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Summary

Science and development are two subjects which have attracted the attention of scholars, students and the general public since the positive contribution of ‘modern’ science has accommodated the development process of a region or country. Science has provided many solutions to numerous problems of humankind and society, while development is a multifaceted and complex process of how people can achieve well-being, both individually and socially. Within this context, both science and development have similarities in terms of their objectives and their contributions to human well-being. Development discourse encompasses a variety of themes, ranging from different economic approaches to anthropological descriptions of people living in various communities and different countries.

In reaching its objectives, development has two main approaches: the ‘exogenous’ and the ‘endogenous’. Slikkerveer & Dechering (1995) name the ‘exogenous’ approach as the etic view and the ‘endogenous’ approach the emic view. The exogenous approach of development refers to external intervention among people and society to work out how development should be measured, planned and implemented. In this approach, progress in the development of a society or community is determined by the ‘outsider’. It can be a ‘top-down’ intervention from a central government to local communities, or an ‘external intervention’ on the local communities, concerning how they should progress in development. One of the examples of how the progress of development is measured by external parties is income level. The World Bank categorises countries in the following way: high-income, upper-middle income, lower-middle income, and low-income (The World Bank 2018). The progress of development, based on these categories measures the changing progress of a country from the lower to a higher level. In this etic approach, the progress of development can be examined from the ability of a society to shift from one stage to another: from a lower to a higher-income stage. This model is criticised by many authors, *i.e.* Kaplan (2012), De Bekker (2016) & Slikkerveer (2019), particularly from the point that ‘developed’ countries are mainly influenced by modernisation. Although they suggest to apply a more comprehensive measurement many countries are still using the etic approach. Their development policies and plans adopt the advancement of western societies, ranging from educational advancement to public infrastructures. It is not surprising that in many cases, as criticised by Kaplan (2012), the positive progress of economic growth in some countries is also followed by the increase in inequalities, environmental disasters, as well as inadequate health-care services. This means that development does not progress for the benefit of all people in a country. While some people could have better life conditions, others might find themselves in worse-off situations. This argument can also be evaluated within the context of Indonesia. The positive progress of the development of Indonesia in terms of its economic growth - which is based on income measurement - in the decades after the monetary crisis in the late 1990s has also been followed by trends of increasing inequality based on income discrepancies. However, the development progress of Indonesia with thousands of islands spread over 34 provinces and numerous communities requires a more comprehensive approach which could accommodate both the discrepancies and diversities.

Considering the above-mentioned criticism, the second approach of endogenous development, based on-the emic view, is recently suggested to development planners. This emic perspective emphasises how development should be measured, planned, implemented and evaluated by the community itself. Communities in this context cannot be easily distinguished by the usual categories of ‘developed’, ‘developing’ or ‘under-developing’. Endogenous development suggests that the progress of development should be implemented and evaluated within the community itself (*cf.* Hiemstra 2008). The pioneering work of Warren, Slikkerveer & Brokensha (1995) has made a strong case to implement this emic view in development. The work suggests that development policy makers and planners should incorporate the socio-cultural aspects of a

community for which development programmes are planned. The emic view underscores that the development policies and plans should be based on local peoples perspectives and involve their participation in the entire development process. While the etic view forms the base of a 'top-down' approach, the emic view pertains to a 'bottom-up' approach in the development process. Therefore, the emic view of development should consider the heterogeneities among societies in any country. As Hill (2014) discusses, development models in South-East Asian countries should be distinguished from those models applied in European, African or any other country, due to their forms of diversity, particularly in terms of the socio-cultural differences. In fact, any development model which applies to a particular country should be differentiated from models used for other countries. In this context, the pioneering work of Warren, Slikkerveer & Brokensha (1995), and the later work of Shaffer, Deller, & Marcouiller (2006), have raised the important question of how culture and communities should be accommodated in the development objectives, policies, plans and implementations. The use of the emic approach is very important to identify and propose any development policy or plan which is based on the communities' cultural settings. The emic view provides a deeper understanding of the culture of the communities 'from within' and their decision-making processes, which are most relevant to the introduction and adoption of changes which would fit better within the development in a local context. Since particular cultures illustrate how the emic view can distinguish one community from another, the related development approaches should also be similarly different.

The discourse on development approaches has recently brought the concept of 'culture' back to the central stage of development, especially as a result of the obvious failures of conventional approaches in economic growth and social transformation based on an incomplete measurement of the development process. Howard (1994) underscores that this discourse has a strong relation to the debates on the contribution of science and ethnoscience to development. While (modern) science represents numerous contributions to all societies, based on the evolutionary processes of modernisation, secularisation and liberalisation in the thinking and political conditions of western societies, ethnoscience accommodates the contributions which are based on the perspectives of indigenous peoples and their knowledge systems in development, particularly at the community level. While modern science requires positivistic and empirical evidence-based arguments to be considered as scientific discoveries and contributions, ethnoscience accommodates the indigenous knowledge systems as a base for sustainable socio-economic development. Ethnoscience does not make a distinction between 'modern' and 'traditional' as both terms have been developed through evolutionary processes in their *contribution* to human societies. Indeed, as Bronowski (1981) argues: *'the practice of science, including belief and magic, forms a fundamental characteristic of all human societies'*. The recent adoption of the emic view on development has had important consequences on the general discourse in development theories. The concept the objective and the indicators of development should be approached not only from the outsider's point of view, but also from the insider's point of view, *i.e.* from the local people themselves, in order to achieve sustainable development.

This new orientation has recently led the topics of ethnoscience and development towards new approaches, known as 'ethno-economics' and 'ethno-development'. In this context, the socio-cultural factors of the society can no longer be ignored or left out of any development project (*cf.* UNESCO 1994; Warren, Slikkerveer & Brokensha 1995). Attention to the cultural dimension of development has also pertained to the concept of 'community development' which started in the late 1960s, referring to a process of development which is based on the initiative, the participation and the implementation by the community. It incorporates the knowledge systems, cultures and institutions of a community to be included in the process of development. The important role of the community in development has given rise to two implications: 1) development policies should incorporate both the economic and non-economic aspects of the community, and 2) development policies towards the community require a special approach

which is subject to the particular characteristics of the community, and which can vary from one community to another. Some factors which have been neglected in development, such as socio-cultural, psycho-social and ecological factors, have gradually been incorporated in the concept of community development. Furthermore, when the sustainable development approach was introduced in the late 1980s through the Brundtland report (WCED 1987) and the cultural dimension of development was proposed by Warren, Slikkerveer & Brokensha (1995), the attention to 'community development' was then extended to the concept of 'sustainable community development' as proposed by Toledo (2001). The approach of sustainable development which includes economic, social and environmental factors has led the development approach to follow more sustainable pathways. Eventually, the involvement of local people in development processes has been identified as a crucial factor in the successful implementation of development. Ignoring the cultural factor in development has shown to lead to the failure of the achievement of the development objectives (Woodley *et al.* 2006). Therefore, the recent approach of endogenous development introduced by COMPAS (2007), which supports the sustainable community development perspective, involves a continuous process of adaptation and innovation in development at the community level. It starts from within the local community and seeks to achieve the improvement of local peoples' well-being by incorporating their indigenous culture, knowledge, cosmologies and institutions in development. In this framework, in the universe of humankind, the closely interrelated human world, the natural world and the spiritual world are all observed so as to keep livelihoods in balance. In such a configuration, the effectiveness of development cannot be measured only by material progress, but it also has to be evaluated from the spiritual gains and environmental conditions (*cf.* Hiemstra 2008).

The role of the local culture and the peoples' participation are two major key concepts brought up in today's discourse on the cultural dimension of development (*cf.* Warren, Slikkerveer & Brokensha 1995; Slikkerveer 2012). These concepts are directly related to the conceptualisation of the community and to the way in which sustainable development should be implemented at the community level. Within this context of sustainable community development, it is inevitable that the roles of local institutions which have functioned in the communities over many generations have to be taken seriously into account in any development programme. The term 'institution' includes a general categorisation of activity or a particular human-constructed arrangement, which is formally or informally organised, and also includes organisations, conventional knowledge, regularised practices, indigenous knowledge, systems and practices. Moreover, it also includes the written and unwritten rules, norms, values and restrictions which guide humans to reduce uncertainty and to control their environment. The inclusion of both formal and informal institutions, including the various norms and local practices of community-based development programmes, have led to the roles of the Plural Community Institutional System (PCINS) in sustainable community development, which refer to a system of various formal and informal power structures, institutions, activities, and their utilisation, implemented at various levels of the community. Plural Community Institutional System (PCINS) have been contributing to development as they provide people in the community with many services which are needed by the community members. It encompasses local economic, socio-cultural, health-care, education, as well as communication services. The distinction between the emic and etic views of the development approaches classifies PCINS to encompass Traditional Community Institutions (TRCIN)', Transitional Community Institutions (TSCIN) and Modern Community Institutions (MDCIN)'. This distinction requires a special methodology to analyse PCINS from both the emic and etic views. While the Traditional Community Institution (TRCIN) has been identified as a 'bottom-up' institution which involves local people's initiatives in its establishment and operation, the Modern Community Institution (MDCIN) can be identified as a 'top-down' institution which accommodates the external

influences on the establishment of the institution and its operations. The Transitional Community Institution (TSCIN) in this context is defined as an institution which adopts a combination of both 'top-down', external influences on the community with 'bottom-up', internal initiatives by the local people themselves. Although each institution plays a different role in the community, the Traditional Community Institution (TRCIN) has provided the local communities with sustainable development for many generations (*cf.* Uphoff 1986; Keohane 1988; Watson 2003; Marsh 2003; Menard & Shirley 2005; Agung 2005; Leurs 2010; Aiglsperger 2014; Slikkerveer (2019). Slikkerveer (2007, 2019) provides an advanced contribution to the implementation of the 'bottom-up' approach in sustainable community-managed development with the concept of integration through the introduction of the concepts of 'Integrated Microfinance Management (IMM)' and 'Integrated Community-Managed Development (ICMD)' in order to achieve sustainable community development in Indonesia. The integration approach which has been mentioned by Ledgerwood (1998) and operationalised by Slikkerveer (2007; 2012; 2019) seeks to support ways in which people's perspective can be accommodated in development policies, plans and projects, while at the same time, the existing community institutions are functionalised in an integrated way in order to achieve the community-oriented development objectives.

In this approach, the balanced global-local configuration which according to Leakey (2016) accommodates the principle of '*the best of both worlds*' in the development process, will also be accommodated through this integration process. The emic perspective on the concept of balance is important as it relates to the harmonic relationships between the three perceived worlds of the indigenous cosmologies in which humans take a central position. In Indonesia, there are hundreds of ethno-cultural groups spread over the Archipelago, each with its own particular form of indigenous worldviews. These sub-cultures are largely rooted in their cosmologies, in all of which the concept of balance between the human, the natural and the spiritual worlds is playing an important role in their daily life. Interesting examples of such generations-old indigenous institutions are documented by the study of Agung (2005) on *Tri Hita Karana* ('Three Foundations of Well-Being') of the Balinese worldview as well as the present study on *Tritangtu* ('Three Realms of Life') of the Sundanese cosmology in West Java, in which the harmonious balance between the three worlds represents the state of the well-being of the local population.

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 local peoples' utilisation behaviours, differentiated over the three related Traditional, Transitional and Modern Community Institutions at the community level. Apart from the dynamic configuration of the utilisation behaviour of the local people of the Plural Community Institutional System (PCINS) in the Sunda Region of Subang, this study also found that the indigenous knowledge, belief and practices as part of their cosmologies are often harboured and preserved among the poor and low-income groups in the rural communities, rendering the protection and improvement of these often vulnerable members most urgent in development programmes and projects (*cf.* Sumardjo 2010; Siregar 2010; Djen Amar 2010; Aiglsperger 2014).

The research findings of this study also reveal that the knowledge and beliefs of the people of Subang tend to dominate their utilisation behaviour, irrespective of the socio-demographic and economic background of the respondents. This means that, although the institution has been supporting the local people economically, the socio-cultural motives are however more dominant in the practice of *Gintingan* as a typical form of an indigenous Sundanese institution. There are, however, also certain discrepancies in the practice of *Gintingan*, based on the different villages where the study has been conducted, due to its environmental locations. Similarly, while the practice of *Gintingan* has evolved and adapted into various forms, including the building of

houses and water reservoirs, people in the rural areas tend to maintain this indigenous institution while people in the central and urban areas tend to utilise different kinds of institutions, depending on their availability. While modern people nowadays need to save money very hard or take out a mortgage for many years if they would like to own a house, the local people of Subang, particularly in the Cimanglid village, have been implementing *Gintingan* with its adapted forms, also known as *Andilan*. Instead of utilising *Gintingan* for a wedding ceremony or any other ritual, the local people prefer to utilise the institution to build houses and water reservoirs. Interestingly, the people are eager to maintain the tradition to keep social cohesion among the people in the village; having transactions with modern institutions, such as banks, which – in their perspective – would result in a deterioration of their social relations. These findings confirm the theoretical analysis and earlier empirical evidence, which explain that the local peoples' cosmology of *Tritangtu* influences their livelihood, including the utilisation of Community Institutional Systems, where the local people prefer to utilise Traditional Community Institutions (47.5 %), in comparison with existing Transitional Community Institutions (32.5%) and Modern Community Institutions (20%). This result provides an optimistic perspective on the revitalisation of the Traditional Community Institutions (TRCIN) in Subang, which, in turn would facilitate the process of sustainable development.

The theoretical implications of the results of this study on the role of Integrated Community Institutions (INCIN) on sustainable community development are supported by the evidence-based findings of the research. The utilisation behaviour of the local people of the traditional community institution is irrespective of the current processes of globalisation and modernisation. In this context, the local people adhere more in having a balanced livelihood, particularly within the community and their environment. The theoretical implications strengthen the results of this study, which documents that the local people tend to prefer to utilise traditional community institutions, rather than the available alternative transitional and modern institutions. The results of this study also reveal that the cultural dimension of development as suggested by Warren, Slikkeveer & Brokensha (1995) is crucial in Subang, where people are still implementing their cultural traditions and integrating the functionalisation of the indigenous institutions within their daily life and livelihoods. Thus, the findings of this study in Subang, where both the role of the traditional community institutions in sustainable community development, as well as the related implementation of the ethno-science-based methods and techniques to assess the indispensable emic perspective, crucial for achieving sustainable community development, go against the few critical views on the success of the integration of culture within the development process.

Realising the great significance of such socio-cultural context, as is also underscored by the present study in Subang, the Ministry of National Development and National Development Plans (Bappenas) should consider further in their policies how to accommodate and integrate the cultural dimension in their development policies, plans and programmes. This study also implies that future development policies should consider cultural diversity as discussed in the theory in conjunction with the supporting evidence from this research. The uniformity of development policies with a 'top-down' development approach should not be continued; at the very least, they should be integrated with the sustainable orientation towards the 'bottom-up' initiatives at the community level. This requires a 'bottom-up' approach to incorporate and to empower local people to improve their well-being by participating in the local development process through Integrated Community-Managed Development (ICMD). Furthermore, the psycho-social factors involved in indigenous knowledge practice of indigenous institutions are recommended so as to further contribute to the creation of more environmentally and socially sustainable forms of development. Since local wisdom and experience have shown-to survive as part of the local culture of a community, in which indigenous institutions such as *Gintingan* play an important role in facilitating socio-cultural and economic development, they should be taken into consideration in future national processes of policy planning and implementation.

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

This study has accomplished the envisaged objectives as follows:

Firstly, the theoretical orientation has been presented in Chapter II on the role of the Plural Community Institutional Systems (PCINS) on sustainable community development, placing special emphasis on the role of Traditional Community Institutions (TRCIN), including a description of the impact of globalisation on this system in Indonesia, and how ethno-economic and ethno-development perspectives are operational in global-local interactions. The discourse in development studies in Chapter II further underscores the fact that the cultural dimension of development cannot be ignored in the achievement of human well-being as the core objective of any development programme, including any attempt of poverty alleviation. Approaching poverty reduction by using just the economic-financial approach would not only lead the effort to failure, but would also leave the target group of the people in the community left out, as they are not involved in the development processes. While poverty is measured by multidimensional factors, there is a need for an integrated approach in development, particularly in the improvement of human well-being at the community level, including the incorporation of people's participation in the development policies, plans and programmes. The theoretical orientation on the role of the Plural Community Institutional Systems (PCINS) in sustainable community development supports the arguments and findings of the present study. The utilisation of traditional community institutions by the local people seems to be unrelated to the globalisation and modernisation processes, where they tend to prefer maintaining a balanced livelihood, particularly within the community and the environment.

Secondly, the selected research methodology of the 'Leiden Ethnosystems Approach' used in this study is elaborated in Chapter III. It is based on the pioneering study of Slikkerveer (1989; 1990) which has also been followed by other researchers in several themes of applied ethnoscience and development, such as the studies by Agung (2005), Leurs (2010), Djen Amar (2010), Ambaretnani (2012), Chirangi (2013), Aiglsperger (2014) and Erwina (2019). This research method is used to gain a better understanding and explanation of the indigenous perceptions, practices, beliefs, values and philosophies associated with the concept of the Plural Community Institutional System among the respondents in the four villages of the Subang District of West Java, which represents a combination of northern, central and southern geographical areas. These areas include highland-lowland and coastal-mountainous regions, as well as rural-urban zonation and environmental areas.

The complementary combination of qualitative and quantitative data is used to have not only an in-depth explanation about the subject, but also to have a general picture of the spread of the local people's behaviour in the utilisation of the co-existent community institutions. The quantitative data, collected through a household survey, has been conducted from March to May 2012, in addition to the ethnographic field work study which was implemented between March

2011 to early 2012. This research was supplemented with some additional visits between 2013-2016, in order to ensure that the collected data of in the study were up to date. The appropriate conceptual models used in this study for the analysis of the data are 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 the cultural dimensions of sustainable community development, 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, the general profile and the sociography of the research area are described in Chapter IV, including the socio-economic development of the region, and overview of the (socio-economic) development policy of Indonesia, West Java and the Subang District. The brief description of Indonesia and Subang as the research area provides a significant insight of Indonesia as a country with thousands of ethno-cultural groups, including the Sundanese people. A description of the research setting is largely presented on the basis of qualitative research in the form of the sociography of Subang in the Sunda Region of West Java in Indonesia. The sociography also describes the historical background of the socio-economic development in the area, including economic activities and several existing Plural Community Institutional Systems at the community level, particularly the indigenous institution of *Gintingan*, although the details of the institution are further elaborated in Chapter VII.

Fourthly, the profiles of the four villages where the study has been conducted are described in Chapter V, including their socio-demographic and socio-economic profiles. It also includes the elaboration of the concept and the implementation of an existing Plural Community Institutional System and its role in sustainable community development in the research area. Applying the participatory emic approach, the researcher spent several months living with the local people in the four villages in the Sunda Region of Subang of West Java, which are located in rural, semi-rural, semi-urban and urban areas of the study area. They include *Cimanglid* (a rural community), *Bunihayu* (a semi-rural community), *Mayangan* (a semi-urban community) and *Sukamelang* (an urban community).

Fifthly, the concept and approaches of sustainable community development in Indonesia are elaborated in Chapter VI, which provide an examination of the recent development progress as well as the need to incorporate the community institutional system in the approach, particularly the traditional community institutions. The elaboration underscores the inadequate financial and economic approaches to community development, followed by the important roles of culture and community institutions in development at the community level. It is shown that Indonesia has been struggling to improve its development progress which goes beyond financial and income measures. The inclusion of an indigenous institution such as *Gintingan* has been neglected in past development policies, plans and programmes by the local government. The central and local government did not accommodate the important cultural dimension of indigenous cosmologies and local wisdom which support sustainable community development, although the government does realise the importance of achieving the Sustainable Development Goals (SDGs) of the United Nations (2015).

Sixthly, the description of the Sundanese cosmology of *Tritangtu* and its influences on the livelihood of the Sundanese people, particularly in the research area of Subang, is elaborated in Chapter VII. The Sundanese cosmology provides the Sundanese principle of a harmonious

balance in life among the human world, the gods and spirits, and the universe, which ensures the achievement of a state of well-being. The Sundanese cosmology of *Tritangtu* influences the Sundanese people in various activities of their livelihoods, arts, culture and institutions. In this way, *Gintingan* shows the example of how the Sundanese cosmology influences the social interactions and institutions in the daily life of the Sundanese people, particularly in terms of their socio-economic and cultural activities. The institution is based on the communality and joint participation of individuals and households, and is well-known by the local people of Subang, considering that the tradition has been practiced for many generations. Although the practice of the traditional institution of *Gintingan* has evolved and adapted into various forms, the local 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 modern community institutions. The local people are motivated to uphold the practice of this institution in order to maintain social cohesion among the people in the villages; while engaging in transactions with modern institutions such as banks would deteriorate their social interactions.

Seventhly, the quantitative results of the study through the analyses of the stepwise bivariate and mutual relations analyses from the household surveys are elaborated in Chapter VIII, showing the differential relationships of significant factors in relation to the utilisation behaviour of the Traditional, Transitional and Modern Community Institutional Systems by the local people in Subang. The results of the research confirm the theoretical analyses and the earlier empirical evidence, which explains that the indigenous cosmology of *Tritangtu* of the local people influences their livelihood, including their utilisation of the Community Institutional Systems, where the local people, represented by 345 respondents among the village samples of Subang, report to prefer to utilise the traditional community institution (47.5 %), in comparison with the existing transitional community institution (32.5%) and the modern community institution (20%). The factors influencing their behavioural patterns in the utilisation of the community institutions are the following: Independent Variables: 1) Pre-disposing Socio-demographic Variables, *i.a.* Household Relationships, Sex or Gender of the Respondents and Profession of the Respondents; 2) Pre-disposing Psycho-social Variables, *i.a.* Knowledge about local/Sundanese tradition, Knowledge about local/Sundanese cosmology, Knowledge about *Gotong Royong* principles and practices, Knowledge about existing traditional institutions, Knowledge level of existing traditional institutions, Knowledge level of existing modern institutions, Form of Financial Support of existing modern institutions, Form of Medical Support of existing modern institutions, Beliefs in Sundanese tradition for well-being and good life, and Beliefs in modern cosmopolitan lifestyle for well-being/good life; 3) Perceived Needs Variables, *i.a.* Perceived needs of Financial Support, Perceived needs of Medical Support, Perceived needs of Educational Support, and Perceived needs of Socio-Cultural Support; 4) Enabling Variables of Savings Ability; 5) Institutional Variables, *i.a.* Objective of Traditional Community Institutions, Objective of Modern Community Institutions, Objective of Transitional Community Institutions, and Organisational Structure of Modern Community Institutions; and 6) Environmental Variables, *i.a.* Environmental Locations of the Community, Zonation Locations of the Community and Residential Status in the Community. There are also two Intervening Variables which also influence the utilisation behaviour: Influence of government/public promotion on the utilisation of modern institutions, and Influence of commercial/private regulation on the utilisation of modern institutions.

Eighthly, in addition to the bivariate & mutual relations analyses, the multivariate & multiple regression analyses of the quantitative data are also examined in Chapter IX, explaining the dynamic relationship between the block of variables of the socio-demographic, psycho-social, &

perceived needs, as well as the enabling, institutional, environmental and intervening factors which are influencing the behavioural patterns of the respondents from the village samples in the utilisation of the community institutions. The analyses are meant to propose a strategic model of the Plural Community Institutional Systems (PCINS) as a planning tool in order to provide a contribution to the improvement in the local people's well-being, together with their participation in sustainable community development. The multiple regression analysis which implements the Non-Linear Generalized Canonical Correlation Analysis (OVERALS) shows the relative value of interactions between the blocks and hereby highlights the validity of the multivariate model. The model shows that the utilisation behaviour of the respondents from the four village samples has shown their preference for the utilisation of the indigenous institutions, in comparison with the other existing transitional & modern institutions. Indeed, the initial conceptual model of the study has been successfully developed into the final multivariable model of the utilisation behaviour of the institutional preferences in the research area.

Finally, the conclusions, implications and recommendations are presented in Chapter X in order to draw the overall picture of how the research was conducted, how the research objectives and aims have been realised, In addition, the potential is underscored of the theoretical, methodological and practical implications which strengthen the results of the emic approach of the applied ethnoscience research through the 'Leiden Ethnosystems Approach', which is successfully implemented in this study. The chapter also proposes a strategic model of Integrated Community Institutions (INCIN) which is based on the combination of the two initial models of Integrated Microfinance Management (IMM) and Integrated Community-Managed Development (ICMD) introduced by Slikkerveer (2007; 2012; 2019). The model has been developed as the result of the analyses of the behavioural patterns of the local people in the utilisation of the Plural Community Institutional Systems (PCINS), as a planning tool based on a 'bottom-up' development approach. Its purpose is to provide a contribution to the improvement of sustainable community development for the people of Subang in particular, and for Indonesia in general. It is hoped that this study will not only contribute theoretically to the development of applied ethnoscience in socio-economic development and practically to the realisation of sustainable community development in Indonesia through the functionalisation of community institutional systems, but also with a view to develop a successful policy planning and implementation process on the base of the valuable input of a revitalisation of indigenous institutions in different cultural settings in Indonesia, particularly in the Sunda Region of Subang in West Java.

