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## Sikerei Lifestyle in Cultural Preservation for Sustainable Tourism in Mentawai Island, Indonesia

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**Abstract:** Sikerei (Mentawai Shaman) are often connoted as spiritual leaders amongst indigenous people of Mentawai. Sikerei perform various rituals such as medicine and healing, baby birth, moving house, and many more. Hypothetically, the Sikerei lifestyle plays an important role in preserving culture that is considered to be one significant pillar in sustainable tourism, besides the economy and environment. However, they face problems as Sikerei and the original Mentawai cultures have begun to lose their importance and are in danger of extinction. Not only because modernization has started to enter Mentawai, other influencing factors are the egalitarian nature, local values and lifestyles of Sikerei as representatives of the indigenous Mentawai. This study is intended to map the Sikerei lifestyle by the theory of basic values, which identifies ten basic values belonging to most people, followed by an explanation of the dynamic relationship between them. This quantitative research is conducted through a survey that comprises of 30 questions. The survey was carried out on 26 respondents, all of whom are Sikerei. Backed up by interviews, observation, and documentation, the research instruments were then collected, verified, analyzed and interpreted. In order to answer the research objective, which is to map Sikerei lifestyle in preserving culture for sustainable tourism (development) in Mentawai, which is South Siberut to be precise. This research shows that, firstly, among the two research areas in South Siberut, different phenomena were encountered. Secondly, there is a similar, yet slightly different lifestyle amongst Mentawai Sikerei; divided into the top three categories, which are conservation, self-improvement, and openness-to-change. Thirdly, regardless their dissimilar backgrounds and slightly distinct lifestyles, most Sikerei have a conservationist lifestyle. This study concludes that Mentawai culture would be well taken care of through the significant role of the Sikerei. The existence of Sikerei lifestyle is to be supported as for their culture to be preserved, aimed at sustainable tourism development throughout the islands of Mentawai.

**Keywords:** lifestyle, cultural preservation, Sikerei, Mentawai, sustainable tourism.

## 印度尼西亚明太怀岛文化保护中的西凯雷生活方式与可持续旅游业

**摘要:** 在明太怀的土著人民中, 西凯雷 (明太怀萨满祭司) 通常被视为精神领袖。西凯雷执行各种仪式, 例如药物和康复, 婴儿出生, 搬家等等。假设地, 西凯雷的生活方式在保护文化方面起着重要作用, 除了经济和环境之外, 文化被认为是可持续旅游业的重要支柱之一。但是, 由于西凯雷和明太怀原始文化已开始失去其重要性并处于灭绝的危险, 它们面临着问题。不仅因为现代化已经开始进入明太怀, 其他影响因素还包括作为本地明太怀代表的西凯雷的均等性质, 当地价值观和生活方式。这项研究旨在通过基本价值理论来描绘西凯雷生活方式, 该理论确定了属于大多数人的十个基本价值, 然后解释了它们之间的动态关系。这项定量研究是通过包含30个问题的调查进行的。这项调查是针对26位受访者进行的, 他们都是西凯雷。在访谈, 观察和文档的支持下, 研究工具随后被收集, 验证, 分析和解释。为

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了回答研究目标，即绘制地图西凯雷的生活方式，以保存文化以促进明太怀（更确切地说是南西伯利亚）的可持续旅游业（发展）。这项研究表明，首先，在南西伯利亚的两个研究区中，遇到了不同的现象。其次，明太怀西凯雷的生活方式相似，但略有不同。分为三大类，即养护，自我完善和变革开放。第三，无论背景不同，生活方式略有不同，大多数西凯雷都具有保守主义的生活方式。这项研究得出的结论是，通过西凯雷的重要作用，可以很好地照顾到明太怀文化。将保留西凯雷生活方式的存在，以保留其文化，以期在整个明太怀岛上实现可持续发展的旅游业发展。

**关键词：**生活方式，文化保护，西凯雷，明太怀，可持续旅游业。

## 1. Introduction

Sustainable tourism is considered an integrated system that covers relevant factors, not only responsible environmental management and economic benefits but also preservation of local, indigenous culture. Sustainable tourism is tourism that examines current and future economic, social and environmental impacts [48]. To ensure long-term sustainability, the balance between the three dimensions must be well developed. Environmental aspects: Maintaining ecological processes and preserving natural heritage and biodiversity are crucial in a tourist destination. Economic aspects: Provide equitable socio-economic benefits for all stakeholders, like permanent employment, opportunities to earn income (opening a business) and social services to local communities. To increase welfare, tourism must be developed sustainably [1]. *Cultural aspects:* Preserve the values of cultural heritage and traditions that have been built, and contribute to ever-increasing tolerance and understanding between cultures, as well as motivation to maintain cultural heritage and practices [2].

Indonesia is a very diverse country with numerous ethnicities and races throughout its territory. Indonesia has around 1,340 ethnic groups [3]. Mentawai is one of these ethnic groups and is said to be the oldest tribe in the world, with its unique and exotic culture including numerous rituals, traditional medicine, architecture, indigenous food, tattoos and many more [4]. The indigenous culture of Mentawai in terms of weddings, healing and death rituals has become an irreplaceable icon which can play a specific and important role in sustainable tourism.

Most indigenous Mentawai live in Siberut Island by the Mentawai Islands Regency, West Sumatera Province, Indonesia. Siberut Island consists of five districts, namely North Siberut, South Siberut, West Siberut, Southwest Siberut, and Central Siberut. This research was conducted in South Siberut.

The Mentawai people are characterized by their sound, strong spirituality. They tend to live in harmony and peace with the world around them. They believe

that all objects in nature have some kind of spiritual essence. Most of them still adhere to animism and believe that everything has a spirit and a soul [5].

Various studies stated that tourists visit indigenous destinations primarily to have connections with attractions that are characterized by “traditional lifestyles,” “contact with indigenous people,” “history,” “learning,” “authenticity,” “contemporary lifestyle,” and “natural scenery” [6]. The cultural aspect of tourism has become an area that attracts more and more researchers to learn about indigenous peoples and also their unique and authentic lifestyle [7].

However, when tourism is not well managed, it can cause damage to the environment (forest) [8]. Moreover, there is a tendency toward cultural degradation in Mentawai, in terms of culture, tradition and the indigenous life of its natives [9]. The decline in Mentawai indigenous customs and traditions is mostly due to modernization and displacement [10]. The preservation of Mentawai culture is therefore a significant part of sustainable tourism efforts [11].

The United Nations World Tourism Organization (UNWTO) declares its support for changes in policies, business practices and consumer behavior toward a more sustainable tourism sector than can contribute effectively to building a more responsible and committed tourism sector. The sector should have the ability to harness its enormous potential in terms of economic prosperity, social inclusion, peace and understanding, and cultural and environmental preservation. Furthermore, it should promote the role of tourism in the following five main areas: inclusive and sustainable economic growth; resource efficiency, environmental protection and climate change; social inclusiveness, employment and poverty reduction; mutual understanding, peace and security; and cultural values, diversity and heritage [12].

The culture and lifestyle of local communities regarding forest protection is very important for the people, and also for the forest. Forest sustainability as perceived by local communities consists of important factors such as air, soil and water quality, as well as

climate. Management of forest resources, based on local wisdom, is one way to ensure the preservation, benefits and functions of the forest. Assurance in freeing areas from conflicts and threats, diversifying them into business areas for forestry, plantation and even mining companies will also aid in sustainable development, as will the right policy in dealing with legal issues faced by local communities [13].

Sikerei, the Mentawai Shamans, are considered strategic central figures in the Mentawai community structure. They are symbols of indigenous powers related to the supernatural and traditional values [14]. They dominate Mentawai society. Sikerei are said to be the bearers and preservers of the unique traditions and heritage of the Mentawai. They are worthy of respect and assisted and supported in transferring Mentawai's intangible heritage to future generations [15]. Both sociologically and practically, the Sikerei play a significant role in preserving Mentawai culture. According to Sikerei Aikub Sakaliau and Pangarita Tasiritotet, without culture, there will be no life. For them, cultural preservation is paramount [16].

In the context of indigenous people, the Sikerei are the Mentawai traditional leaders who become role models and representations of local natives. The Sikerei values and manners are symbolic to the Mentawai people and culture. They are seen as traditional leaders who have particular social positions and are respected for their indigenous knowledge; tribal people ask for their views and advice. Because of their expertise, they are provided a high position and much respect [17].

The patterns of behavior are reviewed through lifestyle. Lifestyle is a group of behaviors that can be explained and justified by a set of related orientations, deeds, and values. Within this regard, value orientation can affect the creation of an individual's life [18]. There is a link between personal values and individual lifestyles [19]. Value is the core aspect of people's identity that affects their manner and behavior regarding what is right and valued [20].

Values characterize individual and social units like business organizations, countries, and religious groups. [21]. Values refer to the aimed objective, the motivation action to action and circumstances and linked to conduct, particularly stimulation and tradition [22]. Over time, values showed that they are created by the combination of genetic inheritance and exposure to social environments such as the education system, family and community [23].

Schwartz's concept of human basic values is used in this study to construct Sikerei individuals' lifestyles [24]. The concept consists of ten human basic values, namely: (1) Self-direction; (2) Stimulation; (3) Hedonism; (4) Achievement; (5) Power; (6) Security; (7) Conformity; (8) Tradition; (9) Benevolence; and (10) Universalism [25].

Referring to these ten basic values, four lifestyle types are developed, which are, (A) 'Openness-to-Change Lifestyle', comprises of 'self-direction', 'stimulation' and 'hedonism' values; (B), 'Self-Enhancement Lifestyle', comprises of 'hedonism', 'achievement' and 'power' values; (C) 'Conservation Lifestyle', comprises of 'security', 'conformity' and 'tradition' values; and last but not least, (D) 'Self-Transcendence Lifestyle', of 'benevolence' and 'universalism' values [26, 27].

This research is conducted to map Sikerei lifestyle and its significant roles in preserving Mentawai culture and supporting sustainable tourism development in South Siberut, Mentawai, Indonesia.

## 2. Research Methodology

This descriptive research uses a quantitative approach. At first, a desk study was carried out through a literature review process, through which information, data and statistics on Mentawai -the locus of the study- are gathered. Further, figures and facts about Mentawai people and their culture were collected from various sources. Finally, data and evidence about Sikerei, their basic values and roles amongst indigenous Mentawai were visited, completing the initial data collected during the researchers' previous visits to Mentawai a year before.

Simultaneously, scientific literature was studied. This research uses critical theory by conducting a literary review. A study of scientific articles was carried out before the researchers gathered field data. Literary review produces a conception used to solve research problems. This conception is mainly to use Sikerei lifestyle as solution in efforts to preserve the culture of indigenous Mentawai.

The research methods used were field data collection and document study. Data collection was carried out using a questionnaire that was distributed to 26 Sikerei in the Madobag and Matotonan villages in South Siberut. Document study is a data collection technique through the documentation of journals and books on the theory, opinions and all matters relating to the research topic. This method explores the theories and concepts that are suitable, as well as limiting, to the study.

The Schwartz Value Survey was conducted to calculate the score of the ten basic values assessed. Questionnaires were distributed using a Likert scale with an ordinal measurement scale. The answers to each question were summed using the Schwartz value concept with modifications, having a gradient from very positive to very negative scores, which could be put into words. These included 7 (very important), 6 (important), 5 (without label), 4 (without label), 3 (sufficient), 2 (without label), 1 (less important), 0 (not important), and -1 (opposite to the value adopted by the respondent).

In the final stage, a descriptive data analysis technique was used. Following an investigation on Schwartz's ten basic values, four types of lifestyle were found:

1. Openness-to-Change Lifestyle comprising three basic values, namely self-direction, stimulation, and hedonism.
2. Self-Enhancement Lifestyle: hedonism, achievement, and power.
3. Conservation Lifestyle: security, conformity, and tradition.
4. Self-Transcendence Lifestyle: benevolence and universalism.

### 3. Results and Discussion

#### 3.1. Respondent Profile

The results of this study indicated that most Mentawai Sikerei in South Siberut were over 50 years old with the oldest person being 80. Of the 26 Sikerei, only two were under 50. Some became Sikerei in 1965 and in 1968, for 55 and 52 years of service respectively. Only four became Sikerei after 2000, namely in 2005, 2007, 2009, and 2010.

The service area of each Sikerei is different. Some perform their duties only in South Siberut, that is in Siringabak, Silak Oinan, Saliguma, Matotonan, Sarireket, Kepok, Butui, Srilelew, Sikakap, Gotab, Siberut Salappak, Tinambu, Madobag, and Taileleu. Some went further afield. This had the potential to impact the people that were visited to be affected by the Sikerei lifestyle.

#### 3.2. Sikerei Basic Values

Schwartz's ten basic values were referred to, calculated, and analyzed within this study. The three highest ranks that were found were security (total score of 534), benevolence (of 496), and tradition (481). The next seven basic values were universalism, achievement, self-direction, conformity, power, stimulation, and hedonism.

Security was the most dominant basic value, considered as "important" and "very important" in the preservation of indigenous Mentawai culture (rituals) by 26 Sikerei. This basic value emphasizes harmony (namely harmony in the social order, rules, and structure), safety, and reciprocation of favors (mutual or returned assistance). Benevolence scored second highest as an "important" and "very important" basic value.

Tradition ranked third, and this basic value symbolizes a group's solidarity, unique values, and survival. 'Tradition' basic value demands people's response (Sikerei, in this regard) in preserving the past. 'Tradition' basic value is developed from the practices, symbols, ideas, and beliefs representing people's destiny and experience with their society, such as religious rituals, beliefs, and behavioral norms. The

behavioral norm consists of respect for tradition, humility (humbleness), being pious, accepting tradition as part of life, and spiritual life that evolved from one's culture or religion [49].

#### 3.3. Sikerei Lifestyle

Analyzing the Sikerei lifestyle, this research discovered three out of the four lifestyle types as shown in Table 1. Through the perspective of cultural preservation for sustainable tourism in the area, the three lifestyles of the Sikerei from South Siberut were: conservation (69.23%), self-enhancement (19.23%) and openness-to-change (11.54%).

Conservation and openness-to-change are contrasting lifestyles [28]. The conservation type prioritizes restrictions on behavior, compliance with rules, traditions, and maintaining stability through the security, conformity, and tradition basic values.

Table 1 Sikerei lifestyle type

No	Lifestyle Type	Numbers of Sikerei	%
1	Conservation	18	69.23
2	Self-Enhancement	5	19.23
3	Openness-to-Change	3	11.54

The conservation lifestyle is contrary to the openness-to-change lifestyle, which indicates motivation for excitement and novelty (stimulation basic value) and for self-thought and action (self-direction). The value of hedonism is an element of two lifestyles, namely self-enhancement and openness-to-change [29].

Table 2 shows that by the total score of 19-21 per Sikerei, two basic values were considered "important" (score 6) and "very important" (score 7). On the other hand, a maximum score of 21 indicated that all three values were considered "very important" (score 7). A total of 18 illustrated that all three basic values were considered "important."

Table 2 Conservation vs. Openness-to-Change lifestyle

Conservation		vs.	Openness-to-Change	
Basic Value	Total Scoring per Sikerei		Basic Value	Total Scoring per Sikerei
Security	19-21		Self Direction	19-21
Conformity	19-21		Stimulation	20-21
Tradition	18-21		Hedonism	20-21

The total score showed that opposing values such as security, conformity, and tradition were considered important by the conservation lifestyle of the Sikerei,

going head-to-head with the basic values of self-direction, stimulation, and belonging to the Sikerei with the openness-to-change lifestyle. The conservation lifestyle developed a harmonious attitude and stability of social life order. Meanwhile, the openness-to-change lifestyle emphasized the freedom of thought, creativity, and the search for novelty, which could disrupt the stability of the existing order.

### 3.3.1. Conservation Lifestyle

The conservation lifestyle revealed the motivation to maintain the status quo by maintaining traditional beliefs and customs (tradition basic value), adjusting to the expectations of others and complying with the rules (conformity basic value), as well as seeking stability and safety (security basic value).

In this study, cultural preservation with a lifestyle of conservation tended to emphasize the elements of harmony in terms of social order such as safety, reciprocation in helping others, politeness, respect for parents and elders, discipline and obedience to social norms, devotion to God or a supernatural power, and also respect for tradition and humility. The potential for this protective behavior supported sustainability and maintained cultural authenticity.

Most Sikerei in South Siberut embraced a conservation lifestyle, which emphasized the importance of order, self-restriction and resistance to change [30]. Its behavior prioritizes restraining behavior, obeying rules, obeying traditions, and maintaining stability. Referring to Schwartz, this lifestyle is dominated by the basic values of tradition, conformity, and security [31].

Mentawai Sikerei maintains, respects, and preserves the existing ritual culture in line with past values, relatively close to the fundamental reforms. It is proven that the ritual measures of the indigenous Mentawai,

such as *pasilagek* healing rituals, are still the same as in the past.

*Tradition Basic Value:* Cultural preservation activities in the domain of tradition put this activity aimed at respect, commitment, and acceptance of customs and ideas introduced by ones' culture or religion/beliefs. Accordingly, cultural preservation is a practice, symbol, idea, and belief that represents experience with the community.

*Harmony of the Community:* The conservation lifestyle in terms of tradition sees cultural preservation as an inseparable process of harmony of the community order, mutually helping each other and making it part of obedience to God or supernatural power. Mentawai people emphasize the harmony and harmonious of life with the natural, social, and cultural environment. All of these elements are related to supernatural life in their environment [32].

In the lives of indigenous Mentawai, people can see that culture is a product of togetherness associated with supernatural powers. Every momentum of life such as birth, death, marriage, healing treatment is conducted through rituals led by Sikerei, indicating a supernatural dimension of the occasion. The implementation of this ritual is a preservation activity of the culture in itself. Preservation activities in the tradition basic value are conducted in respecting tradition, humble, pious, accepting culture (ritual) as part of life, a moderate spiritual life.

The value of Devotion to God or supernatural power is considered important in cultural preservation, as shown by the total score of 117. Of 18 Sikerei with Conservation lifestyle, as many as 15 consider devotion very important, another two - important, followed by respect for tradition with total scoring of 115, and humility by total scoring 112 (Table 3).

Table 3 Conservation lifestyle (tradition basic value) scoring

Item	Very Important (7)	Important (6)	Sufficient (3)	Less Important (1)	Not Important (0)	Opposite (-1)	Sum
Devotion to God	15	2	0	0	0		117
Humility	10	7	0	0	0		112
Respect for tradition	13	4	0	0	0		115
Tradition	38	13	0	0	0		344

*Humility:* Humility is a feature of traditional ecological knowledge that is necessary for people relating to nonhuman existence. Humility is important for indigenous cultures because they view nature as personified, powerful, and unpredictable [33]. Indigenous people practice humility because they take on the natural world as very powerful that can raise problems if not handled properly. Complex and multifaceted nature is not easily and fully understood,

which then supports a culture of humility and humbleness in the presence of nature and naturalness because of limited knowledge [34].

*Spiritual Life:* Spiritual life protecting the cultural heritage of Mentawai is connecting to the knowledge that Mentawai culture has its own supernatural/spiritual values. Mentawai indigenous culture cannot be separated from that belief. Obedience to God or supernatural power is the manifestation of the

indigenous belief of Mentawai since ancient times. All cultural activities and products cannot be separated from the supernatural power. Therefore, inhabitant cultures like indigenous healing and the ritual of death are seen as part of the indigenous beliefs [35]. The rituals are potential as cultural transmission, in other words, preservation.

*Conformity Basic Value:* The basic value of conformity places cultural preservation at a disadvantage from disruption and breakdown in interactions between groups that can harm others and perpetuate social norms. Politeness, respect to parents and elderly, discipline, and obedience to the norms are basic values to this type of lifestyle.

The compliance of the indigenous Mentawai to norms, for example, abstinence from defecating in the rivers because rivers are considered sacred and perceived as a life source. Many cultural products are still perceived sacred, which to the indigenous Mentawai are still adhered to as a form of obedience [36].

*Security Basic Value:* The security value means placing the goals of safety, harmony, and stability in the society, relationships, and self in behavior or actions. The security value is derived from the individual's basic values and groups who always prioritize the interests of other individuals and the interests of a broader group (for example, national security), mutual help, and a sense of belonging.

Table 4 Conservation lifestyle (security basic value) scoring

Item	Very Important (7)	Important (6)	Sufficient (3)	Less Important (1)	Not Important (0)	Opposite (-1)	Sum
Harmony	11	6	0	0	0		117
Safety	13	4	0	0	0		116
Reciprocation of favor	15	2	0	0	0		115
Tradition	39	12	0	0	0		351

The value of harmony, safety, and reciprocation of favors is considered very important to Sikerei. Those values cannot be separated from the conception of society from the perspective of indigenous Mentawai, which is about the unity between the human world and the spirit world. The tradition of helping each other is also depicted in Philipina's Ifugao indigenous tradition, such as "baddang," where members of the Ifugao indigenous community help each other during harvest and "imbango," or engagement [37].

*Harmony:* The concept of harmony can be found in the Mentawai folklore of Sitakkigagailau and Pagetasabbau. Mentawai people settled with the other world (spirit and soul) and made peace with those around them. Uma (indigenous wooden hut) then becomes a fortress to maintain a boundary between what can and should not be done [38]. In indigenous or traditional ethnic groups, "recognizing harmony is the essence of all things" [39].

### 3.3.2. Self-Enhancement Lifestyle

Self-Enhancement lifestyle is the second-highest lifestyle found amongst the respondents, 5 of 26 Sikerei. Such a lifestyle tends to exaggerate their achievements. However, the practices of people in this segment are often limited to recycling activities [40]. Self-Enhancement lifestyle is shaped by three basic values, namely (1) Hedonism: self-pleasure, sensory satisfaction, self-indulgence; (2) Achievement: competence, social recognition, ambition; (3) Power:

social status, authority, wealth. This lifestyle offers the opportunity to embrace changes that occur around it.

*Hedonism Basic Value:* The respondents' answers ranked hedonism last (10th) among the basic values with a total score of 357. Even the value of worldly sense of satisfaction is considered less important (score 1) by five Sikerei, and sufficient by 11 of 26 Sikerei. This shows that a spiritual dimension such as devotion to God is more dominant among the Sikerei (tradition basic value). Viewed in the framework proposed by Schwartz, hedonism stands in contrast to the tradition basic value. In a self-enhancement lifestyle, the total score for the hedonism value is between 19 and 21; in other words, it is considered very important or important by the Sikerei.

*Achievement Basic Value:* The Sikerei response regarding the importance of achievement is significant, represented by a total score of 457, ranking it fifth after universalism. This condition is closely related to the fact that the Sikerei have specific competencies for carrying out customs and culture (rituals). They also get social recognition from the community. The Sikerei lifestyle type of Self-Enhancement considers the achievement basic value important or very important. They are leaders of all rituals conducted in the indigenous Mentawai community and have ritual-related competencies.

*Power Basic Value:* This research shows that power is considered an important element in cultural preservation, with a total score of 286 within the Self-Enhancement lifestyle. The most important element in

the power basic value is wealth (total score 116), ranking it above prestige (97) or authority (73) over people or resources. Wealth is the building block for a Sikerei's independence. This finding is closely related to the condition in which wealth is one of the main requirements to become a Sikerei among the indigenous Mentawai. Therefore, Sikerei do not depend on payment when carrying out their duties, such as performing rituals and helping the community.

### 3.3.3. *Openness-to-Change Lifestyle*

The third lifestyle of the Mentawai Sikerei is Openness-to-Change, found among three of 26 respondents. The values of Openness-to-Change lifestyle are the values of self-reliance and freedom, and the dislike of rules and regulations. This lifestyle determines the purpose of self-reliance in thoughts and action: by choosing; creating; and exploring an open attitude to change, combined with the value of stimulation and hedonism. Those open to this lifestyle are often creative [41].

*Self-Direction Basic Value:* A key factor for openness-to-change is cognitive flexibility and behavior of individuals in the face of change [42]. This process occurs because of the Sikerei interaction with the outside community and changes due to the progress of development and modernization in South Siberut. Creative attitudes in an openness-to-change lifestyle can take place as supportive and positive behavior towards change, anticipating various potential consequences of the changes that occur.

### 3.3.4. *Self-Transcendence Lifestyle*

No Sikerei has the lifestyle of Self-Transcendence. Yet, many Sikerei show Benevolence and Universalism basic values within their chosen answers. It is only that they have more of the other types of lifestyles—by calculation—rather than self-transcendence.

*Benevolence Basic Value:* The total scoring (494) indicates that benevolence is considered important by Mentawai Sikerei. They emphasize voluntary concern for the well-being of others among the community members, including the value of honesty, forgiving, spiritual life. Honesty, in this study, is considered very important and important by a total score of 167 (25 Sikerei). The value of Forgiving and Spiritual life is considered very important and important by a total score of 155 (23 person) and a total score of 153 (23 person). These numbers shows that almost all Sikerei consider benevolence to be a very important and important value, moreover in cultural preservation. This condition is easily understood because indigenous people of Mentawai still strongly rely on spiritual life. Honesty has long been known as an indigenous value inherited from their ancestors [43]. Honesty, respect, and understanding of shared values can also be found in other traditional societies, like Alaskan Natives [44]. The benevolence basic value is mostly related to pro-

environmental attitudes [45]. According to Sikerei Aman Pangarita, man and all living things in the world are subject to Nature. This value is recognized by the indigenous as ultimately important in preserving and protecting nature [46].

*Universalism Basic Value:* The universalism basic value is ranked fourth (total scoring 480). Implicitly, this shows that most elements in the universalism basic value already exist and are contained within aboriginal Mentawai values. These values are considered significant for Sikerei, namely the values of unity with nature (total scoring 170), inner harmony (total scoring 163) and equality (total scoring 147). Unity with nature can be found in the lives of the Mentawai people, who come from the forest. Indigenous Mentawai continue to live in forests and rivers as animist, horticulturalist hunters. Forests provide housing and other necessities, and forest products include coconut, banana, taro and sago [47].

## 4. Conclusion

Analysis of lifestyle and its basic values is important in relation to cultural preservation for sustainable tourism.

1) This research on the Mentawai Sikerei lifestyle in cultural (ritual) preservation in South Siberut discovers three of the four types studied. Those lifestyles are Conservation, Self-Enhancement, and Openness-to-Change. After analysis, none belong to the Self-Transcendence type.

2) These three lifestyles, especially Conservation as the most dominant type, are favorable for cultural preservation in sustainable tourism because of the unlikely tendency of Conservation types to accept changes. The values of this type emphasize order, self-limitation, preservation of the past, and resistance to change (security, conformity, tradition). This lifestyle tends to maintain existing customs and traditions because it is linked to the stability and harmony of life. Security values and traditions are at the core of the Conservation lifestyle.

3) Self-Enhancement and Openness-to-Change lifestyles tend to be more open to change. In many respects, these two lifestyles, especially the openness-to-change lifestyle, are very much in contrast with the Conservation lifestyle. Positive aspects of the two lifestyles are dimensions of change in cultural preservation, the avoidance of boredom, the tendency to be more dynamic, and giving new cultures a chance to emerge as a continuation of the existing one.

4) Basic values are the building blocks of lifestyles. Independently, the three highest total score basic values are security, benevolence, and tradition. These three dominant basic values among Mentawai Sikerei strongly support cultural preservation for sustainable tourism. In part because all these values are positive toward preservation. Additionally, they are in accordance with the characteristics of indigenous

communities, specifically harmony, safety, mutual help, honesty, forgiveness, spiritual life, devotion to God, respect to tradition and humility.

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