the cultural interaction of the community are the main factors that hinder development. In tropical societies, attitudes towards agricultural work are negative, and working outside is a low-status type of work. Many cultures are very static and there is little desire for *self-improvement*, change, and work. There are still very few people who work hard and are willing to change in Indonesia because of the structure of society. Moreover, it is influenced by the feudalistic cultural setting, so that resources are dominated by landlords [8]. Thus, adat is very influential in increasing the economy of a region and even increasing national economic development.

2.2 National Economic Development

Accelerating national economic development cannot be separated from the economic institutions that exist throughout Indonesia. A concept developed in *New Institutional Economics* (NIE) with a foundation that seeks to build ideas about institutions and organizations with the aim of achieving a level of efficiency and minimizing costs. In the overall cost concept, it is not only in the form of production costs as in the Neoclassical economy concept, but also transaction costs.

The competitive condition of the Indonesian market can be a natural selection, where

only efficient companies benefit. In the context of the Balinese economy, the emphasis is on certainty and consistency. NIE, on the other hand, operates at two levels, namely the macro environment which is known as the institutional environment, and the microenvironment which is known as the institutional arrangement. The institutional environment is a set of political, social, and legal regulatory structures that reinforce production, exchange, and distribution activities. The economic policy environment as a macro environment includes rules regarding electoral procedures, property rights, and rights in contracts [9].

The NIE explores the notion of non-market institutions (property rights, contracts, revolutionary parties, etc.) as a way to compensate for market *failure*. In the NIE approach, the presence of imperfect information, *production externalities*, and public goods are identified as key *sources of market failure*, thus necessitating the presence of non-market institutions. On the other hand, in the neo-classical approach, the three variables above are assumed not to exist, so that the transaction *costs associated* with these variables are assumed to be non-existent. Apart from that, the NIE literature adds several important points about institutional *failures which* are the cause of underdevelopment in many countries. This institutional failure refers to the structure of contracts and laws, as well as regulations of *third party enforcement week*, even though all of this must be strengthened in order to carry out market transactions [10].

The working principle of NIE operates at two levels, namely the institutional *environment* (macro-level) and the institutional *arrangement* (micro-level). In this context, Micro, Small, and Medium Enterprises (MSMEs) play a role in expanding employment and contributing to the Gross Domestic Product (GDP) [3]. An *institutional environment* is a set of political, social, and legal regulatory structures that describe production, exchange, and distribution activities. Rules regarding electoral procedures, property rights, and rights in contracts are some examples of environmental/economic policies. Conversely, the micro-level of analysis is concerned with the problem of institutional governance (*institutions of governance*).

An institutional agreement is an agreement between economic units that aims to manage and find a way for the relationship between units to run smoothly, either through cooperation or competition. An ownership agreement is an *institutional arrangement* because it allocates ownership rights to individuals, groups, or the government [6]. Institutional agreements refer to ways of managing transactions, whether through markets, shadow markets (*quasi-market*), or hierarchical contractual models. The institutional agreement is closer to the most popular term referred to as 'institutional' [10]. The focus is on individual transactions related to the organization or culture of society. In this case, the existence of a relationship between culture and entrepreneurship and culture plays a very important role in the development of entrepreneurship [11] [12].

Based on the description above, the relationship between culture and entrepreneurship greatly affects the economic improvement of Indonesian society. Culture has an important role in shaping entrepreneurship, both local culture and national culture. Thus, customary institutions throughout Indonesia can be developed to improve the economy and welfare of the people.

3. Research Methods

3.1 Research Design

The method used in this research is descriptive qualitative and quantitative (*methods mix method*) and the type of research is *grounded research* which conducts in-depth interviews with triangulation techniques to traditional leaders in Indonesia and the banking sector. Qualitative and quantitative research is a data search process that aims to understand the social problems that are based on thorough research (*holistic*), formed by the words, and obtained from the

natural situation [14].

3.2 Research Sites

The location of the research was carried out in 9 provinces, namely the 1st year (2019): Bali, North Sumatra, Central Kalimantan; 2nd year (2020): Aceh, West Java, Jakarta; and 3rd year (2021): Maluku, West Sumatra, South Sulawesi. The 1st and 2nd years of research have been carried out well in 6 (six) provinces, namely Bali, North Sumatra, Central Kalimantan, Aceh, West Java, and Jakarta. In the 3rd year (2020) it will be continued in 3 provinces, namely Maluku, West Sumatra, and South Sulawesi. All of these provinces have customary institutions that can be managed to improve the economy and welfare of their people and have an impact on the acceleration of national economic development.

3.3 Data Collection and Analysis

Data Techniques Collection techniques are carried out by observation, interviews, and document/literature study. Observations were made by observing the economic life of indigenous peoples throughout Indonesia. Then traditional leaders and MSME players were interviewed in-depth using the snowball method to the point of saturation of research related to the community's economy and the type of work and business they have been doing. After the data is collected then it is analyzed and arranged according to the desired patterns so that it is easily understood by readers.

4. Results of Research Implementation Research

in 2020, which is the 2nd year in the research program, was carried out in 3 (three) provinces, namely Jakarta, West Java, and Aceh provinces. The community's economic development in these three provinces is very diverse. Economic activities carried out by the community are oriented towards improving the economy of local (customary) communities such as cooperatives managed by community members or organizations, business fields aimed at increasing community income, and livestock activities aimed at improving the quality of life of the community and developing the potential for livestock carried out by local communities. Community economic development in these three provinces is carried out in the form of:

4.1 "Jakarta Tentram Sejahtera" Service Cooperative.

The service cooperative "Jakarta Tentram Sejahtera" is managed by a Betawi community group known as the Betawi Rembug Forum (FBR). The Betawi Rempug Forum (FBR) as the largest regional organization forum in the DKI Jakarta Province and even in Indonesia and the carrier of Local Wisdom aspirations feel the need to optimize the economic side of the members in the Cooperative Movement, on Monday 20 January 2014 an FBR economic forum with the name Service Cooperative "Jakarta Tentram Sejahtera" or abbreviated as KOPJAS JTS. Where this forum will manage professionally and sustainably in the field of social economy. The quantity of FBR membership which is a productive potential that can be developed into an economic power such as a water dam whose water discharge will never run out, if this dam is used as a power plant. Not only can those who are near useful, but those who are far away will also benefit from it. Thinking ahead about this, the Betawi Rempug Forum Center Leader took the initiative to immediately form an economic forum in the form of a company or a cooperative with a legal entity. Whereas the cooperative that is formed is essentially a joint venture owned by the Member the Betawi Rempug Forum and the General Public with the highest decision are at the Annual Member Meeting which aims to prosper its members with forms of service that are continuously developed by the management together with cooperative members.

KOPJAS JTS needs to take concrete steps in order to realize the government policy

regarding Regional Autonomy as outlined in Law no. 32/2004, the role of local government must be a facilitator, catalyst, and regulator by involving the participation of the community to prosper the region. This is in order to build community participation through processes of social and economic differentiation by building a populist economic structure that concentrates on economic policies that lead to the principles of equity and justice based on studies of potential aspects and economic development. KOPJAS JTS views that the alignment of development policies on the empowerment of the people's economy that has been implemented so far needs to be continuously developed and realized.

With the development of the global economy marked by the enactment of regional and international free trade agreements (AFTA, MEA, A-ANZFTA, APEC, and WTO), the challenges faced by the Cooperative Movement are getting heavier and more complex. Therefore, the Cooperative Movement is required to be able to strengthen its identity and professional abilities by increasing competitiveness so that it is able to seize increasingly open business opportunities. In the face of this global phenomenon, the development of business is the Cooperative Movement prioritized through business networks vertically, horizontally, and diagonally, both between the BUMN / BUMD, private cooperative movements, and with other institutions, especially the regional government of DKI Jakarta Province. Without feeling the journey and existence of the service cooperative "Jakarta Tentram Sejahtera" almost turning 6 years old on January 20, 2020, however, its existence has been widely felt by FBR members and the general public, especially cooperative members.

Figure 1. Types of business in the service cooperative "Jakarta Tentram Sejahtera" (Document: Research Team, 2020)

Cooperatives as one of the pillars of a populist economy feel the need to be developed professionally by prioritizing the interests of their members. As the main target rather than In this search, the cooperative needs to:

- 1) Take Inventory of all economic potentials in the coverage area at the RT-RW level,

prioritizing existing business fields (business start-ups);

- 2) Classifying the amount of business capital and status of the business balance each year by taking into account administrative governance;
- 3) Conducting conventional management pieces of training into modern management with filing level adjusted to the ability of the business leader;
- 4) Cooperating with related agencies (Cooperatives & Pemda) or with NGO, professional, private and other organizations;
- 5) Providing regular reports to relevant agencies (Kemenkop UKM, Cooperative Office, Dekopinwil, Main Cooperative, and so on).

The existence of the "Jakarta Tentram Sejahtera" service cooperative managed by the Betawi community has provided many jobs to the community. One type of business that the community is quite familiar with Betawi through this cooperative is catfish and culinary cultivation.

Figure 2. Catfish and Culinary Cultivation in "Jakarta Tentram Sejahtera" (Document: Research Team, 2020)

There are several activities carried out in developing this cooperative, including:

- 1) Making t-shirts, mugs, pins for political parties, and DPD candidates.
- 2) Making t-shirts for presidential candidates.
- 3) Making mugs for International NGO activities.
- 4) Collaboration in procuring seminars on Business Opportunities in Jakarta with the traders' segments small/shop.
- 5) Making T-shirts for the 17 August event of Paseban Village.
- 6) Always participate as a participant and committee at one of the stands at PRJ Kampung Betawi.
- 7) Creating brand product merchandise with the name BANDAR pantun.
- 8) Cooperation in the promotion of cooperative products with the Suara Kerempuha Tabloid.
- 9) Become a foster father for traders around the ornamental Fish UKM Johar Baru, traders at the Grand Mosque of Kemayoran, traders in Paseban Village.
- 10) Participate in the promotion of cooperative products at Lebaran Betawi which is held by Bamus Betawi every year.

- 11) Training at Kemenkop UKM for cooperative members who are just starting to become new entrepreneurs/beginners.
- 12) Collaboration with the University of Borobudur Jakarta in terms of Business Incubators.
- 13) Collaboration with CV. Bintang Express in terms of shipping expeditions to various regions in Sumatra.
- 14) Procurement of consumption sugar for MSMEs and home industries, in collaboration with GMP sugar distributors.
- 15) Collaboration with the Griya Agung Wirausaha Nusantara Cooperative in terms of procurement of basic necessities and food needs.
- 16) Procurement of an entertainment stage for music artists at the Culinary Tourism Center of JTS Kemayoran.
- 17) Forming an Indonesian Art Stage and Cultural Community.
- 18) Training and Education for Entrepreneurs Beginners of cooperative assisted traders in collaboration with the Ministry of Cooperatives and SMEs of the Republic of Indonesia.
- 19) Become a partner of the DKI Jakarta and Banten Diver Bulog Logistics in the distribution of consumption sugar for residents of DKI Jakarta.

All of the above collaborations are built to improve the economy of the Betawi people. The Betawi people continue to struggle even though they live on their own land and are in the city of Jakarta. With the existence of this cooperative, it is one of the solutions in providing employment opportunities for members of the Betawi community and the surrounding community.

4.2 North Bandung Cattle Breeders Cooperative (KPSBU) Lembang

North Bandung Cattle Breeders Cooperative (KPSBU) Lembang West Java Province is one way to improve the economy of the Sundanese people in particular and the people of West Java in general. This cooperative accommodates or facilitates the work of the Sundanese people who mostly work in the cattle farming sector. With the existence of this cooperative, the Sundanese indigenous people have no difficulty in marketing fresh cow milk which is taken every morning and evening.

KPSBU is a cooperative with 7500 members, the majority of whom are Sundanese. KPSBU has been present for almost 50 years in the North Bandung area by facilitating the following breeders:

- 1) Delivering milk from farmers to the dairy industry.
- 2) Helping breeders in the supply of beef food.
- 3) Assist breeders in procuring equipment and facilities for the cowsheds.
- 4) Assisting farmers for free in providing medical personnel, free medicines, and free marriage injections.
- 5) Conduct 24-hour monitoring of the health of KPSBU members' cattle with veterinarians and animal spells.
- 6) Providing compensation for death and livestock theft of IDR 6,000,000.
- 7) Provided assistance in the cost of giving birth to Cesar Rp. 6,000,000 and the normal cost of giving birth to 2 million to the breeder wives.
- 8) Provide interest-free loan facilities to breeders who need unsecured and interest-free funds with a maximum rule of 5 million.
- 9) Provide routine guidance to all breeders in an effort to increase milk production.
- 10) Distribute the Remaining Operating Results (SHU) annually to all KPSBU members.
- 11) 1 Family Head may only be represented by 1 member in KPSBU.
- 12) About 90 percent of milk livestock is distributed to the industry, while the other 10 percent is managed in the form of yogurt and other forms of milk that are sold at an affordable

- price.
- 13) The farmer will get paid for milk every 15 days.
 - 14) Take milk at least 2 times a day 07.00 WIB and 17.00 WIB.
 - 15) Slaughterhouses (RPH) were built to deal with the risk of falling cattle prices when cows die.
 - 16) There is a Sperm Bank in Lembang to produce quality cow seeds.

Farmers are required to maintain the quality of their milk, where each milk result is tested first (if the milk is damaged it will be rejected so as not to damage the machine through an alcohol test whether the milk is broken or not). Development method: There is a principal savings of Rp. 50,000 per payment, mandatory savings of Rp. 10 per liter (may not be taken while being a KPSBU member), and savings of manasuka Rp. 5,000 per month. The history begins with the Italians and the Dutch to Indonesia bringing cash cows for more than 100 years during the First World War. With the existence of CSR funds, it is possible to prioritize Lembang residents working in KPSBU, road construction, and houses of worship with a total fund of between Rp. 500,000 to Rp1,000,000.

Even though our country has extensive and fertile land, agriculture in this country has not been able to meet domestic needs, rice is often imported from abroad, soybeans and many fruits are imported from abroad. Horticultural (vegetable) farmers in our country already have expertise in production but do not have confidence in marketing. Lembang, as a horticultural agricultural center for a long time, has no means in case of over-production. Likewise poultry farms, currently many people's poultry farms have gone bankrupt. The remaining large farm integrators who control poultry farms from seed, feed, medicine to post-harvest and processing.

Indonesia's food security index increased from 75 (2015) to 62 (2019) from 113 countries. The improvement in this index was due to an increase in food imports. Singapore The small country with no agricultural land has the highest food security index in the world because 90% of its citizens' food needs are imported. (Kompas, Monday 3 August 2020, page: 6). Food sovereignty places farmers at the top of the flow of agricultural development, food sovereignty needs to be supported by carrying out genuine agrarian reforms, protecting small farmers from a system unfair world trade, approaches cultivation agroecological to increase production, changing the system input subsidy, and various other assistance into transfers direct and price protection at the farm level. (Kompas, Monday 3 August 2020, page: 6).

National food storage has been inspired by the government, starting with President Soeharto in Central Kalimantan, 1 million hectares of peatland brought in 15,600 transmigrant families, spending Rp.3T, leaving environmental damage. President SBY with the food estate program (food barn) in Ketapang 100,000 ha, in Bulungan 300,000 ha, in Merauke with the Merauke integrated food program, and Energy Estate (MIFEE) covering an area of 1.23 million ha with the jargon of feeding the world with commodities: rice, forest plantations industrial, oil palm plantations, sugar cane, and corn. The current government has repeated the failure of MIFEE with plans to develop 1.2 million ha of rice fields in Merauke which ended with the same story (Kompas, Monday 3 August 2020, page: 6).

This pandemic shows that the availability of food in every country is very important, even though not all countries are able to develop food self-sufficiency, including our country. Although technically natural carrying capacity and government policies support it. According to the Minister of Cooperatives Teten Masduki, the business volume of Food Cooperatives in Indonesia is very low, the volume of business is less than 8% of the total volume of cooperatives in this country, optimization of food cooperatives through the Social Forestry program (Pikiran Rakyat, 1 August 2020, page: 5). The problem of people's agriculture in Indonesia is still facing complicated problems because there is no regulation, farmers are free to plant anything, and

after harvest problems arise because the selling price is very low. If we cannot fix this, food self-sufficiency will never be achieved.

The selling price of production agriculture in our country cannot be used as a reference, sometimes the selling price is expensive, sometimes it is cheap. There are certain moments that can be used as a benchmark, namely holidays, usually the farmers make preparations for planting to be sold before the holidays. Unfortunately, our agriculture is not well organized, expensive and low selling prices cannot be seen in only one area. Farmers cannot predict whether the yield will be good or bad. Sometimes farmers get a good price because the commodity happens to be scarce in the market, but often the price is cheap because the commodity is in abundance on the market. During the COVID 19 period, where Horeka (hotel restaurants and catering) did not open, the impact for vegetable farmers was very strong.

The Eid al-Fitr holiday coincides with the implementation of the PSBB (restrictions on a social large scale) by the government that has also had an impact on the farmers. The price of vegetables before the holiday is not as good as last year's absorption only for households while Horeka is still closed. The selling price of agricultural products is not obtained from production costs plus profit, almost all agricultural products are determined by price movements in the market. Prices that occur in the market are real and farmers must make peace with that price, most of these prices do not satisfy farmers, so farmers must make efficiency in the production process. The weakness of farmers is getting bigger when farmers do not have collective strength and build strong economic institutions such as cooperatives, middlemen have succeeded in boxing the farmers and tied and dependent on them so that agricultural cooperatives in our country are increasingly difficult to build.

Pretty Recession worrying imagines the whole country, including our country, growing negatively economically becomes a frightening ghost, all the leaders of the country issued policies to reduce the impact of this recession. The central loan program has been distributed to each province to leverage small and medium enterprises (SMEs), a large-scale State expenditure program will be carried out so that the wheels of the economy gradually rotate. Some Experts economically analyze that this recession was caused by the greed of entrepreneurs who began doing business, the emergence of big entrepreneurs without any restrictions causing competition among them. The world is flooded with goods, there is a price war, a system is used to win the competition and to bring down business rivals. Goods are very cheap but during this pandemic, no one buys them because everyone has limited money.

One example of agricultural cooperatives is milk cooperatives. This cooperative operates in the sector real, all members of which are dairy farmers. Dairy farms in Indonesia only supply 20% of the milk needs, and of the milk that is needed nationally is still imported 80%. The price of imported milk is largely determined by the rupiah exchange rate against the US dollar. During this pandemic, milk imports stagnated, as well as the exchange rate against the dollar was the US low, the price of imported milk was expensive. Low milk production in the country brings a blessing because IPS (industry milk processing) or milk factories are hunting for raw materials (pure milk) in the country. Until now, dairy farming has not been affected by the pandemic, the installation is still running smoothly and the production process at the farmer level is still running as usual.

Figure 3. North Bandung Fresh Dairy Farm Cooperative (Document: Research Team, 2020)

The number of KPSBU members is 7600 families of dairy farmers, 4200 of whom have cows and are active in selling milk, the amount of milk production per day is 130 tons, currently, KPSBU Lembang can be called a Cooperative farm largest in the country. Cooperatives are economic institutions whose owners and users /customers are members of the cooperative itself. When all members of the cooperative are farmers or breeders and they are able to carry out mass production processes, then the cooperative as a farmer-owned economic institution plays a role helping in the field of marketing and providing the means for the production process needed by the farmers, we find it very rare in our country. Whole milk is a perishable commodity; milk must be rapidly cooled to inhibit the development of beneficial bacteria for the human body. If the milk is cooled too late, the number of germs will continue to increase and will eat the milk and cause damage to the milk.

Farmers collect funds independently in the form of capital accumulation from members' savings to help themselves (Self-help), this capital is decided by deliberation at the RAT (Annual Member Meeting) to be allocated to programs that increase cooperative strength, in the form of refrigeration machines, tanks milk, tools laboratory equipment, milk can, etc. The breeders must have dairy cattle that must be cared for properly by the owner. Every day the farmers produce milk, they milk their cows in the morning and evening. The milk cooperative milk picks up production from the farmer, then the cooperative is doing the process of cooling milk and then the milk is marketed to IPS.

Figure 4. The Process of Fresh Milk Milking in West Java (Document: Research Team, 2020)

Communities who raise cattle have no trouble marketing the milked products of cows because every morning and evening they are taken by the cooperative. This shows the cooperation between indigenous peoples and entrepreneurs in developing the economy of the people of West Java. Most of the equipment used for raising and milking cows is provided by the cooperative as shown in the following figure.

The breeders who need to concentrate feed for their cows, then the cooperative, set up a factory concentrate feed. The breeders have an average of 3 to 5 cows per family, do not have grassland, currently, breeders need grass fodder, several cooperatives are trying to produce fermented grass fodder (silage). Dairy cows that are kept by breeders also like to get sick, so the cooperative provides animal health services as well as injection / artificial insemination. Many veterinarians and veterinarians work in cooperatives dairy. If a cow owned by a farmer has to be abandoned because it is sick or is old and less productive, the cooperative provides credit to buy a new cow. The cooperative member breeders also need other services, namely the necessities of basic food and loan money for their children's school needs provided by the cooperative. In addition to breeders who need health services, the cooperative has special health services for breeders.

4.3 Social Entrepreneurship the Big Price Cut Group

The Big Price Cut Group is a business engaged in various sectors, such as culinary, fashion, health, and so on. This business concept is a social entrepreneurship model that aims to improve the economy of the Sundanese indigenous people and the people of West Java in general. The concept of social entrepreneurship was initiated by Perry Tristianto, who is also the owner of these businesses. There are several types of businesses developed by Perry in Bandung, including:

1. The Secret Factory Outlet, Jl. Riau no. 47 - Bandung.
2. The Secret Textile, Jl. H. Ir. Djuanda, no 14 - Bandung.
3. Rumah Sosis, Jl. Raya Lembang no. 177, Lembang
4. Happy Farm Ciwidey, Jl. Raya Ciwidey - Km. 33.7 Ciwidey.
5. Tahu Susu Lembang, Jl. Raya Lembang no. 177 Lembang.
6. De 'Ranch Wisata Kuda Ala Koboy, Jl. Maribaya no, 17 Lembang.
7. Floating Market Lembang, Jl. Grand Hotel no. 33E Lembang.
8. Pemancingan Ratu Mas Ayu, Jl Raya Purwakarta KM 27.
9. Farmhouse Susu Lembang, Jl Raya Lembang no. 108, Lembang.
10. Floating & Hijab Swimming Pool, Jl. Grand Hotel, No 33E, Lembang.
11. The Ranch, Jl Raya Puncak KM 77 Mega Mendung - Bogor.
12. The Great Asia Afrika, Jl Raya Lembang No.71 - Lembang.
13. Perisai Husada Internal Medicine & Kidney Clinic, Jl. Halmahera no. 8 - Bandung.

In order to increase people's knowledge of managing business and work results, the research team conducted a webinar. This activity was attended by various academics, indigenous peoples groups, and students by presenting competent speakers in their fields. This webinar presented five speakers from the academic and practitioner side, namely FE UK Maranatha Lecturer, Prof. Dr. Wilson Bangun, SE, M.Si.; Undhira Faculty of Economics and Humanities lecturer, Dr. I Wayan Ruspindi Junaedi, SE, MA; Undhira Faculty of Psychology lecturer, Dr. Dermawan Waruwu, M.Si.; Management of the North Bandung Cattle Breeders Cooperative (KPSBU) Lembang, drh. Ramdan Sobahi; and Founder of The Big Price Cut Group, Perry Tristianto. This webinar is conducted through Zoom and can be watched on the YouTube channel of Maranatha Christian University. Photos of the Webinar activities held in

West Java are shown in the following picture.

Figure 5. Resource persons and Webinar Participants in West Java (Document: Research Team, 2020)

All resource persons and Webinar participants acknowledge the success of Sundanese indigenous peoples and entrepreneurs in West Java in improving the community's economy. Various types of business and social entrepreneurship developed in West Java are strongly supported by the Sundanese indigenous people. One type of social entrepreneurship developed by Pak Perry is horse games by employing horse owners at De 'Ranch attractions. De Ranch owners empower horse owners to serve tourists riding horses in this game arena. Horse owners, who care for, feed, and serve tourists. Owners De Ranch only prepares land or tourist attraction locations. The results obtained were very large and mutually beneficial between the owners of De Ranch and horse owners. In this context, human resources (HR) play an important role in improving the economy of indigenous peoples in West Java. Therefore, good quality human resources are the main capital for the acceleration of the economy, especially after the Covid-19 pandemic.

One of the ways to produce quality human resources is through education. Lecturer at FE UK Maranatha, Prof. Dr. Wilson Bangun, SE, M.Si said human capital plays an important role in a production process. One that emphasizes the quality of human resources in education. Investment in education generates a higher national income than physical investment, as was done by the United States and Japan by choosing to build human resources first through education.

"Without paying attention to human resource development through education, knowledge, and skills, physical productivity will decline," said Prof. Wilson at a webinar held by the Faculty of Economics (FE) of Maranatha Christian University and Dhyana Pura University (Undhira) Bali with the theme "Model Indigenous Community Empowerment as a Strategy in Accelerating the National Economy "recently. According to him, the physical development of a country is more productive if it has skilled human resources. This is in accordance with Indonesia's development mission conveyed by the President of the Republic of Indonesia Joko Widodo, as well as the West Java development mission in 2020 which focuses on human resource development and equitable development.

At the same event, Undhira's Faculty of Economics and Humanities lecturer, Dr. I Wayan Ruspindi Junaedi, SE, MA who is also the Head Researcher and recipient of DIKTI research grants said that business partnerships can be one of the long-term efforts that can select each

region to reach the goal in business together, especially in the current pandemic conditions. "The partnership has many benefits, including a joint effort to strengthen competitiveness and to build a strong business world order with a strong medium-sized business backbone. In addition, it can support each other with small and medium enterprises or large businesses through cooperation bonds. ", "he said.

Therefore, said Ruspendi, the role of the younger generation is also needed especially in a pandemic situation like today. The young generation must rise and work and be more creative to help accelerate national economic development. Dean of FE UK Maranatha, Tan Ming Kuang, SE, M.Sc., Ak., Ph.D., in his remarks welcomed the topics discussed at this activity because it was in line with the activities carried out by the faculty. According to him, FE Maranatha is currently focusing on community service activities on the potential of each region. "Through this event, the participants are expected to see how if we explore the potential that exists in every region in Indonesia, it can be a power used for welfare." "It is not only driving the economy nationally, but it can make prosperous local people with the strengths that exist in each region," he said.

4.4 The Economy of the Acehnese People with the Baitulmal Concept

Aceh Province as the gateway to the Indonesian State needs to participate in this effort. The existence of agriculture in a broad sense (rice and shrimp ponds) in Aceh is expected to play a role in improving the national economy. For this reason, agriculture needs to be managed effectively and efficiently. Agriculture is the main source of livelihood for the people of Aceh. Currently, agricultural productivity is considered to be not optimal since the abandonment of traditional methods based on local customs. The existence of modernization and the use of technology in agriculture have an impact on decreasing agricultural productivity.

Modernization is not only applied to the main agricultural processes, but also to things that support the agricultural economy, including in terms of capital. The existence of other sources of capital (such as loan sharks) is a source of agricultural capital that is quite attractive to farmers. By charging high-interest rates on borrowers, the existence of moneylenders as a source of capital has an impact on the inefficiency of the operation of farming in general. For this reason, the selection of loan sharks as a source of capital for farmers needs to be reduced.

One solution to streamline the agricultural production process is to use customary institutions as a source of capital. In this case, one of the suggested institutions is Baitulmal. The Covid-19 pandemic has an impact on various sectors of the economy. This impact caused a decrease in people's purchasing power and income, and the economy was paralyzed. Decreasing purchasing power and income needs to be addressed by reducing the budget for secondary needs and increasing the proportion of primary needs. One of the primary needs referred to is food. Before the pandemic, the country focused more on developing the industrial sector and less interested in the agricultural sector. Our country is no longer an agricultural country as it was in the decades previous. With advanced industries, our country can make more money. One of the money can be used to buy food items from other countries such as Thailand and Vietnam.

After the pandemic, the collapse of the industry made food and agriculture a more strategic sector. The government thinks to increase food self-sufficiency by developing national food barns. This is the result of learning about the pandemic that occurred. This is an indication that the agricultural sector will again receive attention from the government, and will become a strategic component in the national economy.

Several regulations regarding Aceh's Indigenous Peoples as expressed by Cut Sukmawati (Interview, 3 September 2020), include:

- 1) Qanun NAD, Number 5 of 2003 concerning Governance Gampong.

- 2) Aceh Qanun, Number 9 of 2008 concerning Fostering of Customary and Customary Life.
- 3) Aceh Qanun Number 10 of 2008 concerning Customary Institutions.
- 4) Aceh Governor Regulation Number 25 of 2011 concerning General Guidelines for the administration of Gampong.
- 5) Governor of Aceh Regulation, Number 60 of 2013 concerning the implementation of the settlement of disputes/disputes over customs and traditions.

The people of Aceh need people who are brave, innovative, and creative in improving the economy of their people. In realizing an advanced and independent economy, a collaboration between indigenous peoples and the government is needed. Those attending the FGD were: Dr. Ibrahim Chalid, Mrs. Cut Sukmawati, Teuku Muzafarsyah (from Unimal). From Aceh in Bali, Mr. Ichsan (author of the book) and Haji Jailani (entrepreneur in shrimp farming). Also attending were Ustad Mochtaruddin and the Head Researcher Dr. I Wayan Ruspindi Junaedi, Research Member: Dr. Generous Waruwu. The event was hosted by Mr. Dr. Donald, from President University as well as Host and Moderator as well as Minutes.

5. Conclusion

From the explanation of the above chapters, the following conclusions can be drawn: The way indigenous peoples build a community economic system varies in each region (Bandung, Jakarta, and Aceh). For the case in Jakarta, they built from the Betawi Rempug Forum which had been legalized by monitoring and providing training to the community (small and medium enterprises). In Bandung, the term Social Entrepreneurship appears where Mr. Perry Tristianto provides a profit-sharing system to UMKM, as well as the cooperative in Lembang known as KPSBU where residents sell cow's milk to the cooperative. In Aceh, the Zakat system motivates residents to make offerings of money to Baitulmal [13].

The form of community economic institutions varies in each region. For example, in Jakarta, the Betawi Rempug Forum developed the Jakarta Tentram Sejahtera (JTS) cooperative system. Bandung, with its Sundanese custom, built a system of Cattle Breeders Cooperative in North Bandung. Meanwhile, in Aceh, the system is built by Baitul Mal, which is a kind of zakat.

The Model of Economic Empowerment of Indigenous Peoples as a Strategy in accelerating national economic development that culture is directly influenced by human capital, social capital, the ability of empowerment actors, and the empowerment process. Meanwhile, empowerment is influenced indirectly by physical capital.

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