



STATE DEPT./ERIK A. KURNIAWAN

*Bahasa Cultural Orientation*

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*Mount Rinjani at sunrise*  
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## Chapter 1: Profile

### Introduction

Indonesia's population of 253.6 million is diverse, consisting of approximately 300 ethnic groups speaking an estimated 700 languages and dialects.<sup>1, 2, 3, 4</sup> One unifying feature of life among the Indonesians is their national language: Bahasa Indonesia.<sup>5</sup> Introduced to the nation by traders, it spread throughout the country as a kind of lingua franca. It became the national language of unity in 1928 and later the national language of the Republic of Indonesia in 1945.<sup>6</sup>

Dialect variations of Bahasa Indonesia, a standardized form of Malay, are spoken by about 200 million people in Indonesia, Malaysia, Singapore, and Brunei.<sup>7</sup> Approximately 30 million people throughout Indonesia speak Bahasa Indonesia as a first language, and another 140 million speak it as a second.<sup>8, 9</sup>

Most Indonesians are bilingual, learning a local language first and later learning Bahasa Indonesia. Approximately 20% of the population learns it as a first language with the rest learning it in school where Bahasa Indonesia is the language of instruction. Increasingly, more Indonesians are raised in a bilingual environment, and code switching between





*Turtle Island*  
© Fadil Basymeleh

languages is a common practice. Today, at least 85% of Indonesians are fluent speakers of the national language although indigenous languages are often spoken in rural areas.<sup>10, 11</sup>

## Geography

### *Area*

Indonesia—the largest country in Southeast Asia—is strategically located astride vital sea lanes connecting the Pacific and Indian oceans. It is the world's largest archipelago nation and the fifth-most populous country in the world.<sup>12, 13</sup> Indonesia's islands straddle the equator, sweeping in a vast arc from the Malay Peninsula to the eastern portion of New Guinea.<sup>14</sup> The shallow seas between many of the islands are a significant source for offshore petroleum, natural gas, and a variety of minerals.<sup>15, 16</sup>

Indonesia is bounded by Malaysia and the South China Sea to the northwest, Papua New Guinea to the east, the Pacific Ocean to the northeast, and the Indian Ocean to the southwest. The total area is slightly less than 2 million sq km (736,000 sq mi), making it about three times the size of Texas.<sup>17</sup> Only about 6,000 of the country's estimated 17,508 islands are inhabited.<sup>18</sup> The country's three largest islands—Sumatra, Java, and Sulawesi (Celebes), along with 75% of Borneo

(Kalimantan) and 50% of New Guinea (Papua)—account for 90% of the total land area. Each island has its own mountain regions. There are also significant smaller islands, including Bali and Timor.<sup>19</sup>

### *Geographic Divisions*

The islands of Indonesia are located in four main groups. The Greater Sunda group includes the four largest islands in the country: Java, Sulawesi, Sumatra, and Kalimantan. The Lesser Sunda group includes the islands of Bali, Lombok, Sumbawa, Flores, Sumba, Alor, and Timor. The Maluku group, commonly referred to as the Spice Islands, contain Halmahera, Ceram, Buru, and a host of smaller islands. Frequent earthquakes occur on this group of nearly 1,000 islands. Most of the islands in the



northern and central Maluku group have dense vegetation with rugged mountainous interiors often over 900 m (3,000 ft).<sup>20, 21</sup> The final group is Papua, which includes part of the island of New Guinea and smaller outlying islands. The area has a number of mountains with glaciers, and contains more than 20% of the nation's land area.<sup>22, 23</sup>



*Map of Indonesia*  
© Freeflo / flickr.com

## *Topographic Features*

Indonesia's topography consists primarily of coastal lowlands but also includes high plains, river valleys, and mountains. Plateaus connecting the mountain areas form high plains. The most significant features of Indonesian topography are the mountains and volcanoes that dominate the nation.<sup>24, 25, 26</sup>

The Jayawijaya and Sudirman mountains on Papua, reaching heights between 4,700 m (15,420 ft) and 5,000 m (16,404 ft), are the tallest in the country.<sup>27</sup> Papua's Mount Puncak Jaya is the highest mountain peak in the Central Mountain range that runs the length of the archipelago.<sup>28</sup>

Several smaller ranges between 3,000 and 3,800

m (9,843 and 12,467 ft) are in Sumatra, Java, Bali, Lombok, Sulawesi, and Seram.<sup>29</sup>

The most active volcano on Bali is Gunung Agung. Perhaps the most famous volcano is Anak Krakatoa, an island between Java and Sumatra. Then known as Krakatoa, it erupted in 1883 in one of the most devastating eruptions in history.<sup>30</sup>

Most of Indonesia lies on the "Ring of Fire," a zone of volcanic activity that accounts for 75% of the world's active and dormant volcanoes.<sup>31</sup> The 100 or so active volcanoes in Indonesia have produced more destructive eruptions than anywhere else in the world.<sup>32, 33</sup> The Sunda Trench beneath the Indian Ocean is part of the Ring of Fire, and stretches from the Lesser Sunda Islands past Java and around the southern coast of Sumatra. The trench is an extremely active seismic zone and was the source of the massive earthquake that struck Indonesia in 2004.<sup>34</sup>

The majority of Indonesia's forests are located on the outer islands, covering about 55% of the country's total land area, but this figure is dropping. Cultivation and logging, both legal and illegal, have reduced Indonesia's forests by 40% since 1950. On Java and Bali, which have the highest population density, only small portions of original forest remain.<sup>35</sup>

## *Climate*

The key variable in the nation's climate is rainfall. Because the water's surrounding Indonesia are warm, land temperatures vary only slightly. The island nation, sitting at the equator, has a tropical (hot and humid) climate, though the highlands are cooler.

Along the coast, temperatures average about 28°C (82°F). Temperatures are only slightly cooler inland where they hover around 26°C (79°F). The highland mountain areas are the coolest with average temperatures around 23°C (73°F).<sup>36</sup> Temperatures vary with location and drop as elevation increases. As a rule of thumb, temperatures decrease about 1°C (1.8°F) with every 90 m (295 ft).<sup>37</sup>

Monsoon winds blow from the south and east during the dry summer months (June through September). During the wet winter months, the monsoon winds shift direction, blowing from the northwest. These monsoons cause significant variations in rainfall. Geographic differences within Indonesia, however, can cause major variations in these patterns. As a rule, the western and northern regions get the most rainfall, especially the mountains where an average of 6,000 mm (236 in) of rain falls every year. Average rainfall across the nation, on the other hand, is about 3,175 mm (125 in). Western Sumatra, Java, Bali, receive a yearly average of more than 2,000 mm (79 in) of rain. Regions nearer to Australia tend to be drier, getting less than 1,000 mm (39 in) of rain. Relative humidity averages 80% all year, and thunderstorms are common. In Jakarta, the average annual temperature ranges from 23°C (73°F) to 33°C (91°F).<sup>38, 39</sup>



*Indian Ocean*  
© Suvarnz / flickr.com

## Bodies of Water

### *Oceans*

The Indian Ocean, the third-largest in the world, is the southwest boundary of the nation. It contains important shipping lanes in the Strait of Malacca, located between Sumatra and West Malaysia.<sup>40</sup>

<sup>41</sup> One of the world's busiest shipping lanes, the waterway has long been plagued by pirates.

In 2004, 40% of global pirate attacks occurred in these straits, prompting the International Maritime Bureau to rank the area as "the most dangerous sea route" in the world.<sup>42</sup> While recent efforts have reduced piracy in the region, concerns of terrorism and robbery persist. These concerns are heightened because nearly 80% of oil and

gas imports from East Asia and 30% of all global trade passes through these waters annually.<sup>43</sup>

The Java Sea lies between Java and Borneo. Prospects for recovering undersea oil are good, especially off the southeastern sections of Kalimantan on the island of Borneo. The Java Sea has become an important part of Indonesia's export program based on successful explorations of natural gas and oil.<sup>44</sup>

The Celebes Sea borders western Borneo and Sulawesi to the south. The sea opens into

the Pacific Ocean and into the Java Sea through the Makassar Strait.<sup>45</sup> The sea routes are important transit areas from the Pacific and Indian Oceans. Both terrorism and piracy in the Celebes Sea are threats to stability in the region.<sup>46</sup>

The largest of the world's oceans borders Indonesia on the north.<sup>47</sup> The rim of the Pacific Basin is filled with volcanoes and referred to as the Pacific Ring of Fire. This Ring of Fire is one of the most seismically active areas in the world and home to about three-fourths of all volcanoes.<sup>48</sup>



*Kapuas river*  
© Jefferson Kasan Hidayat

## *Rivers*

Indonesia's rivers are generally short but serve as important transportation links to rural areas.<sup>49</sup> The province of Kalimantan in Borneo has the longest rivers in the country.<sup>50</sup> The Kapuas is the nation's longest river at 1,140 km (710 mi).<sup>51</sup> It flows westward from the Hulu Mountains in the central part of Borneo to the delta near Pontianak, the capital of West Kalimantan.<sup>52</sup> The second-longest waterway in Indonesia is the Barito River. It flows southward through the provincial capital of Banjarmasin to the Java Sea.<sup>53, 54</sup> It is an important river highway between the coast and Kalimantan's interior. Sea water floods into the river at high tide.<sup>55</sup> The 150 km (90 mi) long

Asahan River of Sumatra, flows from Lake Toba in the north toward the sea before emptying into the Strait of Malacca. The river was once an important trade link between the inland Batak people and the coastal Malay people.<sup>56</sup> The river is now dammed and provides hydroelectricity for industries but still provides one of the most thrilling whitewater rafting adventures in the world.<sup>57</sup>

## Major Cities

### *Jakarta (Jabodetabekjur)*

Jakarta, the capital of Indonesia, is located on the island of Java. The city is home to approximately 10 million people.<sup>58</sup> Jakarta forms part of a megacity, known as Jabodetabekjur, with surrounding urban areas. The name Jabotabek is an acronym made up of the first letters of Jakarta and the adjacent regencies and municipalities: Bogor, Depok, Tangerang, Bekasi, and Cianjur. Jabodetabekjur is one of the fastest-growing megacities in the world with a population of 28 million in 2010.<sup>59</sup> Its infrastructure has not kept pace with its rapid growth, leading to a number of problems including air pollution, flooding, traffic congestion, and a law enforcement system that is unable to handle protests.<sup>60, 61, 62</sup>



## Surabaya

Surabaya, the capital of East Java province, is Indonesia's second-largest city with a population of approximately 3 million people.<sup>63</sup> It is a center of business, commerce, industry, and education in eastern Indonesia.<sup>64</sup> Surabaya is a major seaport and the country's main naval base at Ujung is located north of the city next to the port of Tanjungperak. It is home to Indonesia's only synagogue. Surabaya is often regarded as the "City of Heroes" (*Kota Pahlawan*) because the country's battle for independence started there.<sup>65, 66</sup>

## Bandung

Bandung, the City of Flowers, is the provincial capital of West Java and, with a population of 2.4 million, is Indonesia's third-largest city.<sup>67</sup> A center of higher education, commerce, and the aircraft industry, Bandung is inland on a high plateau surrounded by volcanic peaks.<sup>68, 69</sup> Because it sits on a plateau in the Parahayangan mountains, the climate is more moderate than Jakarta's. Beautiful scenery surrounding the city includes rice fields, waterfalls, and mountain peaks of 2,150 m (7,050 ft).<sup>70</sup> The main industry in Bandung is textiles. Quinine, rubber goods, and machinery are also produced there. In addition, the city houses Indonesia's Nuclear Research Center, the Senior Officers Military Institute, and the Women's Police Academy.<sup>71, 72</sup>



*Lawang Sewu*

© Karen Chen / flickr.com

## Semarang

Semarang, a major port city of approximately 1.6 million, is the capital of Central Java. Located on the northern coast, the harbor is unprotected and port operations are sometimes interrupted by monsoons. Major industries include fishing, glass manufacturing, electrical equipment manufacturing, textiles, and small boat building. The city is a main rail hub to all of the major cities on the island of Java. Semarang is also the primary trading outlet for the area's agricultural products.<sup>73, 74</sup> Home to one of the largest Chinese populations in Indonesia, the city is also known for its herbal medicine (*jamu*) industries. One of Semarang's most famous and popular sites is the Gedung Batu (Sam Po Kong) temple, a center of worship for

both Confucian Chinese and Javanese Muslims.<sup>75</sup>

## Medan

Medan is the fifth-largest city in the country with a population of about 2.1 million.<sup>76</sup> Located on the northern end of the island of Sumatra, Medan is the capital of North Sumatra and a trading hub for the nearby agricultural plantations. It is also a supply center for the oil and gas fields of Sumatra. The city's port, Belawan, sits where the Deli River empties into the Strait of Malacca.<sup>77, 78</sup> The largest mosques in the country are located in Medan.<sup>79</sup> The descendants of the Chinese and Indian laborers who worked the original plantations in the area live together with native Bataks, ethnic Malays, and Javanese migrants. Medan is one of the most ethnically diverse cities in Indonesia. This diversity has sometimes led to violence, particularly against the Chinese community. Recently, relations among the groups seem to have improved.<sup>80</sup>

## Palembang

Palembang is the capital of South Sumatra. On the banks of the Musi River, the city was once the capital of the Buddhist Srivijaya Empire from the 7th to the 14th century. Today it is a thriving port city of about 1.5 million people and the center of the country's oil industry.<sup>81, 82</sup> Other major industries in Palembang include fertilizer processing and cement production. Rubber, coffee, timber, coal, tea, spices, and pepper are also exported from the port.<sup>83, 84</sup>



*Hindu temple*  
© Zsolt Bugarszki

## History

### Early History

The islands of Java and Sumatra had a long history of advanced civilization by the time of the European Renaissance. The Buddhist kingdom of Srivijaya flourished on Sumatra from the 7th to the 14th century and extended as far as West Java and the Malay Peninsula. The Hindu kingdom had risen in eastern Java by the 14th century. Between 1331 and 1364 the chief minister of the empire, Gadjah Mada, had successfully unified most of what is now modern Indonesia.<sup>85, 86</sup>

Islam arrived in the 12th century and eventually displaced Hinduism throughout the islands, except Bali, by the end of the 16th century. Its first strongholds were in the trading centers of Sumatra, from which it spread to the rest of the nation.<sup>87, 88</sup> By 1602, the Dutch had arrived and cemented control over their new colony, which they ruled for the next 300 years, until the “Dutch West Indies” changed its name to “Indonesia” and was internationally recognized as a sovereign nation in 1949.<sup>89, 90, 91</sup>





*President Soekarno 1959  
Courtesy of Wikipedia*

### *On the Road to Independence: 1945-1949*

Following the end of World War II, a nationalist movement led by Ahmed Soekarno and Mohammad Hatta waged a four-year war against the Dutch. Later, Soekarno became the first president of independent Indonesia, and Hatta became vice president. Aided by successful diplomatic efforts abroad, Indonesia gained its independence. Proclaiming its independence on 17 August 1945, the nation achieved true sovereignty four years later.<sup>92, 93, 94</sup> The Dutch maintained control of the western half of the island of New Guinea, which later became known as Irian Jaya, and is currently called Papua.<sup>95</sup> During the era of European colonization, of all the islands in the archipelago only East Timor was under the control of the Portuguese and remained so until 1975.<sup>96</sup> In that year, the Indonesian military forcibly annexed the territory.

### *After Independence*

Indonesia adopted a parliamentary form of government with the chief executive of the country selected by that body.<sup>97</sup> The first national elections in 1955 yielded a fractured government with many parties making it difficult to establish

stable coalitions. The role of Islam became a point of contention with Soekarno vowing to keep the country secular, and Muslim groups wanting Indonesia to be governed according to Islamic law.<sup>98, 99</sup>

Several unsuccessful rebellions on Sumatra, Sulawesi, West Java, and other islands, combined with the failure to form a new constitution, prompted President Soekarno to take more power and impose authoritarian control from 1959–1965. Soekarno became more closely aligned with the communist states and the Indonesian Communist Party (PKI).<sup>100, 101</sup>

Following violence instigated by PKI sympathizers in 1965, Major General Suharto led troops against the PKI. A brutal campaign followed in which as many as 500,000 were killed. By 1967 President Soekarno had turned over key military and political powers to General Suharto, who was named acting president in March of that year. Suharto remained president for the next 30 years.<sup>102, 103</sup>

After the Asian economic crisis in 1997, Suharto was forced to resign. His hand-picked successor, B. J. Habibie, assumed the presidency in 1998. Habibie went to work with the International Monetary Fund to stabilize the country's economy and released a number of political prisoners. He also eased restrictions on the press, political parties, and labor unions and introduced other reforms. In 1999 he allowed the people of East Timor to hold elections to choose between autonomy and independence. The people of East Timor voted for independence from Indonesia but Indonesian military forces and militias embarked on a brutal and deadly campaign against the separatist movement.<sup>104,</sup>

<sup>105</sup>

Aceh in northern Sumatra has a different culture from the rest of the country and wanted independence from Indonesia. In 2003, the government forces quickly moved in and crushed separatist rebels though fighting continued until 2005.<sup>106</sup> Similar calls for independence in other provinces of Indonesia have led to uprisings, particularly in Kalimantan and Papua.<sup>107, 108</sup>



*Damage following tsunami*  
© Chuck Simmins

### *Recent Events*

Changes to the country's constitution allowed direct presidential elections in 2004.<sup>109</sup> Susilo Bambang Yudhoyono, a secular democrat, won the election and was reelected in 2009.<sup>110, 111</sup> In 2014, amid cries of election fraud, Jakarta mayor Joko Widodo was declared the new president.<sup>112, 113</sup>

Indonesians have suffered from a number of natural disasters in recent years including a 9.3 magnitude earthquake that devastated the country in December 2004. More than 130,000 were killed by the tsunami that followed and more than half a million were left homeless. In 2005, an 8.5 magnitude earthquake killed nearly 1,000 people and displaced tens of thousands. A 6.2 magnitude quake killed another 5,000 people in

the Yogyakarta region. In 2009, both Java and Western Sumatra were hit by significant quakes, killing approximately 1,200.<sup>114</sup>

Terrorism, often fueled by extremist religious ideals, has been of increasing concern in the country. In 2002, two bombs exploded in a nightclub area of Bali, killing more than 200 people, including at least 114 foreign nationals.<sup>115</sup> A resort area in Bali was attacked in 2005, killing at least 26 and wounding more. The president blamed terrorists for the attacks.<sup>116, 117</sup> In 2009, two hotels in Jakarta were bombed. Recent attacks in Java and Jakarta have included assassinations, letter bombs, suicide bombers, and bombs.<sup>118</sup> In 2011, in two separate attacks, suicide bombers wounded 52 in Java. In 2013, Indonesian

authorities killed seven terrorists and arrested 20 suspected terrorists on Java shortly after they uncovered a plot to bomb the embassy of Myanmar.<sup>119</sup>

Religious tensions are increasing. In 2011, two churches in Java were set ablaze by a group of angry Muslims. Three Muslims were killed by a mob in West Java. In June, a radical cleric was sentenced to 15 years in prison for backing an Islamist training camp. In 2012, an Islamist militant was sentenced to prison for parcel bomb attacks targeting police and Muslim leaders.<sup>120</sup> In 2012, 264 violent attacks on religious minorities were reported. Islamist gangs frequently attack Christian churches as well as “deviant” Islamic sects. Since 2005, 430 Christian churches have been forced to close their doors.<sup>121</sup>



*Susilo Bambang Yudhoyono*  
© World Ecomic Forum

## Government

### *National*

Indonesia is a republic with constitutional separation of the three branches of power: executive, legislative, and judicial. The constitution is based on five principals: monotheism, humanitarianism, national unity, representative democracy by consensus, and social justice.<sup>122</sup> These principles, known as *Pancasila*, are intended to promote an ideology of harmony and peace throughout the country.<sup>123</sup>

The president is currently elected directly by the people to a term of five years and limited to two terms in office. The president is the top elected government official with power to appoint the

cabinet and members of the Supreme Court. With the assistance of the cabinet, the president has power to conduct the administrative affairs of state.<sup>124, 125</sup>

In the mid-1970s, the country adopted a bicameral legislative system called the People's Consultative Assembly (MPR), which includes the 560-member House of Representatives (DPR) and the 132-member Council of Regional Representatives (DPD). The DPR is the more powerful chamber. It can approve laws and submit bills to the president for approval. The DPD is the lower house, and its authority extends only to regional issues. While the DPD regional council can make proposals and provide opinions, it does not have the power to create legislation.<sup>126, 127, 128</sup>

The court system of Indonesia is complex. The constitution vests judicial power in a Supreme Court and subordinate courts. The judiciary is designed to be an independent body with power coequal to the other two branches of government. The DPR nominates the president, vice president, and judges of the Supreme Court, but these officials are



appointed by the president. If requested, the Supreme Court can advise the government and give guidance to the lower courts. The Court does not have the power to review the constitutionality of laws passed by the DPR. Below the Supreme Court are religious courts that deal with matters pertaining to Muslim marriage, divorce, and inheritance. These court decisions are invalid unless approved by a corresponding secular district court. In addition, there is a Taxation Review Board that resolves tax disputes. Finally, there are military courts with jurisdiction over armed forces personnel.<sup>129, 130</sup>

### *Regional Self-Rule*

Not all provinces are happy to belong to the Indonesian republic. Several would like to have more freedom and independence. In 2002, the national government approved “self-rule” for Papua, allowing it to keep much of the revenue generated from its natural resources. The province also changed its name from Irian-Jaya to Papua in that year. Despite being granted self-rule, the government has failed to deliver. Instead, the province has been divided in two and allowed to elect its own governor directly rather than having the governor appointed, which is the case in the rest of the nation. Papua is also allowed to have a regional legislature. Despite these government concessions, unrest in the province continues.<sup>131</sup> The province of Aceh has been also been allowed to have more self-rule. The result has been the adoption of Shari’a law (Islamic law) throughout the province. The national government accepted Shari’a law for the province and recognizes the legal system now in place in Aceh.<sup>132</sup>



*Man reading Bali Post*  
© Gilles Guerraz

### Media

Although the constitution guarantees freedom of speech and freedom of the press, many of these freedoms are being threatened by new laws passed in 2008.<sup>133, 134</sup> In 2014, the nation’s ranking on the Freedom Index declined from “Free” to “Partly Free.”<sup>135</sup> West Papua is the most dangerous place for journalists, and most foreign journalists are denied entry to the region.<sup>136</sup>

State secrecy laws allow the prosecution of journalists. Laws related to blasphemy and pornography are used to restrict journalistic reporting in the areas of religion and culture.<sup>137, 138</sup> A 2008 law states that print media must give fair and balanced space and time for election coverage and ads for candidates. Violations can result in the revocation of press licenses. Some journalists claim this limits their freedom to cover the stories

as they wish. Violence and intimidation against journalists have been documented. The 2008 Law on Pornography allows journalists to be jailed for dissemination of pornography, which is vaguely defined in the law; the Access Public Information Law, while allowing more public access to information, also provides a one-year jail sentence for those who “misuse” the information.<sup>139</sup>

Powerful individuals and corporations use their influence to obstruct the press. Seven large companies dominate the mass media in Indonesia. Some argue that owners are increasingly unwilling to publish stories that might be offensive to those companies and individuals.<sup>140</sup>

Indonesia has about a dozen national television networks. All but two are privately operated. The country enjoys more than 100 local TV stations. There are also many satellite and cable TV systems. Six national networks operate on the public radio

broadcast networks. More than 800 radio stations operate, with the vast majority being privately run.<sup>141, 142</sup>

About 15% of the population accessed the internet in 2012.<sup>143</sup> The government does not restrict access but is considering blocking internet sites that “violate public decency.” Pornographic and gambling sites are blocked.<sup>144</sup> In 2010, a mother of two was jailed for three weeks for sending an e-mail to a friend complaining about the care she received in a public hospital but her conviction was overturned in 2012.<sup>145, 146</sup>

## Economy

Indonesia’s economy has outperformed others in the region and is the largest Southeast Asian economy.<sup>147</sup> It is the only G20 nation other than India and China to post positive growth. The government implemented a series of fiscally conservative policies to reduce the national debt ratios and keep inflation in check.<sup>148, 149</sup> Another important part of the economy is the informal sector which has steadily increased since 1998. Approximately 54% of Indonesia’s labor force works in the informal sector.<sup>150</sup> In some provinces, those numbers rise to nearly 82%.<sup>151</sup>



*Rice market*  
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*Gold mining in Indonesia*  
© CIFOR / flickr.com

In 2013, the industrial sector accounted for nearly 47% of GDP and employed 13% of the labor force.<sup>152</sup> The country's main industries include petroleum and natural gas, textiles, clothing, shoes, mining, cement, chemical fertilizers, plywood, and rubber.<sup>153, 154</sup> The country has a variety of mineral deposits, including bauxite, silver, tin, copper, nickel, gold, and coal. Indonesia is the world's largest exporter of thermal coal. Mining contributed about 12% to GDP in 2011.<sup>155</sup>

Agriculture accounts for only 14% of GDP but employs approximately 39% of the labor force.<sup>156</sup> Most farms are less than one-half hectare (less than 1.2 acres).<sup>157</sup> The country is the world's largest

producer of palm oil and the third-largest producer of rice.<sup>158, 159</sup> Other major products include rubber, poultry, beef, forest products, shrimp, cocoa, coffee, and medicinal herbs.<sup>160</sup> Revitalizing agriculture is central to the government's rural development strategy, particularly improving productivity and crop yields.<sup>161</sup> While agricultural productivity declines, Indonesia's fishing subsector is growing. The nation is the largest producer of fishery products in the Southeast Asia Region and accounts for about 5% of total GDP and 19% of agricultural GDP. The main marine catch is tuna and shrimp. Aquaculture is increasing and the main commodity fish are grouper, milkfish, snapper and carp.<sup>162</sup>

The service sector employs nearly 48% of the labor force and accounts for approximately 39% of GDP.<sup>163</sup> This sector has been growing at a rate of about 8% a year for the last several years. The main subsectors include tourism, retail, transport, media, telecommunications, and finance.<sup>164, 165</sup>

## Ethnic Groups

### *Western Indonesia*

Indonesia is an ethnically diverse nation with approximately 300 different ethnic groups.<sup>166</sup> The groups tend to be concentrated in specific regions throughout the islands. In western Indonesia there are three broad ethnic classifications which can be further subdivided. Javanese are the largest of these subgroups and comprise 40% of the national population.<sup>167</sup> Concentrated in the central and eastern parts of Java, this mostly Muslim group has historically held the most powerful government positions. Today, most are farmers living in rural Java. The two main Javanese cities of Yogyakarta and Surakarta maintain traditional rulers although they have no official power.<sup>168, 169,</sup>

<sup>170</sup> The second major subdivision is the Sundanese who are concentrated in the western



*Toraja children*  
© Marina & Enrique / flickr.com

end of Java along the coast. They are the nation's second-largest group making up 16% of the population.<sup>171, 172</sup> Many from this predominately Muslim group farm rice.<sup>173</sup> The final subgroup is the Madurese who represent about 3% of the population. They live in traditional villages of between 300 and 1,000 residents in East Java.<sup>174, 175, 176</sup> They are generally cattle herders and are famous for their folk sport of bull racing.<sup>177</sup>

The second main classification in the western islands consists of the strongly Islamized populations in the coastal regions of Western Indonesia. These include the ethnic Malay (3%) who live mostly in the eastern part of Sumatra.<sup>178, 179</sup> Their ancestors were the founders of the Buddhist kingdom of Srivijaya, although most are Muslim today.<sup>180</sup> They most likely originated in coastal Borneo. They were traders and seafarers who migrated into Sumatra and elsewhere in the Malay Peninsula. They have strong elements of Thai, Javanese, and Sumatran cultures and have been strongly influenced by Hindu India. Indonesian Malays are overwhelmingly Sunni Muslims.<sup>181, 182, 183</sup>

### *Eastern Islands*

Many of the ethnic groups on the eastern islands can be broadly categorized as Melanesians. These peoples are often further divided into “coastal” or “interior” groups. The Ambonese are coastal while the Asmat, Dani, and Papuans are counted among the interior subgroups. The major ethnic group in this scheme is the Papuans who occupy Papua.<sup>184</sup> These people are relatively distinct from their Indonesian countrymen and have much more in common with the aboriginal peoples of Australia and their Melanesian ancestors.<sup>185</sup>

### *Others*

Important groups on Sumatra include the Acehnese (1%) from the north; the Bataks (4%) from the Lake Toba region; and the Minangkabau (3%) from the western highlands.<sup>186</sup> The Acehnese were the first people in the archipelago to adopt Islam. They trace their descent through both the paternal and maternal bloodlines. Women in this group are held in relatively high regard and married couples generally live with the bride's parents. The Acehnese have resisted being part of Indonesia, and a strong separatist movement exists in the region.<sup>187</sup> The Minahasans are generally found around the port town of Manado on Sulawesi. The traditional patrilineal group is organized under a headman. Land is communally owned. There are no class distinctions within the group and each geographical unit constitutes a political unit.

The Minahasans are mostly Christian.<sup>188</sup> Although Muslim, the Minangkabu are a matrilineal group where lineage is traced through the mother, property passes to women, and women carry the greatest social status.<sup>189</sup> Another major group is the Bugis, or Buginese, who make up 3% of the population. Bugis live on the southern coast of Sulawesi island and have a long history as mariners. The Bugis were among the first converts to Buddhism in the region. Theirs is a hierarchical society reflecting the Indian customs which many adopted. Most, however, have converted to Islam.<sup>190, 191</sup>

Kalimantan, on the island of Borneo, has more than 200 ethnic groups but most are tribes of the Dayak people or ethnic Malay.<sup>192</sup> The Dayak are primarily farmers and Christians. They were traditionally a fierce and warring tribe and feared for their headhunting practices. Some practice their native religion of *Kaharingan*.<sup>193, 194</sup>

### Ethnic Chinese

Several million ethnic Chinese, comprising approximately 1% of the population, live in Indonesia and are located mainly in the urban areas.<sup>195, 196, 197</sup>

They control as much as 80% of the nation's wealth and have achieved greater levels of success than most other groups. The ethnic Chinese have also been the object of much resentment and the victims of prejudice. In the Jakarta riots of 1998, many were murdered by other Indonesians.<sup>198</sup>

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## Overview: Chapter 1 Assessment

1. The islands of Indonesia are divided into five main geographic groups.

**FALSE**

The islands are divided into four main groups: the Greater Sunda, the Lesser Sunda, the Molukas, and Papua.

2. The constitution is based on five principles known as the Pancasila.

**TRUE**

The Pancasila embodies five founding principles designed to unify the country. These principles are monotheism, nationalism, humanitarianism, social justice, and democracy.

3. Bahasa is the national language of Indonesia.

**TRUE**

Bahasa Indonesia became the national language of unity in 1928 and later the national language of the Republic of Indonesia in 1945.

4. The largest ethnic group in the country lives mostly on the island of Java.

**TRUE**

The Javanese comprise about 40% of the population. They live mostly in the central and eastern parts of the island of Java.

5. Most of the country consists of volcanic mountains.

**FALSE**

Most of the topography is coastal lowlands. There are also high plains. Several mountain ranges contain more than 100 active volcanoes.



Women praying  
© Chrissam42 / flickr.com

## Chapter 2: Religion

### Overview

The importance of religion in Indonesia cannot be overstated. It extends into every corner of daily life—political, economic, and social. One of the tenets of *Pancasila*, the official state ideology and the basis for the constitution, is the belief in one God.<sup>1</sup>

<sup>2</sup> The Indonesian government officially recognizes five religions: Islam, Christianity (Protestantism and Catholicism), Hinduism, Buddhism, and Confucianism.<sup>3</sup>

Indonesia has the largest Muslim population of any nation in the world.<sup>4</sup> Today, about 87% of Indonesians are Muslim.<sup>5</sup> Most are Sunni, but other branches are practiced. Most Muslims identify themselves as either “modernists” or “traditionalists.” The modernists follow orthodox theology but embrace modern concepts and learning. The traditionalists often follow charismatic leaders and tend to be educated in religious schools.<sup>6, 7, 8</sup>

Other religions are practiced throughout the islands, including the major international faiths and some that are unique to Indonesia.<sup>9</sup> Approximately 7% of the nation are Protestant and 3% are Roman Catholic. About 2% are Hindu. Less than 1%

are Buddhists or practice indigenous religions collectively referred to as *Aliran Kepercayaan*.<sup>10, 11</sup> Indonesians have adopted, adapted, and changed the major faiths to fit their view of the world and local cultures.<sup>12</sup> Current religious beliefs and practices in Indonesia are a fusion of native island traditions, indigenous cultural beliefs, and the religious ideas brought by merchants and travelers.<sup>13</sup> The life-guiding principles for Indonesians are *gotong royong*, (mutual assistance) and *mufakat* (consensus).<sup>14</sup>

In some parts of the country, especially Aceh, Southern Sulawesi and West Sumatra, Muslims practice a more traditional and hardline form of Islam. In these areas, Shari'a law or Shari'a-based laws have been introduced.<sup>15, 16</sup> Religious intolerance is on the rise and more extreme forms of Islam are gaining prominence.<sup>17, 18</sup> In 2012, 264 violent attacks on religious minorities were reported and another 222 in 2013.<sup>19, 20</sup> Islamist gangs regularly attack Christian churches.<sup>21</sup> Harassment and daily intimidation of Christians and some Islamic sects such as the Ahmadiyah are becoming commonplace. In some provinces, including West Java, groups such as the Ahmadiyah have been banned.<sup>22</sup>

## Major Religions

### *Islam*

All Muslims, regardless of sect, are obliged to follow the Five Pillars of Islam, the essential beliefs and rites of the Muslim religion. These include the declaration of faith (*shahada*), "There is no god but God, and Muhammad is the messenger of God;" ritual prayer (*salat*); fasting during the holy month of Ramadan (*sawm*); making a pilgrimage to Mecca (*hajj*); and the giving of alms (*zakat*).<sup>23, 24</sup>

Islam is a monotheistic religion whose followers believe in a single deity. The Muslim community, or *umma*, calls this deity Allah (God). The Arabic term *islam* means "submission" or "surrender." Therefore, a Muslim is one who submits to the will of Allah.<sup>25</sup> Muslims believe that Allah revealed his message to the Prophet Muhammad, a merchant who lived in Arabia from 570 to 632 C.E. They consider Muhammad as the last in a long line of prophets including Abraham, Moses, and Jesus. Allah's message, as relayed by Muhammad, is delivered in the Quran, the sacred text of Islam. Additional doctrinal guides include the *Hadith*, a collection of the words, sayings, and deeds of Muhammad; and the *Sunna*, which describes the practices of Islam by way of Muhammad's example.<sup>26</sup>

Most Indonesian Muslims practice a form of Islam that is moderate and tolerant.<sup>27</sup> Islam came to the country in the 13th century and spread by relatively peaceful means. It probably arrived in the form of the mystic Sufism, making the religion more easily integrated into local customs and culture.<sup>28</sup> It split to accommodate three levels of society. Commoners practiced *abangan*, a blend of sorcery, magic, and Islam. The merchant class practiced *santri*, using basic rituals and forming a system of social, political, and charitable Islamic societies. Finally, the aristocratic class practiced *priyayi*,



which incorporated various Hindu elements and mysticism.<sup>29, 30, 31</sup>

### *Care and Treatment of the Quran*

Islam's holy book, the Quran, is regarded as sacred and should be treated with respect. It should not be touched with dirty hands and should be kept off the floor and out of latrines. When sitting on the floor, the Quran should be held above one's lap or waist. When not in use, the Quran should be protected with a dustcover. Nothing should be placed on top of the Quran. Muslims often keep the Quran on the highest shelf of a bookcase.<sup>32</sup> Old or damaged copies can be properly disposed of in one of two ways: burning or burying. Burning is acceptable as long as the process is conducted with respect. Texts should not be burned with trash or other items. For burial, the Quran should be wrapped in something clean and buried where people do not walk.<sup>33, 34</sup>

### *Christianity*

Christians are the second-largest and fastest growing religious group in the nation. Together, Protestants and Catholics represent about 10% of the population.<sup>35, 36</sup> The most explosive growth is among the Pentecostal denominations.<sup>37</sup> Most of the country's Christians are Protestant and reside in central Maluku, North Maluku, and North Sulawesi. Papuan Protestants live mainly in the north, while Papuan Catholics live in the south. Catholics are predominant in East Nusa Tenggara and southeast Maluku. Smaller, but still significant, Christian groups can be found in West and Central Kalimantan and in the urban centers of Java.<sup>38, 39, 40</sup>

Christianity in the form of Catholicism arrived in Indonesia with the Portuguese in the 1500s. The Dutch colonizers expelled the Catholics and introduced Protestantism early in the 17th century.<sup>41, 42</sup> Most Christians tend to be devout and often hold vigils during holidays such as Easter and Christmas. Evangelical churches have increased in popularity and influence in recent years. These often fundamentalist churches discourage local animistic customs and traditions, including wearing traditional dress and dancing. These churches tend to have charismatic preachers, and services are filled with expression and emotion, making them, for some, a welcome alternative to the rather conservative services of the Dutch Reformed Church.<sup>43</sup>



*Hindu Priest*

© Antonio Perez Rio

## *Hinduism*

Only about 2% of the population are Hindus.<sup>44</sup> The majority are located on the island of Bali where 93% of the local population are Hindu. Significant numbers of Hindus also live in Central Java, East Java, and Lampung provinces.<sup>45, 46</sup> Hinduism came to Indonesia from India around 100 C.E. Important Hindu empires developed on the islands of Java and Sumatra. The religion has a variety of gods and its major ethical concern is with ritual purity. Although traditional Hinduism divides society into strict occupational groups, or castes, Indonesians have adapted the religion and this social division is not as rigid as it is in India.<sup>47,</sup>

48

Because Hinduism in Indonesia has been mixed with many local beliefs and traditions, it does not correspond exactly to Hinduism as practiced in India. For example, Indonesian Hinduism does not place an emphasis on rebirth and reincarnation. Rather, it is influenced strongly by the Chinese concept of ancestral spirits. Balinese Hindus believe in karma and that evil deeds will come back to haunt them. In the worst cases, according to the principles of karma, evildoers could find themselves reincarnated as animals.<sup>49, 50</sup>

## *Buddhism*

Buddhists make up less than 1% of the Indonesian population. Most Buddhists (60%) are ethnic Chinese and concentrated in Java, Bali, Lampung, West Kalimantan, the Riau Islands, and urban Jakarta.<sup>51, 52</sup> Buddhism in Indonesia grew out of Hinduism. For centuries, Buddhism and Hinduism coexisted.<sup>53</sup> In Sumatra, the *Srivijaya* Buddhist Empire flourished between the 7th and 14th centuries. It was an important Buddhist religious center.<sup>54</sup> The arts that developed out of these two religions still actively influence Indonesian culture.<sup>55</sup>

A central feature of Buddhism is the lifelong quest to attain a state of perfect enlightenment. Adherents of the faith believe that the suffering in this world results from desires for worldly objects. Thus, according to Buddhist beliefs, suffering can

be eliminated when material objects are no longer sought.<sup>56</sup> Unlike Hindus, Buddhist practices do not include social castes. Rather, they believe that some people are further along on their quest for enlightenment than others.<sup>57</sup>

Indonesian Buddhism teaches that the way to heaven is by being compassionate in life and following a set of spiritual practices, including meditation; it is a combination of religious ideology, Chinese ethnic identification, and political policy.<sup>58, 59</sup> Buddhism in Indonesia professes a single supreme deity partly in compliance with and in response to the constitution's requirements.<sup>60</sup> The notion of *halus*, or politeness, is a central Buddhist value that permeates Indonesian culture.<sup>61, 62</sup>



*Confucian Temple, Jakarta*  
© John and Melanie Kotsopiulos

### *Confucianism*

Confucianism was brought to Indonesia by merchants and immigrants in the third century.<sup>63</sup> It represents a system of moral, social, and political thought. As such, Confucianism has evolved to become a code of behavior instead of a conventional religious philosophy. It stresses the ideals of virtue and moral perfection.<sup>64, 65</sup>

Confucianism is one of the five officially recognized religions in Indonesia. It was outlawed in 1965 following a failed communist coup. However, it was legalized again in 2006 when restrictions on Confucian practices were lifted in 2000.<sup>66</sup> Less than 1% of the country's population practice Confucianism. About 95% of Confucianists are members of the ethnic Chinese population with indigenous Javanese making up the remaining 5%.<sup>67</sup>

### *Animism*

Traditional animist religions are still practiced in Indonesia. These religions are generically referred to as *Aliran Kepercayaan* and remain important for residents on Java, Kalimantan, and Papua.<sup>68</sup> While many variations exist, a common belief among practitioners is that trees, rocks, mountains, animals, and all other elements have spiritual powers.<sup>69</sup> Some of the animistic religions, previously banned, are now allowed by the government, which views their practices as inherently cultural rather than religious.<sup>70</sup>

Headhunting emerged out of animistic beliefs. It was a way of proving the bravery of



young men and carrying out a duty to clan or village. It also demonstrated masculinity and made the young men more desirable as mates. On a spiritual level, for warriors, taking an opponent's head prevented the enemy from reaching heaven and represented his total destruction. Outlawed for many years, headhunting is still symbolically practiced with coconuts, though its more fatal form has also endured. During the violent conflict between the Timorese and the Indonesia military in the 1990s, many heads were taken, showing the strength of traditional beliefs in contemporary society.<sup>71</sup>



*Irian Jaya - Pommo, Baliem*  
© Simon Pearson

## The Role of Religion in Government

Indonesia is not a secular state with constitutional guarantees of freedom of religion. The government generally respects those guarantees but officially recognizes only five religions: Christianity, Islam, Hinduism, Buddhism, and Confucianism. Adherents to faiths other than these have been victims of discrimination. For those not members of an officially recognized religion, it is impossible to register marriages and births or to obtain required national identity cards.<sup>72</sup> Accordingly, members belonging to non-recognized faiths may have to convert to enjoy the benefits of citizenship.<sup>73</sup> Religious education is compulsory although students take courses according to their own faith.<sup>74</sup>

Following protests in Aceh in northern Sumatra, the Indonesian government granted limited local self-rule. Aceh is the only province where Shari'a law is legally enforced. Some of the provisions apply to everyone, regardless of their religion. For example, a woman outside of her home must be accompanied by a male relative during specified hours. Other regulations such as prohibitions against alcohol, the wearing of prescribed Islamic dress, and mandatory almsgiving, apply only to Muslim residents.<sup>75</sup>

Religious groups and organizations need permits, which are usually granted without incident, to hold public events. Religious speeches are permitted if they are not intended to convert listeners; however, this restriction does not apply to television programs,



which remain unrestricted as long as they represent one of the five formally recognized faiths.<sup>76</sup>

## Religion and Gender

Although Indonesia is a secular nation, religion plays an important role in defining gender roles and behavior. Traditional Islamic beliefs see the primary role of women as that of wife and mother.<sup>77, 78, 79</sup> By Islamic tradition and by the Indonesian Marriage Law, men are regarded as the head of the household. Their role is to provide for the financial well-being and protection of the family.<sup>80, 81</sup> In Indonesia, many view the ideal life as one where a man goes out to work and comes home to a clean home and a hot meal prepared by his loving wife. These beliefs place tremendous pressure on Indonesian women to marry, even if they have been widowed or divorced.<sup>82</sup> Recent surveys show that about one-third of the population would prefer an Islamic state. They favor veiling of women, traditional Islamic dress, and other restrictions on the roles and activities of women both inside and outside the home. For example, women have been arrested for coming home from work after sunset.<sup>83</sup>

## Religion in Daily Life

Religion is a central feature of daily life in Indonesia. Its influence can be seen in social organizations, economics, political life, and even in the government.<sup>84, 85, 86</sup> Cultural customs are often rooted in religious beliefs. The supernatural also influence common experiences. For example, people eat quickly because an open mouth can invite evil spirits. Lamps may be kept on all night to scare away evil spirits. Religious views also support a peaceful social order, obviating direct confrontation or face-to-face disagreement.<sup>87</sup>

Religious influence has combined with the customary laws, or *adat*, which define appropriate daily interactions and social rituals, including marriage. This combination of religious and moral values involves social obligations, etiquette, and living conditions.<sup>88</sup> In Aceh province, Shari'a law is formally recognized. Prohibitions on behavior are strictly applied and enforced. Women, for example, must sit sidesaddle on a motorcycle, may not hold on to a male driver, cannot go out unless accompanied by a male relative, and must wear a veil.<sup>89</sup> Non-consanguineous men and women may not be alone together.<sup>90</sup> Muslims are prohibited from drinking alcohol and eating pork.<sup>91</sup>

Radical Islam is growing throughout the nation and its influence on the daily lives of Indonesians is also growing. Attendance at mosques is more common. Compliance with the traditions of Islam is also more apparent.<sup>92</sup> Religious violence is also on the rise.<sup>93,</sup>

<sup>94, 95</sup> Members of minority sects or non-Muslims are often victims of discrimination or violence. Churches and temples have been bombed or set on fire. Members of the Ahmadiyah sect have been brutally attacked and even killed. Their sect has been banned

in some provinces.<sup>96, 97, 98, 99</sup>



*Kuningan, Hindu festival*  
© Jeremy Carver

## Religious Holidays

The government recognizes public holidays from all the recognized religions. Three calendars are used in Indonesia. The specific dates of religious celebrations depend on which calendar is used to mark the event. The Muslim calendar, or *Hijria*, is between 10 and 11 days shorter than the Roman calendar. Each month has 29 days. By comparison, the Balinese calendar, or *Saka-Wuku*, is a combination of the Hindu solar-lunar calendar and the Balinese calendars. It is used to determine birthdays, and many festival days. In rural Bali, farmers also use it to determine the best days for planting. More familiar to Westerners, the Roman calendar, consisting of 365 days and based

on Earth's rotation around the sun, is the most commonly used calendar throughout the world.<sup>100</sup> Except where noted, holidays are nationally recognized by everyone, regardless of their religion.

### *Islamic Holidays*

The first holiday of the year is *Maulid Nabi* (14 January 2014) celebrates the Prophet's birth. Muslims gather to say special prayers of thanks for sending the Prophet to them. After prayers, desserts are shared. This is a family occasion and in the larger cities there are parades or carnivals.<sup>101, 102, 103</sup>

#### **Exchange #1: At a religious event**

Soldier	What is this event about?	Ada acara apa ini?
Local	It is <i>haul</i> [the birthday of the late] Kyai Ali.	Ini haul Kyai Ali.
Soldier	May I join in?	Boleh saya ikut?
Local	Sure, but you have to dress well.	Boleh, tapi Anda harus berpakaian rapi.

This is followed by *Isra Miraj* (27 May 2014) commemorating the day that the Prophet Mohammed ascended into heaven.<sup>104</sup> On this day, people gather at the local mosque to pray.<sup>105, 106</sup>

Most Indonesian Muslims celebrate the holy month of Ramadan when they refrain from eating, drinking, and smoking during daylight hours.<sup>107</sup> *Hari Raya Idul Fitr* is a two-day public holiday celebrating the end of *Ramadan*.<sup>108</sup> People gather in the mosques to pray. The traditional dish called *ketupat* is eaten. People visit family and friends. Many people leave the cities to return to their traditional villages to visit family. Asking for forgiveness is common during the visits. It is also the time of the year when many Muslims buy new clothes for the year.<sup>109</sup> In 2011, this holiday is August 30–31.<sup>110</sup>

*Idul Adha* or *Lebaran Haji* is the Muslim day of sacrifice and generally falls at the end of the pilgrimage to Mecca (5 October 2014).<sup>111</sup> During the holiday, mass prayers are held and animals are sacrificed to commemorate the willingness of Abraham to sacrifice his son.<sup>112</sup>

The final holiday is the Islamic New Year or *Tahun Baru Hijriyah* (25 October 2014). It is also the anniversary of the death of Husayn ibn Ali, the Prophet's grandson. Many Muslims fast during the daylight hours of this holiday.<sup>113, 114</sup>



*Bride in Yuan*  
© Erwinkarim / flickr.com

### Christian Holidays

Three major Christian holidays are celebrated in Indonesia. The first is *Wafat Isa Almasih*, or Good Friday. Many spend this day at cemeteries, where they bring gifts to honor dead parents and relatives. In some areas of the country, people put lanterns outside their homes.<sup>115, 116</sup>

During the celebration of *Hari Paskah*, or Easter, processions are held across Christian areas of Indonesia to mark important moments in the holy week. *Kenaikan Isa Almasih* commemorates the day that Jesus ascended into heaven after the crucifixion.<sup>117, 118</sup>

### Exchange #2: Where are you going?

Soldier	Where are you going?	Mau pergi ke mana?
Indonesian	I am going to see my relatives back home.	Saya mau mudik.
Soldier	Where do your relatives live?	Di mana keluarga Anda?

Christmas, or *Hari Natal*, is a public holiday. The celebrations vary according to

geographic region. Most Christians decorate their homes with a Christmas tree. On December 24, people attend religious services. Afterwards, families gather for a large dinner. Some Indonesians exchange gifts. Others may have a small religious service in their homes before attending Christmas services in a church. After church, families again gather to enjoy the season.<sup>119, 120</sup>

### *Hindu Holidays and Buddhist Holidays*

*Hari Raya Nyepi*, the Hindu day of silence, is the Hindu New Year on the Balinese calendar (31 March 2014).<sup>121</sup> The day before the event, New Year's Eve, villages are cleaned, and much noise is made to frighten away evil spirits. On the following day, Hindus stay in their homes and do not cook or engage in any activities. Streets are deserted and tourists must stay in their hotels. All broadcast facilities in Bali are shut down for 24 hours during *Hari Raya*.<sup>122, 123</sup>

#### **Exchange #3: What is the holiday today?**

Soldier	Is today a holiday?	Apakah hari ini libur?
Indonesian	Yes, today is the Maulid (the birthday) of the Prophet Muhammad.	Benar, hari ini adalah Maulid nabi Muhammad.
Indonesian	Yes, today is Easter.	Benar, hari ini adalah Paskah.
Indonesian	Yes, today is <i>Galungan</i> (a Hindu holy day).	Benar, hari ini hari raya Galungan.
Indonesia	Yes, today is <i>Imlek</i> (Chinese New Year).	Benar, hari ini Tahun Baru Imlek.

*Hari Waisak* commemorates the birth, enlightenment, and death of the Buddha. During this festive day (15 May 2014), Buddhists pray to their gods at the temples, giving thanks to them for creating the earth and maintaining universal harmony.<sup>124, 125, 126</sup>

Numerous other religious festivals are celebrated throughout Indonesia in addition to the nationally recognized holidays. These include *Saraswati*, the holy day celebrating science as the light of wisdom in life; *Ngaben*, a holiday honoring ancestors; and *Galungan*, a ceremony to celebrate the victory of Good over Evil and a time to thank the gods for the good things in life. The Buddhist New Year is celebrated for three days, beginning with the first full moon of the new year.<sup>127</sup>





*Mesjid Raya Mosque*  
© Joe Coyle

## Places of Worship

### *Mosques (mesjid)*

More than 1,000 mosques are located throughout Indonesia. The Istiqlal Great Mosque in Jakarta is the largest in Southeast Asia. Indonesian mosques reflect elements of the country's various cultures. Early architecture blended styles from Islam, Hindu, and Chinese traditions.<sup>128</sup>

### **Exchange #4: Friday prayers**

Soldier	Where are you going?	Mau ke mana?
Indonesian	I'm going to Friday prayers.	Mau sembahyang Jumat.

### *Temples*

Numerous temples throughout Indonesia, either Buddhist or Hindu, contribute to the country's unique culture. The most famous Buddhist temple is at Borobudur in central Java. Built in about 800 C.E. it is one of the greatest temples in the world and a UNESCO World Heritage site.<sup>129</sup>

Most temples are based on architecture from India. But the temples remain uniquely Indonesian in their construction, and decorative style, which is characterized by animistic art depicting a story or religious teaching. Most Hindu temples were built to honor kings, and feature statues of gods and goddesses along with a sculptured stone marking the king's devotion.<sup>130</sup>

Bali is home to more than 20,000 temples. They may serve villages, professions or clans. Very few are classified as public temples. Balinese people worship only in the temples of their own clan, village or profession. Public temples are more likely to be visited by tourists and may be used by any Balinese regardless of family, professional, or geographical affiliation.<sup>131</sup>

## Behavior in Places of Worship

### Mosques

Before entering a mosque, it is advisable for visitors to ask permission. Dress conservatively and remove shoes before entering. Women must wear loose fitting clothes with sleeves. Skirts should be at least knee-length but ankle length is preferable. If wearing pants, a woman's sweater or blouse should be long enough to cover the tops of the thighs. All women must cover their heads. Men should wear pants and a shirt, preferably with long sleeves.<sup>132, 133</sup> Although there is a general set of rules for visiting a mosque, there may be special considerations in each mosque. If in doubt, ask a local in order to behave properly and respectfully.

#### Exchange #5: Going to a mosque

Soldier	May I go to the Istiqlal Mosque?	Apa saya boleh ke masjid <i>Istiqlal?</i>
Indonesian:	You may. Do you want to pray?	Boleh apa. Anda mau shalat?
Soldier:	No, just to look around.	Tidak, hanya melihat-lihat saja.
Indonesian:	You may, but don't forget to take off your shoes before going into the mosque.	Boleh, tapi jangan lupa melepas sepatu kalau mau masuk masjid.

Do not take food or drink into the mosque. Do not chew gum.<sup>134</sup>

#### Exchange #6: Entering a mosque

Soldier	Peace upon you.	Assalamu'alaikum.
Indonesian	Where are you going?	Anda mau kemana?
Soldier	I am going to enter the ____, may I?	Saya ingin masuk ____, bolehkah?
Indonesian	Please, come in.	Silakan.

Be silent inside a mosque. Be sure to turn off your cell phones. Talking may interrupt prayers. Do not walk in front of others who are praying. Women and men generally pray in separate sections.<sup>135</sup>



*Temple in Bali*  
© Stefan Ray

### *Hindu/Buddhist Temples*

Temples are places of reverence for believers and though the atmosphere may vary between Buddhist and Hindu temples, in general, the rules of etiquette largely overlap.<sup>136, 137</sup> If in doubt about a specific protocol, please ask. The best time to enter a temple is early in the morning. Enter the shrine with your left foot first.<sup>138</sup> Long pants and a shirt are appropriate for men; women should wear clothing that covers knees and shoulders. Remove shoes before entering. All persons must put on a sash before entering temple areas. Many temples have sashes available for rent.<sup>139</sup> Do not touch or sit near any statue of the Buddha or on the raised platform on which it sits. When exiting the temple, always back away from the Buddha before turning one's back to the statue.<sup>140</sup>

Before entering a Hindu temple on Bali, all visitors are required to wear a *kain kamben* (sarong) around the legs and a *selendang* (temple scarf) around the waist. Many temples will be able to

rent these but it is advisable to bring those items.<sup>141</sup> Never walk in front of a Balinese who is praying. Be sure that the level of your head never rises above that of the priest.<sup>142</sup>

Ask permission before entering. Most temples have donation boxes. It is considered polite to leave a small sum in the box.<sup>143</sup> Remain silent and do not touch paintings or statues. Do not interrupt those who are praying or meditating, stand directly in front of the priest, or stand when people kneel to pray.<sup>144</sup> In addition, do not take photographs during worship; get permission at other times.<sup>145</sup>

Never point. To indicate something, use the right hand with the palm facing up. One should avoid pointing one's feet at a person or in the direction of the Buddha.<sup>146</sup>

When interacting with monks, remember that they never eat after noon. Do not eat in front of them. The traditional greeting for a monk is to place the hands together in a prayer-like position and bow slightly. Hold the hands higher than usual (perhaps near to the forehead) to show respect. If a monk is sitting down, do not sit higher than the monk. Only use the right hand when giving or receiving items. Women should neither touch a monk nor hand anything to a monk.<sup>147</sup>

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## Overview: Chapter 2 Assessment

1. Indonesia is the most populous Muslim nation in the world.

**TRUE**

Indonesia, a primarily Muslim country, has the largest Muslim population of any nation. Today, about 87% of Indonesians are Muslim. Most are Sunni, but other branches are practiced.

2. Animism, a mystical belief system of Indonesia, is no longer influential in modern society.

**FALSE**

Animism, known as Aliran Kepercayaan, is still practiced throughout the country. While not an official religion, it is recognized by the government for its cultural value.

3. Religious intolerance is increasing throughout the nation.

**TRUE**

Religious intolerance is on the rise, and more extreme forms of Islam are gaining prominence. In 2012, 264 violent attacks on religious minorities were reported and another 222 in 2013.

4. It is possible to register births, marriages, and obtain a national identity card without belonging to a constitutionally recognized religion.

**FALSE**

Although the constitution promises freedom of religion, citizens must belong to one of the officially recognized religions to have full rights of citizenship.

5. Most of the island of Bali is Islamic.

**FALSE**

Bali is primarily a Hindu island with a caste system.





*Legong Dance, Ubud Bali*  
© Mikaku / flickr.com

## Chapter 3: Traditions

### Introduction

Indonesia has been influenced by an incredible diversity of people and cultures. The people have adapted foreign cultures into their own native traditions, creating a national personality that characterizes much of life in the country.<sup>1,2</sup> While the majority of Indonesians are Muslims, the country is home to Christians, Hindus, Buddhists, and animists, whose forms of worship, customs, and lifestyles have been mutually influential



for centuries. The people take the country's motto, *Bhinneka Tunggal Ika* (Unity in Diversity), very seriously.<sup>3, 4</sup>

Despite the many differences across the islands, a growing sense of nationhood has united Indonesia's diverse traditions and cultures. The source of this social cohesion grew out of Indonesia's Golden Age of Buddhism in the 14th century. This age was characterized by a deep-rooted feeling of cooperation and the idea of *musyawarah mufakat* (or rule by consensus). Indonesians have used cooperation and consensus to create one nation honoring the multiculturalism of the land and its people.<sup>5, 6</sup>



*Indonesian family*  
© Julien Harneis

## Honors and Values

Understanding Indonesia begins by acknowledging that everyone in the country has status, that status depends on the situation, and that respect is a core value. The concepts of *malu* (enduring social shame or losing face), *gengsi* (doing things for the sake of appearances), *asal bapak senang* (keeping the boss happy), and *memojokan* (having no way to save face in a situation) are cornerstones that drive everyday life.<sup>7</sup>

Indonesians value a peaceful social order and harmony in their personal, social, and political life. Direct and open disagreements are rare.<sup>8</sup>

Behaving properly means being polite and requires deference in social interactions. Politeness is more important than almost any other value.<sup>9, 10</sup>

Indonesians are communal and follow the principle of *gotong royong* (cooperation) in which friends and neighbors help one another. This sense of community is central to social harmony.<sup>11, 12</sup>

Family is also a central feature of life in Indonesia. Traditional family life provides a supportive and safe venue for its members.<sup>13</sup> Loyalty to family and friends is one of the most important values in the country.<sup>14</sup> Ancestors are important to Indonesians, too. The elderly are shown utmost respect.<sup>15</sup>

## Formulaic Codes of Politeness

Greetings are important. Never speak rudely or quickly. The most common and egalitarian greeting is *salamet* (peace). The greeting should be said slowly and with sincerity.<sup>16, 17</sup>

### Exchange # 7: Handshakes and greetings

Soldier	Good morning sir, how are you? My name is David, and yours?	Selamat pagi, Pak, apa kabar? Nama saya David, dan Anda?
Local	Fine, thanks, my name is Budi.	Baik, terima kasih, nama saya Budi.

The *salamet* greeting does include a handshake. Instead, reach out and touch both of the other's extended hands and bring your hands back to the chest to show that your greeting is heartfelt.<sup>18, 19</sup> Always greet the most senior male first.<sup>20</sup>

"Hello" is another common greeting throughout the country.

### Exchange # 8: Saying hello to someone

Local	Hello, where are you going?	Halo, mau ke mana?
Soldier	Hello, I am going over there.	Halo, saya mau ke sana.

Shaking hands is generally accepted. However, because the country is predominately Muslim, handshakes between men and women may be inappropriate in some settings. Many Muslim women will simply smile and nod when introduced to a male. When meeting a female, let the woman initiate the handshake.<sup>21, 22</sup>

### Exchange # 9: Shaking hands with the opposite sex

Male Soldier	Good afternoon, Ma'am, how are you? (reaches out to shake hands)	Selamat siang, Bu, apa kabar?
Local Female	Fine, thanks. Sorry, I have done <i>wudhu</i> . (refuses to shake hands)	Baik, terima kasih. Maaf, saya sudah wudhu!

A common form of greeting, especially among ethnic Chinese, is to ask if someone has eaten. Even if you have not eaten, the appropriate answer is “yes.”<sup>23</sup>

#### Exchange # 10: Hello, have you eaten?

Local	Hello, have you eaten?	Halo, sudah makan?
Soldier	Yes, I have. And you?	Sudah. Dan Anda?
Local	Yes, I have.	Ya, saya sudah makan.
Soldier	Bye.	Ayo, mari.

Titles are important and convey respect. It is a good idea to address another by using the appropriate professional title or Mr., Mrs., or Miss, followed by a surname.<sup>24</sup>

Indonesians prefer indirect eye contact. When speaking with another, however, it is appropriate to make direct eye contact from time to time.<sup>25</sup>



*Indonesians bearing gifts*  
© Keith Miller

### Hospitality and Gift Giving

Indonesians are very hospitable. They are gracious and generous hosts who pay great attention to the welfare of guests.<sup>26</sup> It is rude to refuse offers of hospitality. Do not refuse offers of food or drinks, but never completely finish the food or drinks. Always compliment the food, especially if invited to an Indonesian’s home.<sup>27</sup>

Indonesians generally start social events late, often arriving half an hour after the stated time.<sup>28</sup> Guests should remove shoes before entering an Indonesian home. When entering any type of building—including homes, restaurants, mosques, and churches—it is polite to remove hats and sunglasses.<sup>29, 30</sup>

#### Exchange # 11: Take off your sunglasses

Local	Take off your sunglasses!	Buka kacamata hitamnya!
Soldier	Sorry.	Maaf.

Always be sure to keep both feet on the floor when sitting. Do not cross your legs, especially crossing the ankle over the knee. Doing so is a sign of disrespect. Never allow the bottom of the feet to face another person.<sup>31</sup>

Guests will usually have a specific seat at the table. Wait for the host to show you your place before sitting. It is considered rude to help yourself to food. Wait to be served unless the meal is buffet style. The host is usually the last to be seated and the first to be served. Any guest asked to begin the meal should refuse twice before starting to eat. In formal situations, men will often eat before women. Always wait to be invited to begin before starting to eat.<sup>32, 33</sup>

When offering gifts to Indonesians, use only the right hand. While appreciated, gifts are not opened in front of the giver. When giving gifts to Muslims, avoid alcohol or anything related to pork. Ethnic Chinese are likely to refuse gifts the first time they are offered in an effort to avoid appearing greedy. Avoid gifts such as scissors, knives, or other cutting tools, as these indicate you wish to sever the relationship.<sup>34, 35</sup>



*Indonesian women serving food*  
© Kattebelletje / flickr.com

## Food and Eating Customs

### *Customs*

Food in Indonesia is famous throughout the world for its exotic spices and herbs. Common spices include *kunyit* (saffron), *terasi* (a reddish-brown shrimp paste), and *sambal* (hot chili paste).<sup>36</sup> Nearly all dishes contain some combination of rice, coconut, banana, peanut, and soybean.<sup>37</sup> Pork is not widely eaten in Indonesia because of Islamic prohibitions.<sup>38</sup>

Food in Indonesia is usually simple. In the morning, most people prepare plain rice, three or four other dishes, and chili sauce. These are left covered on the table to be eaten throughout the day whenever people get hungry. Most meals are

eaten at room temperature.<sup>39</sup>

Knives are not generally used, and in many restaurants there may be no utensils at all. Diners should wash their hands before and after eating. Use only the right hand for eating and passing food. Keep both hands above the table.<sup>40, 41</sup> If right-handed, diners should keep the spoon in the right hand. If a fork is necessary, place the spoon on the table before picking up the fork. Never place the left hand on the table.<sup>42</sup>

Men and women may be asked to eat separately. The position of honor at an Indonesian table is the middle position, and the second most honored position is seated next, opposite the host. Senior members begin eating first. In restaurants, it is common to share a table but you should act as if you have a private table and not force conversation with other diners.<sup>43</sup>





Indonesian market  
© Kattibelletje / flickr.com

## Cuisine

Rice (*nasi*) is a staple in the country. It represents the fundamental spiritual, social, and nutritional basis of life. Many Indonesians feel that a meal is not complete unless they eat rice. Some of the most notable variations on this simple food include *nasi campur* (mixed rice with vegetables, meats, seafood, and/or potatoes), *nasi goreng* (fried rice flavored with chili), and *nasi jagung* (rice mixed with bits of corn).<sup>44, 45</sup>

*Sate* (*satay*) is a popular dish consisting of marinated chicken, beef, mutton, shrimp, or pork grilled and dipped into a hot sauce made of chilies, spices, and peanuts served on a skewer.<sup>46</sup> Two popular soups are *bakso* and *soto*. *Bakso* is a savory

meatball soup with fried shallots, boiled eggs, and wontons. *Soto* is a traditional meat soup topped with crispy shallots and fried garlic. It is often complimented with a chili-based sauce called *sambal*. *Gulai* is the collective name for cinnamon flavored curry dishes from the island of Sumatra.<sup>47</sup>

Snacks or takeout food commonly include *bunkus* (rice mixed with other ingredients wrapped in a banana leaf) and *martabak* (a crepe-like alternative to rice with a sweet or savory filling).<sup>48</sup>

### Exchange # 12: Buying a snack

Soldier	Do you sell snacks?	Apa Anda menjual makanan kecil?
Waiter	There are cakes and egg rolls, Sir.	Ada kue dan lumpia, Pak.
Soldier	Yes, I want one cake and two egg rolls.	Ya, saya mau, satu kue dan dua lumpia.

Water should be boiled for at least five minutes before drinking. When asking for water, be sure to ask for *air minum* (drinking water). Large restaurants will typically put a large pitcher of boiled water on each table. In smaller restaurants or other eateries, it is prudent to ask for bottled water. Alternatives to water are fruit juice (*air jeruk*), coconut milk, and canned sodas. It is safest to not take ice with your drinks. Coffee is usually served black with sugar (*kopi manis*). Coffee without sugar is *tidak pakai gula*. Tea is



*Mother and son*  
© Farid Iqbal

widely available but tends to be weak.<sup>49</sup>

## Dress Codes

Western-style clothing is common. In urban areas both men and women wear jeans and T-shirts.<sup>50, 51</sup> Most dress in Indonesia is conservative. Women should cover shoulders and knees. Men should avoid wearing shorts.<sup>52</sup> Short skirts, short-sleeved shirts, and sleeveless shirts or dresses are generally not acceptable unless one is at the beach.<sup>53, 54</sup> In 2013, increasing conservatism in the country prompted two cities near Jakarta implemented policies requiring Muslim staff to wear Muslim dress on Fridays.<sup>55</sup>

In rural areas, especially on special occasions, traditional dress may be worn. The traditional style of dress is the *kain*, or sarong, a rectangular length of fabric wrapped around the lower half of the body. Men typically wear the *kain* at home but it is worn in public on Fridays when men attend prayer services at mosques.<sup>56</sup> The *kain* and the *kebaya* are made with batik and are the national dress for women. A *kebaya* is a tight, often sheer, long-sleeved blouse.<sup>57</sup> Women also may wear a *sarong* or a *selendang*, a large piece of cloth draped over the shoulder that can be used to carry babies or other objects.<sup>58, 59</sup> The *teluk beskap*—a combination of the Javanese-style jacket and the

*kain*—is the national dress for men. A *peci*, or black felt cap, is sometimes worn.<sup>60</sup>

In Islamic regions of the country, women may also wear the *jilbab*, a covering that reveals only the face. The covering is optional but preferred among many including non-Muslim women who wear it as a fashion trend. The long and loose fitting dresses worn by Muslim women may be bright, colorful, and very fashionable. Traditional Muslim clothing for men includes loose fitting pants and a long tunic.<sup>61, 62, 63</sup>



*Independence day celebration*  
© Ibunbun / flickr.com

## Nonreligious Celebrations

### *Public Holidays*

There are numerous national holidays, festivals, and celebrations throughout the year. Both New Year's Day and Independence Day are national holidays. The first public holiday of the year is New Year's Day (*Tahun Baru Masehi*). People either stay at home or go out to visit friends and family. Other popular activities include eating, visiting tourist attractions, shopping, or going to the movies.<sup>64</sup> This is followed by Labor Day (*Hari Buru Pekerja*) celebrated on 1 May.<sup>65</sup> The day is a celebration to honor workers. Large gatherings

and marches by workers sometimes erupt into protests. In Jakarta, huge protests closed down the central part of the city in 2013.<sup>66</sup> In 2014, celebrations were peaceful although more than 100,000 Indonesians gathered in Jakarta to mark the first officially recognized Labor Day holiday in the nation.<sup>67</sup> The final national holiday is Independence Day (*Hari Proklamasi Kemerdekaan R.I*) on 17 August. The highlight of this festival is the flag-raising ceremony in Jakarta at the State Palace. On this day there are parades, sporting events, educational competitions, and the recognition of teachers, doctors, and other professionals.<sup>68, 69, 70</sup>

### *Nonpublic Celebrations*

Other events, although not national holidays, are celebrated throughout the country. National Children's Day (*Peduli Anak*) celebrates the nation's children on 23 July. The day is marked with special events, celebrations, and festivities.<sup>71, 72, 73</sup> On National Sports Day, 8 September, sporting events are held throughout the nation. The event has become a symbol of national unity in recent years.<sup>74, 75</sup>

*Pancasila* Sanctity Day, on 1 October, commemorates the Indonesian Communist Party (PKI) revolt on 30 September 1965.<sup>76, 77</sup> Armed Forces Day, celebrated on October 5, highlights the achievements of the Armed Forces. There are many celebrations around the country, especially near military bases.<sup>78, 79</sup> Youth Pledge Day (*hari sumpah pemuda*), celebrated on October 28, commemorates the pledge made in 1928 by young Indonesian nationalists against the Dutch. The pledge contains three ideals: one country, one nation, and one language.<sup>80, 81</sup> Heroes Day (*hari pahlawan*) falls on 10 November. Ceremonies take place at cemeteries around the country honoring those who have fallen, especially those who died at the Battle of Surabaya. Although Indonesia lost this battle for independence in 1945, it is still regarded as one of the most significant events in the battle for freedom.<sup>82, 83, 84</sup>



Women's Day (*hari ibu*) is celebrated on 22 December of each year. It is customary to send flowers and cards on this day which celebrates women, in general, and mothers, in particular. Educational events and seminars throughout the country honor the achievements of women worldwide.<sup>85, 86</sup>

## Dos and Don'ts

**Do** greet people with a smile.

**Do** use your right hand when giving or receiving gifts.

**Do** use your right hand when eating.

**Do** sit up straight with your feet on the floor.

**Do** beckon someone with the palm down and fingers flexed toward the ground.

**Don't** use your fingers to indicate or point to something.

**Don't** point at anything with your feet.

**Don't** show the soles of your feet to another.

**Don't** cross your legs while sitting.

**Don't** stand with your hands in your pockets.

**Don't** show affection in public.

**Don't** touch someone's hair or place your hand on another's head.



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## Overview: Chapter 3 Assessment

1. Harmony and a peaceful social order are very important values in Indonesia.

**TRUE**

Indonesians seek harmony in all situations. Public disagreements are rare, as are displays of negative emotions including impatience and anger.

2. You should greet someone with “salamet” followed by a handshake.

**FALSE**

Never follow “salamet” with a handshake. Reach out both arms, lightly touch the hands of the other, then bring your hands back to your chest.

3. Indonesians eat most meals together.

**FALSE**

Meals are prepared in the morning and left out for people to eat whenever they are hungry. On special occasions families will eat together.

4. The most honored position at an Indonesian table is the middle seat.

**TRUE**

The position of honor at an Indonesian table is the middle position, and the second most honored position is seated next, opposite the host.

5. Muslim women are required to wear a head covering known as the jilbab.

**FALSE**

In Islamic regions of the country, women may also wear the jilbab, a covering that reveals only the face. The covering is optional but preferred among many including non-Muslim women who wear it as a fashion trend.



*Urban Jakarta*  
© Pwbaker / flickr.com

## Chapter 4: Urban Life

### Introduction

Approximately 51% of the Indonesian population lives in urban areas.<sup>1</sup> By 2030, this will increase to an estimated 70% because of a “surging economic development” that is driving urbanization.<sup>2, 3, 4</sup> The island of Java is already 65% urbanized. The megacity Jabodetabekjur (with Jakarta at its core) is located on Java. With more than 28 million people, it is the largest city in Indonesia and one of the largest metropolitan areas in the world.<sup>5</sup>

About one-third of the urbanization in Indonesia has resulted as cities grow outward and transform surrounding rural settlements through “urban sprawl.”<sup>6, 7</sup> According to the 2010 census, 84% of the population growth in Jabodetabekjur during the last decade has been in the suburbs.<sup>8</sup> Nationally, migration to urban centers has accounted for about 25–30% of population growth, with births accounting for the balance.<sup>9</sup>

### Urban Issues

Indonesia’s urban population has nearly doubled since 1990.<sup>10</sup> Rapid growth has created serious large-scale challenges for the nation’s urban areas because of the lack of a “grand strategy for urban planning, especially in housing.”<sup>11</sup> Limited financial resources and lack of space for the growing population are severe. Slums account for 12% of

Indonesia's current land area and are home to more than 33 million residents, about 13% of the population. Although progress has been made during the last 30 years in alleviating some of the problems in slums, access to basic services, including sanitation, remains poor.<sup>12, 13</sup>

The administration of land in Indonesia is inefficient. Only about 20% of land parcels have been registered. Massive problems with transportation, infrastructure, and power exist. Providing access to clean water has proved particularly difficult.<sup>14, 15</sup> Flooding, particularly in the Jabodetabekjur region, is increasingly problematic. Recent flooding caused the displacement of hundreds of thousands, delays or diversions of flights at the international airport, and numerous deaths.<sup>16</sup>

Each year, USD 3 billion is lost to problems associated with traffic congestion. Daily traffic jams worsen each year, especially as more people move to the suburbs and commute to the city for work. Approximately 5.4 million commuters make the trip each day.<sup>17</sup> Growing numbers of vehicles and congestion have increased air pollution in urban areas. In Jakarta, toxins in the air have increased dramatically. Toxic lead levels were 10 times the acceptable limits in 2008. Elevated pollution levels have been associated with an increase in deaths and respiratory problems.<sup>18</sup>



*Indonesian woman at work*  
© IFPRI-Images / flickr.com

## Work Issues

The country's rapid urbanization has led to more people in the cities than there are jobs.<sup>19</sup> In 2014, the national unemployment rate stood at 5.7%.<sup>20</sup> The majority of the unemployed in urban areas are highly educated young people living at home with no job experience.<sup>21</sup> Unemployment is highest among those ages 15–24, of whom approximately 20% were unemployed in 2011.<sup>22</sup> The country's resource industries—including oil, gas, coal, tin, rubber, and forest products—dominate the national economy. Urban employment in the formal sector consists mostly of service and industrial jobs.<sup>23</sup> Nearly 48% of Indonesians are employed in the service sector while 13% are

employed in industry.<sup>24</sup>

Indonesia has one of the largest informal sector economies in the world.<sup>25</sup> The informal sector, which includes low-wage jobs with no benefits, accounts for as much as 50% of nonagricultural jobs nationwide.<sup>26, 27</sup> The formal sector accounts for only about one-third of all employment.<sup>28, 29</sup>

Although they receive lower wages than their male counterparts, many educated women



in the urban areas of Indonesia work outside the home.<sup>30</sup> In 2008, nearly 38% of the labor force was female, mostly employed in health and social work, restaurants and hotels, and education. Nearly 48% of female employees in urban areas and about 45% of the total Indonesian female labor force work in services. About 32% of women are self-employed. Unemployment rates have been higher for women.<sup>31</sup>



*Urban hospital*  
© Indi and Rani Soemardjan

## Healthcare

### *Health Issues*

Indonesia struggles with high levels of poverty and the resulting malnutrition, poor sanitary conditions, and shortage of all medical services. Infant mortality is high—around 25 per 1,000 births. Although there have been some improvements, the healthcare system remains woefully inadequate to meet the needs of the people.<sup>32, 33</sup>

The water throughout the country, including the cities, is not potable. It has shown high levels of toxic chemicals and bacteria. Food- and waterborne illnesses such as typhoid, hepatitis A, cholera, and dysentery are common. Dengue fever is also a major problem, especially in Jabodetabekjur. Air pollution can worsen breathing disorders, including asthma. Skin diseases and rashes are common because of the high pollution levels. Additional problems include rabies, polio, and swine flu.<sup>34</sup>

### *Healthcare*

The Askeskin health insurance program covers poor and indigent people in Indonesia. The program provides basic outpatient care, third-class hospital care, maternal services, and immunizations. Also included are special services for remote areas and mobile health services.<sup>35</sup> Despite the national insurance, most Indonesians have trouble affording even the lowest quality healthcare.<sup>36</sup> To address this issue, in 2014, the government introduced universal health coverage with the aim of having all citizens covered under the new insurance program by 2019.<sup>37, 38</sup>

Hospitals and clinics throughout Indonesia often lack facilities, materials, medical equipment, and skilled personnel.<sup>39</sup> The country has about 25 healthcare professionals per 10,000 people, slightly above the World Health Organization minimum standards. Most are concentrated in the urban areas. The country's health ministry estimates that Indonesia has a current shortage of 12,000 doctors. More hospitals are needed. Currently, only about 63 beds are available for every 100,000 residents.<sup>40, 41</sup> Many hospitals are equipped with world-class equipment and are open 24 hours a day, but are



unaffordable for most Indonesians. The government plans to build an additional 150 hospitals by the end of 2014.<sup>42, 43, 44</sup>

Primary healthcare throughout Indonesia is provided by clinics, or *puskesmas*, which are staffed by a doctor, a dentist, a midwife, and a nurse.<sup>45</sup> Their function is to provide basic health services.<sup>46</sup> About 60% of urban villages have at least one *puskesmas*, and 81% have at least one private practice.<sup>47, 48</sup> Not all *puskesmas* have beds.<sup>49</sup> Advanced care is handled by secondary- and tertiary-care facilities.<sup>50</sup>

Overall, the level of healthcare in Indonesia is far below U.S. standards. Routine medical care is available in urban areas but only 65% of hospitals are accredited. Expect to pay for services, or at least partly pay, if receiving anything other than routine procedures.<sup>51</sup>

<sup>52</sup> Ambulance personnel lack paramedic training and reliable service is nonexistent throughout the nation. Where ambulances are available, traffic congestion means even short-distance trips can take several hours.<sup>53</sup>

## Education

The Indonesian school system is the fourth-largest in the world and one of the most diverse. It is administered by two agencies: the Ministry of National Education oversees 84% of all schools and the Ministry of Religious Affairs oversees 16%. Most primary schools (93%) are public but most junior high (56%) and high schools (67%) are private.<sup>54</sup>

For Indonesian children, 9 years of education—6 in primary school and 3 in secondary—are compulsory and tuition-free. Preschool education is available for children ages 4–6 but is not required.<sup>55, 56</sup> Besides regular studies, students must take classes in religion and *Pancasila*, the national ideology.<sup>57</sup> Islamic schools, known as *madrassas*, are becoming increasingly popular.<sup>58, 59</sup> Indonesia has about 40,000 *madrassas* and these are often the only alternative for disadvantaged children, particularly girls. Since 2003, *madrassas* must offer courses in the national core curriculum along with religion and the Quran.<sup>60</sup>

Approximately 95% of children enroll in primary school and about 98% complete their primary



*School girls*

© Meindert Arnold Jacob

education.<sup>61, 62</sup> Only 67% of children complete the mandatory 9 years of education.<sup>63</sup> Poor children are less likely to enroll in school (60% vs. nearly 100%).<sup>64, 65</sup> Fewer students go on to secondary school: the net enrollment rate is 58%.<sup>66</sup> There is a significant disparity based on social class because only 55% of poor children are enrolled in junior-high secondary schools.<sup>67</sup> An estimated 45% of Indonesia's children are able to attend school full-time; the rest must assist their families by working.<sup>68</sup>

After secondary school, students may have the opportunity to pursue university studies, which are quite expensive. Indonesia's largest and most important universities are in Jakarta, Yogyakarta, and Bandung.<sup>69</sup>

The quality of education varies and the focus generally is on improving education in the cities—to the detriment of education in the rural areas.<sup>70</sup> In urban areas, 96% of urban villages have at least one primary school, 59% have one junior secondary school, and 44% have one secondary school. By comparison, 88% of rural villages have a primary school, 26% have a junior secondary school, and 8% have a secondary school.<sup>71</sup>

## Restaurants

Eating out is common in Indonesia. Urban restaurants and other eateries offer a tremendous variety of food and drink that reflects the country's tastes and traditions.<sup>72</sup> The *warung* is a small local establishment that usually specializes in one or two dishes. *Rumah makan* are other small establishments that offer a wider variety of food than the *warungs*.<sup>73, 74</sup> The *padang* restaurant is common. Diners are given a plate of rice and then select from meat, fish, and vegetable dishes. Food in such establishments is well known to be spicy.<sup>75</sup>

In restaurants, diners often have to share a table. Do not try to force interaction on the other diners. Act as if you are eating at a private table. Indonesians frequently eat with their hands, and utensils may not be available, particularly in Muslim restaurants. Typically, those who invite guests to restaurants are expected to pay. Tips are often included in restaurants but, if not, a tip of about 10% is appropriate.<sup>76, 77</sup>

### **Exchange #13: Is tax and service included?**

Soldier:	The bill, please.	Minta bonnya, Mas!
Waiter:	Here you are, sir.	Ini, Pak!
Soldier:	Is the tax and service included?	Apa ini sudah termasuk pajak dan servis?
Waiter:	Yes, sir!	Ya, Pak!
Waiter:	Not yet, sir!	Belum, Pak!

Street vendors provide another option. Some roving street vendors, *kaki lima*, travel throughout towns and cities offering food and drink. *Kaki lima* food carts sell a variety of snacks. Many have tables nearby where customers can sit outside to eat.<sup>78</sup> Although food prepared at *kaki limas* is always fresh, be aware that the dishes are usually just rinsed in a big bowl hanging in the back of the wagon.<sup>79</sup>

#### Exchange #14: Ordering in a restaurant

Waiter:	Here is the menu, sir.	Ini daftar menu, Pak!
Soldier:	I would like some rice and fried chicken.	Saya mau makan nasi putih dan ayam goreng.
Waiter:	Would you like something to drink, sir?	Minumnya apa, Pak ?
Soldier:	A coke with ice.	Es dan coca-cola.

### Marketplace

Local markets, grocery stores, supermarkets, department stores, and hotels offer many places to shop in Indonesia. In the larger cities, many stores now have fixed prices. Small vendors also line streets in major tourist centers.<sup>80, 81, 82</sup>

#### Exchange #15: Cigarette money

Soldier:	Thank you. Here is some cigarette money.	Terima kasih, Pak. Ini uang rokok.
Local:	Thank you, sir.	Terima kasih, Pak.

Malls and shopping centers usually open around 10 a.m. and are open seven days a week. Shopping centers can be quite expensive, offering high-end products or more moderately priced goods.<sup>83</sup>

#### Exchange #16: Shopping and bargaining #16

Soldier:	How much is this cola?	Berapa harga coca cola ini?
Local:	10,000 rupiah, sir.	Sepuluh ribu rupiah, Pak!
Soldier:	Do you have a cold one?	Ada yang dingin?
Local:	Yes, here you are!	Ada, ini Pak!

Markets range in size and offerings. The prices of local crafts may be lower outside of

the cities. Street vendors may offer lower prices, but the quality and authenticity of their goods are often questionable.<sup>84, 85</sup>

### Exchange #17: Shopping and bargaining #3

Soldier:	How much is the blue one?	Berapa harga yang biru itu?
Local:	25,000 rupiah, sir.	Dua puluh lima ribu rupiah, Pak!
Soldier:	Do you have it in a larger size?	Ada yang ukuran besar?
Local:	Yes, I do, sir!	Ada, Pak!

In smaller shops, bargaining or asking for discounts is common. Street vendors expect you to bargain. Start at a price about 50% of the asking price. Be patient because these exchanges can take 30 minutes or more. If a price cannot be agreed on, it is acceptable to walk away. But if the seller agrees to your price, you are obligated to make the purchase. Understand that bargaining is more than just an economic phenomenon—it is a social pastime.<sup>86</sup>

### Exchange #18: Shopping and bargaining

Soldier:	How much is this?	Berapa harganya?
Local:	15,000 rupiah, sir.	Lima belas ribu rupiah, Pak!
Soldier:	Can I bargain?	Boleh tawar?
Local:	Fixed price, sir!	Harga pas, Pak

## Money, ATMs, and Credit Cards

The official unit of currency in Indonesia is the rupiah (IDR). In August 2014, USD 1 was equal to approximately IDR 11,779.<sup>87, 88</sup> Currency is easy to exchange. Many moneychangers refuse to accept bills more than 5 years old. Bills must be in good condition and cannot be torn or marked. Customers should carefully count their money because the odds of being short-changed are relatively high at money changers—perhaps 50%. Banks are less likely to shortchange customers—perhaps 2%.<sup>89</sup> ATMs are becoming more common. The most widely accepted cards include Visa, MasterCard, Maestro, and Cirrus. ATMs are easily found at banks in urban centers, but be advised that they are frequently out of order.<sup>90</sup> Credit cards are accepted in Indonesia but often their use is restricted to expensive hotels, restaurants, and shops. In Papua and Maluku, credit cards are nearly impossible to use.<sup>91</sup>





## Traffic and Transportation

### *Cars*

Traffic in Indonesia is dangerous and congested. Often, traffic signals do not work, and when they do, drivers frequently ignore them. Road conditions vary considerably. Roads in urban areas and major tollways are generally in good repair. Road conditions outside the cities are hazardous and may be poor. Nails are often dropped on roads to create business for tire-repair companies. Driving at night is not advisable because many drivers don't use their lights. People who can afford to (including foreign nationals) use a hired

driver.<sup>92, 93</sup>

Any accident between a car and a motorcycle is assumed to be the fault of the car's driver. Drivers are obliged to wait until the police arrive. If there is a car-pedestrian accident involving serious injury to the pedestrian, drivers may be required to take the injured party to a medical facility.<sup>94</sup>

### **Exchange #19: Traffic jam**

Local:	Traffic jam!	Lalu-lintas macet!
Soldier:	Can we go another route?	Bisa cari jalan lain? or Ada jalan tikus?
Local:	Yes, we can take a toll route. But, we need to pay, sir.	Ya, kita bisa ambil jalan tol. Tapi harus bayar, Pak.
Soldier:	No problem!	Tidak apa-apa!

### *Taxis*

Taxis can be hired at major hotels and shopping centers, or hailed on the street. Beware of criminals in cities such as Jakarta who rob customers in taxis that are painted to look legitimate. It is best to make reservations with reputable companies in the city or to have your hotel book a taxi. Use only taxis that have yellow license plates.<sup>95, 96</sup> Women traveling alone in taxis are particularly vulnerable.<sup>97</sup> Avoid getting into taxis that already have passengers.<sup>98</sup>

### Exchange #20: Taking a taxi

Soldier:	I'd like to go to the U.S. Embassy. How much do you charge?	Tolong antar saya ke Kedutaan Amerika. Berapa?
Local:	It depends on the meter, sir.	Tergantung meterannya, Pak.
Soldier:	Don't speed, sir. Be careful!	Jangan ngebut, ya. Hati –hati!

Most taxis are metered, but you should always check. Some drivers refuse to use the meter.<sup>99</sup>

### Exchange #21: Arriving at the U.S. embassy by taxi

Soldier:	How much do you charge?	Berapa?
Local:	Twenty thousand rupiah, sir.	Dua puluh ribu Rupiah, Pak.
Soldier:	This is twenty-three thousand rupiah, sir. Keep the change. Thank you!	Dua puluh tiga ribu rupiah, Pak. Ambil kembalinya. Terima kasih.

### *Trains*

Trains connect the major cities in Indonesia, although at different levels of comfort, speed, and reliability. Local trains are generally inexpensive but slow and unreliable. They are crowded with people and livestock. By comparison, the express trains are less crowded and more reliable. Passengers sometimes sit on top of trains to try to avoid buying a ticket.<sup>100, 101</sup> Regardless of the type, all trains in the country may be poorly maintained and have limited safety equipment.<sup>102, 103</sup> In 2007, Indonesian trains reportedly crashed or derailed twice a month.<sup>104</sup> The risk of theft on trains is high, so passengers should maintain vigilant watch over their luggage and personal possessions.<sup>105</sup>



Public transportation  
© Gabriel Sai

## Buses and Minibuses

Buses are the main form of transportation in the cities. Small minibuses, alternatively referred to as colts, *bemos*, *oplets*, *angkots*, or *mikrolets*, travel on shorter fixed routes—often between city centers and suburbs.<sup>106, 107, 108</sup> They often are brightly colored; route numbers are painted on the side and posted in the windshield.<sup>109</sup> Riding on buses can be dangerous. Drivers may not come to a complete stop, thus sometimes forcing passengers to hop on or off the moving vehicle in a congested street. Bus passengers also have been the targets of robbers and pickpockets. Avoid using night buses because of safety considerations.<sup>110, 111, 112</sup>

## Motorcycles and Motorized Rickshaws

Scooters are popular among the locals, especially in Java. Drivers and passengers are required by law to wear a helmet. *Ojek* are motorcycle taxis that are not licensed or controlled by the government. These can be dangerous because they wind through the city traffic.<sup>113</sup> Other forms of transportation include cycle rickshaws (*becaks*), auto rickshaws (*bajajs*), motorized rickshaws (*helecaks*), and pedicabs. These vehicles can be rented by the trip or the hour. These types of vehicles make up about 71% of the traffic on Indonesian roads and are involved in a high number of road accidents.<sup>114, 115</sup>

### Exchange #22: How far?

Soldier:	How far from here?	Berapa jauh dari sini?
Local:	Around eight kilometers, sir!	Sekitar delapan kilo-meter, Pak!

## Boats/Ferries

Ferries run between the islands and are often quite crowded. They are poorly maintained with limited safety equipment. A series of fatal ferry accidents has occurred in recent years. Sea travel is risky during December and March because of the monsoons.<sup>116</sup> Smaller river taxis also are available to ferry people across.<sup>117</sup> In Kalimantan, longboats are a common means of transport. These motorized boats have benches along each side for seating. Motorized outrigger canoes are used for short inter-island trips. The boats are frequently decorated to resemble dragonflies.<sup>118</sup>

## Airplanes

Airplanes are becoming a more common means of traveling within the country due to the long distances between locations. Occasionally, air travel may be the only option for reaching certain destinations. Although Indonesia has adopted the International Civil Aviation Organization's standards, compliance is inconsistent.<sup>119</sup> Based on an investigation by the U.S. Federal Aviation Authority, the U.S. Embassy in Jakarta has recognized the danger of airline travel within Indonesia.<sup>120</sup> Crash rates are high and pilots often fly long hours.<sup>121</sup>

### Exchange #23: How long is the flight?

Soldier:	How long is the flight from Jakarta to Medan?	Berapa lama penerbangan dari Jakarta ke Medan?
Local:	This is a one-and-a-half hour flight, sir.	Satu setengah jam terbang, Pak!



*Street Child  
H.Ismail/Panon Photos*

## Street Crime and Solicitations

Petty crime is common in the urban areas of Indonesia and is occasionally accompanied by violence. Thieves on motorcycles grab purses. Cars stopped at traffic lights and tourists fixing flat tires have been robbed. Sexual violence, especially against foreigners, is on the rise, most notably in Bali. Robberies have occurred in unlicensed taxis: the driver takes unwitting passengers to a remote location where they are robbed. Thieves sometimes force victims to give PIN codes for credit/debit cards and then drain the accounts.<sup>122,</sup>

<sup>123,</sup> <sup>124,</sup> <sup>125</sup>

Visitors bringing guests back to their rooms have been victimized. Beware in bars because drinks may be spiked, which has resulted in death on some occasions.<sup>126</sup>

Credit card fraud and theft are common. Use ATM machines in banks, malls, and shops.<sup>127, 128</sup> Many instances of fraud occur at small businesses or

restaurants where employees copy card details.<sup>129, 130, 131, 132</sup>



Some areas of urban centers are known to have particularly high levels of crime, especially involving foreign nationals. The Dolly area of Surabaya is known to have increased levels of crime, and visitors should exercise particular caution if visiting restaurants or bars in the neighborhood.<sup>133</sup> Dangerous areas in Jakarta include Block M and the Ancol Port area. The affluent areas of the city that house large numbers of expatriates are becoming preferred targets for criminals.<sup>134</sup>

### *Beggars*

According to the World Bank, Indonesia has the highest ratio of urban poor in developing East Asia.<sup>135</sup> Beggars are relatively common in large cities. Beggars are also found on trains and other forms of public transportation.<sup>136</sup> The number of beggars increases dramatically during the holy month of Ramadan.<sup>137</sup> A 2007 law made it illegal to beg on the streets in Jakarta and to give money to beggars. Both parties may be fined up to USD 2,000 and jailed.<sup>138</sup> A similar law is likely to be implemented in Semarang.<sup>139</sup> Individuals who are approached by beggars should walk away and avoid giving them any money.<sup>140</sup>

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## Overview: Chapter 4 Assessment

1. The majority of Indonesia's population lives in urban areas.

**TRUE**

About 51% of Indonesians live in urban areas. By 2030, estimates are that 70% of the population will be urbanized.

2. Nearly one in five city dwellers lives in slums.

**FALSE**

Slums account for 12% of Indonesia's current land area and are home to more than 33 million residents, about 13% of the population.

3. The informal sector employs about 30% of the urban Indonesian workforce.

**FALSE**

Indonesia has one of the largest informal sector economies in the world. The formal sector accounts for only about one-third of all employment.

4. Migration to cities has been the primary cause of urbanization during the last decade.

**FALSE**

About one-third of the urbanization in Indonesia has resulted from "urban sprawl." Migration to urban centers has accounted for about 25–30% of population growth, with births accounting for the balance.

5. Indonesia has universal healthcare for its citizens.

**TRUE**

In 2014, the government introduced universal health coverage with the aim of having all citizens covered under the new insurance program by 2019.



*Farmer and ox plowing*  
© Adhi Rachdian

## Chapter 5: Rural Life

### Introduction

Historically, the economy throughout the archipelago known as Indonesia has been primarily rural with a focus on exports. During colonial times, foreign powers invested in agricultural ventures, mainly sugarcane, rubber, and tea. But food crops to feed the domestic population were generally neglected, and productivity was low. This trend continued even after the nation became independent in the mid-20th century.<sup>1</sup>

Increasing the production of food became a major goal of the new country's government. A number of successful agricultural development initiatives and new technologies were introduced in the 1970s and 1980s. In the mid-1980s, the government shifted its focus from food crops to others such as palm oil, cacao, and fisheries. Today, large plantations primarily grow commodity export crops such as palm oil and rubber. Small-scale farms focus on food crops including rice, soybeans, corn, fruits, and vegetables.<sup>2, 3</sup>



Nonfarm activities employ about 40% of Indonesia's working population.<sup>4</sup> Most of the rural workforce is employed in the informal sector, in which many work in agriculture or construction.<sup>5</sup> Rural residents are more likely to live in poverty than their urban counterparts. In 2013, 14.4% of rural Indonesians lived below the poverty line, compared to about 8.5% of urban dwellers.<sup>6</sup> Rural poverty is most severe in the remote eastern portion of the nation, where as many as 95% of rural residents are poor.<sup>7</sup>



Coffee farm  
© Jelle Goossens

## Land Distribution

There are eight types of land tenure recognized under current law. Approximately 30% of Indonesian land is unregistered and government-controlled. The law also recognizes private ownership. Four types are specifically relevant to agriculture and crop production. The first, *hak ulayat*, recognizes the traditional and customary regulation of land, in which it is regulated by a community and not an individual. The second type, *hak milik*, refers to private land ownership with right of sale or transfer. The next form is *hak pakai*, which refers to the right to use or rent land, but such rights are temporary. The last tenure form grants rights to lease agricultural lands and is

known as *hak guna usaha*.<sup>8</sup>

Indonesia's attempts at land reform date to 1945, after independence. The original policies intended to provide a more equitable distribution of land by eliminating the concentration of land in the hands of a wealthy few. Wealthy landowners were required to turn over half of their land to the Indonesian government. The land was to be redistributed to poor farmers, each receiving a minimum of two hectares.<sup>9</sup>

Between 1960 and 2000, only 3% of all cropland in Indonesia was redistributed under the land reform program. Relatively few families benefited from this redistribution.<sup>10</sup> Instead, during Suharto's rule, land was redistributed to powerful and wealthy segments of the population through quasi-legal means and occasionally through force. These lands were used for developing hotels, business locations, factories, and housing expansion, often with little compensation to the people who owned the property.<sup>11</sup> Some groups argue that although agrarian reform is a stated priority of the government, the goal of land redistribution has been delayed.<sup>12, 13</sup> As a result of the failure of full implementation of the reform policies, the average size of farms remains small, at 3.2 acres (1.3 hectares) outside of Java.<sup>14</sup>

## Rural Economy

Although the contribution of agriculture to the economy has been declining in the last two decades, it still employs around 41% of the workforce and accounts for 14% of the Gross Domestic Product (GDP).<sup>15</sup> Two types of agriculture predominate in Indonesia: irrigated rice farms on Java, Bali, and the Sumatra highlands, and slash-and-burn farming on the outer islands.<sup>16</sup> The most important agricultural products are palm oil, rubber, cocoa, coffee, tea, cassava, rice, and tropical spices.<sup>17</sup> Indonesia is the world's third-largest rice producer behind China and India. Nevertheless, it must import rice to meet domestic needs. Rice is cultivated mainly in South Sumatra, Java, and South Sulawesi.<sup>18</sup>

Palm oil is the key product in the agricultural sector and a main export commodity. Most of the plantations are privately held, although there are a significant number of state-owned plantations. Nearly 70% of the palm plantations are in Sumatra and are a remnant of Dutch colonial history. The remaining 30% of the plantations are on Kalimantan Island.<sup>19</sup> Indonesia also is the world's second-largest producer of rubber, grown mostly on plantations in Sumatra, Riau, Jambi, and in West Kalimantan. The number of plantations is rising as world demand for rubber increases. But the advanced age of many of the existing rubber trees has caused productivity and yield to decline.<sup>20</sup>

Cocoa beans are another of the nation's most important agricultural exports and the fourth-largest agricultural export earner. Most beans are produced by small farms in Sulawesi, North Sumatra, West Java, Papua, and East Kalimantan provinces. Sulawesi accounts for three-quarters of the nation's total bean production.<sup>21</sup>

More than one-third of rural employment is outside of agriculture.<sup>22</sup> About 60% of these jobs involve trade.<sup>23</sup> The rest are in the service sector (24%) and manufacturing (9%).<sup>24</sup> Most of the nonfarm employment in rural areas is in small businesses. More than 94% are household enterprises, which are viewed as a way out of poverty for many people.<sup>25</sup> Involvement in the nonfarm aspects of the rural economy is uneven. The more remote the village location, the more likely residents are to be engaged in traditional farming.<sup>26</sup>





River boat  
© CIFOR / flickr.com

## Rural Transportation

Access to remote villages and hamlets throughout Indonesia remains the biggest challenge to economic development. Much of the access is possible by small boats or ferries plying the rivers. Many roads outside the cities are in poor condition, and some are little more than dirt tracks.<sup>27, 28</sup> Many remote rural villages lack any direct access to all-season roads and reliable connections to motorized transport networks.<sup>29</sup> Travel to and from these remote regions often involves long distances and can be uncomfortable.<sup>30</sup>

In the less remote regions of the countryside, locals have access to a variety of transportation, including buses, modified pickup trucks, four-wheel-drive taxis, and domestic flights. The local buses can be uncomfortable and hot, and crowded with people and livestock. *Bemos* are essentially pickup trucks with rows of open seats on each side. On Sulewesi, the *kijang* (a four-wheel-drive taxi) can be shared. Boats and ferries provide another mode but can be crowded and dangerous. Most of the navigable waterways are in Kalimantan and Sumatra. Water flow in rivers can be highly variable and seasonal, so the government has introduced several projects to dredge the rivers near seaports to make transport more dependable. Although domestic air travel is sometimes unreliable and has a questionable safety record, it offers a good alternative for getting between larger cities and towns.<sup>31, 32, 33, 34</sup>

### Exchange #24: Aren't you the owner of this vehicle?

<b>Soldier:</b>	<b>Aren't you the owner of this vehicle?</b>	Apakah Anda bukan pemilik kendaraan ini?
<b>Local:</b>	<b>Yes.</b>	Ya.



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*Rural health*

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## Healthcare

In general, healthcare in Indonesia is below Western standards.<sup>35, 36, 37</sup> Communicable diseases are a major source of death in the country. Tuberculosis, an infectious disease, is the second-highest cause of death. Malaria is also a major problem, with more than 1.5 million cases reported annually.<sup>38</sup> Parasites, especially on the outer islands, pose serious risks.<sup>39</sup> Haze from forest fires can harm those living near the fires.<sup>40</sup> Food contamination, both biological and chemical, can be a problem.<sup>41, 42</sup>

Both traditional and modern medicine are practiced in Indonesia. Traditional medicine's role is particularly large in rural communities, where approximately 30% of the population seek traditional medical treatments. The more traditional the village, the more likely the residents are to seek a traditional rather than a modern practitioner. The indigenous peoples often view diseases as the result of evil spirits. Traditional birth attendants also are often preferred over midwives because of cultural beliefs and practices. Traditional medical practitioners include herbalists, bonesetters, and circumcisers. The popularity of traditional medicine is partly due to the lack of medical facilities and medical personnel. Medical facilities or doctors can be several days' travel away for residents in the most remote communities. Rising hospital costs also have been prohibitive to rural patients.<sup>43,</sup>

<sup>44, 45, 46</sup>

Medical facilities outside major population centers are in short supply.<sup>47, 48, 49</sup> About 41% of villages have access to primary healthcare from government-run medical facilities known as *puskesmas*. Only about 34% have access to private practitioners.<sup>50</sup> Rural areas have only one doctor for every 16,792 patients.<sup>51</sup> The few available hospitals are poorly equipped and unable to deal with serious emergencies.<sup>52, 53</sup>



*Indonesian school girl*  
© Reachyyttoasia / flickr.com

## Education

Since independence, the government has emphasized education and expanded the educational system. For all Indonesian children, 9 years of schooling are compulsory. Tuition is free in public schools but students must buy textbooks and supplies. Though most children in Indonesia enroll in primary school, student enrollment drops to about 62% at the junior secondary level.<sup>54, 55</sup>

Islamic schools known as *madrassas* are increasingly popular because they provide free education. *Madrassas* are a popular choice for girls, who constitute half of all students. Approximately 20–25% of all primary and secondary students attend *madrassas*. Students are taught about Islam and the Quran as well as the national core curriculum.<sup>56, 57, 58, 59</sup> About 90% of the *madrassas* in Indonesia are privately owned, but religious schools are overseen by the nation's Ministry of Religious Affairs.<sup>60, 61</sup>

Access to education is lower in the rural areas than in the cities. Although nearly 88% of rural villages have a primary school, only 26% have a junior secondary school, and only 8% have a secondary school.<sup>62</sup> Higher poverty levels in rural areas make it more likely that children will work to help support families. Working children are more likely to drop out early or attend only part-time.<sup>63, 64</sup>

Nearly 3% of poor children in rural areas do not attend primary school. Approximately 20% of rural students do not continue on to junior high school. Nearly 50% of poor rural children fail to move on.<sup>65</sup>

Cultural factors also affect attendance at schools. Some ethnic groups encourage their daughters to marry immediately after primary school. The distances that some students have to travel to school make it less likely that they will make the trip, especially girls.<sup>66</sup>

**Exchange #25: Asking for the Islamic boarding school's headmaster**

Soldier:	What is the name of the <i>kyai</i> ?	Siapa nama Kyai pengasuhnya?
Local:	Kyai Ahmad.	Kyai Ahmad
Soldier:	Can I meet <i>pak Kyai</i> ?	Bolehkah saya bertemu dengan pak Kyai?
Local:	Sure. You could talk to his staff first.	Tentu, tetapi Anda harus bicara dulu dengan stafnya.

**Who's in Charge?**

In the years since 1998, a number of changes have been made in the governance structure of the rural areas. Significant decentralization and democratization policies went into effect in 2001 that gave the villages important decision making powers. Provincial governors and district heads are now elected by the people rather than being appointed by the central government.<sup>67, 68</sup>

**Exchange #26: Is Mr. Ali in?**

Soldier:	Is Mr. Ali in?	Apakah pak Ali ada di rumah?
Local:	No, he is not in. He is out.	Tidak, dia tidak ada di rumah, dia sedang keluar.

**Exchange #27: Why are these women gathering here?**

Soldier:	Why are these women gathering here?	Mengapa para ibu ini berkumpul di sini?
Local:	They are attending their monthly meeting called arisan.	Mereka sedang bertemu sekali sebulan untuk arisan.
Soldier:	Who can participate in an arisan?	Siapa boleh ikut arisan?
Local:	Anyone, usually women.	Siapa saja, biasanya perempuan.



Indonesia has 30 provinces (*propinsi*) that are further divided into districts called regencies (*kabupaten*) in rural areas. Each *kabupaten* is led by a *bupati*. Regencies are divided into sub-districts called *kecamatan*, led by a *camat*. The lowest level of local governance is the village or *desa*.<sup>69</sup> The village headman is called a *kepala desa*. The headman, who receives a wage from the government, is elected by villagers but approved by the district head for a maximum of 10 years. A headman may be removed upon a recommendation by the Village Representative Board (*Badan Perwakilan Desa*) and subsequent approval by the district chair. Hamlet chiefs and village councils also exist within this governance system, but most of the power resides with the village head. Councils have only minimal decision-making authority. Village heads are overwhelmingly male.<sup>70, 71</sup>

**Exchange #28: May I ask you a favor?**

Soldier:	May I ask you for a favor?	Bisakah Anda membantu saya?
Local:	Sure, what do you need?	Oh, bisa, Anda perlu apa?
Soldier:	I need to meet the village leader.	Saya perlu bertemu Kepala Desa.
Local:	Please follow me.	Silakan, ikuti saya.

**Exchange #29: When will he be back?**

Soldier:	When do you expect him to be back?	Kapan dia akan pulang?
Local:	I do not know.	Saya tidak tahu.

## Border Crossings and Checkpoints

Indonesia started introducing a new biometric border-control system that uses facial and fingerprint screening. When complete, the system will be operational at 27 of the country's airports and seaports.<sup>72, 73</sup> But the biometric system at Ngurah Rai International Airport in Bali, which became operational 22 April 2011, was suspended less than a month later. The suspension was a result of complaints about long lines, passenger delays, and fears of losing tourist revenues.<sup>74</sup>

### **Exchange #30: Stopping at a checkpoint**

Local:	Please pull over! Open your trunk please! May I see your ID?	Stop – berhenti dulu! Tolong buka bagasinya! Boleh saya lihat tAnda pengenalan Anda?
Soldier:	Here you are, sir!	Ini, silakah, Pak!



*Indonesia / Malaysia border  
© Asyraf Ahmad*

Indonesia can be entered by land in three places. One border post is at Entikong (Indonesia)/ Tebedu (Malaysia) that allows passage from Kalimantan to Sarawak. A second is between the town of Mota'ain in East Timor and the Indonesian town of Atapupu in West Timor. The third is from Papua New Guinea near the border towns of Vanimo, PNG and Jayapura, Indonesia. Entry is also possible via a variety of sea crossings between Malaysia and Indonesia, mostly between Peninsular Malaysia and Sumatra. Additional crossings exist between the state of Sabah in Malaysia and East Kalimantan province, and between Singapore and Sumatra.<sup>75, 76, 77</sup>

## Landmines

Indonesia signed the Mine Ban Treaty in 1997 and ratified it in February 2007; however, the country has not ratified the Convention on Cluster Munitions that it signed in late 2008.<sup>78</sup> Indonesia destroyed the last of its stockpiled mines in 2008. It maintains an undetermined number of mines for training purposes.<sup>79, 80</sup>

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## Overview: Chapter 5 Assessment

1. Half of the jobs in rural Indonesia are outside of agriculture.

**FALSE**

About one-third of rural jobs are in trade and the industrial and service sectors.

2. Malaria is common in rural Indonesia.

**TRUE**

Malaria rates may be as high as 75% in some areas. More than 1.5 million cases are reported every year.

3. Religious schools known as madrassas must teach the national core curriculum along with basic religious and Quranic subjects.

**TRUE**

Students are taught about Islam and the Quran as well as the national core curriculum.

4. The village headman is the most powerful elected member of local governments.

**TRUE**

Although hamlet chiefs and village councils also exist, most of the power resides with the village head (kepala desa).

5. Indonesia produces enough rice to be self-sufficient.

**FALSE**

Indonesia is the world's third-largest rice producer, behind China and India. Nevertheless, it must import rice to meet its needs. Rice is cultivated mainly in South Sumatra, Java, and South Sulawesi.



*Indonesian family*  
© Andrew / flickr.com

## Chapter 6: Family

### Introduction

Although family structure varies by religious and ethnic group, national values hold the family as the foundation of the nation's morality, justice, and duty.<sup>1</sup> Marriage and family patterns also vary by group, but some generalities apply throughout the country. Loyalty, obligation, and respect are cornerstones of family life. Most children stay at home until they marry, and many young couples will live with their parents for a time.<sup>2</sup> Societal changes elsewhere in the developing world have influenced and challenged traditional family structures in Indonesia. For example, family planning has reduced fertility rates. The average number of children per family has dropped during three decades from four or five to two or three today.<sup>3, 4, 5</sup>

It is not unusual for girls to marry at age 16, especially to much older men.<sup>6</sup> Parents marry off their daughters early to alleviate financial difficulties. In 2008, 37% of



Indonesian marriages involved children (those 15 and under). Efforts to stop child marriage have met with some success—many families no longer encourage daughters to marry right after elementary school. Still, in 2012, nearly one in seven Indonesian girls was married before her 15th birthday.<sup>7, 8, 9</sup>

## Typical Household and Family Structure

In a nation with so many cultural groups, the concept of family is difficult to define. Exactly what constitutes a family varies among the myriad groups and depends on cultural affiliation.<sup>10, 11</sup> Today, the nuclear family is the predominant family unit. Sometimes, elderly relatives and unmarried siblings are part of the household. In 2011, 84% of households had between two and five members. Only 14% of households had more than five members.<sup>12</sup>

One exception to the traditional patriarchal family structure is the matrilineal ethnic group in West Sumatra, the Minangkabau. Their family unit revolves around a grandmother, mothers with children, and unmarried children. Husbands may visit the households but live away from the house. Another exception is in Kalimantan, where multiple nuclear families of the Dayak live together in long houses.<sup>13, 14</sup>

## Gender Roles in the Family

Gender roles in Indonesia are primarily traditional and patriarchal. The State Guidelines of 1989 describe the specific roles and duties of women, who should loyally support their husbands, bear children and educate them, care for the household, provide additional revenue for the family, and participate as members of society. Women are required to recognize and prioritize their “natural” duties, understanding that the needs of their children, family, and husband come before their own.<sup>15</sup>

Once married, women are in charge of general household and financial matters, as well as child rearing. Men take on (at least publicly) the power role of decision-maker within the family.<sup>16, 17</sup> They are responsible for providing economic security for the family.<sup>18</sup> Family gender roles depend on religion and ethnic identification. Traditional roles that define men as breadwinner and women as mothers and wives are common in rural areas and in the more conservative Aceh province.<sup>19</sup> According to Indonesia’s marriage law, men are the head of the household, although parental authority is equally shared between husbands and wives.<sup>20</sup>



*Indonesian girl*  
© Trey Ratcliff

## Status of Women, Children, and Elders

### *Women*

Indonesia is a largely Islamic country with traditional values. In general, men are more highly regarded and enjoy a higher status than women. Yet Indonesian women may have higher status than female Muslims elsewhere in the world.<sup>21</sup> In groups such as the Minangkabau of Sumatra, women are actually more powerful and enjoy a higher status than men. There, women have the right of inheritance and property ownership.<sup>22</sup>

Although laws have been passed to protect women in Indonesia, domestic violence is often considered a private matter.<sup>23</sup> Shari'a law, which is enforced in Aceh province, also imposes restrictions on women, who have full civil liberties under federal law. These restrictions include limiting a woman's freedom of movement and mandating dress codes.<sup>24, 25</sup> The practice of female genital mutilation, officially outlawed in 2006, continues in some areas of Indonesia.<sup>26</sup>

Indonesia ranks low on the gender equity index, ranking 97th out of 135 countries. The index is a composite score based on several indicators. Indonesia received its highest mark for the indicator of female political empowerment, even though only 19% of seats in its lower house of parliament are held by women.<sup>27, 28</sup> The country scored much lower on economic participation and opportunity and on health and survival, and both scores indicate a societal issue.<sup>29</sup> Women are often not allowed to make decisions about their health. Partly as a result of this, Indonesia's maternal death rate is one of the highest in the region. Nearly 220 women die for every 100,000 live births.<sup>30, 31, 32, 33</sup>

### *Children*

Children are highly regarded and valued by Indonesians. Parents go to great lengths to protect children from evil spirits, especially during the first 5 years.<sup>34</sup> When children reach an age between 18 and 21, they are gently encouraged to establish an independent life. Children are expected to honor and obey parents, which includes providing assistance in whatever ways possible. High rates of poverty have forced many children to find work outside the home.<sup>35</sup>

Children work in jobs on palm oil plantations, rubber plantations, and tobacco farms. Many also find work in the construction industry. Girls are mainly employed as domestic servants. Many working children drop out of school.<sup>36</sup> Children working outside the home are estimated at 8% of all children ages 10–14 and up to 39% of all children ages 15–19.<sup>37</sup>

## *Elders*

The role and status of the elderly in Indonesia also varies by cultural group. For example, Javanese elderly prefer to live with their adult children in extended households, whereas elderly among the Batak Karo of North Sumatra believe that children should live independently in their own households. Although there is much cultural diversity throughout the country, the elderly are generally well respected. According to Indonesian law, they have the same rights as all citizens.<sup>38, 39</sup>

Although families have traditionally been responsible for caring for the elderly, recent economic and demographic pressures have made this less possible. Also, many elderly people want to remain independent throughout their lives rather than live with their children and grandchildren. In addition, many elderly Indonesians have no children and no extended family to depend on. Current Indonesian law shares the responsibility for elder care among the government, the community, and the family. Further initiatives to provide for pensions and other financial security are in process or under consideration by the government.<sup>40, 41</sup>



*Indonesian dancers*  
© Fox2mike / flickr.com

## Marriage, Divorce, and Birth

### *Marriage*

Full adult status in Indonesia is not achieved until marriage.<sup>42</sup> If a person is not married, many will wonder how happiness, joy, or meaning in life is possible.<sup>43</sup> The Indonesian government only recognizes religious marriages between adherents of one of the five official religions. Civil marriages are not legally recognized.<sup>44, 45</sup>

Arranged marriages have been the norm in Indonesia, but romantic marriages are becoming more common.<sup>46</sup> In some parts of the islands, the most important reason for getting married is to perpetuate the clan or family bloodline. In these

cases, marriages are arranged between consenting partners who are related, typically cousins.<sup>47, 48</sup> One group that follows this custom is the Batak of Sumatra.<sup>49</sup>

### Exchange #31: What's the occasion?

Soldier:	What is the occasion?	Ada apakah ini?
Local:	Ali's parents are asking Siti to be their daughter-in-law.	Orang tua Ali melamar Siti untuk menjadi menantu mereka.
Soldier:	Why doesn't Ali propose to Siti directly?	Mengapa Ali tidak melamar Siti secara langsung?
Local:	Yes, he did. But in tradition, the parents of a groom-to-be have to propose formally.	Ya, sudah. Tetapi dalam tradisi, orangtua calon mempelai pria harus melamar secara resmi.

Polygyny within the Muslim population is legal. A man may have more than one wife if he can prove to a court that his first wife is incapable of carrying out her duties or unable to have children. He must show the financial ability to care for both wives equally. He must also get permission from his existing wife or wives.<sup>50</sup>

The legal age of marriage for girls is 16 and for boys it is 19.<sup>51</sup> But a 2010 study showed that almost 47% of girls between 15 and 19 and 5% of those between 10 and 14 were married. <sup>52</sup> Females in rural areas tend to marry younger than those in the cities.<sup>53</sup> Many such child marriages are unregistered and deprive women of many of their legal rights. By law, marriages involving underage people may not be legally recognized. In East Nusa Tenggara, half of all marriages were unregistered, and in Banten, 78% were unregistered.<sup>54</sup>

### *Divorce*

Divorce in Indonesia is governed by the Marriage Law of 1974 and may be granted for a number of reasons, including adultery, alcoholism, drug addiction, abandonment, cruelty, and irreconcilable differences.<sup>55</sup> For Muslims, who live under Islamic law, the dissolution of a marriage can be accomplished in several ways. A man may divorce his wife by renouncing her publicly three times (talaq). A woman must obtain a judicial divorce. A husband may grant his wife a divorce (khula) under certain conditions.<sup>56</sup> But to be considered legal in Indonesia, a divorce must be executed by a court decree (after a period of attempted reconciliation). Though Islamic law may recognize several types of divorce, only judicial divorces are considered official.<sup>57, 58, 59</sup> Women who are not legally divorced cannot obtain a family card, without which they and their children could be denied government services.<sup>60</sup>



Divorce rates are rising in Indonesia, and most divorces are among young people. Approximately 70% are khula divorces, in which the woman has filed for divorce. Reasons for the soaring rates include greater political and economic freedom for women, religious and political differences between spouses, domestic abuse, and polygamy<sup>61, 62, 63</sup>

Women who divorce may be stigmatized. Not only are they sometimes seen as a threat by other married women, they are often the targets of unwanted sexual advances from men. They often feel ashamed that they could not make their marriage work. Divorced women are popularly stereotyped as promiscuous, greedy predators.<sup>64</sup>

### *Births*

Babies are highly loved throughout Indonesia and are welcomed into the community with prayers for strength and good health. Because the infant mortality rate is still high, parents adhere to traditional ritual practices to protect newborns from disease and evil spirits. The specific ceremonies vary by island and tradition. For example, among the Batak, after a long parade into the village, the child is introduced to the people and village spirits, and then bathed. Christian families mark the occasion somewhat differently with a baptism ceremony followed by a grand feast.<sup>65</sup>

It is common for new mothers to rest for the first 40 days. During this time, visitors are not common. After 40 days, if a visitor calls on the mother and child, it is appropriate to bring a wrapped gift. But Chinese groups do not observe the 40-day custom and welcome visitors anytime. On the 40th day, the baby's hair is cut.<sup>66</sup>

## Family Celebrations

### *Weddings*

Wedding ceremonies vary throughout the islands, depending on the culture of the ethnic group. But each wedding typically comprises three parts: the civil, the religious, and the reception, which often include regional and cultural traditions.<sup>67</sup> Regardless of the ethnic group, Indonesian marriages tend to be large, including up to one thousand guests. It is an honor to be invited to a wedding and considered rude not to attend.<sup>68</sup> Receptions are boisterous events with dancing, food, and elaborate dress.<sup>69, 70</sup> It is customary for the couple to greet each guest in the reception line before the reception begins.<sup>71</sup>

Many Balinese couples elope to save money because traditional Hindu weddings are elaborate and expensive. This type of marriage, *ngerorod*, is regarded with less respect than the more traditional wedding, *memadik*. Yet traditional weddings remain popular on the island and throughout Indonesia. In this type, the groom's family visits the bride's family and asks for the woman's hand in marriage.<sup>72, 73</sup>

## Exchange #32: Wedding

Soldier:	What is this tent for?	Tenda ini untuk apa?
Local:	For a big wedding tomorrow.	Untuk perkawinan besar besok.
Soldier:	Who is getting married?	Siapakah yang akan menikah?
Local:	Ali and Siti.	Ali dan Siti.

Throughout Indonesia, Western-style weddings are becoming increasingly popular among younger and better-educated Christians. Ceremonies often take place at a church with the bride and groom wearing Western-style wedding attire. The church service is followed by a reception where food is served. By contrast, among Muslims on Java, couples meet to eat a ceremonial meal at the bride's home and then go to a religious office, where an authority performs the marriage in a ceremony known as *nikah*. The parents are not present for the *nikah*. Weddings on Bali can take as long as 8 hours and involve 50 officials to help complete the complex ceremonial rites.<sup>74, 75, 76, 77</sup>



*Funeral procession*  
© Ross Thomson

## Funerals

Indonesian funerals often follow the central customs of Muslim, Hindu, or Christian practice. Burial is common among the Christian and Muslim populations, although the groups are buried in separate graveyards. Muslim burials typically take place within 24 hours of death. Among the Hindus, cremation is typical.<sup>78</sup> There are significant variations in funerary rituals, particularly among the many ethnic groups.

The Javanese are mostly Muslim and their funeral rituals generally adhere to Islamic protocol. Funerals involve a six-part ceremony (*selamatan*), in which the deceased is wished good luck and future happiness in the spirit world. The first

*selamatan* is held on the day of the death, and the second is held on the third day after death. Other *selamatan*s are held on the 7th, 40th, 100th, and 1,000th days after death. On the day of the last *selamatan*, the spirit of the deceased is believed to be at peace in the afterlife. Departures from Arabic Islamic protocol are apparent. Women openly mourn alongside males. Gravesites may face either east or toward Mecca, especially in urban areas. Non-Muslims are welcome to attend funerals and support the family.<sup>79, 80</sup>

The Hindus of Bali conduct a ngaben ceremony. The body is carried in a symbolic replica of God's house and later placed in a Pemalungan. The Pemalungan is where the body will be cremated and is in the shape of a cow. After the ashes have cooled they are placed in a coconut and thrown into the sea.<sup>81, 82</sup>

On Sulawesi, the Torajan people throw elaborate funerals with huge feasts. The costs of these ceremonies have become so prohibitive that relatives sometimes hide the death of family members until they can afford the funeral ceremony—which for the wealthy is highly elaborate and may resemble a carnival.<sup>83, 84</sup>

The Balinese of Trunyan hold a mourning ceremony, after which the body is placed uncovered under a tree near Bali's largest lake, Lake Kintamani. Although the bodies of the deceased placed under the tree are reported to decompose, they have not been known to smell bad.<sup>85, 86</sup>



*Celebrating the new baby*  
© Henri Ismail

### *Birth Traditions*

Throughout Indonesia, two ceremonies that mix animistic traditions are frequently conducted to protect a child from evil spirits. The tujuh bulan is the ritual bathing of the expectant mother and is usually done during the seventh month of pregnancy. The turun tanah is the ritual for the baby.<sup>87</sup> The baby is helped to walk on a path of seven different colors of rice plates made with rice and coconut milk. The child is then assisted to climb up and down a seven-step ladder made of sugarcane. The baby then walks on a pile of sand. Finally, the child enters a decorated chicken cage, which contains several items that the baby will select from. These rituals symbolize the steps in

life, confidence and determination, and the career path or fortune. When all of these have been completed, parents throw a mixture of coins, yellow rice, and flowers to the guests and wish that the baby will have a prosperous life and be generous to others.<sup>88</sup>

<sup>89</sup> Western-style baby showers are not common because it is considered dangerous to tempt fate by celebrating the birth too early.<sup>90</sup>

## Naming Conventions

Naming conventions across Indonesia are varied. They follow traditional cultural and ethnic practices. As a rule, Indonesians do not use the Western naming conventions of a first and family name. Children may be given only a single first name, one or two first names with or without a family name, or clan names instead of family names.<sup>91</sup> Most Indonesians do not have family names in the Western sense.<sup>92</sup> Sometimes a child takes the father's last name and adds *putri* for a girl or *putra* for a boy. One famous example was President Megawati Sukarnoputri (or Megawati daughter of Sukarno).<sup>93</sup> On North Sumatra, North Sulawesi, and the Maluku islands, there is a long-standing tradition of last names that is a legacy of the strong European missionary presence.<sup>94</sup>

Generally, ethnic Indonesians will have only one name, although that practice appears to be fading, especially in urban centers. Today, perhaps one in five Indonesians has only one name. Middle-class Indonesians commonly have two names. The length of one's name and social status appear to be correlated: the higher one's status, the longer one's name.<sup>95</sup>

On Bali, there are only four first names: *Wayan* or *Putu*; *Made* or *Kadek*; *Nyoman* or *Komang*; and *Ketut*. The first child (regardless of gender) is named *Wayan*, the second is *Made*, the third is *Nyoman*, and the fourth is *Ketut*. If there are more than four children in a family, the names begin again with *Wayan*, followed by *Made* and so on. The names *Putu*, *Kadek*, and *Komang* are sometimes substituted for the first, second, and third children, respectively, although some of these were traditionally reserved for the upper caste. There is no alternative for the fourth child, who will always be *Ketut*.<sup>96, 97</sup>



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## ***Overview: Chapter 6 Assessment***

1. The most typical household type is the extended family household.

**FALSE**

The nuclear family is the predominant family unit.

2. Men in Indonesia are in charge of family finances.

**FALSE**

Typically, men are the breadwinners in Indonesian families, but women handle family finances.

3. Indonesians are not considered full adults until they are married.

**TRUE**

Marriage is the rite of passage that gives entry into adulthood for Indonesians.

4. Many marriages in Indonesia are arranged.

**TRUE**

Although romantic marriages are becoming more common, arranged marriages between consenting partners have been the norm.

5. Civil marriages are allowed in Indonesia.

**FALSE**

Indonesia has no provision for civil marriages and recognizes only religious marriages.

## ***Bahasa Cultural Orientation: Final Assessment***

1. Indonesia is the world's largest archipelago.  
TRUE or FALSE?
2. Most of Indonesia lies on the Ring of Fire.  
TRUE or FALSE?
3. The Indian Ocean is Indonesia's northwest boundary.  
TRUE or FALSE?
4. There are major variations in temperature across the nation.  
TRUE or FALSE?
5. There are more than 300 ethnic groups spread throughout Indonesia.  
TRUE or FALSE?
6. The Indonesian government recognizes five major religions.  
TRUE or FALSE?
7. Shari'a law and courts are not officially recognized nor allowed to operate in Indonesia.  
TRUE or FALSE?
8. Both men and women are required to wear leg coverings before entering a Balinese Hindu temple.  
TRUE or FALSE?
9. The Christian Pentecostal denominations are the fastest-growing religious groups in the nation.  
TRUE or FALSE?
10. Adat is a formal legal framework in Indonesia.  
TRUE or FALSE?

11. Politeness is one of the most important societal values in Indonesia.  
TRUE or FALSE?
12. In Indonesia, shaking hands is a common form of greeting.  
TRUE or FALSE?
13. The kain is a traditional form of dress worn only by women.  
TRUE or FALSE?
14. Touching another's head is an appropriate sign of affection.  
TRUE or FALSE?
15. Giving money to beggars on the streets of some cities is illegal.  
TRUE or FALSE?
16. Foreign nationals are rarely targeted for crime.  
TRUE or FALSE?
17. Most school-aged children attend school full-time.  
TRUE or FALSE?
18. Flooding is a major problem in Indonesian cities.  
TRUE or FALSE?
19. The majority of the urban unemployed are uneducated.  
TRUE or FALSE?
20. Many rural residents seek the care of traditional healers rather than doctors.  
TRUE or FALSE?
21. Rubber is Indonesia's key agricultural export.  
TRUE or FALSE?
22. Indonesian land reform has been largely successful in redistributing land to peasant farmers.  
TRUE or FALSE?



23. Indonesia's land laws specifically recognize communal land ownership.  
TRUE or FALSE?
24. Girls are not allowed to attend Islamic madrassas in rural Indonesia.  
TRUE or FALSE?
25. Polygyny is illegal in Indonesia.  
TRUE or FALSE?
26. Women are considered equal under the law.  
TRUE or FALSE?
27. About one in seven girls in Indonesia marries before reaching the age of 15.  
TRUE or FALSE?
28. Weddings are generally small, intimate family affairs.  
TRUE or FALSE?
29. In Bali, there are only four names given to children.  
TRUE or FALSE?
30. The tujuh bulan is the ritual for the baby that symbolizes the steps in life, confidence and determination, and the career path or fortune.  
TRUE or FALSE?

## ***Bahasa Cultural Orientation: Further Reading***

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