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Author: Saefullah, K.

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CHAPTER V LIFE IN THE FOUR VILLAGES OF KABUPATEN SUBANG

This chapter describes the results of both the qualitative and quantitative research in the four sample *desa/kampung/keurahan* ('villages') in different *kecamatan* ('sub-districts') of Kabupaten Subang. *Kabupaten* is a local name for a district, regency or municipality. This research uses the term *kabupaten*, district, regency, and municipality interchangeably with similar meanings. The field work was implemented from March to April 2011, and continued from September to December 2011, and followed up from March to May 2012. The additional qualitative and quantitative data collection was also conducted later between July-August 2013, and lastly in March-April 2016, in order to update the findings, and adjusted with some additional information. The study had started with a preliminary study of secondary data and interviews with some key informants, which was then followed up with the qualitative research, where the participant and non-participant observations including in-depth interviews were implemented.

The general picture of the communities is important to be examined as an implementation of the comparison between villages in the context of the 'Field of Ethnological Study'. In this context, the villages are distinguished based on some similar consideration factors. In addition to that, the comparison figure of this general picture of the communities would be beneficial for future policy considerations and development plans. The quantitative research on household interviews was implemented from March to May 2012 by using a questionnaire design based on an adapted analytical model of Slikkerveer (1990), applied in various topics of ethnoscience by other researchers, such as Agung (2005), Leurs (2010), Djen Amar (2010), Ambaretnani (2012), Chirangi (2013), Aiglsperger (2014), and Erwina (2019). While the quantitative analyses of the people's behaviour on their preferences towards the Plural Community Institutional Systems will be elaborated in Chapter VIII and IX, this chapter focuses on the descriptive analysis from the qualitative research when the researcher did the fieldwork and collected the secondary data related to the information about the research area.

5.1 The Study Population and Sample Survey

5.1.1 The Study Population

Chapter IV has already presented a general description of Subang as a district/municipality in the West Java Province, Indonesia, where the research was conducted. This section describes the Subang District as a Study Population and how the villages were selected as the study samples both for qualitative field work as well as the household survey.

5.1.2 The Village Samples

The study was conducted in the four village samples of the Subang District. Based on the preliminary study, the researcher decided to do the field work in the areas which were representing the division of the geographic location, in which the local government of Subang has made its development plans and policies. The following Table 5.1 and Map 5.1 contain brief descriptions of the village samples.

Table 5.1 Village Samples.

No	Geographic area	Social Structure of the village	Village name	Zonation
1	North	Semi-Urban/Rural	Mayangan	Coastal/Lowland
2	Middle	Urban	Subang	Flat Area/Lowland
3	South	Semi-Urban/Rural	Bunihayu	Mountainous/Highland
4	South	Rural	Cimanglid	Mountainous/Highland

Source: Fieldwork (2011-2012).



Map 5.1 Map of the Four Villages in the Subang District of West Java, Indonesia.

Source: Adapted by the Author from various sources.

5.1.3. Profile of the Four Villages

This section describes the profile of the four villages, where the research was carried out of the ethno-economics and ethno-development, particularly using the recent approaches of Integrated Microfinance Management (IMM) and Integrated Community-Managed Development (*cf.* Slikkerveer, Baourakis & Saefullah 2019). The four villages represent three different geographical areas of the northern, the central and the southern areas of the Subang District. The villages also represent the type of socio-environmental structures of urban, semi-urban, and rural regions, including zonation of coastal, flat and mountainous areas. Each of these villages has its own profile, which will be described in the following sections.

Sukamelang Village

Sukamelang is one of the villages in *Kecamatan Subang* ('Subang Sub-district') of *Kabupaten Subang* ('Subang District'). According to the interview with the *Lurah* ('Administrative Head of Sukamelang Village'), which was also documented in their development plan, the name 'Sukamelang' was taken from the history of the village, when the area was still under Dutch colonial rule. The village was known as a place where Indonesian *pejuang gerilya* ('local fighters') used to spend their time to rest, hide and conduct a guerrilla battle against the Dutch troops. By consequence, the fighters had to be aware all the time to prepare their guerilla attacks. The soldiers felt insecure, uncomfortable and anxious all the time. In the Sundanese language, the feeling of insecurity, discomfort and anxiety is called *melang*. As the feelings of insecurity, discomfort and anxiety were dominant during that period of time, it was named as *suka*, which means 'always'. Since then, the name 'Sukamelang' has a meaning of 'always feeling insecure, uncomfortable or anxious' (cf. Strategic Plan of Sukamelang Village 2011-2015).



Illustration 5.1 A House of the Poor in Sukamelang Village.

Source: Field Note (2011-2012).

Sukamelang Village was categorised administratively as a rural area until 1984, when it became an urban village as it is close to the Capital of the Subang District. The change of administrative status was indicated by the change of village name from *Desa* ('Rural Village') to *Kelurahan* ('Urban Village') in 1984. The change of the administrative status is not only indicating that the village has transformed from a traditional to a transitional or modern community, but it also indicates that the political and administrative system has also changed. While a leader of a *Desa* is elected through a 'bottom-up' election by the villagers, the leader of a *Kelurahan* is assigned by the higher local administrative government, known as the *Kecamatan* ('Sub-district Local Government') in this context. By consequence, the local governance in the village with a *Kelurahan* administrative status, cannot implement a fully 'bottom-up' approach of development, but also needs to consider any 'top-down' policies from the higher administrative government. Geographically, Sukamelang Village is bordered by some other villages. In the north, it borders with Jabong Village of the Pagaden Baru Sub-district, while in the south, it borders with Karanganyar village of the Subang Sub-district. In the east, the village borders with

Belendung village of the Cibogo Sub-district, and in the west, it borders with Dangdeur village of the Subang Sub-district. The area of the village covers about 602 hectares, consisting of about 215.8 hectares of homes and residences, 285.3 hectares of paddy fields, 87.5 hectares of general plantation, 6 hectares of cemeteries, 1.5 acres of gardens, 3.5 acres of public facilities, and 3.5 acres of general offices. The population number of this village is about 26,688 inhabitants with 14,522 males and 12,166 females and a total of 3,977 households. On average, there are 4 persons per household/family. During the fieldwork, the researcher was assisted by the community leader, Mr. Wastim and his family, including the interview with the people in the community, ranging from the administrative leader to the elderly poor. In addition to that, the fieldwork includes some regular discussions in the *Musyawarah* ('Community') and participated in the activities of *Gotong Royong* i.e. cleaning the river, farming, fishing, preparing the wedding ceremony of one or two households, using the community indigenous institution of *Gintingan*, and an involvement in a routine security guard in the village at night with the *Siskamlang* ('Neighbours') (cf. Pemerintah Desa Sukamelang 2011).

As regards the religion in Subang, about 97% of the people are Muslim, while about 52 persons are Christian, 30 Catholic, and 4 are Hindu. In terms of ethno-cultural groups in the area, about 13,264 people are Sundanese, 52 are Batak from North Sumatra, 600 people are Javanese, 22 are from Madura, 4 people are from Bali, and 29 are from Padang in West Sumatra. On the education of the villagers, 4,949 people of Sukamelang have finished primary school, whereas 1,350 finished junior high school, 4,284 finished senior high school, and about 242 people completed a university degree with 8 people among the 242, who had completed their post-graduate studies. Table 5.2 shows the general number of years that people in this village spent on their schooling.

Table 5.2 Formal Education Completed by Inhabitants of Sukamelang Village.

Level of School	Male	Female	Total
Primary School (SD)	2,433	2,516	4,949
Junior High School (SMP)	740	610	1,350
Senior High School (SMA)	2,582	1,702	4,284
Undergraduate College/University	119	123	242
Post Graduate	6	2	8
Others	1	-	1
Total	5,881	4,953	10,825*

Source : Pemerintah Desa Sukamelang (2011).

*Note : Some inhabitants between the age of 7 to 18 years are still doing their schooling from Primary to High School.

The majority of the local people of Sukamelang village work as farmers and peasant farmers. Statistically, about 10,650 people are farmers, 1002 people are peasant farmers, 505 people are working as government officials, 136 are working in home industries, 15 are street traders, 64 are breeders, 29 work as housemaids, and 373 people are elderly pensioners who used to work as government officials, in the army and police officers. Only 17 people are still active in the army. In addition to that, there are 3 villagers who work as lecturers, 2 as architects, 20 as artists and 11 in private enterprises.

This village is the research area where the Promotor of the researcher, Prof. Slikkerveer and his wife, together with the former President of Leiden University, Mr. Vredevoogd and his wife came to pay a visit on the 14th of September 2011. Besides having a discussion with the local

people in the community about the role of community institutional systems in the village, *i.e. Gintingan*, they also visited some community institutions, including schools, community health institutions, as well as the village administration office (*cf.* Illustration 5.2). Although the village is officially categorised as an urban village, the indigenous community institution of *Gintingan* is however still implemented by the local people. Based on the interviews with some older people, they feel that maintaining the tradition is the right way to interact socially with the people. So, those who are not implementing *Gintingan*, for instance, can be seen as ‘asocial’ members of the community.



Illustration 5.2 The Visit of Prof. Slikkerveer and his Wife, and Mr. Vredevoogd and his Wife to Sukamelang Village.
Source :Field Note (2011).

Bunihayu Village

The second village where the research has been carried out is Bunihayu Village. Bunihayu is part of the group of villages of the Jalan Cagak Sub-district. The name of Bunihayu came from the words *buni* and *hayu*. *Buni* means hide or hiding and *hayu* means ‘lets have’, so literally, *bunihayu* means a place to hide. The name of the village recalls the history of the Dutch colonial rule, when this village was used as a place to hide for the Indonesian soldiers during the war against the Dutch. The place is full of trees and bushes, so those who hide in this area are difficult to be discovered. The village itself is located in an area of 20 km distant from a military center, which was established during the Dutch colonial rule in Indonesia.

Based on the geographic and environmental location, the people of Bunihayu village are categorised as semi-rural or semi-urban. Bunihayu Village has about 4,789 inhabitants, with about 2,392 males and 2,397 females. The majority of them are working in the agricultural sector. About 2,430 people are farmers and 401 are peasant farmers. The rest of them are working as government officials, or in micro- and small enterprises, as street traders, breeders and in nurseries.

Although the majority of the people in Bunihayu are farmers, few of the inhabitants have their own land. According to an interview with a key informant, the land of the people has been taken over by an Indonesian-Chinese business man, known as Mr. *Ki Boon* who came to the village a few years ago and gradually bought land from the residents. After the researcher studied the long-term development plan of the Subang District, he found that the village area will be used in the future for a highway which will connect the Subang District with Purwakarta and other surrounding cities. Surprisingly, the local people did not feel ‘being forced’ by the business man as he was known as a generous person who has been helping the local people when they were in trouble. Many of the inhabitants also worked with him on his land, and people came to him to borrow money without any tight schedule of repayment, although the local people were asked to use their lands as collateral (*pers. comm.* 2012).

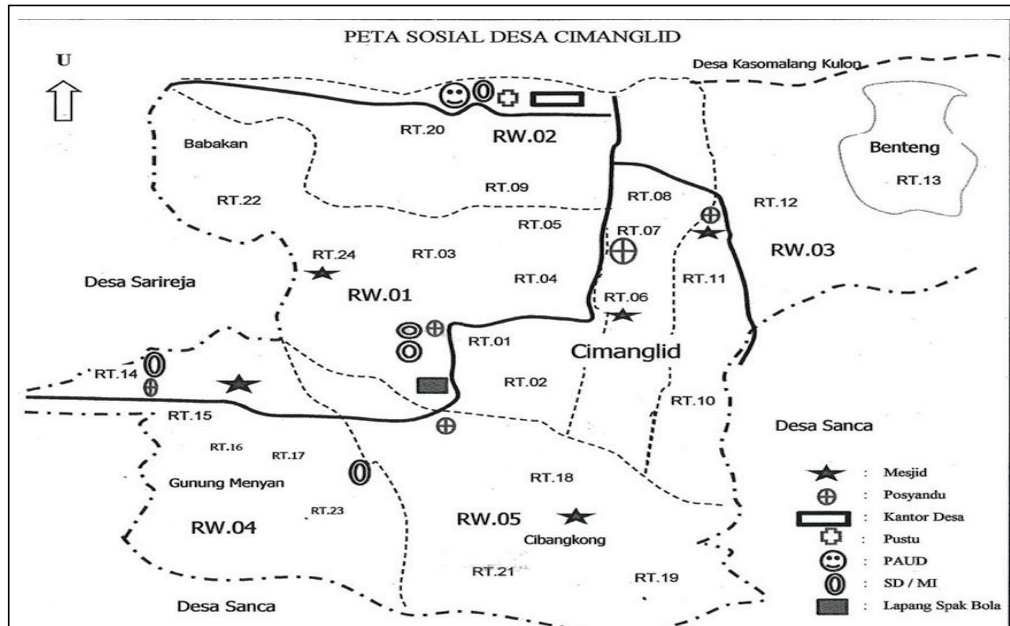


Illustration 5.3 Elders in Bunihayu Village.
Source: Field Note (2011-2012).

Cimanglid Village

The third village where the researcher conducted the fieldwork between September 2011 to May 2012 was Cimanglid Village. The village is located in the southern area of the Subang District, surrounded by mountains and covered by pineapple farms and tea plantations. Administratively, the village is part of the Kasomalang Sub-district of the Subang District. The name of Cimanglid means ‘the water which flew under the *manglid* tree’. According to an interview with the informal leader, Mr. Wakil, the name was traced back to a mythical story of the villagers. According to him, there was a time in the past when the village was short of water supply. A pious villager did a meditation, searched the forest and found a tree named the ‘manglid’, which was producing water from the root of the tree so the people in the village could solve their water problem and used the water source for their living. Since then, the village was named Cimanglid, from the words *Ci* meaning ‘Water’ and ‘*Manglid*’ referring to the name of a tree. Although the village is located in a remote area, the people of the village are considered hospitable villagers, in comparison with the other villagers where the study had also been conducted. The hospitality can be seen from the companion by the *kepala desa* (‘administrative leader of the village’) in the visits to some village elders, to the way of local people joined the

several meetings, including the experience of the indigenous ways of making *opak* ('indigenous crackers'), the participant observation with the community health-care institution of *Pos Yandu*, as well as the interview with the local home-based savings and borrowing institution which was managed by a housewife of the key informant. Cimanglid village covers the area of 292 hectares, with 95.5 hectares of housing and residential areas, 65.5 hectares of paddy fields, 23 hectares of plantation areas, 0.5 hectares of cemeteries, 86 hectares of gardens, 17.5 hectares of public facilities and 4 hectares of general village administration offices.



Map 5.2 Social Map of Cimanglid Village.

Source: Pemerintah Desa Cimanglid (2016).

The village has 3,002 inhabitants, with 1,479 males and 1,523 females, with a total of 1,054 households. The village has on average 3 people per household/family. As regards the religion and the ethno-cultural groups, 100 % of the inhabitants are Muslim and 98% of the people are Sundanese. Their education level shows that about 1,838 people have completed primary school, 98 completed junior high school, 29 of the villagers have finished senior high school, while 32 have completed a university degree with 8 people among the villagers who have post-graduate degrees (*cf.* Table 5.4). It is not surprising that in terms of occupation, most of the people of Cimanglid village are farmers, breeders and peasant farmers. About 1,250 of the inhabitants work as farmers, 423 as breeders and 180 as peasant farmers.

In addition, about 33 people were pensioners from the army and police officers, 3 are still active in the army, 53 work in micro- and small enterprises, 60 work in the private sector, 17 work in home industries, 5 work as housemaids, 2 work as midwife and nurse, and 5 work in government agencies (*cf.* Profil Desa Cimanglid 2016).

Table 5.4 Formal Education Completed by Inhabitants of Cimanglid Village.

Level of School	Male	Female	Total
Primary School (SD)	41	65	106
Junior High School (SMP)	21	35	56
Senior High School (SMA)	18	32	50
Undergraduate College/University	18	18	32
Post Graduate	-	-	8
Others	1	-	1
Kindergarten	70	81	151
School in progress (SD – SMA)	191	200	391
Total	360	431	791*

Source: Pemerintah Desa Cimanglid (2016).

The social system of *Gotong Royong* in this village is still practiced by the local people. During the fieldwork, the researcher was involved in several activities of *Gotong Royong*, *f.i.* when he helped to build a water supply for the community at the water fountain, and a house of a community member in the village as a different form of the indigenous institution of *Gintingan*. The villagers did not implement *Gintingan* in the original form anymore for the purpose of weddings or rituals, but they use the institution mainly to support the community members in housing and construction.



Illustration 5.4 *Gotong Royong* with the Cimanglid Housewife.

Source: Field Note (2011-2012).

Apart from the business and companies, most people in the village did not have a bank account for their personal and household use. The people in the village are afraid that the banking system will disrupt their social interaction as the banks implement impersonal ways on their transactions. However, a local micro-savings and borrowing institution exists in the village. It is run by wife of the key informant who was assisting the fieldwork in the village, Mrs. Rosmalia. The lady manages the savings and borrowings of the community members who were the clients. Based on trust and mutual understanding, she uses a personal approach in the implementation of

the institution. Although the institution is informally operated by an individual housewife, the institution has accommodated the needs of almost all the households in the village, and had about 700 clients (*pers.comm* 2012).



Illustration 5.5 The Administrative Office of Cimanglid Village.
Source: Field Note (2011-2012).

Mayangan Village

Mayangan is the fourth village of the fieldwork which was observed in this study. The village is located in the most northern part of the Subang District, which is characterised by a coastal area. Mayangan village is one of the seven villages in the Legon Kulon Sub-district of the Subang District. The other six villages are: 1) Legon Kulon; 2) Legon Wetan; 3) Pangarengan; 4) Tegal Mulya; 5) Bobos; and 6) Karang Mulya. The Mayangan and Legon Wetan villages are situated at the border of in the northern area of the Subang District. These two villages are separated by a river which flows into the sea. The total area of Mayangan Village is 502 hectares, comprising 67,7 hectares of housing and residences, 29 hectares of paddy fields, 122 hectares of embankments, 3,97 hectares of public facilities, and 279,9 hectares of forest. The total population of Mayangan Village includes 963 inhabitants, consisting of 481 males and 482 females with a total household number of 304 families. Concerning the religious beliefs, 100% of the people of Mayangan village are registered as Muslim. As regards the ethno-cultural groups, about 768 inhabitants are Sundanese, 193 people are Javanese, 1 person is from Madura, and 1 person is from West Sumatera (Padang). As regards education, 205 people have finished primary school, 33 have finished junior high school, 99 have completed senior high school, and 22 people have completed university level education (*cf.* Pemerintah Desa Mayangan 2011). The details of the educational profile of the population of Mayangan Village is shown in Table 5.2 . The villagers of Mayangan work mostly as fishermen and fish farmers, while some work as farm labourers. Beside fisheries, the village is also famous as a tourist destination, particularly for the local tourists. *Pondok Bali* beach is very well known to locals. The main economy sources of the village are the sea and the land.

Table 5.2 Formal Education Completed by Inhabitants of Mayangan Village.

Level of School	Male	Female	Total
Primary School (SD)	76	129	205
Junior High School (SMP)	22	11	33
Senior High School (SMA)	89	10	99
Undergraduate College/University	16	6	22
Post Graduate	-	-	8
Others	-	-	1
Kindergarten	25	20	45
School in progress (SD – SMA)	151	252	403
Under schooling Age	9	8	17
Never attend school	47	46	93
Total	481	482	963*

Source: Pemerintah Desa Mayangan (2011).

According to an interview with the secretary of the village who has served the village for more than 10 years, the natural resources from the sea and the land have been utilised by the people for many generations and fishery has been the main profession of the people. The existence of *Tempat Pelelangan Ikan* ('Fish Auction Institution'), which is operated by the Village Cooperative Unit (KUD) of Mayangan, has been providing support as an intermediate institution between the fish buyers and the sellers, being the fisherman.

In addition to fisheries and fish auctions, the other economy source in Mayangan village is tourism with the existence of *Pondok Bali Beach*. The place was developed by the local government as a tourist destination since the early 1980s. It is known as one of the most visited tourist attractions in the West Java province. The village used to earn its livelihood from fisheries until 2004, when the village was hit by a huge flood. The flood, which is known by the villagers as a 'ROB flood', caused an abration to the land and diminished almost one-third of the area of Mayangan village. About 329 hectares of the paddy fields and fish ponds in the Mayangan village were flooded by sea water. Since then, this situation made a significant change to the daily profession and livelihood of the people in Mayangan village. The local sources of ponds, paddy fields, shops, and *Pondok Bali Beach*, which previously provided their main economic resources, are no longer able to support the livelihood of the people of Mayangan village. The sea abration has also affected the people of Mayangan village psychologically. The villagers who used to borrow some money from the Bank for their capital were no longer able to access any banking services, considering that they did not have any physical assets to be used as collateral. Some villagers have migrated to other villages to search for better livelihoods, while work as migrants to foreign countries has also become an alternative for the villagers. After the floods and the sea abration, the number of villagers who became migrant workers overseas tended to increase. According to an interview with the secretary of the village, the number of migrated people in 2012 was nearly one-fourth of the population. The number was rather high in comparison with the previous year, which was only about 58 people out of 400 households.

An interview with the secretary of the village explained that the numbers of emigrants is expected to increase in the future, particularly if the socio-economic and environmental conditions of the village do not show any signs of recovery. Some villagers were still optimistic with the situation and the conditions of their village.



Illustration 5.6 A House in Mayangan Village.
 Source : Field Note (2011-2012).

However, a different perspective given by a trader of *jambal roti* fish ('salted fish'), Mr Ali, who was also interviewed. His business in fact, could survive during the incident of floods in the village. His business of selling salted fish was still in a high demand from the consumers. Furthermore, another interview with the community leader in the village, Abah Anwar, showed that the people in the village were motivated not to giving up with their livelihood in the village. The opinion was also supported by the secretary of the village, who said that the future of the village largely depends on the will of the villagers. If the people still have an optimistic spirit and the courage to rebuild the village, their livelihood will soon recover (*pers.comm* 2012).

5.2 The Plural Community Institutional System (PCINS) in the Four Villages

There are three types of Community Institutional Systems established in the villages where the research has been carried out. The institutions are categorised as traditional institutions, transitional institutions and modern institutions. A traditional - or indigenous - community institution refers in this context to an institution established informally in the society as part of their own local culture. The institution is initiated, built and operated through 'bottom-up' initiatives by the local people serving mostly the interests of the people and the community. It accommodates the participation of the people and has no profit orientation, but serves public needs. Examples of such traditional institutions are *Gintingan*, *Talitihan*, *Andilan*, *Gunem Catur*, *Gotong Royong*, etc. All those institutions are based on mutual voluntary assistance and cooperation. Transitional community institutions refer to institutions which are established collaboratively between local people of the community – insiders - and other parties, such as local government or private companies – outsiders. The transitional institution applies a combination of 'bottom-up' initiatives of the local people with 'top-down' enforcement – usually

from the government. The institution is usually established by the community but under the support of the local government, or *vice versa*. The government initiates a Programme and then involves the local people as participants. Some examples of this transitional institution are *Karang Taruna* ('Village Youth Association'), *Program Pembangunan Kecamatan* (PKK) ('Household Welfare Association'), *Kelompok Tani* ('Farmers Group'), Village Credit Bank, *Bank Keliling* ('Rotation Bank'), *Koperasi* ('Cooperative Organisation'), and some community-based financial institutions, including *Koperasi Masjid* ('Mosque Cooperative') etc. The modern community institutions refer to an institution that is not established by the local people. Usually, the institution is introduced to the local people by an outsider of the community, and offers assistance to support the needs of the people. It is introduced and established either by the government or private entities. Examples of this type of institution are *Desa* ('Informal Village Administration'), *Kelurahan* ('Formal Village Administration'), *Unit Desa BRI* ('Village Unit of Bank BRI'), *Bank Perkreditan Rakyat* (BPR) ('Rural Bank'), as well as *Lembaga Perkreditan Kecamatan* (LPK) ('Sub-district Credit Bank').

In Sukamelang village, almost all types of community institutions are available, whereas in Cimanglid, the modern community institutions such as banks were not operating for personal and household use. The local people of Cimanglid village tended to avoid any transaction with modern institutions, particularly the bank, in order to avoid any distraction to their social life and the culture of mutual assistance and cooperation. In the Bunihayu and Mayangan villages, a combination of the three types of community institutions was available and operating in assisting the livelihoods of the people.

5.2.1 The Traditional Community Institution (TRCIN)

Gintingan or Talitihan

The first indigenous/traditional community institution which is available and practiced by the people in the four villages is *Gintingan* or *Talitihan*. This is an institution which is established, based on a local initiative which aims to fulfil the need of the people through mutual voluntary assistance and cooperation. The institution is based on the contributions of every household in the community, which are collected by the community to be utilised by the households in need. The indigenous institution of *Gintingan* is implemented mostly by the people of Subang. This is confirmed by an interview with Mr. Dede Mulyono, an anthropologist from Padjadjaran University. He said that the typical indigenous institution of *Gintingan* is generally practiced in the northern area of West Java and similar institutions are also practiced in the Central and Eastern parts of Java, with similar mechanisms but with different names, *i.e.* *Bojokan*, *Rewangan*, and *Andilan*. According to him, those community institutions are mostly practiced in rural agriculture areas (*pers.comm* 2011). The activity of the indigenous institution of *Gintingan* uses the paddy rice as the form of contribution and ceremonies/rituals as the medium of contribution. The collected paddy rice, which is usually converted into money, will then be used by the family in need, to fulfil their needs. The interesting part about this institution is that the family who receives the contribution will record every single contribution in a special book, named *buku beras* (rice book). The family uses the book to acknowledge the contributions from all the community members, and will contribute to other neighbours in the future, with the same amount as they received from their neighbours.

According to Mauss (2002) this traditional institution is an example of a reciprocal exchange by local people to their community, as a positive return for what they already received. It is commonly practiced in agricultural societies. It is not surprising that similar institutions are also available in Indramayu District (named *Josan*), as well as in East and Central Java (*Rewangan* in Banyumas District and *Bojokan* in Boyolali District).

BUKU KEUANGAN BERAS HARI : TANGGAL : <u>4 Sept.</u> TH. <u>2006</u>				
No.	N A M A	BANYAKNYA BERAS Rp.	ALAMAT	KET.
1.	SAHDI - EDAG	30 L	Salahmu	
2.	ENRI - Tini	15 L	Salahmu - 02	Hajat Syukuran
3.	MAETONG - Surman	25 kg	Salahmu - 07	haji Subla
4.	TITO. Warito	10. L.	PCB. 01	
5.	Fukadi	10. L.	PCB. 07	
6.	Gr. WA. Makrus.	10. L.	PCB. 01	
7.	Gr. WAMER.	10. L.	PCB. 01	
8.	Asep. Arif	10. L.	PCB. 07	
9.	Carwan	20. L	Pasir Ceani	
10.	DEDI. IDAH	25. kg.	PCB. 07	
	JUMLAH			
1	Salahmu. KOR.	10. L	PCB. 02	

Illustration 5.7 A Page from the *Buku Beras* ('the Rice Book') of *Gintingan*.
Source: Field Note (2011-2012).

The basic activities of these institutions are also similar to the indigenous institution of *Gintingan*. It is a mutual assistance or contribution from the people in the community to other members of the community in fulfilling their needs. For instance, if one family is in need to build a house, all members of the community will contribute to the family by making various contributions, *i.e.* labour, rocks, bricks, cement, and any other contribution that the local people could give. The contributions of the people are written down by the 'in need' family. This mutual contribution is not only practiced in the housing sector. It is also implemented in wedding ceremonies, funerals and many other rituals. Such a traditional/indigenous institution of *Gintingan* is still practiced in the villages. However, the utilisation of the institution is different from one village to another. For instance, in the Sukamelang and Bunihayu villages, the practice of *Gintingan* uses rice and money as the mode of transaction and the institution is mainly practiced for a special ceremony such as weddings or circumcisions. The practice of *Gintingan* in Cimanglid village is meant not for weddings or rituals, but for housing developments, although the name of the activity is *Gotong Royong*. Further details about the indigenous institution of *Gintingan* are elaborated in Chapter VII.

Andilan

Another indigenous or traditional community institution which is established and practiced in the four villages is *Andilan*. This refers to a traditional/indigenous community institution which has similar principles of practice with *Gintingan* and *Talitihan*. However, the practice of *Andilan* is implemented by a specific coordinator from the community, usually the informal leader. There is a difference between the indigenous institutions of *Andilan* and *Gintingan*. While the practice of *Gintingan* is usually accompanied by a *hajatan* (ceremony/ritual), the practice of *Andilan* does not require any kind of *hajatan*. The difference in practice is similar to an informal savings institution where the money can be collected, saved, or borrowed anytime. In Central Java, there is a similar institution which operated on the same principle as *Andilan*. The name of the institution is *Sumbangan*.



Illustration 5.8 *Andilan* in Cimanglid Village.
 Source : Field Note (2011-2012).

Traditional Water Reservoir System

In order to fulfil the needs for clean water, the local people of Cimanglid made an initiative to build a water reservoir system, which was adapted from an indigenous bamboo watering system. Due to the lack of bamboo supplies, the people of Cimanglid used a PVC pipe to build the water reservoir system (cf. Illustration 5.9). The implementation of this system uses the principle of 'water nature', which 'flows from a higher elevation to a lower one'. The practice of this institution uses *Andilan* as the mode of mutual-voluntary assistance. In the past, the institution is called *kuluwung*. Each of the households initiated to collect the contribution (money, food, etc) from the community members. The collected contribution is then used to buy PVC pipes which are used to distribute the water from the water source to every house in the village. For the purposes of maintenance, the local leader collects regular dues from each of the households. The local government only supported the process of *Gotong Royong* among the people. (cf. Warren, Slikkerveer & Brokensha 1995).

Perelek and Gisahan

Perelek and *Gisahan* are traditional community institutions of mutual help in a local community, in which people in the community raise funds by collecting contributions from the community members to be utilised for mainly public community needs. In the institution of *Perelek*, every house in the community contributes a certain amount of money/rice into a money box, traditionally made of bamboo which is set up in front of every house. The informal leader of the community then establishes a committee who will collect the raised funds from each of the households periodically and then the collected money will be used for mostly public purposes.

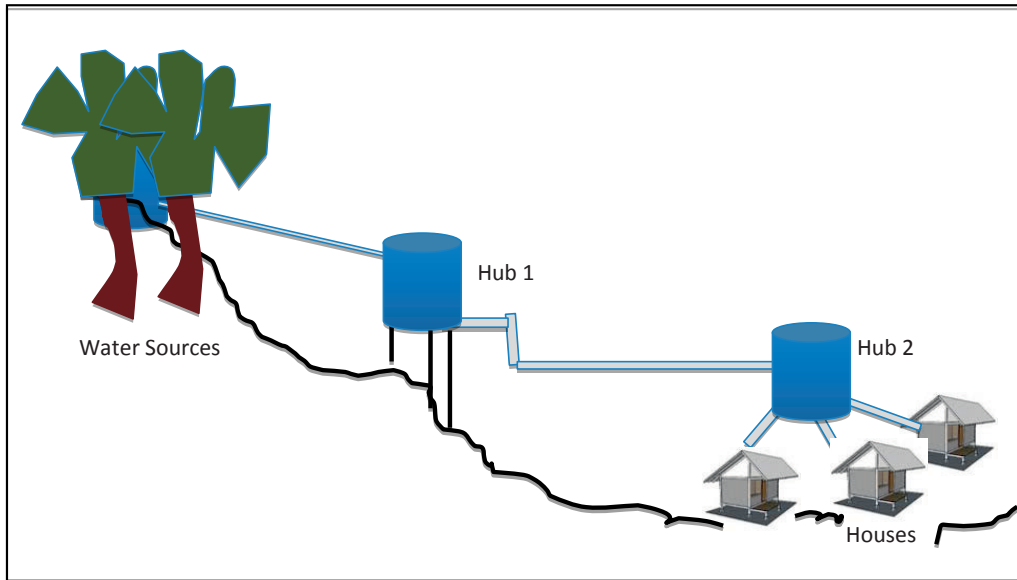


Illustration 5.9 Traditional Water Supply System in Cimanglid Village.

Source: Sketch by the Researcher (2018).

Although the local people in four villages knew of the practice of this institution, they no longer implement the institution, except for the activity of *sistem keamanan keliling* (a community security guardian schedule) in the Sukamelang village, while in the other villages, it is no longer available. However, there is a similar institution available in Cimanglid Village named *Gerakan Sodaqoh Harian (Gisahan)* ('Daily Charity Movement'). This bottom-up institution implements an adapted mechanism of the traditional institution of *Perelek*, with a change in the mode of contribution. Instead of collecting rice from house to house, the institution collects money from every household on a daily basis (about 1000 rupiah per day from each household). The result of this institution is rather impressive. It has successfully collected monetary contributions from the community members, which have been used for various purposes in the village, such as buying community land and helping the poor, including various assistance from education to health-care purposes.

5.2.2 The Transitional Community Institution (TSCIN)

Village Credit Bank

There is a transitional community institution in which the local people in the community initiate to build a savings and borrowing institution, but the local government stimulates the institution by giving them some capital to start the operation. The institution's name is *Bank Kredit Desa* (BKD) or Village Credit Bank. Although the institution is mainly meant to provide services to the people of Mayangan village, the coverage of the activities has however reached the neighbouring villages, *i.e.* Lagon Kulon, Bobos and Pangarengan villages.

Mobile/Circular Bank (Bank Keliling)

In Mayangan village, there is another transitional community institution named *Bank Keliling* or a Circular/Mobile Bank. The operation of this institution basically implements the principle of the credit institution. The operation of the institution was implemented by a person who travelled

around the village, to visit each of the households, offering credits/loans to the villagers. The activity is in fact similar to a loan shark, in which people who are in need will be contacted by a person and will be offered a loan. The difference between this institution and the loan shark is that the local people in the community are not forced to use the service, while the loan shark usually holds the power. The people could borrow the money from the loan shark with the collateral of the people's land for instance. The approach used by this institution is more personal and inclusive. This circular bank is categorised as a transitional community institution, as the government does not regulate this kind of institutional activity.

An interview with this circular bank could be held due to security reasons imposed by the person who operates the institution as it tends to avoid providing any information regarding its operations. One of the reasons is the Banking Law of Indonesia (1998), stating that no institution could collect and distribute money from the people for savings and borrowing purposes, except through the services of banking institutions. However, another interview was held at a similar institution in Cimanglid village. The practice of this type of institution in Cimanglid village was run by a woman who was trusted among the people in the community. She managed the informal institution, which has almost 700 household members from the village, including from outside the Cimanglid village.

Cooperative / Koperasi (KUD)

Koperasi Unit Desa (KUD) or Village Cooperative is an institution established by the people to provide services for the people through membership of the cooperative institution. The institution is categorised as a transitional institution because of a combination between a bottom-up initiative by the people and support by a government regulation (Law on the Establishment and Operation of Cooperative Organisations 1992). In the four villages where the study was carried out, one of the existing cooperatives is the Fish Auction Cooperative in Mayangan village. The institution works under the Village Cooperative. The main activity of the institution is to conduct the selling and buying activities between the fishermen and the fish buyers. In Sukamelang village, also such village cooperative was available. The main activity of the institution is provide farmers with capital for farming as well as for livestock breeding.

Village Programmes Supported by the PNPM Mandiri

There is another transitional institution which also operates in the four villages where the study was conducted. The institution is the PNPM Mandiri programme, which supports various local development programmes, initiated by the local people. The programme itself was funded by the World Bank through a soft-loan scheme, distributed by the central government to the village level of administration. This type of institution is basically a combination between a bottom-up initiated programme by the community with funding support by the government, under the soft-loan scheme of the World Bank. The programme was conducted between 2008 to 2013, mostly allocated for building village infrastructure. The institutions were *Program Penanggulangan Kemiskinan Perkotaan* (P2KP) or the Urban Poverty Alleviation Programme, Neighborhood Upgrading and Shelter Sector Project (NUSSP), and also the National Empowerment Programme (PNPM) Mandiri, all of which were supported by the World Bank (Bappenas 2013).

5.2.3 The Modern Community Institution (MDCIN)

During the fieldwork, the researcher also identified some existing modern community institutions operating in the villages. These include the Bank BRI through their institution of *Unit Desa* and the *Bank Perkreditan Rakyat* (BPR)(Rural Bank).

Bank BRI

Bank BRI is the biggest bank in Indonesia, which serves microfinance and microcredit at the village level. BRI *Unit Desa* or the Village Unit of BRI is the institution which has operated in the villages for various decades. The institution provides savings and credit to support the needs of the local people. In the four villages where the fieldwork was carried out, the village units of BRI are all available except in Cimanglid village. According to the interview with the staff of Bank BRI in Mayangan village, the institution has been trying to be more inclusive to the needs of the people in the community. The repayment scheme, for instance, has been adjusted to the harvesting seasons, which gives more flexibility to the farmers. This also applies to the period of the catching seasons of the fishermen.

BPR LPK / Rural Credit Bank

At a sub-district level, the modern community institution named *Lembaga Perkreditan Kecamatan* (Sub-district Rural Bank) also operates in the four villages where the research was carried out, except in Cimanglid village. The institution provides credit and savings facilities to the people as they implement the principles of microbanking and microfinance. The modern institutions provide the local people with loans and credit in the villages, except for Cimanglid village, where none of the individual households made contact with those modern institutions for their personal needs. Only households which run a business made transactions with the institution.

5.3 Other Institutions in the Four Villages

Apart from socio-economic institutions in the four villages where the researcher did the study, there are also some other existing institutions being implemented in the villages.

5.3.1 Socio-Cultural Institutions

There are some socio-cultural institutions operating in the villages, such as the traditional institution of *Arisan*, which is implemented mostly by housewives. The activity is basically similar to the practice of the system of the Rotation Saving and Credit Association (ROSCA). Housewives who implement *Arisan* initially implement the activity based on their economic motives. However, during the practice of *Arisan*, there are additional activities that follow up the financial transactions among the housewives, from educational discussions to health-care activities. The housewives share their knowledge and experiences in educating their children, providing treatment when a member of the family gets ill, and discussing various problems in their villages. This institution of *Arisan* was studied by Djen Amar (2010). Besides *Arisan*, there are also religious institutions in the villages, *i.e.* *Dewan Keluarga Masjid (DKM)*. The institution basically organises the management of mosques in the village and conducts various activities related to the maintenance of the religious practices of the villagers.

5.3.2 Health-Care Institutions

Several health care institutions were identified in the research area, *i.e.*: 1) *Pos Yandu*: an institution mainly concerned with health care and schooling for early childhoods; 2) *Paraji*: a traditional healer who uses Medical, Aromatical and Cosmetic (MAC) Plants to treat the patient; *Paraji* is also known as the person who performs children's circumcision; and 3) *Bidan*: midwives who takes care of pregnant mothers, from the time a woman gets pregnant until the delivery process.

5.3.3 Social Security and Youth Institutions

Participant observation has also been carried out during the study through a community-based security guard institution named *Siskamling*, which refers to *Sistem Keamanan Lingkungan*. The institution is implemented by the people in the villages to guard the villagers and the village from any potential threats. The villagers set a particular schedule and each member of the households takes turns guarding the environment on a daily or weekly basis. The observation has also encompassed the involvement with a youth institution which is called *Karang Taruna*. This institution facilitates any youth activity in the community. The main objective of the institution is to facilitate the interests of the youth in the community and to establish any empowerment programme for the youth.



Illustration 5.10 An Office of the Youth Institution in Subang.

Source: Field Note (2011-2012).

