STRENGTHENING CULTURAL ENTREPRENEURSHIP FOR SUSTAINABLE COASTAL ECOTOURISM DEVELOPMENT: A CASE STUDY OF TIKU V JORONG VILLAGE, WEST SUMATRA, INDONESIA

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Abstract

Purpose: Coastal villages in Indonesia continue to depend on extractive fisheries, and ecotourism initiatives introduced to diversify their livelihoods frequently stall after the initial intervention. This study examines how an entrepreneurial culture rooted in local values and social capital is formed at community level, and how it generates innovation in community-based coastal ecotourism. **Design and methods:** A qualitative single-case study was conducted in Tiku V Jorong Village, Tanjung Mutiara District. Agam Regency, West Sumatra. Twenty-six informants such as traders, stall owners, river and seasonal fishermen, housewives, village officials and plantation workers were selected purposively and interviewed in depth between April and August 2025, supported by participant observation and document analysis. Data were analysed thematically following the six-phase procedure of Braun and Clarke, with source and method triangulation. **Findings:** Four themes were identified. Local wisdom like gotong royong, musyawarah, the authority of Ninik Mamak, and indigenous ecological knowledge that operates as an informal institution rather than as heritage alone and regulates economic conduct. Social capital mediates interest-free borrowing within kinship networks substitutes for absent formal credit, and kinship channels carry market information at negligible cost. Cultural entrepreneurship then reframes beaches, mangroves and seafood as tourism assets, producing product diversification and collaborative services. These outcomes are, however, held back by limited capital, weak digital marketing capability, inadequate tourism infrastructure and uneven policy support. Ritual practice, notably pre-voyage ceremonies, has largely lapsed, while cooperative norms persist, indicating that the operative cultural resource is normative rather than ceremonial. **Originality:** The study advances a process model in which local wisdom is the institutional antecedent, social capital the mediating mechanism, cultural entrepreneurship the driving force, innovation the immediate outcome, community-based ecotourism the development outcome, and sustainable coastal development the ultimate impact. The model offers policymakers an ordered sequence for intervention rather than an undifferentiated list of success factors.

Keywords

cultural entrepreneurship; coastal ecotourism; social capital; local wisdom; community-based tourism; West Sumatra.

Introduction

The development of coastal villages in Indonesia is shaped by a combination of economic precarity, exposure to climate variability, and persistent poverty among traditional fishing households (Adhuri & Visser, 2007; Versleijen & Hoorweg, 2008). Development models oriented towards resource extraction alone have repeatedly proved unable to generate durable prosperity, since income remains tied to catch volumes that are themselves declining (Busilacchi et al., 2013; Van Ginkel, 2007; Zamzami, 2024). Ecotourism has emerged as a plausible alternative, offering livelihood diversification, additional household income, and incentives for environmental and cultural conservation (Clifton & Benson, 2006; Eriksson et al., 2019; Stem et al., 2003). Yet its potential remains largely unrealised, because ecotourism is typically introduced as a discrete project rather than integrated with the capacities, institutions and priorities of the community expected to operate it.

One condition that distinguishes ecotourism initiatives that endure from those that lapse is the presence of an entrepreneurial culture at community level (Ratten et al., 2019; Zamzami & Effendi, 2023). Entrepreneurship in this sense is not confined to the founding of enterprises; it denotes an innovative orientation, adaptive capacity,

and a willingness to bear risk in order to create value from local potential (Fritsch & Wyrwich, 2018). Coastal villages possess considerable local knowledge and traditional skill, but these assets are rarely institutionalised in a form that supports enterprise. Ecotourism initiatives therefore tend to operate in isolation from one another, compete weakly, and innovate little, which makes it difficult for them to consolidate into a stable economic pillar (Rojas-Sánchez et al., 2023; Zamzami, 2024).

Innovation is equally indispensable. It extends beyond new products or services to processes, business models and social arrangements capable of resolving collective problems and opening new opportunities (Teixeira & Ferreira, 2019). In ecotourism it may take the form of culturally distinctive tour packages, digital marketing, or higher-value processed seafood. Without an entrepreneurial culture to absorb and sustain them, however, such innovations rarely survive the withdrawal of external support. What is required is a model that connects the strengthening of entrepreneurial culture to the innovation process explicitly, rather than assuming that one follows from the other (Zamzami, 2024).

The literature on ecotourism and entrepreneurship has expanded rapidly, yet three limitations persist in the coastal Indonesian context. First, studies of tourism entrepreneurship tend to isolate economic determinants which is access to capital, marketing capability, training and give limited attention to how cultural institutions shape entrepreneurial disposition in the first place (Nordin et al., 2014; Ratten et al., 2019; Rojas-Sánchez et al., 2023). Second, research on coastal ecotourism concentrates on natural assets and their conservation, and rarely traces how social and business innovation is generated within the community itself (Clifton & Benson, 2006; Stem et al., 2003). Third, culture, entrepreneurship and innovation are generally examined as separate objects: (Nurhayati et al., 2019) analyse the integration of conservation and community in marine ecotourism, while (Kiper, 2013) addresses ecotourism strategy at the sectoral level. The consequence is that no framework specifies the mechanism by which local wisdom becomes entrepreneurial behaviour, and entrepreneurial behaviour becomes innovation.

This study addresses that gap. Rather than combining the concepts, it seeks to explain the sequence connecting them, and organises the analysis around three questions:

RQ1. What factors support and inhibit entrepreneurial activity among households in a coastal village of West Sumatra?

RQ2. Through what mechanism do local wisdom and social capital shape entrepreneurial culture in that setting?

RQ3. How does entrepreneurial culture generate innovation in community-based coastal ecotourism, and under what conditions is that generation constrained?

Three contributions follow. First, local wisdom is reconceptualised as an informal institution rather than as heritage: values such as gotong royong, mutual trust, the customary authority of Ninik Mamak, and indigenous ecological knowledge reduce uncertainty, enforce collective norms, and lower the cost of participation in economic activity (Ostrom, 1990; Scott, 2014). Second, social capital is positioned as the mediating mechanism rather than as one determinant among many: networks, reciprocity, trust and customary institutions actively convert cultural values into collective entrepreneurial action (Prayitno et al., 2024; Putnam, 2000). Third, cultural entrepreneurship is treated not as an outcome but as a driving force that produces innovation in tourism products, local enterprise and community participation, which in turn strengthens community-based ecotourism and sustains economic welfare, cultural continuity and ecosystem integrity.

The argument is developed through a single-case study of Tiku V Jorong Village, Tanjung Mutiara District, Agam Regency. Indonesia's coastal villages differ markedly in their local institutions and resource endowments, so a model of entrepreneurial culture is useful only if it is contextual and adaptive; the analysis is accordingly directed at the mechanism rather than at generalisable magnitudes. The remainder of the article reviews the relevant literature, sets out the research design, presents the four themes derived from the data, discusses their theoretical positioning, and concludes with implications and limitations.

Literature Review

Cultural entrepreneurship

Cultural entrepreneurship denotes the values, beliefs and behaviours through which cultural resources are converted into economic opportunity. (Klamer, 2011) frames it as the capacity of individuals to realise cultural value in economic form, while (Lounsbury & Glynn, 2001) emphasise the narrative work by which entrepreneurs secure legitimacy and thereby access to resources. (Ratten et al., 2019) extend the concept to artisan and tourism

contexts, arguing that culturally embedded enterprise raises destination competitiveness through creativity and differentiation. Common to these accounts is an individual unit of analysis: the entrepreneur mobilises cultural material, and legitimacy is conferred by external audiences.

A second stream locates entrepreneurial culture at regional or community level. (Fritsch & Wyrwich, 2018) show that regional entrepreneurial culture persists across long periods and correlates with subsequent start-up activity, indicating that entrepreneurial disposition is a collective property that outlives particular firms. (Nordin et al., 2014) similarly report that tourism enterprise among micro-entrepreneurs depends less on capital transfer than on whether programmes cultivate entrepreneurial capability. The implication for coastal villages is that interventions supplying capital without addressing collective disposition are unlikely to produce durable enterprise.

Social capital and local wisdom as institutional resources

Social capital comprises the networks, norms and trust that enable coordinated action (Putnam, 2000). Its economic significance lies in the reduction of transaction costs: where trust is dense, agreements need less formal enforcement, information circulates without brokers, and credit can be extended without collateral. (Ostrom, 1990) demonstrates that communities governing common-pool resources devise durable rules precisely where such relational infrastructure exists, and (Scott, 2014) provides the broader institutional vocabulary as regulative, normative and cultural-cognitive pillars for treating customary norms as institutions rather than as residues of tradition.

Empirical work in Indonesia supports this reading. (Prayitno et al., 2024) find that social capital underpins sustainable tourism development across Indonesian villages, with trust and participation mediating the relationship between programme design and outcome. (Zielinski et al., 2020) show, from a synthesis of community-based tourism cases in developing countries, that cohesion, leadership and prior collective experience distinguish initiatives that succeed from those that fail more sharply than natural endowment does. Local wisdom contributes a complementary asset: tested practical knowledge and a value framework that can be embedded in product and service design, raising distinctiveness in markets where differentiation is otherwise difficult.

Innovation and community-based coastal ecotourism

Coastal villages are exposed to climate variability and price volatility, so innovation in products, processes and business models is a condition of sustainability rather than an optional improvement. (Teixeira & Ferreira, 2019) show that artisan production functions as a competitiveness resource for regional tourism when it is organised entrepreneurially. (Nurhayati et al., 2019) argue that sustainable marine ecotourism requires simultaneous attention to conservation, community participation and economic return, and (Butarbutar & Soemarno, 2013) document the environmental consequences that follow when the conservation element is neglected in Indonesian settings. (Sproule & Suhandi, 1998) established early on that community-based programmes in Indonesia depend on local ownership of both decisions and revenue.

What this literature describes well is the configuration of conditions under which community-based ecotourism performs. What it describes less well is the process by which a community arrives at that configuration and how cultural resources become entrepreneurial behaviour, and how entrepreneurial behaviour becomes innovation. (Zielinski et al., 2020) note this directly, observing that inventories of success factors offer limited guidance on sequencing. The present study takes that process as its object.

Analytical framework

Drawing these strands together, the study adopts a process framework in which local wisdom functions as an institutional antecedent, social capital as a mediating mechanism, cultural entrepreneurship as a driving force, and innovation as the immediate outcome that strengthens community-based ecotourism and, ultimately, sustainable coastal development. Structural conditions such as capital, digital capability, infrastructure and policy are treated not as parallel causes but as constraints that modulate the rate at which each transition occurs. The framework is stated here as an orienting device; its empirically grounded form is presented in Section 5.2.

Materials and Methods

Research design and case selection

The study employs a qualitative single-case design (Creswell & Poth, 2018; Yin, 2018). A case study is appropriate because the object of inquiry is a contemporary social process that cannot be separated from its context, and because the research questions are of the how and why type for which case-based inference is suited. The unit of analysis is the village as an entrepreneurial community, not the individual enterprise.

Tiku V Jorong Village was selected on three criteria: it combines fishing, trade, plantation labour and nascent beach tourism in a single settlement, so that the interaction between livelihood diversification and tourism is observable; Minangkabau customary institutions, including the authority of Ninik Mamak and customary land tenure, remain operative in economic decisions; and its beach, lagoon and mangrove areas give it realistic ecotourism potential that is as yet only partially developed. The case is therefore revelatory rather than typical: it exhibits the mechanism of interest in an unusually legible form.

Research site

Tiku V Jorong Village lies in Tanjung Mutiara District, Agam Regency, West Sumatra Province, on the western coast of Sumatra facing the Indian Ocean. The settlement is arranged along the shoreline and the river mouth, with oil-palm plantations inland and mangrove stands to the south. Land use, principal facilities and the tourism-relevant features of the village are shown in Figure 1.

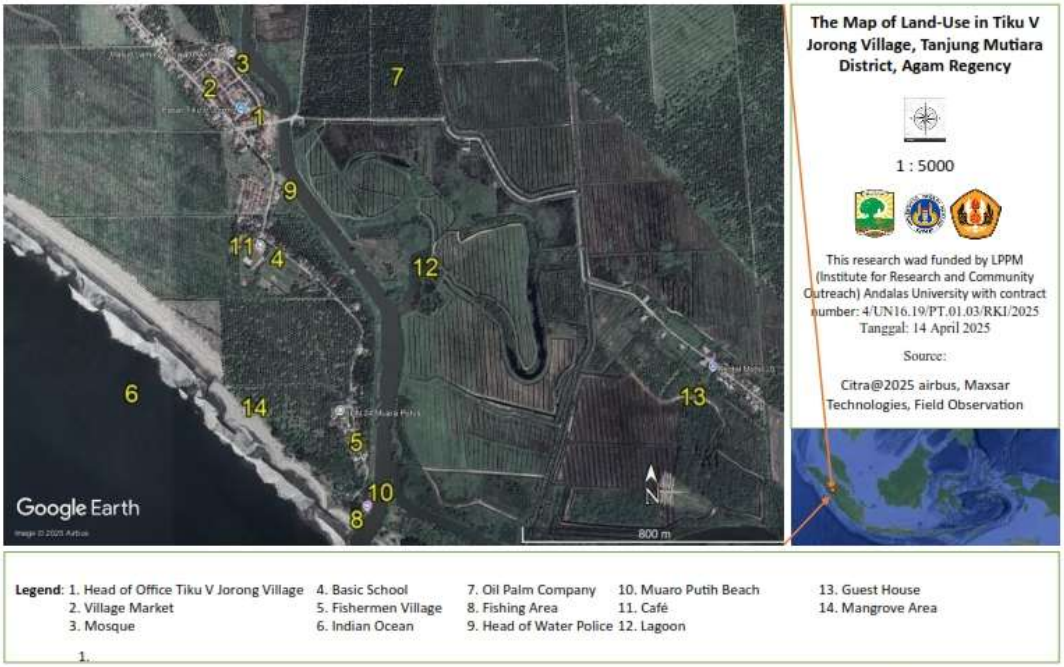

Figure 1. Land use in Tiku V Jorong Village, Tanjung Mutiara District, Agam Regency, West Sumatra, Indonesia (Source: authors, 2025).

Informants and sampling

Informants were selected purposively to represent the range of economic roles present in the village, and recruitment continued until no new codes emerged from successive interviews. Twenty-six informants participated: sixteen women and ten men, aged between 28 and 76 years. The occupational composition is reported in Table 1.

Table 1. Composition of informants, Tiku V Jorong Village (n = 26).

Occupational group	Women	Men	Total
Traders	5	0	5
Stall owners	4	0	4
River fishermen	0	4	4
Seasonal fishermen	0	5	5
Housewives with home-based enterprise	4	0	4

Village officials	1	1	2
Plantation (plasma) workers	2	0	2
Total	16	10	26

Trade and small-scale retail account for nine informants (34.6%), reflecting the significance of the trading sector in the local economy; fishing accounts for a further nine (34.6%), divided between river fishermen who work the estuary and seasonal fishermen who go to sea when conditions allow. Four housewives operate home-based enterprises, principally salted fish and daily necessities. The remaining four informants are village officials and plantation workers were included to capture administrative and wage-labour perspectives on village economic life. The age range spans two working generations, permitting comparison between informants who began enterprises recently and those with several decades of experience on the coast.

Data collection

Fieldwork was conducted between April and August 2025. Three instruments were used. In-depth interviews, lasting between 45 and 90 minutes, were held at informants' homes or places of business and followed a semi-structured guide covering enterprise history, sources of capital, marketing practice, the role of custom and customary leaders, perceptions of tourism, and perceived barriers. Interviews were conducted in Minangkabau and Indonesian, audio-recorded with permission, and transcribed verbatim; excerpts reported below were translated into English by the authors and checked against the source transcript. Participant observation covered market days, landing and processing activity, beach-front trading, and village deliberations, and was recorded in field notes. Document analysis drew on village development plans, village budget documents and district tourism records to corroborate accounts of institutional support.

Data analysis

Data were analysed thematically using the six-phase procedure of (Braun & Clarke, 2006). Familiarisation involved repeated reading of transcripts alongside field notes. Initial coding proceeded inductively, generating first-order codes expressed as far as possible in informants' own terms. Codes were then collated into second-order categories, and categories into candidate themes, which were reviewed against the coded extracts and the full data set, defined, and named. Two authors coded independently and reconciled differences through discussion; coding was managed manually with a shared codebook rather than with software, given the corpus size. The resulting structure is displayed in Figure 2.

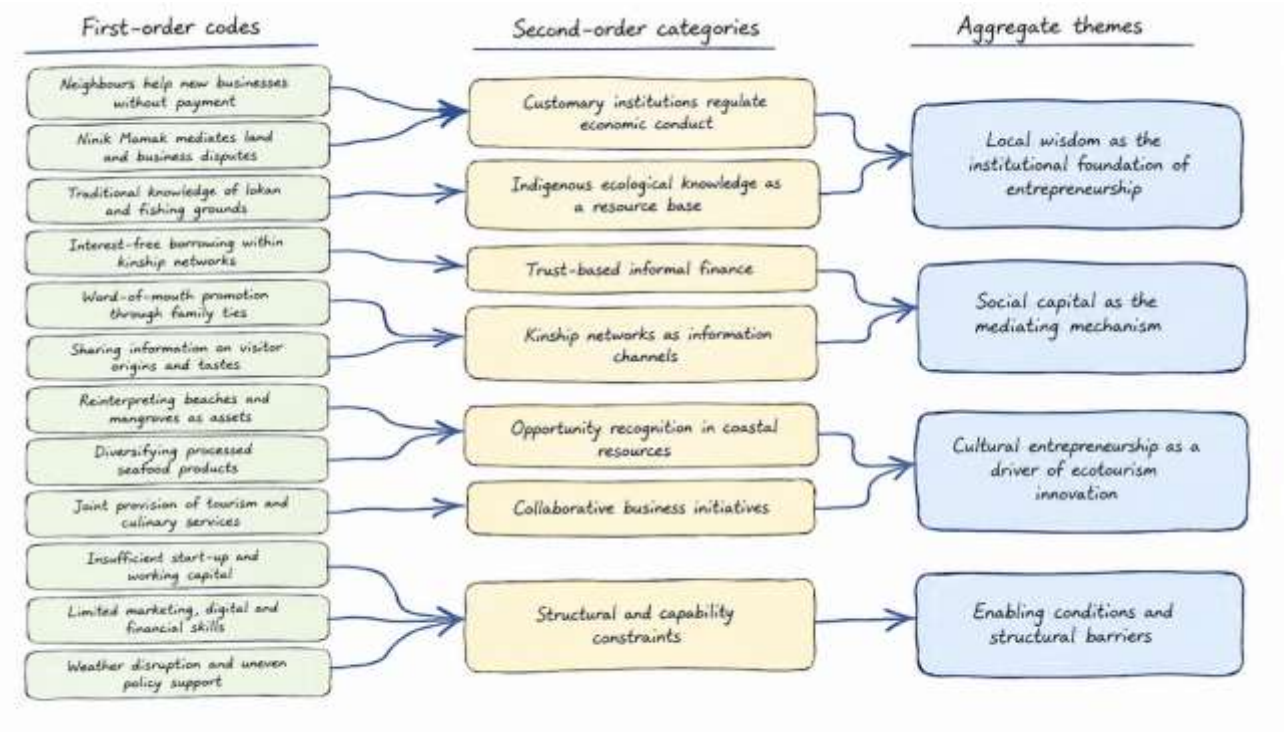

Figure 2. Thematic structure: from first-order codes to aggregate themes

Trustworthiness

Credibility was addressed through source triangulation, comparing accounts across fishermen, traders, housewives, customary leaders, village officials and tourism operators, and through methodological triangulation across interviews, observation and documents (Lincoln & Guba, 1985; Nowell et al., 2017). Preliminary interpretations were returned to six informants for comment, and two discrepancies concerning the current status of pre-voyage ritual were resolved by further interviewing. Dependability was supported by an audit trail comprising the interview guide, transcripts, codebook and analytic memos. Transferability is supported by thick description of the setting; as with any single case, statistical generalisation is not claimed, and the model presented in Section 5.2 is offered as an analytic proposition to be tested elsewhere.

Research ethics

Participation was voluntary and informed. The purpose of the research, the intended use of the data, and the right to withdraw were explained to each informant before the interview, and oral consent was recorded; oral rather than written consent was used because several informants had limited literacy. Permission to conduct fieldwork was obtained from the village administration and from customary leaders. Informants are identified in this article only by gender, occupation and age, and no personally identifying details are reported.

Results

Local wisdom as the institutional foundation of entrepreneurship

Local wisdom in Tiku V Jorong operates as more than a marker of identity. Values such as gotong royong, collective responsibility, indigenous ecological knowledge and the leadership of Ninik Mamak constitute a normative environment in which cooperation is expected rather than negotiated, and in which economic decisions are subject to deliberation. Entrepreneurs do not build businesses in isolation from these arrangements; they build them through reciprocal relationships that customary institutions define and enforce.

Informants described assistance to new enterprises as an obligation rather than a favour:

> "If someone wants to start a business, neighbours usually help without asking for payment. We believe that if one family succeeds, the village will also benefit."
> (Male, fisherman, 54 years)
>
> "Ninik Mamak always encourages us to work together. When there is a problem about land or business, we discuss it first before making decisions."
> (Village elder, 68 years)

Customary authority extends into the material conditions of enterprise. Ninik Mamak and Datuk Mandaro allocate customary land for business use, mediate disputes between traders, provide advice and occasionally personal capital, and prohibit interest-bearing lending within the village. The last of these has a direct economic effect: by closing off usurious credit, customary authority channels borrowing into kinship networks on interest-free terms, which is the arrangement described in Section 4.2.

A significant qualification emerged. Most informants reported that ritual practice has largely lapsed: ceremonies formerly performed before a boat put to sea, and rites associated with warding off misfortune, are no longer routinely observed. Cooperative norms, however, remain robust in-house building, in weddings, and in joint activity at sea. The cultural resource that supports enterprise in this village is therefore normative and organisational rather than ceremonial, and this distinction matters for policy, since programmes that seek to revive ritual as a tourism attraction address a different asset from the one that actually sustains local enterprise.

Gender structures participation. Men predominate in fishing and plantation work; women predominate in trade, stall keeping and home processing. Sixteen of twenty-six informants were women, and the enterprises described most frequently, such AS seafood processing, beach-front stalls, and daily necessities, are principally operated by women, which suggests that the entrepreneurial layer of the village economy is substantially female even where the fishing economy is not.

Social capital as the mediating mechanism

Social capital is the mechanism through which the normative environment described above becomes economic action. Three channels were evident in the data. First, trust substitutes for collateral. Informants consistently described obtaining start-up capital from relatives without interest or written agreement, in a setting where formal credit is limited to a small number of BMT (Islamic microfinance) facilities and government capital assistance is minimal and unevenly distributed:

> "I borrowed money from my older brother without interest. Without family support, I could not start selling seafood."
> (Female trader, 43 years)

Second, kinship networks carry market information. Traders and food sellers exchange observations about the origin of visitors, their preferences and their spending patterns, which allows stock and menu decisions to be adjusted without formal market research:

> "We usually tell each other where tourists come from and what products they like."
> (Female food seller, 38 years)

Third, reciprocal norms reduce the cost of labour. Informants described sharing labour in processing seafood, preparing for market days and maintaining stalls, on the understanding that the assistance will be returned. Word-of-mouth promotion through family and neighbourhood ties extends customer reach at no monetary cost. The cumulative effect is that entry into enterprise is possible for households with negligible financial resources. Capital, information and labour, the three inputs that formal institutions supply expensively or not at all in this setting which are supplied instead through relational channels. Entrepreneurship in Tiku V Jorong is consequently collective in its foundations even where the enterprise itself is individually owned.

Cultural entrepreneurship and ecotourism innovation

Entrepreneurial culture manifests first as a change in how coastal resources are perceived. Marine products are increasingly treated not only as commodities for subsistence and sale but as inputs to tourism experiences; beaches, the lagoon and mangrove stands are treated not only as fishing ground and buffer but as attractions. This reframing is the point at which cultural entrepreneurship becomes visible in the data.

The innovations that follow are modest in scale but consistent in direction. Informants described diversifying processed seafood beyond salted fish; establishing culinary businesses oriented to visitors rather than to residents; developing beach-front facilities and services; and, in a small number of cases, promoting products through social media. Lokan (estuarine shellfish) illustrates the pattern: a subsistence and local-market product, sought by buyers from Lubuk Basung and Padang Pariaman, it is increasingly presented as a district speciality and a reason to visit, which raises its value without requiring additional extraction. Collaboration is characteristic of these initiatives. Tourism services are frequently provided jointly with stall keepers coordinating with boat owners, food sellers sharing preparation space or rather than through competing individual ventures. This pattern is consistent with the collective foundation described in Section 4.2 and distinguishes the setting from entrepreneurship models premised on individual opportunity capture.

Enabling conditions and structural barriers

Supporting factors reported by informants are predominantly socio-cultural and locational; inhibiting factors are predominantly structural. Table 2 summarises the two sets as they emerged from the coded data.

Table 2. Supporting and inhibiting factors for entrepreneurship in Tiku V Jorong Village.

Dimension	Supporting factors	Inhibiting factors
Resources	Access to marine and plantation products; lokan as a distinctive local product; proximity to the local market for daily and weekly supply	Seasonal variability of catch; dependence on a narrow range of products
Capital	Interest-free borrowing within kinship networks; initial capital from household income; occasional support from customary leaders	Insufficient start-up and working capital; limited and uneven government assistance; restricted access to formal credit
Capability	Practical knowledge transmitted within families; experiential learning in trade and fishing	Limited skills in marketing, production management and financial record-keeping; low uptake of digital promotion
Institutions	Customary leadership that mediates disputes and allocates customary land; no permit requirement for micro-enterprise	Weak coordination between village administration and district tourism programmes; limited technical assistance
Infrastructure	Adequate electricity, road access and clean water, including private wells	Inadequate visitor facilities; limited public amenities at beach sites
Environment and market	Beach, lagoon and mangrove assets with tourism potential	Storms and heavy rain that halt fishing and empty beach-front stalls; competition among sellers of similar products

The asymmetry between the two columns is the central practical finding. The village possesses the relational and normative resources that community-based tourism requires and that external programmes cannot readily create; what it lacks are the capital, capability and infrastructure inputs that external programmes are, in principle, well placed to supply. This suggests that the binding constraint is not community disposition but the absence of complementary support, and that interventions should be designed to supply what is missing rather than to cultivate what is already present.

Discussion

Theoretical positioning

The findings both support and qualify existing accounts of cultural entrepreneurship. (Ratten et al., 2019) argue that culturally embedded enterprise raises tourism competitiveness through creativity and innovation, and the innovations documented in Section 4.3 are consistent with that claim. Their analysis, however, locates cultural entrepreneurship in individual entrepreneurs and creative industries. In Tiku V Jorong the entrepreneurial act is rarely individual: it is authorised by customary institutions, financed through kinship, and executed collaboratively. Innovation is initiated less by individual creativity than by culturally sanctioned collective action, which extends the cultural entrepreneurship perspective towards informal institutions in traditional fishing communities.

The findings depart more sharply from (Klamer, 2011; Lounsbury & Glynn, 2001). Both accounts locate the generative act in the individual to the transformation of cultural assets into economic value, or the narrative construction of legitimacy before external audiences. In this setting, economic value arises less from individual transformation or storytelling than from the mobilisation of community-based social capital, and legitimacy is conferred internally by customary authority rather than externally by investors or markets. Social capital is therefore not a supporting condition but the central mechanism connecting culture to enterprise.

In relation to ecotourism, the findings are broadly consistent with (Nurhayati et al., 2019), who show that sustainable marine ecotourism requires the integration of conservation, participation and economic return, and with (Zielinski et al., 2020), who identify cohesion and leadership as decisive conditions in developing-country cases. The present study refines both by specifying sequence: innovation is preceded by the formation of cultural entrepreneurship on a base of local wisdom and social capital, so that ecotourism outcomes are the terminus of a socio-cultural process rather than the direct product of managerial integration. It likewise extends (Zamzami & Effendi, 2023), who established the relationship between cultural values and entrepreneurial attitudes among West Sumatran fishermen, by treating entrepreneurial attitude as an intermediate state rather than as the outcome of interest. Table 3 sets out this positioning.

Table 3. Positioning of the study in relation to prior research.

Prior study	Focus of the prior study	Contribution of the present study
(Klamer, 2011)	Cultural value as an economic asset realised by individuals	Shows that in a coastal village economic value is realised through social capital. trust, reciprocity and kinship networks rather than through individual transformation of cultural assets
(Lounsbury & Glynn, 2001)	Narrative construction of legitimacy before external resource holders	Finds legitimacy conferred internally by customary authority, so that resource access depends on standing within the community rather than on external audiences
(Ratten et al., 2019)	Cultural entrepreneurship among individual entrepreneurs and creative industries	Demonstrates that entrepreneurship arises through customary institutions and collective action, not individual creativity alone
(Nurhayati et al., 2019)	Integration of conservation, community and economy in marine ecotourism	Specifies the mechanism that generates innovation, namely cultural entrepreneurship mediated by local wisdom and social capital
(Zielinski et al., 2020)	Inventory of factors facilitating and inhibiting community-based tourism	Orders those factors into a sequence, distinguishing antecedent, mediating and constraining conditions

(Zamzami & Effendi, 2023)	Entrepreneurial attitude and resource conservation among fishermen	Extends the chain beyond attitude to innovation, community-based ecotourism and sustainable coastal development

A process model of cultural entrepreneurship in coastal ecotourism

The four themes can be assembled into the process model shown in Figure 3. Local wisdom is the institutional antecedent: customary values and indigenous ecological knowledge establish the norms that make cooperation an obligation and deliberation a default. Social capital is the mediating mechanism: trust, kinship networks, reciprocity and customary authority convert those norms into interest-free finance, low-cost information and shared labour. Cultural entrepreneurship is the driving force: opportunity recognition, collective initiative and community commitment reframe coastal resources as tourism assets. Community innovation is the immediate outcome: seafood diversification, culturally grounded tour offerings and emerging digital promotion. Community-based coastal ecotourism is the development outcome, and sustainable coastal development to economic welfare, social resilience, cultural continuity and ecosystem integrity as the ultimate impact.

Two features of the model warrant emphasis. First, structural constraints are represented as moderators rather than as parallel causes. Limited capital, weak digital capability, inadequate infrastructure and uneven policy support do not halt the process; they slow the transitions from social capital to entrepreneurship, and from entrepreneurship to innovation. This distinction has practical consequences: because the constraint is on rate rather than on direction, targeted support at these transitions should yield disproportionate returns.

Second, the model includes a feedback path. Successful community-based enterprise reinforces the collective norms that produced it, since visible returns to cooperation strengthen the expectation of cooperation. This closes the loop between outcome and antecedent and helps explain why entrepreneurial culture, once established, exhibits the persistence that (Fritsch & Wyrwich, 2018) document at regional scale.

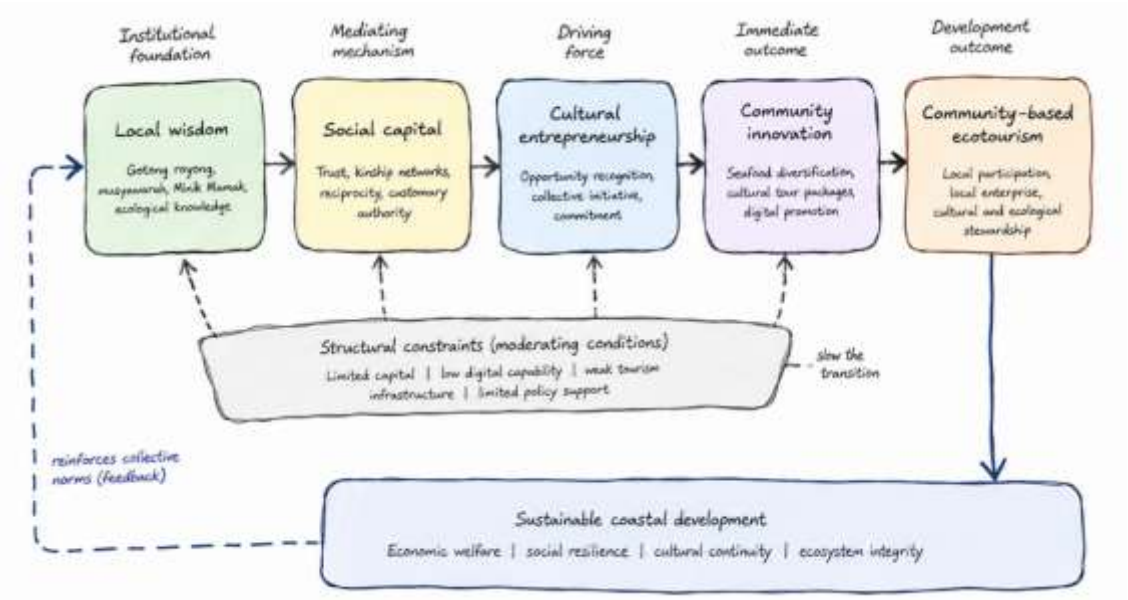

Figure 3. Process model of cultural entrepreneurship in community-based coastal ecotourism development.

Practical implications

Three implications follow for village government, district tourism agencies and supporting institutions. First, sequencing matters: programmes that supply capital or facilities before collective norms and customary endorsement are in place forgo the mechanism that makes them productive, whereas in villages where that mechanism is already present the appropriate intervention is the direct provision of missing structural inputs. Second, the binding constraints identified in Section 4.4 are specific and addressable: working capital instruments compatible with interest-free norms, practical training in digital marketing and financial record-keeping, and visitor facilities at beach sites. Third, customary institutions should be treated as partners in programme design

rather than as cultural context, since they allocate land, mediate disputes and confer the legitimacy on which local enterprise depends.

Conclusions

This study set out to explain how entrepreneurial culture is formed in a coastal village and how it generates innovation in community-based ecotourism. Drawing on twenty-six in-depth interviews, participant observation and document analysis in Tiku V Jorong Village, West Sumatra, it finds that local wisdom such as gotong royong, musyawarah, indigenous ecological knowledge and the authority of Ninik Mamak was functions as an informal institution that regulates economic conduct, and that social capital converts this normative resource into interest-free finance, low-cost market information and shared labour. Cultural entrepreneurship formed on this base reframes coastal resources as tourism assets and produces innovation in seafood products, culinary and beach services, and emerging digital promotion, which in turn strengthens community-based coastal ecotourism. In answer to RQ1, supporting factors are predominantly socio-cultural and locational, while inhibiting factors are predominantly structural. In answer to RQ2, social capital is the mediating mechanism, operating through trust that substitutes for collateral, kinship networks that carry market information, and reciprocal norms that lower labour costs. In answer to RQ3, entrepreneurial culture generates innovation by changing the perceived function of coastal resources, and this generation is constrained in rate rather than in direction which is by limited capital, weak digital capability, inadequate tourism infrastructure and uneven policy support.

The principal theoretical contribution is a process model that positions local wisdom as institutional antecedent, social capital as mediating mechanism, cultural entrepreneurship as driving force, innovation as immediate outcome, community-based ecotourism as development outcome, and sustainable coastal development as ultimate impact, with structural conditions as moderators and a feedback path from outcome to norm. Where prior research has catalogued the conditions under which community-based tourism succeeds, this study specifies the order in which they operate. A secondary finding of practical importance is that ceremonial practice has largely lapsed while cooperative norms persist, indicating that the cultural asset supporting enterprise is normative rather than ritual.

Three limitations qualify these conclusions. The study examines a single village, so the model is offered as an analytic proposition rather than as a generalisable finding, and its transferability to coastal communities with weaker customary institutions, or with matrilineal arrangements different from those of Minangkabau society as remains to be established. The evidence is cross-sectional, so the sequence proposed in the model is inferred from informants' accounts of change rather than observed longitudinally. And the innovations documented are at an early stage, so their durability and their economic magnitude cannot yet be assessed.

Three directions for further research follow. Comparative case studies across coastal villages with contrasting customary institutions would test whether the sequence holds where local wisdom is weaker. Longitudinal fieldwork would allow the transitions to be observed rather than reconstructed. And a quantitative study operationalising the constructs of the model local wisdom, social capital, entrepreneurial culture and innovation as across a sample of coastal villages would permit the mediating role of social capital to be tested directly.

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Informed Consent Statement: Oral informed consent was obtained from all informants prior to interview. Informants were advised of the purpose of the research, the intended use of the data, and their right to withdraw at any time.

Data Availability Statement: The interview transcripts supporting the findings of this study are not publicly available in order to protect the confidentiality of informants. Anonymised excerpts may be obtained from the corresponding author on reasonable request.

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Conflicts of Interest: The authors declare no conflict of interest.

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