

1. DESCRIPTION

1.1 --Name(s) of society: Indonesian (1)

--Name of language: Indonesian (1)

--Name of language family: Austronesian, Malayo-Polynesian, Malay (1)

1.2 ISO code (3 letter code from ethnologue.com): ind (1)

1.3 Location (latitude/longitude):

--"Indonesia, the world's largest archipelago nation, is located astride the equator in the humid tropics and extends some 2,300 miles east-west." (2)

--It has a latitude of 5° 00' N and longitude of 120° 00' E. (3)

--Indonesia consists of 17,508 islands that straddle the equator at a strategic location along major sea-lanes from the Indian Ocean to the Pacific Ocean. (3)

1.4 Brief history:

The Dutch East India Trading Company took control of the Indonesian islands in the 1700s when they began facilitating trade with India and China. "In the early twentieth century, Indonesian intellectual and religious leaders began to seek national independence. In 1942, the Japanese occupied the Indies, defeating the colonial army and imprisoning the Dutch under harsh conditions. On 17 August 1945, following Japan's defeat in World War II, Indonesian nationalists led by Sukarno and Mohammad Hatta declared Indonesian independence. The Dutch did not accept and for five years fought the new republic, mainly in Java. Indonesian independence was established in 1950." (2)

1.5 Influence of missionaries/schools/governments/powerful neighbors:

"About 200 C.E., small states that were deeply influenced by Indian civilization began to develop in Southeast Asia. Hinduism and Buddhism, writing systems, notions of divine kingship, and legal systems from India were adapted to local scenes. Sanskrit terms entered many of the languages of Indonesia. Hinduism influenced cultures throughout Southeast Asia. Indianized states declined about 1400 C.E. with the arrival of Muslim traders and teachers from India, Yemen, and Persia, and then Europeans from Portugal, Spain, Holland, and Britain. All came to join the great trade with India and China. Over the next two centuries local princedoms traded, allied, and fought with Europeans, and the Dutch East India Company became a small state engaging in local battles and alliances to secure trade. The Dutch East India Company was powerful until 1799 when the company went bankrupt." In the twentieth century, the Dutch took control of Indonesia by military means until they earned their independence in 1950. (2)

1.6 Ecology (natural environment):

--Terrain:

--It consists mostly of coastal lowlands and interior mountains on the larger islands. (3)

--Indonesia is made up of thousands islands of varying sizes. They have mountain peaks of 9,000 and over 400 volcanoes (the most in the world). The forests of the inner islands are now largely gone, but they remain plentiful on the eastern islands. Kalimantan, West Papua, and Sumatra have rich jungles that have infertile soil. "Numerous rivers flowing from mountainous or jungle interiors to coastal plains and ports have carried farm and forest products for centuries and have been channels for cultural communication." (2)

--Climate:

--Indonesia's tropical climate is hot and humid, but more moderate in highlands. (3)

--There is remarkably very little variety in the climate. The average annual temperature is 79 degrees Fahrenheit. (5 page 700)

--Rainfall is generally heavy but it varies regionally and seasonally. (5 page 700)

--Plants and Animals:

--"Many areas are rich in vegetables, tropical fruit, sago, and other cultivated or forest crops, and commercial plantations of coffee, tea, tobacco, coconuts, and sugar are found in both

inner and outer islands. Plantation-grown products such as rubber, palm oil, and sisal are prominent in Sumatra, while coffee, sugar, and tea are prominent in Java. Spices such as cloves, nutmeg, and pepper are grown mainly in the outer islands, especially to the east.” (2)
--Snakes, crocodiles, and a variety of bird species are widespread. Elephants, rhinoceros, tiger, and orangutan are found to the west and many Asian insects, birds, and reptiles as well as Australian species are found in the east of Indonesia. (5 page 701)

1.7 Population size, mean village size, home range size, density:

--Population size: 245,613,043 as of July 2011 (3)

--Mean village size: Major cities in Indonesia support millions of people while some villages in the jungle average only seven persons per square kilometer. (7 page 3)

--Home range size: No specific data found. Rural home range size is tied to kinship groups rather than defined boundary lines. Blood and marriage connections determine where one lives. In populated cities, people are jammed together tightly in hovels. (7 page 106)

--Density: 263 people per square mile (5 page 698)

2. ECONOMY

2.1 Main carbohydrate staple(s):

--“Rice is a staple element in most regional cooking and the center of Indonesian cuisine.”(2)

2.2 Main protein-lipid sources:

--The game of primitive tribes includes deer, pheasantlike birds, monkeys, and wild boar. Because Muslims do not eat pork, pigs are often found in Christian and Hindu areas. Fish are often plentiful; they are used for a food source and also exported. (7 pages 111-112)

2.3 Weapons: Bow and arrow, blowguns?

--“Primitive tribes that depend on hunting for their meat use spears, bows and arrows, blowguns with poison darts, and various kinds of traps”. (7 page 111)

2.4 Food storage:

“Refrigeration is still rare, daily markets predominate, and the availability of food may depend primarily upon local produce.” (2)

2.5 Sexual division of production:

--“Women and men share in many aspects of village agriculture, though plowing is more often done by men and harvest groups composed only of women are commonly seen. Getting the job done is primary. Gardens and orchards may be tended by either sex, though men are more common in orchards. Men predominate in hunting and fishing, which may take them away for long durations. If men seek long-term work outside the village, women may tend to all aspects of farming and gardening.” (2)

2.6 Land tenure:

“The colonial government recognized traditional rights of indigenous peoples to land and property and established semicodified “customary law” to this end. In many areas of Indonesia longstanding rights to land are held by groups such as clans, communities, or kin groups. Individuals and families use but do not own land. Boundaries of communally held land may be fluid, and conflicts over usage are usually settled by village authorities, though some disputes may reach government officials or courts. In cities and some rural areas of Java, European law of ownership was established.” (2)

2.7 Ceramics:

--No evidence of ceramics was found. The main forms of art in Indonesia are dance, music, and drama. Crafts and appliances are generally made of wood. (7 pages 116-128)

2.8 Specified (prescribed or proscribed) sharing patterns:

--Food is shared on holidays, during celebrations and festivals, and when one visits the home of another. Providing meals for others can even be a sign of one’s status, resources, and hospitality. Furthermore, marriages that represent alliances between two clans or

within a lineage may involve lifelong obligations for the exchange of goods and services between kin. (2)

2.9 Food taboos:

--There is a significant level of importance placed on the ability to serve food to guests during life-cycle and religious events. It symbolizes the family or clan's capability, resources, hospitality, and status. Among some people, things as specific as the part of an animal that is served can symbolically mark the status of a recipient. (2)

2.10 Canoes/watercraft:

--Several specialized types of merchant marine including: "bulk carrier, cargo, chemical tanker, container, liquefied gas, passenger, petroleum tanker [...] and vehicle carrier". (3)
--"Bugis sailing ships, which are built entirely by hand and range in size from 30 to 150 tons (27 to 136 metric tons), still carry goods to many parts of the nation." (2)

3. ANTHROPOMETRY

3.1 Mean adult height (m and f):

--Males generally average five feet and two inches. Women average five feet. (7 page 4)
--"They tend to be short people. In photos of international groups, the tops of the Indonesians' heads are often at about shoulder level with the Americans." (7 page 94)

3.2 Mean adult weight (m and f):

--No specific weight averages found. It is often believed that Indonesians are among the most attractive people in world, physically speaking. They are physically fit, "have well-formed features, perfectly turned limbs, and sturdy but graceful bodies." (7 page 94)

4. LIFE HISTORY, MATING, AND MARRIAGE

4.1 Age at menarche (f):

--Average age is between 12 and 14. (11)

4.2 Age at first birth (m and f):

--The average woman in Indonesia has become a mother or is pregnant by the age 21. (12)

4.3 Completed family size (m and f):

--"Looking at females only, the range of the means of children is from 2.75 for the Chinese to 3.92 for rural female Batak." *Ideal* family size ranges from 3.08-5.2 children. (6 page 73)
--"The average family size in Indonesia is roughly 3 children." (12)

4.4 Inter-birth-interval (f):

--A 1986 study ranges from 10.44 – 21.65 months. (6 page 76-77)
--A more recent article using 2003 data stated: "Half of births occur 54 months after the previous birth, up from a birth interval of 45 months in 1997." (12)

4.5 Age first marriage (m and f):

--The age of women when they first marry ranges from 14.64-21.92 across the different ethnic groups. Most were married from ages 16-18. No data was collected for the men although they are typically four to six years older than their wife. (6 pages 106-107)

4.6 Proportion of marriages ending in divorce:

--Roughly 5% to 35% of the Indonesians studied in 1986 have had at least one previous marriage. "The Sundanese and the Javanese have the highest rate of divorce and remarriage. The low incidence of remarriage among the Batak and the Chinese is not unusual. Divorce and remarriage is still frowned upon for religious or social reasons. As for the reason of termination of a marriage, it was due more to divorce rather than separation or death". (6 pages 103-105)
--Common reasons for divorce are the husband not supporting the family, the wife neglecting the house and family, one spouse being cruel to the other, and one spouse having

another lover. Slightly less common reasons are the couple not being able to produce children or one spouse wishing to marry a different person. (6 pages 110-111)

4.7 Percent marriages polygynous, percent males married polygynously:

--“The prevailing attitude is generally one of disapproval as indicated by the very high proportions falling into this category (ranging from 40% among rural male Minangkabau to 97.3% among urban female Batak). Disapproval is stronger among females than males. Since the new marriage law was implemented in 1975, the consent of the first wife (or other wives) is often needed before a polygamous union can be legal.” (6 page 108)

4.8 Bride purchase (price), bride service, dowry?

--“Certain societies in Sumatra and eastern Indonesia practice affinal alliance, in which marriages are arranged between persons in particular patrilineal clans or lineages who are related as near or distant cross-cousins. In these societies the relationship between wife-giving and wife-taking clans or lineages is vitally important to the structure of society and involves lifelong obligations for the exchange of goods and services between kin.” (2)

4.9 Inheritance patterns:

“Inheritance patterns are diverse even within single societies. Muslim inheritance favors males over females as do the customs of many traditional societies (an exception being matrilineal ones where rights over land, for example, are passed down between females). Inheritance disputes, similar to divorces, may be handled in Muslim courts, civil courts, or customary village ways. Custom generally favors males, but actual practice often gives females inheritances. In many societies, there is a distinction between property that is inherited or acquired; the former is passed on in clan or family lines, the latter goes to the children or the spouse of the deceased.” (2)

4.10 Parent-offspring interactions and conflict:

--Indonesian parents believe that the four greatest values attached to having children are: financial help, family continuity, help in old age, and household help. Much more emphasis is put on the expectation of the children to provide practical economic support rather than the psychologically rewarding aspects of children like love and happiness. (6 pages 94-95)

--Indonesians list a few key disvalues or conflicts that arise with having children. These include physical stress, emotional stress, and feeling tied down. (6 pages 98-99)

4.11 Homosexual activities, social attitudes towards homosexuals:

--“Even homosexuals are under great family pressure to marry.” (2)

--“Aceh is one of the few provinces in Indonesia that has autonomy, and therefore is allowed to implement its own laws - specifically Sharia or Islamic law. In September 2009, Aceh's legislative council passed a by-law that criminalized homosexuality and stipulated that adulterers be stoned to death. This is in contrast to the rest of Indonesia, where being gay is not punishable by law.” (14)

--While being gay in Indonesia is not illegal, in a country that is predominantly Muslim, it is not easy. Indonesia is fairly tolerant for a Muslim nation. However, while most Muslims practice a relatively moderate form of their religion, many still believe Islam forbids homosexuality and there are concerns about an increasing number of people joining hard-line Islamic groups. (14)

4.12 Pattern of exogamy (endogamy):

--Endogamy: “Marriages between members of different ethnic groups are also uncommon, though they may be increasing in urban areas and among the better educated.” (2)

--Endogamy: “Certain societies in Sumatra and eastern Indonesia practice affinal alliance, in which marriages are arranged between persons in particular patrilineal clans or lineages who are related as near or distant cross-cousins.” (2)

4.13 What is the belief of the role of males in conception; is paternity partible?

- Indonesian males play a major role when it comes to conception. In all ethnic groups, among males and females, Indonesians indicate that the husband's opinion about having a child is more important than the females. The male in the relationship also has the role of supporting his wife and children. (6 pages 110 and 113)
- 4.14 What is the belief of the mother's role in procreation exactly?
 --Studies indicate about half of Indonesians (both male and female and across all ethnic groups) discuss having a child with their spouse or partner before engaging in intercourse. Though men's opinions on the choice to conceive a child is more dominant, women are expected to play the critical role of supporting the home and family. (6 pages 110 and 113)
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
 --No evidence of conception as an incremental process was found. Indonesians appear to be aware that a single event of sexual intercourse can result in a child and about half of the Indonesian couples studied discussed their desire to conceive a child before having such intercourse. (6 page 113)
- 4.16 Occurrence of sexual coercion, rape:
 --Found in the University of Rhode Island's Factbook on Global Sexual Exploitation (10):
 --The sex industry accounts for an estimated 1.2 billion dollars to 3.3 billion dollars in annual earnings, or between 0.8 and 2.4% of the country's GDP.
 --As of 1998, there were at least 650,000 prostitutes in Indonesia.
 --Women are increasingly forced into prostitution as the only means of survival.
- 4.17 Preferential category for spouse (e.g., cross cousin)
 --In societies with lineal descent groups, relatives often arrange marriages between two people in certain patrilineal clans and lineages who are distant or near cross cousins. (2)
 --In societies without lineal descent groups, there are no preferential categories and love is more prominent in leading people to marry. However, education; occupation; wealth; and the capacity to work hard, be a good provider, and have access to resources in the village are considered. (2)
- 4.18 Do females enjoy sexual freedoms? Yes, they usually enjoy the same sexual freedoms as men:
 --IN TEENS: Premarital sexual activities are considered taboo. In general, older persons and parents oppose all sexual activities engaged in before marriage. However, during the past decade, some studies in a few Indonesian cities reveal a growing trend among adolescents to engage in premarital sexual activities such as necking, petting, and even intercourse. (15)
 --IN ADULTS: Sexual relationships among male and female single adults are also taboo. However, some data show that many couples engage in sexual relations before they marry. Extramarital intercourse is common, especially among males. Although married women do have sexual relations with single and married men, most people consider this very bad and unacceptable behavior. In a typical, double moral standard, extramarital sex by males is considered something usual, even though it is forbidden by religion, morality, and law. (15)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring.
 --No such evidence found. The majority of people would strongly approve of a divorce if their spouse had a mistress or other lover so this does not occur. (6 pages 110-111)
 --In Indonesia, religion, morality, and law forbid extramarital relationships. (15)
- 4.20 If mother dies, whose raises children?
 --I could not find a specific answer to this question but with the importance that is typically placed on the "nuclear family", it appears the father would take the leading role with the help of close relatives in the family's lineage or clan. (2) Furthermore, the father has the responsibility of supporting his wife and children so this also supports my theory (6).
- 4.21 Adult sex ratio: (number of adult males divided by number of reproductive females)
 --The adult sex ratio for adults of age 15-64 is 1.01 males/female. (3)
- 4.22 Evidence for couvades: --None.

- 4.23 Different distinctions for potential fathers (e.g. lesser/younger vs. major/older):
 --No evidence of different potential fathers was found. Only the one single father takes ownership of his children, undergoing both the burdens and rewards of parenthood. (6 pages 92-93)
- 4.24 Kin avoidance and respect?
 --Much respect is given to elders. To display proper etiquette, juniors are expected to bow as they pass by them as a sign of respect. (2)
- 4.24 Joking relationships? –None found.
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
 --“Many of Indonesia’s ethnic groups have strong kinship groupings based upon patrilineal, matrilineal, or bilateral descent. Kinship is a primordial loyalty throughout Indonesia. Fulfilling obligations to kin can be onerous, but provides vital support in various aspects of life. Government or other organizations do not provide social security, unemployment insurance, old age care, or legal aid. Family, extended kinship, and clan do provide such help.” Furthermore, inheritance patterns show that property is often passed in clans or family lines, typically favoring males by custom. (2)
- 4.26 Incest avoidance rules:
 --No. “Certain societies in Sumatra and eastern Indonesia practice affinal alliance, in which marriages are arranged between persons in particular patrilineal clans or lineages who are related as *near or distant cross-cousins*.” Furthermore, societies with strong descent groups may practice levirate, in which widows marry their deceased husband’s brother. (2)
- 4.27 Is there a formal marriage ceremony?
 --Yes. Although wedding ceremonies “are quite different from each other in many ways, a foreigner can see similarities among the different Muslim areas and even likenesses between those and the functions of Hindus on Bali and Christians in the Moluccas. The one common element in the varied cultures of all the islands is a love of music, drama, and dance.” (7 page 115)
- 4.28 In what way does one get a name, change their name, and obtain another name?
 --Naming practices are extremely varied depending on one’s religion, region, and clan:
 --It used to be a common practice to only have one name. (9 page 29)
 --Many young men change their name or add a family name when they marry. (9 page 30)
 --Parents may change the name of sick children to hopefully make them healthy. (9 pg 30)
 --An older person may change their name if their name doesn’t fit their character or if they have had recent troubles. (9 page 30)
 --Family is such a strong structural unit that some Indonesian brides and grooms both drop their former names and take on a new name to show that they are now a “family” with a new social position and role. (8 page 101)
 --Name changes can be done with a *selamatan*, a celebration with entertainment, a feast, and possible religious rites if they apply. (9 page 30)
- 4.29 Is marriage usually within community or outside community? (m/f difference?)
 --Marriages almost always occur within the same religious and ethnic group:
 “Marriages between members of different religions are rare, and those between members of different ethnic groups remain relatively uncommon, though they are increasing in urban areas and among the better educated.” (2)
 --Many marriages also occur within the same community:
 “Certain societies in Sumatra and eastern Indonesia practice affinal alliance, in which marriages are arranged between persons in particular patrilineal clans or lineages who are related as *near or distant cross-cousins*.” Furthermore, societies with strong descent groups may practice levirate. (2)
 --No male/female difference. These norms apply to both genders.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

--“On the choice of spouse at first marriage, the Javanese, the Sundanese, and also the Chinese are most likely to have chosen their spouse with their parental approval (ranging from 49.4% to 66%). [...] There is already more freedom of choice among young people, though parent’s approval is still essential.” (6 page 103 and 108)

--In rural Minangkabau, parents arrange the majority of marriages because they have a still prevailing clan system. The urban Minangkabau and urban Batak usually pick their spouses with the parents’ approval. The majority of rural Batak choose their spouses completely independent of their parents. (6 page 103 and 108)

--“The higher the social status of a family, the more likely parents and other relatives will arrange a marriage (or veto potential relationships). In most Indonesian societies, marriage is viewed as one important means of advancing individual or family social status.” (2)

4.31 Evidence for conflict of interest over who marries who:

--“In most Indonesian societies, marriage is viewed as one important means of advancing individual or family social status (or losing it).” Many ethnic groups in Indonesia that have a strong line of descendants practice clan membership and marriage alliances between clans. This involves lifelong obligations for the exchange of goods and services between kin.

Depending on the situation, individual wishes and love may be considered by their families and kinsmen. (2)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

--Not found but there are 582,000 active personnel members in the armed forces. This means that .54% of Indonesia’s total labor force is in the military. (16)

4.15 Outgroup vs ingroup cause of violent death: (See question 4.16; same causes)

4.16 Reported causes of in-group and out-group killing:

--Pirate attacks on Indonesian traders are a source of out-group killing/violent death:

“The International Maritime Bureau reports the territorial and offshore waters in the Strait of Malacca and South China Sea as high risk for piracy and armed robbery against ships [...] Hijacked vessels are often disguised and cargo diverted to ports in East Asia; crews have been murdered or cast adrift.” (3)

--There is also a lot of violence that occurs within the country of Indonesia between different ethnic, political, or religious groups:

“Extrajudicial killings of alleged criminals and others were sponsored by the military in some urban and rural areas, and killings of rights activists, particularly in Atjeh, continue. Vigilante attacks against even suspected lawbreakers were becoming common in cities and some rural areas, as was an increase in violent crime. Compounding the climate of national disorder were violence among refugees in West Timor, sectarian killing between Muslims and Christians in Sulawesi and Maluku, and separatist violence in Atjeh and Papua; in all of which, elements of the police and military are seen to be participating, rather than controlling.” (2)

4.17 Number, diversity and relationship with neighboring societies (external relations):

--Indonesia’s first president, Sukarno, fostered anti-imperialistic opposition toward western nations and caused tension with Malaysia. However, since 1967 with the transition to the New Order, foreign policy has been centered on economic and political cooperation with the western countries. Indonesia also has a close relationship with its neighbors in Asia and China. Indonesia helped found the ASEAN (Association of Southeast Asian Nations), the East Asia Summit, the Non-Aligned Movement (NAM), and the Organization of the Islamic Conference. Indonesia is also a member of the United Nations. (2)

4.18 Cannibalism? –None in recent times.

5. SOCIO-POLITICAL ORGANIZATION AND INTERACTION

5.1 Mean local residential (village) group size:

--Major cities in Indonesia support millions of people while some villages in the jungle average only seven persons per square kilometer. (7 page 3)

5.2 Mobility pattern: (seasonality):

--Migration also plays a part in population fluctuations. (2)

--Significant migration between rural areas as people leave places (such as South Sulawesi) for more productive work or farm opportunities (in Central Sumatra or East Kalimantan).

--Economic development during the 1980s and 1990s lead to increased permanent or seasonal migration to cities. (2)

5.3 Political system: (chiefs, clans etc, wealth or status classes):

--Indonesia maintains a republic and operates a civil law system based on the Roman-Dutch model that has been influenced by customary law. There are 30 provinces, 2 special regions, and one capital city district. The president and vice president head the executive branch and they are elected directly by the citizens for a five-year term. They can be reelected once. The legislative branch consists of the People's Consultative Assembly, the House of Representatives, and the House of Regional Representatives. The Supreme Court heads the judicial branch by serving as the final court of appeal but it doesn't have the power of judicial review. However, the Constitutional court does have this power as well as jurisdiction over the results of a general election. (3)

5.4 Post marital residence:

--"Newly married couples are usually expected to live with the parents of one spouse, especially before a child is born, and many societies require the husband to serve the wife's parents during that time." (2)

5.5 Territoriality? (defined boundaries, active defense):

--"From its beginning, the armed forces recognized a dual function as a defense and security force and as a social and political one, with a territorial structure (distinct from combat commands) that paralleled the civilian government from province level to district, subdistrict, and even village." They monitor social and political developments, provide personnel for important government departments and state enterprises; censor the media; and place personnel in villages to learn about local concerns and to help in development. (2)

5.6 Social interaction divisions? (Age and sex):

--"Women are found in the urban workforce in stores, small industries, and markets, as well as in upscale businesses. Many elementary schoolteachers are women, but teachers in secondary schools and colleges and universities are more frequently men. Men predominate at all levels of government, central and regional, though women are found in a variety of positions and there has been a woman cabinet minister." (2)

--"Nearly everywhere, Indonesian gender ideology emphasizes men as community leaders, decision makers, and mediators with the outside world, while women are the backbone of the home and family values." (2)

--Elders in the community are given the utmost level of respect. (2)

5.7 Special friendships/joking relationships:

--None found. Main relationship emphasis is put on the bonds within the nuclear family, clans, and lineages—containing both blood relations and marriage alliances. (2)

5.8 Village and house organization:

--"The majority of people in many cities live in small stone and wood or bamboo homes in crowded urban villages or compounds with poor access to clean water and adequate waste disposal. Houses are often tightly squeezed together, particularly in Java's large cities. Traditional houses, which are built in a single style according to customary canons of

particular ethnic groups, have been markers of ethnicity. Such houses exist in varying degrees of purity in rural areas." (2)

--Muslim houses usually have an assembly room for ceremonies, festivals, coming-of-age celebrations for young people, and puppet shows. (7 page 106)

5.9 Specialized village structures:

--The Hindu people of Bali have a family temple or shrine within each compound and larger village temples. Muslim communities have village mosques. (7 page 106)

--"Under President Sukarno a series of statues were built around Jakarta, mainly glorifying the people; later, the National Monument, the Liberation of West Irian (Papua) Monument, and the great Istiqlal Mosque were erected to express the link to a Hindu past, the culmination of Indonesia's independence, and the place of Islam in the nation. Statues to national heroes are found in regional cities." (2)

5.10 Sleep in hammocks or on ground or elsewhere?

--Typically sleep in houses on beds. (7 page 106)

5.11 Social organization, clans, moieties, lineages:

--"The nuclear family of husband, wife, and children is the most widespread domestic unit, though elders and unmarried siblings may be added to it in various societies and at various times. This domestic unit is as common among remote peoples as among urbanites, and is also unrelated to the presence or absence of clans in a society." (2)

--"Many of Indonesia's ethnic groups have strong kinship groupings based upon patrilineal, matrilineal, or bilateral descent. Such peoples are primarily in Sumatra, Kalimantan, Maluku, Sulawesi, and the Eastern Lesser Sundas. Patrilineal descent is most common, though matriliney is found in a few societies." (2)

5.12 Trade:

--Indonesia exports oil palm, rubber, sugar, sisel, seafood, timber, oil, natural gas, tin, copper, aluminum, and gold. (2) Their main imports are comprised of processed raw materials for industry and capital goods. (5 pages 706-707)

--Japan and the United States import the most from Indonesia. Indonesia imports the majority of their goods from Asia, Europe, and North America (5 page 706-707)

--"Some indigenous peoples such as the Minangkabau, Bugis, and Makassarese are well-known traders, as are the Chinese. Bugis sailing ships, which are built entirely by hand and range in size from 30 to 150 tons (27 to 136 metric tons), still carry goods to many parts of the nation. Trade between lowlands and highlands and coasts and inland areas is handled by these and other small traders in complex market systems." (2)

5.13 Indications of social hierarchies?

--In the nineteenth and early twentieth centuries, "a class of urbanized government officials and professionals developed that often imitated styles of the earlier aristocracy. Within two decades after independence, all principalities except the sultanates of Yogyakarta and Surakarta were eliminated throughout the republic. Nevertheless, behaviors and thought patterns instilled through generations of indigenous princely rule—deference to authority, paternalism, unaccountability of leaders, supernaturalistic power, ostentatious displays of wealth, rule by individuals and by force rather than by law—continue to exert their influence in Indonesian society." (2)

6. RITUAL/CEREMONY/RELIGION (RCR)

6.0 Time allocation to RCR:

--"The Moslem practice of praying five times a day while facing toward Mecca is rigidly observed by some Indonesians, but infrequently or not at all by the majority." (9 pg 134)

--"Friday is the Moslem day of prayer. Offices close at eleven that morning, work halts in the fields and in industry, and all men are expected to attend the noon service at the mosque on the day."(9 page 135)

--Certain days and months (like the ninth month of Ramadhan) of the Islamic year are set aside for fasting. All Muslims except kids, the ill, and the elderly are expected to sustain from eating, drinking, and smoking between sunrise and sunset. (9 page 136)

6.1 Specialization (shamans and medicine):

--"Various forms of spiritual healing are done by shamans, mediums, and other curers in urban and rural areas. Many people believe that ritual or social missteps may lead to misfortune, which includes illness. Traditional healers diagnose the source and deal with the problems, some using black arts." (2)

6.2 Stimulants:

--"Drugs and alcohol, especially opium, have a very long history among all classes of Indonesians. As far back as 1617, Dutch explorers noted some 1,000 opium dens in Jakarta and 100,000 registered users. [Sir Stamford] Raffles too makes note in 1817 of the broad use of opium, marijuana, betelnut, and home-brews. The Acehnese have used marijuana for as long as anyone can remember to spice up their cooking. Even children know that *kecubung*, a large seed from a common tree, can be mixed with coffee or smoked for its hallucinatory effects." (13)

--"Alcohol or drug consumption among street youths is for the primary purpose of getting stoned as quickly as possible with little or no notion of "social" use. Older working class people, however, have used drink and drugs as a social act for centuries." (13)

--On average, Indonesians begin "experimenting" around the age of 12. (13)

6.3 Passage rituals (birth, death, puberty, seasonal):

--"Among Muslims, burial must occur within twenty-four hours and be attended by Muslim officiants; Christian burial is also led by a local church leader. The two have separate cemeteries. Funerals, like marriages, call for a rallying of kin, neighbors, and friends, and among many ethnic groups social status may be expressed through the elaborateness or simplicity of funerals". (2)

--"Life-cycle events, particularly marriages and funerals, are the main occasions for ceremonies in both rural and urban areas, and each has religious and secular aspects. Elaborate food service and symbolism are features of such events, but the content varies greatly in different ethnic groups." (2)

--"Religious functions and folk festivals are connected with the planting season, growing season, the harvest season, and the warding off at all times of evil spirits." (7 page 114)

6.4 Other rituals:

--"National calendars list Muslim and Christian holidays as well as Hindu-Buddhist ones. In many places, people of one religion may acknowledge the holidays of another religion with visits or gifts. Major Muslim annual rituals are Ramadan (the month of fasting), Idul Fitri (the end of fasting), and the hajj (pilgrimage). Indonesia annually provides the greatest number of pilgrims to Mecca." (2)

6.5 Myths (Creation):

--Indonesia is 90% Muslim. Muslims believe that Allah created the heavens and the earth in six days and that he continues to reign over his creation. (9 page 132)

6.6 Cultural material (art, music, games):

--Islam influences artistic culture through the Arab-influenced gambusan orchestra; the Mayal pentjak silat which combines dance with judo; the changing of verses from the Koran. Shadow plays (which can even be used to venerate the gods) involve actors moving in front of lamps to cast shadows on a white screen. Java is famous for their puppet plays, in which dancers imitate the stiff movements of the puppets. (5 page 710)

6.7 Sex differences in RCR:

--"Women have very little role to play in Islamic ritual, although they do have separate mosques or sections of a mosque which they can attend." (9 page 135)

6.8 Missionary effect:

--"Because the Christian tribes had better education from missionaries than the Dutch government was giving to the people generally, there is a relatively high percentage of educated Christians among old people. These people [...] hold a higher proportion of important government jobs than we might expect from their tiny percentage in the total population." (7 page 97)

6.9 RCR revival:

--Islam entered Indonesia sometime before the tenth century. However, it didn't start spreading rapidly until about 500 years later, making it the most dominant religion in Indonesia. Today, 90% of Indonesians identify as Muslims. (9 page 132-133)

6.10 Death and afterlife beliefs:

--"It is widely believed that the deceased may influence the living in various ways, and funerals serve to ensure the proper passage of the spirit to the afterworld, though cemeteries are still considered potentially dangerous dwellings for ghosts." (2)

6.11 Taboo of naming dead people?

--There is no taboo associated with naming dead people.

6.12 Is there teknonymy?

--None in the Indonesian language. Appears only in the language of the Madurese.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

--The four main religious groups of Indonesia are Islam, Hindu-Buddhism, Animism, and Christianity. The majority of Indonesians are Muslim (about 90%) but great differences exist in how they worship. Animism holds the world swarms with spirits and is widespread in the islands' interiors. (5 page 702)

--For most Indonesians, Islam means religious ceremonies and duties. They deal with the individuals' relation to God and known as the Five Pillars of Islam as set forth by Muhammad. The Five Pillars are the affirmation of faith; prayer; fasting; charity; and the pilgrimage to Mecca. (9 page 134)

7. ADORNMENT

7.1 Body paint:

--"A beautiful forehead that describes a high arch coming down at the temples is obtained by painting it with a mixture of soot and oil. Little acacia blossoms or yellow flower petals are carefully pasted in a row in the blackened area to emphasize the outline of the brow." (4)

7.2 Piercings:

--"Today some men have pierced ears because when children they wore leaf-shaped ear-ornaments (rumbing) of gold set with precious stones. Little girls distend the holes of their ear-lobes with rolls of dry leaf or with a nutmeg seed until the hole is large enough to receive the large rolls of lontar leaf for everyday or their replicas of gold for feasts." (4)

7.3 Haircut:

--"In olden times men wore the hair long, but nowadays the younger generation cuts it short like Europeans. The women's hair should be long, thick, and glossy, heavily anointed with perfumed coconut oil in which flowers are macerated. The hair is kept in condition by washing it in concoctions of herbs." (4)

--Women usually keep their hair in tight buns and decorate it with tiaras, pins, clasps, and combs made from shells, silver, gold, painted wood, and flowers. (7 page 108)

7.4 Scarification:

--No evidence found.

7.5 Adornment (beads, feathers, lip plates):

--No evidence of feathers or lip plates.

--"Bead-dresses" are very popular. "Each type of bead-dress receives a special name, from the simple flower arrangement worn at lesser feasts to the gelung agung, the diadem worn by noble brides. The gelung agung is an enormous crown of fresh flowers." (4)

7.6 Ceremonial/Ritual adornment:

--Noblewomen have a dignified elegance during ceremonies that they exhibit through their adornment. Their hair is "dressed in a great crown of real and gold flowers, with the forehead reshaped with paint and decorated with rows of flower petals, two small disks of gold pasted to the temples." (4)

7.7 Sex differences in adornment:

--"Men do not wear any ornaments except flowers and perhaps a bracelet of akar bahar, a black sort of coral supposed to prevent rheumatism, but women love jewelry." (4)

7.8 Missionary effect:

--In old times, the Indonesian used only genuine gold for their jewelries. But after many western foreigners visited during the 1960s, Indonesia has begun to use sterling silver jewelries and enriched artisan's creativity. Now, women wear jewelry for their personal happiness and beauty instead of only wearing it to exhibit their status. (4)

7.9 Cultural revival in adornment:

--No particular revivals but new trends catch on from time to time. For example, men used to always wear their hair long but now the younger generations cut it short like Europeans. European styles of dress are also becoming more popular. (4)

8. KINSHIP SYSTEMS

8.1 Sibling classification system:

--No evidence of any sibling classification system was found. It appears that all children are equally treated and valued. They are a key component of the nuclear family: "The nuclear family of husband, wife, and children is the most widespread domestic unit [...] It is as common among remote peoples as among urbanites, and is also unrelated to the presence or absence of clans in a society." (2)

8.2 Sororate, levirate:

--Yes, levirate: "In general, societies with strong descent groups, such as the Batak, eschew divorce and it is very rare. Such societies may also practice the levirate (widows marrying brothers or cousins of their deceased spouse)." (2)

8.3 Other notable kinship typology, especially cross-cousin:

"Many of Indonesia's ethnic groups have strong kinship groupings based upon patrilineal, matrilineal, or bilateral descent. Kinship is a primordial loyalty throughout Indonesia. Fulfilling obligations to kin can be onerous, but provides vital support in various aspects of life. Government or other organizations do not provide social security, unemployment insurance, old age care, or legal aid. Family, extended kinship, and clan do provide such help." (2)

9. OTHER INTERESTING CULTURAL FEATURES

--Etiquette:

--Indonesians have a push-and-shove public etiquette but are expected to maintain a very proper private behavior. Following Muslim custom, only the right hand is used to give and receive while the left hand is used for toilet functions. Guests and elders are to be greeted with bows. Direct eye contact and punctuality is to always be avoided as it can be seen as an attitude of impoliteness. Neat grooming is essential. (2)

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