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## **Jimpitan in Wonosobo, Central Java: an indigenous institution in the context of sustainable socio-economic development in Indonesia**

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# I Introduction

Initiatives of giving mutual support and collaboration among Indonesian communities have been conducted over generations in the form of labor and voluntary activities. Such forms of long-standing mutual aid and communal labor are known as *tolong menolong*, or particularly *gotong royong*. According to the KBBI (Kamus Besar Bahasa Indonesia/ The Dictionary of Indonesian Language), *gotong royong* constitutes any kind of assistance to anyone and any collaborative actions. *Gotong royong* is considered a 'cultural glue' in the social life of a community. It is an effort of maintaining people to people relationships (Shohibussirri 2014). The principle of *gotong royong* is embedded in different forms of activities in every ethnic group in Indonesia, eg. *Marsialapari* (Mandailingnese, North Sumatera), *Saleng Tulongen* (Balinese, Bali), *Alang Tulung* (Gayonese, Aceh), *Mapalus* (Minahasa, Sulawesi), *Sabilulungan or Rereongan* (Sundanese, West Java). According to Koentjaraningrat (1984), the concept of *gotong royong* in Java relates to the Javanese people's livelihood as *masyarakat petani pesawah* (peasant community). The underlying value of *gotong royong* is embedding the importance of culture, which refers to the basic concept of human relations with their fellow humans and their environment. The cultural value of Indonesian people consists of four ideas. Firstly, a human is a social creature who is not living alone in this world but surrounded by his/her community, society, and universe. In the macro cosmos view, a human is only a small part of a universe. Secondly, a person consequently depends on others. Thirdly, a person is obliged to maintain a good relationship with others with a spirit of '*sama rata sama rasa*' equality in terms of mutual enjoyment. Fourthly, a person should always strive to compromise and to make an equal effort together with others in the community with a spirit of '*sama tinggi sama rendah*' equality in terms of mutual respect (Koentjaraningrat as cited in Endro (2015)).

*Jimpitan* is an example of a local mutual aid and communal labor institution in Central Java that refers to the practice of *gotong royong* conducted at the community level. It has evolved over many generations to support local people, especially the poor and low-income families (Mukherjee 1999). *Jimpitan* consists among others of a contribution of rice by women who bring it to the monthly meeting and by men who take rice from a small tray hung in front of each house while checking around for safety in the neighborhood (Lont 2005). This definition will be elaborated in more detail in Chapter II. Since the establishment

of PKK in 1967 (*Program Kesejahteraan Keluarga/The Family Welfare Program*), *jimpitan* has been an essential institution of mutual aid and communal support in Central Java. *Jimpitan* is considered a complement to and often conducted alongside a *ronda* (night patrol) and an *arisan* (rotating savings and credit associations). *Ronda* is the evening meetings where people usually not only talk about light and trivial topics but also discuss problems that occur around their environment. The night gathering is a useful forum to find solutions for community problems. In *ronda* hours, the villagers take turns to volunteer to take *jimpitan* rice from door to door (Yuliastuti *et al.* 2015). This activity also serves to maintain the security of the neighborhood. However, it can also be said that *jimpitan* is a form of a fine for the villagers who are absent from the *ronda's* duty since a *ronda* duty is an obligation for every villager. While *ronda* duty is more obligatory for the men in the village, *arisan* is usually run by the women; it also serves the same function as *ronda* in which discussion of important issues in the neighborhood takes place while they collect and draw out contributions. The routine meetings of *ronda* and *arisan* in which *jimpitan* is managed represent the indigenous democratic system which accommodates each villager's voice within the village decision-making process.

*Jimpitan* is closely attached to both activities of *ronda* and *arisan*. The villagers' attendance, men or women, in both meetings can be considered a parameter of participation in community affairs. Active participation is reflected not only in the planning and implementation phase but also in the utilization stage. The involvement of the people in such activities in the community portrays local people's participation in the decision-making to overcome issues they have encountered in their life, either individually or collectively. Such community participation is essential in development. Burns *et al.* (2004) mention that community participation strengthens social cohesion, connects the policy to the local people and encourages the local people to rely on their skills and networks necessary to address their problems. Since *jimpitan*, as a local institution, provides support for community emergencies, events, and families in need, it also improves the community (Gibson *et al.* 2018). Its potential can be functionalized as an integrated community initiative for local development. Moreover, as a community initiative, *jimpitan* can increase local people's participation and involvement in mutual aid activities to overcome socio-economic problems at the community level. These forms of mutual aid and cooperation are not limited to communities in Indonesia (Aredo 1993; Seibel 2001; Ealdama 2012; Esiobu *et al.* 2015; Beekman 2015).

Donnelly-Roark *et al.* (2001) conclude that in Burkina Faso (West Africa), people's participation as embedded in the local institutions has reduced poverty and inequality. Owens and Shaw (1972) comment that the participation of local people, as embedded in a set of institutions, is a prerequisite of development. Uphoff (2000) defines institutions as complexes of norms and behaviors that exist over generations in fulfilling collectively valued purposes; *jimpitan* as an informal social institution in Java can be more precisely categorized as an *indigenous institution*. The indigenous institution of *jimpitan* reflects the concept of mutual aid and communal support by using people's own resources without being dependent on external resources. The local institutions, which have existed over generations, rule the operation and interaction of people and activities, and over time it

becomes the repository of indigenous knowledge systems (Donnelly-Roark *et al.* 2001). The observation of the local people's daily life and livelihood highlights the importance of the context of an *emic* perspective in development (Saefullah 2019).

FAO (2009) considers that the role of the indigenous institution is indispensable in crafting empowerment policies and encouraging local people's participation in the decision-making process and program implementation, which then eventually becomes an effective strategy for poverty reduction in the rural area. The resilience of indigenous institutions facing crisis calls for new thinking dealing with the concept of development. According to Slikkerveer *et al.* (2019) indigenous institutions is "*local level institutions – informal and sometimes invisible to the outsider – rooted in the history of the community, which embody the local systems of knowledge, beliefs, practices, values and norms, and are based on strong communal principles of mutual aid, neighbourhood cooperation and collective action, where the interests, resources and capacities of many community members are structurally joined together in order to achieve common goods and services for the entire community in a non-commercial way*". In line with that, indigenous institutions in this study, in Central Java, are defined as the ways the local Javanese people fulfill their needs by relying on their own resources. This reflects their complex behavior, norms and rules as part of their culture. Accordingly, this study tries to figure out the role of the indigenous institution of *jimpitan*, as a bottom-up approach, in sustainable socio-economic development.

## 1.1 The Challenges of Poverty

The current age of globalization, which has accelerated growth in many sectors in various countries, appears not to have benefited all of the world's population. It is mainly in the developing world that poverty has remained a serious concern. Over the past decade, several national and international organizations have focused their attention on reducing poverty. Despite their achievements, the overall figure of poverty remains critical. Based on the model of economic GDP<sup>1</sup>, the current projections estimate that to bring up the world's poorest to achieve the standard poverty line of \$1.25 a day would take around 100 years (Hickel 2015). The United Nations has just witnessed the conclusion of its global strategy of the 'Millennium Development Goals' (2000-2015), which encompassed eight goals. MDGs were intended to enable people around the world to improve their lives and futures. It contributed as well to a relatively successful anti-poverty movement since its launch. However, progress has been unbalanced, as the poor remain significantly concentrated in particular parts of the world.

<sup>1</sup> Gross domestic product (GDP) generally refers to a monetary measure of the value of all final goods and services produced in a particular period, usually one year. While real GDP estimates determine the economic performance of a whole country or region, and enable international comparisons, it does not reflect differences in the cost of living and the countries' inflation rates.

In 2018, although there has been a reduction in extreme poverty of over 36% in 1990 to 8.6%, there are still approximately 600 million people who are living in extreme poverty, on less than \$1.90 a day (UN Development Report 2019). Following the framework of the 'Millennium Development Goals', the United Nations launched the Post-2015 Development Agenda (2015). It refers to a new approach, which aims to define the future global development framework beyond 2015. In this policy agenda, as represented by the Sustainable Development Goals (SDGs), eradicating poverty in all its dimensions is regarded as the most significant global challenge and indispensable to achieving sustainable development in the near future. The leaders of all nations, including Indonesia, have prioritized poverty reduction in their national planning strategies.

Indonesia was experiencing an accelerating rate of socio-economic development of over 6% since 2007. However, a substantial part of its population is still living below the poverty line (UN-HDR 2014). Consequently, there is a growing concern as Indonesia is the country with the largest segment of poor and low-income families in the Asian Pacific Region (Wan and Sebastian 2011). According to a briefing note for countries on the UN HDR (2020), 3.6% of the Indonesian population (9,687,000 people) are categorized as multi-dimensionally poor, and an additional 4.7% (12,698,000 people) is vulnerable to multi-dimensionally poor. The same report records that Indonesia has an average deprivation score experienced by people in multidimensional poverty of 38.7%<sup>2</sup>. The OECD (2015) records that the average economic growth is around 5% since 2013. However, Indonesian Office of Statistics records say that the proportion of people who live below US\$ 1.9 (the international poverty line) per day is 5.0%. In 2020, the rate of poverty in Indonesia was 9.78%. There are 26.42 million people still living below the poverty line, and an additional 5.58 million risk being pushed into poverty if there is no significant expansion of social assistance for those affected by Covid-19 (World Bank 2020). The OECD (2020) on its Indonesia Economic Snapshots notes that the crisis caused by Covid-19 reveals that there should be strengthening in the aid program, especially for those unemployed and informal workers who are prone to fall into poverty. The data from the Indonesian Office of Statistics show that the concentration of poor people in Indonesia is higher in rural areas than in urban areas. As Aji (2015) mentions in 2014, circa 13.8% of people in rural areas are categorized as poor compared to only 8.2% of the urban area population. McCulloch *et al.* (2007) comment that most of the rural people participate in low-productivity agriculture activities.

Java is the smallest among Indonesia's five main islands. However, it has the largest population and it is a place where most poor people are located, accounting for about 53% of the country's population. This phenomenon is somewhat surprising since development has been emphasized on Java rather than other islands in Indonesia. As reported by Hill *et al.* (2008), Java contributed almost 60% to the national income in 2004. Its consumption expenditure provides 66% of national spending. Data from the Indonesian Office of

<sup>2</sup> Based on Alkire and Santos's methodology (2007), the multidimensional poverty headcount means the population's percentage with a weighted deprivation score of at least 33%. It is also expressed in thousands of the population in the survey year.



Map 1.1 Map of Central Java, Indonesia. Source: researchgate.net

Statistics (2020) show that in 2019 Java contributed 59% to the national income and its household consumption expenditure was 64.67% of national spending. TNP2K (2020) shows that Central Java Province, in 2019, presented a higher rate of poverty of 10.8% than Indonesia's poverty rate of 9.22%. It is still classified as Hard-Core Poverty (> 10%). Central Java Province consists of 35 towns/districts (6 towns and 29 districts), and one of them is Wonosobo district (Map 1.1.). The poverty level in the Wonosobo district is 23.2% of the total population or 174,728 people with a monthly income of IDR 203,216 (TNP2K 2016; Alam and Ambarwati 2017). In 2017, according to the Indonesian Office of Statistic (2020), the number of poor people in Wonosobo was 159,160 circa 23% of the total population, and the tenth highest of the poverty level of the 35 town/districts in Central Java.

## 1.2 The Link of Poverty with the Concept of Well-being

Poverty is commonly described as a lack of income to fulfill basic needs. Such a description of income poverty does not thoroughly reflect the real poverty faced by the poor. The income level does not tell the whole story about the dynamics of the costs of living and financial security. Wan and Wang (2018) write that the well-being of people in Asia depends on two indicators of average income/consumption and distribution of income/consumption. The inequality indicator of the Gini index could measure the latter

indicator<sup>3</sup>. Both indicators also affect the poverty rate; thus, the increase in economic growth does not necessarily bring an increase in well-being. The World Bank (2000) considers poverty as deprivation in well-being. Sen (1990) writes that “*if life is seen as a set of ‘doings and beings’ that are valuable, the exercise of assessing the quality of life takes the form of evaluating these functionings and the capability of function*”.

The WeD (Well-being in Developing Countries Research Group) proposes dimensions of well-being as a subject of development as follows: material, relational, and subjective dimensions. The material dimension refers to material things such as food, shelter, and the physical environment. Meanwhile, the relational dimension appoints to social interaction, rules, and practices that govern ‘who gets what and why’. Furthermore, the subjective dimension refers to the cultural values, knowledge, beliefs, ideas, and perceptions of local people (White 2009). Subjective well-being considers people’s subjective evaluations of their lives. In contrast, objective well-being examines the objective components of a good life (Western *et al.* 2016). Well-being constitutes having things that are needed to fulfill a good life and refers to what kind of life a person values and the reasoning behind it, which differs from one person to another (White 2009; Dalziel *et al.* 2019). Their concept of well-being has given room to the importance of culture in development. Warren *et al.* (1995) have mentioned the incorporation of the cultural aspect into development discourse. They illustrate many examples of development plans, policies, and practices from different communities. Brennan *et al.* (2008) propose that more efficient and effective development could be achieved by incorporating cultural values, traditions, and other factors into community development strategies. This new approach to development, which incorporates culture into development programs, can be utilized to support government programs for poverty alleviation.

In terms of well-being, Javanese people have their own measurement which is different from the western concept. Kurniati (2011) reveals that the subjective well-being of Javanese people, as an ethnicity with a collectivistic culture, is predicted by at least four factors *ie.* attachment to parents, empathy, rumination, and forgiveness. Yumarma (1996) says that to gain well-being human life should be based on *Triloka*, the unity concept of macrocosm and microcosm in which human beings and the universe unite. Thus, a human being constitutes a unit of the universe. As a result, a harmonious reciprocal relationship with the universe is created. In the daily life of local people in the Wonosobo district, like Javanese people in general, social interactions are influenced by two basic principles which reflect a virtuous life. As Grossman (2006) and Wiyarni *et al.* (2013) writes those two principles are *rukun* (harmony) and *hormat* (respect). The *rukun* condition is achieved when all parties are in a state of peace with one another, willing to cooperate and accept each other in a unanimous and tranquil atmosphere. It aims to achieve not only social harmony but also economic egalitarianism. The *hormat* principle is displayed when every person shows respect to others in the way they act and speak (Suseno 1984; Hawkins

<sup>3</sup> Gini index is an index that measures inequality ranging from 0 to 1, in which 0 is perfectly equal and 1 is perfectly unequal.

1996). In the highest speech level of Javanese language, *Krama inggil, slametan* could be understood as an effort of *Memayu Hayuning Bawana* in terms of socio-culture. It is an attempt at beautifying the magnificence of the universe which is also harmonizing both vertical and horizontal relationships, relations of human to human, human to nature, and human to the Almighty Creator (Kistanto 2016). Such subjective well-being should be considered as an effort to capture the multidimensional side of development, as mentioned in the Brundtland Report in WCED (1987) regarding sustainable development, emphasizing the importance of social and environmental factors in the development agenda.

### 1.3 Sustainable Development Based on the Cultural Dimension

Culture is an essential part of human beings and essential for well-being, as stated in The Universal Declaration on Cultural Diversity 2001 in Article 1: “*Embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. ... Cultural diversity is as necessary for humankind as biodiversity is for nature... and should be recognized and affirmed for the benefit of present and future generations*”. As well as stated in Article 27: “*Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits*”. Culture is unique to each community, it encompasses various material, non-material, and emotional characteristics of a society or group. It is based on the systems of knowledge, technology, values, traditions, and beliefs. Culture brings a whole new range of aspects within the scope of international development; therefore, it accentuates the concept of the cultural dimension of development (Warren, *et.al.* 1995).

Culture influences the lives of groups and individuals, such as social institutions, the system of norms, beliefs, values, and worldview. Culture and interactions of people are quite influential in local community development. Meanwhile, the attention paid to development tends to focus on national or regional levels. Consequently, a better understanding of community development gets inadequate attention (Williams 2004; Brennan *et al.* 2008). By understanding culture, one can understand and identify the external influences and local problems that affect the community (Brennan *et al.* 2008; Saefullah 2019). Incorporating the cultural dimension into development discourse stresses the importance of community in obtaining sustainable development. WCED (1987) defines that sustainable development means that the fulfillment of the present generation’s needs will not compromise the ability of future generations to meet their social, economic, and ecological needs. Therefore, the knowledge the local people possess which is embedded in their culture is quite prominent in realizing the sustainable development.

#### 1.3.1 The Role of Community in Sustainable Development

Brennan *et al.* (2008) comment that community is an interactive field in which people who share the same interest create opportunities together to solve local problems. The vital role of a community in the development process raises two implications, *ie.* a) the

economic and non-economic factors in society should be embodied in the development policies, and b) an appropriate approach that is subject to the distinct characteristics of the community is required in development policies (Saefullah 2019). Community empowerment in development is a process of making a decision and taking action towards the well-being of individuals, families, and communities using their ability, wisdom, and resources (Williams 2004). According to Gupta *et al.* (2011), the sustainability concept consists of four categories, *i.e.*, environmental, economic, socio-political, and cultural sustainability. All matters related to sustainability cannot be separated from good traits of local knowledge and local societal innovations, which refer to value-loaded, community-centric, and cultural life. Local, traditional, and indigenous peoples conceptualized various economic relationships built, characterized, and maintained in their societies.

### **1.3.2 The Indigenous Knowledge**

The indigenous knowledge system conceives a harmonious connection between nature, man, and God, as stated by Agung (2005), regarding the Balinese cultural tradition and indigenous management system. It is conceptually based on three interrelated worlds (*tri loka*) that make up the Cosmos: the spiritual world of the Gods (*swah*), the human world (*bwah*), and the underworld (*buhr*). This cosmology inspires Balinese people to find a sustainable way of development. Slikkerveer (1999) states that sustainability is not a new concept of development. The roots of the concept could be traced back to the cosmologies and philosophies of indigenous peoples in the developing also developed world which is based on the knowledge, beliefs, and practices of local people regarding their harmonious relationship with the universe across generations. Javanese, the largest and one of many ethnic groups in Indonesia, have their own set of social values which structure and regulate social interaction in daily life. People tend to view their world based on their social values. As Sujamto (1993) says the Javanese philosophy is not only a way of life in the broadest sense, which includes views on God and His creation of the universe, it also influences man's position and role within the universe. As Salim (n.d.) comments, Asia has five potential ingredients for rapid development, one of them being its human interaction with God, nature, and society, as expressed in "Tri Hita Karana" (Bali) and "Hamemayu Hayuning Bawana" (Java, *hamemayu*, literally, means conserve; *hayuning* means the beauty; *bawana* means the world). In Bhutan, "Gross National Happiness" has been set by His Majesty the King as the goal of development to balance tradition and modernity based on resource development, with environmental and cultural preservation guided by good governance.

### **1.3.3 The Role of Institutions in Sustainable Development**

Sustainable development requires long-term investments in economic, human, and environmental capital (OECD 2008). Uphoff (1992) says that institutions and development are both important concerns in sustainability discourse. Sustainable institutions that fulfill the people's needs and expectations play a vital role in sustainable development. Development and institutions are not the same thing but similar in dynamics and objectives, which put sustainability as a common concern. Institutions are important

for sustainable development, especially at the local level. They organize resources mobilization and regulate it for productive activities-most efficiently and sustainably by utilizing local knowledge. The utilization of traditional/indigenous institutions for local people's survival plays a significant role in socio-economic development, particularly in Indonesia. Some examples of traditional forms of communal support elsewhere in Indonesia that are based on the principles of *gotong royong* are:

- (I). *Banjar Pekraman* in Bali usually host the *gotong royong* tradition or *Saleng Tulongen* (Budiasa *et al.* 2014). *Mepasah*, in the burial tradition of Trunyan Village in Bali, is conducted based on the spirit of cooperation and togetherness (Pranata 2014). *Krama* as a *gotong royong* activity in Bali is manifested in several forms. They are: a) *Krama desa* involves all heads of households in one village, circa 550 heads of households, b) *Krama banjar* covers a region from one village known as *Banjar* consists of 20 to 70 heads of households, c) *Krama Subak* embraces a region known as *Subak* which covers 100 hectares of land and hundreds of peasants, d) a form of religious karma involves preserving temples, architectural heritage, and festive celebrations in villages, e) *Lumbung Banjar* is cooperation on reaping, binding and saving the crops in barns, f) *Seka Gong*, *Seka Garong*, and *Seka Joged Janger* are cooperation in art. Lastly, g) *Matetulung* or *Silihulih*, collective mutual voluntary help with building a house or plowing (Kartodirjo 1980).
  
- (II). KAN (*Kerapatan Adat Nagari*), a traditional institution in West Sumatra that has a role in providing advice and input in the *nagari* village development meeting in Sungai Pua sub-district. The initiative is ratified by the Instruction of the Governor of West Sumatra 12/1991 on the Implementation of the *Nagari* Development Consultation forum organized by the KAN and attended by all village government officials, KAN members, and the *nagari* community. The *Musyawarah Pembangunan Nagari* (Village Development Consultation) is intended as a forum for formulating rural development plans following the aspirations of the *nagari* citizens and as a forum to evaluate the *nagari* development (Nasrul 2013).
  
- (III). *Nyumbang* (to donate or contribute), in Java, is an act of giving away some wealth or assets to others. It is an initiative by rural people to provide mutual assistance. It is commonly performed at important life events or ceremonies such as birth, circumcision, marriage, and death (Lestari 2014). People will engage in *nyumbang* with the expectation that others will reciprocate the deed when they organize celebrations or feasts in the future. In the beginning, the *nyumbang* tradition was performed with social motives and fewer economic expectations. The inclusion of such practices in modern life is considered to enhance the economic expectations within the practice of *nyumbang*. The *nyumbang* tradition is called "*jagong*" in Central Java, "*De' Nyande*" in Madura, "*Mbecek*" in Eastern Java, and "*Gantangan/Gintingangan*" in West Java (Situngkir and Prasetyo n.d.).
  
- (IV). *Mapalus* in Minahasa, North Sulawesi, is a traditional/indigenous mutual assistance scheme that is implemented in the agricultural sector. The development of *mapalus*

in Manado city is essential because it helps people to cope with difficult situations in the city. Every community needs solidarity. Mutual assistance consists of eleven aspects, *ie.* reciprocal, participatory, solidarity, responsibility, cooperation, ethical leadership, discipline, transparency, equality, and mutual trust. It also requires five principles: love, plurality, social justice, faith, and deliberation. *Mapalus* is not only developed in agriculture but also in other sectors such as social help, economy, government, and health care (Nelwan *et al.*, 2018).

Uphoff (1992) says that public and private sectors as a usual division of an economy are insufficient to understand the third sector, which is quite important in the discourse of sustainable development resources. He emphasizes that having various institutions are equal to having more capability to mobilize and manage resources in supporting sustainable development. Therefore, the coexistence of various institutions depicts the current effort to reach sustainable socio-economic development. Aliber (2015) comments that sometimes informal institutions provide distinct services to formal institutions, in which the co-existence of both formal and informal institutions is necessary to serve the society, which he called market differentiation. For instance, in the demand for financial services in Indonesia, just about half the population uses the services from the formal sector that is the bank, and the other half is divided into two: those who use the services of the informal sector and those who do not use any services at all (World Bank 2009). On the supply side of financial services, there are competing sources of finance for small businesses (McLeod 1991), which are divided as formal and informal sources. In East Indonesia, it is shown in the study of Jayanti *et al.* (2021) that if there is a barrier to access the formal sector then people will access the informal sector.

In order to learn about institutions, one should understand human behavior, as the need for institutions is initiated by particular intrinsic qualities of human nature, *ie.* a capability of absorbing and evaluating information, and retaining knowledge (Kasper and Streit 1998). Ethnoscience constitutes concepts, prepositions, and theories that are unique to specific cultural groups. It encompasses the importance of the 'native' point of view which seeks the principles underlying the culture and behavior. It demands the integration of cultural differences and similarities into societal modes of knowledge production in specific issues of sustainable development. The starting point is at the local-regional level; nevertheless, it still is highly relevant for analyzing global tendencies (Slikkerveer 1999; Rist *et al.* 2006).

Within this context, in this research, the utilization of the indigenous institutions of *jimpitan* will be observed in comparison to the transitional organizations and exogenous organizations. Indigenous institutions are locally culturally embedded institutions. Transitional organizations refer to the in-between characteristics of indigenous institutions and exogenous organizations that are run and managed by local people, but the funding and the idea originate from outside of the community. Exogenous organizations are organizations that are run and managed by people entirely from outside the community and represent the top-down approach. A detailed description of these institutions and organizations is provided in the subsequent chapter. Various factors may influence the

utilization of institutions and organizations. This division is intentionally made to measure the particular characteristics of users in those institutions and organizations.

*Jimpitan* as an indigenous social institution serves the society in the community based on local voluntary participation and communality. In this study, the indigenous institution of *jimpitan* is defined as a regular practice of accumulating a small amount of rice or money from participating households in a neighborhood, based on the principle of *gotong royong* and the philosophy of *sedikit-sedikit lama-lama jadi bukit* (drops make an ocean), into a sizeable amount to be distributed as aid or loan to help the community members to meet their needs. It is non-profit, service-oriented, and voluntary in nature. It contributes to the fulfilment of individual and collective needs in the community, which represents the *gotong royong* philosophy that is described in the *Triloka* and *Papat Kiblat Lima Pancer* cosmology of Javanese. The cosmology, a conceptualization of the environment, provides the institutional guidance for people to practice in order to preserve the harmony of life, *Memayu Hayuning Bawana*. The indigenous institution of *jimpitan* is still conducted today, especially in the rural areas of Java, and is utilized as an aid fund to hold celebrations or ceremonies in the village (Hidayah 2005).

In this regard, the importance of indigenous institutions such as *jimpitan* provides a solid basis for the study of the local people's knowledge systems as well as their related patterns of institutions/organizations utilization behavior for the socio-economic development in Wonosobo, Central Java, Indonesia. This study aims to document, describe, and analyze the knowledge about, beliefs in, and practices of *jimpitan* in four villages in Wonosobo district in an environment in which the institutions and organizations are co-existing. The broad objective of this study is to explore the utilization of indigenous institutions, transitional organizations and exogenous organizations with particular attention to the role of knowledge and practice of *jimpitan* by the Javanese community for socio-economic needs. The household survey conducted in this study aims to collect and document local knowledge, practices, and beliefs concerning the utilization of not only indigenous institutions but also transitional organizations and exogenous organizations in the research area, comparatively to accommodate the *emic* and *etic* views of development.

#### 1.4. General Aim and Specific Objectives

The research question of this study is “**what kind of people under what circumstances will use which kind of institutions in the research area, in particular *jimpitan***”. It aims to execute research of the utilization of the indigenous institution of *jimpitan* in comparison with transitional organizations and exogenous organizations in relation to sustainable development by the community members in Wonosobo, Central Java. The concept will be discussed further in Chapter II. After that, this study will employ quantitative and qualitative research techniques to analyze various categories of factors related to the use of the institutions and organizations in the research area. Given that, the research is further operationalized into the following sub-questions:

**Firstly**, what kind of indigenous institutions, transitional organizations, and exogenous organizations are available in the research area?

**Secondly**, what kind of people utilize the available institutions and organizations, in particular the people who utilize the *jimpitan*, in the research area?

**Thirdly**, what kind of circumstances (factors and variables) determine the utilization of the available institutions and organizations, in the research area?

The research area is located in the Wonosobo district of Central Java, Indonesia. In order to understand the context in which the research area resides, it is necessary to provide a wider sketch of Central Java and Indonesia.

## 1.5. Structure of the Study

According to the general aim and specific objectives above, the structure of the study will be divided into seven chapters, as follows:

**Chapter 1** contains the general introduction of the relationship between poverty and development, which describes that development has not been accompanied by poverty reduction. The programs and projects offered remained unable to lift the people out of poverty because they neglect the indigenous knowledge. Thereupon, there is a brief description of local people's knowledge, beliefs and practices that underlie their activities, several examples of indigenous institutions, and a short explanation of the available institutions and organizations.

**Chapter 2** discusses the theoretical overview of the study. It embarks upon the situation in the recent globalization era, which adopted the mainstream development theories to the concept of sustainable socio-economic development, which subsequently incorporates culture into development. It will be followed by the description of the indigenous institutions, transitional organizations, and exogenous organizations, and the indigenous knowledge system, in order to emphasize the importance of community in the concept of sustainable development.

**Chapter 3** shows the specific research methodology, the implementation of qualitative and quantitative surveys, and the proper model selection. In particular, this chapter of research methodology describes the 'Leiden Ethnosystems Approach', which employs three principles; Participant's View (PV), Field of Ethnological Study (FES), and Historical Dimension (HD). Subsequently, the chapter explains the statistical analysis using Random Forests.

**Chapter 4** discusses general information about Indonesia as an introduction to the Wonosobo district as the research setting. The chapter contains a profile of Wonosobo, its history, geography, well-known tourist destinations, diversity, and socio-economic

and cultural condition in general. In particular, the chapter also informs about daily life in Wonosobo, the study population and survey sample, the geography, landscape and location, and the socio-demographic and economic profile.

**Chapter 5** describes qualitative data that begins with the description of the importance of rice as an element in *jimpitan*, the use of the indigenous institution *jimpitan*, and its past/recent contribution to the society in the research area. It provides the tabulation of quantitative data and the narration of qualitative data is presented to show the research sample's general characteristics. The chapter closes with an explanation of the implementation of the available institutions in the research area.

**Chapter 6** assesses the statistical analysis results and explains the selected methods applied in the collection of data. Firstly, the result of the correlation analysis, and then the variables that are uncorrelated will be analyzed further using the Random Forests, which displays the important value that reflects variables with a significant influence on the people's behavioral patterns in the utilization of the available institutions and organizations in the research area.

**Chapter 7** presents the conclusions and interpretations of the research findings and formulates recommendations for sustainable community development policy in the future based on the analysis of results. The chapter offers the summary of each previous chapter to give a glimpse of the study about institutions and organizations utilization.