

ANNEX B: SOCIO-ECONOMIC CONDITIONS

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B.1 Social Conditions

B.1.1 Social Conditions in Indonesia

(1) Population

The Population census 2000 was conducted in this year, but the preliminary data not yet announced. According to the estimation of statistic office (PBS), the population in 2000 is about 207 million. The population growth is estimated 1.6% in 2000. Around 58% of population lives in Java Island, and population density in Java shows 940/km² comparing with 106/km² of Indonesian total.

(2) Social Development

The social development indicators of Indonesia are shown in Table B.1.1, referring with IBRD statistics.

B.1.2 Social Characteristics¹ of the Study Area

(1) Government Administration

Administratively a Province represents a Government administration boundary of a number of rural districts (*Kabupaten*) and urban districts (*Kotamadya*, Municipality). Province is administered by a Governor (+ Provincial Dinases) and a Provincial Parliament. The same structure prevails at district level that represents a Government administration boundary of a number of Sub-districts called *Kecamatan*. And each *Kecamatan* includes a number of villages called *desa* in rural areas and *kalurahan* in urban areas. Distribution of the five study Provinces by Government administration is as summarized in the following table:

Admin unit	West Sumatera	West Java	Yogyakarta	East Java	West Nusa Tenggara
Kabupaten	8	20	4	29	6
Kotamadya	6	6	1	8	1
Kecamatan	114	529	75	615	62
Nagari	516	-	-	-	-
Desa	2.169	7.205	438	8.413	647

Source: Province in Figure 1998 of the respective Provinces, CBS 1999

This may change in many ways due to the prevailing Laws No. 22/1999. A fast transformation is recently taking place from central to village levels.

(2) Population

By 1998 West Sumatera was populated by about 4.473.250 people (994.056 households) with 0,49% growth rate and 106 people/km² of density. West Java presents different figures as the total population of the same year included 40.896.320 people (10.280.602 households) with 0,02 growth rate and 952 people/km² of density. Yogyakarta represent the most densely populated Province at an average of 1.016 people/km² of density, whereas East Java and West Nusa Tenggara follow at lower levels as specified below:

¹ Source: (a) Field visits of JICA study Team 2000, (b) Ensiklopedi Suku Bangsa di Indonesia, M Yunus Melalatoa, Dep Pendidikan dan Kebudayaan 1995, (c) Sumatera, Java, and the East of Java – Periplus Editions 1991, (d) Hukum Kekerabatan Adat, Prof H. Hilman Hadikusuma SH, Fajar Agung jakarta 1987.

Population	West Sumatera	West Java	Yogyakarta	East Java	West Nusa Tenggara
Total (person)	4,473,250	40,896,320	3,237,628	33,170,001	3,795,654
Total (house hold)	994,056	10,280,502	698,787	7,371,111	843,479
Growth rate (%)	0.49	0.02	0.80	0.70	1.80
Density (people/km ²)	106	952	1016	710	188

Source: Province in Figure 1998 of the respective Provinces, CBS 1999

(3) Ethnic Group Distribution

Due to the nation's diverse historical background, ethnic background within the country, and in particular in the five Study provinces, vary widely; they are summarized below and illustrated in Fig. B.2.2 to B.2.6.

PROVINCE	NATIVE ETHNICITY
West Sumatera	Minangkabau + others
West Java	Sundanese including Banten, Cirebon + others
DI Yogyakarta	Heartland Javanese
East Java	Heartland, Pesisir Javanese, Maduranese + others
West Nusa Tenggara	Sasak, Sumbawa, Bima + others

The traditional community organization and the present government organization by ethnic groups in each province are shown in Table B.1.2.

(4) Language

Most ethnic groups have their own language and whilst the national language, *bahasa* Indonesia, is currently used, the ethnic languages are very much alive. The ethnic languages spoken in the Study Area are summarized below:

PROVINCE	LOCAL LANGUAGE
West Sumatra	Minangkabau, Mentawai
West Java	Sundanese, Sundanese, Javanese
DI Yogyakarta	Javanese
East Java	Javanese, Maduranese
West Nusa Tenggara	Sasak, Sumbawa, Bima

The Minangkabau have their own language that extends from Aceh Selatan and Muko-Muko Bangkulu. The Sundanese language that probably has links with the languages of Aceh, Batak, Melayu, Mentawai, Sasak and Tagalog in South Philippines. The Banten and Cirebon people, however, use both Sundanese and Javanese languages, and hence they are usually categorized differently by ethnicity. The Yogya and East Java ethnical groups speak Javanese language, unless they are Maduranese speakers. The Sasak and West Sumbawa languages are close to Sundanese, Javanese and Balinese. In East Sumbawa, Bima, however, there are different linguistic groups, which extend into the islands of Sumba and Flores. The Bajo, a sea-fishing people, speak a Samal language originating from the Philippines.

(5) Religion

Islam is the main religion in most parts of the country and in the five Study Provinces. In some places, traditional customs and pre-Islamic rituals are still evident, as summarized below:

PROVINCE	RELIGION
West Sumatera	Islam + Adat practices
West Java	Islam (+ pre-Islamic ritual practices)
DI Yogyakarta	
East Java	
West Nusa Tenggara	

The Minangkabau have strong faith in both Islam and Adat. The Adat practices, however, have currently changed due to the increasing renewed perceptions on Islam. In contrast, the Mentawai were *Sabulungan* animist; this practice was prohibited by Government in 1964 and they changed to Christian. Some Sabulungan rituals have, however, remained.

In West Java more than 75% of the population are Moslem, but pre-Islamic rituals are also still evident.

The people of Yogyakarta are mostly Javanist Islam who prefer the *wayang* epic and native customs, tempered by mystical devotion, rather than Quran and drum. Accordingly, the palace heirlooms (*pusaka*) are ritually cleaned with holy water, and a pre-Islamic harvest feast, called *Asmaweddha*, is incorporated into the *Grebeg Maulud* procession.

East Javans are mostly Moslem, but the Javanese heartland culture, *kejawen*, dominates the center and the south. The remaining areas have strong faith in Islam.

In West Nusa Tenggara the Sasak are Islam, although some practice *Wetu Telu*, a combination of pre-Hindu, Hindu and Islam faiths. The Sumbawa and Bima people follow Islam, but pre-Islamic rituals are also still evident.

(6) Kinship

There are differences between kinships within the five Study provinces, as detailed below:

PROVINCE	Kinship
West Sumatra	Matrilineal; exogamous; changing towards nuclear family
West Java	Parental; endogamous; nuclear family
DI Yogyakarta	
East Java	
West Nusa Tenggara	Paterfamilias, parental; endogamous; nuclear family

Traditionally Minang were exogamous as they were not permitted to marry within their own clan or lineage. After marriage the wife remained with her maternal relatives, while the husband lived in a different place (mosque, his mother's house) and was responsible more for his sisters' children than for his own. Women play the mostly important role within the Minang communities. Women controlled the property, whilst men conducted the village affairs.

In the remaining provinces, kinship was usually considered upon the same descendant lineage which mostly was parental. Marriage tended to be endogamous to keep the inherited properties within the family. After marriage a husband would live in his wife's house (*matrilocal*), unless a house was prepared individually (*neolocal*).

The husband is the head of family responsible primarily for his own wife and children, and accordingly decisions were generally made by the father rather than by the mother.

Basically the property of the husband and of the wife before marriage and the any other property acquired after marriage were passed on to the children according to Islam norms, that is 1/3 to the

female and 2/3 to the male. Currently there tends to be equal sharing, in line with the prevailing marital laws.

(7) Social welfare

Although the past development has resulted in progress sectorially as well as spatially, it is a matter of fact that poverty alleviation issues are still remaining in both urban and rural areas. The collected statistical data of the five study Provinces indicate that IDT villages average at a range of 23% - 55% villages as summarized below:

Item	West Sumatera	%	West Java	%	Yogyakarta	%	East Java	%	NTB	%
IDT villages	688	32	1.619	23	127	29	2.035	24	328	55

Source: IDT villages 1996/97, CBS 1999

IDT(*Inpres Desa Tertinggal*), financial support scheme for underdeveloped villages provided under Presidential Instruction. The figures may increase due to monetary crisis, but it is probably possible that currently social welfare is getting better.

B.1.3 Farmers' Capability and Community

(1) Traditional community institution and management

The traditional community institutions and management in the country have been drastically weakened and made inactive due to the past practices of centralized development. As the Phase I Study indicated, originally there were numerous traditional community institutions and management systems in the country varying according to the ethnic group.

The term refers to rural community institutions which were usually originated by a single ascendant pioneering a settlement and surrounding area considered to be the mostly favorable environment for their existence and development. This may have covered an area more or less comparable with the current villages (*desa*), but no accurate borders exist to identify the boundaries. An indigenous community institution, therefore, was mostly genealogical territory-based, and traditionally headed by a patron elected from the lineage groups of descendants². The patron was responsible to provide livelihood, security and other necessities for the included people independently. A leader, therefore, was usually supported by a local community council, sub-community leaders and executing staff responsible for spiritual rites, security (*jogoboyo*), water usage (*ulu-ulu, ili-ili*), etc. Above all they developed their own language, belief, customary laws, habits, traditions (*musyawarah, gotong-royong*), and defense system as required to maintain their community and territorial independence, in isolation from other village communities.

In the New Order decade an attempt was made by Government to include the traditional community institutions and management into the Government development administration system. In West Sumatera the *Kepala Nagari* and *Dewan Nagari* institutions were maintained at Kecamatan government level; whereas *Datuek Kampueng (Penghulu Suku)* was legalized to be the Heads of Village and Sub-village. In the remaining four study Provinces and in Java, in particular, no serious gap has occurred because the prevailing traditional village boundaries and its organizational structures were adopted, as well as the mentioned village Government administration model.

The *Lurah* was adopted to be the Head of Urban Villages (*Kepala Pemerintahan Kelurahan Kota*), and *Kuwu* was accepted for the Head of Rural Villages (*Kepala Pemerintahan Desa, Kades*). *Rembug desa* was reorganized to be LMD (*Lembaga Musyawarah Desa*) and LKMD (*Lembaga Ketahanan Masyarakat Desa*). Sub-villages (*Dusun, Kampung*) were updated to become RK (*Rukun Kampung*) or

² See Section 2.6.1. Traditional Community Organizations

RW (*Rukun Warga*) and RT (*Rukun tetangga*), the lowest level of Government Administration. Lurah is a government employee, who receives a monthly salary, and can be to be posted to different urban village, without the need for an election. *Kades* must be elected by the local villagers, be legalized by the higher government authority, and receives no salary so far (instead, Government has maintained *lemah bengkak* or village land for local income resource of the rural village government). *Kades* cannot be moved to a different village.

Under the prevailing Government development administration system, various kinds of traditional self-help groups involved in socio-economic activities were upgraded to be, among others, P3A, KT, KTH, PKB, *Klompencapir*, etc. and participated in the promoted sectorial government's programs and projects. Presently, under Laws No.22/1999, a reform of all levels of Government has been introduced with regard to development administration in the lights of autonomy and democracy paradigms. Accordingly deconcentration³ and decentralization⁴ of central authority were recently launched to reclaim the rural village community autonomy, with efforts to empower their capacity to develop by themselves. By taking account the historical changes, as summarized above, and the coming trend of economic development and globalization, it is our considered opinion that effort to reclaim and empower the traditional community institution's capacity is not simply a matter of reactivating the past models of traditional community institution and management into present reality.

As a precondition for the countermeasures to be effective, it is important for Government and the concerned parties to let the rural village communities, within which water user farmers are included, to:

- a. Realize the necessity of being able to help themselves for a better life by their own way and capacity, however inadequate.
- b. Redefine what they want to be (the ideal) and what they are going to do (the activities).
- c. Reconstruct the organizational set-up as required accordingly, and
- d. Propose and utilize the existing village and higher-level Government administrations' support, facilities and services as needed.

These rural communities' organization and activities may or may not necessarily relate to the prevailing Government administration boundaries. Instead, its must be set upon the viewpoints of economic viability, technical applicability and environmental sustainability.

(2) Musyawarah and democracy

Basically *musyawarah* is the way that the communities traditionally faced problems and solutions which were beyond the individual's ability to overcome, and which were discussed by the concerned parties. Correspondingly, the mostly acceptable decision(s) were made by the leader on the basis of his own wisdom. As a follow up, mutually supporting actions, so-called *gotong-royong*, were then traditionally implemented by the concerned parties, to encounter the faced problem(s). When the problem was solved, and the remaining problems were within the respective individuals' capacity to manage, *gotong-royong* was no longer required and ceased automatically.

Musyawarah and *gotong-royong* represent the way the rural communities traditionally provided and maintained their autonomy and self-government. The field survey of Phase I indicated that, traditionally, *musyawarah* was institutionalized at village level into a forum, or the so-called *Rembug Desa* (Java), *Karapatan Nagari* (Minang), etc. which involved the concerned social groups and stratification. Thus it represents an institutionalization of democratic leadership in the genealogical-based communities.

³ deconcentration= delegation of Central authority to Governors and Central Agencies at the region

⁴ decentralization= delegation of central authority to autonomous regions within the Republic of Indonesia

Unfortunately, the practices of *musyawarah* and *gotong-royong* in the development era were degraded into a such of formality where they were more commonly used to involve local people's participation in externally promoted programs.

These practices usually involved so-called *pseudo* participation, and in turn resulted in, *pseudo* development, where there was lack of sense of belonging, lack of willing to participate, no real implementation of *musyawarah* or *gotong-royong*, no real progress, and increasing dependency on Government.

As a precondition for the countermeasures, therefore, a refinement of *musyawarah* and *gotong-royong* practices is needed. Likely precondition of traditional community institution and management above, this refinement cannot be done simply by teaching and guiding rural communities on how to conduct *musyawarah* and *gotong-royong* correctly. Due to present condition and future trend of development it is important to Government and the concerned parties to let the rural village communities use their own perception on *musyawarah* and *gotong-royong* should function within their institutional framework. In administration terms it may represent a matter of formulation of organization articles and internal regulations (*AD/ART, Anggaran Dasar/Anggaran Rumah Tangga*). But the most important thing is that *AD/ART* are discussed and formulated by themselves, with assistance if required, and that nobody else dictates to them.

(3) New leadership

As described in the preceding paragraphs, an indigenous community was mostly genealogical territory-based in nature, and traditionally headed by the pioneering lineage group of leadership under a patron-client relationship. The patron was responsible for the livelihood, security and other necessities as required to maintain the independence of the communities, in isolation from the other village communities.

It is also clear that afterwards (after Independence and the center-down development era) the traditional patronage was systematically substituted by state patronage. In practical terms, the traditional leadership was replaced by a Government (development) administration system. This implies the reduction of the local traditional communities' land (due to village Government administration boundaries and national development reasons), hence the reduction of their natural resources and self-governance to a level of marginality, and an increase of dependency on state patronage.

Field surveys confirmed the occurrence of following situations:

- Traditional patrons were no longer concerned with the protection of their people against marginalization, the impacts of bad season or misfortune, as they no longer have the capacity to do so. Instead, they are more concerned about their individual status and economic position in the wider society, as widely offered by the various jobs and opportunities resulting from the promoted Government development acceleration.
- State patronage, on the other side, represented an inadequate substitute for the protection and help as required by the clients, due to bureaucratic necessities, span of prioritization, lack of capacity or inadequate management to address the problem, in an integrated manner. Due to the prevailing annual budgetary program planning and implementation, Government officers tend to be project oriented, top-down, and more concerned with target achievement than with quality. There was also a bias of state patronage towards urban-based development.

A new form of leadership is therefore needed as a precondition of the coming program implementation in the rural communities. Taking account of the present condition and the coming projection of development trend, the mentioned new leadership needs to:

- Look forward to long tern self-sustaining irrigated agricultural development,
- Analyze problems and make decisions (plan) participatory with farmers from the area.
- Organize farmers for optimal use of their own resources, however scarce
- Cooperate with the concerned parties on a contractual basis.

- Allocate production inputs and access to facilities for the concerned farmers according to their needs.
- Distribute the returns to them equivalent to their efforts, and
- Practice open management.

This kind of new leadership is not necessarily represented by a single leader or a strong man, as was likely in the past. Instead, and as it will be more realistic and applicable, it may be worth representing leadership through the emergence of a “Board of Directors”. This would be elected democratically from, by and for the concerned rural communities according to their capacities to lead them step-by-step forwards. By this new version of rural community leadership, government officials and the concerned parties and their resources will be invited to provide appropriate information, support, facilitation, services and legalization etc. as required.

(4) Land tenure

As an effect of population growth, landholdings have decreased in size and have become more fragmented; average size is now less than 0.5 ha per household. Development of corporate farming may offer a solution, but it is quite naive to expect that such terms and conditions of national and international economic system can be controlled by farmers. The only applicable option is to develop what so-called the economy of self defense. By recognizing the prevailing local landholding the option requires willing of farmers to organize cooperative farming as a precondition. The following points need to be considered:

- Attention to subsistence production instead of one-sided promotion market-orientated production.
- Development of multiple and inter-cropped systems rather than single-cropped systems.
- Flexibility of production for both domestic and export markets.
- Development of simple labor, local equipment instead of high technology equipment.
- Conservation and rationalization of use of public land, water and forest.
- Promotion of cooperative activities.

B.2 Socio-Economic Conditions

B.2.1 GDP Indonesia

The GNP per capita (by Atlas method) is estimated at US\$ 580 in 2000. It was US\$ 1,000 in 1995, but it reduced rapidly during the economic crisis 1998.

As shown in Fig. B.2.1, Agriculture sector occupies 17.4% of total GDP in 1999.

B.2.2 Regional Domestic Product in the Study Provinces

People live mostly from agriculture with food cropping of which sawah and dry-land paddy field are commonly cultivated substantively. This agriculture may decrease over years due to population growth and increase of non-agricultural development sectors. But agriculture still represents the mostly important sector in the country and so in the five study Provinces. They also active in home-industries (handicraft), fishing, cattle breeding and, in the past, forestry while young generations tend to prefer off-farm jobs and activities (finance, trade, industry, construction, transportation, services and other occupations). Fig. B.2. shows an occupational distribution of the five study Provinces by sectorial GRDP percentages indicator.

Table B.1.1 Social Development Indicators

Indicators		1995	1998	1999
People	Population, total (in million)	194.0	203.7	207.0
	Population density (people per sq km)	107.1	..	..
	Population growth (annual %)	1.6	1.6	1.6
	Life expectancy at birth, total (years)	..	65.4	..
	Fertility rate, total (births per woman)	..	2.7	..
	Mortality rate, infant (per 1,000 live births)	46.0	43.0	..
	Mortality rate, under-5 (per 1,000 live births)	58.0	52.0	..
	Malnutrition prevalence (% of children under 5)	34.0	..	..
	Urban population (% of total)	35.6	38.8	39.8
	Population density, rural (people per km ²)	729.3	..	..
	Illiteracy rate, adult male (% of males 15+)	10.3	8.9	8.5
	Illiteracy rate, adult female (% of females 15+)	22.2	19.5	18.7
	School enrollment, primary (% net)	98.8	..	..
	School enrollment, secondary (% net)	52.9	..	..
	School enrollment, primary, female (% net)	97.9	..	..
School enrollment, secondary, female (% net)	50.5	..	..
Environment	Surface area (in million km ²)	1.9	..	..
	Forest area (in million km ²)	1.1	..	..
	Annual deforestation (% of change)	1.0	..	..
	Freshwater resources per capita (cubic meters)	..	..	..
	CO ₂ emissions, industrial (metric tons per capita)	1.2	..	..
	Safe water, urban (% of urban population with access)	..	..	..
	Sanitation, urban (% of urban population with access)	..	..	..
	Commercial energy use (kg of oil equivalent per capita)	644.0	..	..
	Electric power consumption (kwh)	263.0	..	..
Economy	GDP at market prices (current US\$ in billion)	202.1	94.2	141.0
	GDP growth (annual %)	8.2	-13.2	0.2
	GNP, Atlas method (current US\$ in billion)	194.4	130.6	119.5
	GNP per capita, Atlas method (current US\$)	1,000.0	640.0	580.0
	Inflation, GDP deflator (annual %)	..	..	..
	Agriculture, value added (% of GDP)	17.1	19.5	..
	Industry, value added (% of GDP)	41.8	45.3	..
	Services, etc., value added (% of GDP)	41.1	35.2	..
	Exports of goods and services (% of GDP)	26.3	53.9	..
	Imports of goods and services (% of GDP)	27.6	43.8	..
	Gross domestic investment (% of GDP)	30.9	14.0	..
	Current revenue, excluding grants (% of GDP)	17.7	16.8	..
	Overall budget deficit, including grants (% of GDP)	2.2	-2.4	..
Money and quasi money growth (annual %)	27.2	63.5	12.5	
Technology and infrastructure	Telephone mainlines (per 1,000 people)	16.9	27.0	..
	Telephone average cost of local call (US\$ per three minutes)	0.0	..	..
	Personal computers (per 1,000 people)	5.0	8.2	..
	Internet hosts (per 10,000 people)	0.1	0.5	0.7
	Roads, paved (%)	47.5	..	..
	Aircraft departures (in thousand)	262.2	196.7	..
Trade and finance	Trade (% of GDP, PPP)	15.9	15.2	..
	Trade in goods as a share of goods GDP (%)	..	..	..
	High-technology exports (% of manufactured exports)	6.9	9.7	..
	Net barter terms of trade (1995=100)	100.0	..	..
	Foreign direct investment, net inflows in reporting country (WDI, current US\$ in million)	4,300	-356	..
	Present value of debt (current US\$ in billion)	..	144.7	..
	Total debt service (TDS, current US\$ in billion)	16.4	19.0	..
	Short-term debt outstanding (DOD, current US\$ in billion)	26.0	20.1	..
Aid per capita (current US\$)	7.2	6.2	..	

Source: World Development Indicators database, July 2000

Table B.1.2 Traditional Community Organization (1/2)

Province/Ethnic		Description
West Sumatera	The Minangkabau	The Minang community institutions were rooted on <i>laras</i> Koto-Piliang (Tanah Datar) that was aristocratical and <i>laras</i> Bodi-Caniago (Agam) that was more egalitarian. But the prevailing community institution of the two were basically similar. They organized the communities into matrilineal clan groups called <i>suku</i> headed by <i>Penghulu Suku</i> . A number of <i>suku</i> lived in a village called <i>nagari</i> which was self-governing and autonomous. <i>Nagari</i> was headed by <i>Kepala Nagari</i> . The <i>suku</i> in turn was divided into <i>paruik</i> (lineages) consisted of all descendants of a single grandmother or great-grandmother and living which under one roof of a large house called <i>rumah gadang</i> . A <i>paruik</i> was headed by <i>penghulu andiko</i> or <i>datuek kampueng</i> . A village (<i>nagari</i>) has a council respectively called <i>Dewan Nagari</i> within which any decision must be made by <i>musyawarah and mufakat</i> (consultative discussion and consensus). The village council consisted of <i>penghulu suku</i> of all clans, <i>penghulu andiko</i> of all lineages in the village and the eldest brothers of the eldest women of each house (<i>mamak</i>).
	The Mentawai	The <i>Mentawai</i> people also organized their communities by groups called <i>suku</i> i.e. in the villages (<i>laggai</i>) along the rivers within which a number of long-houses (<i>uma</i>) were established. The village or <i>laggai</i> communities usually are categorized two groups. The first is the clan pioneering the <i>laggai</i> land, the second is the clan coming-in afterwards for settlement and livelihood having been approved by the pioneer clan. A <i>laggai</i> is headed by <i>rimata</i> elected from the older generation. Thus a <i>rimata</i> has authority to regulate the local adat land-rights, <i>adat</i> rituals, marriage, hunting, collection of local forest productions, cultivation, trade and local public security.
	Traditional community organizations and Government administration	In the New Order decade a change was attempted by Government to bring the existing <i>Adat</i> community institutions into the Government administration system. In the <i>Minang</i> community, for an example, the <i>Kepala Nagari</i> and <i>Dewan Nagari</i> institutions were included into the Government and development system at Kecamatan level; and <i>Datuek Kampueng</i> (<i>Penghulu Suku</i>) came to be the Heads of Village and Sub-village. As an effect the autonomous and self-governing <i>Adat</i> community institutions are no longer evident. It is also obvious the intrusions of various development programs and projects widely have offered man new positions and job opportunities within and outside the province have directed the individual orientation of <i>Adat</i> patronage differently.
West Java	The Sundanese	Traditionally the <i>Sundanese</i> organized their communities by <i>desa</i> (villages) that is evidently self-governing and autonomous. A <i>desa</i> is headed by <i>Lurah</i> or <i>Kuwu</i> assisted by <i>juru tulis</i> (administration), <i>kokolot</i> (communicator between village leader and the villagers), <i>kulisi</i> (police), <i>ulu-ulu</i> (water irrigation officer), <i>amil</i> (<i>kuwu</i> assistant responsible for registration of marriage, birth, mortality, mosque and religion rituals). A <i>desa</i> consisted of a number of <i>kampung</i> . The <i>Sundanese</i> practiced a nuclear family system. A village therefore consisted of a number of individual houses with gardens, rice stores, stalls, fishponds, washing points, mosques, meeting hall, a square yard and paddy fields with a <i>kampung</i> tracks or road to the local transportation point.
	The Sundanese community institution and the Government Administration	It seems there is significant change place following the intrusion of the Government administration system due to the prevailing traditional village communities as described above. The village boundaries were adopted by the GOI village administration and so were the organizational structure at village (<i>desa</i>) and sub-village (<i>kampung</i>) levels. <i>Lurah</i> was adopted to be the term of Head of Urban Villages (<i>Kepala Kelurahan</i>), and a <i>kuwu</i> was accepted to be the local term of Head of Rural Villages (<i>Kepala Desa</i>). Village land was maintained for a local income resource of the rural village Government. And the prevailing parental, nuclear family, inheritance, land-tenure and land-entitlement was strengthened by the issuance of marital laws, land certification etc.
DI Yogyakarta	The Yogya-Javanese	Traditionally the Yogya people organized their communities by villages called <i>desa</i> (a common) or <i>dusun</i> (a polite term) that was self-governing and autonomous. A <i>desa</i> was headed by <i>Lurah</i> (or <i>petinggi</i> , <i>penatus</i> , <i>demang</i> , <i>kuwu</i>) with <i>Rembug Desa</i> (village consultative meeting) at the top level of local village community institution. <i>Lurah</i> was a figure democratically accepted by local village community (and by the King) for his/her leadership background (<i>cikal-bakal</i>) and capacity, i.e. by a <i>pitingan</i> or <i>gamblokan</i> election system. <i>Lurah</i> was assisted by <i>Perabot Desa</i> , i.e. <i>kamituwo</i> (adviser) <i>carik</i> (administration), <i>bayan</i> or <i>jogoboyo</i> (police), <i>ulu-ulu</i> or <i>ili-ili</i> (water irrigation officer), <i>kaum</i> or <i>modin</i> (responsible for mosque and religion rituals). The Yogya Javanese practiced a nuclear family system. A <i>desa</i> , therefore, usually was represented by a number of sub-villages called <i>dukuh</i> (headed by <i>bekel</i>) representing a settlement with individual family owned houses, home gardens, dryland fields (<i>tegalan</i> , in upland areas), sawah, rice stores, stalls, wells or public bathing points, public grave yard, kampung road (<i>lurung</i>). It was also evident that a <i>desa</i> may also posse a meeting hall (<i>balai desa</i>), mosques, and village land (<i>lemah bengkok</i> to be used for <i>Perabot Desa</i>), and may or may not owned a market point (<i>pasar</i>) and school building
	The Yogya-Javanese community institutions and GOI Administration	Like the Sundanese there is no serious gap taking place between traditional village community institution and the intrusion of GOI administration due to the prevailing social system as described above. The <i>desa</i> boundaries were adopted by the GOI village administration and so was the organizational structure. <i>Rembug desa</i> was reorganized to be <i>LMD</i> and <i>LKMD</i> . <i>Lurah</i> was adopted to be the term of Head of Urban Villages (<i>Kepala Kelurahan</i>) and a <i>Kepala Desa</i> (<i>Kades</i>) was applied to be the local term of Head of Rural Villages. Whereas the sub-villages were updated by using <i>RW</i> or <i>RK</i> and <i>RT</i> ⁵ . <i>Lemah bengkok</i> (village land) was maintained for a local income resource of the rural village government. And the prevailing parental, nuclear family, inheritance, land-tenure and land-entitlement systems were strengthened by the issuance of marital laws, land certification etc

⁵ LMD = lembaga musyawarah desa. LKMD = lembaga ketahanan masyarakat desa. RW/RK = rukun warga/rukun kampung. RT = rukun tetangga

Table B.1.2 Traditional Community Organization (2/2)

Province/Ethnic	Description	
<p style="text-align: center;"><u>East Java</u></p>	<p>The East Javanese</p>	<p>They traditionally organized themselves by villages called <i>desa</i> (Maduranese: <i>kampung, tanean lanjeng</i>) that was self-governing and autonomous. A <i>desa</i> was headed by <i>Lurah</i> (Maduranese: <i>kelebun</i>), with <i>Rembug Desa</i> (village consultative meeting) at the top level of local village community institution. <i>Lurah</i> was a figure democratically accepted by local village community due to his/her leadership capacity through an election system. <i>Lurah</i> was assisted by <i>carik</i> (Maduranese: <i>carek</i>), <i>jogoboyo</i> (police), <i>ulu-ulu</i> or <i>ili-ili</i> (water irrigation officer), and <i>modin</i> responsible for mosque and religion rituals. They practiced a nuclear family system. A <i>desa</i>, therefore, usually was represented by a number of sub-villages called <i>dukuh</i> (Maduranese: <i>koren</i>) representing a settlement with individual family owned houses, mosque (<i>langgar</i>), home gardens, dry fields (<i>tegalan</i>), sawahs, paddy barns, stalls, wells or public bathing points, public grave yard and <i>kampung</i> road.</p>
	<p>The East Javanese community institutions and GOI Administration</p>	<p>There is no serious gap taking place between traditional village community institution and the intrusion of Government administration due to the prevailing social system as described above. The <i>desa</i> boundaries were adopted by the Government village administration and so was the organizational structure. <i>Rembug desa</i> was reorganized to be <i>LMD</i> and <i>LKMD</i>. <i>Lurah</i> was adopted to be the term of Head of Urban Villages (<i>Kepala Kelurahan</i>) and a <i>Kepala Desa</i> (<i>Kades</i>) was applied to be the local term of Head of Rural Villages. <i>Lemah bengkok</i> (village land) was maintained for local village government income resource. And the prevailing parental, nuclear family, inheritance, land-tenure and land-entitlement systems were strengthened by marital laws, land certification etc.</p>
<p>West Nusa Tenggara</p>	<p>The Sasak</p>	<p>The Sasak people organized their communities in a number of clan-based settlement called <i>gubuk</i> which in turn established a genealogical territory called <i>dasan</i>. The <i>dasan</i> was headed by <i>jero kliang</i> with a deputy called <i>jeroarah</i>, and assisted by <i>kiyayi/penghulu</i> (responsible for religion), <i>pekasih</i> (irrigation), <i>pakemit</i> (security), and <i>mangku</i> (people and souls intermediary). Several <i>dasans</i> constructed a village headed by <i>pamusungan</i> who is assisted by <i>jaksa</i> (secretary) and <i>pemangku/jintaka</i> for religious rituals. Social stratification was defined on genealogical line, and there were two social classes accordingly, namely a) commoner people and b) noble-class people represented by <i>pewangsa raden</i>, <i>triwangsa</i> and <i>jajar karang</i></p>

	The Sumbawa	The Sumbawa people organized the communities into villages called <i>kampung</i> or <i>karang</i> with mosque (<i>mesigit</i>) meeting hall (<i>bale-desa</i>) and paddy barn (<i>alanga</i>). A village was headed by <i>kepala kampung</i> who was assisted by <i>mandur</i> (administration), <i>malar</i> (security) and <i>lebe</i> (responsible for religion and laws). Head of village was elected democratically by the villagers and legalized by upper level called <i>Demong</i> . In the past there were 3 social stratifications, namely the high class (nobles, <i>Datu</i> for male and <i>Daeng</i> for female), free or independent class (<i>sanak, Lalu</i> for male and <i>Lala</i> for female) and not-free or dependent class (<i>ulin</i>).
	The Mbojo or Bima	Traditionally the Mbojo people organized the communities by <i>desa</i> along road or river that was evidently self-governing and autonomous. They practiced a nuclear family system. A <i>desa</i> , therefore, was represented by a number of individual family owned houses with home gardens, dryland, sawahs and sea-fishing equipments. A kind of irrigation system called <i>so-ro-sera</i> was traditionally headed by <i>Panggawa</i> who assisted the <i>Kepala Desa</i> for agriculture in particular. <i>Panggawa</i> in turn was assisted by <i>Panggita</i> for any kind of technical construction or rehabilitation before rain season. Then a <i>musyawarah</i> forum was held to consider when paddy planting must be started. They also planted maize, cassava, peanut, soybeans, vegetables and fruits.
	Traditional community institutions and Government administration	Today the traditional village institutions were transformed into the Government administration system without serious gap due to its characteristics as described above.

Table B.2.1 Provincial Gross Regional Domestic Products in the Study Provinces

Sector	West Sumatra (1998)		West Java (1998)		Jogjakarta (1998)		East Java (1997)		NTB (1997)		Indonesia (1998)		Indonesia (1999)	
	Rp billion	%	Rp billion	%	Rp billion	%	Rp billion	%	Rp billion	%	Rp billion	%	Rp billion	%
Agriculture	3,981	22.1%	22,924	16.1%	1,858	19.1%	14,560	16.5%	1,631	36.0%	181,021	18.1%	214,879	19.4%
Food crops	(2,299)	12.7%	(18,238)	12.8%	(1,579)	16.2%	(8,712)	9.8%	(1,084)	23.9%	(91,200)	9.1%	(113,154)	10.2%
Estate crops	(588)	3.3%	(917)	0.6%	(60)	0.6%	(2,923)	3.3%	(145)	3.2%	(33,727)	3.4%	(37,637)	3.4%
Livestock	(336)	1.9%	(2,186)	1.5%	(196)	2.0%	(1,719)	1.9%	(197)	4.3%	(17,781)	1.8%	(21,421)	1.9%
Forestry	(348)	1.9%	(191)	0.1%	(1)	0.0%	(398)	0.4%	(56)	1.2%	(17,098)	1.7%	(17,278)	1.6%
Fisheries	(410)	2.3%	(1,392)	1.0%	(22)	0.2%	(808)	0.9%	(149)	3.3%	(21,214)	2.1%	(25,388)	2.3%
Mining	839	4.6%	9,471	6.6%	158	1.6%	1,555	1.8%	141	3.1%	137,629	13.7%	109,646	9.9%
Industry	2,410	13.3%	50,931	35.7%	1,504	15.5%	25,944	29.3%	225	5.0%	245,411	24.5%	285,513	25.8%
Electricity and Water	197	1.1%	3,057	2.1%	74	0.8%	1,580	1.8%	19	0.4%	11,149	1.1%	13,160	1.2%
Construction	864	4.8%	5,532	3.9%	750	7.7%	5,920	6.7%	405	8.9%	55,591	5.5%	66,360	6.0%
Trade	3,490	19.3%	28,966	20.3%	1,815	18.7%	19,039	21.5%	797	17.6%	167,117	16.7%	182,818	16.5%
Transport and Communications	2,318	12.8%	7,188	5.0%	1,009	10.4%	5,392	6.1%	454	10.0%	51,937	5.2%	66,077	6.0%
Banking and Finance	929	5.1%	4,183	2.9%	950	9.8%	5,736	6.5%	146	3.2%	70,007	7.0%	70,432	6.4%
Services	3,025	16.8%	10,511	7.4%	1,607	16.5%	8,744	9.9%	718	15.8%	82,472	8.2%	98,406	8.9%
GRDP	18,053	100.0%	142,763	100.0%	9,725	100.0%	88,470	100.0%	4,536	100.0%	1,002,333	100.0%	1,107,291	100.0%
Population	4,498		40,896		3,238		33,170		3,795		204,393		206,517	
GRDP/capita - Rp000	4,014 1/		3,491 2/		3,003 1/		2,667 2/		1,195 3/		4,904 1/		5,362 1/	

Notes: 1/ = excluding oil and gas 2/ = including oil and gas 3/ = unclear if oil and gas are included or not

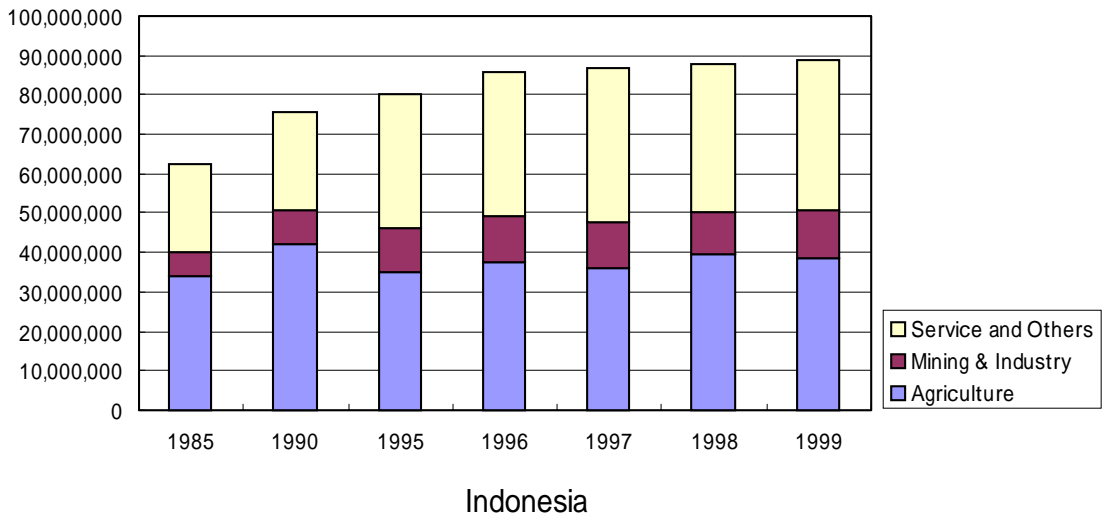


Fig.B.1.1 Labour Forces by Sector in Indonesia

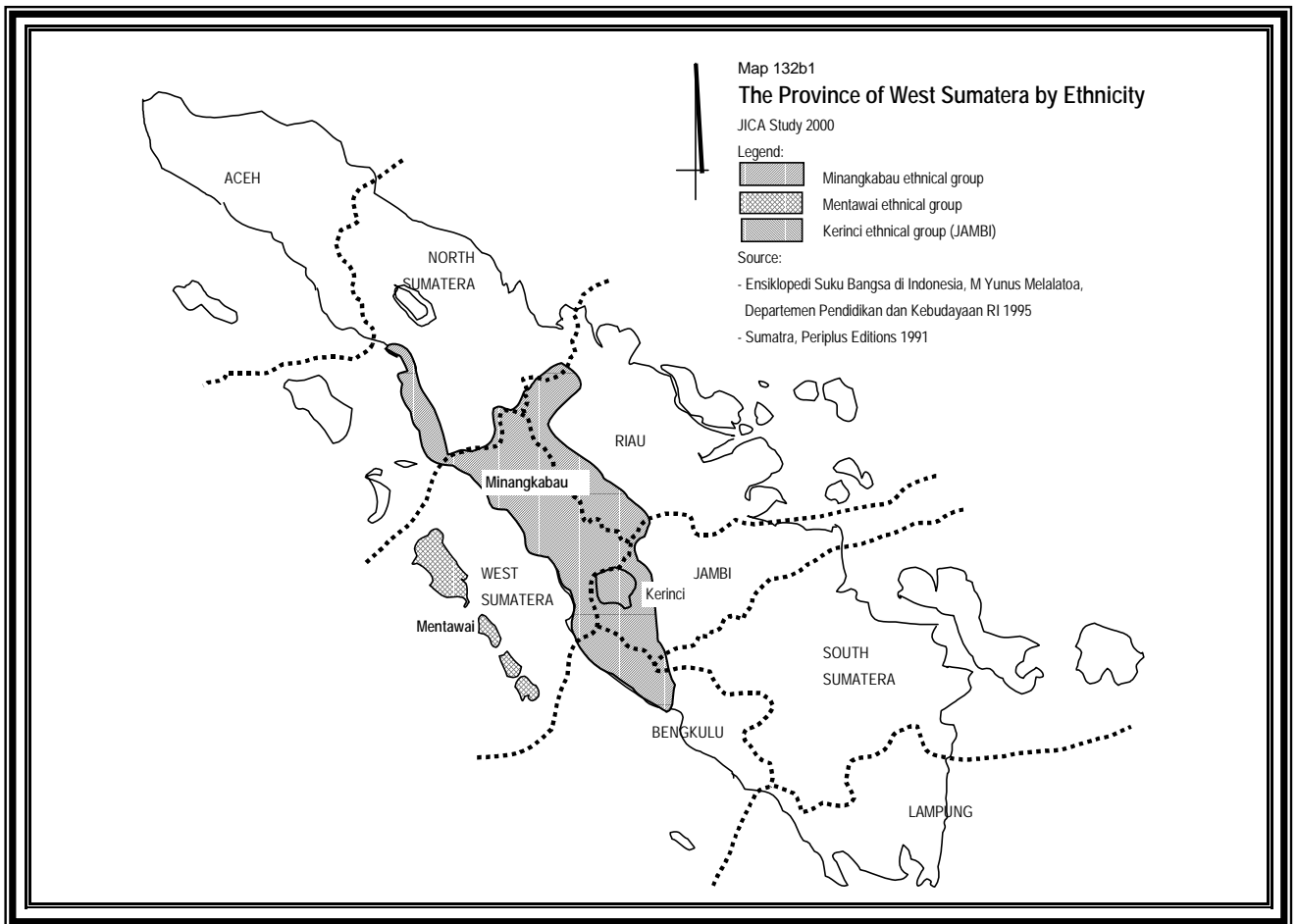


Fig. B.1.2 Ethnicity Distribution in West Sumatera

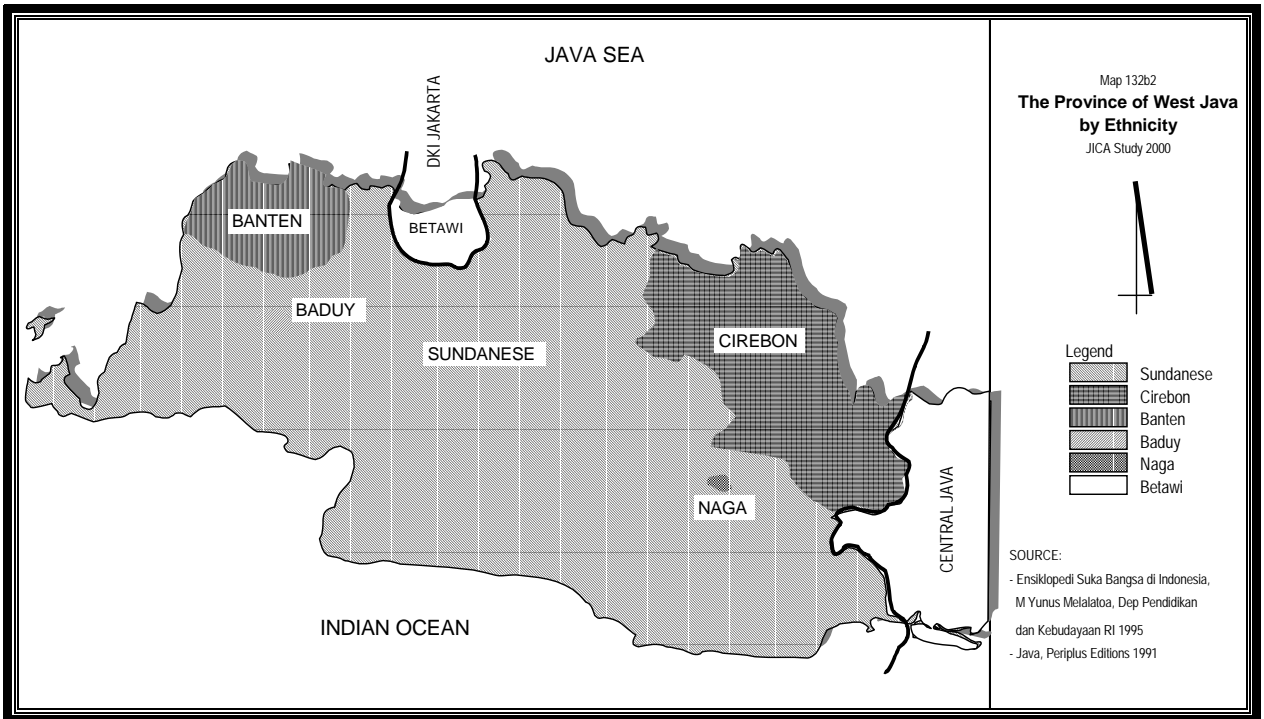


Fig. B.1.3 Ethnicity Distribution in West Java

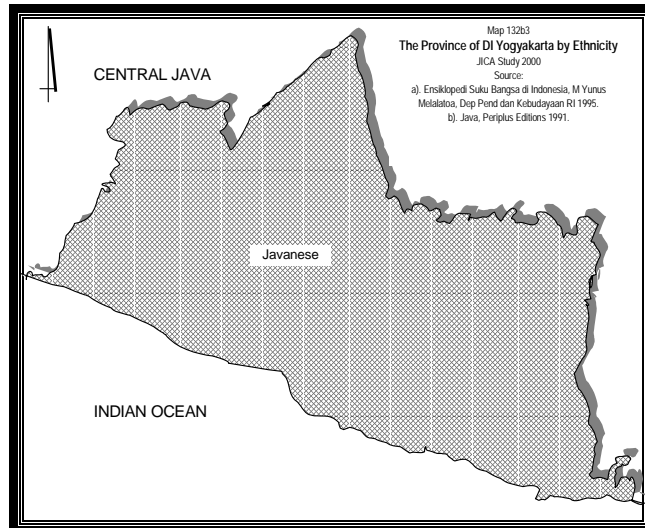


Fig. B.1.4 Ethnicity Distribution in Yogyakarta

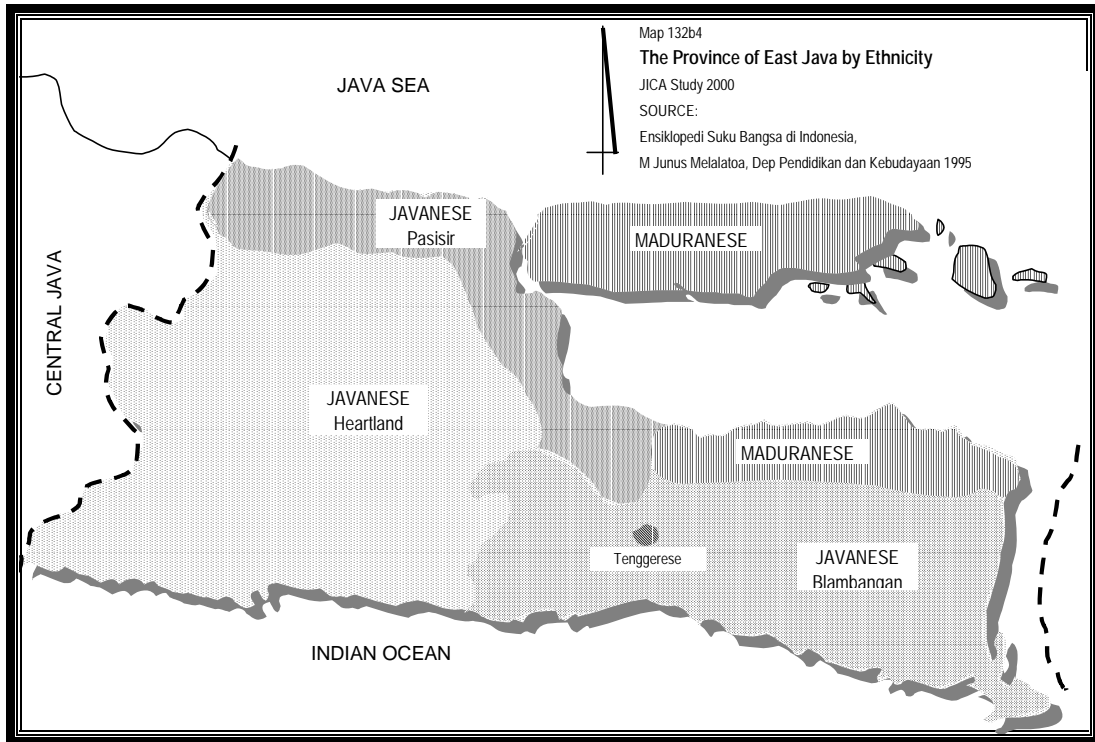


Fig. B.1.5 Ethnicity Distribution in East Java

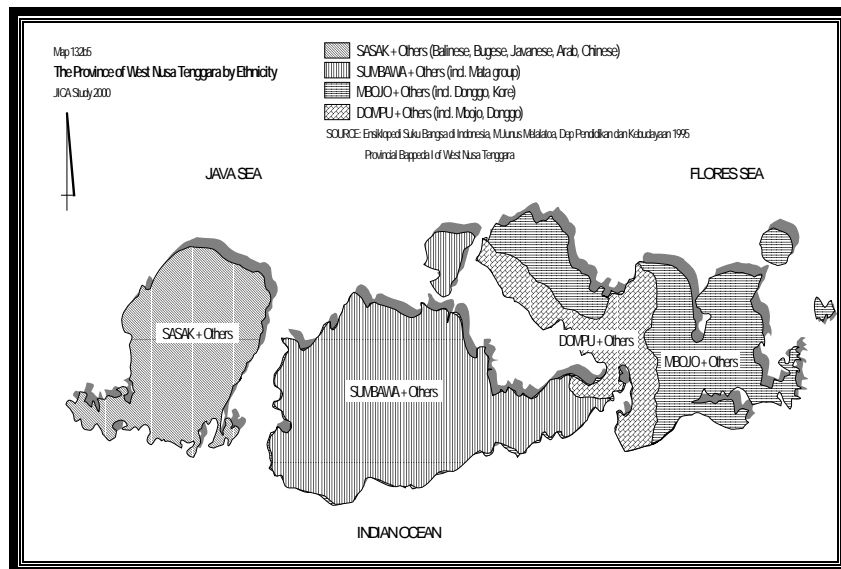


Fig. B.1.6 Ethnicity Distribution in NTB

Sector	1995		1996		1997		1998		1999	
	(billion Rp.)	(%)	(billion Rp.)	(%)	(billion Rp.)	(%)	(billion Rp.)	(%)	(billion Rp.)	(%)
Agriculture	61,867.3	16.1	63,827.8	15.4	64,468.0	14.9	64,987.7	17.3	65,424.1	17.4
Mining	35,500.8	9.3	37,739.4	9.1	38,538.2	8.9	37,353.1	9.9	37,311.5	9.9
Manufacturing	91,649.6	23.9	102,259.7	24.7	107,629.7	24.8	94,847.5	25.2	96,927.6	25.7
Others	194,774.6	50.8	209,971.0	50.7	222,610.0	51.4	178,863.3	47.6	177,239.3	47.0
Total	383,792.3	100.0	413,797.9	100.0	433,245.9	100.0	376,051.6	100.0	376,902.5	100.0

Source:

1. Pendapatan Nasional Indonesia 1996-1999, Central Bureau of Statistics Indonesia (CBS)

2. Produk Domestik Regional Bruto Propinsi-Propinsi di Indonesia Menurut Lapangan Usaha 1995-1998, CBS

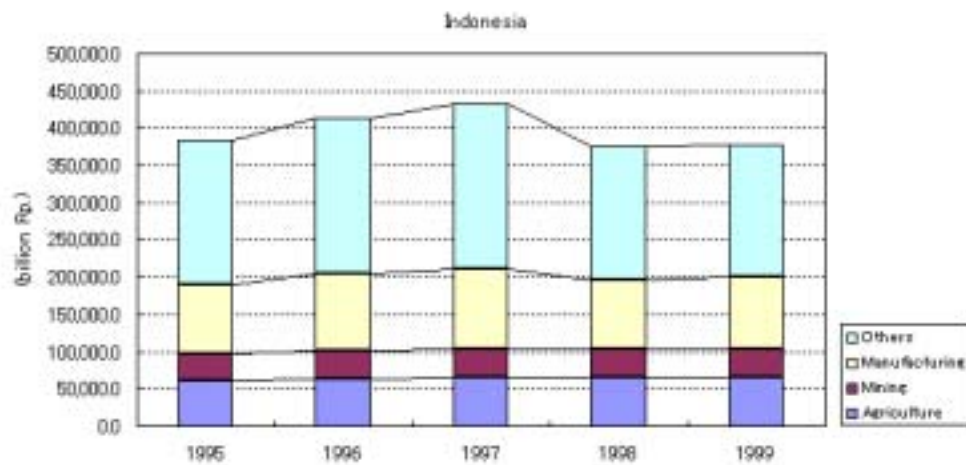


Fig. B.2.1 Gross Domestic Product by Sector in Indonesia (Constant 1993 Price)