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**Author:** Saefullah, K.

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# Chapter X CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

## 10.1 Conclusions

This final Chapter presents the conclusions and implications of the study of the behavioural patterns of the utilisation of the Plural Community Institutional Systems (PCINS) and the contribution of Indigenous/Traditional Community Institutions for Sustainable Community Development in Subang of West Java, Indonesia. It includes the description and explanation of the significant factors influencing the behavioural patterns of the respondents from the four village samples in the utilisation of the Traditional Community Institution (TRCIN) of *Gintingan*, in comparison with the alternative existing Transitional Community Institution (TSCIN) and Modern Community Institution (MDCIN), forming together the plural configuration in the study area, and the identification of the possible contribution to sustainable community development, as an implementation of the emic approach in development.

Furthermore, the implications of the research findings are revealed to encompass the theoretical and practical innuendos, as well as to provide support for the development of an empirical model of the integration of Indigenous, Transitional and Modern Community Institutions as a planning tool for realising the enactment of Presidential Decree no. 59 Year 2017, on the implementation and the achievement of Sustainable Development Goals (SDGs) in Indonesia. It accommodates the bottom-up development process which involves all stakeholders, particularly people's participation in development, integrating economic opportunity and sustainable livelihoods within the context of cultural diversities and answering global challenges.

The general aim of this study 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, the study has the purpose to examine the knowledge and practice of *Gintingan* from the emic point of view in the context of the ongoing process of globalisation, and to gain a deeper insight into the interaction among different categories of factors and their influence on peoples' behaviour. The research focuses on the assessment of the 'knowledge-belief-practice' complex of local communities and their indigenous knowledge systems as they have evolved over many generations in the study area of Subang. In other words, this study embarks on finding an answer to the basic question: What are the characteristics of the members of the community on the implementation of the traditional community institution of *Gintingan* which are showing a particular form of behaviour on their preferences to utilise community institutional systems and sustainable community-based development in the Sunda Region of West Java, Indonesia? In order to embark on the conclusion of the answer to the general aim of this research, an overview is presented below of the conclusions, sub-divided into a number of specific objectives which have been accomplished and can be elaborated as follows:

*Firstly*, Following the Introduction in Chapter I which provides the background of the research, the theoretical elaboration of the new field of applied ethnoscience in economics which has been supporting the establishment of Integrated Microfinance Management and Sustainable Community-based Development is presented in Chapter II. The discourse in development studies

has highlighted that the role of culture in development is inevitable to achieve and improve human well-being as the ultimate goal of any development programme. While poverty is measured by multidimensional factors, approaching poverty for its reduction requires a multidimensional approach. This also applies in the context of Indonesia. While the country performed well in terms of economic growth, it is also followed by the increased trends in income inequality. This condition is a result of development policies, which did not incorporate peoples' participation in development through a bottom-up development plan and programme. There is a need for an integrated approach in development, particularly in the improvement of human well-being at the community level. Peoples' knowledge, beliefs and experiences which are embodied in their livelihood cannot be neglected in any development policy and programme.

The threat of the extinction hanging over the local cultures and indigenous institutions has attracted growing concern among people all over the world and conservationists have been busy raising public awareness of the likelihood of substantial cultural losses of traditions with the future generations around the globe. The interests became the focal point of the establishment of ethnoscience and particularly its branches of ethno-economics and ethnodevelopment. The subject of both ethno-economics and ethnodevelopment emphasise how science can be more applicable in solving the life problems of local people. The ethnoscience paradigm brings local people as an active participant in the development plan and programmes. In this context, peoples' knowledge, beliefs and institutions are becoming important in explaining sustainable community-based development. In this context, the approach would accommodate the bottom-up initiatives of the local people in the development process, while at the same time, the role of institutions which integrate the existing Plural Community Institutional Systems would support the achievement of the development goals.

The study of the Plural Community Institutional Systems examines and provides theoretical support to the peoples' behaviour in the utilisation of a community institution. Here, the importance of the cultural dimension of development is inevitable. The critical examination of only the economic approach such as microfinance roles in poverty reduction brought an important message that reducing poverty without considering the cultural factors is insufficient. It is suggested that any development policy and programme should incorporate culture and should integrate any form of change which is planned, designed and implemented by the local people and institutions. The literature as presented in Chapter II has shown that while culture is taken into account in the development policy, an understanding of the knowledge and experience of local people is rather important. Indigenous people are influenced by their cosmological perspective on humanity, earth and spiritual beings. It brings a critical examination towards the mainstream paradigm of development which often marginalises local people and culture. In addition, a distinction is made between traditional, transitional, and modern institutions to distinguish the characteristic of one from another. The distinction will ease development planners and policy makers to follow up any positive idea on the subject matter. The role of traditional community institutions in this context would need to be incorporated in the bottom-up approach of development. This would give an optimistic perspective on the revitalisation of the Traditional Community Institution and Sustainable Community-based Development in the Subang District of West Java. While some people believe that modern institutions would provide better services, the local people of Subang would rather have a community institution which has a positive social impact and interaction rather than impersonal relations. Alternatively, as suggested by Leakey (2016), policy makers and development planners should consider to accommodate the best from both worlds (traditional, transitional and modern institutions). In short, the theoretical orientation on the role of the Integrated Community Institutional System on Sustainable Community-based Development supports the reasoning and the findings of the research, which are in favor of the analysis.

*Secondly*, the selected research methodology in Chapter III, which is based on the pioneering study of Slikkerveer (1990; 1999) has been followed by different scholars in different subjects of applied ethnoscience. It follows the 'Leiden Ethnosystems Approach' which is used to gain better understanding and explanation of indigenous perceptions, practices, beliefs, values and philosophies associated with the concept and practice of the 'Plural Community Institutional Systems' (PCINS) among the respondents in the four village samples in the Subang District of West Java, which represents the combination between the northern, central and southern geographical areas and between highland-lowland, coastal-mountainous as well as rural-urban zonation and environmental areas. The approach includes the 'Participant's View' (PV), associated with the ethnographical and anthropological concept of the emic view of cultures from within as contrasted to the etic view from outside of the community of the village samples. In addition, the Field of Ethnological Study (FES), rooted in the Leiden Tradition of Structural Anthropology, refers to the later introduced concept of 'Culture Area', rendering Indonesia, regardless of its diversity of sub-cultures, as one culture area. Finally, the Historical Perspective or Dimension (HD) is used to facilitate the historical analysis of the complex contemporary patterns, including religion, agriculture, cultural and natural resource preservation in the research area of Subang District of West Java.

Complementary to the qualitative data which was collected through some in-depth interviews with the key informants, and combined with the participative and non-participative observations and study of literatures in the related subjects, a quantitative survey has been executed to gather a general picture of the people's behaviour in the utilisation of the community institution. The collected data was then analysed through the stepwise Bivariate, Mutual Relations Analysis, Multivariate and Multiple Regression Analyses and presented in such a way that the utilisation behaviour of the respondents from the four village samples can be explained comprehensively in a general picture, which could contribute to the work of other scholars and policy makers, in order to implement the correct development approach for numerous development problems.

The 'new' ethnoscience which considers local-global and traditional, transitional and modern systems of knowledge and practices within a more dynamic context of processes of development and change allows the analysis of the utilisation process of the distinct traditional, transitional and modern community institutional systems. The appropriate conceptual model is then constructed on the basis of the Transcultural Utilisation Model, developed by Slikkerveer (1990; 1995, 2012) allowing the assessment of the cognitive and behavioural components of particular groups or communities as 'systems' in a rather process-oriented mode. The research uses a multidimensional approach towards ethno-economics and cultural dimensions on sustainable community-based development, which is based on the significant evidence that an individual's behaviour is affected by a number of factors *i.e.* socio-demographic, psycho-social, perceived needs, enabling, institutional, environmental and intervening variables.

*Thirdly*, a brief description about Indonesia and Subang as the research area provide an important explanation about Indonesia as a country which has thousands of ethnocultural groups, including the Sundanese people. This fact is indeed in favour of the implementation of the 'bottom-up' approach and emic view of development, particularly in the Subang District of West Java. A description of the research setting is presented on the basis of qualitative research in the form of the sociography of Subang in the Sunda Region of West Java, in Indonesia as a developing country in South-East Asia. This part of the study is presented in Chapter IV. Here, a short overview is presented of the research setting in Subang, encompassing Indonesia as a country, and Subang as a district in the province of West Java.

*Fourthly*, the brief description of the profile of the four villages brought forth the conclusion that the local people have great potential to maintain their own local culture as they have been living in a rich cultural and natural heritage with promising human resources. This could provide an excellent opportunity to reach sustainable community development by recognising and revitalising traditional institutions by integrating local peoples' knowledge, practices, beliefs and institutions. The impact of such traditional institutions in the modern world, particularly with the challenges of globalisation, are invaluable. The possibility to integrate between traditional, transitional and modern community institutions is also discussed. An emic perspective is provided in the life of the researcher in the four villages in the Sunda Region of Subang of West Java, located in rural, semi-rural, semi-urban and urban areas of the study area. It combines the field experiences of life in the highland, midland and lowland, including the mountainous and coastal areas. This part of the study embodies the general background of the research, presented in Chapter V. The complementary qualitative and quantitative surveys in the study area provided such relevant information about the study population and the sample survey of the four selected villages, each representing a differentiation in the environmental settings. They are: Cimanglid (a rural community), Bunihayu (a semi-rural community), Mayangan (a semi-urban community) and Sukamelang (an urban community). This information is fleshed out with a description of the major foundations of the people's traditional way of life which includes the modern village administration, the formal administration at the community level.

*Fifthly*, the evolutionary description of the Sustainable Community-based Development in Indonesia is presented in Chapter VI, underscoring the inadequate financial and economic approach to community development, followed by the important roles of culture and community institutions in development at the community level. Following the qualitative survey, in which special attention is paid to the methodology of the Ethnosystems approach which paves the way for the study of local structures from an emic perspective, the 'Participants' View' (PV) of local phenomena is used to assess variables at the household level; the perspective of the 'Field of Ethnological Study' (FES) interprets these phenomena comparatively within the cultural area concerned; and the 'Historical Dimension' (HD), which explains the evolutionary process of how the Plural Community Institutional Systems play their roles in sustainable community development and how the indigenous/traditional institutions have been contributed to the development at the community for many generations. The Chapter elaborates the descriptions of the development policies and progress in Indonesia, including the fragmental figures between income levels and inequalities, leaving the critical evaluation of the policies in poverty reduction and the struggle to achieve sustainable development goals. In this context, the absence of the cultural dimension in the development policies has been evaluated as one of the possible causes of the inequality. During the past development plan, the inclusion of traditional institutions, such as *Gintingan*, was not a priority of the development policies by the government. The central government did not decentralise certain functions like indigenous cosmology and local wisdom supporting sustainable community development, including the effort of the government to achieve sustainable development goals (SDGs). It has to consider an appropriate mix of centralised and decentralised functions, responsibilities and authority to meet its best policy objectives. Therefore, this Chapter has also highlighted different community institutional systems, particularly the traditional community institution, giving some examples of their contributions to the sustainable-community based development.

*Sixthly*, as a study of ethno-economics and ethnodevelopment, which is based on the socio-cultural analysis towards the economic and development activities at the community level, the history of the Sundanese culture and the Sundanese cosmovision of *Tritangtu* have been elaborated in Chapter VII. It provides the Sundanese principle of a harmonious balance in life

between the world of humans, gods (spirituals) and the universe, which ensures the achievement of well-being. This cosmovision is important in the incorporation of culture in development as the practice of the emic approach, accommodating the peoples' participation in the development plans and policies, as suggested in the pioneering study of Slikkerveer (1990), Warren, Slikkerveer & Brokensha (1995), Slikkerveer (2012) and the later work of Slikkerveer, Baourakis & Saefullah (2019). The Sundanese cosmology of *Tritangtu* has inspired the Sundanese people in their livelihoods, arts, culture and institutions. It transpires from their socio-cultural activities to their economic transactions, *i.e.* landscape settings, buildings, as well as their social interactions and institutional roles. One of the examples of how the Sundanese cosmology influences the social interaction and institution is the practice of *Gintingan*. It is a socio-cultural institution, which is based on communality in terms of 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* in the Javanese culture. *Gintingan* is practiced as a local initiative by people in the community when a particular household, which has a *Hajat* ('Important Need'), receives contributions from the community members through the provision of a *Gantangan*, a vessel of rice with a content of about 10 litres (*cf.* Saefullah 2018; 2019). The institution is very well known by the local people of Subang, considering that the tradition has been practiced for many generations. The research findings reveal that the 'knowledge and beliefs' among the psycho-social variables of the people of Subang mainly influence the utilisation behaviour, irrespective of the socio-demographic and economic background of the respondents. This means that, although the traditional institution has been supporting the local people economically, the socio-cultural motives are more dominant in the practice of the traditional institution of *Gintingan*. Subject to the environmental factors, the practice of the traditional institution of *Gintingan* has evolved and been adapted into various forms, including building houses and water reservoirs, people in the rural areas tend to maintain the practice of the traditional institution, while people in the central and urban areas tend to utilise different kinds of institutions, due to the availability of the community institutions.

While the modern people nowadays should have to implement tight savings plans or buy mortgages for many years when they would like to own houses, the local people of Subang, particularly in the Cimanglid village, have been implementing the traditional institution of *Gintingan* with adapted forms of contribution for housing development. Instead of utilising the traditional institution of *Gintingan* for wedding ceremonies or any similar rituals, the local people tend to utilise the institution to build houses or water reservoirs. Interestingly, people are motivated to maintain the practice of this tradition in order to preserve the social cohesion among the people in the villages; as having transactions with modern institutions such as banks would deteriorate their social interactions.

*Seventhly*, in the context of Sustainable Community-based Development in Indonesia, the complicated process of interaction among the various factors determines the behavioural pattern in the utilisation of traditional community institutions in contrast to transitional and modern ones. The quantitative investigation of the household survey conducted in this study helped enormously to explain current configurations against the background of the long-term processes of sustainable community-based development in the research area. This approach assisted specifically to identify, examine and explain the role of 'invisible' factors in the emerging patterns of the utilisation of the traditional community institutions by the respondents. Here, an analysis is presented in Chapter VIII of the complicated process of the interactions between the independent and intervening variables and their role in the determination of the utilisation behaviour on the traditional community institutions in the four village samples in Subang, in comparison with the transitional and modern ones. The results of the research confirm the theoretical analysis and the earlier empirical evidence, which explain that local peoples'

cosmology of *Tritangtu* influences their livelihood, including the utilisation of Community Institutional Systems, where the local people from 345 respondents of the village samples of Subang prefer to utilise traditional community institutions (47.5 %), in comparison with existing transitional community institutions (32.5%) and modern community institutions (20%).

The results of the stepwise cross-tab bivariate and the mutual relations analyses of the quantitative data are presented in Chapter VIII while the multivariate analysis through non-canonical correlations with OVERALS and multiple regression analysis are presented in Chapter IX. The analyses are showing and explaining the differential relationship of the significant variables in relation to the local people's utilisation of the Plural Community Institutional Systems (PCINS) in Subang, sub-divided into Indigenous/Traditional, Transitional and Modern Community Institutions (TRCIN, TSCIN and MDCIN) in four village samples of Subang. As the analyses are focusing on the utilisation of the local peoples' utilisation behaviour of the Traditional Community Institutions, in comparison with the Transitional and Modern Community Institutions, an empirical basis is provided for the determination of some significant factors influencing such behaviour by the implementation of the analytical model, which was developed by Slikkerveer (1990;1995).

The results of the research reveal the various levels of significance – or no significance – of the correlation between the independent and intervening variables to the dependent variables. A summary of these results is provided below as follows:

#### *Independent Variables*

##### Block 1: Predisposing Socio-Demographic Variables:

Household Relationships: 'most strongly significant'

Sex or Gender of the Respondents: 'most strongly significant'

Profession of the Respondents: 'strongly significant'

##### Block 2: Predisposing Psycho-Social Variables

Knowledge about local/Sundanese tradition: 'weakly significant'

Knowledge about local/Sundanese cosmovision: 'very strongly significant'

Knowledge about *Gotong Royong* principles and practices: 'very strongly significant'

Knowledge about existing traditional institution: 'weakly significant'

Knowledge level about existing traditional institution: 'weakly significant'

Knowledge level about existing modern institution: 'strongly significant'

Form of Financial Support of existing modern Institution: 'weakly significant'

Form of Medical Support of existing modern Institution: 'weakly significant'

Beliefs in Sundanese Tradition for well being and good life: 'strongly significant'

Beliefs in modern cosmopolitan life style for well-being/good life: 'strongly significant'

##### Block 3: Perceived Needs Variables

Perceived needs of Financial Support: 'most strongly significant'

Perceived needs of Medical Support: 'strongly significant'

Perceived needs of Educational Support: 'strongly significant'

Perceived needs of Socio-Cultural Support: 'weakly significant'

##### Block 4: Enabling Variables

Saving Ability: 'strongly significant'

##### Block 5: Institutional Variables

Objective of Traditional Community Institution: 'very strongly significant'

Objective of Modern Community Institution: 'very strongly significant'

Objective of Transitional Community Institution: 'strongly significant'

Organisational Structure of Modern Community Institution: 'weakly significant'

#### Block 6: Environmental Variables

Environmental Locations of the Community: 'very strongly significant'

Zonation Locations of the Community: 'mostly strongly significant'

Residential Status in the Community: 'weakly significant'

#### *Intervening Variables*

#### Block 7: Intervening Variables

Influence of government/public promotion on the utilisation of modern institution:  
'weakly significant'

Influence of commercial/private regulation on the utilisation of modern institution:  
'weakly significant'

The subsequent Mutual Relations Analysis shows the dominating influence of the block of psycho-social variables (10) on the dependent variables, followed by the block of the perceived needs variables (4) and institutional variables (4), concluded by the other blocks of, respectively, socio-demographic variables (3), environmental variables (3), intervening variables (2) and enabling variables (1).

The results of the Non-Linear Generalised Canonical Correlation Analysis (OVERALS) reveal that the predisposing psycho-socio variables contribute most to the dependent variables. 'Knowledge and Beliefs' influence the behavioural pattern of the local people of Subang in the utilisation of community institutions. As elaborated in Chapter VII, the practice of Gintingan has been influenced by the Sundanese cosmology of *Tritangtu*. As shown in the results of the research, both the variables of 'Knowledge about local/Sundanese cosmovision' and 'Knowledge about *Gotong Royong* principles and practices' have a statistical evaluation of 'very strongly significant'. This confirms the earlier researches by Wessing (1978), Warren, Slikkerveer & Brokensha (1995), Agung (2005), Kendie & Guri (2008), and Slikkerveer (2019) which explained the relationship between cosmology and institutional practices. The practice of Gintingan which is based on gotong-royong (communality and mutual assistance) has also been confirmed in this research whereby most of the respondents are involved in Gintingan because of their knowledge of *Gotong Royong* and its importance in social interaction. As highlighted by Magni (2016): *'Indigenous peoples are actors of their knowledge; therefore, separating indigenous knowledge from its socio-cultural context is very dangerous for its understanding as it becomes meaningless and may lead to misleading interpretations'*.

The perceived needs variables have also strongly influenced the utilisation of community institutions. 'Perceived needs of Financial, Medical, Education, and Socio-Cultural Supports' mainly became the reasons for the utilisation of community institutions, whether traditional, transitional or modern institutions. While *hajatan* or any ritual related to birth, marriage and death were the major needs for the rural people in the agriculture area – as explained by Wessing (1978) as well as Mustapa (2010) – the needs for health-care services, schooling as well as other basic needs became the major needs of the people in recent times. Although the indigenous institution of Gintingan is a socio-cultural institution in its establishment, the usage of the collected money through the institution is however used for various purposes, particularly the major needs as indicated above. Similar to the psycho-social variables, the institutional variables are also found to correlate with the utilisation behaviour of the people in the village samples. The objectives of the community institutions are '*strongly and very strongly significant*' to the utilisation behaviour while the organizational structure is indicated as 'weakly significant'. According to some interviews with the older people of Cimanglid village, the community members of the village are afraid to deal with modern institutions such as banks, as they believe that the objective of the bank has only based on commercial motives while the people themselves are afraid of being commercialised. They are afraid that the social cohesion among the community members will be disrupted once they make any transaction with a modern institution.



The analysis further confirms that the environmental variable correlates with the utilisation of community institutions. The 'residential status' of the respondents was statistically indicated as *weakly significant*; however the interview with the key informant in Sukamelang village concluded that the participation of the people in the indigenous institution of Gintingan does not depend on the residential status, whether the people are of local origin or migrant members. All the people, despite their origins, participate in the tradition. However, in conclusion, the participation depends *strongly* and *most strongly* on the 'environmental and zonation location' of the respondents. People who live in the rural areas are more likely to participate, more than urban dwellers. Similarly, people who live in the mountainous area will have the tendency to participate, more than the people who live in the coastal area.

Furthermore, the correlation of the predisposing socio-demographic variables is also indicated, with strong correlations to the utilisation behaviour of the respondents. Although in the Sundanese cosmology, a woman is symbolised as an inspired figure (*cf.* Nurmila 2016), the culture of patriarchy also occurs in various household decisions, including the economic decisions of a family. This is also confirmed with the 'sex' variable. There is a *most strongly significant* correlation between the 'sex of respondents' with people's behaviour in the utilisation of community institutions. Nevertheless, this study also documents that the 'profession/occupation of respondents' has a *strongly significantly* influence on the utilisation behaviour. Surprisingly, it indicates that private employees, who usually work for profit-motivated activities, prefer to utilise traditional institutions. According to an interview with one of the elder members of Sukamelang village, one of the main reasons why people utilise *Gintingan* is because they can preserve social cohesion among people in the community. Similarly, in Cimanglid village, an older person said that 'threats to social cohesion' become the reason why they avoid the use of modern institutions such as banks (*cf.* Saefullah *pers. comm* 2012). Nevertheless, 'saving ability' is the only enabling variable which 'strongly significantly' influences the utilisation behaviour. It is not surprising that the 'saving' factor determines people's preference in the utilisation of community institutions. The participation of the community members in *gintingan*, for instance, depends on the availability of their saving of 'paddy rice'.

*Eightly*, The multivariate analysis further underscores the correlation between the intervening variables and the 'utilisation of traditional, transitional and modern community institutions'. Likewise, the 'influence of government/public promotion on the utilisation of the modern institution' and the 'influence of commercial/private regulation on the utilisation of the modern institution' were found to 'weakly significantly' influence the utilisation behaviour. The multiple regression analysis which implements the Non-Linear Generalized Canonical Correlation Analysis (OVERALS) technique is used to assess not only the correlation between variables, but also the correlation between the different blocks of variables identified in the model, *i.e.* the interaction between the blocks of independent, intervening and dependent variables. These calculated correlations show the relative value of interactions between the blocks and hereby highlight the validity of the multivariate model. In this context, it is appropriate for measuring the coherence among all ten categories or blocks of variables, leading to the conclusion for this study in Subang, that the initial conceptual model of the study had been successfully developed into the final multivariate model of utilisation behaviour of the institutional preferences. Certainly, the above-mentioned multiple regression analysis did enable the determination of the relative importance of each of the six blocks of independent variables and one block of intervening variables, in relation to the dependent blocks of utilisation behaviour of the community institutions, through the calculation of the related multiple regression coefficients.

*Ninthly*, the theoretical and practical conclusions and implications of the study are presented in Chapter X, and finalised with the development of a strategic model of the Plural Community Institutional Systems (PCINS) as a planning tool based on a 'bottom-up' development approach, in order to provide a contribution to the improvement of sustainable community-based development for the people of Subang in particular, and for Indonesia in general.

However, this study also concludes with some limitations. As this study is based on four village samples, the conclusion of the study can only be analysed and suggested for further recommendation, as it is limited in terms of the research area. For any other area, specific research should also be conducted to verify whether the result will be in support of this study or if it will draw a different conclusion.

## **10.2 Implications**

In addition to the above-mentioned conclusions of the study in Subang, the major implications on a theoretical, methodological and practical level are presented below, as this study's contribution to the body of knowledge in community institutional systems and sustainable community-based development from the ethno-economics and ethnodevelopment perspective of the local people in the four village samples of Subang.

### **10.2.1 Theoretical Implications**

The theoretical implications of the results of this study in Subang support the ethno-economics and ethnodevelopment theory which is based on the emic approach, and the importance of incorporating culture in development, as suggested by the pioneering studies of Slikkerveer & Dechering (1995), Slikkerveer (1999) and Slikkerveer, Baourakis & Saefullah (2019) in the context of Sustainable Development. Hiemstra (2008) and Millar, Apusigah & Boonzaaijer (2008) follow the pioneering work of Warren, Slikkerveer & Brokensha (1995) by introducing the theory of Endogenous Development, which emphasises cultural inclusion in development and the importance of forging development through 'growing from within the people'. Later, these works have also been followed by other scholars, including Sillitoe, Bicker & Portier (2002) on the importance of people's participation in Development, Vazquez-Barquero (2006), White (2010), and Hiemstra, Verschuuren & Subramanian (2011) on the importance of measuring well-being beyond economic and material indicators.

As highlighted by Shaffer, Deller & Marcouiller (2006) on the importance of studying community as the subject of development, this study supports the importance of applying a multidisciplinary approach in development. As mentioned by Ingold (2000:406-7): 'Ethnoscience is based on increased collaboration between social sciences and humanities (*e.g.*, Anthropology, Sociology, Psychology, and Philosophy) with natural sciences such as Biology, Ecology or Medicine. At the same time, ethnoscience is increasingly transdisciplinary in its nature.' This study implies the importance to study development from an ethnoscience perspective by looking at indigenous people's knowledge, beliefs, and institutions in the development process within the community. The practice of the indigenous institution of Gintingan shows an evidence-based study on how local people utilise their institution and perceive their own history and their relations with their environment within the context of their Sundanese cosmology. The importance of the indigenous/traditional/local institution has also been highlighted by the works of Uphoff (1989), Warren, Slikkerveer & Brokensha (1995), Marsh (2003), Watson (2003), as well as Subramanian, Hiemstra & Verschuuren (2011). In particular, this study has shown that the practice of an indigenous institution of Gintingan contributes to the sustainable community-based development in the Sunda Region of Subang, West Java, Indonesia.

The theoretical implications of the results of this study in Subang support the ethno-economics and ethnodevelopment theory which is based on the emic approach and the importance of incorporating culture in development as suggested by the pioneering study of Slikkerveer & Decherig (1995), Slikkerveer (1999) as well as Slikkerveer, Baourakis & Saefullah (2019) in the context of Sustainable Development. Hiemstra (2008) and Millar, Apusigah & Boonzaaijer (2008) follow the pioneering work of Warren, Slikkerveer & Brokensha (1995) by introducing the Endogenous Development theory, which emphasises cultural inclusion in development and the importance of having development through ‘growing from within the people’. By consequence, a specific approach which accommodates not only the inclusion of cultural factors and development, but also incorporates the different types of community institutions applicable in the socio-cultural and political administration context of Indonesia, should be developed. The approach will contribute to the new development paradigm which is suitable in the Indonesian context, to guide and manage both the provision of financial and non-financial services as well as to implement the newly-developed alternative strategies of Indigenous Knowledge Systems (IKS)-based poverty reduction for sustainable community-based development. The approach has been introduced by Slikkerveer, Baourakis & Saefullah (2019) through an Integrated Community-managed Development (ICMD) approach. The approach consists of two elements of ‘Integrated Microfinance Management’ and ‘Integrated Community-Based Management’. The approach links up with the earlier works by Warren, Slikkerveer & Brokensha (1995) on the integration between culture and development, the work by Ledgerwood (1998) on the approaches between the minimalist (finance) and the integrated (finance and non-finance), the work by Robinson (2001) on the combination schemes in the financial provision to the poor, the work by Antlov & Eko (2012) on the hierarchical structure of the administration and governance in Indonesia (from National to Community levels), the work by Frietzen & Brassard (2007) which divides different approaches in governance, and the work by Slikkerveer (2012) through Integrated Microfinance Management (IMM), which suggests the integration between culture and development as well as the integration between different types of local institutions to support community-based development. This study has found an example of practical evidence for such Integrated Community-Managed Development (ICMD) through the implementation of the indigenous institution of Gintingan in Subang.

### 10.2.2 Methodological Implications

From the methodological approach, this study has proven that the ‘Leiden Ethnosystems Approach’ introduced by Slikkerveer (1990; 1999) and Warren, Slikkerveer & Brokensha (1995) provides strong empirical evidence of the importance to use a combined methodological approach in studying applied ethnoscience and development. This study has shown that the combined research methods, both qualitative and quantitative, involving the ‘Participant View (PV)’, ‘Field of Ethnological Study (FES)’ and ‘Historical Dimension (HD)’, have given support to explaining the utilisation behaviour of local people in Subang. In addition to that, this study links up with the pioneering work by Goodenough (1957), Conklin (1957) and Horton (1967). In their work to document traditional peoples, knowledge and their livelihood, these scientists took a more multidisciplinary and collaborative position, not only with the participants, but also with their colleagues from among other disciplines.

Therefore, this study also supports the earlier studies of Agung (2005), Leurs (2010), Djen Amar (2010), Ambaretnani (2012), Chirangi (2013), Aiglsperger (2014) and Erwina (2019), which have implemented the ‘Leiden Ethnosystems Approach’ in several applied ethnosciences. As defined by Hardesty (1977), ‘Ethnoscience’ is: *‘the study of systems of knowledge developed by a given culture to classify the objects, activities, and events of its universe’*. This study shows the importance of using people’s perspectives or the ‘Participant View (PV)’ in sustainable

community-based development. This approach has also been suggested by numerous anthropologists through their ethnographic approach. The historical analysis of the subject enhances the historical explanation and evolutionary elaboration regarding the findings from the field area. Furthermore, the quantitative household survey which involves different categories of research areas (including rural-urban, mountainous-coastal, etc) in the four village samples has highlighted the dynamics behaviour of the people regarding their involvement in sustainable community-based development. It underscores the importance of making specific generalisations from the research samples, for creating future policies in development. Therefore, this study supports the importance of using mixed methodologies in research, combining subjective conclusions through in-depth study of the field, with the objective generalisations through household surveys in the research area.

### 10.2.3 Practical Implications

The results of this study in Subang strongly underscore the proposition that at the community level, indigenous or traditional community institutions play an important role in the process of sustainable community-based development. Local people particularly in the rural area prefer to utilise traditional institutions more often, in comparison with any other existing community institutions, including transitional and modern ones. People's preference for the utilisation of the 'Plural Community Institutional Systems' are subject to the influences of several independent variables of socio-demographic, psycho-social, enabling, perceived needs, institutional, environmental, as well as intervening variables. The practical implications of the study concern the Traditional, Transitional and Modern Community Institutions in Subang, and can be further elaborated as follows:

As regards the Traditional Community Institution, an important implication of the study refers to the active support of the older people who do not only introduced the practice of the indigenous institution of *Gintingan* in Subang, but also taught other people about the Sundanese cosmology, culture and historical background, which have motivated the people to practice and utilise the institution. Such backgrounds also include the traditional art of *Sisingaan* which has always been accompanying the *Gintingan* practices. The art performance of *Sisingaan* is still very popular among the local people of Subang, and has been acknowledged as the special art performance of Subang. It shows not only the local people's festivity, but also the cooperation among the people in conducting the performance which is symbolised as the practice of *gotong-royong* or voluntary mutual assistance among the local people, as concluded by the study of Irawan (1999). The art performance of *Sisingaan* has shown to be rather effective in involving the public on the practice of the indigenous institution of *Gintingan*.

The general practical implications of the positive function of the Traditional Community Institutions (TRCIN) in the research area as part of the Sundanese culture need to be maintained and supported in the society in general, and particularly in Subang, so that the positive culture of *Gotong Royong* through the indigenous institution of *Gintingan* will not become extinct due to the recent processes of globalisation and modernisation. As regards the Transitional Community Institutions (TSCIN), the practical implication of the study is that the combination form of the 'bottom-up' and 'top-down' approach in sustainable community-based development, such as in the practice of the village cooperative unit and several programmes which are based on the community-driven development (CDD) approach, should emphasise the initiative of the programmes more to the people, rather than being 'set up' by the government. This would help the sustainability of such programmes in the future. Nevertheless, the general practical implication of the Modern Community Institution (MDCIN) in the study shows that the modern form of institution should consider the environmental factors in its implementation. Any modern

community institution is more applicable to the people who live in the urban area than people in rural areas. Another practical implication refers to the role of women in the practice of indigenous institutions like *Gintingan* as well as other bottom-up initiatives in the community. The study shows that it is mainly the women who contribute in the practice of *Gintingan*. Through such existing local institutions, including Posyandu (Community Health-Care Institution) and indigenous mutual rotation credit and savings activity or Arisan, the women significantly support the successful practice of *Gintingan*. Therefore, the integration between the practice of *Gintingan* with the other local institutions will support the sustainability of those bottom-up institutions.

### **10.3 Recommendations**

The last part of this Chapter provides some recommendations based on the conclusions and the implications of the study. As for the evidence-based policy, this study has concluded that the Indigenous Knowledge Systems have influenced local people's utilisation behaviour of the Plural Community Institutional Systems (PCINS). One of the major findings of this study is the fact that although there are three different community institutions, *i.e.* Indigenous/Traditional, Transitional and Modern Community Institutions operational in the research area, the study found that the psycho-social factors, which are dominated by people's knowledge and beliefs, predominantly influence the utilisation behaviour of the community institutions. In this context, the evidence supports the earlier Integrated Microfinance Management (IMM) IKS-based Integrated Model (IKSIM) of the Integrated Community-Managed Development (ICMD) (cf. Slikkerveer 2012; 2019). Belonging to the Sundanese people, the respondents were influenced by their knowledge, beliefs and practices about Sundanese cosmology and cultures. The study also found that respondents who came from a rural area reported mostly the utilisation of Indigenous/Traditional Community Institutions while those who came from an urban area reported mostly the utilisation of Modern Community Institutions. In addition, both the respondents from rural and urban areas reported equally the utilisation of Transitional Community Institutions. The utilisation behaviour of local people of the Indigenous Institution of *Gintingan* is mainly influenced by their belief that social cohesion among the people is more important than economic and commercial motives. Similarly, the local people believe that communality and mutual assistance among the people in the villages should be maintained in order to have a harmonious balance in life. Therefore, this study has shown a practical example of the Integrated Community-Managed Development (ICMD) in which the utilisation of the Plural Community Institutional Systems (PCINS) supports Sustainable Community Development which aims to achieve human well-being.

#### **10.3.1 Towards a Model of Integrated Community Institutions (INCIN)**

Based on the results of the study on the utilisation behaviour of community institutions of the people in Subang, a new model is proposed for an Integrated Community Institution (INCIN) to attain Sustainable Community-Based Development. This model is adapted from the newly development approach of the Integrated Microfinance Management (IMM) and the Integrated Community-Managed Development (ICMD). Both models are based on the 'bottom-up' orientation and emic approach of development at the community level, where the people are mostly influenced by their Indigenous Knowledge, Systems and Practices. Within the complex and dynamic circumstances of local people and culture, including the global challenges to the local circumstances, the utilisation behaviour of the community institutions will relate to socio-cultural factors and other existing institutions. In this context, Integrated Community Institutions

would be preferable. The model suggests an integration of all local resources and institutions to ensure that human well-being could be achieved within their socio-cultural context. The Figure 10.1 illustrates the proposed model of the Integrated Community Institutions (INCIN) within the framework of the Plural Community Institutional System (PCINS).

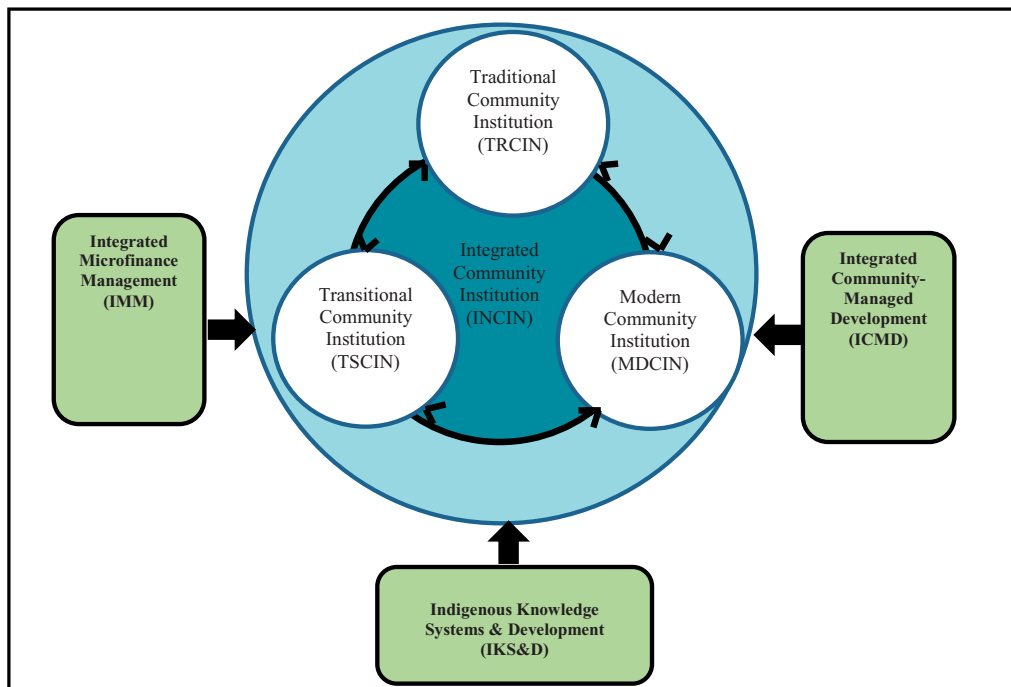


Figure 10.1 A Schematic representation of the proposed Model of the Integrated Community Institution (INCIN).

*Source:* Designed and Adapted from the Models of Integrated Microfinance Management (IMM) and Integrated Community-Managed Development (ICM) by Slikkerveer (2012; 2019).

The model, which is represented by the light-blue circle, represents the integration among the existing community institutions (traditional, transitional and modern institutions). It provides local peoples' preferences to utilise the Plural Community Institution System (PCINS), in order to support the achievement of their needs. The integration is influenced by an integration among existing local institutions in different sectors of the community, including socio-cultural, financial, medical, educational and communicational, represented by the Integrated Microfinance Management (IMM) approach. In addition to that, the integration is also based on an active bottom-up participation from the local people as a reflection of their cosmological view to contribute to the harmonious balance in life in particular, in the utilisation of community institutions. This bottom-up participation is the representation of the Integrated Community-Managed Development (ICMD) approach (*cf.* Slikkerveer 2012, 2019). Nevertheless, both approaches (IMM and ICMD), together with the Indigenous Knowledge Systems and Development, which is reflected by the vertical arrow to the top, influence the proposed model of Integrated Community Institutions (INCIN).

The influences of IMM, ICMD and IKS&D together influence the integration of community institutions, while the interactions among the community institutions are reflected by the circular arrows. The proposed model of the Integrated Community Institutions (INCIN) consists of three existing community institutions: 1) Traditional Community Institution (TRCIN); 2) Transitional Community Institution (TSCIN); and 3) Modern Community Institution (MDCIN). The dynamic interaction between the community institutions is represented by the dark-blue circle with arrows, which covers the three community institutions. The Integrated Community Institutions provide the approaches which explain the preferences of local people in the utilisation of the available community institutions. The integration of the existing community institutions explain the dynamic processes of the people in their decisions in the utilisation of community institutions, which aim to increase human well-being in the community. The proposed model of integration would not only extend the possibilities for the local people to access and acquire appropriate guidance and supervision concerning a wide range of household needs in the research area, but also to facilitate the process of local decision-making regarding the peoples' utilisation behaviour of the Plural Community Institutional Systems (PCINS). Nevertheless, ethnoscience studies, particularly ethno-economics and ethnodevelopment studies in Subang, have paved the way for the utilisation of the available systems based on the principle of 'the utilisation of the best of both worlds' as suggested by Leakey (2016). This suggestion links up very well with the Sundanese culture of the local people in Subang. It is hoped that the above proposed model of the Integrated Community Institutions (INCIN) as a planning tool will be developed with a view to making a contribution to the improvement of the local people's level of human well-being, and as such to Sustainable Community-Based Development in Indonesia.

### **10.3.2 Policy Recommendations for Sustainable Community-Based Development**

Realising their great significance, as also underscored by the present study in Subang, the Ministry of National Development and National Development Plans (Bappennas) of Indonesia should evaluate their present development policies and programmes, particularly the programmes which are related to the community-based development and the efforts to achieve Sustainable Development Goals (SDGs) in Indonesia. Furthermore, this study suggests that the government consider incorporating cultural factors of the society to be integrated in the development plans, policies and programmes. A 'top-down' approach is not always effective, particularly when there are heterogenous problems in different communities.

The results of this study imply that any development policy should consider the cultural diversities and the important roles of traditional community institutions which are based on 'bottom-up' approaches in development. The uniformity of development policies with a 'top-down' development approach should not be continued, particularly in the development policies for rural area. The 'bottom-up' approach which accommodates cultural differences and local people's participation should be suggested within sustainable community-based development, not only to involve local people's initiative, but also to empower the potential and capabilities of the local people to achieve and improve human well-being at the community level. This implies that any development planners and policy makers should be aware that development policies and programmes should incorporate the heterogeneities of the communities. A single panacea for all development problems in Indonesia could not be used in a country which has hundreds of ethno-cultural groups, spread over thousands of islands. As psycho-social variables are predominantly influencing people's behaviour, this study recommends the development planner and policy maker to acknowledge any cosmological factor which is related to cultural heterogeneities. Development planners and policy makers should be aware of 'what is important' in the development plan, policy and programme, based on 'the eye of the people' and not only from 'the eye of the development planner or policy maker'. This would relate to several indicators of

well-being, which would be achieved as the objective of development. The culture of communalities, reciprocities and voluntary mutual help and assistance, which have transpired in the tradition of *Gotong Royong* should be incorporated in the development plans, policies and programmes. As poverty reduction becomes the major development programme of the country, the government of Indonesia should incorporate the emic approach in their long-term development programme, known as the *Rencana Pembangunan Jangka Panjang/RPJP*.

Since indigenous knowledge systems and local wisdom have shown to contribute significantly in this study, the future national development plans, policies and programmes should undertake the local people's participation to ensure that the development objectives can be achieved effectively. The ethno-economics and ethnodevelopment approaches will involve development planners and policy makers in the development plan, policy and programme which accommodate not only the cultural dimension of development as suggested by Warren, Slikkerveer & Brokensha (1995), but also consider the need of future generations by the implementation of sustainable community-based development. This would give a strong policy of sustainable community-based development especially in Subang, and generally in all regions of Indonesia. The practical evidence of the indigenous institution of Gintingan in Subang provides a unique system of how the practice of such an indigenous institution has been influenced by the indigenous cosmology, the people, as well as its principle in social interactions; therefore, similar institutions which are existing in various communities in Indonesia should be accommodated in the community-based development.

The indigenous institution of Gintingan in Subang has shown a unique example of how indigenous cosmology and its practice as a community institution interact on various aspects of life in the Sunda Region of West Java. Since the study shows that the indigenous community institution and practice reflect the rich heritage of the Sundanese people of Subang, the policy recommendation of the study is also to suggest to any development planner and policy maker to identify, document and accommodate these indigenous knowledge systems with a view to integrating them into sustainable community-based development policies in the near future. In this context, the knowledge and practice of the Sundanese cosmology and culture will remain the key factors for the continuation and improvement of the local peoples' well-being for many generations in the future.