



Navigating The Barriers: Social Cohesion and Inclusion Towards Entrepreneurial Culture in Coastal Fishing Communities

Norlaila Abdullah Chik¹, Ahmad Zubir Ibrahim², Muhammad Hafil Azman³

^{1,2} School of Government, Universiti Utara Malaysia, Kedah, Malaysia

³ Unit Keselamatan & Kebajikan Nelayan, Lembaga Kemajuan Ikan Malaysia, Selangor, Malaysia

nrlaila@uum.edu.my

Abstract. Entrepreneurial culture is the individual or group behavior, attitudes, knowledge, and skills that enable business success and growth. Social capital can create a positive value and environment to bring an entrepreneurial culture within the fishery community and constituted by six elements. The purpose of this paper is to analyse the relationship of one element of social capital namely Social Cohesion and Inclusion towards Entrepreneurial Culture and its barriers among coastal fishermen in Kuala Perlis, Malaysia. This study focused on Social Cohesion and Inclusion due to the low mean score of this element, which was at 2.4377 compared to other elements, besides its low correlation with entrepreneurial culture at 0.044. Then, this study applied the barriers index as a measurement tool to measure the barriers level of Social Cohesion and Inclusion. From the scatter plot, the result showed that most fishermen have a medium entrepreneurial culture as well as low social cohesion and inclusion. This study proposed that the level of social capital barriers especially Social Cohesion and Inclusion can be enhanced by establishing cultural policies and programs at the community level, focusing on social cohesion and inclusion, entrepreneurial culture, overcoming barriers, and supporting fishermen.

Keywords: Barriers, Entrepreneurial Culture, Fishermen, Social Cohesion and Inclusion.

1 Introduction

1.1 Background

Fishermen are among the most commonly associated groups with poverty [9][29][30][32][35][36]. Poverty among coastal fishermen has been widely studied by many previous researchers. Coastal fishermen are the traditional fishermen who operate within 5 nautical miles of the coast and use a fishing boat (engine) license A [21]. These groups are synonymous with a lower standard of living and education. They have very limited access to the facilities such as schools, health centres, and main roads. This have

contributed to the ongoing poverty alleviation of these groups [18]. Most coastal fishermen rely heavily on the sea as their main income.

According to the Fisheries Development Authority of Malaysia Report [22], only 27% of fishermen in all over Malaysia have a part time job with an average income of RM 250 per month. This means that about 73% of the main source of income for the fishermen come from the sea. This situation is further exacerbated by the increase in cost of fishing inputs as well as cost of living due to rising daily commodity prices. This is offset by the lack of ownership of livelihood assets such as human assets, physical assets, financial assets, natural assets and social assets among fisherman households. This situation would result in the fishermen community being trapped in a poverty vicious circle leading to negative social externalities [18].

Many efforts have been conducted by the government including various grants for fishermen such as providing seaport infrastructure, boats, ships, engines and the latest technology fishing equipment, fuel subsidies, as well as the establishment of fishermen's associations at the branch, state and national levels. They are also encouraged to involve in entrepreneurial activity. Many of them are incompetent to cultivate entrepreneurship and engage in business especially in the fishery sector. Being a fisherman does not promise a good income if they depend only on the outdated skills and human energy. It will continue to be faced by fishermen due to the scarcity of capital and advanced fishing equipment as they are still living in poverty. The benefits of being a fisherman are ambiguous because of the difficulties to enter the entrepreneurship activities, which would extend the fisherman's advantage from the sea to the production activity of seafood-based products.

Entrepreneurial culture is very important in fishery activity as it is the pattern of behavior of an individual or group of people who deal with issues related to attitudes, knowledge and skills of business importance. In this situation, entrepreneurial culture is very important for themselves, family, relatives and the entire fishermen community. The elements of entrepreneurship such as hard work, patience and responsibility should be educated from childhood. The application of entrepreneurship values should be applied to fishermen. These values can benefit them and at the same time move them from the trap of "dependency" to more self-reliance. Thus, social capital can be strengthened by the values of cooperation, social cohesion, accountability and competition. Social capital is a concept that emphasizes the importance of positive values that build a society. These values create and provide an environment that will shape, cultivate and create the identity of members in the community so that they are united, responsible, self-empowered, self-confident, informative, cooperative, trustworthy and able to build mutual networks among community members. The importance of building society has been emphasized by scholars such as Putnam [26], Coleman [4] and Fukuyama [11]. It is very important to explore the studies on community development in entrepreneurial culture since it is a beneficial asset to the society.

The values embodied in the concepts of social capital such as group and network formation, trust and solidarity, collective and collective action, informal and public communication, social cohesion and inclusion, as well as empowerment and political action are excellent for society. A society with social capital values is an asset that can build on the community's identity in an entrepreneurial culture. This culture can lift the

socioeconomic status of fishermen to a higher level. Also, the barriers to fishermen entering the field of entrepreneurship include the lack of cooperation between organisations in developing fishermen. Thus, entrepreneurship orientation programs need to be implemented with a focus on stimulating entrepreneurship and the growth of local-owned companies [18].

Ibrahim and Chik discussed the relationship between Entrepreneurial Culture and Social capital among fishermen in Kuala Perlis, Malaysia [19]. They found that the mean score of social cohesion and inclusion was low at 2.4377 compared to other elements. In addition, its relationship with entrepreneurial culture was also very low at 0.044. Thus, it is apparent that social cohesion and inclusion is the most significant barrier in shaping society among fishermen in Kuala Perlis. This element is very important as it focuses more on the resilience of social bonds and their dual potential to include or exclude members of society. Unity and participation can be demonstrated through community events such as social gatherings or through activities that enhance unity, strengthen social cohesion, enhance communication, provide learning for coordinated activities, promote civic thinking and altruistic behaviour, as well as develop a collective sense of awareness [7].

The purpose of this paper is to analyse the relationship between one element of social capital namely Social Cohesion and Inclusion as well as entrepreneurial culture and its barriers among coastal fishermen in Kuala Perlis, Malaysia. This study is organized as follows; Section 1 explains the introduction of this study. Section 2 reviews some empirical studies. Section 3 explains the methodology. Meanwhile, Section 4 presents the results and findings. Some concluding remarks and suggestion are made in the final section as a conclusion in Section 5.

2 Literature Review

According to Yusoff, social capital is the bond of communication among humans, encompassing information and norms that enhance individual functioning [37]. It is often seen as an indicator of a community's skills. This is because a healthy community has been found to be capable of carrying out the full function of social capital. Avis's study found that social capital can serve as a tool that can regenerate the economy and ability to compete as well as a channel for social cohesion and social engagement [2]. This assertion is supported by research by Sheng et al., which highlights the vital role of social capital in fostering economic resilience and community engagement [31]. Individuals with social capital can better realize their goals and people will invest in social capital to achieve their goals [10].

Social capital also functions in crime reduction and poverty eradication, as well as facilitating human achievement [37]. It is a very important aspect of addressing community issues such as economic issues involving poverty, economic recession and food problems; social issues such as the problems of young adults, youth or youth and wrongdoings; and political issues including turmoil and conflict [23][37]. This is because sharing, working together and an open attitude to the latest knowledge can be

generated through the dimension of social capital. However, its invisible nature makes it difficult for humans to identify social capital as a source [17].

The results from the study of Mohd Nasir showed that social capital affects the level of income of individuals [24]. This is supported by a study conducted in Indonesia where the aspects of capital, labor and fisheries have a significant and positive relationship to fishermen's income [8]. Monirul Islam studied the level of income earned by the fishermen and found that the fishing activities do not promise good income; however, the community was unable to move to other sectors due to lack of capital and limited skills [20]. Tri Joko Sri Haryono emphasized that the fishermen community should maintain its survival by doing side work [15]. According to previous research, fishermen entrepreneurs are those who engage in business by managing, leading, diversifying their income through fisheries or other business activities; they do not only rely on fishing activities, but are also involved in processing marine produce.

In West Sumatra, Stanford et al. found that fishermen's wives were also involved in various economic activities, particularly seafood-based production [33]. In addition, in Mayungu and Vanga, Kenya, the frequent economic activities that are carried out especially by the wives and family members of the fishermen include the business of establishing a grocery store [12].

In Bangladesh, barriers of fishermen were fishing equipment and lack of good skills in using modern equipment due to low education levels [20]. The same situation occurred in coastal fishermen in Vanuatu where the most fishermen still use traditional fishing methods as well as low-powered fishing boats, thus hindering them from obtaining better catch [34]. This is because traditional methods make it difficult to move further. Such difficulties are often a problem among coastal fishermen in having high scale catch [5].

Sulaiman et al. found a positive effect between household income and social capital at high and medium levels [34]. Meanwhile, Zaimah et al. suggested that the government should revise the social and economic programs in terms of design and implementation besides emphasizing on increasing social capital to stimulate economic competition among the poor and improve their economic status. Zala et al. studied the relationship of indigenous people with society and found that the relationships between indigenous people and society were positively viewed as contributing to their economic resources, thus achieving economic empowerment [38].

The challenges in achieving entrepreneurial development are diverse, complex and often changing until the new generation, which require skills and mastery of technical and entrepreneurial knowledge. Entrepreneurship culture should start at the primary, secondary and higher levels of education. Entrepreneurship is in line with Islamic teachings that encourage people to get involved in entrepreneurship. Chin analyzed the psychological and cultural changes of Chinese entrepreneurs during structural changes in the economic, political and social life of Malaysian society from the 1960s to the 1990s [3].

There are also studies on fishermen in Malaysia studying religious life among fishermen communities in Selangor. The findings showed that the majority of fishermen

carry out their duties as Muslims despite being at sea [14]. Religious life is also emphasized by fishermen in their families and communities. However, the surveyed fishing community still use shaman services to get help despite being religious.

In the study of Zaimah et al. (2015), it was found that both coastal and deep-sea fishermen have high well-being. Mohd Anwar Ibrahim (2007) conducted a study on the perception of the coastal fishermen community in Kuala Dungun Terengganu on fishing activities to increase their income and discovered that their fishing activity was still low. Haider studied fishermen's perception of the deep-sea fishery in Mersing, Johor and found that fishermen's perception towards deep-sea fishery career was encouraging [13].

Sa'at et al. demonstrated a wide range of businesses conducted by the fishermen community around their home. Some of their businesses include food, beverages, marine-based products and F class contractors [28]. They can enjoy a variety of living needs, but their life is still uncomfortable. This was due to the lack of 'economic power', which is one of the contributors to the coastal communities living in poverty.

Ibrahim & Anuar suggested that the Malaysia Co-operative Societies Commission of Malaysia (SKM) could provide the infrastructure, facilities and leadership management training to build the capabilities of the company [18]. These efforts need to focus more on activities that leverage the advantages and uniqueness of their cultures such as handicrafts, forest-based products, eco-tourism and family lodging. Youth in the fishermen's settlement are also encouraged to participate in special programs to attract local community involvement. Besides, government-linked companies (GLCs) also need to work with local, regional and regional related authorities to develop capabilities and provide business opportunities.

Besides, there were barriers to fishermen entering the field of entrepreneurship due to the lack of cooperation between organizations in developing fishermen. Thus, entrepreneurship orientation programs need to be implemented with a focus on stimulating entrepreneurship and the growth of local-owned companies [18]. These programs are important in creating employment opportunities and enhancing the value of the rural economy while maintaining limited resources among the local community. In the long run, the culture of entrepreneurship can be nurtured among the rural community.

On the networking side, social capital relations among the fishing community are seen as strong with each other as they are often seen gathering together and discussing issues related to their communities particularly on support, knowledge, guide, mentoring and financial assistance [25]. This social capital entrepreneurship feature will empower the fishing community itself. Social capital networks are also important in which the fishing community can expand its relationships for business purposes. For example, before running their own fishing company, the fishermen can conduct transactions with the outside communities including middlemen [25].

Society that has better access to social capital is more profitable due to lower crime rates, better health, higher educational attainment and better economic growth [14]. Otherwise, social capital can also have a negative impact on economic and environmental outcomes by widening the gap and lack of tolerance among societies [14][27]. The social capital index as a composite index consists of groups and networks, trust

and solidarity, collective action and cooperation, information and communication, social cohesion and inclusion, as well as empowerment and political activities. Helliwell & Wang showed that an increase in trust has a similar effect on life satisfaction with a two-third increase in household income [16]. Positive relationships between well-being and overall social cohesion have been also established [6]. Mc Leigh et al. examined social cohesion in child abuse in poor South Carolina neighborhoods and found that efforts to improve neighborhood social cohesion may be effective in reducing child abuse rate due to mutual trust and shared expectations among neighbors [23].

3 Methodology

This study focuses on analyzing the social capital barriers to entrepreneurship culture among fishermen in Kuala Perlis, Malaysia, inspired by research conducted by Ibrahim and Chik [19]. Their findings revealed that "Social Cohesion and Inclusion" had the lowest mean score among six social capital elements, indicating that it poses significant barriers to entrepreneurial culture. The study employs descriptive statistics to establish regression analysis illustrated in a scatter plot. The entrepreneurial culture was classified as Y variable (dependent) while Social Cohesion and Inclusion as X variable (independent). The scatter plot was divided into nine quadrants. Every quadrant has its own level as below:

- Quadrant I Low, High
- Quadrant II Medium, High
- Quadrant III High, High
- Quadrant IV Low, Medium
- Quadrant V Medium, Medium
- Quadrant VI High, Medium
- Quadrant VII Low, Low
- Quadrant VIII Medium, Low
- Quadrant IX High, Low

Instead of using descriptive analysis, this study also applies Microsoft Excel to calculate the barriers index and develop a bar chart in section results and findings. In order to measure the barriers index, this study applied the formula as below: The Barriers Index (BI) formula derived from the respondents' disagree feedback on the Likert scale. The Likert scale is divided into five scales namely (1) strongly disagree, (2) disagree, (3) uncertain, (4) agree, and (5) strongly agree. The Barriers Index (δ) formula only takes into account Likert scales of less than 3 and considered a disagree level of respondents or number of respondents answering disagree (δ). Then (δ) has been divided into two parts namely the number of low-level respondents who answered disagree (β_L), and the number of high-level respondents answered disagree (β_H). This means that if the answer of the respondent is 1 on the Likert scale, it is equal to β_L but if the answer of the respondent is 2 on the Likert scale, it is equal to β_H . In this study, disagree are

considered as the barriers to Social Cohesion and Inclusion. Therefore, the formula will be derived as follows:

Barriers Index (δ) = $\frac{\text{Number of respondents answering disagree ()}}{\text{Total of respondents ()}}$, (1)

however, the method was used to calculate the Barriers Index (δ):

Barriers Index (δ) = $\frac{H+L}{\tau}$ Equation (1)

Where,

β_H= The number of high-level respondents answered disagree

β_L= The number of low-level respondents answered disagree

τ = The number of respondents who answered disagree.

This formula is based on the source of <https://dokumen.tips/documents/indeks-kesukaran-dan-indeks-diskriminasi.html>. This study uses this formula because it is suitable to measure index barriers in Social Cohesion and Inclusion and Entrepreneurial Culture among fishermen. However, the barriers index has been modified from the original to three levels as shown in Table 1.

Table 1. Barriers Index

Barriers Index (BI)	Item Interpretation
0 – 0.3	Low Barriers Level
0.3 – 0.6	Moderate Barriers Level
0.6 – 1.0	High Barriers Level

Reference: <https://dokumen.tips/documents/indeks-kesukaran-dan-indeks-diskriminasi.html>

The application of the barriers index can identify the level of barriers experienced by coastal fishermen in Kuala Perlis in enhancing entrepreneurial culture.

4 Results and Findings

4.1 Mean Score for the Social Capital element for Fishermen in Kuala Perlis

The six elements of social capital are shown in Table 2. These elements were Groups and Networks, Trust and Solidarity, Collective Action and Cooperation, Information and Communication, Social Cohesion and Inclusion and Empowerment and Political Action with their mean scores. The highest mean score was obtained by Collective Action and Cooperation of 3.9725 while the lowest mean value was seen on Social Cohesion and Inclusion at 2.4377 with low level.

Table 2. Mean scores for the Social Capital elements and Entrepreneurial Culture

Social Capital Elements		Mean	Level
1	Groups and Networks	3.6053	Moderate
2	Trust and Solidarity	3.7917	Moderate
3	Collective Action and Cooperation	3.9725	Moderate
4	Information and Communication	3.4316	Moderate
5	Social Cohesion and Inclusion	2.4377	Low
6	Empowerment and Political Action	3.6253	Moderate
7	Entrepreneurial Culture	3.8243	Moderate

Source: Ibrahim & Chik (2019)

This study focused on the lowest mean value of Social Cohesion and Inclusion as a barrier in fishing activity in Kuala Perlis, so that improvements can be made to the social capital of fishermen in the study area.

4.2 Relationship between Social Cohesion and Inclusion and Entrepreneurial Culture

The scatter plot shows the respondents' feedback on Social Cohesion and Inclusion survey as well as the relation between Social Cohesion and Inclusion, and Entrepreneurial Culture as shown in Figure 1. The scatter plot was divided into nine quadrants. Every quadrant has its own level as below:

Quadrant I	Low in Social Cohesion and Inclusion, High in Entrepreneurial Culture
Quadrant II	Medium in Social Cohesion and Inclusion, High Entrepreneurial Culture
Quadrant III	High in Social Cohesion and Inclusion, High in Entrepreneurial Culture
Quadrant IV	Low in Social Cohesion and Inclusion, Medium in Entrepreneurial Culture
Quadrant V	Medium Social Cohesion and Inclusion, Medium in Entrepreneurial Culture
Quadrant VI	High Social Cohesion and Inclusion, Medium in Entrepreneurial Culture
Quadrant VII	Low Social Cohesion and Inclusion, Low in Entrepreneurial Culture
Quadrant VIII	Medium Social Cohesion and Inclusion, Low in Entrepreneurial Culture
Quadrant IX	High in Social Cohesion and Inclusion, Low in Entrepreneurial Culture

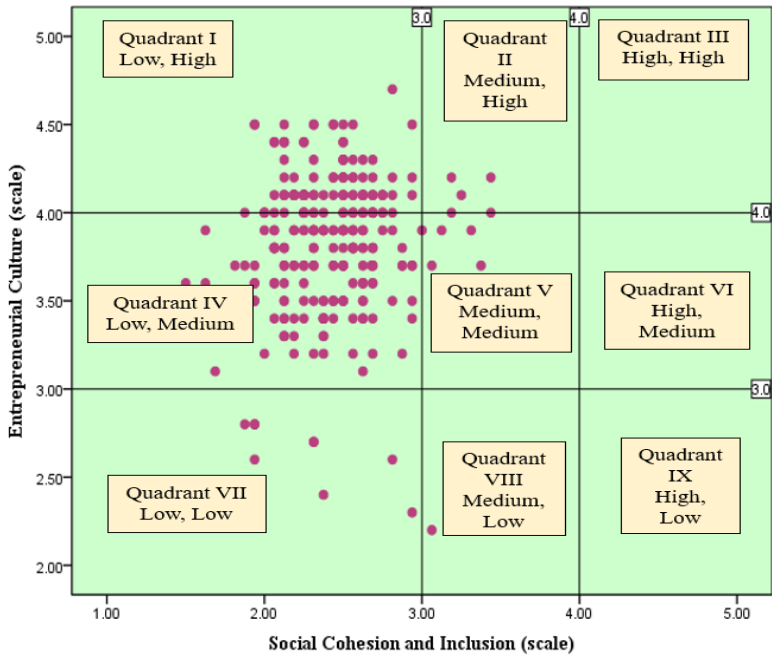


Fig. 1. Relationship between Social Cohesion and Inclusion and Entrepreneurial Culture

Most of respondents’ feedback laid on Quadrant IV. This confirmed that fishermen have a low level of Social Cohesion and Inclusion, but a medium level of Entrepreneurial Culture. It is better if the feedback lay on Quadrant III since it shows that the fishermen have a good enough level in Social Cohesion and Inclusion, as well as Entrepreneurial Culture.

4.3 Average Barrier Index of Social Cohesion and Inclusion among Kuala Perlis fishermen

Table 3 shows the average barrier index of Social Cohesion and Inclusion faced by fishermen in Kuala Perlis. This barrier had caused the fishermen in Kuala Perlis to be incompetent to increase their entrepreneurial culture. Overall, according to Table 4, the average barrier was at a high level of 0.665.

Table 3. Average of Barriers Index of Social Cohesion and Inclusion among Kuala Perlis fishermen.

Item of Questionnaire	Barriers Index	Level
Average of Barriers Index	0.665	High

In detailed, Figure 2 shows the barrier index for all items in Social Cohesion and Inclusion compared to average barrier index of 0.665. Item 3, Item 4, Item 5, Item 6, Item 7, Item 8, Item 10, Item 12, item 13 and item 14 have been seen more than the average level. It shows that all these items have to be considered due to their high barrier index. Comparing Item 9 and Item 15, it was shown that the medium barrier index from Item 1, Item 2 and Item 16 was considered as low barrier index. The details on Item 1 until Item 16 can be found at Appendix 1.

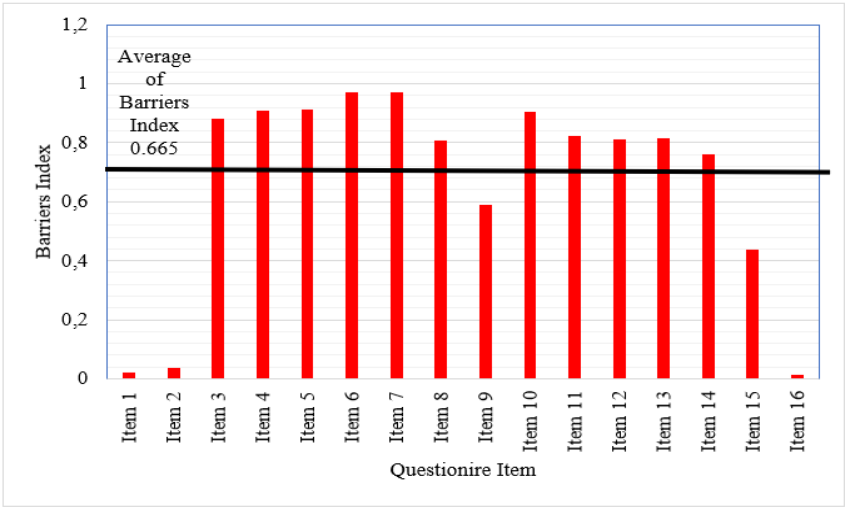


Figure 2: Barriers Index by Item.

4.4 Respondents’ Feedback on Social Cohesion and Inclusion element

Based on the survey conducted, Table 4 shows the results of the disagreement given by the respondents from the highest to the lowest order. About 96.8% of respondents showed their disagreement that the fishermen village had access to educational and health facilities on Item (6) and Item (7). The respondents disagreed that race/ethnicity and religious beliefs did not cause problems to the villagers by 91.2% and 90.5%. About 90.2% of respondents disagreed that they have easy access to transportation services in their village. Meanwhile, between 70% and 82% of respondents disagreed that villagers will meet or visit relatives of different religious, racial/ethnic, social as well as economic status from Item (11), Item (12), Item (13) and Item (14), respectively. Further,

80% of respondents disagreed that their village had easy access to water resources, while 67% of them disagreed that political differences did not cause them problems. About 58.9% of respondents answered they did not get enough justice.

Table 4. Result of Respondents' Disagree on the Social Cohesion and Inclusion Survey

Item of Questionnaire		Disagree (No. Respondent)	Percent- age (%)
6	You have an easy access to education/school services.	276	96.8
7	You have an easy access to health /clinics services.	276	96.8
5	Racial and ethnic differences never give you and the villagers any problems.	260	91.2
4	Religious differences never give you and the villagers any problems.	258	90.5
10	You have an easy access to transportation services.	257	90.2
11	Most of the people you meet or visit are from different ethnic/racial groups.	234	82.1
13	Most of the people you meet or visit are from different social status groups.	232	81.4
12	Most of the people you meet or visit are from different economic groups.	231	81.1
8	You have an easy access to water resources services.	229	80.4
14	Most of the people you meet or visit are from different religious groups.	216	75.8
3	Political differences never give you and the villagers any problems.	191	67
9	You have an easy access to justice.	168	58.9

Referring to Item (1) in Table 5, the relationship of the fishermen villagers to each other was very close, which was not a burden to them as its barrier index was 0.021. Similarly, Item (2) showed no significant difference among the villagers in terms of wealth, income, social status, ethnic and religious background from the 0.035 index. Meanwhile, Item (16) has a low barrier index of 0.011. This shows that villagers often participate in various activities such as weddings, deaths and festivals according to their race and ethnicity rather than by ethnicity.

Table 5. Low Level of Social Cohesion and Inclusion Barriers Index among Kuala Perlis Fishermen

Item of Questionnaire		Barriers Index	Level
1	Your relationship with the villagers is not so close.	0.021	Low
2	There is no significant difference between you and the villagers in terms of wealth, income, social status, ethnic background, religion, politics, age and gender.	0.035	Low
16	You often participate in various activities such as weddings, deaths, festivals based on your race/ethnicity.	0.011	Low

Table 6 shows the results of the moderate barriers index from Item (9) where the villagers do not have the right to justice of 0.589. Lack of recreation and recreation was also seen as a hindrance to the villagers since the barrier index was at the 0.435 (Item 15).

Table 6. Moderate Level of Social Cohesion and Inclusion Barriers Index among Kuala Perlis Fishermen.

Item of Questionnaire		Barriers Index	Level
9	You have easy access to justice.	0.589	Moderate
15	You often join a sport or recreate with other people.	0.435	Moderate

Table 7 shows a high index of barriers faced by fishermen. The highest barrier index for fishermen to Social Cohesion and Inclusion was that they do not have easy access to health services such as clinics and hospitals (Item 7) by 0.968. They also have barriers to access educational services such as schools and tuition centers for children in Item (6) as their villages are very far from main cities such as *Arau* and *Kangar* with a barrier index of 0.968. Transportation services are very important in any area whether urban or rural; thus, transportation services are also a barrier to the villagers (Item 10) with a barrier index of 0.902. Racial and ethnic differences also posed a high barrier to the villagers at 0.912 in Item (5). Religious and cultural differences were high with 0.905 index to the villagers in Item (4). Political differences were seen as a high barrier to villagers as in Item (3) at 0.881. Meanwhile, water supply service was also observed as a barrier to the villagers at 0.804. Following Item (13), most residents prefer visiting or meeting relatives of the same social status at 0.814 while in Item (11), most residents prefer visiting or meeting relatives of their own ethnic or ethnic group at 0.8221 and in

Item (12), most residents prefer visiting or meeting relatives of the same economic status at 0.811. Meanwhile in Item (14), most residents prefer visiting or meeting relatives of the same religious and cultural beliefs at 0.758.

Table 7. High Level of Social Cohesion and Inclusion Barriers Index among Kuala Perlis Fishermen.

Item of Questionnaire		Barriers Index	Level
3	Political differences never give you and the villagers any problems.	0.881	High
4	Religious differences never give you and the villagers any problems.	0.905	High
5	Racial and ethnic differences never give you and the villagers any problems.	0.912	High
6	You have an easy access to education/school services.	0.968	High
7	You have an easy access to health services/clinics.	0.968	High
8	You have an easy access to water resources service	0.804	High
10	You have an easy access to transportation.	0.902	High
11	Most of the people you meet or visit are from different ethnic / racial groups.	0.821	High
12	Most of the people you meet or visit are from different economic groups.	0.811	High
13	Most of the people you meet or visit are from different social status groups.	0.814	High
14	Most of the people you meet or visit are from different religious groups.	0.758	High
11	Most of the people you meet or visit are from different ethnic / racial groups.	0.821	High

5 Conclusions

This study had found high-level barriers among the villagers who lacked health and education while the low-level barriers were found among villagers who did not have the right to justice and those who often participate in various racial and ethnic activities, respectively. This study concluded that social capital among the same race or ethnicity is a barrier in shaping racial unity, especially in the elements of Social Cohesion and Inclusion. This element is the barrier for fishermen to unite for the sake of promoting entrepreneurship culture. One of the reasons for these barriers is that race or ethnicity in Malaysia has been broken down by ethnicity during the colonial era through the concept of Divide and Rule. The community isolation in Malaya by the respective localities of economic activity has resulted in the problem of racial unity. The second problem was that the British were turning traditional economies into capitalist economies in the form of profit oriented.

Fishermen among the Malays are the victims of the most significant colonial era. Fishermen has been seen as a job that is synonymous with poverty, especially the Malays. The dignity of fishermen is often underestimated by stakeholders with the lack of justice. Fishermen are not given the opportunity and space to develop themselves in entrepreneurship activities, while some took advantage of their weaknesses. To be noted, fisherman is a noble occupation since this job requires him to find sea products to bring them ashore to meet the people's needs. However, most fishermen in Malaysia are left to survive depending on the capitalist system. This caused them to remain in poverty while the other party remain and continue to earn a wealth from the fisherman's yield. Regardless of the community, fishermen have to leave their families to live on the open ocean in hopes of bringing home sustenance for the family and marine product for the society.

The effects of colonialism can be improved by the fact that there is a consensus in the same community that recognizes the serious effects of colonialism on entrepreneurship. The government's efforts have been visible from the New Economic Policy, the National Development Policy, Vision 2020 and TN50, but the culture of entrepreneurship among Malay fishermen are still lagging. Social capital is a resource that can revive the entrepreneurial culture that has been excluded from society. To create entrepreneurial culture among fishermen, it is imperative that groups with common goals as well as knowledge, belief, morals, law, customs and other skills to be built on the same basis.

Suggestions that can be made from this study are that all parties especially the government and the public should be responsible for educating fishermen through education as well as health so that they are no longer exploited by certain people without compassion. Fishermen cannot be individually aware but they need to be made aware in groups. If the entrepreneurial culture is encouraged and applied among fishermen, they will be more exposed to the changing economic system of free market and their population in the country will no longer be seen in the background of economic status and social class. They need to be rebuilt from their background in education and then look for strengths and work together to solve future problems. This study also suggested that the level of barriers could be reduced by establishing cultural policies and programs at the community level and to fishermen in particularly.

Acknowledgments. The authors would like to thank the Universiti Utara Malaysia Research University Grant for funding the research activities related to this project.

References

1. Ali, N. A., & Sarif, S. (2003). Pembudayaan keusahawanan Islam: Implikasinya terhadap pembangunan ummah sejagat. *Jurnal Usuluddin*, 17, 75–90.
2. Avis, J. (2002). Social capital, collective intelligence and expansive learning: Thinking through the connections, education and the economy. *British Journal of Educational Studies*, 50(3), 308–326.
3. Chin, Y. W. (2001). Perkembangan kapitalisme di Malaysia. *Akademika*, 57(1), 107–114.

4. Coleman, J. S. (1988). Social capital in the creation of human capital. *American Journal of Sociology*, 94, 95–120.
5. Darwis, H. B. (2014). Aktiviti ekonomi komuniti nelayan tradisi: Kajian kes daerah Sempona, Sabah. In *Proceedings of the 1st International Maritime Conference (1st IMC2014)* 21 Oktober 2014 (pp. 284–295).
6. Delhey, J., & Dragolov, G. (2016). Happier together. Social cohesion and subjective well-being in Europe. *International Journal of Psychology*, 51(3), 163–176.
7. Dudwick, N., Kuehnast, K., Jones, V. N., & Woolcock, M. (2006). Analyzing social capital in context. A guide to using qualitative methods and data. World Bank Institute.
8. Faruk, M. (2018). Analisis pendapatan nelayan di Desa Lumpur Kabupaten Gresik [Universitas Muhammadiyah Malang].
9. Firth, R. (1943). The coastal people of Kelantan and Trengganu, Malaya. *The Geographical Journal*, 101(5), 193–205.
10. Flap, H., & Völker, B. (2004). Creation and returns of social capital. Routledge.
11. Fukuyama, F. (1995). Trust: The social virtues and the creation of prosperity. The Free Press.
12. Fulanda, B., Munga, C., Ohtomi, J., Osore, M., Mugo, R., & Hossain, M. Y. (2009). The structure and evolution of the coastal migrant fishery of Kenya. *Ocean & Coastal Management*, 52(9), 459–466.
13. Haider, M. (1994). Persepsi nelayan Melayu terhadap program perikanan laut dalam: Satu kajian kes di Mersing, Johor Darul Takzim [Universiti Pertanian Malaysia].
14. Halpern, D. (2009). The hidden wealth of nations. Polity.
15. Haryono, T. J. S. (2005). Strategi kelangsungan hidup nelayan: Studi tentang diversifikasi pekerjaan keluarga nelayan sebagai salah satu strategi dalam mempertahankan kelangsungan hidup. *Berkala Ilmiah Kependudukan*, 7(2).
16. Helliwell, J. F., & Wang, S. (2011). Trust and wellbeing. *International Journal of Wellbeing*, 1(1), 42–78.
17. Herreros, F. (2004). The problem of forming social capital: Why trust? Palgrave Macmillan.
18. Ibrahim, A. Z., & Anuar, A. R. (2016). Penentu keterlibatan nelayan pesisir pantai dalam aktiviti bukan pertanian di Kuala Kedah, Kedah. *Geografia-Malaysian Journal of Society and Space*, 12(14), 1–9.
19. Ibrahim, S. S. A. S., & Chik, N. A. (2019). Social capital and entrepreneurial culture among fishermen in Kuala Perlis. In *The International Seminar on Politics, Administration and Development 2019 (INSPAD2019)*. Walailak University, Thailand.
20. Islam, M. M., Sallu, S., Hubacek, K., & Paavola, J. (2014). Limits and barriers to adaptation to climate variability and change in Bangladeshi coastal fishing communities. *Marine Policy*, 43, 208–216.
21. Jabatan Perikanan Malaysia. (2016). Prosedur dan zon-zon perikanan. <https://www.dof.gov.my>
22. Lembaga Kemajuan Ikan Malaysia. (2009). Fisheries Development Authority of Malaysia Report: Banci sendi 2007/2008 (sosio ekonomi, nelayan dan isi rumah). Kuala Lumpur.
23. McLeigh, J. D., McDonnell, J. R., & Lavenda, O. (2018). Neighborhood poverty and child abuse and neglect: The mediating role of social cohesion. *Children and Youth Services Review*, 93, 154–160.
24. Mohd Nasir, M. S. (2018). Social capital and individual income level in Peninsular Malaysia/Mohd Nasir Mohd Saukani (Doctoral dissertation, University of Malaya).
25. Othman, N., Latip, A. R. A., & Sa'at, N. H. (2019). Perkembangan juragan-pengusaha dalam industri perikanan di Malaysia. *Journal of Nusantara Studies*, 4(1), 112–135.
26. Putnam, R. D. (1995). Bowling alone: America's declining social capital. *Journal of Democracy*, 6(1), 65–78.

27. Ray, S., & Bijarnia, M. (2007). Power relations and institutional outcomes: A case of pastureland development in semi-arid Rajasthan. *Ecological Economics*, 62(2), 360–372.
28. Sa'at, N. H., Mamat, I., & Nawang, W. M. Z. W. (2017). Pola perubahan sosiobudaya dan mobiliti sosial dalam kalangan komuniti muara di pantai timur semenanjung Malaysia. *Akademika*, 87(3), 163–176.
29. Shaari, I. (1994). *Rural development and rural poverty in Malaysia*. Pelanduk Publications.
30. Shaari, I., & Jomo, K. S. (1980). Capital accumulation and technological change in Malaysia rice farming. In *The peasantry and development in the Asean region*. UKM.
31. Sheng, Y., Ye, C., Sun, Y., & Bakker, D. (2024). The impact of human capital and social capital on entrepreneurship entry: the threshold of human capital-social capital coupling. *Humanities and Social Sciences Communications*, 11(1), 1–11.
32. Siwar, C., & Piei, M. H. (1988). *Isu, konsep dan dimensi kemiskinan: Kumpulan rencana tentang kemiskinan*. Dewan Bahasa dan Pustaka, Kementerian Pendidikan Malaysia.
33. Stanford, R. J., Wiryawan, B., Bengen, D. G., Febriamansyah, R., & Haluan, J. (2014). Enabling and constraining factors in the livelihoods of poor fishers in West Sumatra, Indonesia. *Journal of International Development*, 26(5), 731–743.
34. Sulaiman, N., Fauzi, S. F., & Nasir, M. (2015). Impak modal sosial terhadap kumpulan pendapatan isi rumah di Malaysia. In *Persidangan Kebangsaan Ekonomi Malaysia Ke-10 (PERKEM 10)*. Melaka.
35. Teh, L. S., Teh, L. C., Giron-Nava, A., & Sumaila, U. R. (2024). Poverty line income and fisheries subsidies in developing country fishing communities. *npj Ocean Sustainability*, 3(1), 14.
36. Ungku Abdul Aziz. (1967). *Cooperation and national development*. *Kajian Ekonomi Malaysia*, 4(1), 20–29.
37. Yusoff, N. (2015). *Modal sosial dan pencapaian pendidikan pelajar desa: Kajian kes di empat buah sekolah harian biasa di Kedah Darul Aman [Universiti Malaya]*.
38. Zala, W. A. A., Samah, A. A., & Hamsan, H. H. (2012). Peranan modal sosial rapat ke atas pendayaupayaan ekonomi orang Kuala. *Sains Humanika*, 58(1), 63–69.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

