

SATU INDONESIA MOZAIC OF BEST PRACTICES:

A Development Strategy with Sustainable,
Equitable and Self-Reliant Insight



THE PARTNERSHIP
FOR GOVERNANCE REFORM

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Disclaimer:

- Satu Indonesia's concept and titling are completely unrelated to either presidential candidate, certain political parties, or any business person.
- This concept had been developed six months prior to the presidential candidates' registration, and the concept had been named Satu.
- Indonesia two months before the presidential candidates' nomination period.
- The Satu Indonesia concept is developed based on the conscience to improve sustainable, equitable, and self-reliant development quality.
- Satu Indonesia development strategy has medium and long-term orientation, by prioritizing efforts to optimize social welfare functions.

INDONESIA SATU

A Development Strategy with Sustainable, Equitable and Self-Reliant Insight

There is no denying the results of development that were achieved during 73 years of independent Indonesia. Indonesia's economic growth is one of the highest in the world, despite the global economic downturn. However, it is also undeniable that on the other hand there are multi-dimensional inequality: income inequality, inequality of land ownership and inequality of development between regions. No less complicated challenges are rampant corruption, land conflicts, illegal fishing, illegal logging, forest burning and smuggling. Economic growth is the main indicator of development.

However, high economic growth at the macro level does not necessarily create welfare equity at the micro level. The development performance indicators tend to be measured in the short term (myopic), and pay less attention to the sustainability of development in the medium and long term (intertemporal aspects). Spatial aspects are also often forgotten, as the focus of development is mostly on the island of Java, especially in Jakarta, while other regions in Indonesia often seem to be forgotten.

The development strategy that has been used so far tends to forget for whom it was carried out. This study seeks to identify various good practices of development strategies in Indonesia that focus these aspects: impartial, conservational, and sustainable. The study also identifies the gaps between developments in economic theory in relation to economic growth and how economic growth policies are being implemented in Indonesia. This study offers a new paradigm of economic development that is named **Indonesia Satu**.

Indonesia Satu focuses on the aspects of conservation and sustainability in development by taking into account the ability of the environment to support the said development. Indonesia Satu builds on three principles and five strategy groups that prioritize the aspects of justice and increase the quality of human resources as the focus of development. All improvements to the above aspects begin with the improvement of institutional aspects. The main focus of all the implemented strategies is to create an incentive compatibility for various elements of the nation to remain united under the auspices of the Indonesian state in the long term.

The Partnership uses many best practices from various regions in Indonesia in the Indonesia Satu study. The scope of success stories that occur can be a learning and inspiration to be replicated in other parts of Indonesia. This booklet presents success stories from Sigi district, Panggungharjo village, Boti tribe and other stories as part of the good practice mosaics of Indonesia Satu so that Indonesia's development strategy is sustainable, impartial, and independent.

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Bureaucratic Reform for Economic Independence in Panggungharjo Village, Bantul Regency, Special Province of Yogyakarta

Data Improvement and Budget Transparency

Institutional reform in Panggungharjo Village began with the bold move of the Village Chief who in during his campaign declared to oppose money politics. After he was elected with a relatively small financial cost, which was only 20 million Rupiahs, he applied transparency and accountability in his government. Village budgets are clearly displayed in the village office. In addition, village officials are given above-average performance allowances to maximize their performance in providing services throughout the day, from 8 in the morning, to 4 in the afternoon.

Institutional transparency is also supported by the Village Information System (Sistem Informasi Desa – SID) with accurate data, so that the village government can integrate data with village programs to aim for fixed targets. One example is

that every pregnant woman must report her pregnancy to the village government to get free health services for the mother and baby. This stretches from when the baby is still in the womb, the birth process, until after the baby grows into a toddler. This includes packages for baby needs such as milk, clothing, etc.

Therefore, in Panggungharjo Village there are no cases of infant and maternal deaths during childbirth since 2013.

Panggungharjo Village Economic Independence

The increase in the village's basic income and the economic independence of the Panggungharjo Village began with an awareness of the scarcity and limited village resources, thus encouraging the growth of various innovations. This innovation not only improves the economy, but also preserves the environment.

The community formed a used cooking oil bank, which was named the Tigor bank (short for tilas gorengan – frying leftovers), and a used cooking oil processing center for bio diesel production.

The used cooking oil is purchased by Tigor bank at a price of Rp 2,000 - Rp 2,500 /liter. The Tigor bank then sells the oil to "Panggung Sari" BUMDes (Village-Owned Business Entity) owned by Panggungharjo Village to be processed into biodiesel. After going through a lengthy process, Panggungharjo Village succeeded in becoming a biodiesel provider for the multi-national Danone Company which bought about 4,000 liters/month of biodiesel at the price of Rp 7,500 / liter.

In addition, the village government works together with BUMDes to use 6 hectares of the village land for culinary and tourism centers, named Kampoeng Mataraman (Mataram Village) This tourist area offers rural culinary that can be enjoyed in a rural atmosphere in the era of Ancient Islamic Mataram. In addition, the area also provides rice fields that allow its visitors to try to plow. This tourist area provides employment for the community, in addition to growing home industries such as handicrafts which are then sold there.



Independent Despite the Limitations in Sigi Regency, Southeast Sulawesi Province

Relying on Agriculture in Limited Land

Sigi Regency, in Southeast Sulawesi, is able to improve the agriculture-based economy while promoting the conservational and sustainability aspects, although 70% of the Sigi areas are consist of protection forests.

The Sigi economy depends on the agricultural and plantation sectors of the people, which requires the availability of land. One of the keys to the success of Sigi's strategy is the diversification of commodities and the willingness to oblige to the micro-economic scale. The Government of Sigi encourages micro-economic activities that produce products based on local materials. This strategy is taken so that economic activities are sustainable and they do not have to depend on other regional resources. By relying on existing commodities in Sigi, the production activities will continue to run, and dependence on supply of raw materials from outside the region can be minimized.

Women are part of the backbone of the Sigi economy. In micro-economic activities fostered by the Sigi District UMKM (Usaha Mikro, Kecil, dan Menengah – Micro, Small, and Medium Enterprises) Office, women's groups become the majority and become the most enduring group to sustainably produce and market their products. The strength of these women's group is spread in villages that have better access and closer to the market.

For isolated villages such as the Peana Village, Pipikoro District, the access to

the market is rather difficult. Therefore, households in Peana Village use two strategies, namely to fulfill household food needs independently by farming and obtaining other needs with income from coffee and chocolate cultivation. This self-fulfillment of food needs relies heavily on the wisdom of women's groups.

Each family has a 'Pampa', a traditional zonation with an average area of around 300 square meters to be planted with various types of plants that can be harvested in relatively short time such as vegetables, tubers, nuts, corn, chili, and various other types of spices. 'Pampa' is a "second kitchen" for women, a place where they can grow a variety of plants to supply their family food needs. Plant seeds are obtained by barter and also by making their own seedlings from existing plants. Selection of the type of seed to be planted is tailored to the needs of each family, because the harvest is only intended to meet the family's food needs. Thus, even though it is a subsystem, women also support the family economy. If men work on agricultural lands that are market oriented, women contribute to the fulfillment of family food needs.

Every household no longer needs to pay for food needs because most of the needs can be obtained from 'Pampa'.



Besides farming, the economic growth is also supported by ecotourism activities that promote local products, such as coffee festivals. Sigi has a unique Toratima Coffee that involves a local animal, Tarsius, in the process. The Coffee Festival has successfully attracted coffee lovers from various regions. The village's coffee production has now reached more than 6 thousand tons/ year with productivity reaching 800 kg/year and sales of Rp 60,000/kg. Presently, the Government of Sigi is developing a tourism calendar that can combine festivals from post coffee harvest and other commodities with more ecotourism activities.

On the other hand, the Sigi Regency Government is also extending cooperation with various parties, such as with PT Telkom for the development of Sigi Smart City and their online platform to market their products. In addition, the District Government is also working with Lore Lindu National Park to process the waste from their chips-making industry, for example the exchange of Torisigi waste with National Park dolls or t-shirts.

Institutional Innovation

Regarding the innovation of bureaucratic reform, the Sigi Regency carried out several reforms such as improvements and modifications in staffing and service governance system in the Sigi District office. Because the location of the Sigi Regency office is far from the city, the Sigi Regional Government implements a finger print attendance system three times a day, and performs mandatory and routine assembly every Monday morning. This assembly is a form of direct reporting to the Regent and forms a direct coordination for agencies by giving deadlines that are directly under the Regent's supervision. Meanwhile, the fingerprint attendance system is done three times daily, which is required to be done in the morning, after lunch and in the evening. This strategy succeeded in effectively making sure the employees work up to the specified hours.

The Sigi Regional Government has also built a 24-hour public complaint system facilitated by the Ministry of Communication and Information in cooperation with PT Telkom. Local government employees are therefore able to work more

effectively, because the community complaints can be followed up right away.



Boti Tribe Women: Family Main Defenders during Famine in South Central Timor Regency, East Nusa Tenggara Province

The Boti tribe in South Central Timor District, East Nusa Tenggara Province has experienced drought in the months of May to November with a span of six to seven months. Meanwhile, the planting season which is a period where they are able to secure their income, only lasts for 3-4 months in November to March. This is worsened by the fact that in meeting the needs of four hundred thousand people, the Boti tribe relies heavily on their agriculture and livestock.

Even though in public space the Boti Tribe's women's still often get subordinated, they are also appreciated by their tribe as the backbone and initiator of food security during famine. Boti women can predict and calculate the time to start planting and famine. This knowledge is hereditary, the experience of reading natural indicators such as rainfall passed from mother to their daughters. Therefore, it is women who know the most effective storage system from the rest of the harvest for daily needs, such as by hanging the corn in the attic or on the stove be smoked so that corn can last longer. Local wisdom like this allows the Boti tribe able to survive the harsher climate of the Timor Island





Shared Welfare in Ngandagan Village, Ngandagan Village, Purworejo Regency, Central Java Province

When the trend that occurs is to change the status of public resources, such as land, into private ownership, Ngandagan Village in Purworejo Regency actually creates public resources. By utilizing local customary law, the Ngandagan villagers conducted land reform.


The community and the village government form a “land bank” that is controlled by the village and used for social purposes, namely providing working rights to poor villagers who do not own any lands. The rice fields obtained from the land bank are then called labor fields, while the recipients of the working rights were called laborers. There are around 170 units of labor rice fields managed by the village as social security for the poor villagers. This is a “shared welfare” mechanism to reverse the famous term of the anthropologist Clifford Geertz, “shared poverty”, in the form of agricultural involution. This at the same time creates innovation over the minimum land tenure that is more realistic and in accordance with local conditions.

Credit Union Keling Kumang: Resistance from Economic Marginalization in Sintang Regency, West Kalimantan Province

Credit Union (CU) Keling Kumang, in Sintang District, West Kalimantan was established in 1993 by some marginalized community groups. Until 2018, CU Keling Kumang has been able to manage 1,3 trillion Rupiah worth of assets with 169 thousand members.

The strong determination of the marginalized groups to get out of poverty is the success factor of the CU. External support was also given by the Catholic Church to empower the financial resilience of the Dayak community in the early 1990s. The strength of CU as a financial safety net for its members comes from the strong family ties of the members. CU is able to grow because of the ties and similarities of fate of its members as a form of resistance to get out of their economically marginalized conditions. CU becomes a tool for the Sintang community to get out of poverty and a way to develop its members' business.



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