

Conference Paper

Knowledge Transfer 'Mapalus' in An Eris Village, Indonesia

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Abstract

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 between generations (known as Mapalus) 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 Eris Village, Minahasa. Eris Village is one of the areas in Minahasa known for its agricultural products. The research was conducted in six-months period. While Mapalus does not in principle involve monetary exchanges, the current practice of Mapalus shows that it does involve monetary exchanges. It 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.

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1. Introduction

Knowledge, nowadays, has been acknowledged to be a fundamental resource essential for either small or big companies. According to Kleindorfer et al. (2005), organizations could have their own sustainable competitive advantage if they could provide uniqueness. 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 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, the authors 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 the authors' pre-observation, which is supported by Umbas (2011), Mapalus has changed greatly. Its meanings have shifted from the original. The current Mapalus lacks exchanges 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 dan 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 (see Aldrich and Kim, 2007). It is also argued to be one of the reason 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.

Studied the behavior of the community in the implementation of mapalus at this time is expected to provide an overview of the positive benefits if the original mapalus still continue to be implemented. The founding father of mapalus have big goals to improve the economic independence of rural communities and social life of society itself. Even there is possibility through mapalus could be obtained learning process, which in turn makes the villagers more innovative in managing their business. In other words, innovative society is closely related to the entrepreneur society (see 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' (Tarigan, 2005). 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 assets (Collective asset or group asset have the same meaning with knowledge stock or knowledge asset (Dav-
enport and Prusak, 1998)). 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). Based on Turang (1983) the noble mapalus is almost never involved money exchange. Mapalus only involve energy and energy, skill and skill exchange. Even though mapalus developed into five models of mapalus, one of them is mapalus money to give cash assistance people who needed help (Umbas, 2011). Although, indicated that the original mapalus have more significant meaning than

other model of mapalus. It is due to social interaction is more powerful than mapalus utilizing money. Expected from this research could provide useful information's about implementation nowadays mapalus.

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

It can be argued that knowledge as a form of resources contributes significantly to the innovation ability of both big and small-medium enterprises. It has been widely known that innovation, which depends on knowledge, is inseparable part of the development of entrepreneurship (Schumpeter, in Tidd et al., 2005; Pirich et al., 2001; Covin and Miles, 1999). Small-Medium Enterprises (SMEs) in particular have the potential to enhance innovation ability by making a good use of knowledge. With a smaller number of employees, a simpler organizational structure, and a more flexible organization (i.e. lack of bureaucracy) than larger enterprises, SMEs have their advantage in the ability of their members to transfer knowledge among themselves. Thus, this knowledge transfer capacity becomes especially central to SMEs in enhancing innovation (Ayyagari, 2006; Pelham, 2000; Rogers, 2003).

Knowledge transfer can be defined as knowledge exchange from one person to another tacitly or explicitly to create new knowledge (Van den Hoof and Ridder, 2004). In short, knowledge transfer is an individual activity to give ideas, initiatives, suggestions, information, experiences, and skills to other members in an organization (Hoof and Rider, 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 (Frey and Oberholzer-Gee, 1997; Nahapiet and Ghoshal, 1998; in Lam dan Lambermont-Ford, 2008).

This importance of knowledge transfer is also similar in the case of the agricultural sector as a social organization being studied. In the case of SMEs, it can be said that knowledge starts its development from their owner and manager (Wuryaningrat, 2013).

In other words, SMEs' owner and/or manager possesses the utmost responsibility to enhance and share knowledge to other employees. 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).

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. After the process of collecting data, data were analyzed and triangulated.

According to Wallendorf and Belk (1989; in Hill and Stamey, 1990) triangulation across sources requires that researcher collect data from several informants in variety of settings where behavior under investigation regularly takes place. Triangulation of methods dictates the use of multiple forms of primary data collection, including field notes, photography, voice and video recording to provide valid data. 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. In this study two academician who are considered to have the ability and skills in the field of social research and having experience in mapalus activities. While there are two community leaders were consulted. They are the local leader (the top managers of the village) and one of the senior community leaders at Eris village. Other informants is coming from people who works as a farmer which has three children who are studying in the higher education. Next there were informants coming from Manado city, they are children that his/her parents has left the village an leave in city as employee.

The research location was Eris Village, Minahasa, Indonesia. Eris village is one of the areas known for its agricultural products. The research was conducted in six months period from July 2017 to December 2017 when ricer harvest took place. This moment

was perfect because the activities of the agricultural sector in Eris were prevalent and involved people in the village and land owners living in the city.

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 the question 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 subjects. Snowball sampling method were used in this research,

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 Eris Village, Mapalus in the agricultural sector is still preserved. However, the implementation of Mapalus in Eris is judged to be unable to fulfill the expectation of the founding fathers of Mapalus.

4.1. From less monetary to highly monetary

As discussed previously, in the old time the meaning of mapalus means a lot. The exchanging or trade energy, skill and knowledge and less involved money is the key point of the noble mapalus. However, generally described there is shifted of the meaning of mapalus, that money start to take control. Although, mapalus nowadays has develop to five models of mapalus, one of them is mapalus money. However, according to the research funding, complicity in the use of money is deterioration of mapalus. The detail explanation and research funding expressed in several interviews as follows:

This following statement illustrates an 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 change with money and someone else change their duty. The villager perhaps still do it (mapalus), but the villager who left to Manado (city) and work as civil servant 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 Eris Village people still practice Mapalus. This statement is also supported by the regional head of the Eris Village, saying:

“Hampir tidak ada lagi aktivitas mapalus, pertanian dikelola dengan cara membentuk kelompok tani, mungkin hampir mirip tapi bukan mapalus dulu-dulu, banyak ukur-ukur deng doi” (In English: Mapalus almost never occurred any more, farming manage with create Group of Farmer, but it is not mapalus, money were their main focus).

The above sentence explains that the senior villager regretted that mapalus activities in the Eris Village had greatly deteriorated given that land owners living in the city usually replace their turn or involvement in the activities with money. In more specific interview with the senior villager explain people build group of farming due of their expected money for government. It became an indication for him that their concern for the Eris 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 Eris Village still implement Mapalus, one informant from Eris explained that:

“Kalo ada duka, orang kaweng kami disini ada bantu memasak, pasang sabua’. Kalo pendeta pe sawah torang lei suka bantu kalo mau panen.” (In English: in marriage situation or death situation we give an assistance to cook and make tend. When it's come harvest time on priest land we with pleasure will help). (SU, 49 years old, woman, mother and farmer).

The line above explains that Mapalus in the villagers of Eris very viscous feel if there are events in the village such as a wedding, death situation and also harvesting of agricultural priest land. In other words, people still care and like helping without ulterior motives. The interview describes some examples of society events such as marriage, death situation, and even help in harvest the land belonging to the priest (Priest is one of most important and respectful individual at Eris village.).

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 to the authors, some of which were:

“opa, dulu belajar bertani ya dari opa pe papa.” (In English: grandpa, was learnt to grow crops from grandpa parents).

(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 turning 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 kebersamaan.” (In English: wek (disappointed expression).. mapalus do not involve money only togetherness).

(MK, 75 years old, Farmer).

The statement asserts that the true Mapalus does not involve money; it involves only pure presence and energy. Usually, nowadays the person who give money as exchange his mapalus shift is the people of Eris which no longer leave at Eris village. It is indicate maybe they do not have time (Many of them had work as civil servant.) to conducted their mapalus turn.

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

“Kita pe papa, pernah cerita waktu kita pe papa sementara kuliah sarjana dulu, tiap saat ada waktu pasti pulang Eris untuk mapalus.” (In English: my father had told me, when my father still in college, every time his mapalus turn appear they return to Eris).

(LS, 33 years old; Civil Servant, Leave at City)

The sentence above explains about her parents in old time still conducted his turn of mapalus, but in the development his mapalus shift, he change with money. In other word, the statement proved that mapalus activities now act like reward money.

One of informants who represents a younger generation, whose parents are owner(s) of rice farmland who were born and grew in the city (i.e. Manado), mentioned about the routine of returning home for a purpose other than for Mapalus.

“Yach, kita so kadang sekali pulang kampung, walaupun pulang kampung bukan for mapalus cuma for pasiar atau kalo ada acara keluarga, kita nintau ba kebong.” (In English: yach, I’m right now rarely to come to hometown, I’m coming to hometown not for mapalus only for holiday event or if there is family events, I don’t know how to farming).

(JK, 26 tahun, civil servant, leave at Manado)

The sentence above explains that the informant very rarely goes to his hometown, he only goes home for family vacation or if there are family events. Further the informant described that he did not have any knowledge about plantings 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 tau ba kebong noh (bertani), sedikit sedikit.” (In English: my father still know to farming, at least a little of them).

(JK, 26 tahun, civil servant, leave at 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 know a little how to plant, cause I sometimes 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 foot-steps, the parents state that:

“Kita se sekolah dorang tinggi-tinggi biar jadi orang jangan kayak kita cuma di kebong (jadi petani), jadi PNS jadi pegawai, jadi apa aja asal lebih baik dari torang.” (In English: I am push my son to going school until in higher

education for becoming successful person, not like me (as farmer), as civil servant, as 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' appears to desist in the level of parents. Based on previous research in Indonesia small business (e.g. Wuryaningrat, 2013, Indarti, 2010) knowledge transfer could provide the small industry innovation capabilities. Hence, mapalus as knowledge transfer in practices could be make the society of Eris village in turn could achieved their optimal potency as society. When their potency achieved than Turang (1983) dreams to make welfare society is not only a dream. Unfortunately, based on research funding the dream potential to keep as a dream.

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. 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.

Furthermore, in Eris rural communities nowadays, 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. This condition is exacerbated by the land owners from the Eris Village who are living in a big city (e.g. Manado) how 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 facilitated this condition. Even though it can be argued that this 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) could not occur.

It can also be suggested that Eris 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 Eris 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 Intitut teknologi Surabaya (ITS) in one Indonesian university (2011), the percentage of undergraduate students who would choose to become a job creator is only 15%. Generally, people tend to perceive that as employee is more comfortable rather than as entrepreneur, because of as employee could provide minimum risk. Mentioned by Backes-Gellner et al. (2010) people who choose work as employee or entrepreneur influence by his education path, more broader spectrum (Education formal and informal, education based on experience.) his education could make people be able to choose entrepreneur as a way of living. Based on the research funding, it could be an indication why people (e.g. Eris Society) tend to choose as employee because of their narrow mindset, which thought as employee (e.g. Civil servant) is the way to success. This opinion, supported by Aldrich and Kim, (2007); Rauch and Frese, (2007), Krueger, Reilly & Carsrud, (2000) who mentioned family could be key factor to create entrepreneurial mind set.

5.1. Mapalus, entrepreneurship, and economic development

According to Schumpeter (1934, in Tidd et al., 2005) innovation could not release from entrepreneurship soul which always to seek innovative approach to achieved their strategic advantage. Hence, innovation have to consider as fundamental part of

entrepreneurship and as key factor of successful business (Pirich et al., 2001; Covin dan Miles, 1999). In other word develop entrepreneurship is mean develop innovation too.

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 Eris Village) have their competitive advantage. If the society have their competitive advantage, than there is higher possibility to create welfare society.

5.2. Future directions

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 Eris Village.

To the extreme, agricultural land 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 funding could be a strong indication there is negative entrepreneurial mindset (see Aldrich and Kim, 2007) appeared at Eris society, most of them thought entrepreneur way is the wrong path and consider employee is more promising. Education of entrepreneurship in broader of spectrum (Backes-Gallner, 2010) could be solution to create and change people entrepreneurial mindset. The sustainable education on all of member society is needed to open their mind that entrepreneurs is important to sustain their civilization. If the people's mind can be enlightened about the important of entrepreneurship, than it could be make easier for mapalus take in charge once again in society. In other word, nobel mapalus could be easier to use as practical part of society habits if the people of Eris negative mindset could change into entrepreneurial mindset.

5.3. 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 Eris Village only. Potentially, there are different practices in different areas in Minahasa. Third, as mentioned before the used of convenience sampling method is the one of lack of the research, other lack lies on collecting data conducted only when there is possible time. In other word form of interviews conducted by irregular times due only waiting for an opportunity to get information. This approach could missing the opportunity to have new information from other informants. However, this method has a positive value as derived from the ways that informal interviews, from this way is expected more honest statement of the interview.

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 funding 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.

It can also be suggested that most of parents in Eris Village have their negative 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. It can be conclude there is negative mindset of people from the Eris Village, which could detain the mapalus itself. If it is not carefully and consider properly, it is possible that the culture of Mapalus could be lost. Further, there could even be the dissolution of generations of farmers in the Eris Village.

In our directions, education of entrepreneurship in broader of spectrum (Backes- Gallner, 2010) could be solution to create and change people entrepreneurial mindset. if the

mindset is change than nobel mapalus could be easier to use as practical part of society habits.

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