THE PRESENCE AND INSINUATION OF SOCIAL CANCER AMONG SEA INDIGENOUS PEOPLE IN MALAYSIA

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ABSTRACT

Background and Purpose: Disturbances that hinder community development affect social capital. I refer to such disturbances as social cancer. This article aims at explaining the existence of social cancers, their typologies, and implications for Sea Indigenous People's community development through economic activities.

Methodology: This exploratory case study involved 12 Sea Indigenous People in Johor, Malaysia. Data obtained through interviews were analysed using a thematic approach.

Findings: The findings revealed four types of social cancer in the community's economic activities: 1) jealousy, 2) prejudice, 3) slander, and 4) defamation. Those social cancers had direct impacts on community development, specifically forming sabotage actions, negligence in using community capital, reducing community cohesiveness, causing a decline in the production of social innovation, and the existence of a hanging community and the death of the community.

Contributions: This study calls for a self-realisation mechanism to be introduced to community members so that their capacity for social capital can be developed to overcome the social cancer.

1.0 INTRODUCTION

Research that explores the 'dark side' of communities has negative connotations and seems to go against efforts to develop the community. Fact is also regarded as an unnecessary element in community development in terms of disturbing development momentum. Otherwise, one needs to adapt via an approach that emphasises the positive aspects of the community, as well as its potential. Undoubtedly, this approach has an impact on community development, but the disadvantage of ignoring harmful elements in the community may negate previous development efforts. Even if this approach is asserted through other methods, including those based on the problems or needs of the community, it can devastate communities (Boyd, Hayes, Wilson, & Bearsley-Smith, 2008). This view is based on past experiences of community development that seem slow to materialise and are stifled because they are too focused on the problems and needs of the community (Hipwell, 2009; Mohd Ali & Amir Zal, 2018).

While the community has a particular potential that can be harnessed for development (Fisher, Geenen, Jurcevic, McClintock, & Davis, 2009), its application in harnessing the potential of communities in the development process will not be achievable, because the existence of 'disturbances' in the community will make it fail. Worse still, those disturbances not only hinder community development efforts but may also harm the potential of the community, which may not be noticed for a long time.

I conceptualise the disturbance as 'social cancer'. Social cancer is a metaphor for biological cancer that is a threat to human life. According to Bozzone (2007), cancer occurs when the cells divide or develop uncontrollably and non-stop and spread to specific tissues. In a regular cycle, the cells grow and divide into other forms of cells, the cells then break down and die, and new cells will replace them. Conversely, cancer cells do not follow such a cycle. The cells that are supposed to die instead continue to exist, while unnecessary new cells are still produced and continue to evolve. This is a condition of cells developing abnormally. The cells then accumulate and form a lump known as a tumour.

In the context of this article, a social cancer is a negative trait possessed by community members that cause social capital to diverge from its original nature. The nature of social capital is interaction with other people with various purposes, and through interaction, they may have fulfilled their needs or necessities. Social capital refers to a network of relationships that are owned by a community (Verhoef, 2008; Phillips & Pittman, 2009), formed through interaction within and between communities (George, 2008). According to Qingwen, Perkins, and Chun (2010), social capital consists of mutual dependence, trust, and community participation.

Social capital makes humans interdependent for a variety of purposes, including meeting basic economic, social, and political needs. However, the appearance of social cancer causes the nature of social capital to diverge. The meaning of divergence in this paper is similar to that given by Berry (1974), in that the individual does not comply with the norms of society, does not connect to the fulfilment of a role, and even experiences isolation from society. However, this article focuses on the existence of negative elements that cause a kind of social capital that is not practised by the community.

2.0 THE PROBLEM OF DEVIATION OF SOCIAL CAPITAL IN A SEA INDIGENOUS PEOPLE'S COMMUNITY

According to Amir Zal, Redzuan, Abu Samah, and Hamsan (2013), there are four subgroups of Sea Indigenous People in Malaysia: 1) Orang Kuala, 2) Orang Seletar, 3) Orang Kanaq, and 4) Mah Meri. In this article, Sea Indigenous People refers to Orang Kuala, who are Orang Asli from the Proto-Malay subgroup. They are known as the Orang Kuala due to their early settlements being in a river mouth or estuary and their living as fishermen. They are also famed as having close relationships among them (Gomes, 2007; Toshihiro, 2009), and this is expressed through their daily activities, such as performing and sharing collectively (Wazir-Jahan, 1981). Intimacy between them is also highlighted by marriage only among community members (Tuck-Po, 2005).

From the economic aspect, the purpose of marriage between community members is to maintain cooperation to ensure the production of certain products needed by other communities (Fix, 1995). The impression given by Fix (1995) is that Orang Asli's participation in economic activities is not considered weird. Even forest resources provided by Orang Asli communities were a major trade at one time (Dunn, 1976; Gianno & Bayr, 2009). Dependence on these resources by other communities is ongoing (Rambo, 1979; Amir Zal, 2013a).

Particularly for the Sea Indigenous People, their participation in economic activities is recognised by many researchers, but Amir Zal et al. (2013) found that their economic empowerment has reached an average level. According to Amir Zal et al. (2013), this happened as a manifestation of the existence of a negative element in their social capital, rooted in their solidarity in the implementation of economic activity. While scholars realise that social capital is a critical element in determining the development of a community, according to Fey, Bregendahl, and Flora (2006), social capital sustains the economic growth of the community through easy access to income sources.

Green and Dougherty (2008) detail the reality through the results of their study on food entrepreneurs who are directly involved in tourism activities in Wisconsin, in the United States. They found that economic growth was taking place through the utilisation of social capital. The community knowledge or skill does not affect income increases unless the community possesses and utilises a network of tourism organisations. Tourism organisations help communities promote their products and increase revenue. Not only does the income of the food entrepreneurs increase, but it is also beneficial to local farmers who supply fresh materials for their business (Green & Dougherty, 2008).

Regarding network possession, Emery and Flora's (2006) research found that networking possession among certain parties had an impact on economic growth. If the network is weak, it also reduces the consumption of the existing potential in the community. Greek women involved in tourism activities achieved their economic growth through the creation of relationships with external networks. These relationships enable them to gain new home-based work, an increase in income and the ability to fulfil their and their family's needs. The situation is consistent with the findings of Moyle, Fox, Bynevelt, Arthur, and Burnett (2006) research, which was performed on women in North-West India. The results show that there is an interconnection between social capital and economic diversification. Women have been able to contribute significantly to the community through the effectiveness of collective action, increased respect, and self-esteem.

The description of these myriad studies shows that social capital has a direct influence on community development, including in the economic empowerment context. Hence, possession of and any changes that take place in social capital affect the group itself and other groups as well. For example, Seagert, Thomson, and Warren (2001) find that social capital is directly related to the ability of a poor community to mobilise resources and improve the economic situation.

However, those scholars' discussions focus on the positive side of social capital, and they do not treat the negative side of social capital, which is social capital that deviates from its natural attributes. If they do, the discussion only focuses on the possession of certain kinds of social capital. It causes the community to become exclusive, so as not to allow relationships with other groups, while the negative side of social capital has produced all positive efforts and achievements that have been obtained for so long to be damaged. This is because the nature of social capital is complementary to achieving the same goals. On the other hand, the negative side of social capital has led to the community being unable to leverage its existing potential. To explore the reality, this article focuses on explaining the existence of social cancers, their typology, and the implications for the Sea Indigenous People's community development through economic activities.

2.1 Underpinning of Social Capital Deviation and Evoking of Social Cancer

The possession of social capital demonstrates that human beings need other human beings and certainly show interdependence (Kelly & Caputov, 2006). Interdependence causes humans not to be alone. Mutual dependence also creates an exclusive social expectation in society, as it requires mutual help, mutual acceptance, and mutual trust (Dale & Sparkes, 2008). Dependence occurs in bonding and bridging social capital but in slightly different ways. The reliance on bonding social capital is on value-based practices, mutually aimed at achieving goals in the community. In contrast, the dependence of bridging social capital is based on mutual manipulation to achieve specific goals without the need to recognise different values from one another (Moyle et al., 2006). It also involves the mutual manipulation of values for achieving certain requirements, but it reveals how the elements of interdependence occur.

However, with different resources and capabilities, everyone is doubtful about achieving all the requirements they want. Limited resources for necessities have indeed occurred, as well as different abilities to obtain them. Both conditions create competition for needs. Competition can be in two forms, namely normative competition and abnormal competition. Normative competition refers to an effort that respects the values that individuals or communities value to acquire specific resources to meet their basic needs. Normative competition does not go beyond existing values but follows the values that are outlined. Normative competition does not result in negative behaviour

as it preserves the existing value in social capital. There is no deviating value in meeting their individual needs, but each individual respects the value of other individuals.

In contradiction to abnormal competition in which drives beyond existing values, confronting them to deviate existing values to acquire resources. The relationship between individuals or groups is not harmonious; otherwise, there is a tense situation or mutual threat. No one has a passion for thinking without prejudice, but everyone stands out and is shown to hold different interests.

Whether it is normative or abnormal competition, both manifest agreement on certain values that have direct and indirect impacts on social cohesion; however, normative competition does not create a reaction that threatens existing values. It also runs no risk of detriment to social capital, other than space to reinforce existing relationships within the community. If the difference in the community exists, it is slightly more translated as an element to strengthen the community and not as a threat. This situation in divergence to abnormal competition followed by social capital harm. Abnormal competition no longer respects different values but does not significantly indicate a rejection reaction.

In contrast, it is more to manipulate value for certain benefits. Community members' relationships are no longer closed unless they take a cautious approach as they have created prejudice in their relationships. They also take deliberate action to cripple their 'competitors' to get certain resources to meet their needs. This situation happens because they do not have enough capabilities but prevent their competitors from getting the same resources.

While the nature of social capital is not fixed, the nature of social capital as agreed by Cuthill and Fien (2005), Boyd et al. (2008), and Qingwen et al. (2010) has mutual trust, interdependence, and participation elements. It is also known as a 'lubricant' to community action (Kay, 2006) and as solidarity among members of the community (Emery & Flora, 2006), so that the nature of social capital is facilitated as a shared space of norms, commitment, and a spirit of belonging (Kay, 2006). It is quite the reverse when there is abnormal competition, causing the nature of the social capital to begin to diverge. The consensus and harmony among community members have become weak and can no longer be expected to meet the needs and achieve the agreed goals.

Abnormal competition does not happen suddenly but is created by the actions of community members. Although it appears to be a typical interaction within the community, when

it is observed as exhaustive, these actions are the ones that spoil the social capital, which deviates from its regular nature. The deviation from social capital does not happen suddenly, but it is like cancer that destroys existing relationships, and it happens in stages. The cancer is not required at all in the community, but it occurs and spreads through routine interactions within the community. Unfortunately, when the actions were not realised by the community, it makes it difficult to stem in the early stages.

3.0 RESEARCH METHODOLOGY

The study was conducted using an exploratory case study among the Orang Kuala community in Bumiputera Dalam Village, Rengit, Johor, Malaysia. The research design is useful for exploring a new concept and is appropriate for preliminary research (Mills, Durepos, & Wiebe, 2010). Orang Kuala in that area was selected because they had long been involved in economic activities and achieved economic empowerment at a moderate level through the importation of used goods from Singapore as evidenced by Amir Zal (2013b). The unique characteristics of the business they undertake are that 1) almost all Orang Kuala in Rengit are involved in the business activities, and 2) they become mediators to distribute the goods elsewhere in Malaysia.

Data were obtained using an interview method. As explained by Seidman (2006), interviewing gives a researcher the chance to have direct access to participants and make contact. In-depth interviews were carried out with 12 informants who are involved in selling second-hand items such as furniture, bags, shoes, and electrical items. The informants were selected using purposive sampling, which lists two specific features, namely 1) a person who is involved with business activities in the village; and 2) a person who has been engaged in business activities for more than three years.

In conducting the interviews, I used two different interview protocols, namely unstructured and semi-structured interviews. The unstructured interview protocol was used in the preliminary stages of this study, which involved three informants. This type of protocol allows me to explore as many issues as possible, especially in business activities. It helps me to get as much information as possible without being bound to any specific limitations.

When interviewing the third informant, I began to acquire a matching issue, and this enabled me to choose and filter out significant and relevant questions. The selected questions are the set of questions used to ask the next informant. This situation makes the set of questions a

semi-structured protocol. Semi-structured protocol allows researchers to focus more on collecting data and expand it according to the context or feedback of the survey informants.

The interviews were recorded using a digital recorder tool, then data in audio form were transcribed into a text form. The transcribed data were uploaded into NVivo QSR. The data were analysed based on open coding, clustering, categorising, and thematic techniques. The findings were compiled into themes and described using the descriptive technique.

4.0 FINDINGS AND DISCUSSION

4.1 Prolegomena to Social Cancer in The Community

The nature of social capital is interaction in interconnected and complementary ways between community members to meet their needs. However, when social capital no longer plays that role, it can be said that a diversion of social capital has occurred. This study found that this manifested as social cancer.

Social cancer refers to social capital that diverts from its natural attributes. The relationship between community members is no longer smooth and no longer meets the agreed requirements. In its preliminary stages, the situation only occurs between one person and another person, but then it develops and affects other people in the community. There is a dominant person in influencing a more substantial group not to interact with other people. He also influences other people or groups not to have a connection, even though relationships in the community are necessary where relationships enable them to meet their mutual needs. Nonetheless, that has an impact on human relationships to prevent all benefits that can be derived from those relationships. As explained by Bennabi (2007), without interaction in society, a lot of problems will be created in the community; hence they will not be able to solve a minor issue.

Initially, the failure of the relationship only caused a selected person or groups in the community to fulfil their needs. However, the nature of interaction and human dependence does not cause the problem to be stopped at that point only. As revealed by Brennan and Barnett (2009), this is a typical situation in which humans will interact with other people who have the same values or interests. Instead, there are also other groups of people who need the support and advantages available to individuals who are disconnected. The situation will also stop the conveyance of necessities to other people. Failure to communicate will continue to spread to other groups. Initially, the problem of abnormal competition took place between selected persons in the

community only. The relationship between them is not expected to achieve a good result. There may be no relationship, and dependence between them does not happen.

There is no relationship, and dependency is not a good indicator of the community. On the other hand, this is an early sign of community fatigue. It may be an indicator of less cohesiveness among community members and a depraved sign to a community (Jennings, 1967). Disconnection of relationships and less reliance will not continue between those parties only but will affect other individuals or groups in the community. Community members do not depend solely on one party at a time, but normally on various people, either within or outside the community. Relationships with other individuals enable them to share or communicate values with other people who have a conflict, intending to influence them not to communicate with individuals who have broken relationships with them. This strategy might have affected other community members if their interactions happened consistently (Horrobin, 2006).

Although the situation does not occur immediately, it has an impact through communication problems and the forming of weak cohesiveness among community members. This condition is comparable to biological cancer; that is, it not only destroys specific cells but can spread to other organs and eventually kills the person. Similarly, with the failure of relationships and the nature of dependence in the community, it not only disconnects and relies on individuals who abnormally compete, but also involves other individuals around them.

4.2 Typology of Social Cancers in The Sea Indigenous People Community

This study has found four typologies of social cancers, namely jealousy, prejudice, slander, and defamation. Those forms of social cancer have been determined based on specific indicators in the economy and social activities.

4.2.1 Jealousy

The findings showed that participants disclosed jealousy of the success of other community members. Jealousy is an uncomfortable feeling if compared with their situation. Jealousy arises when individuals feel themselves to be lower in terms of prestige, position, power, wealth, and so on than other people. Jealousy was detected in participants' economic activity when they compared community members who have been successful in business. The success was observed from the

point of view of having more regular customers or wholesalers, better-quality goods, more assets, or strategic shop lot locations. For example, an informant said:

> *I have good stuff like him too, but sometimes I wonder why he is the only one who has a lot of customers. Even though the goods are the same as mine… Definitely, I also want to make a profit (business).*

(Informant G)

However, jealousy is not odious, but just feeling uncomfortable with the success of other people. The situation can be observed through non-verbal communication, precisely their 'face ripple' when the name of an individual who has been successful in business is mentioned. However, a few participants in hostilities disclosed jealousy in their relationship, even though they have family ties. Participants give many distinct reasons for their actions, but when explored thoroughly, jealousy is part of those actions.

These results are in parallel with the views of Al-Ghazali (2000) in explaining the role of jealousy in giving rise to other adverse actions. According to him, jealousy yields other negative attributes. Among Al-Ghazali's (1995) reasons for jealousy are enmity and hatred, vainglory, the desire to be a leader, and insidiousness. However, the jealousy of participants is not too profound to create other extreme negative actions. The study also found that jealousy is not the primary cause of the deviation of social capital. However, it remains part of social cancer in the community.

4.2.2 Prejudice

Another form of social cancer found in this study is prejudice. Prejudice was detected to coexist with jealousy; however, this does not mean that prejudice's existence depends on the existence of jealousy. That means there was no relationship between prejudice and jealousy. Prejudice is an assumption of interpreting the actions of others as having an ulterior motive. Sometimes, prejudice is built on basic facts, but the facts are distorted by negative conjecture as shown in the excerpt below.

You can see his shop has a lot of customers, and there must be something he made
customers go to his shop... Yes, I know everyone has their sustenance; he is also my
relative... But there must be something wrong people just go to his store, not to my store.

(Informant B)

Participants disclosed being prejudiced by their interpretation of the phenomena happening around them. The most prominent case is the distribution of business shop lots built in the Sea Indigenous People settlement. Participants not receiving shop lots believed that there was no transparency in the distribution of shop lots. They assumed that the existence of non-transparent management means the distribution was based on nepotism. The proclamation is not true, as insufficient shops were due to the constraints of the financial allocation and an increase in sellers after a census conducted by a local authority agency. Because of prejudice being more dominant in influencing participants' considerations, they do not believe that these constraints are the cause. Unfortunately, ongoing prejudice causes increased negative assumptions and became distorted. Nevertheless, this study found that prejudice among participants only raised protest actions interpersonally and was not highlighted by other actions.

This circumstance can be explained through the element of cohesiveness through which they currently value situations. This cohesiveness refers to 'intimacy' and manifests feelings of belonging, affection, and wanting to sacrifice something for the benefit of other individuals. Cohesion is an important measure that reveals whether a community is strong or not (Kay, 2006). It is formed by the mutual trust and reciprocal beliefs of community members (Boyd et al., 2008), and involves such intrinsic values as confidence, trustworthiness, and trepidation. Dissimilarly, the existence of prejudice gives a sign that they have a problem with cohesiveness and difficulties in sharing their values.

4.2.3 Slander

Another form of social cancer is slander. Slander is a personal expression in the form of verbal actions that convey any information (either true or not) in respect of individuals or groups. However, such information often leads to harmful practices in which information is shared without accurate facts about individuals. Participants easily share information about the unpleasant habits

of other traders to customers despite only meeting then minutes before. They share information about the personal issues of other traders and their business activities.

Sea-based traditional life previously channelled much of community members' personal information, but they used this information as the 'assets' of slander. Few participants hesitated to reveal the secrets and disgraces of other traders. The purpose of gossip is to gain advantages that can indirectly affect customers' desire not to buy goods from other traders. As represented by informant C:

> *I know who he is, we are together (growing up together)… Some customers comment on the product he sells, (and) it is broken… Yes, the quality is low… Yes, I feel sorry for the customer; they got terrible stuff.*

In such a small community context, slander has a 'halo effect'. Thorndike (1920) introduced the "halo effect", whereas defined as the cognitive biases of individuals or groups based on information obtained. Its effectiveness is increased because the content of slander is about the unpleasant habits of other traders, even though the information is not related to business activities. Slander is one form of social cancer, as it builds negative perceptions to the detriment of existing relationships. That information continues to circulate within and outside of the community. Despite the scandal not affecting people physically, it shapes a negative perception of the other person and thus has an impact on his or her economic activities.

4.2.4 Defamation

The findings showed that 'defamation' is another form of social cancer that exists in economic activities among participants. In this study, defamation is a social expression based on oral action containing false information with the intent of harming a person or group. Such social expressions are negative assumptions that are not based on facts or that contain facts that are exploited to influence people, even if not done consistently. Defamation has affected their social capital; there is mutual hostility among community members because of the spread of false information. Consequently, several participants do not communicate with each other and do not get invited to or attend any social functions in the community:

I have not talked to him for a long time... Well because he used to accuse me in various ways... He did not even invite me to a feast... Haaa, look ahead, he even closed the path (sidewalk). He has annoyed me; I have annoyed him too.

(Informant F).

In fact, this does not refer to a case of slander spread by two mutually antagonistic parties; instead, it is spread by other individuals. Defamation is social cancer, as it spreads false information and gives effect to the formation of negative perceptions and actions. Slander spreads incorrect information to discredit individuals or groups that cannot be controlled. Victims of defamation would be ashamed to socialise, and this affects their daily activities.

4.3 The Implication of Social Cancers for The Community

Social cancers affect community economic activities, either directly or indirectly and depend on the dominant form of social cancers in the community. The study found five implications of social cancer for the community, namely 1) sabotage action; 2) negligence of community capital; 3) reduced community cohesiveness; 4) decline in production of social innovation; and 5) the existence of a hanging community and the death of the community.

4.3.1 Sabotage Actions

Sabotage is an action, whether planned or not, performed with the intent to cause adverse effects on individuals and other groups. This study found several participants sabotaging other traders by influencing customers not to buy goods from those other traders. The sabotage was done in the hope that they would gain more profit than other traders, while the other traders would not receive revenues from customers.

However, sabotage committed by participants was inconsistent and poorly planned. Therefore, this action does not have a significant impact on economic activity in the Sea Indigenous People community. This is because sabotage does nothing but manifest certain social cancers and is not intended to paralyse the community. In the context of social capital, this shows that social capital possession by Sea Indigenous People is weak, particularly regarding bonding social capital. Deviance competition causes participants to ignore their social capital, while their current situation requires them to strengthen bonding social capital to enhance their economic

activity. This condition is in contrast with the view which assumes that bonding social capital is the 'dark side' of a community, such that the community needs to increase bridging social capital. Bonding social capital is necessary not only to maintain their identity but to create solidarity between community members to develop their community, including in the economic context.

4.3.2 Negligence of Community Capital Potential

The study found that social cancers denied the community potential known as community capital. Community capital refers to tangible and intangible elements in the community that can be leveraged to transform and develop that community. According to Callaghan and Colton (2008), there are six types of community capital, namely, environmental, human, social, cultural, infrastructure, and financial capital. In this study, social cancers have an impact on three types of community capital, precisely 1) human, 2) social, and 3) economic capital.

Due to these social cancers, participants have refused to take advantage of human capital in the community. Human capital refers to the knowledge and skills possessed by members of the community. Some participants declined to recognise the knowledge and expertise possessed by other traders due to jealousy. For example, to repair electrical tools, participants would instead use outside services to help them than to engage community members. As informant A explained:

> *Oh, if I want to fix my stuff (for sale), I prefer the outsiders (expertise)… I do not want to ask for help from the local community… I am more comfortable with outsiders... (because) I do not want to, and they are not very good (repairing the stuff).*

Similarly, in terms of social capital, some participants are reluctant to employ intermediaries who have helped other traders to get quality products at a reasonable price. In the context of financial capital, some participants acquire business capital from outsiders. More distressing are participants who seek financial assistance from 'loan sharks', although community members can help them.

Social cancers had blinded community members not to take advantage of community capital for collective business growth. However, according to Leech and Potts Jr (2010), community capital might help communities achieve empowerment, and the community can modify and develop its community based on their model. Similarly, Marré and Weber (2010) found community capital to be directly related to community development. In contrast to the

realities of participants, they do not take advantage of community capital as manifested in the existence of social cancers.

4.3.3 Reduction of Community Cohesiveness

Social cancers have led to the existence of exclusive and selective groups. The relationship between them is less cohesive, and their daily communications happen in the form of manipulation, which means manipulating each other to meet specific needs. This situation has happened to community members who function in the same business. Instead, they prefer an outsider to be in a business partnership. This is not as good as there being conflict because they consider community members as their competitors.

> *It is hard for me to have a good relationship with him. Yes, we are living in the same village…Yes, because there are a few issues in business ... Yes, but not really good (mutual relationship).*

(Informant C).

The situation is different from the positive qualities of social capital, as discussed by Green and Dougherty (2008). Based on their findings, social capital in the community managed to grow the economy of the community, even forming strong interdependence between community members. In this study, the existence of social cancers has reduced cohesiveness among community members. Social cancer's impact on the community can be explained, in the view of Campbell, Hughes, Hewstone, and Cairns (2010), as the problems caused by a lack of trust on the interpersonal level and reduced acceptance of other groups.

4.3.4 The Decline in The Production of Social Innovation

In the history of the Sea Indigenous People, many positive elements exist among them as the effect of changes. Their participation in the business of second-hand goods is the greatest social innovation and the most positive impact they have ever experienced. It not only changed the small group of people in the community but almost all of the Sea Indigenous People in the research area involved in the same business. This shows that social innovation has occurred among them before. According to Westley and Antadze (2010), social innovation refers to a complex social process of

introducing new products, processes, or programs and changing the social system. However, this study found that the current production of social innovation has not increased but seems to have reached saturation point.

Social cancers have led to the development of business in the context of the individual only, without serious famine to help other community members. Many examples were provided by participants, such as many traders in the community becoming bankrupt due to failure in business, but only a few other traders helping them. In the case of the establishment of cooperative organisations to monitor the survival and development of community businesses, the existence of cooperation is weak, and there are even participants who do not know of the existence of such organisations because of exclusive and selective participation (during the study being carried out). For instance, one of the informants stated that;

> *Cooperative (businesses) exist, but only for certain people (exclusive) to become a committee member. If we might join, it is to enliven the members only... So, I wait and see... I do not want to give an opinion, because they will not consider it*
>
> *(Informant J)*

Social cancer has limited cooperative organisational functions, but also prevented the production of social innovation in other forms, as participants were unable to think beyond the development of the economy in the community. Contrary to the views of Bridge and Alter (2006), possession of social capital allows community members to explore more economic opportunities that help develop their communities. However, social cancer prevents positive things happening in the community, even reducing social innovation.

4.3.5 The Existence of a Hanging Community and The Death of The Community

When analysing the impact of social cancer, it is undeniable that it has created social barriers that disable the main foundation of the community. The primary foundation of the community is interaction, an interaction that connects community members to share their values and interests and 'agree' to form a community, whether consciously or unconsciously. Social barriers cause the community no longer to interact with each other; their activities are just to express their existence in a community based on a physical boundary. Value sharing is no longer taking place either, even

though the presence of values or interests enables them to act and behave in an agreed setting. This includes the emergence of a specialised system to meet basic needs. Value sharing is the most important part of forming a community.

With the emergence of social cancer, the foundation of the community began to be threatened. Community functions are no longer feasible. Such communities may only exist due to physical types of boundaries, which have specific areas, placement, and construction. The community is no longer laden with mutual values and interests. Meanwhile, a person within that particular area hoped that their community would function well. The difference between reality and idealism creates a 'hanging community', which is formed because of the contrast between two extremes of life, namely 'idealism' and 'realism'.

Idealism is a mental assumption of a characteristic that is high prestige or superlative when present. This includes a desire for a community that has the best and necessary features, but it does not have them, or it is difficult for it to exist. This is contrary to realism, which is comfortable with what is already there, not the assumptions or desires; instead, it is already in existence. However, its weakness is that it is hard to find or maintain it. Both extremes of life are offset by historical proofs or 'testimonials of history', which is to secure an idealism that illustrates that the existence of the best community is just a form of an assumption that does not yet exist. Also, reconcile the realism that the origin of the best community ever existed and its origin from the ideal character.

Community dependence can change its shape to two forms, whether it is re-community (positive) or the death of a community (negative). The two different types exist depending on the return to the basis of the community to mobilise its functions. Once again, this returns to the fundamentals and social capital, namely interaction within the community. The existence of social barriers tends to prevent interaction from occurring. If there is any interaction, it is only to pursue specific social restrictions that will result in more negative consequences that create a loss of confidence between members of the community and often prejudice interaction.

Besides, social cancer prefers to form an exclusive group with similar inclinations, spirit, and visions, to paralyse social communities when they do not like it. As this situation persists, cooperation between members of the community no longer happens. They prefer groups of equal value or may even take neutral action to avoid problems. While every community member has the potential and capacity that can be used to develop the community, it no longer happens. Instead, they hide their capacity and 'eliminate' their potential competitors from public knowledge,

whether from community members or outside the community. As a result, interaction in the community diminishes, the feeling of mutual trust is lower, and the desire to participate in community activities is reducing, ultimately letting the community's future be determined by time.

Consequently, a community no longer continues to interact routinely and otherwise denies other people's capacity and potential. It creates a weak eclipse in the community or does not have it. Weak neighbourhoods are demanding communities. If social cancer persists, the same values are no longer shared, and there may even be mutually contradictory values. The combination of individuals and groups in these forms can no longer be considered as a community; quite the opposite, it can be said to be the death of the community.

5.0 CONCLUSION

This study has successfully explored four types of social cancers arising from the Sea Indigenous People's economic activities. Each social cancer has its concentration and indicators that can be observed. These four social cancers cause social capital to diverge from its nature. Other scholars such as Green and Dougherty (2008), Leech and Potts Jr (2010), and Marré and Weber (2010) have had much to reveal about the importance and benefits of social capital, including guaranteeing the survival and development of the community. However, social cancers have damaged the nature of social capital and created the death of the community. In this study, social cancers have an impact on economic activity and prevent the development of the community, especially in economic growth aspects.

Considering those situations, this article proposes two methods to prevent and treat the solution of social cancers in the community. The first method is to encourage the self-realisation mechanism. The self-realisation mechanism is a technique of reflection among community members about the existence of social cancers. At the individual level, the self-realisation mechanism implements reflection on whether social cancers exist in their characters. In contrast, at the community level, implementation is community members being aware of an adverse change in the community. They can play the role of a whistle-blower for every social cancer in community activities.

The second method is to build social capital capacity. This method emphasises the creation and enhancing of close relationships among community members through a variety of approaches, including an emphasis on the commitment to fulfil the rights of other community members rather

than aggressively claiming rights from others. This method has been proved effective in reducing problems in the community through research conducted by Banks and Shenton (2001).

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