

## INDIGENOUS ENTREPRENEURSHIP THAT CREATES A SENSE OF PLACE IN THE TRADITIONAL SHOPPING AREAS

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### ABSTRACT

*The research aimed to investigate the tourism villages provided by indigenous people in Indonesia to create a sense of place for visitors. Indigenous communities in Indonesia were often faced with discrimination and negative stigma. However, by utilizing the potential of their cultural heritage and local resources, they created a sense of place in their tourist village. The primary objective was to understand the role of indigenous entrepreneurs in preserving tourism villages and identifying the challenges faced. The research applied a qualitative approach with a case study method and was conducted in several locations, including Pampang-Kalimantan, Sade-Lombok, and Kampung Ulos-Sumatera, representing various instances of indigenous entrepreneurs managing tourism villages. The analysis focused on the characteristics of indigenous entrepreneurship and the challenges faced. Furthermore, the data were obtained through interviews and documentation with community leaders, business actors, and key figures providing assistance to indigenous entrepreneurs. The results show that indigenous entrepreneurs play a crucial role in preserving a sense of place in the respective tourism villages. These characteristics influence the physical, social, and shared meanings constituting a sense of place. However, the entrepreneurs face various challenges in the preservation efforts, including issues related to costs, management of traditional spaces for homestays and guest houses, financial support and administration, limited management and tourism-supporting facilities, enhancing storytelling, and sustainable tourism packaging for area marketing.*

**Keywords:** *indigenous entrepreneurship, sense of place, sustainable tourism*

### INTRODUCTION

Indigenous communities, often negatively regarded as primitive or lacking modernity, are currently leveraging entrepreneurship with the potential to create a sense of place by incorporating cultural heritage, harnessing local resources, and fostering a strong community connection. By embracing unique identities and values (Dana, 2015; Ensign, 2023; Utami, Dhewanto, & Lestari, 2023), indigenous entrepreneurs can showcase the richness of their culture and contribute to the preservation and appreciation of the local environment. This

empowers communities and provides visitors with an authentic and meaningful experience that enhances the understanding and appreciation of an environment (Hanafiah et al., 2023; Loaney, 2019; Mrabure, Ruwhiu, & Gray, 2018). The unique potential can also contribute to tourism development, significantly impacting the local economy (Dixit, Langstieh, & Abraham, 2022; Saviera, Kusumastuti, & Hidayanto, 2022). The research is crucial as it helps in comprehending and documenting unique practices, challenges, and opportunities faced by indigenous entrepreneurs in creating a sense of place. Investigations on indigenous entrepreneurship in

creating a sense of place significantly contributed to preserving and promoting indigenous cultures and traditions. Documentation and analysis of the strategies and approaches adopted by entrepreneurs have also been used to identify best practices and knowledge for supporting other communities in economic development efforts. Therefore, studies in this area have a significant impact on policy and decision-making processes. Understanding the factors contributing to the success of indigenous entrepreneurship that creates a sense of place can help both policymakers and organizations develop targeted initiatives and support mechanisms to foster economic development and cultural preservation within communities (Dana, 2015).

Indonesia is exceptional as a prime location to explore this topic due to its significant potential for indigenous entrepreneurship. The country has a rich cultural heritage and diverse communities with unique knowledge, traditions, and resources. Some investigations on entrepreneurship development in Indonesia show the importance of promoting economic empowerment, cultural preservation, and community well-being. Chandra and Kerlin (2020) have discussed indigenous social entrepreneurship in Indonesia, such as the weaving tradition among the Dayaks. In the context of the current research, the locations have similar uniqueness, including Sade village in Lombok and Ulos in North Sumatera, which are known for weaving women, as well as Pampang in Central Kalimantan, offering craft attractions and dance. The local lifestyle of these villages serves as a tourist attraction.

Based on the previous discussions, several studies have investigated indigenous entrepreneurship, with some focusing on theory (Peredo et al., 2004), characteristics (Selake, 2011), intentions and spatial arrangement (Fatimah, 2018). Research on the sense of place has been conducted, including an examination of the characteristics of place and space (Lentini & Decortis, 2010; Turner & Turner, 2006) and theoretical perspectives (Strydom, Puren, & Drewes, 2018). The research on the sense of place has thus far been predominantly focused on urban areas. Research on the sense of place created by indigenous enterprises is still limited. While Indonesia has been a focus for many, only a few have explored the concept of a 'sense of place' and 'indigenous entrepreneur'. Therefore, this research aims to provide a novel perspective by introducing these constructs.

The points lead to two main research questions: (1) What efforts or roles are carried out by indigenous entrepreneurs in preserving a sense of place in the three tourism locations? (2) What challenges are faced by indigenous entrepreneurs in carrying out preservation in these three tourism locations? To address these questions, literature related to the concept of a 'sense of place' and its formative elements and indigenous entrepreneurship are explored.

Sense of place has its formative elements related to indigenous entrepreneurship. A uniqueness

of place form the life of the village area then has an impact on the way of life of the indigenous village. A sense of place can be shaped by three aspects of a location, namely the physical, social, and shared meanings (Erkılıç, Özmen, & Taştan, 2021). Physical factors play a crucial role in shaping a sense of place, such as the environment, architecture, and spatial layout contributing to the experience and perception of a place (Erkılıç, Özmen, & Taştan, 2021; Francis et al., 2012; Najafi & Shariff, 2011). The physical environment has the ability to evoke emotions, create attachments, and influence behavior (Mei, Hågensen, & Kristiansen, 2018). Previous studies have shown that an integration of physical characteristics, activities, and meanings influences a sense of place and character (Kusumowidagdo et al., 2022). The physical forms and activities in a place significantly contribute to the development of place identity (Kusumowidagdo et al., 2022). Social factors play a significant role in shaping a sense of place, while social environment, including community dynamics, social interactions, and cultural values, influences how individuals perceive and connect with a particular place (Erkılıç, Özmen, & Taştan, 2021; Najafi & Shariff, 2011). Several studies demonstrate the close relationship between a sense of place and the perspectives, dispositions, behavioral beliefs, social capital building, political activity, and engagement of communities (Chamlee-Wright & Storr, 2009). Understanding these social factors is crucial for fostering strong and cohesive communities.

Regarding the third aspect, the importance of shared meanings in creating a sense of place, it elaborates on the notion of 'genius loci', which refers to the unique spirit or atmosphere of a place. This shared spirit constitutes various elements, including place attachment, human-place bonding, and social context related to community ties and ancestral connections. Studies have shown that the representation and expression of the genius loci significantly contribute to the development of a sense of place as well as shape the perceptions and experiences of communities. Shared meanings play a crucial role in fostering and creating a sense of belonging and attachment to a place (Campelo et al., 2013; Erkılıç, Özmen, & Taştan, 2021; Francis et al., 2012; Najafi & Shariff, 2011).

Based on this discussion, there are three aspects of a sense of place related to indigenous entrepreneurship. This relationship can be attributed to indigenous entrepreneurship, which creates a distinctive sense of place and supports the development of a location as a tourist area.

Indigenous entrepreneurship operates differently from mainstream businesses and is primarily driven by profit maximization (Dana & Anderson, 2019). It is characterized by a unique set of traits, focusing more on preserving social and cultural values as well as maintaining a collective lifestyle (Peredo et al., 2004). Typically, indigenous enterprises are managed by local individuals who deeply connect to the land (Edwards et al., 2006; Ensign, 2023; Kim, Huruta, & Lee, 2022) and cultural practices

(Pretty, 2003). Many of them are operated by women entrepreneurs (Yap, Keling, & Ho, 2023). Indigenous entrepreneurs generally lack adequate financial access and prominent role models in business (Mika, Fahey, & Bensemann, 2019), necessitating guidance and support in business development (Dana, 2015). Some indigenous entrepreneurship is related to regional entrepreneurship (Kim, Huruta, & Lee, 2022; Saviera, Kusumastuti, & Hidayanto, 2022).

The communal or collective lifestyle of the enterprises is often perceived as an obstacle to business development. Kusumowidagdo and Rembulan (2021) have identified commonality as one of the significant potentials possessed by indigenous communities. This lifestyle eases the roles of communities as resource integrators, enabling the accessibility of resources from both external and internal sources. The ability to access resources from other parties demands proficient relationship-building skills, which are typically ingrained in the daily lives of indigenous communities with a communal lifestyle.

## METHODS

A case study method is adopted to understand indigenous entrepreneurship in the real context of tourism village spaces. This aims to investigate specific aspects and analyze the village areas in the tourism context. The case study method is a valuable approach for researching indigenous entrepreneurship and placemaking. It allows for an in-depth exploration of the experiences and practices of indigenous entrepreneurs, providing insights into their unique challenges and successes. It also emphasizes the importance of case study research design and principles, highlighting its value in understanding complex social phenomena. This is particularly relevant when studying indigenous entrepreneurship, which is deeply embedded in cultural and social contexts. Similar previous researches also use the case study method (Campbell & Maclaren, 2021; Zhou et al., 2020).

The research uses a single-case holistic approach across multiple locations, focusing on indigenous communities' role in fostering a sense of place within each village. The holistic case study method examines the roles and challenges faced by indigenous communities in sustaining tourism villages without diving into detailed analyses of individual locations (Creswell & Poth, 2016; Stake, 2010; Yin, 2018).

Specifically, the research examines three villages to compare and contrast these cases, aiming to offer broader insights into the phenomenon under investigation and to identify patterns, similarities, and variabilities. Despite focusing on three locations, the selection is not based on replication logic (Yin, 2018), thus classifying the research as a single-case study with multiple locations.

The research concentrates on three villages:

Pampang, Sade, and Ulos. Each village, Pampang, Sade, and Ulos, boasts unique cultural characteristics and backgrounds, rendering them distinctive tourist attractions. Furthermore, these villages are managed by indigenous inhabitants. The selection of the three research locations is particularly relevant due to their shared status as tourism villages. The research delves into indigenous tourism, focusing on tourism activities linked to local communities and indigenous populations residing in specific tourist destinations.

The similarity among these three locations aligns with the common contemporary case characteristics outlined by Yin (2018), which emphasize real-time cases and social processes that offer new insights and knowledge. In this context, the case of these three locations revolves around tourism villages managed by indigenous people who lack awareness of mainstream and advanced tourism practices.

Pampang village, located in North Samarinda, East Kalimantan, Indonesia, is renowned for its diverse local uniqueness. Meanwhile, Sade is an easily accessible tourism destination on Raya Praya-Kita Street, Rembitan village, Pujut, Lombok. This village is famed for its woven textiles, which are sold in various homes and characterized by unique narratives. Ulos Hutaraja is a tourism area on the edge of Lake Toba, specifically known for the production of traditional Batak ulos fabrics against the backdrop of the Bolon Houses and the manual ulos-making process. This village is in Lumban Suhi Suhi Toruan village, Pangururan sub-district, Samosir regency, North Sumatera. The distinction between Ulos village and the other two villages lies in the level of priority designated by the government. Ulos village is recognized as a priority tourism destination, whereas Sade and Pampang villages have not received the same level of attention as tourism villages. Additionally, geographically, the three locations are situated on three different islands: Pampang village is located on Kalimantan island, Sade village is situated on Lombok island, and Ulos village is located on Sumatera island.

Data are collected through semi-structured interviews, observations, document analysis (such as policies documents from the Tourists Office or Tourism Ministry), and open-ended surveys (for voluntary tourists), and subsequently analyzed using content analysis to identify patterns, themes, as well as crucial issues within each case. The questions asked during interviews are descriptive and narrative in nature. For instance, (1) How does the development of this village into a tourism destination begin? (narrative question), (2) what are the challenges faced by tourism villages?" (descriptive question).

Participants are chosen based on their involvement in tourism activities and their affiliation with the respective village. The participants include the village chief, customary head, art workers (such as artists and musicians), representatives from the tourism office, and tourists themselves. The village chief serves as the primary decision-maker for tourism activities within the villages, while the customary head exerts

indirect influence on these decisions. Art workers are not directly involved in decision-making but contribute to the tourism village by offering services like selling souvenirs. The tourism office provides support for tourism activities through infrastructure and human development initiatives, though they do not have a direct role in decision-making. Similarly, tourists do not participate in decision-making processes but support tourism activities by visiting the area and engaging in shopping.

Triangulation is carried out through multiple reliable sources from literature, interviews, observations, and expert opinions (Natow, 2019). Furthermore, to ensure data credibility, the research maintains consistency in data collection with clear guidelines and protocols, as analyzed by other independent research experts.

## RESULTS AND DISCUSSIONS

The results and discussion chapter describe the efforts and challenges of indigenous entrepreneurs in Sade, Pampang, and Ulos Huta Raja villages to preserve a sense of place.

The first is about the efforts of indigenous entrepreneurs in Sade village to preserve a sense of place and the challenges. Indigenous communities play a significant role in shaping a sense of place in Sade village. In the physical aspect, the environment of Sade serves as a commercial corridor, with its main product being a well-maintained tourism area. Within this commercial corridor is the specific presence of woven fabric commodities situated in the residential areas of the indigenous communities. The facts can be seen in these comments.

“The income of the people in this area is to receive foreign tourists. The local guides are the youth and community members here. Tourist revenue is managed collectively.” (S, 43, Female)

“The main attraction is touring the village, in between the corridors are the selling and weaving activities of the local mothers and young women. Some of the woven fabrics are their own and some are supplied from outside.” (M, 34, Male)

“Apart from seeing the weavers, what sells here is the experience of seeing the very traditional Sade houses area. The simple process of maintenance and living is the main attraction and business of the local villagers.” (KS, 68, Male)

This feature captures the attention of tourists and significantly influences the intention to visit. Entrepreneurially, the communities make a living from tourists who visit to observe their way of life.

The village also offers numerous reception spaces, in the form of *bale sakenam*, to welcome tourists.

The preservation and promotion of cultural and social aspects in Sade contribute to the development of a distinct sense of place that reflects a unique identity. Furthermore, community-based tourism offers visitors the opportunity to experience and contributes to shaping a sense of place. Tourist attractions, including traditional dances, crafts, and cultural rituals, provide a unique and authentic experience to enhance a sense of place for both tourists and the communities. Interesting experiences from the culture can be seen in these excerpts.

“Dances, *gendang beliq*, and various traditional musical instruments are often played to welcome foreign guests. This is especially true if there is an order from a tour and travel company to stay longer and see more of the village.” (R, 46, Female)

Indigenous community-based tourism relies on tourists who want to connect with the local culture and experience a sense of place. This business is carried out by the communities to manage various tourism activities. In terms of cultural heritage, certain myths, including the Love Tree narrative (Figure 1) and the history behind the formation of Sade, capture visitors' attention. The Love Tree narrative revolves around an elopement myth, while the history of the village, rooted in the word 'Nur Sade', meaning light, is traditionally passed down. Thus, intangible features play a role in creating an atmosphere and sense of place that sells to tourists, as seen in these comments.

“The story of the love tree attracts many tourists to Sade village. They take pictures. The story of elopement is also a surprise, that such a process used to be carried out, although today it is only a symbol.” (K, 36, Male)



Figure 1 Shared Meaning Sade Commercial Corridor: The Traditional Houses and the Narration about Tree of Love (Source: Private Document)

This relates to how ritual ceremonies (Figure 1) and social life (Figure 2) become promotional

attractions through various media, as seen in Figures 1 and 2. The daily life of Sade village residents (Figure 2) and the product display in front of the local's homes (Figure 3) create a specific atmosphere that attracts tourists. The high volume of photographs also makes this area an appealing destination.



Figure 2 Social Aspect in Sade Commercial Corridor: Daily Life and Activities of Local Residents (Source: Private Document)



Figure 3 Physical Aspect in Sade Commercial Corridor: Products Display in Part of a Local's Home (Source: Private Document)

In conclusion, communities in Sade play a crucial role in shaping a sense of place due to their profound connection to the land, cultural practices, and resilience; they manage all tourist activities to showcase their village's sense of place. The social capital, cultural heritage, and community-based tourism, as well as the preservation and promotion of indigenous cultural heritage also contribute to the development of a distinct and meaningful sense of place, reflecting unique identity and history.

Second, about challenges faced in Sade village. The challenges faced include the preservation of the area to maintain its original condition, the weaving activities of women and commodities, traditional fabrics, and various historical elements. This necessitates managing products, merchandise, and various local tourism-supporting facilities to enhance support for this area, especially considering its proximity to Mandalika, Lombok, which has been designated as a top priority area for Indonesian tourism. Third, about the efforts and challenges of indigenous entrepreneurs in Pampang village to preserve a sense

of place.

Indigenous communities play a significant role in shaping a sense of place in Pampang village, Samarinda. The Dayak Kenyah communities have a rich cultural heritage (Figures 4 and 5) and traditional knowledge that contributes to the development of a rooted sense of place. These communities actively showcase cultural heritage and contribute to a sense of place by incorporating indigenous knowledge into tourism program development (Mardiany et al., 2020).



Figure 4 Physical Aspect in Pampang Village: Souvenirs Made by Local Women (Source: Private Document)



Figure 5 Shared Meaning in Pampang Village: Carvings on the Roof of a Traditional Lamin House (Source: Private document)

Indigenous communities play several roles in shaping a sense of place related to physical and social factors, as well as shared meanings. In terms of physical factors, distinct features integral to entrepreneurial lives include the traditional Lamin houses and its decoration, as seen in Figure 5, which often serve as a primary tourism attraction, and the souvenir market area, showcasing locally crafted souvenir products by women, as seen in Figure 4 and this comment.

“There have been many visits to this Lamin house. We show the tourists, they are interested, and get the experience of the traditional architecture and the area of our house.” ( SM, 27, Male)

The area boasts several focal points that

strengthen a sense of place. These include three-dimensional carved art featuring human figures, plants, and animals in black, yellow, red, and white, as well as the Belawing or area marker monument adorned with motifs of human pots, plants, and hornbills, indicating guardian symbols. These focal points serve as excellent word-of-mouth areas for promotional media imagery.

Various activities contribute to the social factor, forming a sense of place within the area. These include women, children, and young people who regularly and systematically display attractions like traditional dances and various performance arts. The enthusiasm of tourism actors can be seen in these comments.

“When we are fully clothed, many people want to take pictures. For the photo, there must be a fee charged. This is what the people here sell. Aside from performing dances and other attractions.” (K, 56, Male)

“There is also a market that sells beadwork. This bead craft.” (D, 38, Female)

Other engaging activities include women making and selling Dayak ethnic accessories as souvenirs and men typically providing music accompaniment for the dances. Elderly men and women also participate in dancing, while toddlers and young adults perform dance routines in groups. The Kenyah Dayak tribe in Pampang village has more than ten unique dances to showcase to visitors. During the performance, guests are informed about the stories behind the dances. The lively atmosphere created by the crowd becomes an attraction per se, often encouraging additional participants to join in the purchase activity. Another social factor is the allure of taking photos with the Kenyah Dayak tribe, known for its unique attributes, particularly its elongated ears, which have become a tourism commodity. Activities during festivals provide opportunities for promotion and serve as other marketing avenues.



Figure 6 Social Aspect in Pampang Village: Welcoming Guests (Source: Private Document)

Local narratives and unique stories have distinct appeal in addition to physical and social factors. Traditional institutions, spearheaded by leaders, play a crucial role in preserving cultural values. As seen in Figure 6, the local people, with the local narrative, welcome domestic tourists. Moreover, a variety of decorations, carvings, and pillars serve as captivating storytelling objects and specific intangible product resources for local tourism.

Several challenges are encountered during the activities, including basic financial recording and a limited variety of souvenirs available for sale, as seen in Figure 7. This limitation may not necessarily fulfill the needs of visitors, necessitating the improvement of entrepreneurial management.



Figure 7 Limited Souvenir Shop Management (Source: Private Document)

Based on the preceding explanations, it is imperative to recognize and value indigenous knowledge systems in the context of the development practice of the Dayak Kenyah area. These systems offer unique perspectives and insights contributing to sustainable development and community well-being. By embracing Dayak Kenyah’s indigenous ways of knowing and understanding the epistemology of systems, development practitioners can effectively incorporate indigenous knowledge into their work and promote a more inclusive and holistic approach to development (Briggs, 2013). The indigenous Dayak Kenyah communities in Pampang village play a crucial role in shaping a sense of place through cultural heritage and traditional knowledge. A sense of place can also be enhanced by incorporating indigenous knowledge into tourism program development practice and recognizing the value of indigenous knowledge systems in development practice.

The third discussion is about the efforts and challenges of indigenous entrepreneurs in Ulos village to preserve a sense of place. Indigenous communities play a crucial role in shaping a sense of place in terms of physical, social, and shared meanings. In a physical context, attractions include architectural elements like the Batak Toba architecture, such as Bolon (Figure 8) houses and a prominent ulos (traditional fabric) display at the entrance. Here, physical features and indigenous architecture become a product, as well as physical evidence in tourism marketing, as one of the

elements in the marketing mix and holds significant appeal. The houses, adorned with various decorations, also serve as an attraction. The provision of cultural information facilities, gallery souvenir spaces, and ancient graves further complement the creation of a sense of place in the village. Some of the facts can be examined in these comments.

“Here, the main attraction is the unique Bolon houses. These houses are preserved and still maintained. Many residents are not in the area but these houses are still being repaired. Many people are looking around in the Bolon house area.” (K, 42, Male)

“A long time ago, I started selling ulos clothes. Ulos clothes are attractive because it is a local craft. I make them long enough for one piece of cloth. There are also hereditary fabrics that are not sold. Ulos cloth actually has a symbolic meaning too. However, the tourists also like it. We sell in the corridor area under the Bolon house.” (H, 51, Male)



Figure 8 Physical Aspect in Ulos Hutaraja Village: Product Displays in Local’s Traditional Houses (Source: Private Document)

In the context of social factors, activities contribute to a sense of place, such as trading spaces or markets. The Ulos Hutaraja village festival, held annually, serves as a platform for cultural and entrepreneurial activities.

“Once a year we organise an ulos festival. There is a fashion show, and various other activities from the local community. We also invite fashion designers from the provinces and Jakarta to design ulos and have them modelled by mannequins. Some are professional and some are local. The event will bring the area to life. Also other businesses other than those related to ulos clothing processes, include women engaging in weaving activities in front of their houses, both individually or collectively. In addition, events and promotions are conducted

through social and mass media.” (HM, 36, Male)

In terms of shared meanings, ulos is steeped in the myth of Lake Toba, a story passed down through generations and frequently used in various promotional media. Other unique aspects include the narrative of the social system, as well as the architecture (as seen in Figure 8), design, and textiles (as seen in Figures 9 and 10) of the village.

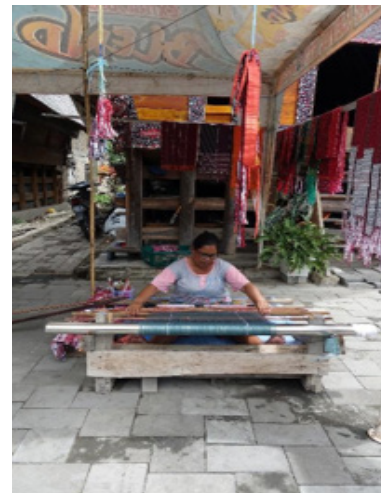


Figure 9 Social Aspect in Ulos Hutaraja Village: Weaving Activities by Women in Their Front of Houses (Source: Private Document)



Figure 10 Shared Meaning in Ulos Hutaraja Village: The Meaning of Patterns and Colors in Ulos (Source: Private Document)

The challenges related to tourism awareness primarily revolve around cleanliness and hospitality. The organizational structure of tourism management needs to be streamlined to ensure that every decision made can be effectively executed. Issues often arise from the influx of fabricated goods into the tourism area, which tends to diminish its uniqueness. Furthermore, narrative/storytelling of the area to consumers can serve as an effective marketing tool.

Indigenous communities can contribute to the preservation of biodiversity and the sustainable use of

natural resources by integrating traditional knowledge and practices into land management (Hoffman et al., 2021). The communities in Ulos Hutaraja specifically play a crucial role in shaping a sense of place through their profound connection to the land, cultural heritage, and traditional practices. The recognition and appreciation of the contributions of these communities are essential for promoting a more inclusive and holistic approach to the development and conservation of the area.

Next, to see the whole picture of the indigenous entrepreneurship in these three locations, below is a description of the comparison of Sade, Pampang, and Ulos villages as well as the roles of indigenous communities in creating a sense of place in summary.

Indigenous communities play a significant role in shaping a sense of place in Pampang, Ulos Hutaraja, and Sade villages. The development of a sense of place is influenced by factors such as residential status,

social belonging, and cultural heritage. Indigenous communities, with their profound connection to the land through ancestry and traditional practices, contribute to the development of a rooted sense of place. Previous studies in different cultural contexts have shown that a deeply rooted sense of place tends to develop among those with long-standing connections to a place, particularly local ancestry (Hay, 2009). The cultural heritage of the communities also plays a vital role in shaping a sense of place. Indigenous knowledge systems passed down through generations provide a deep understanding of the local environment and its resources. This knowledge is often embedded in cultural practices, rituals, and storytelling, contributing to a sense of connection and belonging to the land (Pretty, 2003). A sense of place characterized by indigenous entrepreneurship, along with the challenges and managerial implications, are summarized in Table 1.

Table 1 The Elements of Indigenous Entrepreneurship that Create the Sense of Place

Comparison	Sade Village	Pampang Village	Ulos Village
The role of indigenous entrepreneurs in preserving physical factors of a sense of place	The heritage area and the traditional buildings of Sade, whose authenticity is still maintained, become tourism products and marketing elements.	The village and the local government collectively preserve the Lamin traditional houses as a tourist attraction.	The presence of an agreement between the government and indigenous communities to establish the Ulos village conservation area as a commercial tourism zone. The original architectural forms and landscaping support this area with a high entrepreneurial spirit.
	<p>The presence of commercial displays of woven Sade fabrics in the residential area is managed by the local women. The fabrics are also for sale.</p> <p>They are preserving the function of the tourist reception space in the form of the bale sakenam and the guide area. In addition to the bale-bale area, the Sade traditional house complex, which has a very unique shape, is also a major attraction.</p>	<p>They maintain the allure of three-dimensional carving art and the Belawing or area marker monument adorned with motifs of human pots, plants, and hornbills as guardian symbols.</p> <p>A souvenir market for tourists near the Lamin houses needs to be preserved and maintained because its role as a medium for sellers and buyers is still running today.</p>	<p>The roles of women in managing the ulos display area and exhibiting fabrics traded in front of the Bolon houses (Toba Batak traditional houses).</p> <p>Provision of accommodation facilities, traditional Bolon houses adorned with specific decorations, cultural information, galleries, souvenirs, and ancient graves.</p> <p>Provision of public facilities such as toilets to support the tourism complex.</p>
The role of indigenous entrepreneurs in preserving social factors of the area	Establishing interactions with visitors during performances and greeting visitors at the location.	The activities of women, children, and young people engaging in dance performances and rituals.	The activities of women who weave in front of traditional houses, starting from thread to creating Ulos fabrics, both individually and in groups.
	Tourism attractions, such as dances and crafts, as well as cultural rituals, provide a unique and authentic experience that enhances a sense of place for both tourists and the indigenous communities.	Dayak women who sell ethnic accessories interact with visitors.	Organizing collaborative events with partners, namely community service students from the University.



Table 1 The Elements of Indigenous Entrepreneurship that Create the Sense of Place (Continued)

Comparison	Sade Village	Pampang Village	Ulos Village
	Efforts from the management to organize tourism activities that correlate with the daily life of indigenous communities.	Taking photos together with the Dayak Kenyah tribe as a tourism commodity.	The annual Ulos Hutaraja Village Festival.
		The annual birthday festival of the Pampang village was previously an internal harvest celebration.	The efforts made to form Village-Owned Enterprises and facilitate coordination among actors to preserve the place and promote through various media channels for marketing events and products.
The role of indigenous entrepreneurs in preserving shared meanings	The love tree narrative and the history behind the formation of the area	Traditional institutions, spearheaded by leaders, preserve the cultural values in Pampang village.	The myth about Lake Toba as a local attraction.
	The preservation and promotion of indigenous cultural heritage in Sade village contribute to the development of a distinct sense of place that reflects the unique identity and history of communities.	The meaning of the carvings on the walls, pillars, and columns of the houses.	The narrative of the social system in Ulos Hutaraja village.
Challenges faced	The high costs of preserving the area	The financial recording is still very basic.	Uneven awareness among tourism managers regarding cleanliness and hospitality.
	The limited availability of traditional houses used as homestays	The variety of souvenirs sold is still minimal in terms of models and may not necessarily fulfill visitor needs.	The types of souvenirs and prices are still not standardized.
	Limited information regarding the preservation of traditional fabrics, including materials, stories about the philosophy of motifs, and the manufacturing process	The physical structure of the souvenir market does not correlate with the distinctive architecture of the Dayak Kenyah tribe.	There is a need for organizational restructuring in tourism management to ensure that every decision made can be effectively implemented.
	The limited variety and absence of standardized prices for souvenir products or handicrafts being sold		The influx of fabricated goods into the tourism area diminishes the unique characteristics of the local area.
	The need to improve supporting facilities for tourism activities		A lack of narrative/storytelling about the area for consumers.
Managerial Implications	Strengthening collaboration with joint business groups to improve product quality and standardize prices.	Modernizing the financial transaction system in Pampang village.	Improving the management of the physical infrastructure, architecture, and cleanliness of the area.
	Managing systems and enhancing homestay facilities.	Diversifying the unique souvenir products of Pampang village to attract a broader tourist market.	Enhancing product standards, tourism services, and souvenir quality.
	Standardizing tour packages (tour guide fees, tour routes, and provided narratives).	Renovating supporting buildings in Pampang village that do not incorporate the distinctive architecture of the Dayak Kenyah tribe.	Enhancing tourism management, events, promotions, storytelling, and integrated social interactions.

Source: Processed Data (2023)

The three tourism villages share several similarities, including the uniqueness of the designated tourism areas and distinctive architecture. These villages feature craft areas, displays, local merchandise, various focal points, art sculptures, and unique features within the region. From a social perspective, trade activities and craft-making serve as primary attractions, with specific cultural attractions and festivals. In terms of shared meanings, each area typically possesses stories and myths that enrich storytelling.

Certain characteristics specifically originate from the respective villages, stemming from geographical and socio-cultural variations, which influence a sense of place in more nuanced ways. Different cultures can shape specific area forms, architectural design, and a variety of decorative products. Socially, cultures play a significant role in influencing distinct ways of life and tourism attractions.

The obstacles faced by indigenous enterprises in these three locations are quite similar, namely the importance of capacity building to run their business. This aligns with Dana (2015) and Kusumowidagdo and Rembulan (2021), who explain the significance of mentoring for indigenous enterprises due to the differences in their business approach compared to mainstream practices. While it is not obligatory for them to conform to mainstream business norms, cultivating these skills could potentially broaden their opportunities for achieving welfare.

## CONCLUSIONS

In conclusion, the activities of indigenous communities in various villages profoundly influence the creation of a sense of place through physical and social factors, as well as shared meanings. Despite the designation as tourism villages, differences could arise due to the unique geographical and socio-cultural characteristics of each village. The critical role of indigenous communities in each village shapes unique tourism destinations through their cultural practices, architectural designs, and handicrafts, which not only create a distinct sense of place but also present opportunities for local enterprises.

It is imperative to consider key managerial implications to ensure the continuity of indigenous entrepreneurs. These include raising awareness among managers regarding tourism and infrastructure management, as well as improving product standards, tourism services, souvenirs, and storytelling to enhance their competitiveness while preserving their cultural identity. Ensuring indigenous communities have control over how their culture is presented and commercialized is crucial. The involvement of local communities in further research and policy development is also important to address the real challenges these communities face and increase the likelihood of policy acceptance and implementation.

Future researches are recommended to develop

other tourism village areas and adopt different methods, both quantitative and mixed. Moreover, detailed topics related to visiting intentions and place satisfaction could be explored.

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