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# CHAPTER I INTRODUCTION

## 1.1 The Need for Sustainable Community Development in Indonesia

### 1.1.1 Differential Progress of Development in Indonesia

Indonesia is known as one of the largest economies in the world. It ranks in fifteenth place in the world in terms of Gross Domestic Product (GDP) and classified as a 'Newly-Industrialised Country' (NIC). The country has survived by maintaining a positive economic growth rate in the last two decades after the Asian financial crises. Following a negative economic growth in the end of the 1990s, the country accelerated into positive economic trends since then until the present time. However, the positive figures of the economic growth has been followed by the increased trends of inequalities. There is a tendency that the disparities among the rich and the poor become wider and more than two-third of the inhabitants are in vulnerable conditions (*cf.* World Bank 2017; Indonesia-Investments 2018). In addition to that, the development of Indonesia also poses a big challenge concerning the solution of the environmental problems, which also affect the poor most, led to economic losses, including limited access to safe water, bad sanitation and high pollution. It is estimated by the World Bank (2014) in which the government of Indonesia has to spend about 2% of the total GDP annually to solve the environmental problems, while the annual costs of preventing air pollution have been estimated at around \$400 million annually. These costs are mostly borne by the poor as they are the population group which is more likely to be exposed to the environmental problems. A special report by Lucas & Warren (2011) shows that the environmental problems are mostly affecting the rural areas of Indonesia. (*cf.* World Bank 2014; Lucas & Warren 2011).

The differential progress in the economic performance of countries has prompted the international development discourse to reassess the fundamental question concerning the concept of 'well-being' which transpires through any development programmes. While the main objective of development is to achieve well-being for the entire population, various authors tend to measure well-being differently, depending on the methods and approaches used in development, including a group of development scientists at Bath University which introduced a new discourse on redefining the concept of well-being, particularly for developing countries. Apart from the other critical discourse on the distinction between 'developed countries' and 'developing countries', they suggest to incorporate the measurement of well-being beyond the usual economic and material indicators, by adding 'subjective' and 'relational' dimensions. While the 'subjective' dimension refers to cultural values, knowledge, ideologies and beliefs, including local people's perceptions of their situation, the 'relational' dimension includes social interaction, and the rules and practices which govern the question '*who gets what and why*'. In this context, the pioneering study by Warren, Slikkerveer & Brokensha (1995) highlights the importance of incorporating the 'cultural dimension' into development programmes (*cf.* Warren, Slikkerveer & Brokensha 1995; White 2010).

### 1.1.2 The Role of the Community in Sustainable Development

Shaffer, Deller & Marcouiller (2006) provide an important contribution to the attention to development at the community level. As defined by Harris (1997) and Harris & Johnson (2000), the economy is the sum of actions which are responsible for the provisioning of a society with goods and services. This definition focuses on the fulfilment of societal needs rather than individual needs. Thus, the community is highlighted in the approach. With around 17,000

islands spread over 34 provinces, Indonesia has numerous communities, which requires particular approaches of development plans and policies, which are suitable for each of the communities (*cf.* Harris 1997; Harris & Johnson 2000; Shaffer, Deller & Marcouiller 2006).

As the community deals with various aspects of the livelihood of a society, development programmes therefore encompass various disciplines, including economy, sociology, anthropology, politics as well as cultural aspects of the society. It is not surprising that Allen (2000) defines development as multidisciplinary branches of the social science, which addresses numerous subjects concerning developing countries, including social, economic and environmental factors of development at the community to country levels. With regard to specific topics of poverty as a major problem in development, it is inadequate to approach poverty by only focusing on the economic analyses without involving other aspects of the society, including social and ecological factors. This view is supported by the work of Romila (2012) who has studied the Mauryan community in India. The study shows that socio-political factors influence the local economic activities of the Mauryan community, including the decision to allocate human and natural resources in the community. Similar evidence is also identified in Indonesia, by the works of Seibel (2008) and Lucas & Warren (2011). Seibel (2008) analyses the role of an indigenous village institution of *Pakraman* in Bali to the practices of the *Lembaga Perkreditasi Desa* (LPD) ('Village Credit Institution'). The study of Lucas & Warren (2011) shows that the indigenous people of Tanimbar Kei in Maluku, Indonesia, use an indigenous community institutional system to balance the utilisation of marine natural resources, including the conservation process of the resources (*cf.* Lucas & Warren 2011; Romila 2012; Seibel 2008).

The important role of a community in development has brought in two implications: 1) development policies should incorporate economic and non-economic aspects of the society and 2) development policies towards the community require a particular approach which is subject to the particular characteristics of the community, which can vary from one community to another. The first implication has shifted the paradigm of development theory from 'Economic Development' to Sustainable Development, in which the latter suggests a balanced treatment in the development approach between economic, social and environment factors. In 1987, the *United Nations World Commission on Environment and Development* (WCDE) released a report entitled *Our Common Future*, which is also known as the 'Brundtland Report'. The report defines sustainable development as: '*development that meets the needs of the present without compromising the ability of future generations to meet their own needs.*' Analyses towards recent development problems range from air pollution of the atmosphere - which has destroyed many forests and lakes - to the floods of the world's coast lands, protectionism in trade, and unequal access to technology (*cf.* WCED 1987).

In the dynamic of development discourse, Slikkerveer (1999) argues that the concept of 'sustainability' is not so much a novelty of the development rhetoric which expanded in the course of the 1980s, but can be traced back to the various indigenous cosmologies and philosophies of nature and the environment throughout the developing world, guiding local people's knowledge, beliefs and practices in their balanced relation with the universe over many generations. Within the context of etic and emic approaches in development, Slikkerveer & Decherig (1995) suggest an *emic* ('insiders') view, rather than an *etic* ('outsiders') view, while the work by Watson (2003) in Ethiopia provides an example of how the implementation of the emic view in development supports the development process more sustainably. The indigenous institution of *Gada* in Ethiopia has empowered the local people for many generations and supported the process of local development, combining their indigenous cosmologies and their practice in allocating their local resources.

### 1.1.3 The Cultural Dimension of Sustainable Development

The importance of community highlights the importance of incorporating the cultural dimension in sustainable development. A single perception of development cannot be applied in the community. There is no single solution for various problems in development at the community level. Marsden (1994) criticises development planners who used an inappropriate way of making generalisations in the development approach at the community level. Wodley *et al.* (2006) supports this perspective by arguing that: *'Most of development planning aims to maximize economic development and welfare and rarely takes into account the reciprocal culture-land/resource relationships which are fundamental to Indigenous Peoples' food and livelihood systems'*. The development planners often do not consider the cultural aspect of indigenous people. They tend to ignore various cultural aspects in the community, concerning indigenous people's traditions, ceremonies, food systems and local wisdom (*cf.* United Nations 2000).

The cultural aspects of development become more important in community studies. The work of Warren, Slikkerveer, & Brokensha (1995) pioneered several studies on this ground. The book documents forty cases in various communities all over the world, which elaborate on how cultural dimensions are incorporated and practiced in development. Later, the works of Watson (2003) in Borana (Ethiopia) and Seibel (2008) in Bali (Indonesia) have shown that the cultural factors of indigenous people, knowledge and systems, provide valuable contributions to sustainable development at the community level. Nevertheless, research by Lucas & Warren (2011) also documents that incorporating cultural dimensions in community development supports biocultural diversity and environmental protection (*cf.* Warren, Slikkerveer & Brokensha 1995; Watson 2003; Seibel 2008; Lucas & Warren 2011).

### 1.1.4 The Potential of Institutions in Development

The development approach at the community level encompasses two important implications to be considered: 1) the 'Sustainable Development' concept is suggested in any development programmes, policies and implementations, by integrating the economy with social and ecological factors; and therefore, 2) the emic approach in development has to be promoted, as it accommodates local people's perspectives and empowers them through their participation in community development. As a consequence, institutions in a community possess a vital role to implement those two implications. Development planners and policy makers have turned their attention more to various kinds of indigenous institutions which have supported the development progress (*cf.* Watson 2003). The term 'institutions' in this matter, according to Keohane (1988), refers to a general categorisation of activity or a particular human-constructed arrangement, which is formally or informally organised. It encompasses various levels of institutions, from a community to a national and global level, including states and international organisations. At the community level, a specific norm such as the principle and practice of reciprocity could also be categorised as an institution, as it functionalises local people's resources in various situations. Therefore, any general patterns of activity which involve persistent and connected sets of informal and formal rules that prescribe behavioural roles, constrain activity and shape expectations are also categorised as institutions. In line with the definition, Menard and Shirley (2005) defined institutions as: *'the written and unwritten rules, norms and constraints that humans devise to reduce uncertainty and control their environment'*. Nevertheless, Slikkerveer (2019) states that institutions generally refer to 'any regularised practices or patterns of behaviour structured by rules and norms of the society, which are widely used, either formal or informal. Similarly, Leach (1999) also provides a broader perspective of institutions, by incorporating all community structures and practices, which have access to and control over resources, including arbitrate contested resource claims. As for indigenous institutions, Watson

(2003) suggests the concept of institutions, to include organisations, conventional knowledge, 'regularised practices', indigenous knowledge, systems and practices (*cf.* Keohane 1988; Watson 2003; Menard & Shirley 2005, Slikkerveer 2019).

At the community level, indigenous institutions have contributed significantly in community development in Indonesia for many generations. In Bali province, an indigenous institution of *Subak* has contributed to the water management and irrigation systems. An integration between the indigenous cosmology of *Tri Hita Karana* and the indigenous village administration of *Pakraman* has successfully supported the implementation of the village credit institution of *Lembaga Perkreditasi Desa* (LPD) in Bali, which has been supporting various economic and socio-cultural activities at the community level. The institution has also played important roles in reducing transaction costs in the economy, improving services to the local people and empowering local people through socio-entrepreneurship programmes, including various attempts on poverty alleviation (*cf.* Warren, Slikkerveer & Brokensha 1995; Seibel 2008; Eicher & Garcia-Penalosa 2006). The examples of the indigenous institutions in Bali province of Indonesia, which provides local support to the community, in combination with the contribution of various large companies which support various projects of development in mostly urban areas, have indicated that there are dynamics in the development approach. The dynamic reflects global-local dialogue in the development approach and shows pluralities in the approach of development. As for Indonesia, the country applies a Plural Community Institutional System which allows various types of institutions to exist and operate in contributing to the development plans, policies and programmes.

## **1.2 The Plural Community Institutional System**

### **1.2.1 The Concept of the Plural Community Institutional System (PCINS)**

The institutional approach covers various conceptualisations of ideas, policies and practices, including formal and informal rules and practices, as well as contributions from various organisations and decision-making groups (*cf.* Watson 2003). The inclusion of both formal and informal institutions, including the various practices of community-based development programmes at the community level, have brought about the concept of the 'Plural Community Institutional System' (PCINS). It refers to a system of various formal and informal power structures, institutions, activities, and utilisation, which are implemented at various levels of community. The basis of PCINS in community-based development can be analysed from the work of Uphoff (1986) who makes a distinction over various types of development-related institutions, ranging from the international level of institutions to the individual level. This includes the middle level, which represents the local institutions at the community level. As for the community level, Slikkerveer (2019) further distinguishes the concept of institutions with organisations. Institutions refer to a complex of norms and behaviours persisting over time by serving some socially valued purpose, while organisations deal with a structure of recognised and accepted roles in the community. By using an example of Blunt & Warren (1996),

Slikkerveer (2019) elaborates the distinction between the two: marriage, for instance, is an institution which has longevity and legitimacy, while a particular family or a household is an organisation. It has a particular set of roles, which vary from one family to another. This study will consider PCINS, on both an institutional and organisational basis, where a community is considered as being endogenous. The consideration is in contrast to the exogenous approach, which is mainly influenced by various external factors. While Uphoff (1986) views 'local institutions' as 'formal' institutions, Slikkerveer (1990; 2019) highlights the importance to view 'informal institutions' within the context of sustainable community-based development. The

growing evidence of the 'informal' institutional roles in the development-related community level, including the local decision-making process, has become institutionalised over many generations. In support of a sustainable livelihood, Marsh (2003) classifies local community institutional systems into four classifications: 1) formal and informal institutions; 2) government-supported and government-repressed institutions; 3) open access and restricted access institutions; and 4) socio-economic and cultural institutions, which support the achievement of largely the need for economic objectives and various wide-ranging socio-cultural and community goals. Furthermore, the distinction between emic and etic views of development approaches could classify PCINS into 'Traditional Community Institution' (TRCIN), 'Transitional Community Institution' (TSCIN), and 'Modern Community Institution' (MDCIN). This distinction is rather common to analyse PCINS from the insider and the outsider views. Nevertheless, the work of Watson (2003) underlines the attention to the less-tangible dimensions of people-environment relations in defining Plural Community Institutional Systems. It has as a consequence that the concept of community institutional systems should accommodate indigenous, transitional as well as modern institutions. (*cf.* Uphoff 1986; Slikkerveer 1990; 2019; Marsh 2003; Watson 2003; Agung 2005; Aiglsperger 2014).

### **1.2.2 The Traditional Community Institution (TRCIN)**

Traditional – Indigenous -Community Institutions are generally believed as having important roles in developing and low-income countries, through their contributions in various activities in the community, particularly when the market functions in imperfect conditions. The term 'indigenous' in this research is used interchangeably with the notion of 'local' and 'traditional', with the specific characteristic of 'bottom-up orientation', influenced by local people's beliefs and practices, involving local participation and utilising the internal resources of the community. Although Watson (2003) states that the definition of 'indigenous' itself is problematic, however, the concept of 'indigenous' can be analysed as an institution, which has emerged in particular situations, practiced and constituted by local people who have been living in and utilising the resources in the particular area. Indigenous institutions are also groups of people in a community, who have been neglected in the 'top-down' approach in development, including any dominant forms of governance and knowledge.

Slikkerveer (2019) defines indigenous institutions as local-level institutions - with a socio-cultural and endogenous base, informal and sometimes invisible to the outsider - which are rooted in the history of the community and based on strong local philosophical principles of cooperation, mutual aid, and collective action. It includes the attention where the interests, resources and capacities of many community members are structurally joined together in order to achieve common goods and services for the entire community in a non-commercial way. Donnelly-Roark & Ouedrago (2001) stated that indigenous institutions encompass many different types of traditional organisations and functions, including village-level governances, acceptable methods of community resource mobilisations, security arrangements, conflict resolutions, asset management and lineage organisations. In some rural areas, traditional institutions include the councils of elders, traditional midwives, indigenous rainmakers, and also traditional rotating savings and borrowing systems. In some places, sacred forests and trees are also included in the term. According to Watson (2003), the forms of indigenous institutions can be described as 'customary' or 'traditional' institutions, including new kinds of institutions, which are practiced by local people. The ways in which 'indigenous institutions' are embedded in the 'shared memory of local people make the indigenous institutions important in the analyses of their contributions to community-based development (*cf.* Slikkerveer 2019; Roak & Ouedrago 2001; Watson 2003).

Indigenous institutions have seldom been regarded by many development scholars and planners as important factors to support sustainable development. However, a study by Donnelly-Roark & Ouedrago (2001) in Burkina Faso shows that the utilisation of high-performing traditional institutions has effectively reduced inequalities among local people and alleviated poverty. Similarly, the work by Watson (2003) in Borana, Ethiopia, also shows that the Indigenous Community Institutions of *Gada* has contributed effectively in the development of the community. Nevertheless, Seibel (2008) also provides evidence that a village credit institution in Bali, Indonesia, was effectively operated in supporting poverty alleviation programmes, by integrating the indigenous community institutions of *Lembaga Perkreditan Desa* with the indigenous village administration of *Pakraman*, influenced by the indigenous Balinese cosmology of *Tri Hita Karana*. Those two studies, in fact, have shown that indigenous institutions are indeed contributing to sustainable development, rendering local people's participation in community-based development programmes.

The pioneering work by Warren, Slikkerveer & Brokensha (1995) highlights about forty examples of the implementation of indigenous community institutional systems in development, which accommodated indigenous cultures. The practice of *Lumbung Pitih Nagari* in West Sumatra, *Gintingan* in West Java, *Jimpitan* in Central Java and *Bojokan* in East Java are also representing some examples of how these traditional institutions have been implemented for many generations in supporting sustainable community development in Indonesia (cf. Warren, Slikkerveer & Brokensha 1995; Donnelly-Roak *et al.* 2001; Basa 2001; Seibel 2008; Saefullah, 2019).

### 1.2.3 Transitional Community Institution (TSCIN)

The word 'transition' refers to 'in-between', involving any process of changes from one condition to another. Using that approach, Transitional Community Institution (TSCIN) could be represented by various institutions which are characterised by in-between private and public institutions, in-between commercial and non-profit organisations, including in-between traditional and modern institutions. In the context of the emic and etic view of development, the transitional development approach can be regarded as a combination between emic and etic views of development. Similarly, by using the development discourse of 'bottom-up' and 'top-down' approaches, the transitional development approach can be regarded as a combination between 'top-down' and 'bottom-up' approaches of development. Concerning the economic systems, Ahrens and Junemann (2010) refer to a 'transitional system' as a transformation stage from a 'centrally planned economy' to a 'capitalist market economy' (cf. Slikkerveer & Dechering 1995; Ahrens & Junemann 2010).

Within those frameworks, the TSCIN can be considered as the institutions which operate on the basis of combinations between local people's initiatives with the involvement of other institutions from outside of the community. Transitional community institutions operationalise activities through a combination between bottom-up initiatives and top-down supports, together with the combination between emic and etic approaches of development. In Indonesia, from 1998 to 2013, the country implemented the typical TSCIN through some community-based development programmes, *i.e.* *Program Pembangunan Kecamatan* (PPK) ('Kecamatan Development Programme'), *Program Penanggulangan Kemiskinan Perkotaan* (PPKP) ('Urban Poverty Programme') and *Program Nasional Pemberdayaan Masyarakat* (PNPM) Mandiri ('National Programme for Community Empowerment'). The programmes were introduced together with the implementation of the decentralisation law in Indonesia, after some decades of centralised development plans by the government. In this context, the intention of the government of Indonesia was to accommodate local people's perspectives and participations in the development processes, although in some particular sectors of the economy and politics, the

central government was still dominant. The effectiveness of the TSCIN has been discussed by many researchers. The initial motive for implementing the transitional system was to increase equalities in various sectors of development. In that particular context, the PPK was evaluated as rather successful in reaching its targets. However, another study has also reported that the successful coverage of PPK was largely determined by a form of one-way communication and a 'top-down' approach. The local participations which were intended to be accommodated in the PPK mostly failed to be realised (*cf.* Bappenas 2013). The implementation of a 'bottom-up' approach in this transitional approach was also criticised. There were many reported cases in which the proposals for various development projects were not designed by the local people at the *kelurahan* or village level. They were rather prepared by the coordinator at the *kecamatan* (sub-district) level. In different cases, the decisions for the development at the community level were already decided by the coordinator of the development project at the higher level of administration. In addition to that, it was reported that in various cases concerning the Urban Poverty Programme (UPP), the programmes could not reach the poorest of the poor, yet failed to lift up the extreme poor. The programmes, which were sponsored by the World Bank through 'Government to Government' (G to G) schemes of soft loans, seem to be unsuccessful in reaching the poorest groups in the community. According to the Report by Bappenas (2013), the volunteers and consultants of the programmes preferred to allocate the money to the economically-active poor and micro-enterprises rather than the poorest of the poor, due to the risks that the projects had to face (*cf.* Bappenas 2013).

#### **1.2.4 The Modern Community Institution (MDCIN)**

In contrast to the Indigenous Community Institution, 'Modern Community Institutions (MDCIN) refer to any community institutional system, which are characterised by an exogenous basis, commonly structured formal institutions based on impersonal transactions among the community members for mostly commercial purposes. The term 'modern' usually refers to the discourse of modernisation in the development concept, which is based on the intervention of developed countries in developing and poor countries. Some examples of MDCIN are microfinance institutions, credit savings associations, and village unit institutions, which are established by the Bank and usually act as its branches. Those types of MDCIN commonly identify communities as their development objects, which should be changed through their development interventions. The interventions can be formed as cash subsidies, development projects, as well as other development programmes, which are decided by the people outside of the community, and not by the local people themselves.

At a community level, microfinance is very well known as one of the examples of the MDCIN. It provides poor people with various funding supports, which enable them to lift up their standards of living. The story of the Grameen Bank of Muhammad Yunus in Bangladesh, the Village Unit of Bank Rakyat Indonesia in Indonesia, and the Self Help Group in India are some examples of the glorious roles of microfinance in increasing income levels of the people, providing more access to health services and lowering gender disparities. However, recent researches on the impact analysis of microfinance have concluded that microfinance and microcredit have failed to alleviate poverty (*cf.* SMERU 2005; Obaidullah 2008; Bateman 2010; Duvendack *et al.* 2011; Bateman & Chang 2012).

The reports on microfinance impact assesment mostly reported the microfinance impact on the economically-active or low- and middle-income groups of people. However, the studies lacked evaluations towards the extreme-poor group of people, who are generally considered as unbankable and economically inactive. As a consequence, microfinance then becomes 'exclusive' to the poor. This conclusion has been underscored by Slikkerveer (2007), who states: '*...as the result of recent efforts solely to implement the "institution-building approach" by*

*private and public institutions, ... the poor remain largely excluded from the formal financial services of cooperative societies, NGOs and private enterprises, impeding the process of attaining overall financial sustainability.'*

### **1.3 Utilisation of the Plural Community Institutional System (PCINS)**

#### **1.3.1 The Ethnoscience Perspective on Community Institutional Systems**

'Ethnoscience' refers to a scientific perspective which is based on how humans perceive their environment and how they make adaptations to their environment as reflected in their own daily words and actions. Ethnoscience is a cross-disciplinary orientation of knowledge. It collaborates various scientific disciplines in looking at various phenomena in society. Specifically, ethnoscience emphasises the perspective of how Indigenous People, Knowledge and Systems contribute to society. In this context, ethnoscience uses an emic perspective of science and development (*cf.* Slikkerveer 1990; Slikkerveer & Dechering 1995; Ingold 2000).

The field of *ethnoscience* developed from the discipline of cognitive anthropology in the 1950s as complementary to science, which is based on indigenous people's own ideas, cosmologies, perceptions, practices, experiences and wisdom. As the continuation of an emic view of the development approach, the use of local people's languages, their indigenous classification of plants, animals, religions and life, including their indigenous cosmologies and philosophies of nature and the environment, are the subjects of ethnoscience research (*cf.* Slikkerveer 2015). While Indigenous Knowledge (IK) has often been regarded as backward and incapable of achieving the development objective needs of the modern world, the work of Watson (2003) in Borana has shown quite the opposite to be true. For instance, while an indigenous system of deep wells still works, the 'modern ones' are mostly broken. Similar evidence could also be analysed with the implementation of farming systems in Japan, Korea and Thailand, which use ducks to combat the weeds and insects in the paddy field, in comparison with the use of pesticides. The system, named the 'Integrated Rice-Duck Farming System' (IRDFS), leaves the paddy field unharmed. Moreover, the paddy field is indicated to be more resistant to typhoons and extreme weather. In Iran, the utilisation of the system resulted in the plant height, the number of grains per panicle, the weight of a thousand grains, as well as the Harvest Index (HI) (*cf.* Mofidian & Sadeghi 2015). This evidence reveals that indigenous knowledge has proven its contribution to sustainable development. While Uphoff (1992) elaborates on the potential of institutional systems in development, the evidence shows that indigenous institutions have contributed positively to development in the community, risk-minimising, sustainable and adapted to micro-environments. Although the term 'traditional' is used interchangeably with the terms 'local' or 'indigenous', Watson (2003) suggests using 'indigenous', as it accommodates organisations, conventional knowledge, regularised practices, customary rules and practices. Warren, Slikkerveer & Brokensha (1995) highlight that indigenous institutions are considered to be the ready-made set of power structures, which support groups of people, to organise themselves including participating in the development process, taking any decisions in development, and enforcing regulations as well as resolving conflicts. Uphoff (1992) concludes that indigenous institutions, based on an emic approach in development and culturally-based inclusions, are considered as the 'universe of experience that could provide many valuable lessons for mobilising and sustaining collective action for self-help and self-management in the modern world'. In this context, the ethnoscience perspective suggests strengthening indigenous institutions to contribute more in the development programmes, to explore the possibility of replicating indigenous institutions in various situations in order to achieve development goals (*cf.* Slikkerveer 1990; Warren, Slikkerveer & Brokensha 1995; Uphoff 1992; and Watson 2003).

### 1.3.2 The Conceptualisation of Utilisation of the Indigenous Community Institutions

The Plural Community Institutional Systems (PCINS) examine three types of institutions, which can be utilised in the achievement of development objectives: 1) the Traditional Community Institution (TRCIN); 2) the Transitional Community Institution (TSCIN); and 3) the Modern Community Institution (MDCIN). The utilisation of those institutions is determined by various categories of factors, which influence local people's beliefs, knowledge and practices in the community. The incorporation of the cultural dimension in development at the community level became a foundation for an ethnoscience perspective in economic and development studies (*cf.* Warren, Slikkerveer & Brokensha 1995; Clammer 2005). Nevertheless, the work of Watson (2003) highlights that the term 'indigenous' is broader in accommodating cultural and community-based development programmes; furthermore, indigenous institutions have proven their contribution in the - so-called - modern world development.

Based on that framework, a specific ethnoscience methodology has been selected for the research in Subang, known as the 'Leiden Ethnosystems Approach', which has specifically been developed by Slikkerveer (1990) for executing research of indigenous knowledge, beliefs and practices. The methodology can be used to identify people's own preferences in the utilisation of community institutional systems in development and encompasses three major principles, *i.e.* the 'Historical Dimension' (HD), the 'Participants View' (PV) and the 'Field of Ethnological Study' (FES) (*cf.* Slikkerveer 1990). Both the selected research methodology and the analytical model elaborate on the specific ethnoscience-based research methods and techniques used for data collection and analysis in both the qualitative and quantitative parts of the study. The methodology can identify and quantify the 'individual or household participants' view – perceptions, beliefs, cosmologies, attitudes and opinions – as systemic 'socio-demographic' variables and insert them into the 'predisposing variables' as 'background characteristics'. In this way, local people's preferences on the utilisation of 'Community Institutional Systems' can then be identified.

### 1.3.3 Towards Sustainable Community-Based Development in Indonesia

The inclusion of culture in development shows an understanding that ethnoscience is important enough to be addressed in the development concepts and approaches, to consider various factors in development, including economic, social and environmental factors. The measurement of well-being should be extended to incorporate other dimensions than material and economic factors. In the 1987, the World Commission on Environment and Development through the Brundtland report, 'Our Common Future', has introduced the 'Sustainable Development' concept which considers social and environmental factors in the development agenda. The main objectives of sustainable development are to alleviate poverty, create equitable living standards, satisfy the basic needs of all peoples, and ensure that there are no irrevocable damages to the natural resources. The idea of sustainable development supports the approach that development should implement a holistic idea about development itself: the concept, the approach, the interrelated factors and how the development process would be implemented. Matin, Hulme, & Rutherford (1999) support the holistic perspective of development. By using the example of microfinance, they suggested that microfinance will achieve the development goals, only if the approach accommodates a holistic idea of poverty and development. Khan (1996) also states that: *'most Programmes developed for the poor in the Third World failed because they are designed by professionals who belong to the upper classes and are not fully conversant with the sociology, economics, and culture of the low-income communities or the causes of conditions in low-income settlements'* (*cf.* WCED 1987; Warren, Slikkerveer & Brokensha 1995; Khan 1996; Matin, Hulme & Rutherford 1999; Rogers, Kazi & Boyd 2008).

Shaffer, Deller & Marcouiller (2006) underscore the importance of focusing on development at the community level, which integrates the macro- and micro-level of development through the contribution of community institutional systems. Nevertheless, Toledo (2001) argues that in the majority of third world countries, rural communities find themselves permanently under siege by the destructive forces of ‘modernising development’, based on the destruction of nature and collective wealth, and the concentration of individual interest – forces that an industrial, technocratic, materialistic society increasingly imposes in all corners of the world. In this situation, Toledo (2001) continues with his suggestion that the initiatives of sustainable development must consider the social and cultural situation of the communities. In other words, the development initiatives should be based on a community-based approach, to ensure its sustainability. This means that emic views in development are suggested rather than etic views. As highlighted by Slikkerveer & Dechering (1995), the ‘insider’ view accommodates more of this community-based approach of development, which encompasses at least five major aspects of development at the community level: 1) The (pre) historical assessment of a particular community or society in its natural and cultural setting; 2) The culture-specific or culture-bound reference of the term; 3) The holistic approach towards the inclusion of a range of sub-systems of knowledge and technology in sectors such as medicine, agriculture, environment, education, and so on; 4) The more dynamic assessment of the concept of ‘culture’ concerning the configuration of interacting western and non-western knowledge systems; and 5) The comparative - instead of a normative, western-inspired - orientation towards the development process in certain regions or culture areas.

To highlight the importance of using a holistic approach in development, the ‘modern community institutional system’ of microfinance in development is evaluated. The basic principle of microfinance operation follows the banking systems. The implementation of the microfinance institution, for instance, does not always give positive results to development in the community. In fact, it fails to lift up the poorest group of the society (*cf.* Roodman 2011). In the short run, the financial support by the micro-banking institution could support local people to have more access to economic resources, *i.e.* food, clothes, etc., through various schemes or loans or any other forms of funding support. However, in the long run, people will start to be alienated from one another, due to the ‘impersonal’ system of assistance and interaction in microfinance. In the end, the claims that microfinance has contributed to achieving development objectives is being criticised. According to Todaro & Smith (2005), there are three critical aspects accentuated in the objectives of development: 1) Improving people’s living levels, *i.e.* income and consumption, food quality, health services, and access to education through targeted growth processes; 2) Achieving circumstances which are conducive to the growth of people’s self-esteem through the establishment of social, political and economic systems and institutions which encourage human dignity and respect; and 3) Enhancing people’s freedom to have more preferences by enlarging the range of their privileges, *i.e.* varieties of goods and services. Using the microfinance example, the institution could contribute to achieving the first objective; however, it fails to accomplish the other two critical goals (*cf.* Todaro & Smith 2005).

Following the distinction of institutional approaches in development by Ledgerwood (1998) between ‘minimalist’ (financial) and ‘integrated’ (financial and non-financial factors) approaches, in combination with the suggestion by Watson (2003) to incorporate indigenous institutions in its contribution to community-based development, Slikkerveer (2007; 2019) introduces new approaches in solving development problems at the community level with the concept of ‘Integrated Microfinance Management’ (IMM) and ‘Integrated Community-Managed Development’ (ICMD). These new perspectives combine the development approaches of the utilisation of indigenous institutions by the local people with the integration of the existing community institutions.

The approaches encompass not only the economic dimensions of the community, but also education, health, communication, and socio-cultural factors, which are also highlighted by Toledo (2001). These new approaches highlight the potential contribution of indigenous institutions to sustainable community-based development.

#### 1.3.4 *Gintingan* as an Indigenous Community Institution in Subang

In the implementation of the emic view of development, it is necessary to understand the context in which the community is analysed. Subang is one of the districts in the province of West Java of Indonesia, where people's livelihood at the community level is influenced by the Sundanese culture. The Sundanese people are the major ethno-cultural group of the people in Subang and the Sundanese language is used in daily conversation. In some parts of the northern areas of Subang, some people communicate in mixed languages with the specific accent of *Dermayan*, which is known as a mix between the Javanese language with the Cirebon dialect. As the Sundanese people are the largest ethno-cultural group of people in Subang, people's livelihoods in Subang are mainly influenced by Sundanese culture. There are many indigenous arts and cultures, which have been established and practiced among most communities and people of Subang. The indigenous knowledge and practices influence the daily life of the people, from the way of farming and building houses, as well as the implementation of specific events, *i.e.* the wedding ceremony and circumcision, including the celebration of the harvesting period of plantations. Some practices of arts and culture of Subang, *e.g. Doger Kontrak, Gembyung, Ruwatan Bumi, Mapag Dewi Sri, Sisigaan, Toleat, and Nadran*, reflect the practice of the Sundanese people (*cf.* BPS Subang 2017).

In the analysis of Sundanese culture, Wessing (1979) emphasises the importance of understanding the social structure within the context of Sundanese people and their livelihoods. According to his study, the social structure of Sundanese people consists of three settlements rather than the four or five in comparison with the suggestion by Heine-Geldern's model (*cf.* Wessing 1979). Sumardjo (2010) supports his views and also categorises Sundanese culture as a triadic social structure. This triadic structure is influenced by their cognitive beliefs or cosmological perspectives. The Sundanese people have the *Tritangtu* as their cosmological view (*cf.* Wessing 1979; Djunatan 2011b; Sumardjo 2010). The *Tritangtu* cosmovision is used by indigenous Sundanese people in their beliefs and livelihood. They believe that to achieve a *harmonious life* or *well-being*, the *Tritangtu* or triadic structure should be implemented in their life. *Well-being* in the Sundanese worldview is achieved when people can harmoniously balance the three dimensions of *Tritangtu*: the human, the earth and the universe, including the spiritual matters. It is interesting to observe that the concept of balancing these three elements of realms are also viewed by western paradigms as introduced by the concept of *endogenous development* through the re-conceptualization of *well-being* as the objective of sustainable development. *Tritangu* has been influencing the Sundanese people in their culture and livelihood. It influences their way of landscape arrangement and housing, as well as social interaction (*cf.* Wessing 1979, Sumardjo 2010, Djunatan 2011b, White 2010).

The Sundanese cosmology of *Tritangtu* influences people's livelihoods, from socio-cultural activities to various economic transactions. One of the Sundanese traditional institutions, which represents the integration of economic activities and socio-cultural events, is an 'indigenous community institution' named *Gintingan*. It is a socio-cultural institution, which is based on communality, concerning the joint participation of individuals to provide a collective contribution to their community and of individual assistance to fellow villagers in need, known as *Gotong Royong* ('Communal and Mutual Assistance'). In contrast to the modern microfinance institutional system, *Gintingan* is a typical representation of an indigenous community institution, which is based on local people's cosmovision of *Tritangtu*. The cosmology

influences the practices of the institution. It guides the people and the institutional practices to maintain a harmonious balance among the villagers and their nature, during the implementation of such a socio-cultural event known as *Hajatan*, including weddings, circumcisions, rituals, etc. The tradition of *Gintingan* is generally implemented by the people living in the northern agricultural areas of Java, particularly in the district of Subang (*cf.* Saefullah 2019).

This study will further investigate to what extent this cosmological view influences the Sundanese people in Subang, particularly in choosing their decisions in various aspects of their life, including people's preferences towards existing community institutional systems on the fulfilment of socio-economic and cultural objectives of development.

## 1.4 Aim, Objectives and Structure of the Study

### 1.4.1 Focus and Significance of the Research in Subang

Earlier sections of this chapter have elaborated the phenomenological as well as the theoretical background of this research. The main focus of this study is to examine the implementation of 'sustainable community-based development' from the approach of the Leiden Ethnosystems and Development (LEAD) Programme. This approach attempts to integrate indigenous knowledge and systems with development, particularly at the community level. According to Slikkerveer (1999), development should be seen from the people's view, with local participation and indigenous institutions having important roles. The approach seeks to pertain to a better understanding of the ethnoscientific perspective in development and at the same time enhance a non-normative/more realistic comparison between indigenous and global systems of knowledge and technology.

There are some key factors which could explain the concept of 'sustainable community-based development' and its influential factors, *i.a.* understanding indigenous knowledge, people, culture, and participation of local people, 'Plural Community Institutional Systems (PCINS)' and the utilisation of indigenous institutions and services in 'sustainable community-based development', including the integration of local institutions. These key factors actually have been addressed by Slikkerveer (2007; 2019) through 'Integrated Microfinance Management (IMM)' and 'Integrated Community-Managed Development (ICMD)' approaches to untangle and restore the imbalanced role of modern institutional systems in poverty reduction and development. The concept of 'Integrated Microfinance Management (IMM)' and 'Integrated Community Managed Development (ICMD)' were developed by Slikkerveer (2007; 2012; 2019) at the Leiden Ethnosystems and Development Programme (LEAD) of Leiden University, embarking on the development paradigm of Ethnoscience and Development, or specifically Applied Ethno-economics and Ethnodevelopment. In this new approach, IMM and ICMD are incorporating factors beyond financial roles in poverty reduction and sustainable development. By using the categorisation of Ledgerwood (1998), this new approach implements the 'welfarist/integrated approach' in dealing with poverty reduction and community-based development, rather than the 'minimalist/financial systems approach'. In this new orientation, the local people's systems of knowledge and practices are used as a starting point for the strategy of 'development from the bottom' rather than 'development from the top', in order to enhance the participation of local community members and as such, sustainable community development (*cf.* Warren, Slikkerveer & Brokensha 1995; Ledgerwood 1998; Slikkerveer 2007; 2012; 2019).

The concepts of Integrated Microfinance Management (IMM), Ethno-economics and Integrated Community-Managed Development (ICMD) refer to the integration of indigenous institutions at the community level, based on the principle and practices of the indigenous knowledge and systems, into a new form of integrated institutions, managed by skilled managers

who are able to develop and extend financial services to the poor, by involving the social services of health care and education etc, into people-oriented development packages (Slikkerveer 2007). Instead of forcing local people to accept modern institutions in tackling their personal, community, and societal problems, the concepts of IMM, Ethnoscience and ICMD provide ways to indigenous institutions to participate in the process of local development and sustainably contribute to community-based development.

*Gintingan* is an example of how an indigenous institution plays an important role in sustainable community-based development. The local people of Subang have been implementing this institution for many generations. The culture of mutual-assistance and communalities *Gotong Royong* as well as their cosmological views mainly influence the utilisation of this indigenous institution. In this context, the Sundanese cosmology of *Tritangtu* has also influenced the concept and the practice of *Gintingan*. As far as the ‘ethno-economics’ and ‘ethnodevelopment’ perspectives are concerned, the indigenous community institution of *Gintingan* has demonstrated a practical example of sustainable and integrated community-based development concepts, where people in the community of Subang implement mutual-assistance among themselves through a reciprocal interaction. The indigenous community institution of *Gintingan* indicates that the sociocultural motives are more in favour of the people than the economic reasons. By using the ‘Leiden Ethnosystem Approach’, the ethnoscience methodological approach will help to understand local people’s behaviour from three key factors: the ‘Historical Dimension’ (HD), the ‘Participant’s View’ (PV) and the comparison of the practices among different communities, under the ‘Field of Ethnological Studies’ (FES) (cf. Slikkerveer 1995). Historical evidence reveals that indigenous knowledge and systems – despite having been neglected by some modern scientists who believe that modern science should undertake these roles – have sufficiently proven their sustainability in development from generation to generation. While the role of the indigenous cosmological view and its implementation to the indigenous community institution of *Gintingan* is being studied in this research, the ongoing development debate has often overlooked one of the key dynamic factors which make community institutional systems effective, namely the indigenous organisational knowledge, values and norms embedded in the communities and the institutions which serve them.

This study attempts to understand how indigenous community institutions pose an important role in sustainable community-based development, including the integration between local culture and development. *Gintingan* as an indigenous community institution in Subang of West Java is used as an example of how the local people of Kabupaten Subang operationalise their indigenous beliefs and systems in their livelihood, and how dynamic processes influence the utilisation of the indigenous institutions. In particular, this study identifies local people’s preferences towards the available ‘Plural Community Institutional System (PCINS)’ in the society: indigenous, transitional, and modern institutions. The independent and intervening factors, *i.e.* socio-demographic, psycho-social, as well as government and private promotional factors, are examined in the study, to understand the dynamic influences of how the local people of Subang choose their preferences to utilise the available community institutional systems. The study also seeks to contribute ethnoscience findings to the development debate about the top-down versus bottom-up approaches in development. In particular, the discourse examines the roles of both approaches in poverty reduction, by using the community institutional systems approach.

#### 1.4.2 General Aim and Specific Objectives

While Traditional Community Institutions (TRCIN) have been utilised by the people of Indonesia over many generations, the Modern Community Institutions (MDCIN) and Transitional Community Institutions (TSCIN) have been introduced into the community through various development policies and supporting schemes. Nevertheless, the Traditional Community Institution (TRCIN) have also benefitted from the process of globalisation, including the expanded use of media, where indigenous knowledge and practices become more acknowledged by many people outside the respected communities. The resulting Plural Community Institutional Systems (PCINS) in the Sunda Region of West Java provides an interesting phenomenon, which needs further study in order to provide fundamental support for future community institutional policies, focusing on the improvement of the overall well-being of the people.

The general aim of this research is to assess and document, study and analyse the utilisation of the 'Plural Community Institutional Systems (PCINS)' by the local inhabitants in the Sunda Region of West Java, particularly those living in the four villages of Subang. The study encompasses the identification, documentation and analysis of significant factors influencing the related utilisation behaviours, differentiated over the three related Indigenous, Transitional and Modern Community Institutions at the community level. In particular, this study would like to identify the kinds of local people, within their circumstances of their related background factors, utilising existing indigenous institutions, *i.e. Gintingan*, in comparison with the other available community institutional systems: transitional and modern ones.

This study will also elaborate to what extent the Sundanese cosmovision of *Tritangtu* influences people's livelihood, particularly in the implementation of *Gintingan* towards a Sustainable Community-Based Development in Subang of West Java, Indonesia. In detail, this study will assess the indigenous community institution of *Gintingan* from the following three interrelated dimensions:

- The research will look at the livelihood of the Sundanese people in Subang, particularly in the four villages, where the field work was conducted. Their cosmological views and beliefs will also be examined in relation to their daily life activities. *Gintingan* as an example of an indigenous community institution in Subang will be used to understand further the socio-economic and socio-cultural conditions in which *Gintingan* was developed and practiced. It discusses the role of this indigenous community institution in sustainable community-based development in a particular place at a given historical time, stimulated not only by local socio-economic and cultural dynamics, but also by constant interactions and communications with various external factors.
- The research will distinguish and understand the interrelated factors that determine the utilisation of indigenous institutions, *i.e. Gintingan* in the community, in relation to the local sustainable community-based development such as health care, education, communication, and other needs of the society. The local organisation that facilitates the indigenous institution of *Gintingan* will also be emphasised.
- The research will highlight to what extent the indigenous institution of *Gintingan* and their interrelated factors play a role in the development process of the local community, promote more local participations, support the integration among community institutions, and contribute more effectively to the development of the people in the community.

Embarking on the general aims, through the combined, three-dimensional approach to the traditional institution of *Gintingan* and interrelated available community institutional systems, this study pursues seven specific objectives:

*Firstly*, to present theoretical orientation on the role of Community Institutional Systems on Sustainable Community-Based Development, placing special emphasis on Plural Community Institutional Systems (PCINS), including a description of the impact of globalisation on this system in Indonesia, and how ethno-economic and ethno-development perspectives work towards global-local interactions;

*Secondly*, to present the selected ethnosociological research methodology and the related appropriate analytical model and its components for the execution of the stepwise Bivariate, Mutual Relations, Multivariate and Multiple Regression Analysis of the collected quantitative data;

*Thirdly*, to describe the general profile or the sociography of the research area, including the socioeconomic development of the region, to give an overview of the socio-economic development policy of Indonesia, West Java and the Subang District. The overview will specifically assess the role of the indigenous institutions of the local people in four villages of the Subang District and how *Gintingan* is taking place in the context of sustainable community-based development;

*Fourthly*, to describe the profile of four villages, where the study has been carried out, particularly elaborating the concept and implementation of the existing Plural Community Institutional System (PCINS) and its role in Sustainable Community-Based Development; the description is based on the qualitative research during the fieldwork in the villages;

*Fifthly*, to elaborate the policies and practices the Sustainable Community-based Development in Indonesia, which provide the examination of the recent development progresses as well as the need to incorporate the community institutional systems in the approach, particularly to incorporate the traditional community institution;

*Sixthly*, to examine the description of the Sundanese cosmology of *Tritangtu*, with a historical description, as well as the operationalisation of Sundanese knowledge systems in the livelihood and development particularly among the local people of Subang. In addition to that, the indigenous institution of *Gintingan* is elaborated from a historical view, on its practices, and its relation to the Sundanese cosmology of *Tritangtu*, as well as its implementation in local development in the Subang District, including the global-local interactions in the discourse of poverty alleviation and sustainable community-based development;

*Seventhly*, to present the results of the stepwise bivariate and mutual relations analyses of the quantitative data from the household surveys, showing and explaining the differential relationship of significant factors in relation to the local people's utilisation behaviour of the Plural Community Institutional Systems in four villages of the Subang District, sub-divided over the Traditional, Transitional and Modern Community Institutional Systems, to examine the position of *Gintingan* in the local-global interactions, particularly on the discourse of local-global development approaches in poverty alleviation;

*Eighthly*, In addition to the bivariate and mutual relations analyses, the multivariate and multiple regression analyses of the quantitative data will also be conducted to explain the dynamic relationship between the block of variables of the socio-demographic, psycho-social, perceived needs, enabling, institutional and environmental as well as intervening factors which are

influencing the behavioural patterns of the respondents from the village samples in the utilisation of the Community Institutions, to propose a strategic model of 'Plural Community Institutional Systems (PCINS)' as a planning tool in order to provide a contribution to the improvement of the local people's level of well-being, together with their participation in development; Nevertheless, the analyses is also extended to elaborate the potential role of indigenous institutions, *i.e. Gintingan* in Sustainable Community-Based Development, and how the example could be implemented in different contexts of sustainable community development in different areas of Subang; and

*Ninthly*, to provide conclusions and recommendations on the role of the indigenous institution of *Gintingan* in Sustainable Community-Based Development in Indonesia, particularly in the Sunda Region of Subang.

With a central focus on the indigenous community institution and its comparison with the other existing community institutions in four villages of Subang, this study consists of a central enquiry into the factors which have contributed to the development of *Gintingan* and other similar institutions in the Subang District; how these local institutions are managed; to what extent indigenous knowledge systems are integrated in sustainable community-based development; and what sort of socio-economic and cultural factors contribute to local development, including from the historical analysis point of view. In the historical analysis, the first part of the question is directly related to the historic development of Indonesia and Subang as the sociographic area of the study. The historical explanation is meant to give a broader idea of how the local institutions, *i.e. Gintingan*, could exist and be implemented for many generations, among the Sundanese people of the Subang District. The Sundanese cosmology of *Tritangtu* is also examined to understand the relation between Sundanese beliefs and practices in sustainable community-based development. The most important factors, which have contributed to the practice of the indigenous institution of *Gintingan* and interrelated community institutional systems in Subang, will be discussed. The structure of local forms of institutions and organisation and their relationship to *Gintingan* and the level of the community's participation will also be analysed.

The second part of the question deals with the organisational structure, the analysis of organisational management, placing an emphasis on the application of the *Gintingan* institution. The question is to what extent this applies to *Gintingan* in practice. From the perspective of the local institutions of the Subang District, the role of the indigenous communication and interaction of *Musyawah*, *Gotong Royong*, local elders and kinship organisations will also be discussed. It is the expectation of the study that the interplays between these diverse factors might be approached more as a synergy of sustainable community-based development, in which the different aspects cannot be found in their original form, nor as a separate outcome, but instead are intermingled and contribute to a broader spectrum of the management of the 'indigenous community institution' of *Gintingan*. Conversely, it assumes that those institutions which do not have the capacity or are unsuccessful in arranging and adjusting to a proper balance have a great chance of running into crises or disappearing, whereas those which can adapt to the current local development needs are far more likely to fulfil their development roles. In this context, it seems an essential requirement to maintain a critical balance, which depends on a given organisational environment. The analysis of such interactions and changes, which take place in the organisational management, forms the central theme of this research.

The third aspect of the central question looks into the role of *Gintingan* in local development, under the concept of Sustainable Community-Based Development. In doing so, it analyses for what purposes and in which sectors *Gintingan* is used, and whether the availability of other community institutional systems (traditional, transitional & modern) support the sustainable community-based development through the *Gintingan* institution, in this way contributing to self-reliance and sustainable community-based development.

#### **1.4.3 Expected Implications for Local Institutions**

This research ties in aptly with the current debate and the consequent attention being paid to development economics and the increasing relevance of local socio-cultural factors and institutions in the development process. As such, the study attempts to contribute to the efforts being made in this field. This study will provide background information, which will then support development planners to be more aware of the locally available development resources which could be integrated or linked into the development process. Its aim is to broaden our insights into indigenous resources and knowledge systems in Indonesia, and its contribution to the field of development economics and sustainable community-based development. *Gintingan* and interrelated indigenous institutions, which are directly included in this study, as well as other available local institutions – both transitional and modern institutions – will be the direct beneficiaries of these research findings and the practical implications which will be generated in the final chapter of this study.

It is hoped that as one of its outcomes, this study will give a positive impetus to an increased participation and co-ordination of the efforts of local communities in the planning and decision-making process in the Subang District and Indonesia as a whole, as these communities develop a system of integrated management systems and development by utilising the active participation of target groups of local people.

#### **1.4.4 Structure and Organisation of the Study**

The overall study and its results are presented in eight chapters, the contents of which can be summarised as follows:

*Chapter I*, as the Introduction, encompasses the introductory remarks on the need for sustainable community-based development in Indonesia with a particular focus on poverty reduction and how local institutions can be accommodated into development, paying particular attention on alleviating poverty. The section is then followed by the roles of Plural Community Institutional Systems, which encompass the three types of institutions that contribute to the local development, under the Sustainable Community-Based Development approach. The three types of Community Institutional Systems, including Indigenous, Transitional and Modern Community Institutions, are elaborated. It is followed by the utilisation of the system by the local people as the subject in development, under the assumption of a bottom-up approach and an emic view of development. The ethnoscience perspective towards the utilisation behaviour is elaborated, followed by the introduction to Integrated Microfinance Management and Sustainable Community-Based Development, as a new field of the ‘bottom-up’ development. Furthermore, the chapter also introduces the Sundanese cosmology and the traditional institution of *Gintingan* as a focus of the example which is used in this study. The chapter closes with the general aim and specific objectives of the study, the expected implications for local institutions, and the structure of the dissertation.

*Chapter II* presents the theoretical orientation of this study, and begins with the Diverse Advancement in Development Discourse, starting from the classical foundations to Sustainable Community Development, underscoring the integration between Culture and Development. The section is then followed by the Institutional Theory of Development, starting from the role of Institutions in Development, followed by the redefinition of the well-being concept which embarks on understanding development objectives from the local people's perspective, including the practice of the 'Plural Community Institutional System' in Indonesia. It introduces the three types of Community Institutional Systems: Indigenous, Transitional and Modern Institutions.

The chapter closes with the views of Ethno-economics and Ethno-development where Indigenous Knowledge Systems play an important role in Development.

*Chapter III* outlines in detail the research methodology and selected analytical model which includes the applied-oriented research approach, the relevant research questions, and the methods and techniques of the stepwise analysis, implemented in Chapter VIII and IX. The Chapter underscores the importance of the use of the 'Leiden Ethnosystems Approach' with its basic concepts of the *Participant's View* (PV), *Field of Ethnological Study* (FES) and *Historical Dimension* (HD). The operationalisation of the concept of *Sustainable Community Management and Development*, particularly by using traditional institutions, *i.e. Gintingan*, is used. The operationalisation of relevant *factors* through the deduction of *concepts* through *variables* and *indicators to categorise* is also explained, leading up to the design of the questionnaires through a complementary qualitative and quantitative survey. Finally, the chapter introduces the stepwise statistical analyses including bivariate, mutual relations analysis, Multivariate of Non-Linear Generalized Canonical Correlation Analysis (OVERALS) and multiple regression analysis.

*Chapter IV* describes the research setting of the Subang District of West Java in Indonesia as a country of diverse natural resources and various ethno-cultural groups. The chapter starts with the geographic and historical elaboration about Indonesia, administrative and socio-demographic figures and the current state of the economy, which then elaborates the sociographic description about the Subang District as the study area. The chapter closes with the introduction of Sundanese culture in the research area of Subang.

*Chapter V* prescribes the general livelihood patterns in four villages of Subang where the research has been carried out. The description profiles of four villages are presented. The influence of Sundanese culture in the livelihood of the people is also elaborated. The chapter also elaborates the existing Community Institutional Systems in Subang, where the indigenous institution of *Gintingan* is practiced.

*Chapter VI* seeks to explain the background, concept and implementation of Sustainable Community-Based Development in Indonesia. It starts from the examination towards the development history and policy in Indonesia, the long effort on poverty reduction, the inadequate effort of microfinance roles in poverty reduction, as well as the need for incorporating culture into development policy and planning. The need to involve local people's participation in development is also emphasised, which brings to the concept of Integrated Microfinance Management (IMM) and Integrated Community-Managed Development. The chapter closes with the practice of the 'Plural Community Institutional System' in Indonesia.

*Chapter VII* elaborates the Sundanese cosmology of *Tritangtu*, and its influence on the livelihood of the people of Subang, starting from the historical elaboration of the Sundanese in Indonesia, followed by the livelihood of the Sundanese people by using the Sundanese cosmology of *Tritangtu*. The chapter closes with the elaboration on the indigenous institution of *Gintingan*, which has been practiced by the people of Subang for many generations.

*Chapter VIII* elaborates the patterns of utilisation behaviour of the people in Subang from the existing Plural Community Institutional System. It starts with the elaboration of how the researcher conducted the study from the preparation stage of the data collection, to the step-wise statistical analysis, where peoples' utilisation behaviour towards the indigenous institution of *Gintingan* is examined, in comparison with the existing transitional and modern institutions. The complementary qualitative findings are supported by quantitative evidence, which consists of the bivariate analysis towards the observed variables by using the existing analytical model which is adapted from Slikkerveer (1990), followed by mutual relations analysis.

*Chapter IX* continues the quantitative analysis from the household surveys with the multivariate analysis of Non-Linear Generalized Canonical Correlation (OVERALS) and multiple regression analysis. The analyses are conducted to describe the dynamic relationship of multiple correlations between the blocks of variables, representing the independent variables of socio-demographic, psycho-social, perceived needs, enabling, institutional and environmental, as well as the intervening variable, with the behavioural patterns of the respondents from the four village samples in the utilisation of the community institutions.

*Chapter X* concludes with the description of the theoretical and methodological implications as well as the practical policy-based recommendations towards effective and efficient health sector reforms. The practical recommendations are strategised towards development planners, policy makers, trainers, researchers in ethno-economics and development, religious leaders, non-governmental organisations, local and central government agencies, with a view to enhancing the empowerment of local people in sustainable and integrated community-based development.

