



Universiteit
Leiden
The Netherlands

Paraji and Bidan in Rancaekek : integrated medicine for advanced partnerships among traditional birth attendants and community midwives in the Sunda region of West Java, Indonesia

Ambaretnani, P.

Citation

Ambaretnani, P. (2012, February 7). *Paraji and Bidan in Rancaekek : integrated medicine for advanced partnerships among traditional birth attendants and community midwives in the Sunda region of West Java, Indonesia. Leiden Ethnosystems and Development Programme Studies*. Retrieved from <https://hdl.handle.net/1887/18457>

Version: Corrected Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/18457>

Note: To cite this publication please use the final published version (if applicable).

Chapter IV RESEARCH SETTING: INDONESIA & THE SUNDA REGION

Chapter IV discusses the demographic and socio-economic conditions in Indonesia with special reference to West Java Province, the setting for this research. First, a description is presented of Indonesia's geography and climate before the country's economic state of affairs, its ecosystem, and more importantly its population is discussed. With regard to population, specific attention is directed to the Crude Birth Rate, total fertility rate, first age when women marry, socio-economic conditions and poverty level, educational background and level of health, particularly for mother and infant. To construct a comprehensive overview, data are used which are issued by the Central Bureau of Statistics and various government institutions such as the West Java Health Office, the National Ministry of Health and the National Demographic and Family Planning Board (BKKBN), supplemented by data from several other sources.

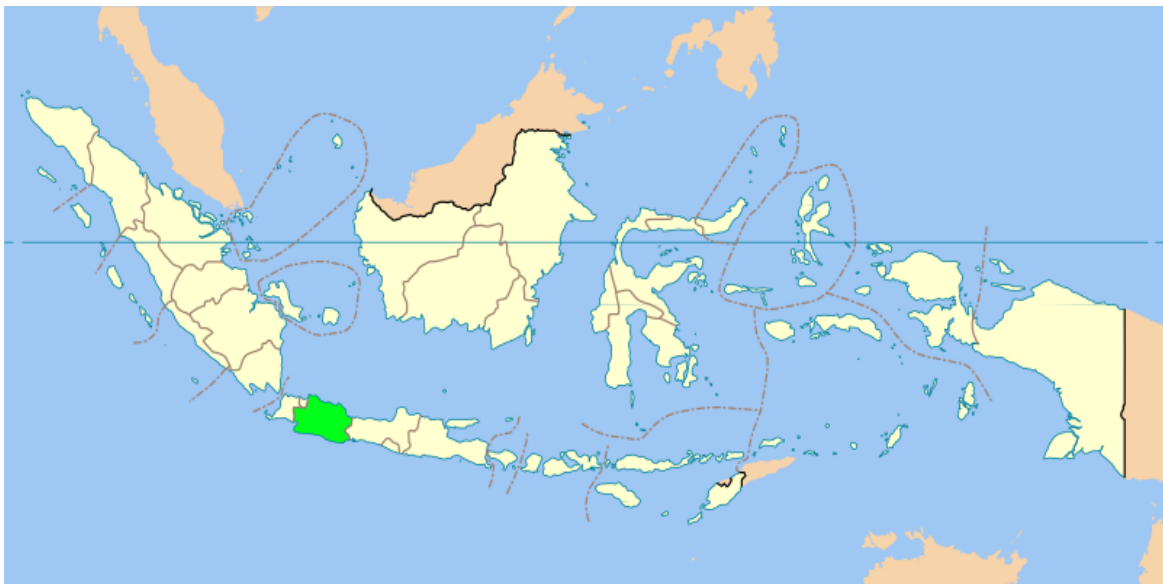
Indonesia is a complex and culturally diversified nation, best illustrated by the presence of more than 300 ethnic groups which each speak their own language and sometimes practice their own religion. The national motto "Unity in Diversity" (*Bhineka Tunggal Ika*)¹ appropriately reflects the country's complexity, although one must admit that Indonesia's multifaceted society often experiences an undertone of social unease rather than harmonious unity.

4.1 Indonesia

4.1.1 Geography and Climate

Indonesia is an archipelago located between 6°08' North and 11°15' South Latitude and between 94°45' West and 141°05' East Longitude. As a predominantly maritime country, Indonesia's total sea area is ca. 736.000 million square kilometres (including an Exclusive Economic Zone) or 81% of the country's total area which creates the second longest coastline in the world after Canada. Situated between Australia and the South-East Asia mainland, Indonesia's 13.667 islands are spread out along the Equator. The distance measured from west to east is 5.110 km and from north to south 1.888 km, covering a total of 1.928.600 km². Indonesia is spread across more than 1.86 million square kilometres of land and is famous for its numerous rivers and active volcanoes. During the rainy season, Indonesia's rivers continually overflow their banks, flooding the surrounding areas. Volcanic eruptions pose an ongoing threat to Indonesia. For example, when Mount Merapi (Central Java) erupted in 2006, it was widely reported in the media and the largest eruption to date was in 2010. Indonesia is situated on the Asia and Australia Fault which explains the heightened possibility of earthquakes, like those occurring in Morotai, Ternate and Manado in May 2003, in Yogyakarta in May 2006, in West Sumatra in March 2007. When an earthquake or volcanic eruption results in a high-energy tsunami, as occurred in Aceh in December 2004 and in Mentawai in October 2010, coastal areas can also be devastated.

To address various troubles, the Central Government decided to structure Indonesia's far-flung and diverse areas into 36 provinces which are further sub-divided into 349 districts, 91 municipalities, 5.277 sub-districts, and 69.858 villages (BPS 2007). In 1999 the National Parliament approved Law 22 on the administrative decentralisation of the Republic of Indonesia, to be implemented as experiment between 2001 and 2004. In particular, the provinces Aceh, Jakarta, Yogyakarta, Papua, and West Papua have been granted greater legislative dispensations and a higher degree of regional autonomy. For example, in 2001, the Aceh Provincial Government was granted broad Special Autonomy, in the face of public resentments, which has allowed the creation of an independent system of civil and criminal law, based on the Sharīah (Islamic law). Yogyakarta was granted the status of Special Region in recognition of its central role in supporting the Republicans during Indonesia's Revolution. Papua, formerly known as Irian Jaya, was granted Special Autonomy in 2001 and the capital Jakarta became a special region.



Map 4.1 Indonesian Archipelago
Source: Wikipedia

As a tropical, equatorial country with the second largest tropical rainforest area in the world, Indonesia plays an important role in the world's geographical climate structure. The archipelago which covers more sea area than any other country has a tremendous impact on global climate change and is crucial for absorbing greenhouse gases which cause global warming. Therefore, Indonesia's has great potential to be a prime participant in international attempts to mitigate greenhouse gas emissions.

4.1.2 Population

In 2010, the total population of Indonesia numbered 237.641.326 people (BPS 2010), making it the fourth most populous country in the world, after China, India and the United

States of America. The population growth rate² has decreased sharply since 1980 from 1.97% per annum between 1980 and 1990 to 1.49% per annum between 1990 and 2000. The growth rate dropped again between 2000 and 2004 at the rate of 1.43% per annum; from 2008 to 2010 the rate has been 1.12%. Indonesia's increase in population does not tally with an even population distribution by region, either by province or by island. The country's population is concentrated on the island of Java. According to Population Census 2000 and Population Data 2004, ca. 59% of the total population lives in Java: more than 18% live in West Java, 15% in Central Java, and 17% in East Java. Meanwhile, Maluku and West Papua which make up 24% of the total area of Indonesia are inhabited by only 2% of the population. Up until 2004, these statistics continued to indicate an uneven population distribution and concentration of natural resources in Java.

The population density in Java has remained exceptionally high, *i.e.* ca. 1.071 people/km² in 2010. In Jakarta, the capital city of Indonesia, the population density is 13.177 people/km². Bali is the most densely populated province outside Java with 603 people/km² in contrast to Papua with only 7 people/km². In 2008, the sex ratio in Indonesia is higher than 100, which means that men outnumber women. Provinces which have a low sex ratio (<100) are North Sumatra, West Sumatra, Central Java, Yogyakarta, East Java, West Nusa Tenggara, East Nusa Tenggara, and South Sulawesi. Provinces with ratios lower than 100 have a highly mobile population illustrated by patterns of migration and origins of migrants.

The national language of Indonesia is officially spoken by nearly every Indonesian citizen. It was originally a lingua franca³ for most of the region, including present-day Malaysia, and is therefore closely related to Malay. Indonesian was first promoted by nationalists in the 1920s and declared the official language when the country gained its independence in 1945. Most Indonesians speak at least one of the several hundred local languages (*bahasa daerah*) as their first language. Religious freedom is stipulated in the Indonesian Constitution although the Government only officially recognizes six religions: Islam, Protestantism, Roman Catholicism, Hinduism, Buddhism and Confucianism. Although it is not an Islamic state, Indonesia has the world's most populous Muslim majority, with ca. 86.1% of Indonesians declaring themselves to be Muslim. Although they are minority religions, Hinduism and Buddhism remain defining influences in Indonesian culture. Islam was first adopted by the Indonesians in Northern Sumatra during the 13th century, almost certainly through the influence of traders, and by the 16th century it had become the dominant religion. Roman Catholicism was brought to Indonesia by early Portuguese colonists and missionaries, while the presence of Protestant denominations is largely the result of Dutch Calvinist and Lutheran missionary activities during the colonial period.

4.1.3 Economy

In 2007, the estimated Gross Domestic Product (GDP) of Indonesia was US\$408 billion, and the estimated nominal GDP per capita was US\$1.812 (2005). This was followed by industry (40.7%) and agriculture (14.0%). Agriculture employs more people than other sectors, accounting for 44.3% of the 95 million strong workforces, followed by the service sector (36.9%) and industry (18.8%). Major industries include petroleum and natural gas,

textiles, apparel and mining. Major agricultural products include palm oil, rice, tea, coffee, spices, and rubber. Indonesia was the country hardest hit by the South-East Asian financial crisis in 1997–1998. Following the global economic crisis which began in 2008, Indonesia's National Currency, the Rupiah, has yet to stabilize, and economic recovery has been slow. Political instability since 1998, slow economic reform and corruption at all levels of government and business have contributed to the unpredictable nature of the recovery. GDP growth exceeded 5% in both 2004 and 2005, and the forecast is for a further increase. However, this growth rate is not sufficient to significantly impact either unemployment or the stagnant wage growth. Increases in fuel and rice prices have exacerbated poverty levels. As of 2006, an estimated 17.8% of the population lives below the poverty line, 49.0% of the population subsists on less than 2US\$ per day, and the unemployment rate is at 9.75%.

4.1.4 Environment

Indonesia has only two seasons: the dry and the wet. During the dry season (June to September), Indonesia's climate is affected by continental air masses from Australian. The rainy season (December to March) is affected by Asia Continental and Pacific Ocean air masses. As masses of air pass over the ocean surface, they pick up a great deal of moisture which is then precipitated as rain. Climatic conditions alternate every six months, with transitional periods in April to May and October to November separating the two seasons. Both temperature and humidity in Indonesia are influenced by the altitude. The average temperature ranges from 19°C to 32°C.

Indonesia has ratified the United Nations Framework Convention on Climate Change (UNFCCC – Law No. 6/year 1994). The ultimate objective of the UNF Convention is to achieve stabilisation of greenhouse gas concentrations in the atmosphere at a level which would prevent dangerous anthropogenic interference in the climate system. Therefore, Indonesia has agreed to ratify every clause in the law. Climate change might contribute to fluctuations in the composition of the global atmosphere and natural climate variability which is observed over comparable time periods. The adverse effects of climate change are affecting the physical environment or biota and are having a significantly harmful impact on the composition, resilience or productivity of natural and managed ecosystems or the operation of social economic systems or on human health and welfare. Increase in greenhouse gas concentrations in the atmosphere is the most logical explanation for changes in the climate. The greenhouse gases are carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), hydrocarbon (HC), per fluorocarbon (PFC), and sulphur hexafluoride (SF₆). Moreover, any chemical substance structurally related to these greenhouse gases is also classified as such. Increased emission of greenhouse gases into the atmosphere is thought to be one of the contributors of global warming which leads to climate change.

Forests cover ca. 60% of the country. In Sumatra and Kalimantan, forests consist of predominantly Asian species. However, forests in more densely populated Java have largely been cleared away to make room for human habitation and agriculture. Sulawesi, Nusa Tenggara, and Maluku – having long been separated from the continental landmasses – have developed their own unique flora and fauna. Measured in terms of geological

periods, until fairly recently Papua was part of the Australian landmass; therefore it is home to a unique fauna and flora closely related to those native to Australia, including over 600 bird species. Eighty thousands kilometers (50.000 mi) of the Indonesian coastline are surrounded by tropical seas which contribute to the high level of biodiversity in the country. Indonesia has a diverse range of sea and coastal ecosystems, including beaches, sand dunes, estuaries, mangroves, coral reefs, sea grass beds, coastal mudflats, tidal flats, algal beds and small island ecosystems. The British naturalist, Alfred Wallace drew a line dividing the distribution of Asian and Australasian species in Indonesia, now known as the Wallace Line. It runs roughly north–south along the edge of the Sunda shelf, between Kalimantan and Sulawesi, and along the deep Lombok Strait, between Lombok and Bali. West of the Wallace Line, the flora and fauna are more characteristically Asian; moving east from Lombok, they become increasingly Australian. In his book *The Malay Archipelago*, published in 1869, Wallace describes numerous species unique to the surrounding area, which is now termed Wallacea.

Indonesia's large population and rapid industrialisation present serious environmental dilemmas, which are often given a low priority due to the country's high poverty levels and weak under-resourced governance. Issues include large-scale deforestation (much of it illegal) and related wildfires causing dense smog over parts of Western Indonesia, Malaysia and Singapore; over-exploitation of marine resources; and environmental problems associated with rapid urbanisation and economic development, including air pollution, traffic congestion, garbage management, and reliable water and waste water services.

4.2 Sunda Region in West Java

4.2.1 Sunda Region

Tatar Sunda, or Sunda region, on the island of Java stretches from the Bogor and Sukabumi Regencies in the west to the Kuningan and Banjar Regencies in the east. Rugged mountains rise up in the central and southern areas of the Sunda region. Today the flat fertile lowlands to the north are the largest rice-producing area in Indonesia. Historically, the largest Sundanese kingdom was Padjadjaran, a Hindu kingdom whose seat was in the eastern part of the Sunda. Unlike the Javanese kingdoms, whose historical monuments (*candi*, 'temples') are still scattered around their heartland, the Sundanese kingdoms created few religious monuments to leave to later generations. During the 15th and 16th centuries, Islam began to spread among the Sundanese people. After the fall of the Hindu Sunda Kingdom and establishment of the Sultanates of Banten and Cirebon in coastal West Java, the spread of Islam accelerated. Today most Sundanese are Muslims.

Mountainous inland Sunda was thickly forested and sparsely populated until the 19th century when Dutch colonial exploitation opened up much of the interior for coffee, tea, and quinine plantations. Thus as the highlands became the new frontier, a changing way of life furthered strengthened the individualistic Sundanese mindset (Setiawan 2010). The island of Java is home to several distinct ethnicities. The Sundanese population (35.5 million) in West Java Province is Indonesia's second-largest ethnic group after the Javanese who inhabit the central and eastern parts of the island. Although both populations

live in relatively close proximity on Java, the Sundanese and Javanese belong to distinctly different ethnic groups. Traditionally, the Sundanese lived in small isolated hamlets and engaged in dry-field farming. For this reason, the Sundanese society had a less rigid social hierarchy and a more independent manner.

The Sundanese language (*Basa Sunda*) is spoken by ca. 27 million people or 15% of the Indonesian population. It includes several types of dialects, each conventionally described according to the location where it is spoken: Banten, Bogor, Priangan, Ciamis, Kuningan, and Cirebon. Priangan extends over most of Sundaland (*Tatar Sunda*) and is the dialect most widely spoken and taught in elementary and junior-high schools (equivalent to 9th grade) in West Java and Banten Provinces. The word *priangan* is derived from the Sanskrit word *hiang* or *hyang*, which means ‘god’ (Noorduyn & Teeuw 1999). It is one of several derivatives of *parahiyangan*: other derivatives are *parahiang*, *parahyangan*, *parahiangan*, *parayangan*, *priyangan*, and *prayangan*. During the Dutch Colonial Era, Europeans adapted the name ‘Priangan’ into ‘Preanger’.

The dialect spoken by the reclusive Baduy tribal people is considered archetypical for Sundanese used before the concept of language stratification was adopted to denote rank and respect, as demonstrated (and influenced) by Javanese. Some of the most refined Sundanese dialects – considered to resemble the language’s original form – are those spoken in Ciamis, Tasikmalaya, Garut, Bandung, Sumedang, Sukabumi, and Cianjur. The Cianjur dialect is thought to be the most refined example of the Sundanese language. The Banten and Cirebon dialects spoken along the northern coast are less refined. Some of the most distinct dialects are spoken in Banten, Bogor, Priangan, and Cirebon. In Central Java, Sundanese is also spoken in some areas of the Cilacap and Brebes regions.

4.2.2 Language, Kinship and Rituals in Rancaekek

Sundanese Language

The sub-district (*Kecamatan*) Rancaekek is located in Bandung District (*Kabupaten*) where the local inhabitants living in the western part of the island of Java are Sundanese. The Sunda culture is plural with several variants. The main Sunda cultures are: (1) Sunda Buhun or Sunda Wiwitan, which exclusively protects the indigenous life, found in Sukabumi and Pandeglang; (2) Sunda Parahyangan, covering areas which historically were influenced by the Javanese Kingdom Mataram-Sultan Agung, starting from Cianjur, Bandung, Sumedang, Garut, Tasikmalaya, and Ciamis; (3) Sunda Pakaleran which covers the Karawang and Subang (Sumardjo 2003).

The language spoken by the local population is Sundanese, and everyone living in the Sunda area will understand and speak it, if only for daily use. In the recent past, the Sundanese language has been recognized as mother tongue or first language (*basa indung*, Sd.; *bahasa ibu*, Ind.) of the Sundanese society. Geographically, Sundanese is spoken by almost all indigenous communities in the West Java and Banten Provinces, except in Indramayu, Cirebon and some parts of Serang. The second language spoken in Rancaekek is Bahasa Indonesia, usually used during formal meetings and at school. Ultimately, *basa Sunda* incorporates a moral code, or *undak usuk basa*, which means that when two or more people converse together, each should consider his/her own position relative to the other individual(s). Djajasudarma (2007) says that recently *basa Sunda* has been changing, and

preserving culture in various ways. For example, *basa Sunda* absorbs many words from other languages and dialects which express the dynamics of life and preservation of the ecosystem. During a formal meeting, or at school, the spoken language is a blend of Bahasa Indonesia and Sundanese. When people gather to discuss something in the office, they will speak Sundanese. In contrast, during a formal meeting, they will begin speaking Bahasa Indonesia but later shift to *basa Sunda* unconsciously. When migrants speaking different mother tongues come to Rancaekek and enter the Sundanese community, they will learn and try to speak Sundanese with the locals. This phenomenon is common in regions including Rancaekek where Sundanese is the local language.

Kinship

As Sumardjo (2003) relates, as part of the Bandung Regency, Rancaekek's cultural background is inclusively comprised of Sunda Parahyangan. The kinship system is characterized by the basic family unit. The nuclear family plays a dominant role in the structure, composition and background of each respondent's household in Rancaekek. Interestingly, some households include the extended family (Table 6.21), while others are comprised of several nuclear families because, when a daughter marries, the couple will usually live together with the wife's family. In contrast, few wives live together with their husbands' family. As a consequence, grandchildren will also grow up living in the maternal household until they have accrued sufficient income to rent or buy a house (even on credit).

The system of kinship (*baraya*, Sd.) in Sundanese culture is bilateral, meaning that each individual claims descent through both the female and male lineages, emphasising both sides equally (Winick 1970). Recently, under the influence of Islam, patriarchy has come to influence the Sundanese system of kinship, although in daily life the indigenous kinship system is respected. *Dulur* is a kinship term which defines blood relationships. *Dulur teges* indicates brothers and sisters who are born from one father and mother, while *dulur pet ku hinis* means brothers and sisters who are born from the same mother.

Rituals

Hidding (1948) points out that life in Sundanese society is like a circle. Therefore, *tali paranti* is like a cord, one end of which will meet the other end at the knot. Knots are not only found when both ends meet but also along the cord itself. Such knots represent rituals or *rites de passage* which should be performed during stages of one's life. The first in a series of rites is performed at conception, at 4 and 7 months gestation, at birth, 40 days after parturition, each birthday, at circumcision, marriage, birth of one's own children, death (after 3, 7 and 40 days, after 1 and 2 years, and after 1.000 days) as well as any other rite of passage along the 'cord of life'. *Tali paranti* is a valuable tradition passed down through generations by one's ancestors which must be upheld and respected by the Sundanese people in order to achieve life's objectives. In addition, Rikin (1994) has said that *tali paranti* are not only rites performed during one's life cycle but, in principle, it is the flow of life itself from the first early stirrings of existence in the womb until the silence of death.

4.2.3 West Java Province

The area of West Java covers 34.816.96 km² or 13.443 mi², ca. 27.13% of the islands of Java and Madura, or ca. 1.8% of all Indonesian territory. Geographically, West Java is situated between 5°50' and 7°50' South Latitude and 104°48' and 108°48' East Latitude, bordered in the west by Banten Province, in the east by Central Java Province, in the south by the Indonesian Ocean, and in the north by the Java Sea.

Three dams or water reservoirs have been constructed in West Java: Jatiluhur, Saguling, and Cirata. Jatiluhur has become a centre for water tourism, while the Institute of Ecology, Padjadjaran University, introduced aquaculture at the end of 1992 at Saguling and Cirata. Fish cage aquaculture and other support systems in and around the Saguling and Cirata reservoirs employ 7.527 people. At the end of 1996, total aquaculture production was 24.496 metric tons of fish, which exceeded by 20% the total tonnage of fish estimated to be consumed in Bandung District (population est. 3 million). In 1996, the total gross revenue from fish was more than US\$24 million, over twice the estimated annual revenue (US\$10.4 million adjusted for inflation in 1996) from the 5.783 ha of rice lands lost to the reservoirs by the dams (Institute of Ecology-Padjadjaran University 2000).

Costa-Pierce & Soemarwoto (1998) state that the co-operative Institute of Ecology, Padjadjaran University-Bandung, Indonesia and the International Centre for Living Aquatic Resources Management (ICLARM, Manila, The Philippines) project in the highlands of West Java was initiated to investigate the feasibility of developing cage aquaculture for local population resettlements from hydropower dam constructions. Indonesia was chosen for the project because of the urgent necessity to develop alternative resettlement schemes for the transmigration programme which had caused such social and environmental upheavals and cost so much money. The use of floating cages brought a proposal to resettle 3.000 of the 40.000 local families, since floating cage aquaculture was considered compatible with the engineering forecasts of the dam operations and draw downs.

West Java has a tropical climate with ca. 161 mm rain measured weekly. The climate supports the rich soil composed of volcanic sediments. Because several rivers irrigate the soil, most areas are used for agriculture. Bandung is the capital city of West Java Province which is divided into 25 districts (*kabupaten*) and nine municipalities (*kotamadya*) co-ordinated into five areas:

- (1) The Bogor area has three districts and three municipalities: Bogor District, Bogor Municipality, Depok Municipality, Sukabumi District, Sukabumi Municipality, and Cianjur District.
- (2) The Purwakarta area has four districts and one municipality: Subang District, Purwakarta District, Bekasi District, Bekasi Municipality, and Karawang District.
- (3) The Cirebon area has four districts and one municipality: Cirebon District, Cirebon Municipality, Indramayu District, Majalengka District, and Kuningan District.
- (4) The East Priangan area has four districts and one municipality: Ciamis District, Banjar District, Tasikmalaya District, Tasikmalaya Municipality, and Sumedang District.
- (5) The West Java area has two districts and two municipalities: Bandung District, Bandung Municipality, Garut District and Cimahi Municipality.

4.2.4 Population in West Java

The total population in West Java increased from 35.723.563 inhabitants in 2000 to 43.021.826 inhabitants (50.59% male; 49.41% female) in 2005 (JABAR, BPS 2010), with a population growth rate of 9.57% (*Suseda Propinsi Jawa Barat* 2004). The density ratio has increased steadily: from 798 people per km² in 1980; to 972 people per km² in 2000; to 1.085 people per km² in 2003; and 1.111 people per km² in 2004. The population is not evenly distributed throughout every area of West Java. Populations are more densely concentrated in the Bandung, Bogor, Bekasi, Cirebon, and Depok Municipalities where cities are the centres of industry and higher education, attracting migrant workers like a magnet from various localities in Indonesia.

Table 4.1 Composition of Population in West Java, Based on Age in 1990 and 2000–2004

Age Category	1990	2000	2001	2002	2003	2004
Young (0–14 years)	37.0	30.7	30.3	30.2	28.7	30.1
Productive (15–64 years)	59.1	64.7	65.4	65.6	67.0	65.6
Old age (≥65 years)	3.8	4.6	4.3	4.2	4.3	4.4
Total	100.0	100.0	100.0	100.0	100.0	100.0

Source: West Java Centre of Statistic Body

The majority of the ethnic groups who live in West Java are Sundanese (74%), Javanese (11%), Betawi (5%), and Cirebonese (5%). The remainder is varied and includes Batak, Manadonese, Ambonese, Balinese and others. The religions of the population encompass Islam (96.5%), Protestant (1.2%), Roman Catholic (0.7%), Buddhism (0.2%) and Hinduism (0.1%).

4.2.5 Age at First Marriage for Women

In 2004 a definite trend was recognized regarding the increase in the age of women at first marriage⁴. Today, more women are marrying after the age of seventeen which indicates that people in society are choosing to marry later. Percentages of women first married at a young age still vary between villages and cities. Bekasi Municipality has the lowest (0.85%) and Cianjur District the highest (4.68%) percentage of women marrying at a young age. In 2003, 22.22% of women in West Java Province married at a young age. Saud (2006) attributes the high Maternal (MMR) and Infant (IMR) Mortality Rates in West Java to the large percentage (64%) of women who first marry at a very young age, namely before the age of eighteen. Table 4.2 shows the comparison of MMR of Indonesia and West Java. MMR in West Java is considered high comparing to the other provinces and also the national figure of MMR in Indonesia.

Coverage provided by the Family Planning Programme has decreased from 839.413 (85.82%) in 2004 to 807.554 (79.94%) in 2005. Additional reasons mentioned by Saud (2006) are: (1) the Government's allocation of funds for the Family Planning Programme

was overdue; and (2) more economically disadvantaged households now have to pay for Family Planning services, although the BKKBN offers free contraception for members of deprived households. Recently, the Family Planning Programme in Indonesia is revitalised to control the acceleration of population growth rate in Indonesia which is now 1.49% from 2000-2010 (BPS 2010). The motto of Family Planning Programme recently is ‘*dua anak lebih baik*’ (two children are better).

Table 4.2 Maternal Mortality Rate by year of Indonesia in compare with West Java

Year	Indonesia (per 100.000)	West Java (per 100.000)
1985	450 ²	n.a.
1992	420 ²	n.a.
1995	373 ²	n.a.
1997	334 ²	n.a.
1999*	516	na
2000*	n.a.	600 ³
2002	373	390
2003	307 ¹	321
2004	n.a.	308 ⁴
2005	262 ¹	301 ⁴
2006	253 ¹	294 ⁴
2007	228 ¹	285 ⁴
2008	226	278 ⁴

*Monetary crisis in Indonesia (1998-2000)

n.a. = not available

Sources: 1. Indonesia Country Profile (2008), Center for Data and Information, Ministry of Health, Republic of Indonesia.

2. WHO (1998) Improve Access to Maternal Health Services, Geneva.

3. West Java Family Planning Coordinator (2002).

4. West Java (2000-2008) Projection MMR per 100.000.

The age of marriage for women in rural Sundanese culture is still very young. Once a girl reaches her menarche (10–12 years), the local Sundanese believe that the girl is ready for the process of reproduction, and is therefore ready to marry. A young girl will marry a young boy who has been chosen out of mutual understanding between their respective parents or a married man. Sundanese parents will feel ashamed if their daughter is still single when she reaches the age of twenty. The local Sundanese term for a girl who marries late is *perawan jomblo* (old virgin). The divorce rate in Sundanese rural areas is also quite high.

Although the Government is attempting to eradicate younger marriages by passing a law which sets the minimum age for marriage at 16 years for a girl, in actual fact the responsibility for the implementation has shifted from the secular authorities to the religious official in charge of marriage in the village (*lebe*). Although the person

authorizing the marriage is aware that the statutory age for a first marriage is 16 years, he readily acquiesces if the family requests otherwise since he is also the member of the same community.

Table 4.3 Female Population in West Java in Percentage Aged 10 Years and Older, Based on Age when First Married

Age First Married (in years)	1996	1997	1998	1999	2000	2003	2004
15	39.60	35.10	36.14	34.55	34.80	29.34	
15–19	30.04	31.72	29.49	29.66	14.90	29.37	2.71
20–24	26.71	29.54	30.02	31.23	14.70	35.62	13.30
≥ 25	3.65	3.64	4.36	4.57	35.60	5.67	83.99
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Source: Susenas 1996–2000 and 2003–2004

Medical data show that a young, physically immature girl is not ready for reproduction and certainly not for pregnancy. During adolescence, there is a strong possibility that girls will fall victim to anaemia, their hips will still be too narrow for childbirth and psychologically they are not ready to have a baby. Consequently pregnancy, labour and delivery are high-risk factors for girls still so young.

4.2.6 Socio-Economic Conditions

The average income per capita⁵ in West Java has shown a tendency to increase, by an average of 15.28% per annum between 1999 and 2000. In 1995, the figure was Rp 1.935.092; by 1998 the income per capita had risen to Rp 3.776.311. During the economic crisis, the income per capita declined. Later, in 1999, the income per capita again accelerated to Rp 3.798.084. This upward trend continued, reaching Rp 4.378.541 in 2000 and Rp 7.880.887 by 2004.

Economic growth in West Java also reflects a similar increase. The average economic growth from 1993 to 1996 reached 8.43%. However, while Indonesia remained in the grip of the monetary crisis (1997–1999), the economy showed a negative growth, averaging a minus 18,74%. In 1999, the economy gradually began showing signs of renewed growth and rose to 3.42%; by 2001–2002 growth reached as high as 3.93%. In 2004, 25.74% of the population was estimated to be poor. Most impoverished people live in rural villages. The health profile of West Java's districts and municipalities shows that only four districts still have economically backward or less developed villages: Indramayu, Sumedang, Majalengka and Cirebon. Indramayu District has the highest percentage of economically deprived villages (32.58%).

4.2.7 Education

The main indicator for education is one's ability to read and write⁶. The Human Development Index (HDI) in West Java shows that the number of literate individuals is increasing yearly, from 84.95% in 1990 to 93.19% in 2001, reaching 95.3% in 2004. The level of education is an indicator for formal public education. The call for compulsory basic education has prioritized various aspects such as *beasiswa* (fellowship) through the attainment of a free education certificate, the development of the teacher's professionalism, curriculum development, and the building of infrastructure.

Table 4.4 Educational Level (in percent) of the Population in West Java, Aged 10 Years and Older

Level of Education	1990	1995	2000	2001	2002	2003	2004
Never attended school	13.64	8.27	6.79	6.84	6.22	5.69	5.07
Elementary School (not completed)	32.69	27.23	25.78	24.26	22.78	21.67	21.66
Elementary School	34.52	37.37	39.30	39.08	39.12	39.56	38.00
Junior High School	9.08	11.81	11.87	13.68	14.53	15.09	16.77
Senior High School	8.72	12.86	12.94	13.30	14.00	11.16	11.94
University	1.35	2.46	3.95	2.84	3.35	2.71	2.62

Sources: Sensus 1990, Supas 1995, Susenas 1999, Sensus 2000, Suseda 2001–2004

Notes

1. This is a quotation from an Old Javanese poem, the *kakawin Sutasoma*, written by *Mpu Tantular* during the Majapahit Kingdom sometime in the 14th century. The main content of the statement is: 'Unity in Diversity'. Although Indonesia consists of many ethnic groups, religions, races, arts, *adat*, languages, and others, they are still bonded into one country and one nation and belong to one fatherland. Unified by same flag, the same national anthem, the same currency, the same language and a host of other factors.
2. Population growth in the province of West Java will affect the dependency ratio of the three main factors: the sex ratio in the year 2004 was 1.02 (meaning that for every 100 females, there are 102 males). On the other hand, the increase in productive age, the ratio which imposes responsibility on West Java, is 1.00.
3. Lingua franca is a language used by people with different mother tongues in order to communicate. Any language could conceivably serve as a lingua franca between two groups, no matter what sort of language it is. Lingua Franca is a purely *functionally defined* term, the linguistic structure of the language involved plays no role. A synonym for lingua franca is "vehicular language". Whereas a *vernacular* language is used as a native language in a single-speaker community, a *vehicular* language transcends the boundaries of its original community and is used as a second language for communication between communities. For example, English is a vernacular in England, but is used as a vehicular language (*lingua franca*) in The Philippines.

4. The first-marriage age for woman has a huge influence on the risks during birth. The younger the age at first marriage, the higher the risk for mother and infant, because physically and mentally a very young girl is not ready to become a mother. The case is similar for older pregnant woman for whom age will likewise influence the risks during pregnancy and childbirth. The ideal age for a woman's best reproductive period is between 20 and 30 years.
5. Income per-capita is calculated by dividing the Product Domestic Regional Bruto (PDRB) by population in the middle of the year. Although the income per-capita is increasing, the rate of Rp (*Rupiah*) to the US Dollar is decreasing, which means that rich in Rp does not mean 'rich'.
6. Ability to read and write (AMH: *Angka Melek Huruf*, literacy rate) is the percentage of the population aged 10 years and older who can read and write roman or other scripts such as Arabic for reading the Holy Qur'ān.

