



# INDONESIA

## UNREACHED PEOPLE GROUP PROFILES



# Indonesia

# Unreached People Groups

# Profiles

“And they sang a new song, saying:  
You are worthy to take the scroll  
and to open the seals,  
because you were slain,  
and with your blood you purchased for God  
persons from every tribe and language and people and nation.”

**REVELATION 5:9 (NIV)**

“After this I looked, and there before me was a great multitude that no one could count,  
from every nation, tribe, people and language, standing before the throne and before  
the Lamb. They were wearing white robes and were holding palm branches in their  
hands.”

**REVELATION 7:9 NIV**

Indonesia Peoples Network - IPN  
(Indonesian Pelangi Nusantara)

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# Introduction

This book contains brief profiles of 130 ethnic groups in Indonesia, with a population greater than 10,000. We have added eight groups since the 2010 edition of this book. In this edition we have also included seven Indonesian ethnic groups whose population is less than 10,000, as well as including in the previous edition two groups of tribes in Papua whose population was less than 10,000. None of the information in this book is “final,” since communities change and data needs to be updated. Our ability to gather data is also limited. For that reason, more and deeper research is greatly needed for developing and updating of data.

This book is a newer edition than the versions previously published in 2003 and 2010. Some changes have been made based on research, references and recommendations. These changes include some names of ethnic groups and clusters, addition of ethnic groups and clusters, deletion of ethnic groups and clusters, changes in statistics, and editing of ethnic group descriptions.

The ethnic groups are presented in 24 clusters, based on similarities in language, culture, history and geographic location. The clusters are usually named for the largest or most influential ethnic group within the cluster, or named for the cluster’s geographic location.

Each profile page gives a brief description of one group. Some profile are based on academic material, government data and field data. Others are based on very limited information because of few sources of data. Maps have been made as accurate as possible, based on villages in which a particular group is the majority. Ongoing research brings continuous updating of data for the ethnic groups and clusters. As we continue to gain better information, this book will continue to grow. This is only a snapshot of our understanding as of 2017.

This book represents the hard work among various groups under the umbrella of the Indonesian Peoples Network (IPN). This work is copyrighted and may only be used for noncommercial purposes, by members of IPN. Any profit from sales of this book will be used to assist further research by IPN.

We hope this book can stimulate further research, as well as personal involvement, prayer and reaching of the peoples of Indonesia. We are very open to receive, from a variety of sources, current input and data concerning these peoples. Thank you.

God bless you.

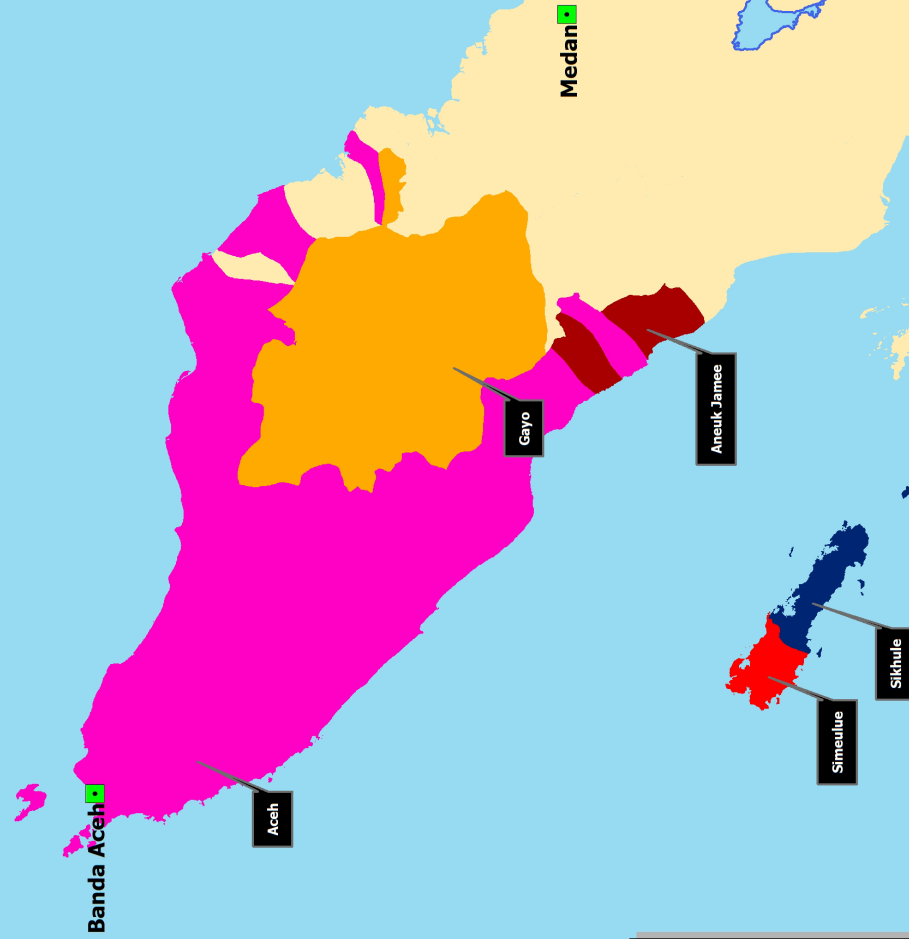
Jakarta. November 15, 2017

RD - PJRN



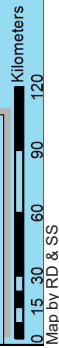


# Aceh Cluster



## Legend

- City (green dot)
- Toba Lake (blue outline)
- Aceh (magenta)
- Aneuk Jamee (dark red)
- Gayo (orange)
- Sikhule (dark blue)
- Simeulue (red)

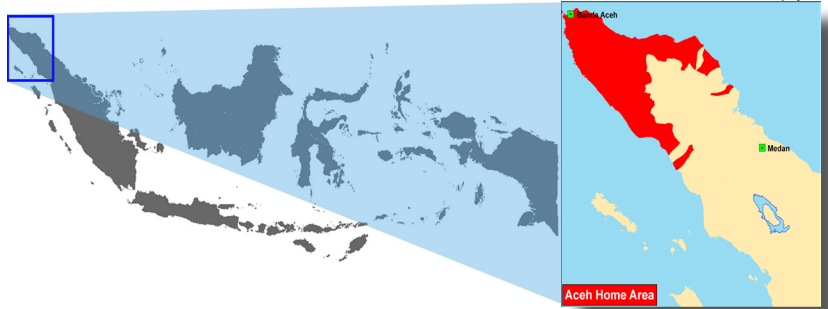


Map by RD & SS

# ACEH



The Aceh are expert to make jewellerys



Demography	Aceh Language	Status
Location: Aceh Population: 3.850.000 Major religion: Islam	Bible: Yes Jesus film: Yes Online Media: No	Believers: < 100 jiwa (3,373) Engaged: Yes Indigineous Church: 0

## Identity and Location

The Aceh people live in the northernmost part of Sumatra, in the Special Islamic Province of Aceh with Banda Aceh as its capitol city. In the past, Banda Aceh was the stopping place for Indonesian Muslims making the Hajj pilgrimage to Mecca by ship. Thus it is called the “Front Porch of Mecca.”

The Aceh people, also called Akhir, A.Tsing, or Ureung, comprise the majority in Aceh. Both their ethnic group and their heart language are called Aceh. Nearly all Aceh are Muslims, famous throughout Indonesia for devout belief and practice.

The Aceh strongly prefer conversation in their own language, but most use Indonesian language as well. Aceh people form the majority in most regencies of the province, including Aceh Besar, Pidie, Aceh Barat, Aceh Utara. This leaves only Aceh Selatan and Central Aceh where they are not a majority.

## Society and Culture

Most Aceh work as farmers and fishermen. Traditional homes contain a great room serving as both family room and kitchen, with a separate room for sleeping. The great room contains a ceramic-lined fire pit filled with slow-burning coals. Traditional Aceh homes stand on stilts about two meters above the ground. Under the house live the livestock: cattle, goats, sheep and chickens. Tools and firewood are also kept under the house. The floor and walls of the houses are made of coconut tree lumber and bamboo. The rooves are either terracotta tile or thatch. Nowadays, however, new homes are mostly block construction.

Traditionally, both men and women in Aceh wore a sarong (a modest and colorful skirt). However, in recent years there has been a move toward preferring Islamic

clothing.

*The traditional Aceh weapon is the rencong, an ornate sword used in formal ceremonies. Men wear it folded into the front of their sarong*

Women generally do all the housework and most men do not get involved, even in raising children. All children, even the smallest, must help with housework. Inheritance is distributed according to Shariah law: sons receive a double portion compared to daughters, but daughters always receive land and houses.

## Beliefs

The Aceh are devout Sunni Muslims and have been instrumental in spreading Islam throughout Indonesia and other Southeast Asian countries. It is often said, “To be Aceh is to be Muslim.”

Aceh people have strongly opposed other Aceh people who converted to other religions. The Special Islamic Province of Aceh is the only province of Indonesia that officially implements Shariah Law, and has influenced other Indonesian provinces toward implementing Shariah. One example of Shariah implementation in Aceh is obligating all women to wear Islamic head coverings, even if they aren’t Muslims. Yet up to the present, other ethnic groups in the province have freedom to worship according to their own beliefs. Many Aceh people are still influenced by animistic beliefs such as belief in a variety of spirits and superstitions.

## Needs

Aceh people still need help rebuilding from many events that have destroyed much of their infrastructure: the 2004 tsunami, earthquakes, and the military conflict between Indonesian national troops and the Free Aceh Movement (GAM) secessionists.

# ANEUK JAMEE



Photo by RD

Aneuk Jamee girl



Demography	Aneuk Jamee Language	Status
Location: Aceh Population: 71.000 Major religion: Islam	Bible: New Testament Jesus Film: Yes Online Media: No	Believers: <5 Engaged: No Indigenous Church: 0

## Identity and Location

The Aneuk Jamee are one of the peoples who live along the West coast of the Special Islamic Province of Aceh. They comprise the majority in the regency of Aceh Selatan, especially the districts of Tapak Tuan, Samadua, Sawang and Labuhan Haji. They also have communities in the districts of Johan Pahlawan, Kaway XVI, and Kuala.

“Aneuk Jamee” means “Offspring of Guests” or “New Arrival.” This name was originally used for Minangkabau people who began arriving during the 17th century from Lubuk Sikaping, Pariaman, Rau, and Pasaman.

Over time they integrated, becoming one group with local Aceh people. The groups integrated smoothly owing to their common Islamic religion. Eventually they felt distinct from other Aceh people, but also distinct from the Minangkabau, having become their own group with their own local language.

The Aneuk Jamee use their own language, called Jamee or Jamu language. It is easy for Aceh people living in southern Aceh to understand this language, but not easy for Aneuk Jamee to understand or use Aceh language.

## Society and Culture

Many of the Aneuk Jamee work as fishermen, while others work either wet or dry-land rice farming, or fruit orchards. Some do trading, either in permanent shops or from village to village (which is called penggaleh).

*Traditional leadership combines elements of both Minang and*

*Aceh culture.*

There are three layers of Aneuk Jamee society. The top layer are the Datuk (royalty); the middle layer are the local leaders (hulu baling) and religious leaders (teungku). Ordinary members of society form the lowest layer.

Traditional leadership combines elements of both Minang and Aceh culture. This differs from the district-level leadership which is the same as traditional Aceh leadership structure.

## Beliefs

Islam is the religion of the Aneuk Jamee. However, like other Indonesians, many of their actual habits and beliefs originate from persistent earlier beliefs. The services of a shaman (cursing, casting spells, and occultism) are still utilized in many situations. For example, a shaman is often consulted to cause a young woman to fall in love with a young man, and sometimes the girl’s family will then also come to pay a fee to undo the spell.

## Needs

Many of the boats used by Aneuk Jamee fishermen are actually owned by people in Medan or Banda Aceh. Therefore, a program to help fund local fishermen to purchase their own boats would be fitting and useful.



Photo by RD

An Aneuk Jamee man

# GAYO



Photo by RD



Map by RD

Demography	Gayo Language	Status
Location: Aceh Population: 330.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 20 <sup>(560)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Gayo live in a remote mountain region near the center of the Special Islamic Province of Aceh. They especially live along the Bukit Barisan range of mountains, many of which are over 12,000 feet high. The Gayo people mostly live in the regencies of Aceh Tengah and Aceh Tenggara.

The Gayo language has two dialects: Gayo Lut and Gayo Luwes. The Gayo people do not have a written language. Their history and important stories have persisted as oral tradition.

## Society and Culture

The Gayo derive most of their income from farming, especially coffee. Other sources of income include fishing and harvesting jungle products. They have also developed skills in ceramics, weaving mats and weaving cloth. Another item for which they are famous is Kerawan Gayo, a colorfully patterned fabric adorned with gold weave.

Gayo houses, called umah, are made from lumber and large leaves. Several related families typically live together in the same house. There is often a separate room called the meresah, where boys approaching adulthood, hired hands, bachelors, and adult male guests sleep. The meresah can also be used as a study room and for religious prayers or devotions.

*Among Gayo forms of art are saman and didong, which combine dance, poetry, and vocal performance together. In addition to the recreational and artistic expression value of saman and didong, they also serve functions as ways to advance education, preserve traditions, and maintain balance in the community's social structure.*

Gayo marriage laws forbid marrying within a nuclear family, but allow marriage between cousins. Most Gayo men marry women from their own area. This intentional practice helps ensure that the man marries someone he knows well, and that the family of the bride can be close enough to help whenever she needs it. Marriage must be agreed upon by both extended families. Polygamy is not forbidden by tradition, but is very rarely practiced. Divorce and remarriage are relatively common among the Gayo.

## Beliefs

Most Gayo people are Muslim, but their understanding of and sense of allegiance to Islam are not strong. Most Gayo people believe in good spirits, evil spirits, and powerful holy people – both living and dead. They set out drink and food offerings for the spirits and for the holy people and for their ancestors.

## Needs

The Gayo people need basic medical help and instruction because they lack practical knowledge of health and medicine. The central government does send some medical help, but it is not sufficient to fill the need.



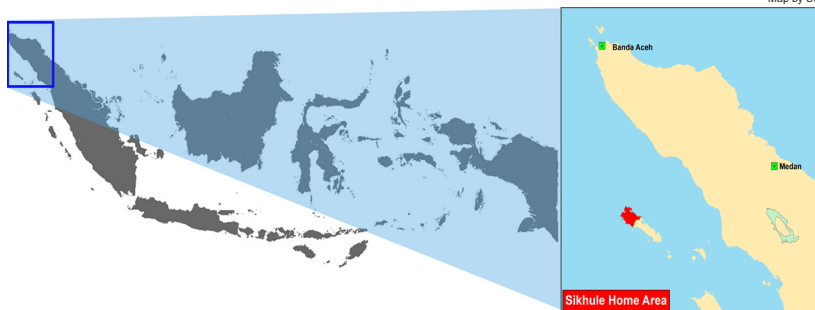
Gayo custom cloth

The Gayo also need practical help with controlling erosion and landslides. There aren't enough trees and vegetation growing naturally to prevent landslides on the mountains.





Photo By RD



Demography	Sikhule Sikhule	Status
Location: Aceh	Bible: No	Belivers: 0
Population: 27.500	Jesus Film: No	Engaged: No
Major religion: Islam	Online Media: No	Indigenous Church: 0

## Identity and Location

The Sikhule people are also called Sikule, Salang, Sigulai, Simeulue Barat Wali Banua. Most of them live in the districts of Simeulue Barat, Alafan, and Salang. Their language is called Sikule or Sigulai.

In addition to Sikule language, the Sikhule people also utilize two other languages: Devayan and Leukon. Devayan is used predominantly by the people living in Simeulue Timur, Teupah Selatan, Teupah Barat, Simeulue Tengah and Teluk Dalam. Leukon is used especially by the people of Desa Langi and Lafakh in Alafan District. Apart from these languages, many Sikhule people also use Jamee (or Jamu) language as a means of communicating with other groups living in Simeulue. This language was originally brought in by immigrants who were Minangkabau or Mandailing people.

## Society and Culture

The people in the Simeulue islands have their own culture and tradition, distinct from the Aceh living on the big island of Sumatra. One noteworthy cultural heritage is Nandong performance. It involves singing out speech, accompanied by percussive instruments and bowed viola. Nandong is only performed throughout the night, during special ceremonies of importance.

Another distinctive Simeulue cultural form, which is a matter of local pride, is called debus. It is a martial art form, in which defendants are reputed to be able to make their bodies immune from stabbing by swords, rencongs, bamboo, or other sharp objects. Masters of debus have been invited to demonstrate this unique ability internationally.

Simeulue has three main industries: fishing, farming, and tourism. Fishing alone, even though it is seasonal, can provide the bulk of their economic opportunity. Not only does this area attract bountiful quantities of fish,

but is also known for abundance of lobster. Farming is also quite good for many as a supplement to fishing. Tourism is a relatively new industry for Simeulue, and is rapidly growing because the government of Aceh has been promoting Simeulue's tourism potential with various surfing events.

Simeulue is famous for expansive peaceful beaches and tall waves which have become a type of heaven for surfers. The influx of surfers gives local people opportunity for many supporting businesses, such as restaurants, hotels, and souvenir sales.

## Beliefs

Although most people of Simeulue are Muslim, many are still influenced by animism and various types of superstition. Most of the animistic practices focus on seeking protection through supernatural power. This is accomplished by trying to control or appease both good and evil spirits.

## Needs

Needs specific to the Sikhule (but also appropriate for all of Simeulue) are promotion of tourism and help to maximize the massive fishing industry. Training in business would also be very helpful for them. <sup>(RD)</sup>



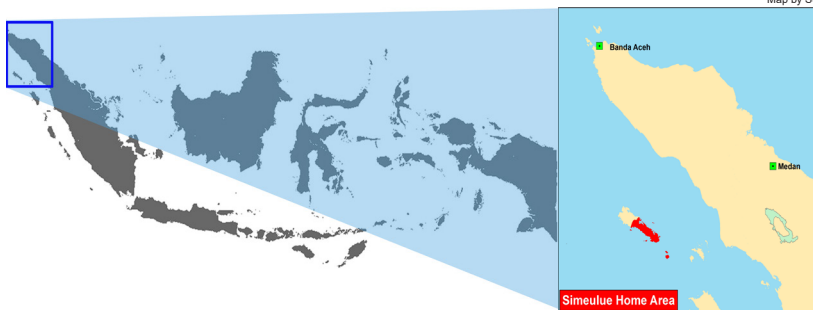
tempat.co.id

Siampong-ambong stone in Alafan Beach

# SIMEULUE



Photo by SS



Map by SS

Demography	Simeulue Language	Status
Location: Aceh Population: 44.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 5 (439) Engaged: Yes Indigenous Church: 0

## Identity and Location

The Simeulue people live on the island of Simeulue, located 200 km from the western beach of the Special Islamic Province of Aceh. Sinabang is both the largest city and the political capital of Simeulue.

Aside from Sinabang, Kampung Aie is also very important as the historical site of Tengku di Ujung; the story of Islam's spread from Kanmpung Aie throughout the rest of the island. The Simeulue people use the Ula language, which means "Island."

There are two dialects of Ula. Simolol dialect is very polite and pure and is used in the eastern part of Simeulue. Devayan is the other dialect, which is used in the districts of Simeulue Timur, Teupah Barat, and Teupah Selatan. Some residents also use the Jamu language, which resembles the Minang language. Yet another language used by some is Sigulai, which resembles Nias language.

The Simeulue people are famously friendly and brave. They are sometimes said to have a physical appearance that resembles people from North Asia. This is because their skin is brighter than that of most Indonesians, including the peoples of mainland Aceh.

## Society and Culture

Generally, the Simeulue people make a living by planting cloves and coconuts, and by catching fish. In every area of this region there appears to be a mosque or at least a musholla. Apart from corporate worship, mosques are also used for large public meetings to discuss religious matters, to hold social events, to make public announcements from the government, and to gather people for public works of community service.

In Simeulue the head of a village is called the kecik. In the past, Simeulue was ruled by a king, but in time the kingdom was subjugated to the king of Aceh, and the island has since been considered a part of Aceh.

Since the tsunami of 2004, most people live in the temporary housing built to give relief just after the tsunami. They continue using those temporary houses, and have only added a place to cook. Usually Simeulue people live together as a family, including parents, their unmarried children, and the families of their married sons. This group is called walli or wali akrab, meaning "close uncle." Their family line is reckoned through the father, making them patrilineal.

A newlywed couple's living arrangement may be one of three main patterns. In the first pattern, the new couple live near the husband's family. The second pattern is called, paladangan satuan duo in the Devayan dialect or beladang satuan duo in the Sigulai dialect. In this pattern, the newly married couple lives near the bride's parents for several years, during which the groom must help his in-laws. After that, they move near the husband's family for the rest of their lives. In the third pattern, called mafanofano, the new couple lives near the bride's family and must stay there forever, with the husband helping his in-laws. This last one occurs primarily when the bride is her parents' only child.

## Beliefs

Even though most Simeulue people are listed as Muslim, many still live with strong influence from animism and superstition. Most of this comes from the felt need for protection through supernatural power, and is manifested by attempts to control and appease both good and evil spirits.

## Needs

The drastic drop in the market value of cloves, through governmental decree, has seriously shaken their main economy. They need opportunities to trade and perform other types of work.

(E-SS)





*The beauty of empty islands in Pulau Banyak, Singkil, Aceh*  
(Photo by RD)

# Batak Cluster

Banda Aceh

Alas

Medan

Kluet

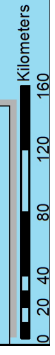
Pakpak Boang

Mandailing

Pekanbaru

## Legend

- City
- Alas
- Kluet
- Mandailing
- Pakpak Boang
- Toba Lake



Map by RD

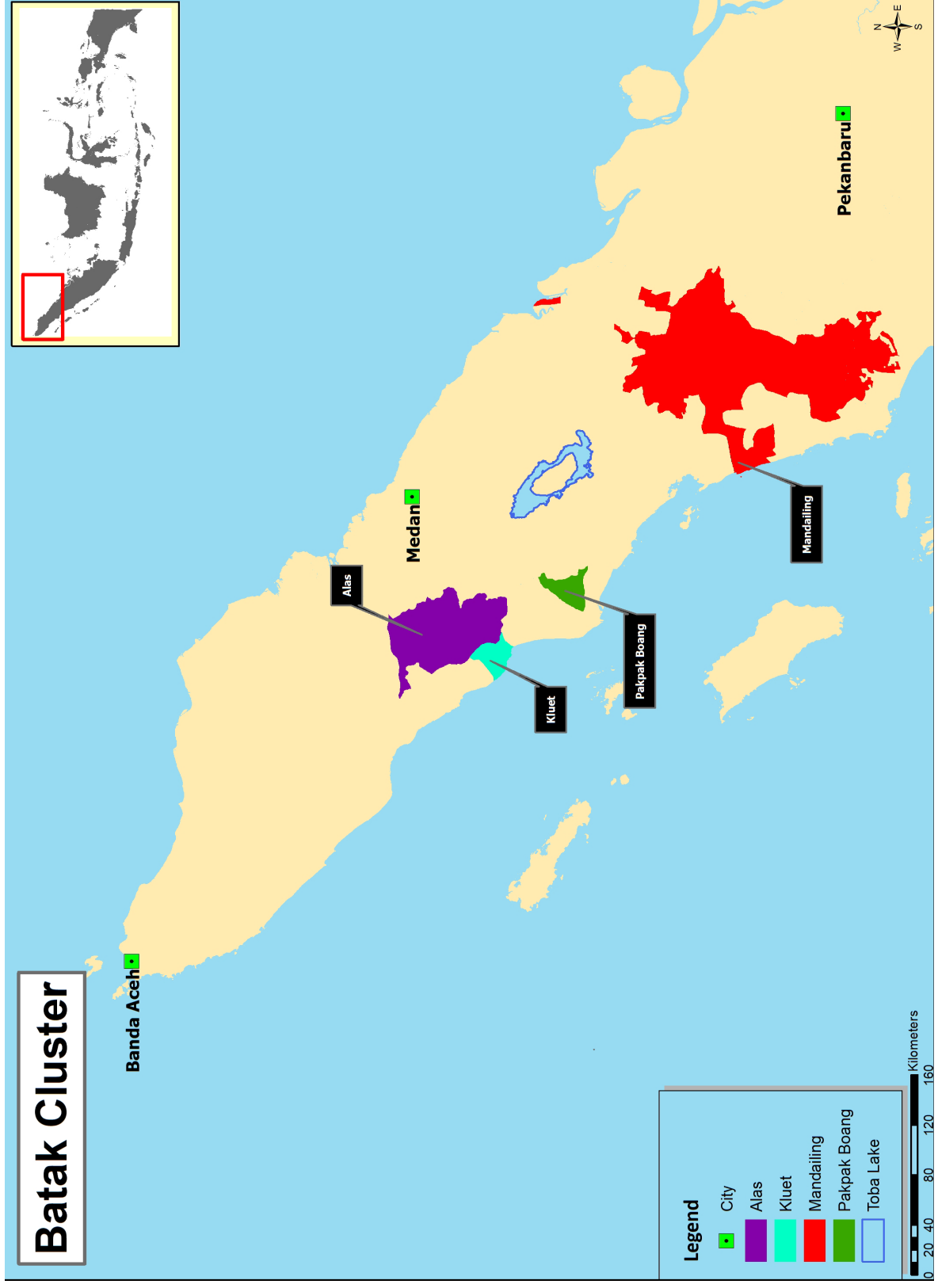
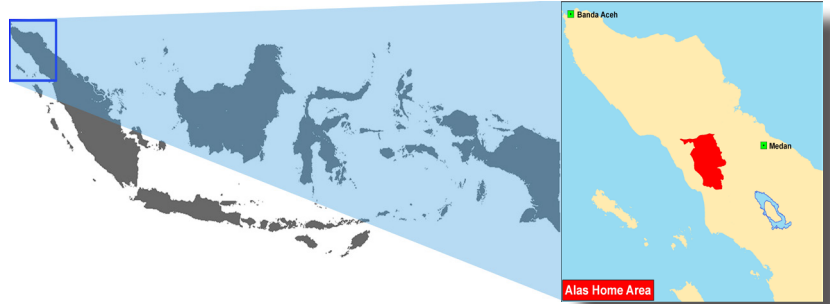






Photo By TK



Map by RD

Demography	Alas Language	Status
Location: Aceh Population: 88.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 5 <sup>(477)</sup> Engaged: Yes Indigenous church: 0

## Identity and Location

The Alas are a people group located in Southeast Aceh Regency, Aceh Province. There are many rivers in the Alas area, including Lawe Alas (Alas River). The area where they live is known as “The Land of Alas”. The word alas refers to a mat used for sitting or sleeping”.

The origins of the Alas remain unknown, although they share many similarities with the Batak ethnic group, such as their language and their family names. Among their folk tales are stories about some Batak idol worshippers from Lake Toba who came to the mountains under their leader, Alas.

During the Dutch colonial era, the government treated two areas (lands of Gayo and Alas) as one district. However, the Alas people are a unique people group with their own culture and language which is actually quite different from the Gayo culture and language. The Alas are a majority in the districts of Badar, Babussalam, Babel, Lawe Sigala-gala and Lawe Alas.

## Society and Culture

Most of the Alas people live in villages at high altitudes and make a living from farming and raising livestock. The Alas area is considered the “rice storehouse” of the Aceh area.

Other agricultural products include rubber, coffee, and kemiri (a local spice) as well as forest products such as wood, rattan, resin, and incense. However several areas are prone to landslides, erosion and flooding caused by of deforestation.

An Alas village is called a kute. A kute usually consists of one or more clans called a merge. Extended families live together in one house and submit to the authority

of the parents. They are a patrilineal society, tracing descent through the father’s family.

The Alas culture emphasizes two kinds of laws. They have both religious laws that are given by God and cannot be changed, and traditional laws that are made by community leaders and can be changed according to the times.

According to Alas marriage customs, an engagement lasts from one to three years as the groom acquires the bride price and the bride acquires the groom price. When they marry, they live near the groom’s parents. After they have children, the young family moves and lives separately (jawe) from the parents, but they remain in the area of their own clan. Polygamy is permitted only when a marriage has produced only boys, only girls, or no children at all (adak meu keu dueu).

## Beliefs

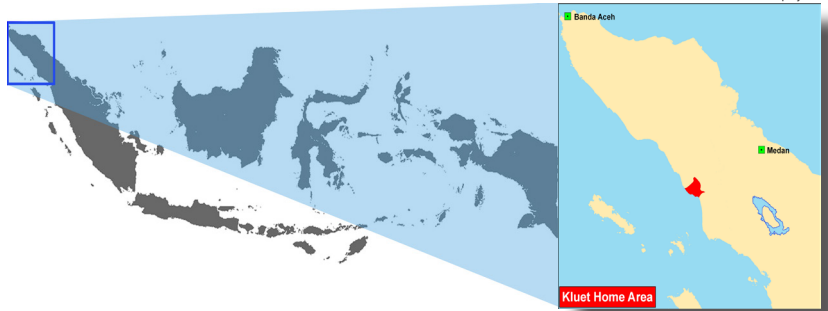
The Alas people are followers of Islam. Syari’ah Islamic law has been implemented strongly in this area. Even so, many Alas still believe in supernatural powers, occultism, magic, and shamans. They perform ceremonies so that their crops will prosper and be protected from plagues. The shaman reads mantras and uses magical potions of leaves and flowers that are considered powerful for warding off plagues.

## Needs

The Alas have a great need for strengthening of education and economy. This area is very prone to flooding, mudslides and flash flooding. Efforts are needed to prevent erosion, floods and landslides – both extension training for reforestation and prevention of illegal logging.



Photo by RD



Map by RD

Demography	Kluet Language	Status
Location: Aceh Population: 55,000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 <sup>(41)</sup> Engaged: No Indigeneous Church: 0

## Identity and Location

The Kluet are one of eight people groups that live in Aceh Province on the island of Sumatra. They are found in two districts of South Aceh Regency: North Kluet District and South Kluet District. These two districts are divided by the Krueng Kluet River, which has its source in the Leuser Mountains and empties into the Indian Ocean. The area where the Kluet people live is remote, about 12 miles (20 km) from the main road, 31 miles (50 km) from the town of Tapak Tuan, and 310 miles (500 km) from the provincial capital of Banda Aceh.

The Kluet language has three dialects: Paya Dapur, Meunggamat, and Krueng Kluet. It appears that the language developed from a combination of the Alas, Kuo, Aceh, and Minangkabau languages.

## Society and Culture

The Kluet area is very fertile, and most Kluet make their living from farming irrigated and unirrigated rice fields or growing crops such as coffee, patchouli (which produces fragrant oils), and vegetables.

Other means of livelihood include raising livestock and fishing. Fish are either eaten fresh or preserved for storage, often by smoking. This type of smoked fish, called ikan saleh, is a specialty of the Kluet people.

The Kluet are famous for their hunting skills since they live at the edge of the forest. During the time of Dutch colonization they were often noted for their skill on the battlefield. Their skill as hunters equipped them to be skilled warriors as well. They often used guerilla tactics to fight their enemies. Kluet people

*The meeting center (called a meursah) and the women's center (called deyah) are important places*

Kluet people prefer to live in groups and only in certain areas. They have a strong sense of ethnic identity, and therefore do not spread out very far from each other. They find it difficult to mix with other people groups, and as a result their culture is rather closed to outsiders. Kluet villages are comprised of houses and a number of other buildings, including rice barns, a meeting center, women's center, Islamic school, and mosque.

The meeting center (called a meursah) has a variety of functions. It is used as a place to read the Qur'an, say daily prayers, hold Islamic celebrations, and hold meetings, or for young people to sleep if there is no religious school in the village. The women's center (called deyah) is a place where women say prayers..

## Beliefs

The Kluet are followers of Islam. However, traditional animistic beliefs have not totally disappeared and often have significant impact. This can be seen in their daily lives, especially in special ceremonies.

Many Kluet are afraid of evil spirits. They believe that one of the graves in their area has magical powers. The Kluet say that this grave can be seen at certain times while at other times it disappears. They use magic charms so that evil spirits will not hurt them. These charms help them feel calmer and more protected.

## Needs

Modern agricultural tools and methods would help keep them from feeling left behind and threatened by outsiders who come to their area. Medical assistance is greatly needed due to an increase in malaria and dengue fever as well as poor nutrition among the Kluet.

# MANDAILING



Photo by RD



Map by RD

Demography	Mandailing Language	Status
Location: North Sumatera Population: 1.210.000 Major religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes	Believers: < 1.200 (9938) Engaged: Yes Indigenous Church: Some

## Identity and Location

The Mandailing are part of the Batak cluster in North Sumatra Province. The Mandailing are a majority in the regencies of South Tapanuli and Mandailing Natal, and also in a few districts of Labuhan Batu Regency. They also live in the neighboring areas of Rokan Hulu, Riau Province and Pasaman, West Sumatra Province. The Mandailing are often called the South Tapanuli, after their main home area. This name (Tapanuli Selatan) is sometimes shortened to Tapsel.

They speak the Mandailing dialect of the Batak language.

## Society and Culture

Most Mandailing people are wet rice farmers. A Mandailing person who leaves home will look for land and a house as expressed in the proverb “halului anak halului tana” (children and land). Children and land are viewed as sources of personal pride (sahala hasangapon) that cause one to receive status and respect. Someone who successfully settles in another area is esteemed very highly.

*They have three key ideas about the body and soul. First, tondi is the spirit of a person. Second, sahala is the quality and amount of spiritual power that a person has. Third, begu are the spirits of the dead.*

As with other Bataks in North Sumatra, Mandailing villages are called huta. Traditionally, the huta leader holds control of the land and only gives permission to members of the village to work the land. Members who own land are only allowed to work it; they are not allowed to sell it without permission from the leader and a discussion with other community residents.

## Beliefs

The Mandailing people’s religion in ancient times was a mixture of Hindu beliefs and a local traditional religion called Parmalin. Almost all

Mandailing have been Muslims ever since Minangkabau Muslims forcibly introduced Islam. Many Mandailing traditions have been adapted to Islam.

The Batak peoples generally have three key ideas about the body and soul. First, tondi is the spirit of a person. The tondi can be temporarily separated from the body if a stronger and greater being (sombaon) takes it away. If this happens, a special ceremony is performed to return the tondi to the body of its owner. Second, sahala is the quality and amount of spiritual power that a person has. Third, begu are the spirits of the dead. They live in a reverse world: What people do during the day, the begu do at night.

The Mandailing strongly identify themselves with the Islamic religion. This is a distinct departure from other Batak people groups which are predominantly Christian. The Mandailing constantly have to explain the fact that they are Muslims, since most Indonesians believe that all Batak peoples are Christian. In fact Mandailing people often do not consider themselves Batak, to avoid being identified with the strong Christian status associated with the name “Batak.”

## Needs

The Mandailing need to develop agriculture and education. Many are leaving their home area to continue studies or to find a better life. The area is rich in natural resources such as zinc, sulphur, limestone, granite, gold, copper, tin, petroleum, and kaolin. There is tremendous potential that should be professionally developed, but investment is needed in order for this to happen. Better business and trade needs to be developed. Better availability of clean water is also needed. (E-RD)

# PAKPAK BOANG <sup>New</sup>



Demography	Batak Language	Status
Location: Aceh Population: 20.000 Major religion: Islam	Bible: Yes Jesus Film: Yes Online Media: No	Believers: 0 Engaged: No Indigenous Church: 0

## Identity and Location

The Pakpak Boang live in Aceh Singkil Regency and the city of Subulussalam in Aceh Province. Their homes are near the banks of two large rivers which feed into the Singkil Sea: the Simpang Kanan River and the Simpang Kiri River.

People usually consider the Boang a subgroup of the Pakpak, so they are sometimes call the Pakpak Boang.

They speak the Dairi-Pakpak dialect of the Batak language. Sometimes the Pakpak Boang are called Singkil people. However there are actually two distinct native people groups in the Singkil area: the Malay and the Pakpak.

According to the Pakpak themselves, the Pakpak Boang are one of five clans of Pakpak people:

- (1) Pakpak Klasen, who live in the Parlilitan district of Humbang Hasundutan Regency and the Manduamas district of Tapanuli Tengah Regency, North Sumatra.
- (2) Pakpak Simsim, who live in Pakpak Bharat Regency, North Sumatra.
- (3) Pakpak Boang, who live Aceh Province in Aceh Singkil Regency and the city of Subulussalam. This is the group sometimes misunderstood to be Singkil people.
- (4) Pakpak Pegagan, who live in and near the Sumbul district in Dairi Regency, North Sumatra.
- (5) Pakpak Keppas, who live in and near the city of Sidikalang in Dairi Regency, North Sumatra.

## Society and Culture

Most Pakpak make their living as farmers or fishermen, though some work as day laborers and craftsmen. Some Pakpak also earn their

living processing the leaves and fruit of the nipa palm, which grows along the rivers and swamps. The nipa leaves are used to make thatched roofs and cigarette packs, while the nipa fruit can be eaten.

The Pakpak generally live in villages in coastal areas, along the banks of rivers and in hilly areas. The Singkil River plays an important role in the life of the local community. Its water can be used for drinking, bathing, trash removal, and transportation by water. Houses are usually built on a platform above wooden poles, about three meters above the ground.

*Religious harmony is still a very sensitive issue in Pakpak Boang area.*

The Pakpak Boang differ from other Pakpak clans in that they tend to live along riverbanks, like Malay people.

## Beliefs

Among the five Pakpak clans, the Pakpak Boang are the only Muslim group. The other four Pakpak clans are Christian (Protestant and Roman Catholic). This difference may be because Islam entered through water routes: sea and rivers, where the Pakpak Boang live.

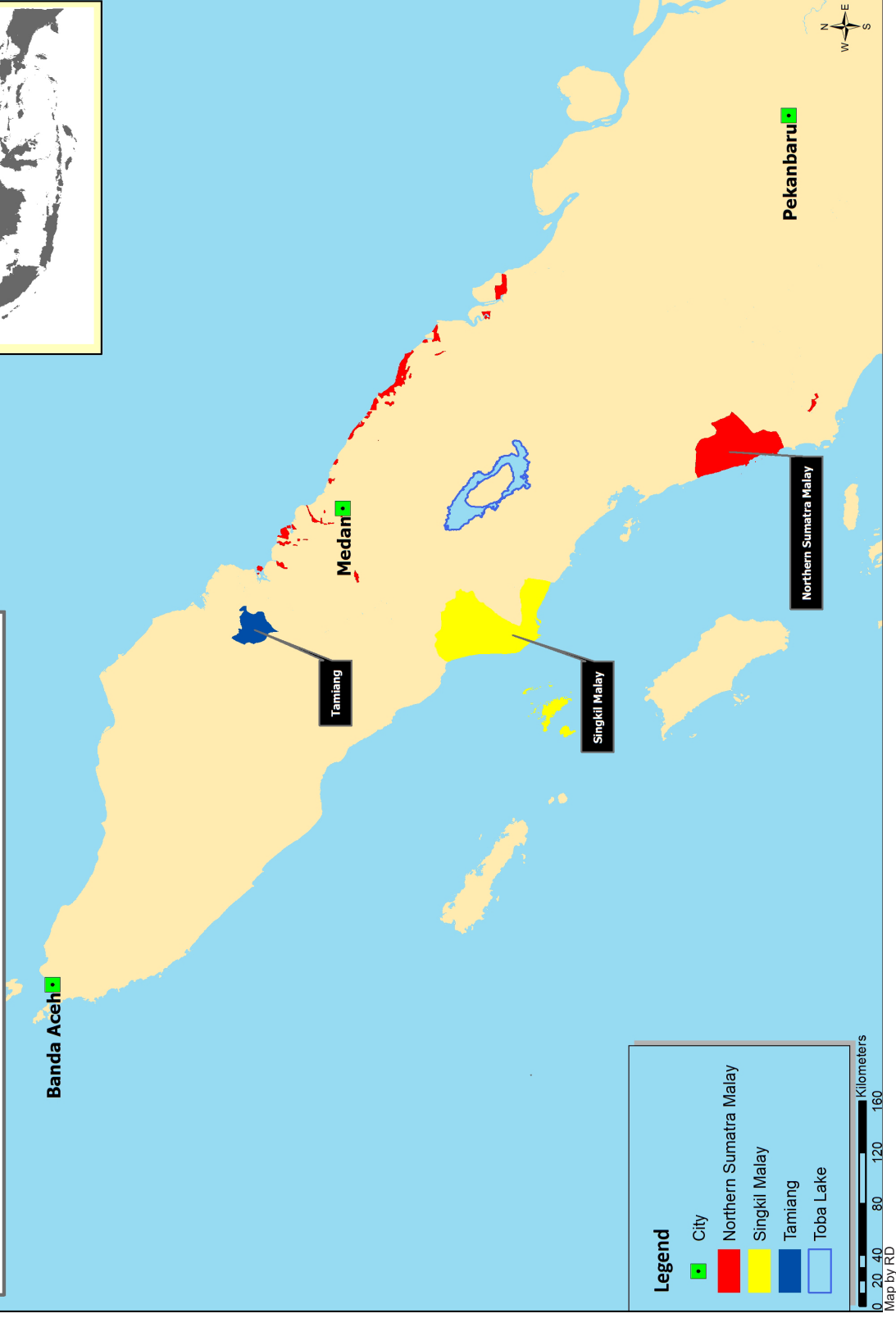
Religious harmony is still a very sensitive issue in this area. The Pakpak Boang forbid the presence of church buildings in their area, even if it's a worship place for other Pakpak people.

## Needs

The Singkil Sea area has great potential for fishing and sea tourism. Abundance of fish and natural beauty with large waves could become tourist attractions if developed well.<sup>(RD)</sup>



# Northern Sumatra Malay Cluster



# SINGKIL MALAY



Photo by RD



Map by RD

Demography	Singkil Language	Status
Location: Aceh Population: 71.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 <sup>(236)</sup> Engaged: No Indigeneous church: 0

## Identity and Location

The Singkil people live in the southwestern part of the Province of Aceh, in South Aceh Regency, in the areas of Singkil, Simpang Kiri, Simpang Kanan, and Pulau Banyak. The Singkil homeland borders on the Province of North Sumatra. Singkil people are thought to be a mixture of the Mandailing, Aceh, Minangkabau, and Nias peoples.

Singkil oral mythology provides insight into the origins of the Singkil people. Their language is called Pesisir Singkil and is influenced by the Minangkabau and Batak languages.

## Society and Culture

The main source of income for the Singkil is farming and fishing. Some work as day laborers and craftsmen. Others make a living by processing nipa palm leaves and fruit that grow along the rivers and in the swamps. Nipa leaves are used to make roof thatch and cigarette wrapping, and the fruit can be eaten. The Singkil live in villages on the coast, along the rivers, and in the hills.

The 2004 tsunami and earthquakes in Aceh traumatized many Singkil people, resulting in many moving from the coastal regions to higher ground. The Singkil River is important in local daily life and is used for drinking water, bathing, trash removal and river transportation. Singkil houses are built on wooden stilts about three yards off the ground.

Togetherness and strong family ties are important in the Singkil people's way of life. Their life is regulated

by traditional culture and Islamic laws. Cultural and religious leaders are very influential and respected in the community.

The main traditional political institution in the community is called ninik-mamak. This institution functions not only in cultural affairs but also in solving village government problems. Ninik-mamak consists of older people and those chosen as elders, such as the kepala mukim (district head), pemuka adat (cultural leader), and khatib (preacher).

The Singkil have a patrilineal kinship system, meaning that they trace descent from the father. The smallest kinship group is the nuclear family. The extended family is called dulsanak. They also have clans, which are made up of several extended families. The largest Singkil clans are the Beramu and Tinambunan clans. One must marry outside one's own clan.

## Beliefs

Although most Singkil people follow Islam, many of them are still influenced by animistic beliefs and a variety of superstitions. These beliefs mainly focus on protection from supernatural powers, aiming to control or fulfill the demands of "good" spirits or evil ones.

## Needs

The coastal area of the Singkil people holds great potential for fishing and tourism. Abundant fish and pristine natural beauty with large waves could become tourist attractions if developed well. <sup>(E-RD)</sup>



Photos by RD



# NORTHERN SUMATRA MALAY



Photo by TK



Demography	Malay Language	Status
Location: North Sumatera Population: 2.200.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 50 <sup>(674)</sup> Engaged: Yes Indigenous church: 0

## Identity and Location

**N**orth Sumatra is the homeland of both the Batak ethnic group who live in the mountains and the Malay people who live on the eastern coast. Other people groups also live there, including the Jawa, Nias, Mandailing, and Chinese Indonesians. The Malay people in North Sumatra are not actually one ethnic group, but rather a culture influenced by Islam. The Malays in this area use clan names, called marga, to specify if they are members of the Karo or Simalungun clan which have embraced Muslim.

Examples include Datuk Suggal from marga Karo-karo Surbakti, Datuk Hamparan Perak (Sepuluh Dua Kuta) from marga Sembiring Pelawi, and Datuk Kejurun Senembah from marga Karo-karo Barus, while Datuk Kejurun Tanjung Morawa is from marga Ginting Seragih. In the Langkat area, according to a Karo legend, Sultan Langkat and Bahorok were both from marga Perangin-angin Kuta Buluh. Sultan Asahan was from marga Karo-karo Sinulingga and the Sultan of Labuhan Batu was from marga Simargolang. The North Sumatran Malay include the Deli Malay, Langkat Malay, Asahan Malay and other Malay groups in North Sumatra.

## Society and Culture

**T**he village life of the North Sumatran Malay is mostly similar to that of other Malay peoples in Sumatra. Their villages are generally located on the bank of a river or a sea coast, containing a mosque or smaller Islamic place of worship. The village is led by a village head, called a pawing, who has authority to settle disputes. Their houses are built on platforms about six feet above the ground for protection from floods and wild animals. The number of posts supporting the house show the status of the owner. Most of the North Sumatran Malay work as fishermen. The waters in the area are known for their plentiful fish. The best-known

seafood from the area is oysters. Some North Sumatran Malay also work as farmers producing rice, rubber and coconut oil. Others make a living by weaving cloth. Cloth from the Asahan clan, called songket, is a hand-woven with gold or silver threads. Songket is usually dark blue or green, and is only used on special occasions.

Unlike other Malay people, the North Sumatra Malay trace their ancestry through the mother's side (matrilinal), because of the strong influence from the Minangkabau people group. However, family names are still taken from the father's side (patrilineal). Bandar Ahmat is an example of a patrilineal clan name. After marriage, the new couple lives near the wife's family (matrilocal). But after they have children, they normally move to a new house near the husband's family (patrilocal) or to another new location (neolocal). In the family, the husband and wife share equal status. This is seen as consistent with the teachings of Islam. Because of this, both boys and girls have inheritance rights from their parents.

## Beliefs

**M**ost North Sumatran Malay are Sufi Muslims. It is often said that all Malays are Muslim; if you're not a Muslim you're not a Malay. So if a Malay person changes their religion, they are considered no longer Malay. However, along with Islam, the North Sumatran Malay also still hold to their old animistic beliefs. They believe that the teachings of Islam come from their own traditional values which give priority to orderly, harmonious life together where each person respects the other.

## Needs

**T**he North Sumatran Malay still need help in developing their area physically. They still have little opportunity to create new jobs or obtain new skills.<sup>(RD)</sup>

# TAMIANG



Demography	Tamiang Language	Status
Location: Aceh Population: 44,000 Major Religion: Islam	Bible: Yes (Malay) Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Tamiang live in the southeast part of East Aceh Regency in the province of Aceh. Previously this area was the Tamiang administrative district with a very large area of 7,760 square kilometers. Now that district has been divided into six districts: Kuala Simpang, Bendahara, Karangbaru, Seuruway, Kejuruanmuda, and Tamiang Hulu.

The Tamiang believe that their ancestors were descended from the Riau Malay. The Tamiang dialect is lexically 87% similar to the nearby Riau Malay language.

## Society and Culture

The main source of income for the Tamiang people is rice, which they grow in both irrigated and non-irrigated fields. Other crops planted by the Tamiang are corn, cassava, tomatoes, chili peppers, and eggplant. They also grow fruits such as oranges, mangoes, durian, and langsat. Those who live on the coast fish and make charcoal from mangrove trees. Some have become plantation workers and traders.

*"The Tamiang leaders still hold to the vow "a father's love is faithful to death."*

The Tamiang rarely move away from the area because their agricultural land is vast and fertile enough to support them. At the beginning of the twentieth century this area received many migrants from other areas because of the opening of rubber and palm oil plantations, as well as oil wells.

The Tamiang live by The Law of the Four Tribes. Their area was settled by four founding fathers called datuk.

The word datuk comes from the word ndatu which means the first person to open a new area for settlement. Future settlers were then placed under the authority of the existing datuk. Eventually the four datuk united their areas and chose a king as leader. This decision was established and sealed with a covenant called The Message of the Elder. The names of the four datuk were Datuk Imam Balai, Datuk Penghulu, Datuk Hakim, and Datuk Setia Maha Raja.

The king lived by a proverb: "A fair king will be worshipped, but a cruel king will be dethroned." In upholding that role, Tamiang leaders still hold to the vow "a father's love is faithful to death." Traditional law is effectively carried out with the philosophy: "Ancestral customs are followed, but religious law is respected; customs are shaped, but religious norms are regulated."

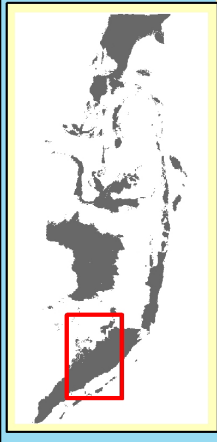
## Beliefs

The Tamiang people are followers of Islam, which has penetrated various aspects of their lives. In spite of this, many still carry out traditional religious rituals. These include ceremonies for the successful planting of rice, harvesting of rice, and protection from natural disasters.

## Needs

The primary need of the Tamiang is better farming and plantation methods to increase their income. Educational and public health facilities are also much needed to increase their welfare, because the Tamiang are often unable to compete economically with migrants from other areas.

# Minangkabau Cluster



■ Batam

■ Pekanbaru

■ Padang

■ Jambi

■ Pangkal Pinang

■ Palembang

Minangkabau

Penghulu

Kerinci

Muko - Muko

Legend

■ City

■ Penghulu

■ Kerinci

■ Minangkabau

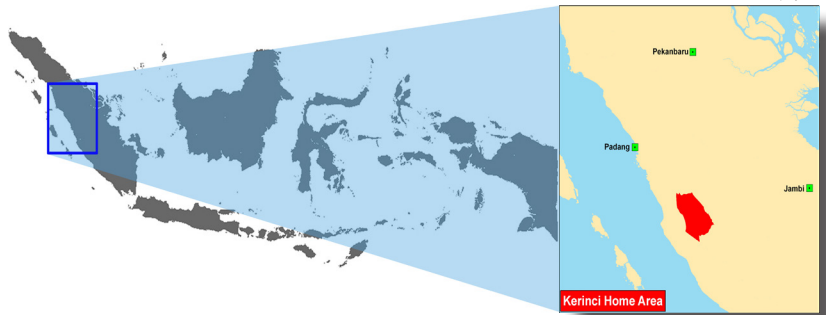
■ Muko Muko



# KERINCI



Photo by RD



Map by RD

Demography	Kerinci Language	Status
Location: Jambi Population: 290.000 Major Religion: Islam	Bible: NT Jesus Film: No Online Media: No	Believers: <350 (358) Engaged: Yes Indigeneous Church: 1

## Identity and Location

The Kerinci originally lived on the east coast of Sumatra. During an ancient war they fled from local Muslim sultanates and moved into their existing homeland high in the Bukit Barisan mountain range around Mount Kerinci in Jambi Province. Although the highlands present challenges for living, intensive agriculture coupled with fishing has been sufficient to sustain a sizeable Kerinci population.

Additionally, a world class national park is being developed by the World Wildlife Fund to protect the rain forest with its associated flora and fauna. This will draw the attention of many foreigners who wish to visit this beautiful yet hard-to-reach area. The villages in this area are in the lowlands, grouped around Lake Kerinci, a large lake encircled by mountains.

## Society and Culture

Most Kerinci are farmers. In addition to rice (their primary crop, planted in both irrigated and non-irrigated fields), they also grow potatoes, vegetables, and tobacco. They farm plantations of coffee, cinnamon, and cloves. Their primary products from the forest are rattan and resin. Most Kerinci living near Lake Kerinci and other smaller lakes are fishermen.

The Kerinci have been able to resist mixture with other, stronger ethnic groups. They currently interact with transmigrants from the Jawa, Sunda and Bali groups who work on the plantations of this fertile land.

*Even though the Kerinci adhere to the matrilineal system, the basic family unit is led by the husband*

They build their houses very close to neighboring houses. Their hamlets are called dusun, and are inhabited by close relations who came from the same ancestor. In each dusun there are several long houses, located cheek-to-

jowl along the road.

The basic family unit is called the tumbi. After a man marries, he goes to live with the family of his wife. Normally, the daughter will have a room made for her, joined to her parents' house, after she is married. In a similar manner, this woman's daughter will later be made a similar room, joined to the house when she is married. The ancestral line from the mother's side is called kelbu. The kelbu is the most important family unit for the Kerinci and consists of closely related relatives.

Even though the Kerinci adhere to the matrilineal system (following the line of the mother), the basic family unit is led by the husband rather than the wife's brother (as is the case in the Minangkabau matrilineal system). The wife's brother only plays a role in his sister's affairs, not in the whole family. The inheritance is given to the female children.

## Beliefs

Islam is the main religion, although the Kerinci retain many animistic beliefs. These relate mostly to areas of healing and agriculture. In their daily lives, they use the phrases tataman (met a ghost), tatampo (hit by a ghost), and tapijek anaok antau (stepped on by a ghost).

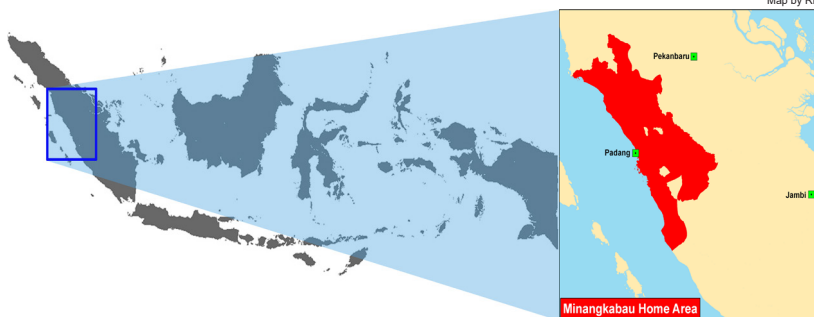
## Needs

The Kerinci are truly dependent upon the fertility of their soil and good irrigation. However, they also need to improve the quality of appropriate technology so they can increase the productivity of their farm land and rain forests.

The potential for tourism around Lake Kerinci has not been developed, though it holds potential to bring income to the community.



# MINANGKABAU



Demography	Minangkabau Language	Status
Location: West Sumatera Population: 6.000.000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: < 1,000 (15,611) Engaged: Yes Indigeneous: 1

## Identity and Location

The Minangkabau (also called the Minang) are the original inhabitants of West Sumatra Province and most of them live in that province. They are famous for their tradition of merantau: leaving their home village and working in other areas to find their fortune. Many of them have moved to other islands of Indonesia. They are the fourth largest ethnic group in Indonesia, and have a great deal of influence.

The very name Minangkabau reflects their shrewdness. It means “winning” (menang) “water buffalo” (kerbau). According to legend, soldiers from Java came to attack West Sumatra. Realizing the huge number of soldiers, the Minangkabau leader challenged the Javanese to a buffalo fight to determine the outcome of a war. The Javanese champion was a huge buffalo, while the Minangkabau chose an unweaned calf. After starving the calf before the fight, they tied a knife to its snout. When the animals met, the hunger-crazed Minangkabau calf tried to nurse, causing the Javanese beast to bleed to death. Since that time, the water buffalo has figured prominently in Minangkabau myth, culture, and architecture. Traditional Minangkabau homes and buildings have roofs shaped like the horns of a buffalo.

## Society and Culture

In the past, Minangkabau villages were small and were led by a chief and his advisors. Every village had autonomy. Kings and nobles were not allowed to interfere.

*Other than owning restaurants, Minangkabau also are famous as traders.*

The Minangkabau are very proud of their traditions. In their matrilineal culture, the family name and the family wealth is inherited by the daughter. In the household,

much of the responsibility is held by the wife’s brother, called ninik mamak.

This uncle is required to take care of his nephews and nieces and watch over everything connected to the family heirlooms and inheritance. The role of the uncle is decreasing nowadays as more Minangkabau change to the more common way of life of the husband leading the house. This change is primarily seen in Minangkabau who have moved out of the Minangkabau homeland to find their fortune. The Minang have restaurants literally all over country. They are also famous as traders, dealing primarily in clothing and jewelry.

## Beliefs

Most Minangkabau are orthodox Muslims. There is a Minangkabau saying, “To be Minangkabau is to be Muslim”. The Minangkabau who leave Islam are disowned by their family and neighborhood and lose their job.

In the 1800s, the Dutch took advantage of a conflict between the guardians of Minangkabau traditions and the Muslim religious leaders to increase their power in the area. Once the religious leaders united with the traditional elders to oppose the Dutch, Islam was added to the Minangkabau traditions.

## Needs

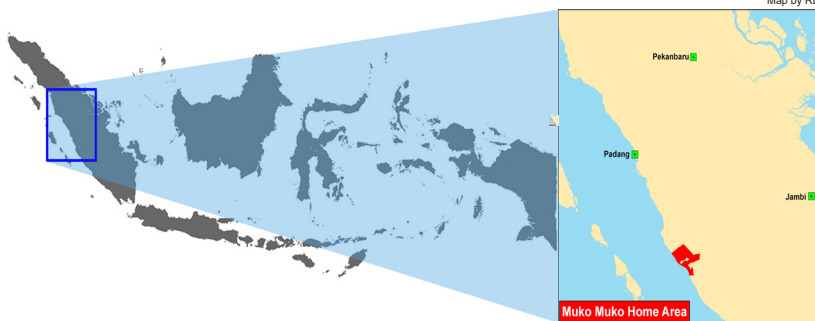
In education and business, the Minangkabau are relatively better off than other ethnic groups in Indonesia. Nevertheless, education and industry in West Sumatra still need improvement. Home industries are mainly weaving, sewing, and knitting. These crafts have the potential to be increased. Tourism could also be developed in the Mentawai islands and the areas of Lake Maninjau, Lake Singkrak, and Bukittinggi, because of the amazing natural beauty of those locations



# Muko Muko



Photo by RD



Map by RD

Demography	Muko Muko Language	Status
Location: Bengkulu Population: 55.000 Major religion: Islam	Bible: Yes (Minangkabau) Jesus Film: No Online Media: No	Believers: < 10 <sup>(335)</sup> Engaged: No Indigeneous Church: 1 <sup>JRT</sup>

## Identity and Location

The Muko-Muko (also called Muke-Muke) come from the North Muko-Muko and South Muko-Muko districts of Mukomuko Regency in Bengkulu Province. They are located near the southern border of West Sumatra Province, west of South Sumatra Province, and along the coast of the Indian Ocean.

Part of their area is swampland or tidal waters with a brackish mixture of ocean and river water. There are also many rivers, the largest of which is the Muko-Muko River. The Muko-Muko are no longer isolated, as the government has constructed a highway connecting Bengkulu Province to West Sumatra Province that passes through the Muko-Muko area. In everyday communication, the Muko-Muko speak their own language, a mixture of the Malay, Minangkabau and Rejang languages.

## Society and Culture

The Muko-Muko are farmers, hunters, daily laborers, merchants, and rattan craftsmen. Their most famous handicraft is carved cigarette lighters. In addition to this, they have community farms which produce rubber, cloves, and palm oil. The kinship system is matrilineal, which means that descent and property are passed down to the daughters in the family. This is due to the influence of the nearby Minangkabau people.

The Muko-Muko still use their traditional leadership system. Their villages are governed by a pasirah (village chief) and his assistants. The role of the pasirah is to safeguard stability and harmony according to their cultural customs, as well as to collect taxes and community fees. These fees can take the form of working three days every year for the village head or giving

money amounting to the same value of the three days of work. Other fees are paid to get a certificate of marriage, certificate of divorce, peace treaties, and permission to court a young maiden.

The Muko-Muko use the term kaum to refer to a group of families. The kaum is led by the clan chief and his assistants. Five clans still exist: Delapan, Berenam, Empat Belas (Seven Ancestors), Lima Suku, and Gersik Tunggul.

The most famous aspect of the Muko-Muko culture is the gandai dance. This dance is similar to the Malay dances but has been influenced by the Minangkabau style of dancing. When they attend a cultural celebration the men wear traditional clothes called teluk belanga, which is a black jacket with a turban. The women wear traditional clothing called betabur, which is a blouse with a gold threaded cloth and a wrap-around skirt.

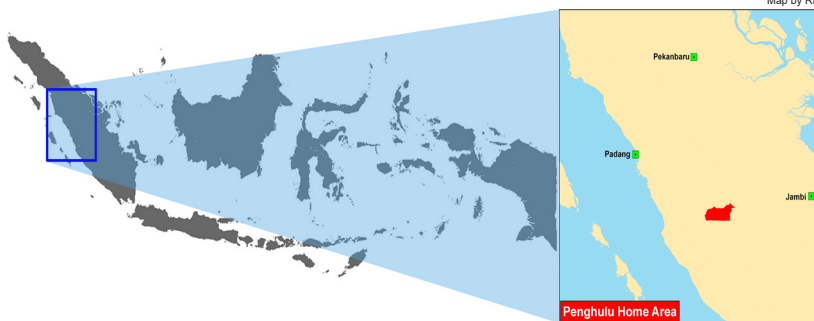
## Beliefs

Islam is the religion of the majority of the Muko-Muko, but in everyday life they still hold to animistic beliefs. At the core of these animistic beliefs is the effort to get protection from spirits using occult power to control good and bad spirits. They are very afraid of the spirits of deceased mothers who died in childbirth. They also worship large trees, rocks, natural springs, ancestral graves, and their ancestors.

## Needs

At this time the Muko-Muko need agricultural assistance, particularly with their community farms, so that the farms can be better managed and improve people's standard of living. They are currently unable to compete with outsiders who can improve the living standards of plantations.

# PENGHULU



Demography	Penghulu Language	Status
Location: Jambi Population: 27,000 Major Religion: Islam	Bible: NT Jesus Film: No Online Media: No	Believers: 14 <sup>(123)</sup> Engaged: No Indigenous Church: 0

## Identity and Location

The Penghulu tribe is one of the ethnic groups regarded as original inhabitants of Jambi Province in Sumatra. They live in Sarolangun Bangko Regency, mainly along the banks of the Manau, Batang Asai, and Ulu Tabir rivers. Some also live in Bungo Tebo Regency.

It is thought that this group came from West Sumatra to Jambi in the 15th century seeking gold. They are believed to be part of the "Old Malay" race due to their physical characteristics. They tend to generally be shorter than other ethnic groups in the area, who belong to the "Recent Malay" ethnic groups. In accordance with their area of origin, their language is a mixture of Minangkabau and Jambi Malay.

## Society and Culture

Their main livelihood is cultivating rice paddies and non-irrigated fields. Besides planting rice, they also cultivate rubber, cinnamon and coffee. Others earn a living gathering wood and rattan from the jungle.

*The nuclear family is called a "kalbu." Many kalbu joined together form a clan, which is led by a Tua Tenggana (clan elder). A Tua Tenggana has the responsibility to supervise the members of his clan and resolve problems*

Some Penghulu have developed a livelihood by traditional gold mining. The main gold mining activity is around the Manau River and Batang Asai areas. They also produce woven handicrafts consisting of balls, floor mats, baskets, bowls, and winnowing trays. Additionally, they make metalwork handicrafts such as knives, axes, cleavers, and adzes.

One tradition important to the Penghulu is co-op group work, for example fellow villagers will help prepare or work a rice field at planting or harvest time. This kind of work involves almost every member of the village.

Penghulu settlements are typically clustered along a road or riverbank. Homes are built very close together. In times past, these villages formed a tightknit community called a "marga". A marga was led by the village chief. A remnant of this system still remains.

The nuclear family is called a "kalbu." Many kalbu joined together form a clan, which is led by a Tua Tenggana (clan elder). A Tua Tenggana has the responsibility to supervise the members of his clan and resolve problems that arise among the clan members. The Penghulu community is led by a council whose members are the elders (ninik mamak) from each extended family.

## Beliefs

Though in general the Penghulu are Muslims, they still cling to traditional animistic beliefs for everyday life. They believe that strong spirits inhabit sacred sites. Some are still in the habit of giving offerings to appease the spirits. Many people seek help from the shaman for daily needs like treating the sick or casting out evil spirits.

## Needs

The Penghulu need help in becoming better equipped to develop their natural resources (forestry as well as gold mining) so that the products can be processed in a way that yields the best balance of financial profit and social welfare. They also need capital to increase their agricultural yields. Education is also needed to increase their skills to support development of their area.

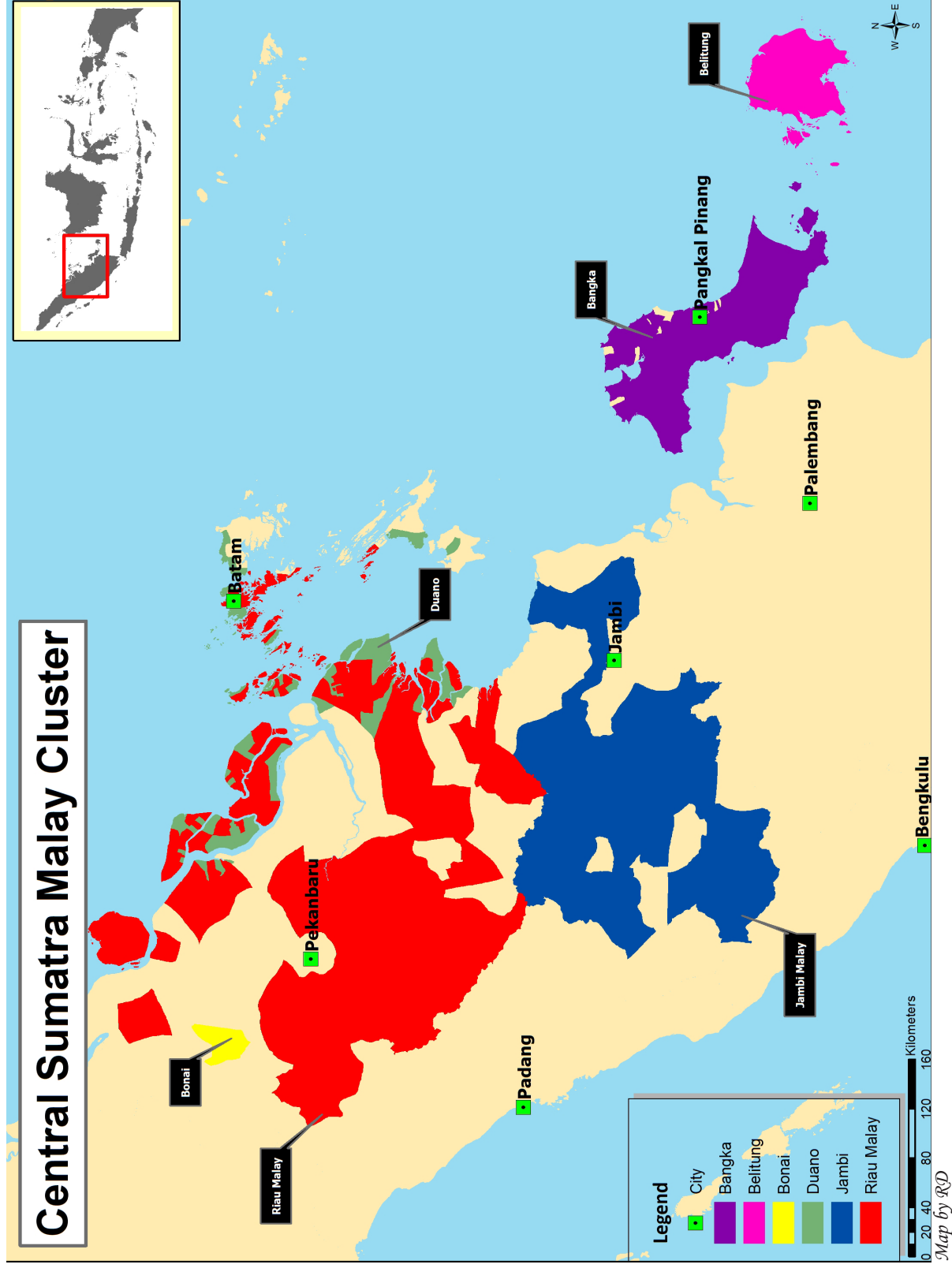




*Firts mosque in Bonai  
Photo by RD*



# Central Sumatra Malay Cluster

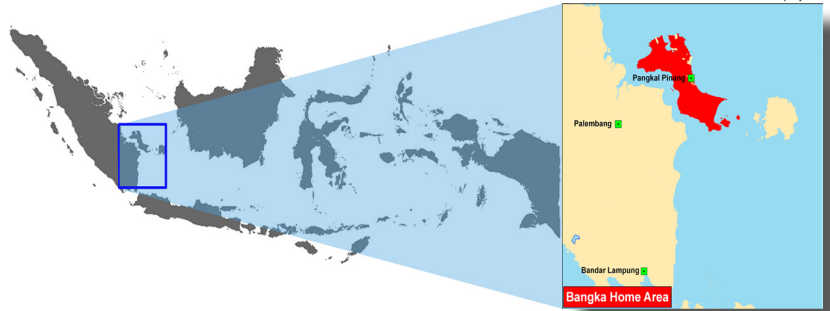


# BANGKA



Photo by RD

Persiapan Makan Siang Bersama di Masjid



Map by RD

Demography	Bangka Language	Status
Location: Bangka Belitung Population: 375.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 15 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Bangka live on the island of Bangka in the South China Sea, off the east coast of Sumatra in Bangka-Belitung Province. Other Indonesians often visit this island because it has beautiful beaches and it is easy to reach from Palembang, the capital of the province of South Sumatra. Inhabitants of the island are composed of two groups: those of Malay descent and those of Chinese descent. Both of these groups call themselves Bangka. Nevertheless, differences exist between the groups including physical traits, economic status, and place of residence. The Malay of Bangka are typically dark skinned and not very wealthy, tending toward poverty. Both groups tend to live in ethnic neighborhood clusters. About 60% of the population of Bangka Island are Bangka Malay and about 25% are Bangka Chinese.

The Bangka language is part of the Malay language cluster. There are also some minor differences between the area dialects of Bangka, but they are mutually intelligible.

## Society and Culture

The island of Bangka is famous for widespread tin mining, which has been developed since the 18th and 19th centuries. Bangka was influenced by the Hindu kingdoms of Indonesia. This can be seen in the artifacts and ancient inscriptions found there. For example, the "Lime City Inscription" is estimated to have been written in 686 AD.

Bangka people earn their living in a variety of ways. Many work in the tin mines. Others work as farmers, fishermen and boat builders. They also make handicrafts such as necklaces, doormats, and items of porcelain and ceramic, and engravings in tin. Many of those who live in the city are traders or businessmen, especially those of Chinese descent.

The line of descent is bilateral (traced through both parents). According to tradition, the newly married couple does not live near either set of parents. As a result there are many mixed marriages between the Bangka and other ethnic groups that have come into the area. This outside influence can be seen in their wedding customs. The engagement ceremony is typically done in a traditional singing dialogue. This is done by the groom's side by giving gifts to the prospective bride. The groom sings part of a poem and the bride answers with a poem in kind. Islamic influence is evident in the wedding procession which is accompanied by tambourines and drums. Another regional art form is *sepintu segudan*, a drama telling the story of the community working together to help one another.

## Beliefs

Most Bangka people are Muslim, especially the Bangka Malay, while the Chinese background Bangka are Buddhist or Confucian. The Bangka Malay mix Islam with animism, which is still very common in the community.

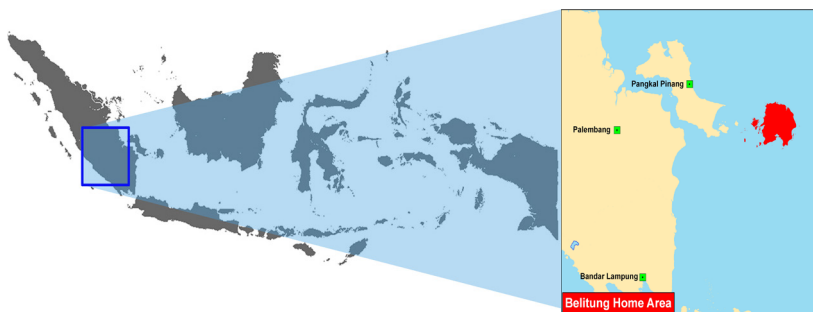
## Needs

Currently, the tin mining industry has decreased because little recoverable tin is left to mine. The land that has been mined is ruined and very difficult to reforest or use for farming. The government has put in place regulations which forbid community mining without permission, but permission is very difficult to receive. This decision has had a negative impact on the community because much of the population has been dependent for years on income from tin mining. It is very difficult to find alternative livelihoods due to the people's lack of skills. Because of this, the greatest need at this time is to develop the skills of the Bangka community. Among the possibilities are tourism and developing the fishing industry, which still has great potential.



# BELITUNG

Map by RD



Demography	Belitung Language	Status
Location: Bangka Belitung Population: 110.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 30 <sup>(586)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Belitung live on Belitung Island in Bangka-Belitung Province. This island is in the South China Sea, of the east coast of Sumatra, to the southeast of the island of Bangka. Belitung island consists of low flat land with a few hills, such as Tajam Laki and Tajam Bini. Some areas have small rivers and lakes that can be found near old tin mines. The Belitung call themselves Urang Belitong.

The Belitung language is a branch of the Malay language cluster. A distinctive feature of their language is that it does not have the letter 'h' and that they use the letter 'e' (as in the vowel in the word 'bet') at the end of words that normally end with an 'a'. For example hujan (rain) becomes ujan, putih (white) becomes pute, and apa (what) becomes ape. Another distinctive feature is that they use derived terms from two or more words. For example, hendak kemana (where do you want to go) becomes nakmane.

## Society and Culture

Belitung island is considered important because of its tin mines. Many earn their livelihood from mining tin and kaolin (a soft white clay essential in the manufacturing of china and porcelain). Others work as traders, fishermen, boat builders, iron smiths or office workers.

*A village consists of a group of families called a keleka. The keleka is led by a traditional chief and his assistants and has its own regulations.*

Only a small part of the land is suitable for rice cultivation. Planting rice is usually done with slash-and-burn farming techniques. Besides dry rice farming, they also plant corn, cassava, sweet potatoes, and banana

trees. Other crops include rubber, pepper, cloves, and coconut.

The handicraft industries developed by the Belitung are porcelain, ceramic, and rattan crafts. The traditional Belitung house is built on wooden supports with bark walls and roofs of sago palm leaves. They also build temporary villages near the jungle to be used during the harvest. After the harvest is over, they return to their own homes.

The ancestry of the Belitung can be traced through the line of either the father or the mother. A village consists of a group of families called a keleka. The keleka is led by a traditional chief and his assistants and has its own regulations. The religious leader is a shaman who leads the religious ceremonies of the village.

## Beliefs

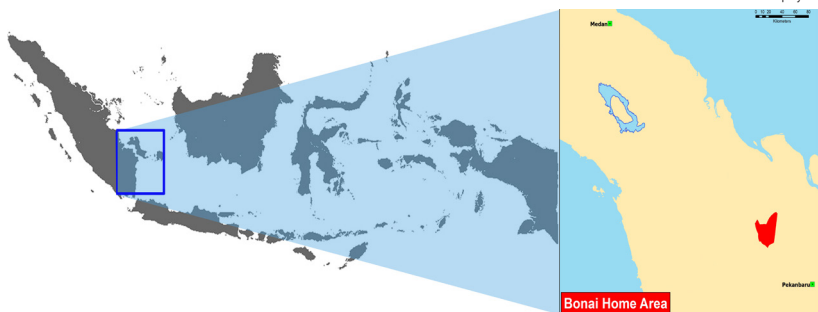
The Belitung adhere to Islam which came to the area around the 17th century. Besides Islam, many Belitung also believe in animism and superstitions. These beliefs are focused on seeking protection through magic by either appeasing or controlling both good and bad spirits. This can be seen in their ceremonies for working the rice fields, fishing, and weddings. They still believe in magical forces that inhabit sacred places. They also have many taboos.

## Needs

The Belitung need guidance to develop their job skills. The small industries that already exist, such as handicrafts and ironworking, need more professional management so that they can achieve greater success. This would release them from economic dependence on tin mining, whether by corporations or the local community.



Photo by RD



Map by RD

Demography	Bonai Language	Status
Location: Riau Population: 15.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 (290) Engaged: No Indigenous Church: 0

## Identity and Location

The Bonai people, living in Riau Province, used to be considered an isolated and difficult to access group. But with current development, the Bonai can be considered no longer isolated. They now live in adequate settlements and have education like most other Indonesian communities. The name Bonai come from the word manai, which in the Bonai language means “a lazy person.” Others, however, believe the name Bonai was given because many bonai trees grew in this group’s former location.

The Bonai live in villages near the Rokan Kiri and Rokan Kanan Rivers, in the districts of Tanah Putih, Kepenuhan, Kunto Darusallam, Rokan IV Koto and Bonai in Rokan Hulu Regency, Riau Province. They speak the Bonai language, which according to linguists is part of the Malay language cluster. The Bonai language at first seems similar to Malay, but much of its vocabulary is similar to the Batak Mandailing and Minangkabau languages.

## Society and Culture

Some of the Bonai community work as farmers, growing fruits and vegetables. They also raise animals to add to their income. Their income is now consistent with current national standards.

Their marriage customs generally follow the Luhak Kepenuhan traditions, with some borrowing of Bodeo customs as an addition to complete the marriage celebration. Anyang kalu is a food made from kalu fish, a special dish called Ulak Patian, which formerly was served to honored guests.

Some arts of the Bonai include the Buong Kwayang dance, with traditional medicine wrapped a traditional dance. This dance absorbed poetry with an Islamic flavor, opening with the greeting “salamualaikum” to

the right and to the left. Cegak, (awang-awang, selesai, baju), is a kind of dance used in wedding celebrations and on other festive occasions, in which a number of people wrap their bodies in dried banana leaves and dance, accompanied by gondang borogong (a percussion instrument). Tahan Kuli is a traditional magical ritual in which a person injures himself without leaving any mark. Lukah Gilo (crazy bamboo) is a traditional ceremony in which a number of people hold a long bamboo pole and an evil spirit comes into bamboo and shakes the bamboo uncontrollably.

## Beliefs

In the past, the Bonai beliefs were animistic. But as the group became more accessible, Islam entered the community. The entrance of Islam divided the Bonai people into a number of different groups, acknowledged fully by Luhak custom as Molayu Panjang, Suku Molayu Bosa, Kandangkopuh, Bono Ampu, Kuti and Moniliang. The traditions of the Bonai people are influenced by Malay Islamic traditions, which drew them to embrace Islam. At present, the vast majority of Bonai people profess Islam.

## Needs

The greatest needs of the Bonai are still economic development and education, since it has been less than one generation since they were isolated and difficult to access from the outside world.<sup>(RD)</sup>

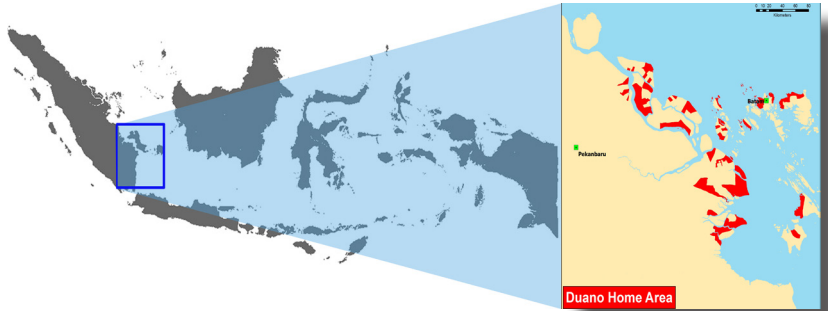


Photo by RD

Beberapa rumah di Kampung Bonai



Photo by RD



Map by RD

Demography	Duano Language	Status
Location: Riau & Malaysia Population: 18,500 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: No Indigenous Church: 0

## Identity and Location

The Duano people live in two countries: Indonesia and Malaysia. About 16,000 of them live in Indonesia and 2,500 in Malaysia. It is unclear when the migration from Indonesia to Malaysia took place, but it is certain that the original homeland of the Duano was Indonesia.

In Malaysia they live in Peninsular Malaysia, on the west coast of Johor, especially in the districts of Muar, Batu Pahat, Pontian and Kota Tinggi.

In Indonesia they live in villages along the east coast of Riau Province, in the regencies of Bengkalis and Indragiri Hilir, as far as the province of Kepulauan Riau.

Duano people are also often called Sea people (orang Laut), Original people (orang Asli), Estuary people (orang Kuala) and Strait people (orang Selat). As Sea people, they are sometimes confused with another maritime group, orang Lanun (Pirates).

Historically, the Duano were robbers, but they played an important role in the Sriwijaya Kingdom, the Malaka Sultanate and the Johor Sultanate. They guarded the straits, drove off pirates, guided traders to the ports of the kingdoms, and maintained their hegemony in the area.

The Duano language resembles Malay and is considered a local Malay language. At present, most Duano people work as fishermen. Like the Bajau people, the Duano are sometimes dubbed "sea wanderers," because they live traveling around on boats.



Photo by TK



Photo by RD



## Society and Culture

The Duano are also called Sea people because they don't usually live on dry land, but live on the edge of the sea and build their houses over the water – either over the sea or the mouth of a river. As time goes on, the number of Duano people is diminishing because more and more of them live on land and adopt a lifestyle like other groups. Although they still gain their living from the sea they don't live like most Duano, whose whole life is on the water. The life of the Duano (Sea) people in western Indonesia is similar in many ways to the Bajau people mostly spread throughout the eastern part of Indonesia. Their language is different but their lifestyle is the same.

### Beliefs

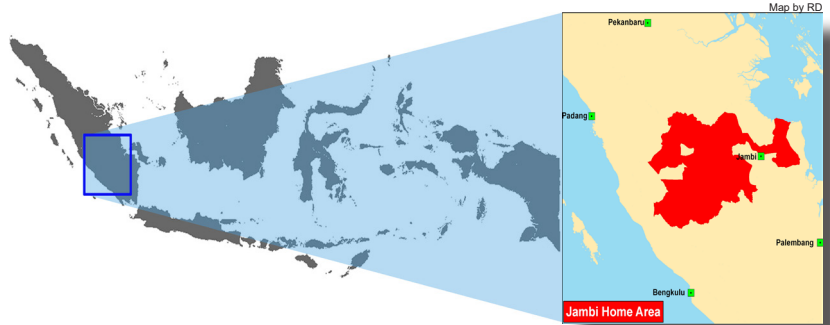
At present, all Duano people profess Islam, but in practice almost none of them follow the requirements of Islam such as saying the five daily ritual prayers.

### Needs

One of the main issues that needs to be addressed is personal cleanliness of houses and surroundings. Because they live above the sea, they have a great shortage of clean water for drinking, bathing and washing. As a result, even a cursory look reveals that many of them are afflicted with skin ailments. Also, their pattern of dumping garbage into the sea near their homes causes garbage to collect near the homes because the poles of the houses hamper the flow of water nearby. Their main need is handling sanitation.<sup>(RD)</sup>



# JAMBI



Demography	Jambi Language	Status
Location: Jambi Population: 1,000,000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 20 (2449) Engaged: yes Indigenous Church: 0

## Identity and Location

The Jambi people, also known as the Jambi Malay, live primarily in central Sumatra. They occupy the regencies of Batanghari, Bungo-Tebo, Sarolangun, Muaro Jambi, Merangin and the capital city of Jambi Province. The Jambi language is part of the Malay language cluster. Their culture has been heavily influenced by the Minangkabau culture.

Most of the area inhabited by the Jambi is a lowland basin of dense jungles, peat bogs, swamps, and rivers. This area is drained by the mighty Batang Hari River and its many tributaries. The river system, which is 409 miles/655 km long, is important both as a means of transportation and as a source of fish.

The Jambi are adept swimmers and fishermen. They use eight types of traditional fishing tackle, as well as the modern fishnet. They are great eaters of fish and complain that a meal is incomplete if lacking the distinctive fish flavor.

## Society and Culture

Most Jambi people earn their livelihood from fishing. To catch fish they use both modern and traditional methods and equipment. They catch, sell, and eat over eleven types of fish. Other ways of making a living include farming and plantation work.

The Jambi are a very proud people due to their links with the ancient Malay kingdom that flourished beginning in the 7th century AD. Sadly, this pride now threatens their economic development due to their unwillingness to accept modernization and reform. This can be seen when comparing their lives to those of transmigrants to the Jambi area, who now enjoy a higher standard of living than the native Jambi.

Transportation between neighboring communities is done more frequently by water than by land. This is because Jambi communities are located in forest areas with thick undergrowth and extensive swamps which make land travel difficult.

Many traditional ceremonies and special rituals are performed by the Jambi. These are for events such as the birth of a child, giving a name to the child, cutting the child's hair for the first time, piercing a girl's ears at age two, and circumcision for boys between the ages of six and ten years old. Once a child reaches the age of adulthood (15 years old for a female and 17 years old for a male), there is a ritual of filing the teeth to make them even, as a rite of passage into adulthood.

## Beliefs

Almost all of the Jambi are Muslim. Every village has a mosque or prayer house and typically also an Islamic religious school (madrasah). For the Jambi, all principles and guidelines governing human life originated with their ancestors, who in turn received them from the Qu'ran and the Hadith (written instructions for faith and practical matters taken from the life of the prophet Mohammed). The Jambi also believe that religious leaders, dwarves, and shamans have supernatural powers.

## Needs

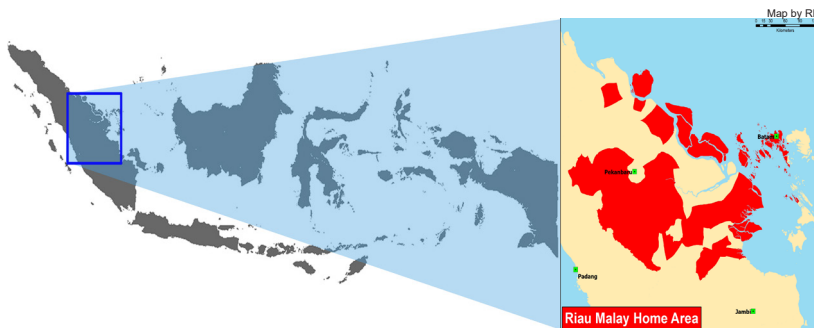
Many Jambi feel neglected and exploited by the transmigrants who have come in the area over the past few decades. Greater educational assistance will help them learn skills that will make them more competitive with other ethnic groups who have moved into the area.



# RIAU MALAY



Photo by TK



Demography	Riau Malay Language	Status
Location: Riau Population: 1,825,000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 30 (1130) Engaged: Yes Indigenous Church: 0

## Identity and Location

The Riau Malay are the largest ethnic group in the provinces of Riau and Riau Islands. Nevertheless a number of other ethnic groups live among them and interact with them, with each group guarding its culture well. These groups include the Minangkabau, the Jawa, and the ethnic Chinese. The Riau Malay language is part of the Malay language cluster. Some smaller groups also live among the Riau Malay, including the Talang Mamak, Sakai, Bonai, and Sea People.

The Riau Malay language is a variation of Malay, and has two dialects. One dialect is used in the islands and near the coast, while the other dialect is used on the Sumatran mainland. The Riau Malay language is used in traditional poetry, local proverbs, magic incantations, legends, romantic stories, and other forms to express the feelings of the people.

The Riau Malay region of Sumatra encompasses a large area. While most Riau Malay live on the mainland of Sumatra, other Riau peoples live on the 3,214 small islands that comprise the province of Riau Islands. The two most developed islands in that province are Batam and Bintan, approximately 30-45 minutes by boat from Singapore.

## Society and Culture

The Riau Malay people make a living as fishermen and farmers. For those living on the islands, their way of life depends more on the ocean. Farming is limited because of inefficient farming methods.

Most Riau Malay live in wooden homes built on stilts (to avoid floods) along a river, shoreline, or road. Some of them build houseboats, placing a house on a floating

raft. Besides functioning as houses, these can also be used as small stores.

Historically, the Riau Malay have adhered to a bilateral lineage system in which lineage is traced through both the mother and the father. Some only use a patrilineal (from the father's side) system, which is a result of Islamic teaching. Some others only follow a matrilineal (from the mother's side) system, due to Minangkabau influence. The basic family unit consists of the mother, father, and unmarried children.

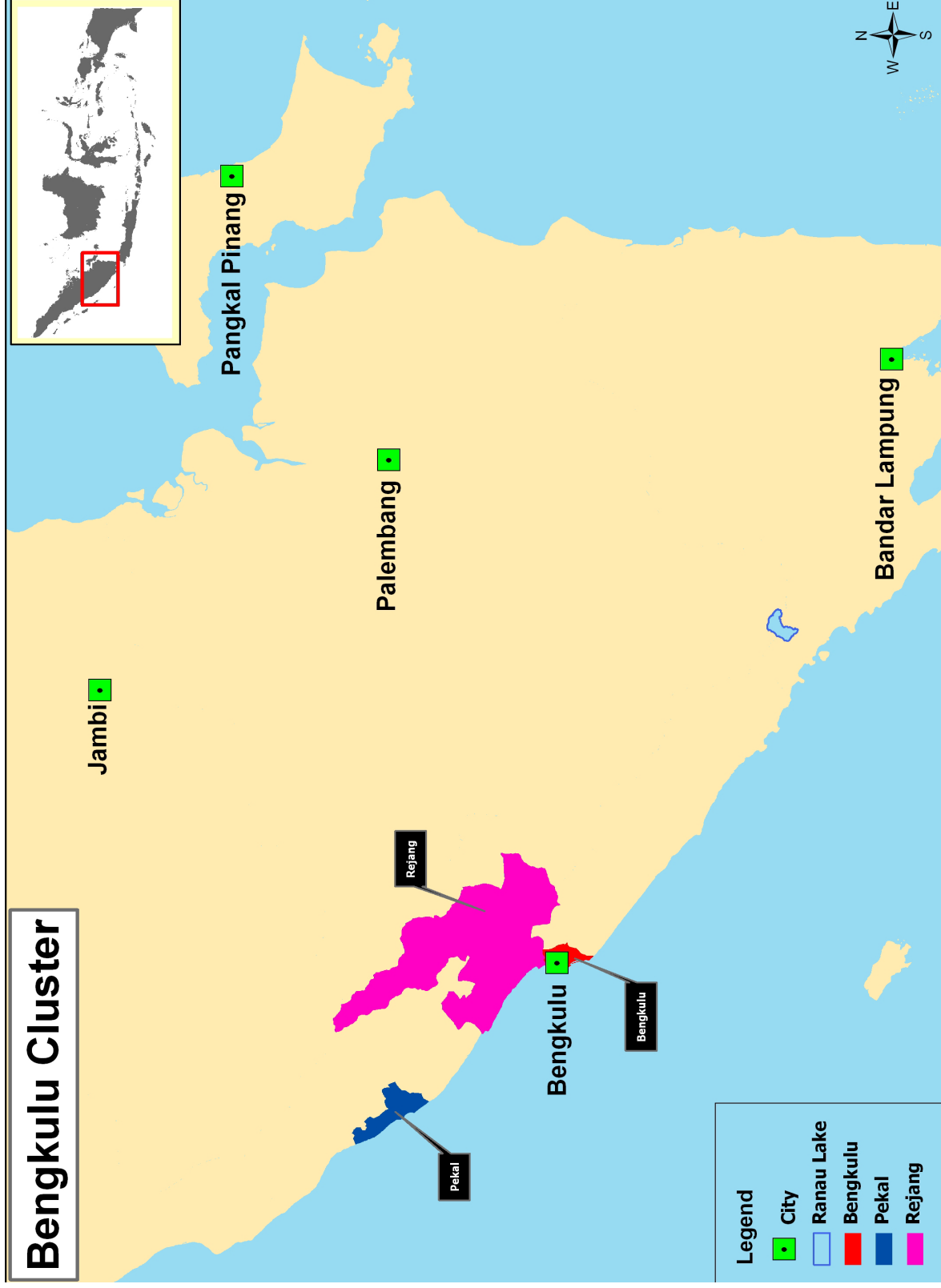
## Beliefs

The Riau Malay have been influenced by Islamic, Hindu, Buddhist, and European cultures. Islam now influences almost every aspect of present-day life for the Riau Malay and parents emphasize religious education over formal education, particularly in primary school. At the same time, many common practices indicate the strong adherence to traditional spiritual beliefs—for example, potions used to ward off evil spirits. A shaman (called a bomo) is normally asked to drive out evil spirits which are believed to be the cause of sickness.

## Needs

Their standard of living is far below that enjoyed by more recent immigrants to the Riau Province. This is ironic given that this province gives more money to the central government's budget than any other province, with the exception of East Kalimantan. Also much of their land has been taken over by plantations which are springing up around Riau. Burning of forests and swamps to open new land occurs every year. Because of this, there is a need to work together closely with the Riau Malay community to increase their understanding of law and economics.

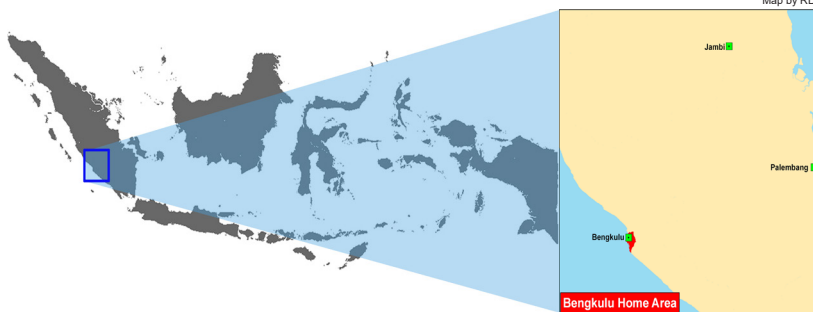
# Bengkulu Cluster



# BENGKULU



Photo by TK



Demography	Bengkulu Language	Status
Location: Bengkulu Population: 66.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 25 <sup>(832)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Bengkulu are descended from a mixture of multiple ethnic groups who have migrated to the area, including the Malay, Minangkabau, Aceh, Bugis, Banten, and Jawa. The Bengkulu language is part of the Malay language cluster. Nowadays, many people from other ethnic groups live among the Bengkulu. The Bengkulu people live in the city of Bengkulu, the capital of the province of Bengkulu in the southwestern portion of the island of Sumatra. More Bengkulu live in the city than in the villages. Historically, the Bengkulu people called themselves Bangkahulu (Bengkulu), as that name testifies to a great military victory in which their ancestors successfully expelled a superior military force of Acehnese invaders.

## Society and Culture

Bengkulu people most commonly earn their living as fishermen. Others work as store clerks, ship builders, mechanics, construction contractors, and government workers. There are now fewer Bengkulu people than immigrants living in the city of Bengkulu. It is actually hard to meet a Bengkulu person in the city of Bengkulu.

*Male relatives are called meghanai and female relatives are called belewai.*

Family members are responsible for each other's activities, which makes them sepangka (bound together). During the time of colonization, the Bengkulu were known as people having a harsh character. This is very different from most other Malay groups, who normally have a softer nature. Those who move from other areas have a difficult time living among the Bengkulu because have to defeat 3 or 4 original Bengkulu people before they can be accepted in the Bengkulu area. At present, many people from other ethnic groups live among the Bengkulu, such as Minangkabau, Rejang, Serawai, Bugis, and Jawa.

In the city of Bengkulu, there are very few Bengkulu people, compared with the number from other groups, of which there are far more. It can be said that it's very difficult to find Bengkulu people in their own home area, the city of Bengkulu. An influential group among the Bengkulu is called the menengalak which is made up of the clan's intellectuals, wealthy, and high ranking government officials. If there is conflict, they try to resolve it by seeking consensus through discussion. In general, the Bengkulu live in wooden homes, raised on stilts and painted and decorated with special Bengkulu motifs. The staircase is in the front of the house and the vacant space under the house is usually enclosed. Their arts are very similar to those found in other Malay groups. For instance, the Bengkulu Malay sing and perform the randai dance, the umbrella dance, the candle dance, the plate dance, and the handkerchief dance.

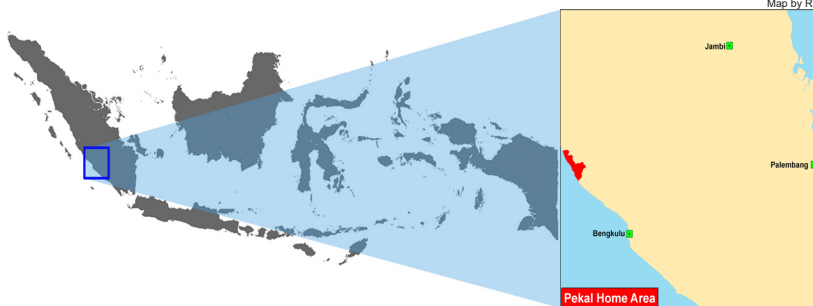
## Beliefs

The majority of the Bengkulu are Muslim. However, they still hold certain traditional ceremonies and rituals according to their older animistic beliefs. These animistic ceremonies are focused on seeking protection from spirits by defeating them and driving them out, both good and evil spirits. They hold a ceremony at harvest time called Tabot, held from the first to tenth day of the first month of the Muslim calendar called Muharam. This festival is held to pay respect to the Sea Dragon so that the fisherman will not suffer misfortune while at sea.

## Needs

Although the Bengkulu people's economy is better than that of other Sumatran groups, they need better technology and increased investment to better manage their fishing and boat making. They also need better knowledge on how to better build and maintain their homes so that they can endure the harsh coastal storms. <sup>(E-RD)</sup>

# PEKAL



Demography	Pekal Language	Status
Location: Bengkulu Population: 33.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 5 <sup>(158)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Pekal people live in Sumatra, along the southwest coast of the Indian Ocean and on the slopes of Bukit Barisan mountains. They live in the south part of Muko-Muko district in Bengkulu Province, especially in the Teramang River valley. Some of the Pekal people are spread throughout the district of Muko-Muko Selatan.

Pekal people are often called Ketahun people because some of them live in the Ketahun area. The western part of the trans-Sumatra highway (which connects Bengkulu to Padang) now passes through the Pekal homeland in the Ipuh area.

The Pekal language (the everyday language of the Pekal) is part of the Malay language cluster. It has undergone some change, such that it's now different than the original Malay language. It has been influenced by the Minangkabau language and Indonesian.

## Society and Culture

The majority of the Pekal work as farmers or plantation workers during the rainy season, and as fishermen in the dry season. They use traditional, home-made devices and tools in their work. They grow coffee, rice, chocolate, tobacco, tapioca, spices, peanuts, and various vegetables. Some Pekal also work as teachers, government workers, military personnel, construction workers, basket weavers, brick makers, and merchants.

The women work in the rice fields and process dried fish and shrimp. The traditional market is a cultural event involving many people. Merchants from other areas come just once a week to the bazaar. Pekal houses are long and narrow, on a raised platform.

*If a newcomer wants to live with the Pekal, this person has to cook a meal to share with his/her chosen clan as well as other nearby clans*

If a newcomer wants to live with the Pekal, this person has to cook a meal to share with his/her chosen clan as well as other nearby clans. After this, the person will be formally considered a part of the clan and will be treated like all other Pekal, without distinction for ethnicity, religion, education, or economic status. In the Pekal culture, all people have the same rights. The newcomer must fulfill customary and traditional obligations and fulfill the duties of a Pekal community member.

The Pekal have a tradition of giving mutual aid, both socially and materially. They feel obligated to help others because each person relies on others. Although their own income is low, they willingly give help to those in need, like victims of natural disasters. They also contribute to help build mosques.

## Beliefs

Almost all Pekal profess Islam but still believe in spirits. This can be seen when they use mantras to call down rain, drive out evil spirits, and purify their village from immoral acts.

## Needs

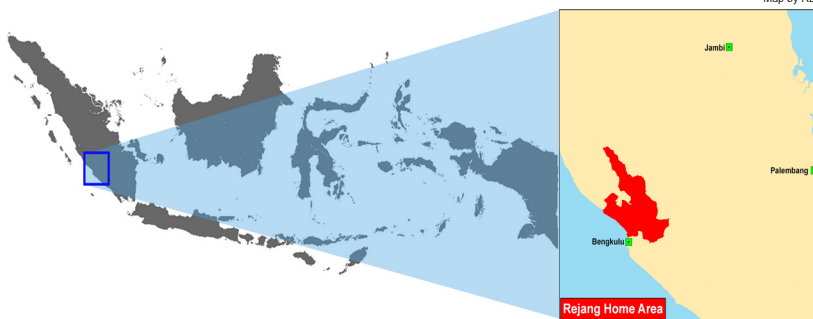
Creativity is needed to create new jobs, as many young people do not have employment. The Pekal are still underdeveloped economically compared to other areas of Sumatra and ethnic groups that have moved to this area from other places. The Pekal need professionals to help them in economic development, education, health, and farming.



# REJANG



Harvest time



Demography	Rejang Language	Status
Location Bengkulu Population: 385.000 Major Religion: Islam	Bible: Parts Jesus Film: Yes Online Media: No	Believers: < 50 <sup>(437)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Rejang people live primarily in the province of Bengkulu, mainly in Rejang Lebong Regency and its districts of Lebong Utara, Lebong Selatan, Curup and Kepahyang. Others live in North Bengkulu Regency and its districts of Taba Penanjung, Pondok Kelapa, Kerkap, Arga Makmur, and Lais.

The majority of Rejang live on the slopes of the Bukit Barisan mountain range, where the climate is cool and fresh. This area contains dense jungle. The Rafflesia flower (the world's largest flower) as well as beautiful orchids grow wild throughout this area.

The Rejang have their own language, Rejang, with four dialects: Kapahyang (Rejang Ho), Selupuh (Rejang Musai), Rejang Lebong, and Rejang Pesisir.

## Society and Culture

The Rejang normally grow coffee for a living. Similar to the neighboring Semendo and Pasemah ethnic groups, the Rejang are good farmers. Some other types of work include livestock farming, wood cutting, fishing and working on rubber plantations. Some also work in food processing factories or other factories. And some do mining of coal, gold, silver, tin, platinum, and lava, using traditional tools.

The Rejang keep their living area neat and orderly. Their houses are built on stilts, 5 or 6 feet (1.5-2 m) high, made of multicolored wood with complex carvings decorating the outside. The roofs are zinc and the normal 3 or 4 rooms include a kitchen in back. Generally children who have married may not live in the same house, even if it's large and has many rooms.

The father is the head of the home and is responsible for his wife and children. The wife and children must help take care of the needs of the family. Polygamy is not permitted, although they are Muslim and in practice polygamy still takes place among them.

According to Rejang norms, the local government official is also considered the ceremonial head. In some areas, this leader is called raja penghulu (king headman). The leader who is considered most influential is the oldest person in any given village. That person is called tuai kutai (oldest in the village). Their role is to mediate any problems in the village and play an honored role in leading ceremonies.

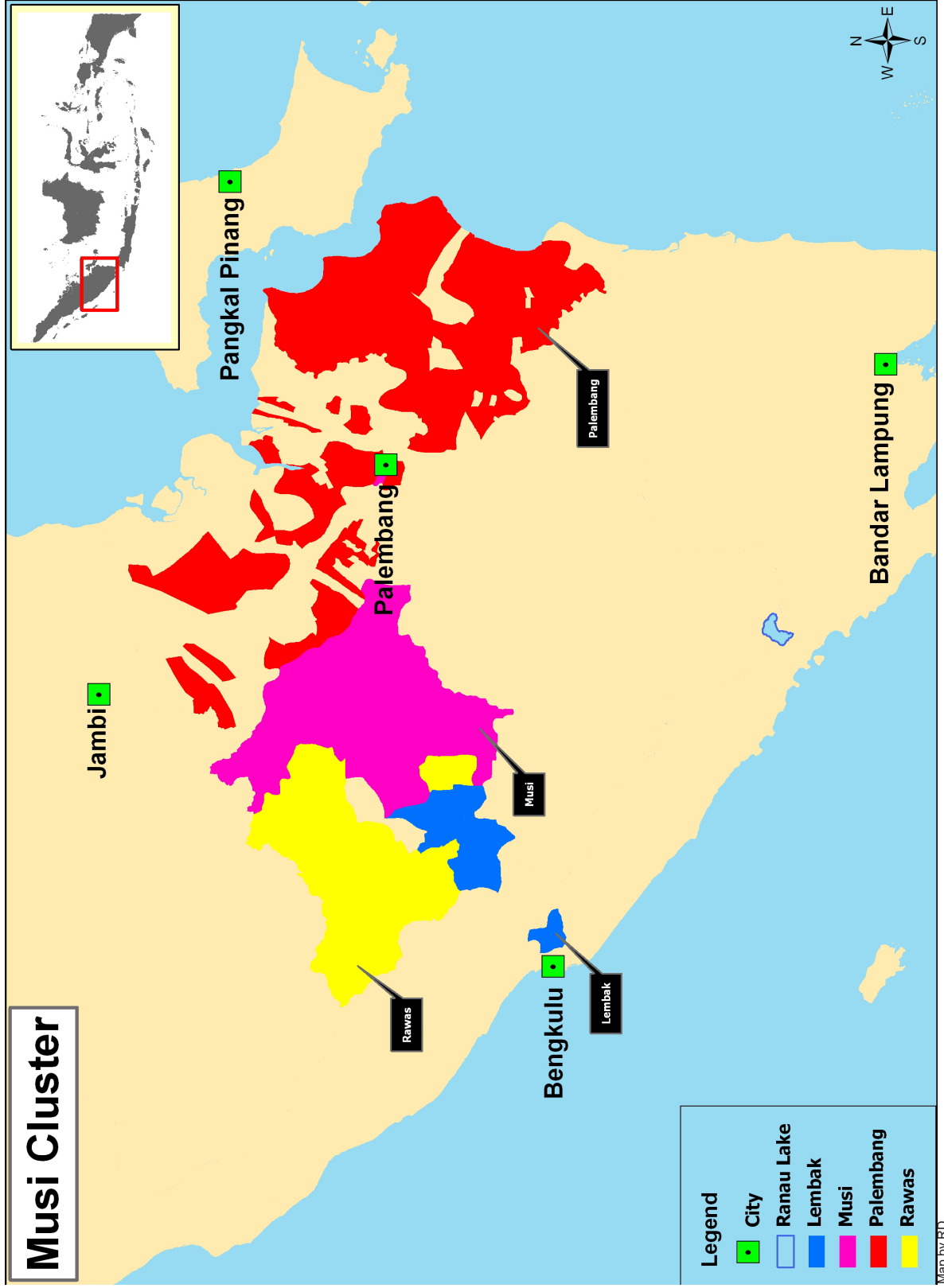
## Beliefs

The majority of the Rejang profess Islam. However, animism is an integral part of their daily life. They believe strongly in the unseen world and a wide variety of unseen spirits with names such as semat, sebebi, sebeken, orang bunian, and roh padi (spirit of the rice paddies).

In various aspect of their lives, they have taboos connected with spirits. For example, a spirit called masumai is believed to be able to take the form of a tiger or a human and is the most frightening of all creatures for the Rejang.

## Needs

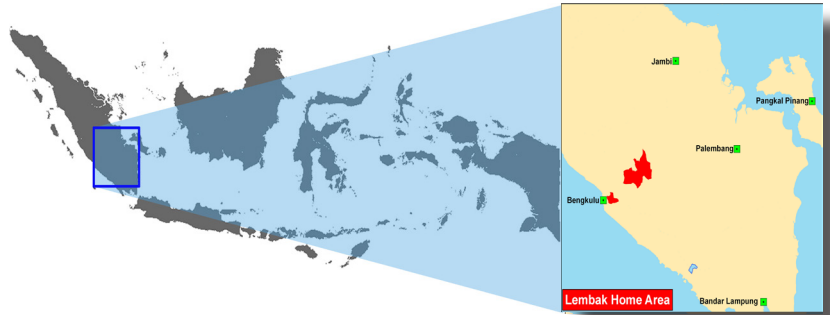
The Rejang area needs improved education. Unemployment is high among them because of low education, and many young people drop out of school to marry at an early age. <sup>(E-RD)</sup>



# LEMBAK



Photo by RD



Map by RD

Demography	Lembak Language	Status
Location: Sumsel, Bengkulu Population: 230.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 10 <sup>(177)</sup> Engaged: Yes Indigeneous Church: 0

## Identity and Location

The Lembak live in the provinces of Bengkulu and South Sumatra. In South Sumatra, they live scattered throughout the entire region of Lubuk Linggau City. These areas include the Muara Beliti, Muara Kelingi, Batu Kuning Lakitan Ulu Trawas, and Tebing Tinggi districts in the Musi Rawas Regency. In the Bengkulu Province, they live in the Padang Ulak Tanding and Sindang Kelingi districts in Kepahyang Regency. They also live in Talang Empat and Talang Empat districts in Central Bengkulu Regency. In Bengkulu Province they call themselves “Sindang Kelingi” or “Lembak Sindang Merdeka” (meaning “free”).

In the areas of Muara Beliti and Muara Kelingi, they call themselves the Saling people because they live along the Saling River. However, other ethnic groups around them call them the Cul people because the word cul in their language means “no”.

## Society and Culture

The Lembak’s main source of livelihood is through cultivating rice in both irrigated and un-irrigated fields. Not many of them work in the rubber plantations. Many Lembak also have small-scale brick-making factories in rural villages. The women help work in the rice fields and also manage the household. Lembak men often leave their home area in order to gain more work experience elsewhere. They don’t go as a group, but there is an obligation of dua beradik which means they must go with an older or younger relative. Their other common means of livelihood is as coffee and rubber farmers. When working in the coffee plantations, they don’t work the rubber plantations. But when they finish working on the coffee they return to the rubber. They actually rely more on rubber farming because rubber can be harvested daily to provide income for the community’s daily needs.

Lembak houses are built on stilts with a large open room. Most houses have a ladder beside them. They have more furniture than the Lintang and Rawas people who live nearby. The whole area now has electricity available. But for cooking the Lembak use kerosene and wood.

Unlike groups that have come from other areas, the Lembak sell various types of produce, such as katuk leaves (star gooseberry – a type of bush yielding edible leaves and berries), cassava leaves, guava, bananas and more. The Lembak often give away their crop yields because they only grow them in small quantities and they would be ashamed to sell their produce to their own relatives. Those who don’t have their own produce ask for some for their personal needs, but it is not sold.

## Beliefs

Most Lembak people have embraced Islam, although a large part of the community still adheres to animistic beliefs also. Most believe in the power of unseen spirits inhabiting sacred places. The services of a shaman are often sought for healing the sick, exorcising evil spirits, and for other reasons. In one notable case involving religious differences, a Christian volleyball player’s house was burned down. It started with a volleyball match between residents and transmigrants (among whom one player was a Christian). The Lembak team was defeated and, not being satisfied with the outcome, they were angry and burned down the house of the Christian player.

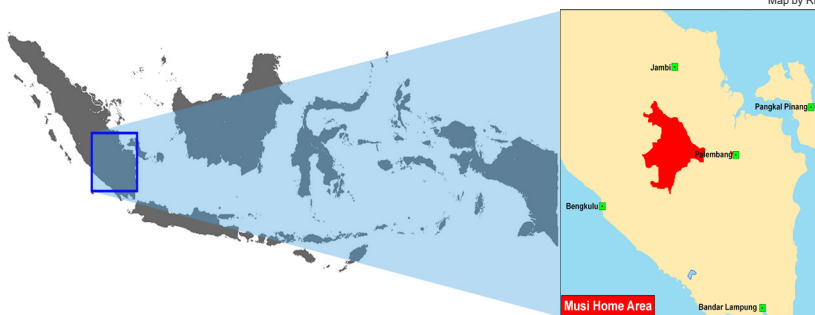
## Needs

They need assistance in developing small businesses and home industry. Help with marketing coffee would also greatly help the Lembak community, which is very dependent on coffee farming. <sup>(E-RD)</sup>

# Musi



Photo by RD



Map by RD

Demography	Musi Language	Status
Location: South Sumatera Population: 660.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <20 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Musi people group live throughout the regencies of Musi Banyuasin and Musi Rawas. Their name comes from the Musi River along which they live. In the Musi Banyasin Regency, the Musi people live in the districts of Sekayu, Sanga Desa, Sungai Keruh, and Babat Toman. In the Musi Rawas Regency they live in the Muara Lakitan and Muara Kelingi districts. Many Musi people also live in Palembang where they tend to live in groups together with other Musi people.

## Society and Culture

The means of livelihood among the Musi includes farming, hunting, and fishing. They also work in a variety of other fields such as forestry, transportation, construction, education, and government work. Those living in the city of Palembang work as university professors, research specialists, land developers, shipyard workers, and bicycle rickshaw drivers.

Many of their traditional raised platform houses, both above land and water, are being replaced with modern style homes (on the ground). This is caused by many factors, one being that the wood materials for the raised platform are becoming more expensive and more difficult to obtain.

In Musi culture, a young engaged woman becomes the responsibility of her fiancé. He must pay for all of her needs except food which is still her parents' responsibility. The Musi use the patrilineal system for their line of descent. Within the family, the husband is responsible for making a living and protecting his family. The wife's responsibilities are to take care of the tidiness and harmony of the home so that the husband can say, "My home is my heaven." Within the Musi Sekayu families male children are preferred because they are

perceived as a guarantee for the country's future as well as guaranteeing the continuation of their hereditary line.

## Beliefs

Almost all of the Musi follow Islam. Building a house of worship other than a mosque is not allowed in the Musi area by the local government. The Musi have two differing opinions concerning changing one's religion. The first opinion is that changing one's religion is not allowed by a Musi Muslim for any reason. The other opinion is that changing one's religion is an individual right, so it would not be a problem for a person to change.

Marriage between people of different religions is also not allowed. The non-Muslim partner must change their religion to Islam which can be done by saying the sentence which professes faith in Islam and, if he's a man, he must also be circumcised. If one of the partners does not want to change their religion then the wedding will be cancelled. The reason Musi people are Muslim is that their ancestors were Muslim. They follow the Islamic religion because it has been passed down to them and is a part of their culture, not because they understand it or have faith in it. Because of this, religious worship is not an important factor in their lives; it is mainly just a part of their identity.

## Needs

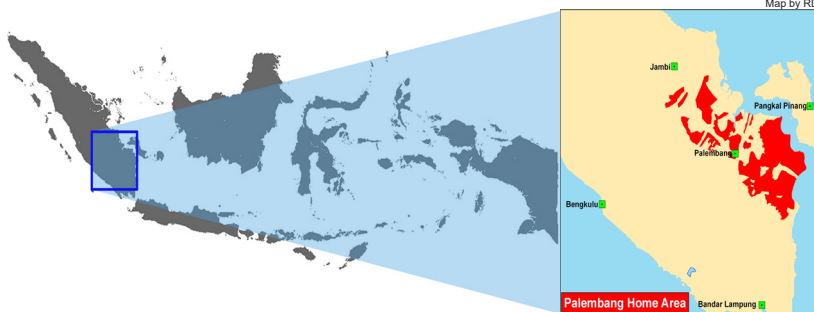
Rice can only be planted and harvested once a year even though the most Musi people live along the Musi River. All the other rivers in South Sumatra empty into the very large Musi River. Because of their dependence on rice as their livelihood, the Musi people need irrigation technology so they can make use of the river water for irrigating their rice farms in order to have two or three harvests a year. <sup>(E-RD)</sup>



# PALEMBANG



Photo by RD



Map by RD

Demography	Palembang Language	Status
Location: South Sumatera Population: 3,300,000 Major Religion: Islam	Bible: No Jesus Film: Yes Online Media: No	Believers: < 25 (7391) Engaged: Yes Indigeneous Church: 0

## Identity and Location

The Palembang are a large people group who live in and around the city of Palembang. They are sometimes called Palembang Malay or Musi Banyuasin people. The Mesuji people can also be considered a part of the Palembang.

In the city of Palembang, they live in groups spread throughout a number of districts: di 7 ulu, 8 Ilir, Kertapati, 28 Ilir, 29 Ilir, 30 Ilir and others. They live in several districts in the Ogan Komering Ilir Regency: Tulang Selapan, Sirah Pulau Padang, Pedamaran, Mesuji, Air Sugihan and Pampangan. A smaller number of them also live in the Sungai Lilin and Bayung Lencir districts in the Musi Banyuasin Regency, and spread across the Banyuasin Regency.

## Society and Culture

They use the Malay Language with a Palembang dialect. The language is easy to master for those who can speak Indonesian. However, their language also has some special characteristics. For example the letter 'r' is enunciated unclearly (could be described as a lisp) and they often use the letter 'o' at the end of words.

Rivers are important for the livelihood of the Palembang. They use it for selling from boats, transportation, planting rice, bathing, washing, etc. Many of the Palembang people work as government workers. They also work well in a variety of other occupations, such as traders, factory workers, manual laborers, fishermen, teachers or handicraft producers.

A typical Palembang house is designed with a distinctive pyramid shape. Most of their houses are raised, standing above water or land. This method is used for protecting the homes from the frequent floods. The lineage of descent is traced through both parents (bilateral). In the family, the husband is responsible as the provider and

the protector of the home. The wife's responsibilities are to take care of the tidiness and harmony of the home so that her husband can say, "My home is my heaven."

The Palembang are acquainted with the tradition of "free marriage". This means that a child is free to draw the family lineage by choosing his family or clan name from the father's or the mother's clan. Other traditions are also free. For example, the newlywed couple is free to live where they want or in a place that has been determined beforehand through discussion with their parents. For the Palembang people, the wedding ceremony has a very important meaning. It is a symbol of bringing into existence unity, togetherness, and mutual assistance.

## Beliefs

The Palembang follow the Muslim religion and believe that to follow Islam is to practice all of the religious duties. Friday afternoon is a quiet day because most of the men are involved with their Friday ritual prayers. For the month of fasting, the majority of people fast diligently.

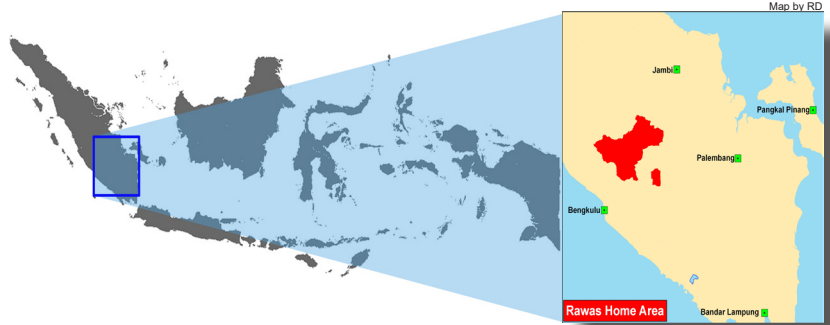
Although Islamic awareness is very high, the role of the shaman is still prominent in many areas of life. For example, if something is lost or someone is sick, a shaman is usually consulted first. The shaman has a respected social status and is highly regarded in the opinion of Palembang citizens.

## Need

The farming of those living in swampy area is often attacked and seriously damaged by rats. Assistance in eradicating the high population of rats would be very helpful to increase rice production.

(E-RD)





Demography	Rawas Language	Status
Location: South Sumatera	Bible: No	Believers: 0
Population: 220.000	Jesus Film: Yes	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigenous Church: 0

## Identity and Location

The Rawas people of South Sumatra are also known as the Rupit, depending on whether they live near the Rupit River or the Rawas River. They live in the Rawas Ulu and Rawas Ilir districts in the Musi Rawas Regency of South Sumatra Province. Most Rawas people live in small cities, like Sarolangun and Bingin Teluk, or in villages like Lubuk Kemang, Lesung Batu, Sungaibaung, Pangkalan, Pulaukida, Muarakuwis, and Talang beringin.

In the west, Rawas territory ascends to the peaks of the 2,068-meter-high Mount Hijau. To the south is the Musi Rawas Regency capital, Lubuk Linggau, through which runs the trans-Sumatra highway. The Rawas language is a branch of the Malay language cluster.

## Society and Culture

The main source of income for the Rawas comes from rubber plantations. They are self-sufficient in producing their food supply. The Rawas area also produces various fruits such as oranges, mangos, pineapples, duku (small white fruit), langsung (small yellow fruit), jackfruit, papaya, rambutan (red hairy fruit), and durian (large fruit with a spiky skin and a strong smell). They also raise livestock such as ducks, chickens, goats, and water buffalo. When catching fish, the Rawas still use traditional boats without motors.

The Rawas are highly motivated in pursuing their economic needs and many work until old age. The Rawas strongly value honesty in their work, which can be seen in how they earn their living. Honesty is a community value, therefore the Rawas area is quite safe.

Their relationships with transmigrants in their area are very good. In fact, indigenous residents are considered not nosey about the affairs of transmigrants. On Fridays, the market is quieter because the people limit their time

in work activities in order to prepare for Friday prayers.

The line of descent is bilateral, which means that a child may choose their line of descent, or it can be decided through discussion with his parents before they are married. There is a clear division of work between the men and women. Men work in the fields, plantations, rivers (gathering stones), or in making bricks. The women cook and care for the children at home or run small shops.

The Rawas have interesting art forms. These include singing and traditional dancing with tambourines, like the Tari Piring (Plate Dance) and Tari Pisau (Knife Dance). Art groups are formed among the young people to encourage these traditional arts of dancing and singing. The Rawas are also active in developing pencak silat (Indonesian martial arts).

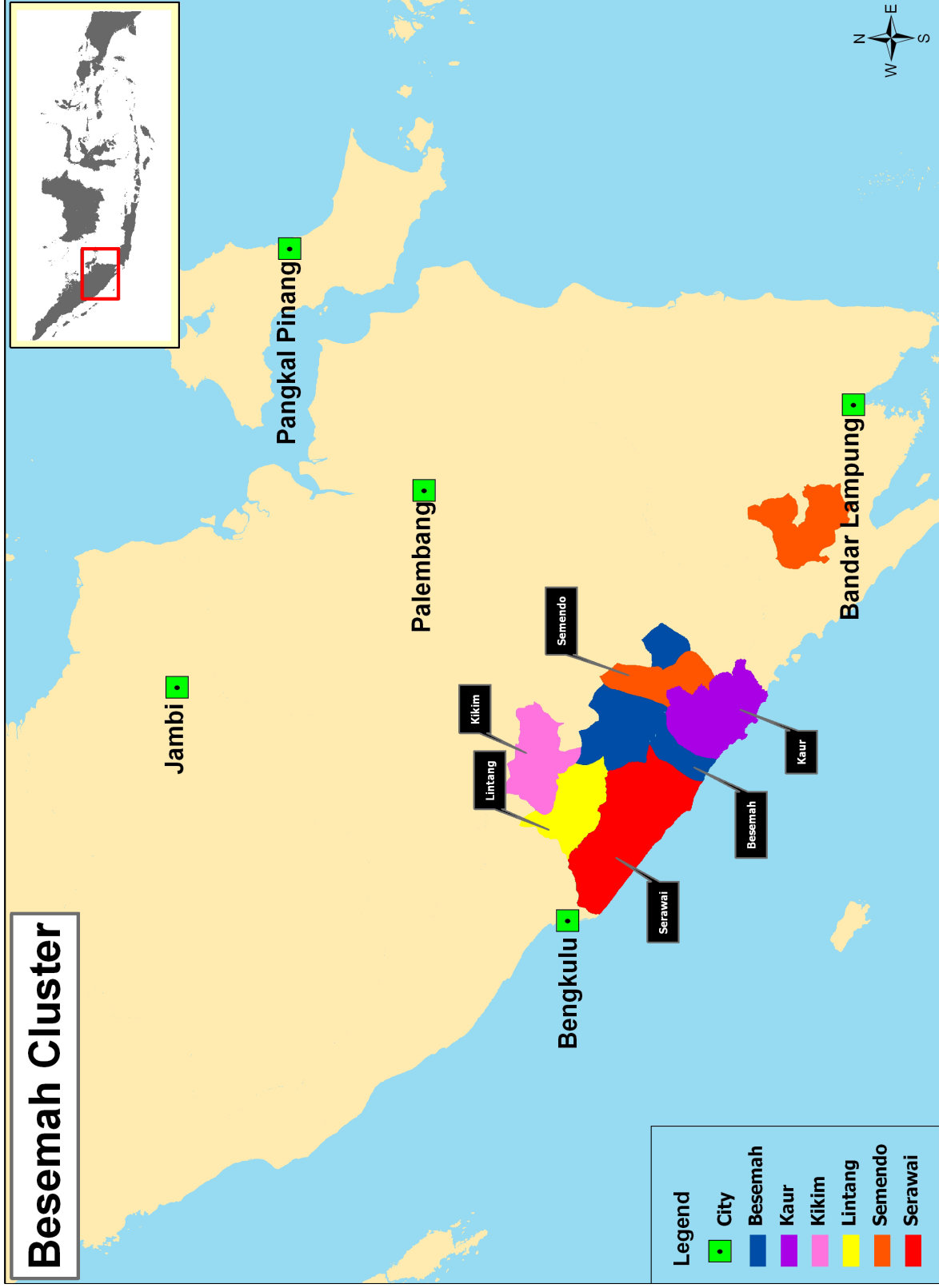
## Beliefs

The Rawas embrace Sunni Islam. They obediently and joyfully perform the religious duties of fasting and other Islamic celebrations. These celebrations include circumcision of boys aged six or seven years old, and religious meals to remember the deceased at 7 days, 40 days, and 100 days after a death. They often use an object which is carved or engraved with Islamic designs as a charm when they bury their dead.

## Needs

Some of the Rawas settlement areas are prone to flooding and mosquito-borne illnesses. Efforts to tackle these two problems are much needed.

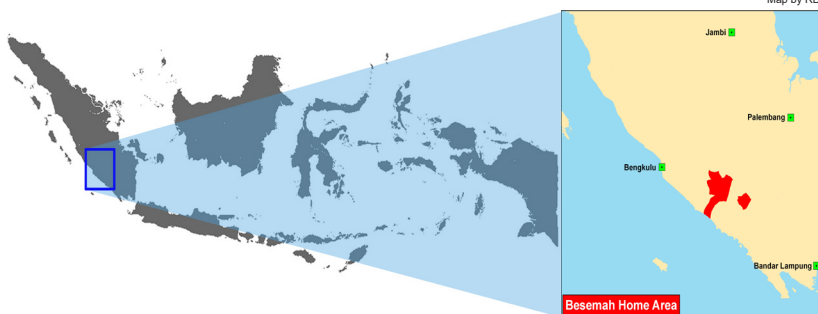
# Besemah Cluster



# BESEMAH



Photo by RD



Map by RD

Demography	Besemah Language	Status
Location: Bengkulu, Sumsel Population: 710.000 Major Religion: Islam	Bible: No Jesus Film: Yes Online Media: No	Believers: < 50 (953) Engaged: No Indigenous Church: 0

## Identity and Location

The Besemah are a large people group who live in South Sumatra Province in the area around Mount Dempo. They divide themselves geographically into three groups: the Pasemah Air Keruh, Pasemah Lebar and Pasemah Ulu Lintang. They live throughout a few districts in the Lahat Regency and the city of Pagar Alam. A few Besemah also live in the South Ogan Komering Ulu Regency. Their communities in the Lahat Regency are in the districts of Tanjung Sakti, Jarai, Fajar Bulan, Kota Agung and Besemah Air Keruh. In the South Ogan Komering Ulu Regency, they live in the Muara Dua Kisam district, where they are often called the Kisam people. According to a local story, the Kisam are descendents of Besemah people who did something wrong and ran through the jungle to a different area.

The Besemah in Pagar Alam live in the districts of Dempo Utara, Dempo Selatan, Pagar Alam Utara and Pagar Alam Selatan. Some also live in in Bengkulu province, in the North Kaur district of South Bengkulu Regency.

## Society and Culture

Agriculture is the principle economic activity of the Besemah and is based on three key crops: rice, rubber, and coffee. The Besemah region has fertile soil at a high elevation, with relatively cool climate. Planting and harvesting is carried out by groups of five to ten people working in a wage or share cropping system.

The Besemah people are very enthusiastic and passionate. They play an important role in the politics of South Sumatra and in the government and educational institutions of Bengkulu. Many Besemah people, in both South Sumatra and Bengkulu, have been quite successful.

The Besemah recognize three types of marriage: (1) belaki, where groom pays a bride price, pays for the wedding, and the newlyweds live with the husband's family; (2) ambil anak, in which the husband moves in with the wife's family and does not need to pay for anything, neither the bride price nor the wedding; (3) semendean, in which the wedding cost is split, and the newlywed couple are free to choose where to live

## Beliefs

For the most part, the Besemah are Muslim. Islam entered the southeastern part of the Besemah area in the 16th century. The west and northwest areas converted to Islam in the 19th century. The form of Islam followed at that time was the Sufi Islam, which later spread to all of Sumatra. The teachings of Sufi Islam are focused on feelings and stress the importance of knowing God more than merely observing religious rituals. In the Besemah highlands, there are 26 historical sites including ruins, cemeteries, and domes enclosing statues of Buddha that have been considered sacred places since the 2nd century.

There are also large stone statues depicting such scenes as a soldier riding an elephant, a man wrestling with a snake, and a large ocean wave. Besemah people still use these statues as sites for making sacred oaths and calling upon their ancestors' spirits for blessing and seeking their protection against natural disasters.

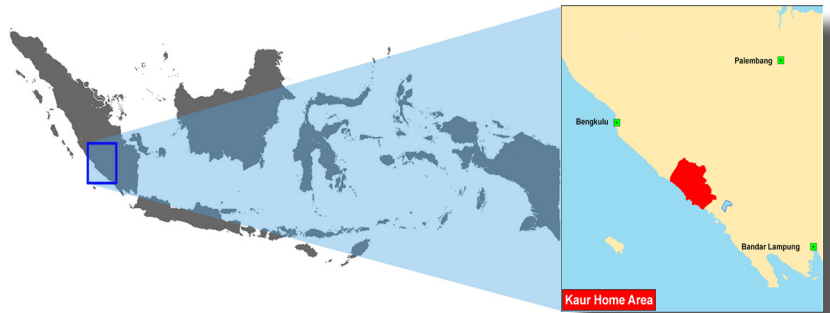
## Needs

One primary need of the Besemah people is for better medical care. They also need help and training to increase crop production through use of appropriate technology for managing agricultural production more effectively. (E-RD)





Photo by RD



Map by RD

Demography	Kaur Language	Status
Location: Bengkulu Population: 44.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 (281) Engaged: No Indigeneous Church: 0

## Identity and Location

The Kaur are one of the original peoples of Bengkulu Province. They were originally from Bintuhan in the South Kaur district of South Bengkulu, but nowadays many live in the North Kaur district. The Trans-Sumatra highway passes through Bintuhan, the district capital of South Kaur. The Kaur speak their own language, which is part of the Malay language cluster.

Most Kaur villages are located in groups along the banks of small rivers in this area. The Kaur area lies adjacent to that of the Serawai and Besemah peoples. Geographically, the Kaur may be divided into two subgroups. Those who live in the South Kaur district are normally called Bintuhan.

Their dialect is greatly influenced by the Lampung dialect. Those who live in the North Kaur district have been influenced by the Besemah people.

## Society and Culture

The Kaur depend primarily on rice cultivation for their livelihood. The area is also known for clove and pepper production. Other major crops include peanuts, coffee, coconut, resin, rubber, rattan, sweet potatoes, and fruit—especially banana, mango, pineapple, and many people's favorite, durian (a large fruit with a spiky shell and a strong smell). Other means of livelihood include raising livestock, fishing and trading. Men work in the field while women take care of the household.

The Kaur live in zinc-roofed houses with access to electricity. One unique feature of Kaur houses is that they are all painted blue and white. Traditional woodburning stoves are commonly used for cooking, and each house typically has a well in the backyard. Chickens, ducks, and cows roam freely around the settlements.

Gotong royong (mutual co-operation), a traditional system of working together, is a still a strong custom practiced by most Kaur. This custom is evident in the assistance they offer each other during harvesting time.

The Kaur are not allowed to marry someone from the same clan but may marry a Kaur person from another village. Weddings normally take place after the Rice Harvest Celebration. Generally, marriageable age is twenty for men and fifteen or sixteen for women. If the groom wants his bride to live with his family, he must pay a dowry to the bride's family. If the groom goes to live with the bride's family, her family is only obligated to give a token gift to the groom's family.

The older generation had families with an average of thirteen children, but since the government sponsored family planning program began, families currently have only three children on average.

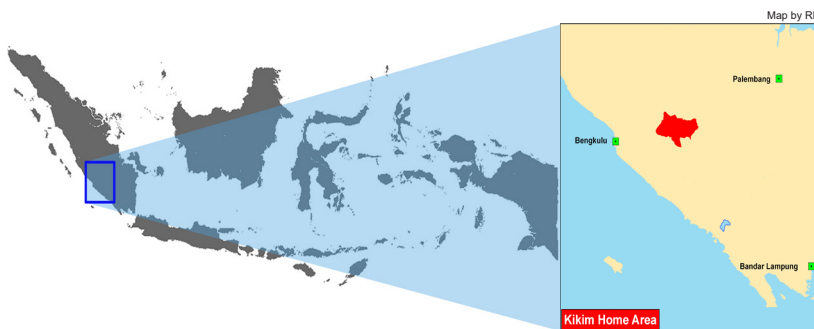
## Beliefs

The Kaur people have been Sunni Syafi'i Muslims since the 17th century. Like other Malays they observe religious ceremonies with a communal meal (sedekah) to celebrate a birth, give thanks for a harvest, ask for rain, commemorate a death, and ward off evil spirits. Every village has one or more mosques. Children are usually educated in Islamic schools (madrasah).

## Needs

Currently, the Kaur need better technology in order to increase agricultural production so they can produce enough food for their own consumption as well as for trade. Planting of mangos and durian needs to be increased to supplement income.

# KIKIM



Demography	Kikim Language	Status
Location: South Sumatera Population: 88.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 <sup>(225)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Kikim people group live in the districts of Eastern Kikim, Central Kikim, Western Kikim, Tebing Tinggi and Lahat in the Lahat Regency in South Sumatra Province.

The Kikim are generally the only people group in the Eastern, Central, and Western Kikim districts but there are a few areas with a small number of Javanese as well. In Tebing Tinggi, the Kikim live alongside the Lintang, Jawa, Sunda, and Saling (Lembak) people. In Lahat, the Kikim live alongside the Lematan, Jawa, and Sunda people.

## Society and Culture

The Kikim live in a fertile area with water needs supplied by small rivers and springs from the Barisan Mountains which rise 25-100 meters above sea level.

Most Kikim are rice farmers. The type of rice they plant only takes 6-7 months until it is ready for harvest. They don't yet have the kind of rice that can be harvested after 4 months.

In the eastern Kikim area, farmers can only plant rice once a year, and rubber is their main cash crop. In Kikim Barat and Tebing Tinggi, the Kikim are more inclined to plant rice twice a year as their main crop. Rubber is a secondary source of income for the Kikim in these areas. However in the eastern Kikim area, rubber is the main cash crop and rice is a secondary source of income. Rice is grown between the rubber trees.

When the rubber trees become mature, rice can no longer be grown in that field. Rice is important for

basic dietary needs, while sales from the rubber plant products provide income for other food and living costs.

Many people in the Kikim community have chosen to plant rubber trees because the income can be used to pay for daily living costs. On average, they each have one hectare of land.

Kikim farmers usually live near the jungle and move around, because they can't maintain the fertility of the soil. They clear new land by felling the large trees and burning the bushes. This way of clearing land is often considered one of the causes of forest fires that frequently occur in Sumatra. Although this causes damage, it's very minor compared with the destruction caused by large businessmen who illegally burn forest areas at will without any punishment because they are protected by corrupt government.

## Beliefs

The Kikim follow Islam mixed with mystical beliefs. They believe there are three kinds of knowledge: intelligence, good vs. evil, and profit vs. loss. They have a saying about hypocrites, "In the mouth, coconut milk is sweet; in the heart, poisoning plays." They believe it's okay to be rich but not to be stingy. And they believe in three kinds of death: suspended animation, natural death, and spiritual death.

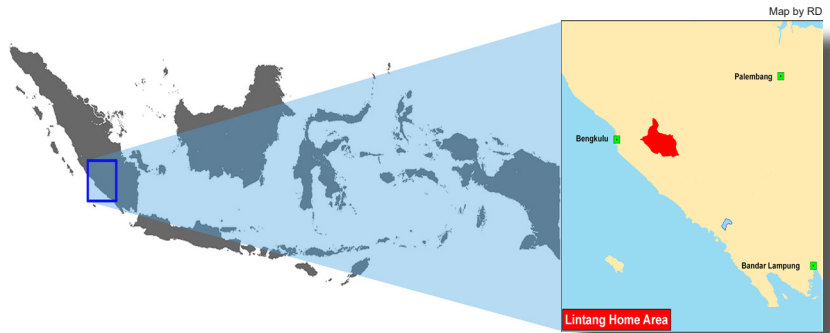
## Needs

The Kikim need instruction in more effective and efficient planting of rice so they can plant rice three times per year and increase their income. A good irrigation system is greatly needed, in light of their fields' strong dependence on the rainy season. <sup>(E-RD)</sup>

# LINTANG



Photo by RD



Demography	Lintang Language	Status
Location: South Sumatera Population: 210.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 <sup>(245)</sup> Engaged: No Indigenous Church: 0

## Identity and Location

The Lintang, also called Lintang Empat Lawang (L4L), is a people group that lives in the mountains near the Lintang Kiri and Lintang Kanan Rivers. In fact, the Lintang and Empat Lawang are two different groups who use the same language with slightly different dialects which are mutually understandable. The two groups have a strong feeling of commonality, such that in many areas to which they travel they form one group, the Ikatan Keluarga Lintang Empat Lawang which means “The Family Group of Lintang and Empat Lawang.” Eventually they became one group which is difficult to separate.

They primarily live in the districts of Muara Pinang, Talang Padang Lintang Kanan, Pendopo, Tebing Tinggi, and Ulu Musi in Lahat Regency in South Sumatra Province. They also live along the upper Musi River and the Lintang River.

In their home area, the Lintang live mixed among the Kikim and Lembak people, especially in the Tebing Tinggi area. Lintang houses are made of wood, built on stilts.

## Society and Culture

The language spoken by the Lintang is the same as that of groups around them, like the Besemah and Semendo; they just use different dialects. They also understand the Lematang, Kikim, Enim and Palembang dialects. But they don’t understand well the language of the Lembak atau Saling people.

*Lintang people who do not perform manual labor typically have a long pinky fingernail as a sign of higher social status.*

The Lintang make their living from farming rice, coffee, rubber, spices, and vegetables. They also raise goats, water buffaloes, dogs, chickens, ducks, and other animals. Although they live near rivers, they do not catch fish for a living. The economic level of the Lintang is very low. Lintang men work as seasonal farmers. For instance, coffee harvesting only occurs once a year. The women help the men work in the fields and as a result, often leave their children at home without supervision.

Lintang people who do not perform manual labor typically have a long pinky fingernail as a sign of higher social status. When conflict arises, the Lintang solve it through family discussion. If they do not reach an agreement, the problem is brought to the village leaders or elders. If that still does not work, they will bring the problem to the police or the mahkamah (religious court).

## Beliefs

The Lintang have a strong Islamic identity and strongly oppose changing to another religion. However, shamans still have an important role in this area. For the most part, religious duties are faithfully observed, as indicated by the constant use of local mosques.

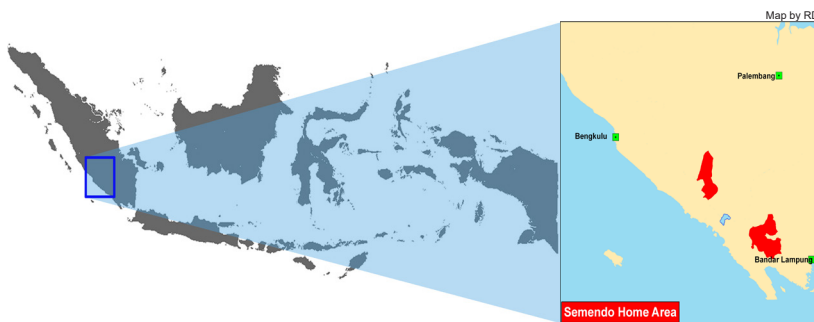
## Needs

The infant mortality rate is very high. The community considers it normal when a child dies before the age of four. Most Lintang mothers bear more than five children but some of them die young. The Lintang need improved medical facilities and health education.

# SEMENDO



Create



Demography	Semendo Language	Status
Loc: Sumsel, Lampung Population: 250.000 Kristen: < 5 <sup>(109)</sup>	Bible: No Jesus Film: No Online Media: No	Believers: <5 <sup>(109)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Semendo are also often called Semende, which is what they call themselves. They are a large group who live at high elevations in the provinces of South Sumatra and Lampung, divided geographically into the Semendo Darat Laut and Semendo Lembak subgroups. In South Sumatra they live in the Semendo Darat Laut, Semendo Darat and Semendo Ulu districts of the Muara Enim Regency. In of the Ogan Komering Ulu (OKU) Selatan Regency, they live in the districts of Buay Sandang Aji, Pulau Beringin and Banding Agung.

A few areas in Lampung Province are inhabited by the Semendo, such as the Way Tenon and Sumber Jaya districts in West Lampung Regency; Wonosobo, Ulu Belu, Talang Padan and Pulau Panggung districts in the Tanggamus Regency; Bukit Kemuning and Tanjung Raja districts in the North Lampung Regency; and Banjit and Kasui districts in the Way Kanan Regency.

## Society and Cultures

The language of the Semendo is not much different from that of the other ethnic groups around them, especially the Pasemah and Lintang. However the Semendo tend to use /e/ at the end of words.

Both in Lampung and South Sumatra, the Semendo live at high altitudes which are good for farming. They are generally more effective at farming than other ethnic groups in South Sumatra and Lampung.

When a father wants to have a son, he will eat a cake of sticky rice, stewed chicken, fish cooked in banana leaves over coals and glutinous rice roasted in bamboo tubes. Before her wedding day, a bride to be will be taken to the groom's house to give items such as a cupboard,

bed, cakes, curries, rice and clothes. Usually these things will exceed what has been requested by the groom. After the wedding, the new couple will go to the home of the husband's parents, taking more food than had been brought before the wedding. This is one difference from other ethnic groups in South Sumatra: among the Semendo, the women propose marriage rather than waiting for a proposal.

One custom which has been passed on and is still strongly held among the Semendo is *Tunggu Tubang*. This custom regulates family inheritance, appointing the oldest daughter as the primary heir. The inheritance usually consists of a rice field and house which will continue to be passed on. This custom pushes many Semendo men to travel to other distant parts of the country to seek their fortune.

## Beliefs

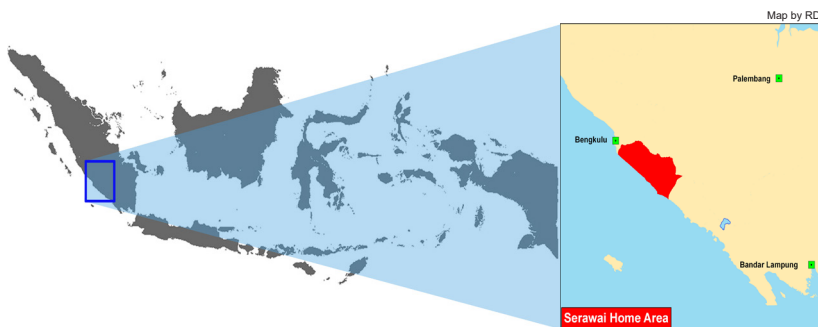
The Semendo have been Muslims for generations. The teachings of Islam are firmly rooted and faithfully followed in their society. This can be seen in their diligence in carry out the pillars of Islam. At the same time they have positive social interaction with people of other religions and there have been no religious conflicts in this area.

## Needs

Distribution of their farm products, such as rice and coffee, would greatly help them because up to the present the price of coffee and rice are controlled by gatherers or middlemen. But if they didn't sell through a middleman, they would get an even lower price.<sup>(E-RD)</sup>



# SERAWAI



Demography	Serawai Language	Informasi Suku
Location: Bengkulu Population: 320.000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: 2,000 <sup>(179)</sup> Engaged: Yes Indigenous Church: Some

## Identity and Location

The Serawai are a Malay group who live mostly in the regencies of South Bengkulu and Seluma in Bengkulu Province. They live in the districts of Seluma, Pino, Talo, and Manna districts. Some Serawai people also live in the city of Bengkulu and other cities in Bengkulu Province.

They are one of the poorest of the original inhabitants of inland Sumatra. Typically, Serawai call themselves Orang Selatan (People of the South), even though there are Kaur and Besemah people in this southern section of the province as well. The name Serawai comes from the word jawai, which means fisherman, so they are called "the Fishermen." The Serawai have their own language, which consists of the Talo and Manna dialects.

## Society and Cultures

Rural Serawai live in wooden houses raised on stilts with thatched rooves made of leaves. The space below the house is used for storage or for keeping livestock. Villages are generally compact groups of homes situated along a roadside or riverbank. The upper part of the front of a house often has sun-shaped drawings symbolizing the light of Allah.

Tradition forbids a Serawai person's home from being directly across from the house of a sibling. Ancestral lines are drawn from both sides of the family. Determining where a couple lives after marriage depends on a formal agreement (kulo) between the couple and their families.

*A small percentage of Serawai have been Christians for three generations and have formed Serawai churches.*

The majority of Serawai make their living as rice farmers. To irrigate their rice fields, they depend on rain or a nearby river. Other crops include coffee, cloves, pepper, brown sugar, coconut, rattan, rubber,

fruits and vegetables. Recently, many Serawai have migrated to North Bengkulu to look for wider fields with better irrigation. When crops fail, they try farming in a different area of the province. Serawai villages that focus on fish farming have recently experienced rapid growth. Many Serawai people also work as traders, civil servants, teachers, members of the military, construction workers, and day laborers.

## Beliefs

The vast majority of Serawai people are Muslims, but their day-to-day lives are influenced by older beliefs. They fear ma'sumai, a ferocious tiger that can assume human form, first attracting and then slaying its victims.

They also perform ceremonies connected to farming. Before planting, seeds are washed in the mendundang ceremony. Newly harvested rice stalks are bound together during the nuruni ceremony. These are performed to show that the rice plants are properly respected, so that the spirit of the rice plants will not leave their fields, thus preventing crop failure. At certain times, farmers offer goats at the graves of their ancestors or holy places.

A small percentage of Serawai have been Christians for three generations and have formed Serawai churches.

## Needs

Serawai youth need motivation to continue their education. Many of them leave school before finishing junior high school. They also need skills and expertise to become productive citizens. In addition, the community needs to be introduced to better irrigation systems so they are not wholly dependent on the rains.

(E-RD)

# Ogan Cluster

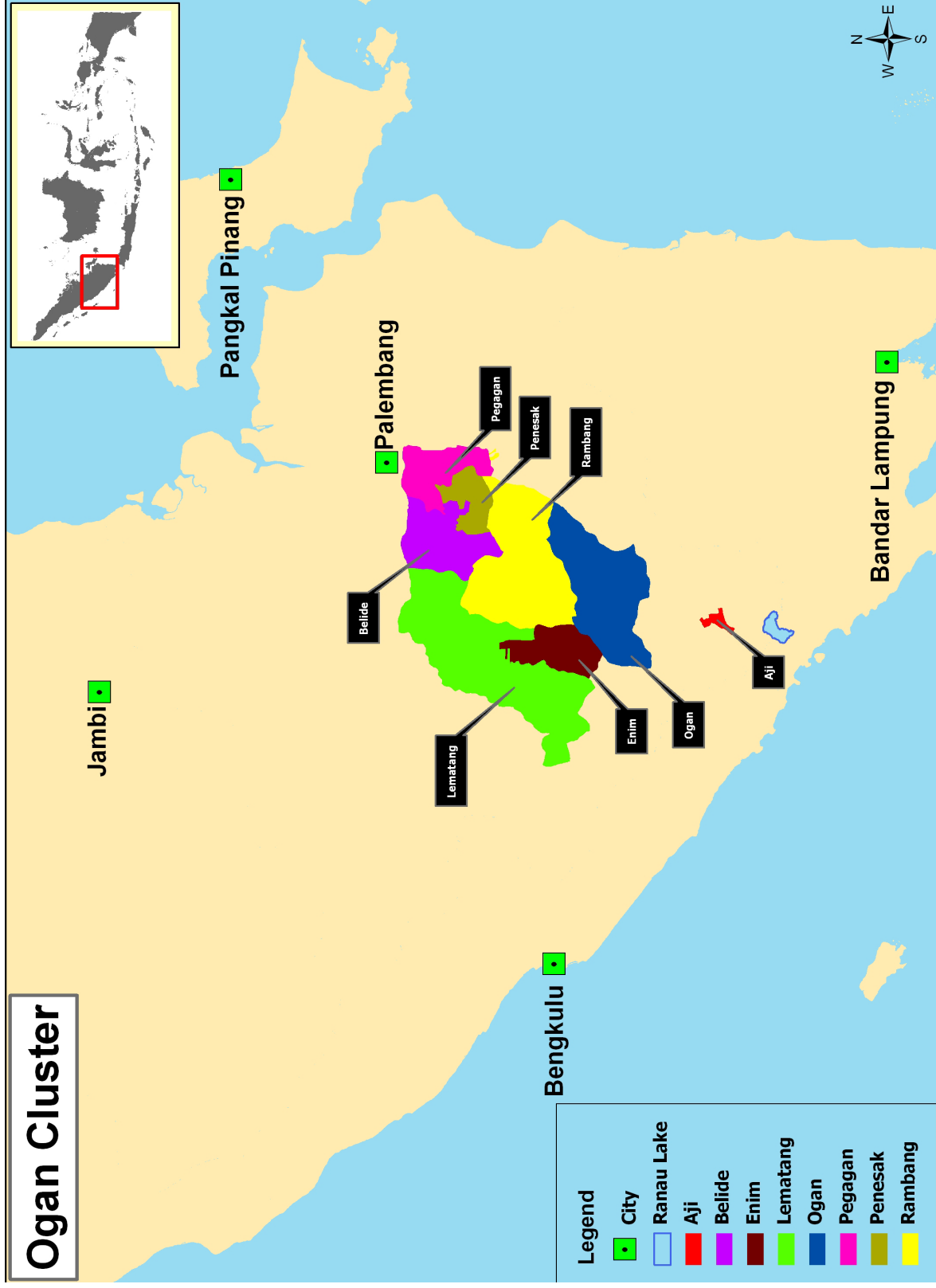
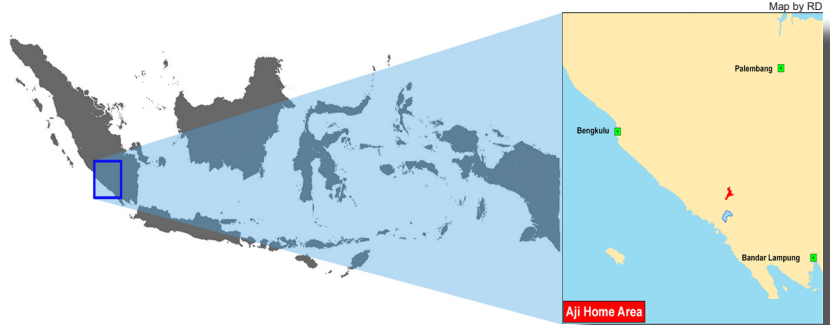




Photo by RD



Demography	Aji Language	Status
Loc: Lampung, Sumsel Population: 16.500 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 50 Engaged: Yes Indigeneous Church: 0

## Identity and Location

The Aji are a small community who live in a mountainous area of South Sumatra Province. They are often called the Haji people because according to a folktale they are descendants of a “Haji” (a person who has completed the Hajj pilgrimage to Mecca). The Aji live in 14 villages. Eleven of the villages are clustered together in the Muara Dua District of southern Ogan Komering Ulu Regency (OKU): Sukarami, Tanjung Raya, Kuripan, Peninggiran, Surabaya, Sukarena, Karang Pendeta, Kota Agung, Pulau Panggung, Pirikan, Telanay and Sukabumi. In addition, three Aji villages are located outside the Muara Dua District cluster: Lubar Village in the Simpang District of southern OKU, Rantau Panjang Village in another area of Muara Dua, and Palas Haji Village in the Palas District of Southern Lampung Regency in the Province of Lampung.

## Society and Culture

The Aji live in mixed communities with the Daya and Komering people. The Aji have a very small population, quite different from larger neighboring people groups such as the Ogan, Daya, and Komering. According to a local folktale, the Aji language was created from twelve different languages. According to the tale, in the days of their ancestors, when it came time to distribute the languages, the ancestor of the Aji people group arrived late because he overslept. In the end he was forced to ask for a just a little bit of language from each of twelve other people groups, which combined to become the Aji language. The Aji language differs from that of other surrounding people groups; however the Aji can understand almost all the languages of South Sumatra. They are very proud of this fact.

*The Aji judicial and legal system governed by this local customary law is called “Sumber Karta 12”*

In the time of the Majapahit Kingdom, the Aji were ruled by a duke from Majapahit who ruled from Saka Aji (now Tanjung Raya Village). They did not want to be colonized by the Netherlands so they formed an army. The current Aji social stratification is still based on the stratification of that time: Ratu (king), Panglima (commander), Kerio Perang (troops) and ordinary people. A traditional institution, led by descendants of the king, commander, and troops, handles social issues. It provides sanctions and penalties for those who violate the community norms and customs (such as engaging in extramarital sex). The judicial and legal system governed by this local customary law is called “Sumber Karta 12.”

Most Aji people make a living by growing two crops: coffee and rubber. Coffee as a commodity represents the primary source of income for the flatland areas of South Sumatra including the Aji homeland. However, almost all Aji young people move out of the area searching for jobs in other areas. Most of them go to Java, with Jakarta as the most frequent destination. Most Aji people also raise goats or chickens as household pets.

## Beliefs

The Aji people are Muslims and a mosque can be found in each of their villages. The Aji maintain good relationships with people of other religions and no religious disturbances have been reported in their area. However they still practice cultic worship of objects that were passed down to them by their ancestors, especially war relics.

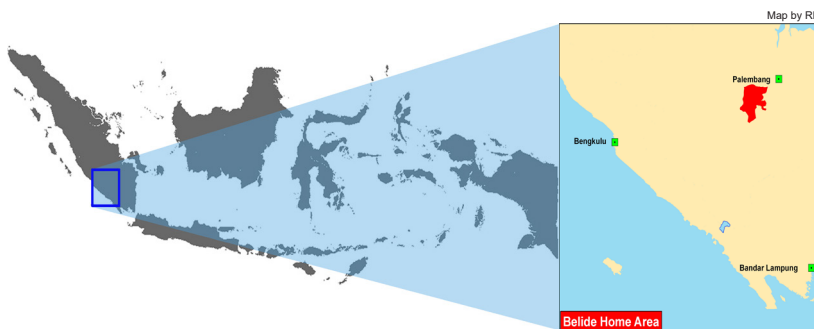
## Needs

Small business management and home industry training could help improve the economy in Aji areas and bring work opportunities to young Aji people. Nowadays, almost all Aji young people leave the Aji area in search of work.<sup>(RD)</sup>

# BELIDE



Photo by RD



Demography	Belide Language	Status
Location: South Sumatera	Bible: No	Believers: 0
Population: 82,500	Jesus Film: No	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigeneous Church: 0

## Identity and Location

The Belide live in 58 villages in the Muara Enim Regency of South Sumatra Province, in the districts of Gelumbang and Lembak. Even in their home area, the Belide people live alongside the Javanese, Rambang, Meranjat and Ogan people.

The Belide area is between 0–100 meters above sea level. Most of the area is vast coarse grassland. The distance from the Belide area to Muara Enim, the capital of Muara Enim Regency, is about 2.5 hours. Travel to the city of Prabumulih takes about 1 hour, and to Palembang (the capital of South Sumatra), about 2 hours..

## Society and Culture

The Belide people have their own Belide language, which is part of the Ogan language cluster, having many similarities. They can easily understand the Ogan, Meranjat, Lematang, Enim and Rambang dialects. The Belide also speak and understand the Palembang language. However they do not understand dialects of the Pasemah cluster such as Semendo, Lintang, Empat Lawang and Lembak. But with some study they can easily learn these dialects also.

The Belide differ from other groups in that they still retain their settlements as in the past, along a riverbank and far from a main road.

The Belide also possess a form of writing called Tulisan Ulu, a syllabary system in which each symbol represents a syllable. Only a few older people still remain who use this kind of writing.

Most Belide live in traditional houses raised above the ground on wooden or brick columns. Only a few are building houses that are not raised above the ground. Most of them build houses that look terraced, because the part of the house below the platform is also made into a home.

## Beliefs

Belide people say, “We are all Muslims.” However, a great many of them still retain many animist and spiritist beliefs and taboos. For example, residents are forbidden to grow durian (a large fruit with a spiky shell) in some parts of the Belide area because, according to a local legend, one of their ancestors was killed when a durian fell and struck him. As a result, a curse was placed on anyone who grows durian trees in the surrounding area. Thus, residents of this area do not cultivate durian, although it could grow well here.

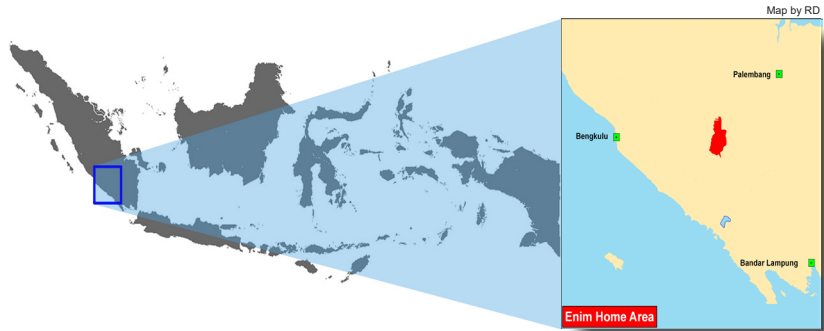
The Belide also observe superstitions regarding bathing. A person who bathes in the river may not turn their back to the river, but must face the river. They believe that a person who breaks this taboo will die. The Belide are also not allowed to get in the river to bathe. They must stay on the riverbank and take water for bathing from the river with a dipper instead of swimming in the river. They also have a taboo against spreading rice to dry in the road. Rice can be laid to dry in other places, such as the yard around one’s house, but may not be dried in the road.

These examples demonstrate a syncretistic form of Islam, incorporating traditional animistic beliefs which appear more dominant than Islamic teaching.

## Needs

Even though the Trans-Sumatra highway passes through the Belide area, the Belide tend to not access the benefits of modernization. They prefer to live next to rivers or other bodies of water rather than near the main roads. They could be greatly helped by efforts to raise their awareness of the resources available to them in their area.<sup>(E-RD)</sup>





Demography	Enim Language	Status
Location: South Sumatera	Bible: No	Believers: <10
Population: 132.000	Jesus Film: No	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigenous Church: 0

## Identity and Location

The Enim people live along and near the Enim River in the districts of Ujan Mas, Muara Enim, Tanjung Agung, and Lawang Kidul in the Muara Enim Regency of South Sumatera. In the Ujan Mas and Muara Enim districts, they live alongside a small number of Lematang people.

The majority of Enim people live along the Central Trans-Sumatra Highway, between Muara Enim City and Muara Meo Village in Tanjung Agung District, Muara Enim Regency, bordering settlements of the Ogan people group. The Enim area also borders the Semendo people group at Talang Abib Village in Tanjung Agung District, Muara Enim Regency.

## Society and Culture

Most of the Enim who live in villages make a living by collecting sand and rocks from river beds, which can be sold. Some Enim travel around the area selling sand and rocks while others wait for buyers at their kiosks. Those doing this work usually have only a primary school education or less. Another common activity is harvesting firewood from the forest. Dry wood is collected and split into smaller pieces and sold by the truckload. Another common profession among the Enim is working as a nabah para or nabah balam who taps rubber trees to obtain the sap.

The family's oldest son, who is regarded as having the most rights to the inheritance, usually inherits wealth left behind by parents. However the father may also choose to divide the inheritance between his sons. Daughters do not receive inheritance rights because they are considered to have been bought by their husbands at the time they are married, so their inheritance is from their husband rather than their parents.

Marriage is carried out according to Islamic principles. The Enim have three forms of marriage. The first is

Tanam Batu, which means the groom joins the bride's family. The second is Kepalaking, which means the bride joins the groom's family. The third is Tambe Anak Samarizing, which means that bride and groom can live in the place they prefer, so there is no tie to either family.

The Enim are very open to newcomers. This characteristic is referred to as Serasan Sekundang (lit., like family), or Sesama Teman (lit., friends together). This means that Enim people are free to form relationships with anyone regardless of ethnic or religious background. This openness has led to many mixed marriages with people of other ethnic and religious backgrounds.

## Beliefs

The Enim people are nearly all followers of Islam, which has been handed down from one generation to the next. The Enim follow Islam because their ancestors chose it, but some Enim people still practice the traditional beliefs of their ancestors as well.

The Enim believe they originated from a supernatural being that lives in the forest. Heaven and hell are understood to mean that which is good or bad in this world. Heaven means having a good or comfortable life. Hell means a difficult or unpleasant life. The Enim have a saying: "Having many enemies is hell, even if you're rich. A quiet simple life without enemies is heaven. Brotherhood is heaven and enmity is hell." In other words, pleasant social relationships are heaven and unpleasant ones are hell.

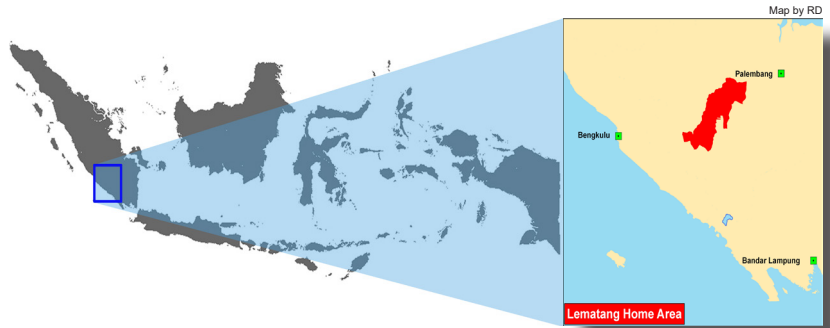
## Needs

More access to education could benefit the Enim people in today's era of globalization. Training to realize the business opportunities in many field would also be very helpful for them.<sup>(E-RD)</sup>

# LEMATANG



Photo by RD



Demography	Lematang Language	Status
Location: South Sumatera Population: 300.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <5 (29/20) Engaged: Yes Indigenous Church: 0

## Identity and Location

The Lematang people (also call the Penukal) mostly live along the banks of the Lematang River and the surrounding area, stretching from Lahat Regency to Muara Enim Regency. In the Lahat Regency, they live in the districts of Pinang Island, Lahat, and Merapi. In the Muara Enim Regency, they live in the districts of Muara Enim, Gunung Megang, and Tebat Agung.

## Society and Cultures

The Lematang people's area is about 25-100 meters above sea level. The Lematang dialect is similar to the Enim dialect. Frequent mixing of the two people groups may cause this similarity, or it may be that the two groups have common ancestors and their dialects diverged due to geographical separation. The Enim people live along the Enim River, which flows into the Lematang River, while the Lematang people live along the Lematang River. In the city of Muara Enim, where the Enim River and the Lematang River meet, it is very difficult to distinguish between the Lematang and the Enim. There, the two groups have largely assimilated. A person living in Muara Enim could be considered both Enim and Lematang. Unlike the Sunda and Jawa languages, the Lematang language does not have different levels of speech with different vocabulary connoting levels of social distance. However, there are still different ways of speaking the Lematang dialect to show familiarity or politeness. Older people usually use the more polite way of talking to one another. Children also use the polite way of speaking when addressing older people. But older people will use the more familiar way of speaking when addressing children. Younger people address one another using familiar speech. Thus, one's manner of speaking, whether familiar or polite, is a measure of the level of respect that one gives to the person with whom he or she is speaking.

Cultivation of rubber trees is the primary livelihood for the Lematang people. For the Lematang who live near

the river, wet rice cultivation is another way to make a living. One interesting characteristic of the Lematang is that they are usually more diligent in work when they live outside of their own area, for example, in the Lembak area. Lematang people who live outside their own area might sell cassava leaves, fruit, and do other small jobs to generate a small income. These livelihoods are outside of what Lematang people would do in their own area.

The Lematang consider their area to be safe. This is rare in South Sumatra, which is mostly considered an unsafe area. This is also different from the neighboring group, the Kikim, who consider their area unsafe (and others around the area say the same of the Kikim area). However in the city of Lahat, Kikim and Lematang people live next to each other. The relationship between the Lematang and outsiders is fairly amicable, as long as others are not arrogant. The same is true of marriage between the Lematang and outsiders. The Lematang have an expression: "Do not marry an arrogant person." Arrogance is largely measured by the way a person relates to others.

## Beliefs

Lematang people are followers of Islam. Animistic beliefs are still held by the Lematang as well. Almost every year someone drowns in the Lematang or Muara Enim Rivers and is found a few days later. The Lematang believe that these drownings are caused by a spiritual being which takes the form of a white crocodile and lives in the river.

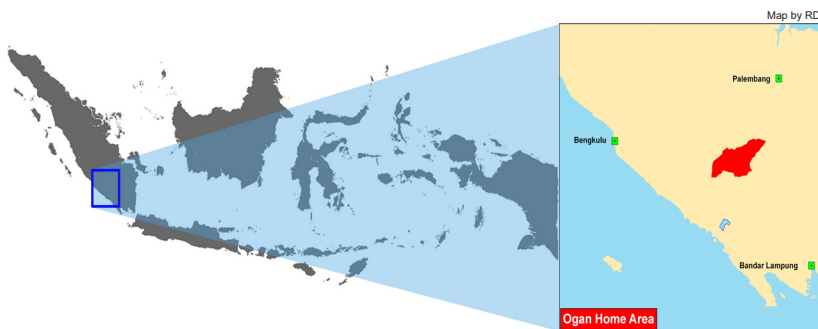
## Needs

Tourism could be developed as an industry along the Lematang River, which is a beautiful area, especially in the upper parts of the river between Pagar Alam and Lahat. This is one way the economic level of the Lematang community could be raised. (E-RD)

# OGAN



Photo by RD



Demography	Ogan Language	Status
Loc: Sumsel, Lampung Population: 165.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <400 Engaged: Yes Indigenous Church: 1

## Identity and Location

The Ogan people live along the Ogan River in an area stretching from Sugih Waras Village, in the Pengandonan District of Ogan Komering Ulu Regency, to the subdistrict of Kertapati in the city of Palembang. The Ogan people are spread across the districts of Pengandonan, Semidang Aji, Baturaja Barat, Baturaja Timur, Sosoh Buay Rayap, Lubuk Batang and Peninjauan in Ogan Komering Ulu Regency, as well the Kertapati Subdistrict of Palembang. A few small groups of Ogan people also live outside these areas. In Lampung Province, the Ogan live in the districts of Blambangan Umpu and Bara Datu in Way Kanan Regency, and in the districts of Bukit Kumuning, Abung Barat, and Kota Bumi in North Lampung Regency. The Ogan live alongside Komering, Rambang, and Daya people in these areas.

## Society and Culture

Ogan villages usually consist of 300-400 families. Single-family homes are built on wooden stilts, and have three to four rooms. The area beneath the house is used for storage and also as a space for work. The Ogan usually form just one or two villages per area, each made up of a large number of raised houses. They generally live in a location separate from their fields. In Lampung Province, Ogan settlements are easily identifiable because their houses are quite different in style from the houses of the Lampung people groups, especially in the shape of the terrace. An Ogan village is often associated with a particular skill, such as carpenters or metal workers.

The Ogan practice two customary forms of marriage. In the first, the groom must give a bridewealth to the bride's family. The new couple will then live in the husband's family's home and their children will be considered descendants of the husband's family. In the second form, no bridewealth is paid. The new couple lives in

the wife's family's home and their children become part of the wife's family. Married couples are responsible for caring for their family members and managing the family's land and assets, including contributions toward expenses for traditional ceremonies.

Farming is the principal economic activity in the Ogan area. There are three main crops: rice, rubber and coffee. Crops are typically planted with 5 to 10 hired workers, or family members working in shifts. Harvests involve groups of men and women including the farmer's family.

## Beliefs

Each Ogan village has its own distinct story about their origin and how they became Muslims. The Ogan have practiced a form of Islam known as Sunni Shafi'i since the 16th century. Toward the end of the 16th century they were also introduced to Sufism. The Ogan observe all Islamic holidays, such as Idul Fitri (end of the Ramadan month of fasting) and Idul Adha (commemoration of Abraham's willingness to sacrifice his son). They tend to believe in superstitions related to spirits that inhabit certain places and objects. The social and spiritual life of the Ogan revolves around activities such as religious feasts, birth rituals, ceremonies to ensure protection against natural disasters, and celebrations to give thanks for the harvest. At these events, Ogan people gather to recite Islamic prayers and also perform ritual prayers to the spirits of their ancestors.

## Needs

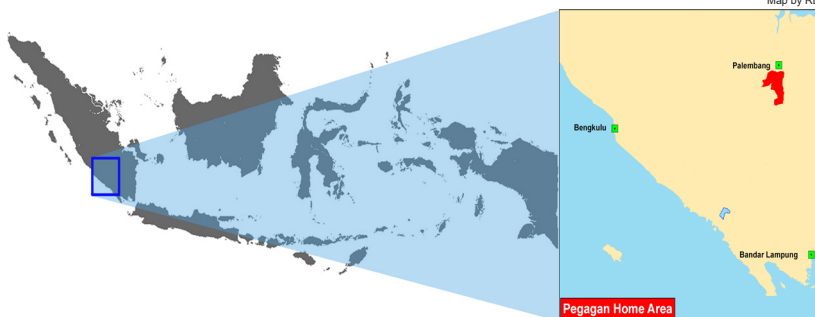
The Ogan people's main sources of income are rice and rubber. They plant only one crop of rice per year even though most of them live along the Ogan River, a large waterway into which many smaller rivers in South Sumatra flow. The adoption of irrigation practices using river water would allow the Ogan to grow two to three crops of rice per year. <sup>(E-RD)</sup>



# PEGAGAN



Photo by RD



Demography	Pegagan Language	Status
Location: South Sumatera Population: 250.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 <sup>(116)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Pegagan are a people group who live along the downstream section of the Ogan River in the districts of Pemulutan, Indralaya, and Tanjung Raya in Ogan Ilir Regency. Neighboring peoples call the Pegagan dialect “Sue Sue.” The Pegagan are known for a local dish, Pindang Pegagan, which is freshwater fish (usually patin) cooked in broth. In their area, the Pegagan live alongside the Palembang, Meranjat (also called “Penesak”), Rambang and Kayu Agung peoples.

## Society and Culture

One local celebration, Ningku, is attended by unmarried men and women following Lebaran, the feast marking the end of the Ramadan month of fasting. Almost all young Pegagan men and women leave their home area to look for work in other places, but will return home to visit at Lebaran. Ningku is a chance for unmarried men and women to get to know one another, and usually takes place at night. The young people parade in their best clothing and then go boating on the river that passes through their area. The Kayu Agung people, who refer to this celebration as “Ngutang”, also practice this activity.

*The Pegagan, like other inhabitants of South Sumatra, are generally friendly, easy to get along with, and quite open*

Rice farming in the Pegagan area is unique in that wet rice cultivation is practiced. Rice is planted in fields always submerged in standing water. The wet rice fields consist of three parts: dikes that separate the fields into sections, areas with shallow water, and areas with deep water. On average, rice can be planted in the fields for two growing seasons, after which other crops are rotated in for a season. The six districts in the area consist of around 75,000 hectares of land, of which 55% is already being put to use. All along the banks of the Ogan River, rice fields as high as one’s ankles spread across the land

and up to the river’s edge. At the start of dry season, farmers begin to plant wet rice fields. Later in the year they harvest fish from ponds that form in those same fields. Rice farming and fishing are two backbone industries for most of the community in Pemulutan District of Ogan Ilir Regency. The many rice fields of Ogan Ilir can meet the daily needs of the residents of the surrounding areas for the entire year. During rainy season, the fields normally become small ponds and lakes. The community is free to catch the many species of freshwater fish that can be found in the flooded fields. With the arrival of dry season, the water begins to recede and the fields can be used for rice cultivation again. In addition to rice farming, Pegagan people raise fish in rivers, produce cloth embroidered with gold and silver thread, and plant small gardens in order to supplement their income. The fields they own generally are inherited and cannot be enlarged. The Pegagan, like other inhabitants of South Sumatra, are generally friendly, easy to get along with and quite open. People who move into their area find it easy to adapt to living with Pegagan neighbors.

## Beliefs

All Pegagan people are Muslims. In many places, Islam is intertwined with traditional customs. The Pegagan guard harmony with nature around them through traditional rituals for their spiritual life and mutual help for life with their neighbors. Many mosques in the Pegagan area are quite large and the Pegagan people appear very active in religious devotion.

## Needs

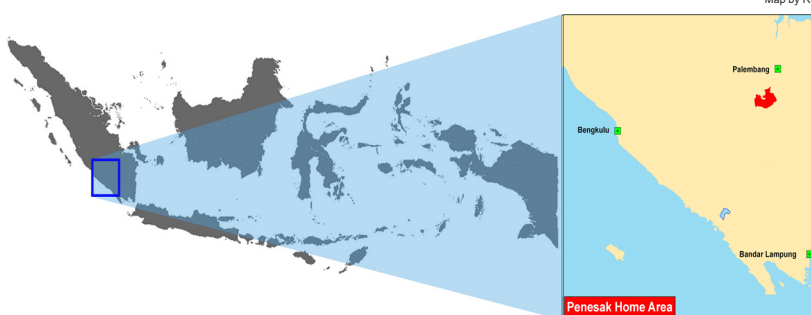
One Pegagan district, Indralaya, is slated to become a buffer zone for the capital city of Palembang. Because of this, the area is beginning to develop. The biggest need of the Pegagan is the ability to leverage the advantages of this development for their benefit.<sup>(RD)</sup>



# PENESAK



Goldsmithing is a famous craft in the Penesak



Demography	Penesak Language	Status
Location: South Sumatera	Bible: No	Believers: 0
Population: 145.000	Jesus Film: No	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigenous Church: 0

## Identity and Location

The Penesak people live in the province of South Sumatra. They live in all the villages of Tanjung Batu District of Ogan Ilir Regency, as well as five villages in the Gelumbang District of Muara Enim Regency: Tambang Kelekar, Menanti, Tanjung Medang, Pelempang, and Suban Baru. In addition, Penesak people also live in Meranjat Village, located in the Betung District of Banyuasin Regency. The Penesak people group is known by several other names including Meranjat, Tanjung Batu, Payaraman, Burai, and Kelekar.

## Society and Culture

The Penesak prefer to live in ethnic enclaves when they move out of the Penesak area, for example, to the Betung area of Banyuasin Regency. The Penesak are known as a friendly community. This is demonstrated by their engaging style of speech. They are known for openly addressing others, offering long explanations of all that they know on a topic, and seeking to make others feel at home.

Penesak people who move outside the area often go to Java; only a few have moved to South Sumatra's provincial capital, Palembang. Most of those who go to Palembang move there to attend high school or college. On the other hand, most Penesak people who move to Java go there in order to work, not to further their education.

Because land in the Penesak area is not very fertile, the people use slash-and-burn agriculture, moving after each season. The natural forests are becoming depleted due to the continuous search for fertile fields. Old fields are quickly overgrown by weeds and difficult to use for farming. The Penesak have had some success in cultivating rubber, pineapple, sugar cane, and vegetables.

Traditional customs are influenced by Islam. These include wedding, birth, death, and circumcision ceremonies. One of the most strongly held customs is the wedding ceremony. When a marriage contract is made, the groom and his family visit the bride's family. The couple then returns as part of a procession to the groom's house to formalize the wedding plans. The engagement party is serenaded by tambourines and music. The groom wears a long white robe and a turban. The wedding ceremony is opened with long readings from the Qur'an (Islamic holy book).

## Beliefs

Formally, the Penesak people are Muslim though they practice many spiritist beliefs in their daily living. The Penesak watch over the graves of their ancestors and consider them to be sacred places. Every village has a sacred burial ground that is said to possess its own supernatural power. They believe that this spiritual power was possessed by the ancestors buried in that place and is still effective long after the ancestor has died. For example, if, while he was still alive, a person was able to cause a plane to crash, an enemy plane that crosses over his grave will also crash. Every year, villagers visit and maintain the cemeteries in their villages as a required ritual.

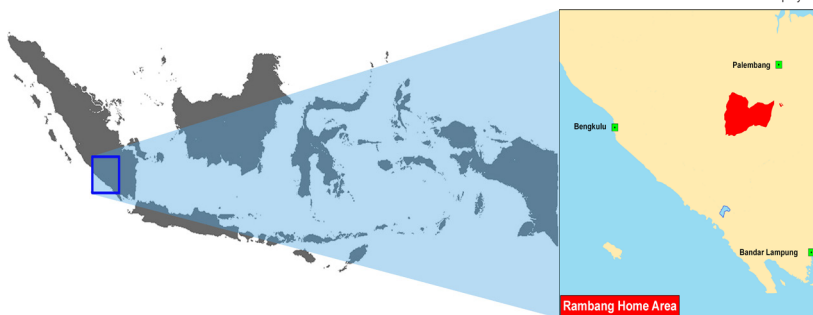
## Needs

The most urgent need is help in applying appropriate agricultural technology to overcome the problem of low soil fertility in their area. The Penesak also need local development. Improved education and opportunities for work could help the Penesak become more self-sufficient. Better training, medical staff, and equipment are needed to improve health care in their area.<sup>(E-RD)</sup>

# RAMBANG



Wash and bath in the river



Demography	Rambang Language	Status
Location: South Sumatera	Bible: No	Believers: 0
Population: 155.000	Jesus Film: No	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigenous Church: 0

## Identity and Location

The Rambang people live in an area spread across the regencies of Muara Enim, Ogan Ilir, Ogan Koemering Ilir, and also in Pabumulih City. In Muara Enim Regency, they live in Tebat Agung District. In Ogan Ilir Regency, they live in several villages in Muara Kuang District. In Ogan Komering Ilir Regency they live in Tanjung Lubuk District in the villages of Penyandingan, Ulak Ketapang, Kuripan and a few others. In Prabumulih City, they live scattered throughout several districts in which they are the dominant group. The Rambang people are also sometimes called Rambang Dangku, Rambang Lubai, Rambang Kapak Tengah Dua, Rambang Senuling, and Anak Rambang.

## Society and Culture

Rambang society is rich in various rituals oriented towards the natural environment, such as the life cycle, with birth and death rituals, and Buang Juang, a farewell ceremony when anyone leaves the village to find work. Other rituals relate to special natural phenomena such as lunar and solar eclipses, requests for rain, earthquakes, and others. The Rambang also highly value competitions in reading the Qur'an (Islamic holy book), and the Islamic Hajj (pilgrimage to Mecca).

The Rambang people are inclined to live simply. Agriculture is the principal economic activity in the area and rice is the main crop. Wet rice plots are still worked mostly using water buffalo. In addition, corn, peanuts, fruits and vegetables are also grown. The Rambang are sometimes referred to as orang selengek, a term referring to their unique method of preserving fish. They also make various traditional items from bamboo, rattan, wood, roots, and palm leaves.

Rambang villages usually consist of closely packed houses – generally single-family dwellings of three or

four rooms raised on stilts. The area below the house is used for storage, or in some cases, trade.

The Rambang practice a bilateral inheritance system, which means that one's descent is traced through both the mother and father. Two types of marriage arrangements are practiced: 1) payment of bridewealth, which establishes a couple's residence with the groom's family and primarily affiliates any children with the father's line; 2) no payment of bridewealth, placing the groom in the bride's household and any children in their mother's line. Marriage is a strong factor in unifying family, clan and even inter-ethnic relationships. This can be seen throughout South Sumatra Province. Marriage is not just a matter of a couple getting married; it involves the whole family, clan and wider community.

## Beliefs

The Rambang believe that their first leader to follow Islam was Lord Bintang Ruano, who condemned animistic practices. Since that time, the people have ceased animistic sacrifice offerings, but they still believe in the existence of supernatural forces in certain objects. The teachings of the Sunni Shafi'i branch of Islam became the guidebook for their lives. Every village has a mosque. Yet ancestral burial grounds are still maintained and an annual ritual is held in which Rambang people honor their ancestors and clean their graves. At the same time, the majority of Rambang men go to the mosque every week for Friday prayers.

## Needs

The river is used for bathing, washing, and toilet facilities, which is considered practical. The well water typically used for drinking and cooking is yellow in color. Thus, assistance in obtaining a supply of clean water would very much benefit the Rambang people. <sup>(E-RD)</sup>

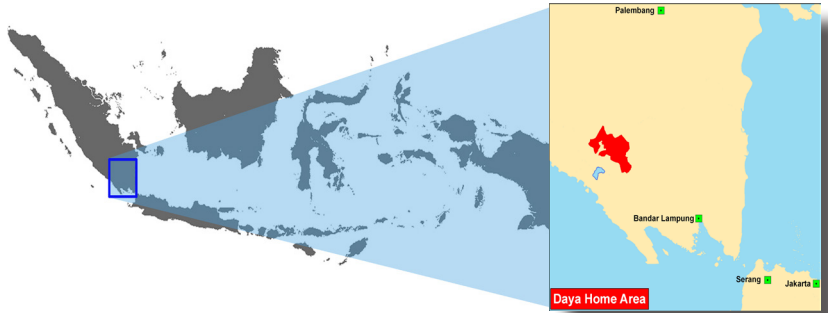
## A black and white photograph of a rock face, likely a cliff or cave wall. The rock surface is highly textured with various cracks, crevices, and mineral deposits. A red rectangular box is drawn on the lower portion of the image, highlighting a specific area of interest. The box is positioned in the lower-middle part of the frame, slightly to the right of the center. The overall image has a grainy, high-contrast appearance typical of older scientific photography.



# DAYA



Photo by VVV



Demography	Daya Language	Status
Location: South Sumatera Population: 90.000 Major Religion: Islam	Bible: NT Jesus Film: No Online Media: No	Believers: <10 <sup>(277)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Daya live in the Barisan Mountains in the southern part of South Sumatra Province. They are spread throughout the two districts of Simpang and Muara Dua in South Ogan Komering Ulu Regency in South Sumatra.

## Society and Culture

In their homeland, the Daya live in the same area as the Aji and Komering. The mixing of the Daya villages among Komering and Aji villages is unique in that their villages are often in an alternating pattern geographically. On a trip from Simpang to Muara Dua Kisam, one will see alternating Aji, Komering and Daya villages.

*the Daya feel that their language and identity are distinct from the Komering. Even so, the Daya don't deny that there are many similarities between the Daya and Komering languages.*

The Komering often consider the Daya to be a part of the Komering because they use the same language. There are many similarities between the Daya and Komering languages. However, the Daya feel that their language and identity are distinct from the Komering. Even so, the Daya don't deny that there are many similarities between the Daya and Komering languages. Linguistically speaking, the Daya use the Daya dialect of the Lampung Api language.

The Daya live at an elevation of 100-500 meters above sea level. Many varieties of plants can grow in this fairly fertile area. Farming in this area is successful. Harvest can be done two or three times per year. This work is generally done by Jawa people who manage the rice fields, either as owners or as laborers in fields owned by the Daya. If someone becomes a laborer in the rice fields, he will receive a portion that is one-half or one-third of the total harvest. The Daya typically don't manage their

rice fields well, therefore many of them entrust their land to Jawa managers. A Daya family will often own 1-2 hectares of rice fields.

The housing style among the Daya has shifted from the traditional raised wooden homes to more modern cinder block and concrete homes built at ground level. Only older houses are on stilts.

## Beliefs

The Daya's Islamic beliefs are strongly held. For example, one young man told the story of a Chinese person who married a local Ogan person. He explained: "Chinese, but Muslim...!!" This story displays that Islam is still a strong part of their identity. Even so, almost every village has a burial ground for the ancestors that is well guarded and taken care of. Some tombs are seen as sacred, such that some people come there to pray and make special requests.

## Needs

Jobs are hard to come by in this area. Many young men are unemployed because there is no work in the village and they are reluctant to leave for the city. The surrounding people groups tend to view the Daya youth as lazy. Only a small number of the young men here seek work outside the local area. Character building and skills development for the young men would assist them greatly. <sup>(E-RD)</sup>

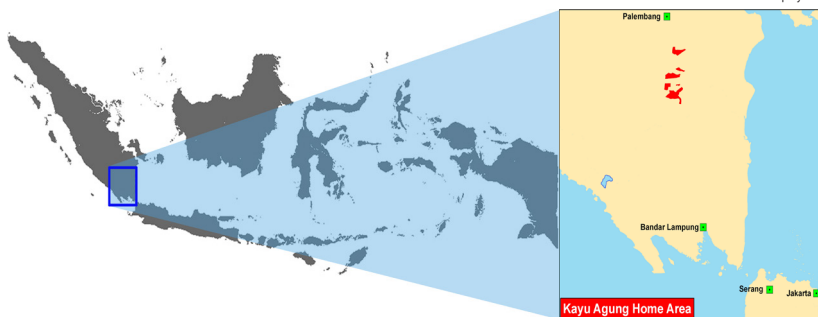




# KAYU AGUNG



Photo by RD



Map by RD

Demography	Kayu Agung Language	Status
Loc: Sumsel, Lampung Population: 22.000 Major Religion: Islam	Bible: NT Jesus Film: No Online Media: No	Believers: <5 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Kayu Agung are located throughout the city of Kayu Agung and Ogan Komering Ilir district in the province of South Sumatra. Kayu Agung means “people of the noble wood.” They are not nomadic, but prefer to live in the same place their entire lives. There are currently about 23 Kayu Agung villages.

## Society and Culture

Kayu Agung houses have wooden walls and floors, with sago palm leaf roofs. The houses are usually raised several feet off the ground on top of wooden stilts. In their home area, the Kayu Agung live alongside the Komering, Rambang, and Ogan. The Kayu Agung mainly live along the Komering River, which passes through the Kayu Agung area. This area is still affected by tidal river flows, resulting in the river being called laut (“ocean” in Indonesian) by the community. The height of their area ranges between 0 to 500 meters above sea level, with only a few Kayu Agung living between 500 to 1000 meters above sea level. In the past this area was swampland, but now it is developed and has become an urban area.

The Kayu Agung speak Kayu Agung, which is part of the Lampungic language cluster. Their language has two dialects, one of which is only used in one village: Kayu Agung Asli. The other dialect is used in all the other Kayu Agung villages. The dialect of Kayu Agung Asli is very close to the Komering language and in general Kayu Agung people consider their language close to Komering.

Like most other residents of South Sumatra, the Kayu Agung tend to be farmers. Most of them make a living from rubber tree plantations. Nevertheless, they also have other ways of making a living because most of their area is urbanized, unlike other nearby people groups who live in more rural settings. Livelihoods of the Kayu

Agung include being a merchant, office worker, teacher, and the like. Another way of making a living, for which the Kayu Agung are very well known, is to become a duta (lit. “ambassador”). A duta has a high social status among the Kayu Agung, due to his ability to get large amounts of money. In fact, the job of a duta is to be a top class criminal in large cities. Normally if a duta is about to leave his village, a special ceremony will be held and attended by his village community, to pray for his safety and success. Upon returning home, another ceremony will be held to give thanks for safety and success. Even religious leaders support the duta.

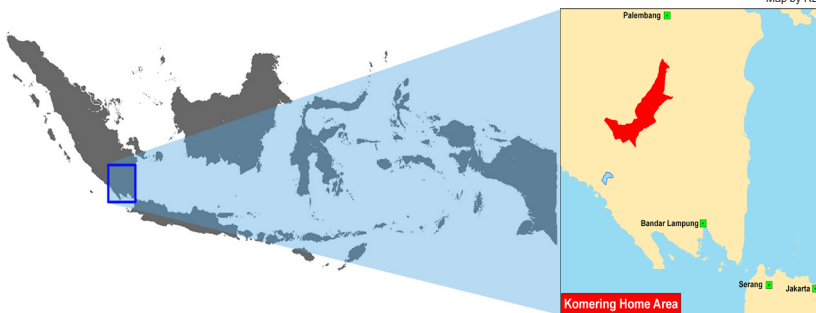
## Beliefs

Almost all Kayu Agung people follow Islam. However, many also hold traditional beliefs in the spirit world. The Kayu Agung believe that ancestral spirits can trouble humans. Because of this, before a body is buried they must cleanse it with flowers. The goal is to confuse the dead spirit so it forgets its way back to its former home. A shaman is highly trusted and is often requested to perform rituals for planting and harvesting. The Kayu Agung also consider some areas to be sacred places for the enthroned spirits of the departed.

## Needs

The high social status given to the duta represents one of the unhealthy values of the community in general which needs to be corrected. This value is very popular amongst the Kayu Agung. Good moral education could help to eliminate this cultural practice, at least among the younger generation. Because of this, there is a need to build awareness for opening other business opportunities which also produce a good income.<sup>(E-RD)</sup>

# KOMERING



Demography	Komering Language	Status
Loc: Sumsel, Lampung Population: 500.000 Major Religion: Islam	Bible: Parts Jesus Film: Yes Online Media: No	Believers: <100 (67%) Engaged: Yes Indigenous Church: 0

## Identity and Location

The name Komering comes from the Komering River, which is the life source of this people group. There are two subgroups within the Komering people—the Komering Ilir (“downstream”) and Komering Ulu (“upstream”). The Komering Ilir live in Tanjung Lubuk District around Kayu Agung City in Ogan Komering Ilir (OKI) Regency. The Komering Ulu live in Ogan Komering Ulu (OKU) Regency in the districts of Cempaka, Buay Madang, Belitang, Simpang, and Martapura, and in Baturaja City.

The Komering people are part of the Lampung ethnic group. The Komering language has several distinguishing features that differentiate it from Malay. They use the Komering language, but they also use the national language, Indonesian, which is taught in school. The Komering can understand the dialects of Kayu Agung, Ranau, Daya, Lampung Krui and Lampung Abung. Not only can they comprehend speakers of those dialects, but they can also carry on conversations with them, with each person using their own language to communicate.

## Society and Culture

The Komering generally live on both sides of the Komering River. However, there are differences across the river in numbers of inhabitants and level of prosperity. The side of the river that has a main road normally has more people and is more prosperous. As a result, the people in villages on the side of the river without a main road tend to move to villages that have a road. In some areas the Komering have also begun to leave their tradition of living very close to the riverbank because they are often forced to move due to erosion of the riverbank and frequent flooding. Nowadays the tradition of living on the bank of the river is being replaced by a tendency to live on the side of the road. Dense settlements line the main paved roads, with little

distance separating the villages.

In general, rice cultivation among the Komering still relies on direct rainwater or irrigation systems supplied by rainwater cisterns. Rice can be grown only if there is enough rain. Rice is planted in six-month cycles here. The local people have heard about but not yet tried other varieties of rice that mature in only three or four months. There are two types of rice fields according to the water system used—rain cistern irrigation, which is planted once per year, and river irrigation, which is planted and harvested two or three times per year. Most Komering areas use rain cistern irrigation. Water supply through river irrigation is only found in Belitang in East OKU regency, which is predominantly inhabited by Jawa people.

## Beliefs

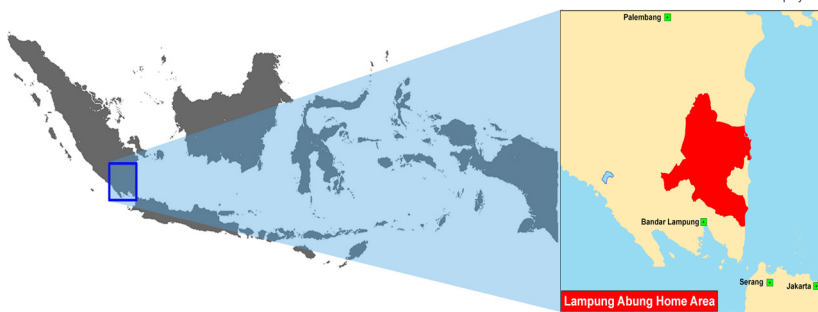
Most Komering are followers of Islam, which strongly influences their culture. However they also still believe in spirits and superstitions. They often call a shaman to heal sick people or to cast out demons.

Changing religions is very difficult. Marriages between Komering and people from other ethnic groups who are not Muslims is forbidden, unless the other person becomes a Muslim as well.

## Needs

The Komering River has the potential to become an irrigation source. If this could be done, it would enable year-round planting of rice. Additionally, instruction about the use of four-month rice would assist agricultural effectiveness.<sup>(E-RD)</sup>

# LAMPUNG ABUNG



Demography	Lampung Nyo Language	Status
Location: Lampung Population: 200.000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: <20 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Lampung Abung are a large group with a social structure that is strong and somewhat separate from other Lampung peoples. The Lampung Abung are made up of three groups: Abung, Seputih and Menggala (or Tulang Bawang). The Menggala have their own cultural structure called the Megow Pak Tulang Bawang (the Four Clans of Tulang Bawang). The Abung and the Seputih make up a group called the Abung Siwow Megow (Nine Clans of Abung). The Lampung Abung live in the regencies of North Lampung, East Lampung, Central Lampung and Tulang Bawang.

## Society and Culture

The Abung are the only group among the Lampung peoples who speak the Lampung dialect Nyow. There are several registers (levels) of language used for special situations, such as cultural ceremonies. Most of the Abung can also speak Indonesian. Some of them can also use the languages of non-Sumatran peoples who have moved into the area, like Jawa and Sunda.

The Abung follow a cultural tradition called Pepadun, which means "seat" or "throne" as used by a ruler. The leadership system of the Abung is similar to a congregational system in that there are many leaders who each have voice in cultural meetings that function much like a congress. Family ties among the Abung are very strong, as is the concept of leading by consensus among the Abung clans.

Most Abung are farmers. There are almost no fishermen among the Abung because they tend to live in areas far from the ocean.

Abung homes have already tended to shift from the traditional, long wooden homes built on thick poles to the concrete homes built at ground level, typically found throughout Indonesia. Abung people usually live at a

distance from outsiders because the outsiders live near the fields. Usually each village has ten clans (marga), each led by a clan leader (penyimbang). This position is passed down from generation to generation to the oldest son and follows a patrilineal system. When they marry, the Abung live near the husband's family. Polygamy is permitted but is only practiced by the wealthy. Marriage between close relatives and cousins is forbidden, as is divorce.

## Beliefs

Almost one hundred percent of the Abung are Muslims. In principle, the Abung are not allowed to hold to any religion other than Islam. Every village has at least one mosque; if there are several neighborhoods in one village, every neighborhood will have its own mosque. The Abung hold the place of worship in high regard because they are generally very devout in observing the five ritual prayer times each day, fasting and reading the Quran.

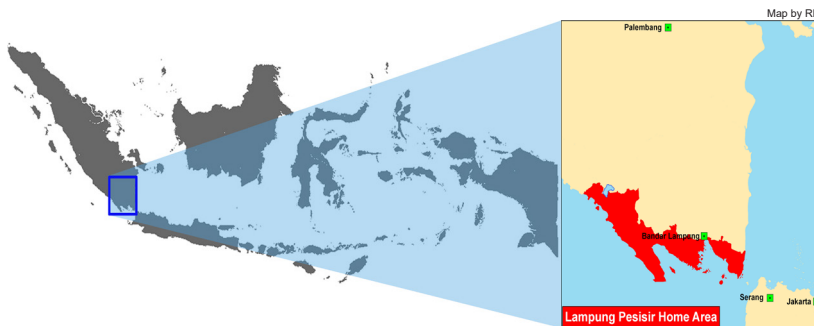
## Needs

The most pressing need right now is improving agricultural management, especially improving the quality of pepper for export. This would help the Abung improve their standard of living. The area also needs attention from investors who can expand the industry sector because this area has had little industrial development.

Besides those needs, training in the development of local businesses could help raise the economic state of the community. Unlike the older generation, those who are now young adults have little interest in working at any type of job. <sup>(E-RD)</sup>



# LAMPUNG PESISIR



Demography	Lampung Api Language	Status
Location: Lampung Population: 550.000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: <30 Engaged: Yes Indigenous Church: 0

## Identity and Location

The indigenous people who live primarily along the coastline of Lampung Province are called the Lampung Pesisir (Coastal Lampung), or also sometimes the Lampung Peminggir (peminggir has the connotation of “outskirts”). They are also called by other names, according to their location, such as Belalau, Krui, Semaka (Semangka), Kalianda, Melinting and Teluk. They live in the districts of Lampung Selatan, Tanggamus, and Lampung Barat, and in the city of Bandar Lampung. The Lampung Pesisir are divided into four groups: 1) Peminggir Melinting Rajabasa in Labuhan Meringgai and around Rajabasa Kalianda; 2) Peminggir Teluk in the Teluk Betung area; 3) Peminggir Skala Brak in the areas of Liwa, Kenali, Pesisir Tengah, Pesisir Utara and Pesisir Selatan; 4) Peminggir Semangka in the areas of Cukuh Balak, Talangpadang, Kotaagung, and Wonosobo.

## Society and Culture

They speak a dialect of the Lampung Api language. The word api means “what?”. There are two lines of cultural tradition within Lampung, namely Pepadun and Saibatin (which means “one leader”). The Lampung Pesisir follow the Saibatin cultural tradition. Each subgroup of Lampung Pesisir has only one autonomous leader—a Prince or Sultan.

Most of the Lampung Pesisir work as farmers. Although they live on the seashore, very few work as fishermen. Lampung Pesisir homes have already begun to shift from the traditional, long elevated wooden homes built on thick poles to the concrete homes built at ground level typically found throughout Indonesia. Family structure for the Pesisir is still very strong with many regulations and formal relationship obligations. The definition of a family for the Pesisir has in view a large family made up of a father, a mother, children and grandchildren. The father is the leader of the home. The Lampung Pesisir are

fairly open to interacting socially with outsiders. There are some who say that they would even adopt a child from another people group because they like to have large families.

One of their life principles is Piil Pesenggiri, or “status/prestige must be guarded above all else.” They generally live very simply, but they also enjoy receiving praise or recognition. They are not afraid to put out a lot of money for cultural festivals. They also often use prestige titles; for example, after marriage, men receive the title Adok and women receive the title Inai.

## Beliefs

The Lampung Pesisir are followers of Sunni Shafi’i Islam. Even so, some people believe that certain graves and other spots are sacred places and hold magical powers, like the well at Pitu. Some people also place certain symbols, like a cross mark made using lime chalk, above their doors, windows and gates. They believe that these symbols can scare away evil spirits. For example, these symbols are especially used when a woman in the home is in late-term pregnancy, in order to chase away spirits called kuntilanak (a female zombie-like creature believed to be a woman who died in childbirth). Changing to a different religion is strongly influenced by a person’s extended family. If a person converts to another faith, their family will usually ostracize them. But after a while, they usually are accepted again by the family even though they are Christians.

## Needs

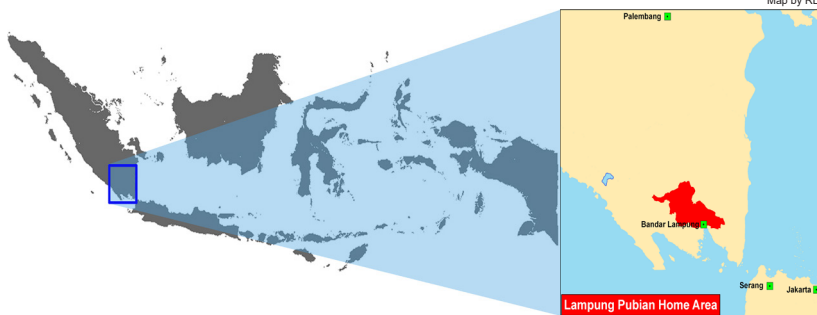
Opportunities for education and work are the greatest needs for the Lampung Pesisir people. They also need to be better prepared to enter the industrial era, especially to desire to make themselves competitive and be able to live among a diverse population.<sup>(E-RD)</sup>



# LAMPUNG PUBIAN



Photo by RD



Demography	Lampung Api Language	Status
Location: Lampung Population: 110.000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: <20 <sup>(81)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Lampung Pubian have a very clear cultural organizational structure, which separates them from other peoples within the Lampung cluster. The Pubian are also called the Three Clans of Pubian (Pubian Telu Suku) because in the past they were made up of three clans (buay) but now consist of twelve clans. The concept of clan (suku) for the Pubian refers to a broader association than for other groups in the region, because for them a clan can consist of several villages. The Pubian are made up of two subgroups, the Manyarakat and the Temu Pupus. The Manyarakat are made up of six clans: Kediang, Gunung, Selagai, Manik, Nyurang and Kapal. The Temu Pupus are also made of six clans: Nyuan, Pemuka Pati, Pemuka Menang, Pemuka Halom Bawak, Pemuka Senima and Kuning.

The Pubian live in the regencies of South Lampung, Tanggamus, Central Lampung and in the city of Bandar Lampung. Their villages are located on the lowland plains spreading to the east. For centuries they have had to stay clear of the Abung people, who have forbidden them to cross the border between their areas. Today, the Lampung Pubian have mixed with the other indigenous peoples and have their own territory, a small area in Central Lampung Regency.

## Society and Culture

The Lampung Pubian settlements are at the same sites as they have been for a long time. Every clan (marga) owns a permanent house that is usually inhabited only by the elderly. Most young adults and children live in seasonal homes called umbulan. Characteristic Lampung Pubian villages are made up of long, elevated wooden homes, situated around the village government building (called a sesat). This building has one large room that has been partitioned off to create smaller rooms for members of the community. However, modern-day homes have begun to shift from this traditional elevated wooden home style to homes

that are only partially elevated or to typical ground-level concrete and wood homes. The Pubian live apart from non-Lampung people who move into the area, because the newcomers often settle in dry field areas.

The Pubian speak the Lampung Api language. The word api means "what?". Most Pubian can speak Indonesian. Many of them also can speak the languages of transmigrants like the Jawa and Sunda. They hold to the customs (adat) of the Pepadun tradition. The word pepadun means "chair" or a seat used by a ruler. The leadership system in Pubian is congregational in that there are many punyimbang (cultural leaders) who have the right of voice in community meetings, acting much like a congress. Family ties among the Pubian are very strong and the Pubian clans use a system of consensus for resolving issues amongst themselves.

The primary means of livelihood for the Pubian is farming. Almost none of them work as fishermen because they tend to live in areas far from the coast.

## Beliefs

The Lampung Pubian hold very strongly to their Islamic identity. But there is a dualistic view of religion among the Pubian. On one hand, there is a belief that all religions are good and their teachings are basically the same, just with different means of achieving the same ends. But on the other hand, they also believe very strongly that Islam is right and they view followers of other religions as unbelievers. Changing of religions is strongly forbidden among them.

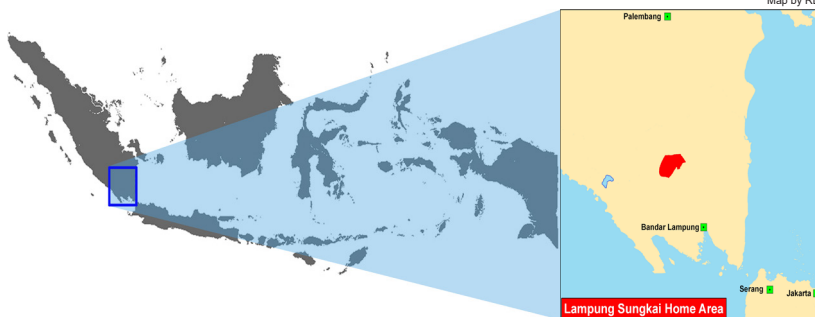
## Need

Social and public facilities are greatly needed among the Lampung Pubian. Good education and health care are also needed in order to improve their quality of living. Adequate land and jobs for the Pubian could decrease their jealousy toward the transmigrant communities who live around them. <sup>(E-RD)</sup>

# LAMPUNG SUNGKAI



Photo by RD



Demography	Lampung Api Language	Status
Location: Lampung Population: 100.000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: 0 Engaged: No Indigenous Church: 0

## Identity and Location

The Sungkai have a strong social structure and make up their own subgroup within the Lampung cluster. The Sungkai are also referred to as the Bunga Mayang. The Sungkai live in North Lampung Regency, in the districts of Muara Sungkai, Bunga Mayang, South Sungkai and North Sungkai.

According to their ancient historical records, the Sungkai are likely closely related to the Lampung Pesisir, Lampung Way Kanan and Lampung Pubian. However they have unique cultural characteristics in that they hold to the Pepadun cultural traditions, whereas the Pesisir people, who speak a dialect of the same language, hold to the Saibatin cultural tradition.

## Society and Culture

The Sungkai use a dialect of the Lampung Api language. Several levels of formal language (registers) are used for special purposes. Most Sungkai can also speak Indonesian. A few of them can use the languages of local transmigrant groups like the Jawa and Sunda.

They hold to the Pepadun cultural tradition. The word pepadun means “chair” or a seat used by a ruler. The leadership system in Sungkai is congregational in that there are many punyimbang (cultural leaders) who have the right of voice in community meetings, acting much like a congress. Family ties among the Sungkai are very strong and the Sungkai clans use a system of consensus for resolving issues amongst themselves.

The Sungkai have a strong ethnic identity; so even though they are small in population, they avoid intermarrying and becoming part of one of the larger people groups around them such as the Lampung Way Kanan and Lampung Abung. At present, the Sungkai desire to form

their own regency on the grounds that they are their own group and should have their own regency, like the Way Kanan people in Way Kanan Regency and the Abung people in North Lampung Regency.

Farming is the primary work of the Sungkai people. Their villages are generally not very large and the boundaries between villages are not clear to an outsider, because the villages are situated very close to each other. Their houses have already mostly changed from the traditional raised wooden houses to the more modern cinderblock and concrete houses; almost none of them use the elevated wooden homes anymore. The Sungkai live in close proximity to transmigrant groups; in fact in a few Sungkai villages, outsiders make up the majority of the population.

## Beliefs

The Lampung Sungkai hold strongly to their Islamic identity and fiercely oppose conversions to other religions. Social interactions with people from other religions are positive, though, and problems related to religious tensions have never been reported in this area. This shows that religious solidarity is quite strong in the Lampung Sungkai area.

## Needs

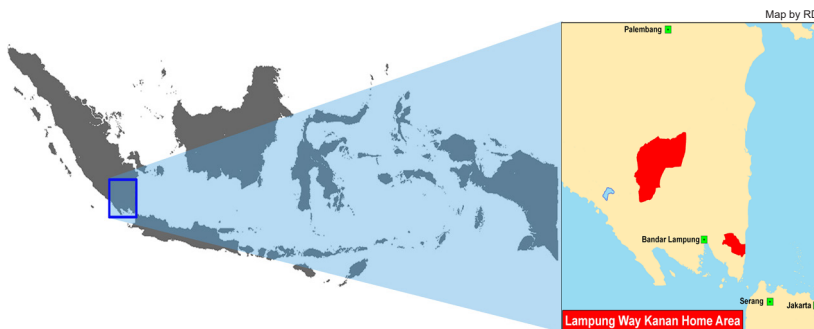
Coffee is a common local crop among the Lampung Sungkai; besides selling coffee beans, coffee is also frequently sold in the form of coffee powder. In North Lampung Regency coffee production is still a home-based industry, in which families produce coffee powder to sell as a source of additional income. Thus, assistance regarding better management of local coffee production and getting the coffee to good markets would greatly help the Sungkai people. <sup>(RD)</sup>



# LAMPUNG WAY KANAN



Photo by RD



Demography	Lampung Api Language	Status
Location: Lampung Population: 44,000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: 0 Engaged: No Indigenous Church: 0

## Identity and Location

The Lampung Way Kanan are a small group with a strong cultural structure that is distinct within the larger Lampung cluster. The Way Kanan people are made up of five large families known as the Buay Lima Kay Kanan. The Way Kanan live in the regencies of Way Kanan and North Lampung. In North Lampung they live in Bukit Kemuning District. In Way Kanan they live in Bahuga, Banjit, Baradatu, Blambangan Umpu and Pakuan Raya Districts.

## Society and Culture

The Way Kanan language is the Api dialect of the Lampung language. There are several levels of formal language (registers) used for special situations. Most of the people can also speak Indonesian. A few of them can even use languages of transmigrants in the area, such as Jawa and Sunda.

They hold to the Pepadun cultural tradition. The word pepadun means “chair” or a seat used by a ruler. The leadership system in Way Kanan is congregational in that there are many punyimbang (cultural leaders) who have the right of voice in community meetings, acting much like a congress. Family ties among the Way Kanan are very strong and the Way Kanan clans use a system of consensus for resolving issues amongst themselves.

According to their ancient historical manuscripts, the Way Kanan most likely are from the same lineage as the Lampung Pesisir, Sungkai and Pubian. However, they have their own special characteristics in that their dialect is part of the Lampung Api language and they use the Pepadun tradition.

Farming is the primary means of livelihood among the Way Kanan. They mostly live in remote areas because the main highways don’t run through their villages. Their houses have tended to shift from the traditional wooden homes on poles to the more modern cinderblock and

cement or wooden houses built at ground level. They live apart from the outsiders in their area, who tend to live among the fields.

The roads among the Way Kanan are in poor condition. There is only one paved road in the whole area—the Central Trans-Sumatra highway. The rest are dirt or gravel roads that are difficult to pass. The regency government is still trying to open up the most isolated areas by creating passable roads. Many parts of the Way Kanan area are still dependent on an electric power station that runs on diesel fuel in North Lampung. If that one electric power station fails, electricity for the entire area is cut off.

## Beliefs

The Lampung Way Kanan people hold strongly to Islam and strongly oppose conversion to other religions. As a result, no Way Kanan people profess any other religion. The principle of religious homogeneity is very strong here. Marriage with people from other faiths is forbidden for both men and women. If a Way Kanan person—male or female—does marry someone from a different religion, he or she will work very hard to try to convert the spouse to Islam.

## Needs

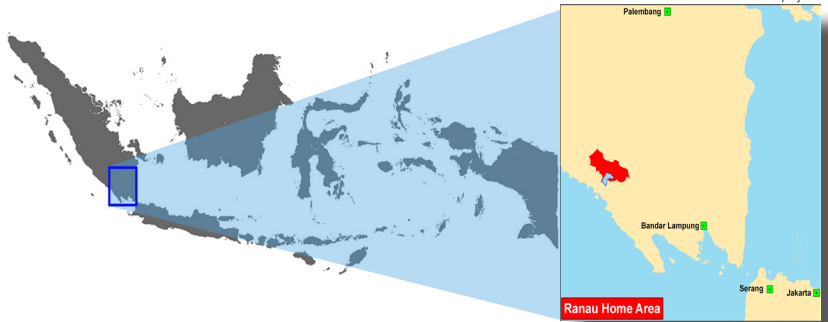
Compared to other Lampung groups, the Way Kanan are the farthest behind economically. Therefore, working together with the people to improve their local economy would be very meaningful to these people. Coffee and pepper production are a main source of income for the Way Kanan. Unfortunately, farmers often have difficulty accessing information about the frequently fluctuating market prices of coffee and pepper. Remoteness and lack of appropriate technologies makes it difficult for them to monitor the price of coffee and pepper, which can change on a daily basis.<sup>(RD)</sup>



# RANAU



Photo by RD



Demography	Ranau Language	Status
Location: South Sumatra Population: 66.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous Church: 0

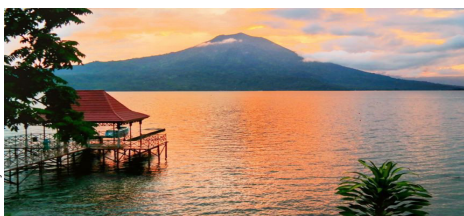
## Identity and Location

The Ranau are a group who live near Lake Ranau in South Sumatra. The Ranau live in a few villages in South Ogan Komering Ulu reGENCY, in BANDING Agung District. In their area, the Ranau live near Jawa, Daya, Komering and a few Chinese people who have lived in the area for several generations and mixed with the rest of the population.

## Society and Culture

The Ranau people live in a beautiful mountain area made even more beautiful by their large lake. The name Ranau comes from the local word for "lake," which then became the name for the people living around the lake. The lake is the center of the area. About once every year liquid sulfur comes out of the center of the lake bottom, causing many of the fish to become sick or die. There is also a hot spring on one of the shores of the lake. The lake has been made into a tourist destination by the government. There is an unmaintained airfield nearby. There are also several motels in the area. The Ranau area is very fertile, and the large tracts of forest help the area maintain a natural feeling.

The Ranau often carry a keris (small knife), reflected by the proverb "your weapon is your clothing". Keris is also called "dengasanak" which means older brother who protects. In a Ranau wedding, a keris is placed on a tray and is given by the groom to the bride, as a sign of his oath to protect her with all his strength.



Photos by dolandolen.com

The Beauty of Ranau Lake



The Ranau have three kinds of traditional houses. Rumah limas is a house for nobility. Rumah ulu is a house for normal members of the community. Rumah rakit is a house built on a raft, made of bamboo.

These houses are generally decorated with motifs of planted, as a symbol of life. For example, the melati flower is a symbol of good manner and the rose is to ward off natural disasters. All this is meant to make an impression on children when they become adults. According to Ranau beliefs, the number of steps leading into a house must be odd, to bring blessing to the inhabitants of the house.

## Beliefs

Due to the influence of other people groups in South Sumatra, most of the Ranau are Muslim. However their form of Islam is more a tradition passed down through the family rather than based on personal belief. As a result, it's not strange to find many people who believe in superstitions and sacred objects and places, or who still practice magic arts. They believe in holding on to their religion—not for the sake of religious obedience, but to maintain what was held by their ancestors.

## Needs

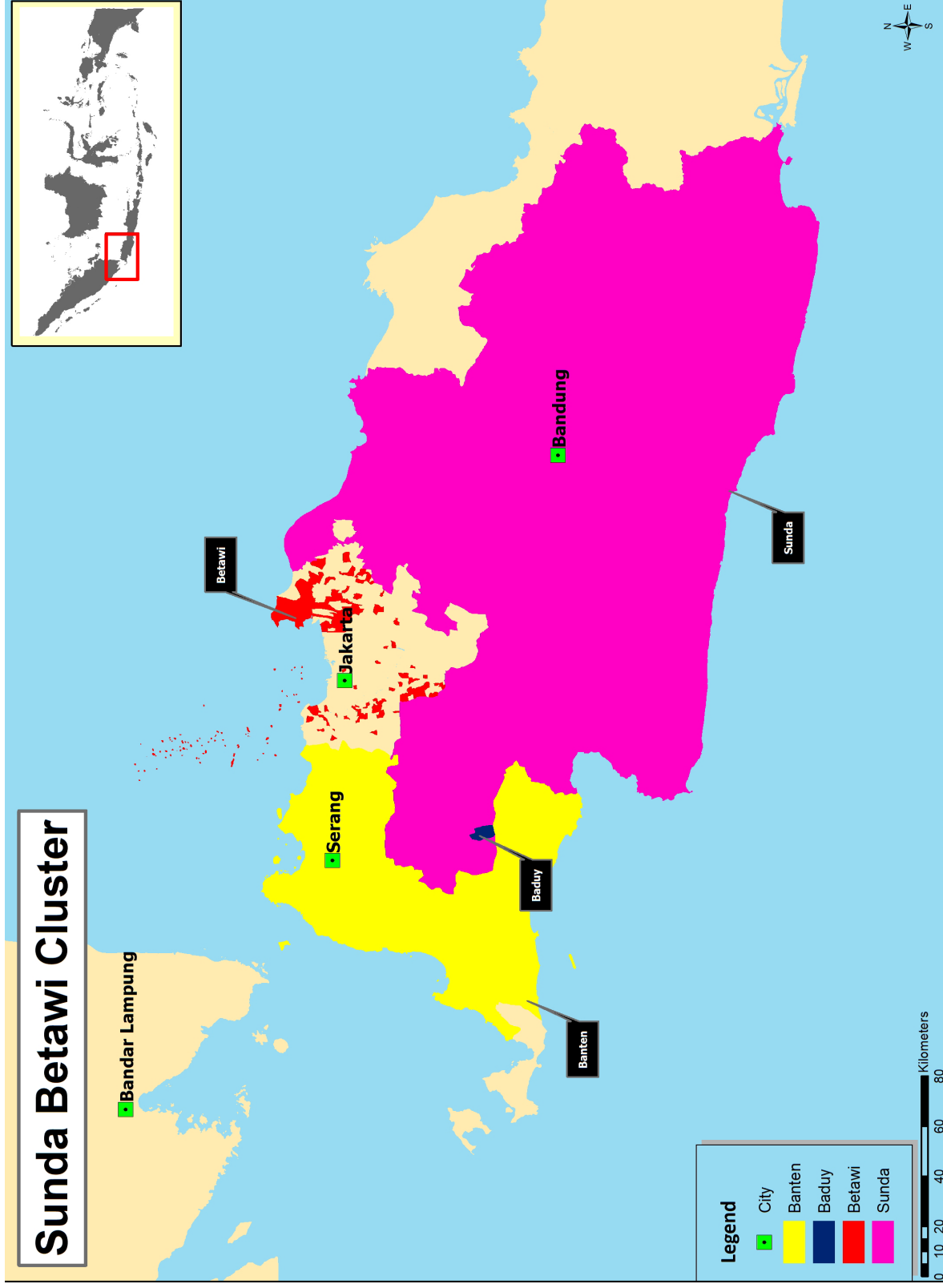
In the villages, most families experience cases of infant and child mortality, even up to 50% off the children in some families. Better healthcare is a major need in the area.





*The Baduy men are walking for 180 km for their annual ceremony - Seba Baduy*

# Sunda Betawi Cluster

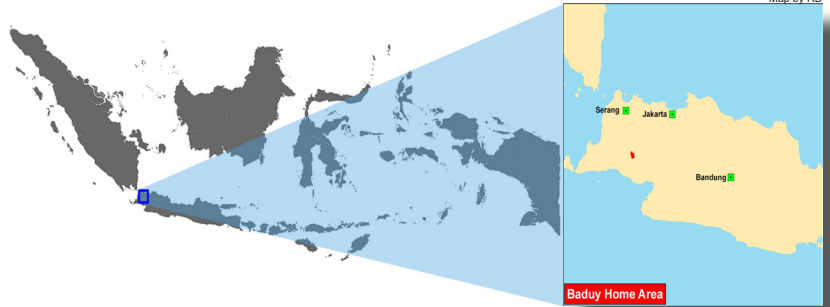




# BADUY



Black cloth is one of Baduy uniform



Demography	Baduy Language	Status
Location: Banten	Bible: Yes	Believers: <5
Population: 22.000	Jesus Film: Yes	Engaged: No
Major Religion: Animism	Online Media: Yes	Indigenous Church: 0

## Identity and Location

The Baduy or Kanekes are a traditional Sunda community who live in Lebak Regency of Banten Province. “Baduy” may have been a name given to them by Dutch researchers. It is also possible that the name Baduy comes from the name of the Baduy River and Baduy Mountain in the northern part of their territory. The group prefers to call themselves the Kanekes people, which comes from the name of the land where they live. They live at the foot of Kendeng Mountain in Kanekes Village, Leuwidamar District, Lebak Regency, about 40 km from Rangkasbitung city. They speak a dialect of the Sunda language.

## Society and Culture

The Baduy are divided into three groups: tangtu, panamping and dangka. The tangtu group, also known as the Inner Baduy, is the strictest in following their traditional customs, and wears characteristic white or dark blue clothing with white head scarves (worn by men). The panamping community is known as the Outer Baduy. They live in various settlements spread around the territory of the Inner Baduy and can be recognized by their black clothing and head scarves. While the Inner Baduy and the Outer Baduy live in the Kanekes region, the Dangka Baduy live outside of Kanekes, in the two remaining Baduy settlements. The Dangka Baduy area functions as a buffer zone from outside influences. The highest ranking leaders of the community are the three puun, who live in each of the three Inner Baduy settlements. Daily administration of customary law, or kepuunan, is carried out by members of the community who carry the title jaro. There are four types of these leaders: jaro tangtu (Inner Jaro), jaro dangka (Outer Jaro), jaro tanggungan (Security Jaro) and jaro pamarentah (Government Jaro).

For hundreds of years, the Kanekes community has practiced dry rice cultivation. They obtain additional

income from selling fruit harvested from the forest such as durian and tamarind as well as wild honey.

## Beliefs

Their traditional belief system, known as Sunda Wiwitan, is based on sacrifices made to their ancestor spirits. Throughout its development, Sunda Wiwitan has been influenced by Buddhism, Hinduism, and Islam. Their core belief is in pikukuh, which means following an absolute set of determined traditions in their daily lives. The most important teaching of pikukuh is the concept of “no change whatsoever” or as little change as possible. A Baduy proverb states, “Lojor heunteu beunang dipotong, pèndèk heunteu beunang disambung,” which means, “The long must not be cut short, the short must not be lengthened.” The most important object of this belief system is Arca Domas, a secret location that the Baduy consider to be the most sacred place in the world. The Baduy visit Arca Domas to make sacrifices once a year in the month of Kalima according to the Baduy calendar. Only the puun as the highest chief and a few chosen members of the community may join the group that sacrifices at Arca Domas. At Arca Domas, one can find hollows in the rocks that store rain water. The Baduy believe that at the time of the annual sacrifices, if the rocks are full of clear water, this is a sign that there will be plentiful rain that year and the harvest will be good. If the rocks are dry or contain muddy water, this is a sign that the harvest will be poor.

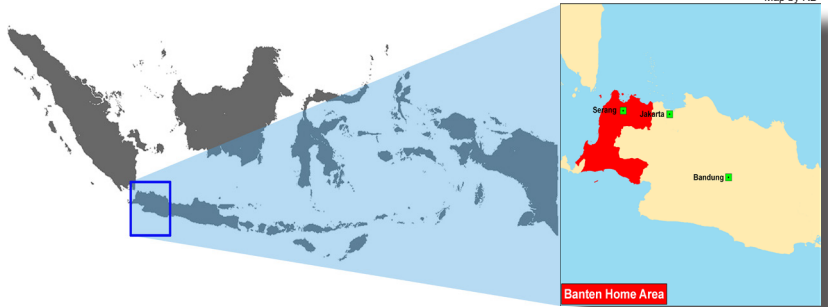
## Needs

The Baduy people, especially those in the Inner Baduy area, still live very isolated from modern technology. This is due to their cultural value of pikukuh. The Baduy need to choose between retaining their culture and technological advancement or else work to find a balance between the two in their way of life.<sup>(RD)</sup>

# BANTEN



Photo by RD



Map by RD

Demography	Sunda Language	Status
Location: Banten Population: 3.100.000 Major Religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes	Believers: <2,800 Engaged: Yes Indigenous Church: 0

## Identity and Location

When Indonesians hear “Banten”, they often think of a variety of mystical arts. The Banten are basically Sunda people who have had a different identity since the 15th century establishment of the Banten Kingdom, which broke off from the Padjajaran Kingdom of West Java. The Banten live in Banten Province in the southwest of the island of Java. Currently, most Banten live in the regencies of Pandeglang, Serang, Lebak, and western Tangerang, as well as the cities of Cilegon and Serang. Since 2000, Banten has become its own province, separate from West Java. The Banten speak a dialect of the Sunda language. This dialect is regarded as less polite and less sophisticated than the dialect spoken by Sunda living in West Java.

## Society and Culture

The Banten grow rice and other crops such as coffee, cloves, jengkol beans, bananas, and durian (a fruit with pungent odor and thick, spiky shell). Cooperative groups work the land. One type of group is the *royongan*; in the *royongan* workers are not paid directly. Instead, their wages are pooled and saved by the community elder to be used for the repair of the mosque and Muslim prayer houses.

Another form of cooperative work is called *liluran*, which is helping one another work the rice field without any expectation of payment. Cooperative work arrangements are also used for repairing roads, bridges, and other public facilities. This cooperative work is required of all community members, and any household who does not participate is assessed a fine.

The Banten leadership is composed of three elements: formal leaders (*umaroh*), Muslim religious leaders (*ulama*), and leaders of the traditions and culture (*jawara*). These three groups play an important role in forming the local political system. The village’s kinship relationships are cultivated and developed by the village leaders, who are very respected and honored. Other

village matters are handled by the leaders who take care of matters related to administration, irrigation, logistics, and religion.

Ancient Banten is still of great interest, particularly for historians and archaeologists, as it is one of the famed kingdoms of the past. Banten has many tourist attractions, such as a nature preserve and the great Mosque of Banten, where the tombs of Banten’s sultans are placed at the south and north of the mosque. A nine-level rock (15 meters high) is reportedly a relic from the Megalithic Era. As a tourism area, Banten is open to the outside world, but their traditions and culture are still protected.

## Beliefs

From the 15th century establishment of the Sultanate of Banten until today, the majority of the Banten have been Muslims. They are faithful Muslims, but still practice black magic and occult power. This can be seen in the famous art of Banten known as *debus*: through the use of certain mantras the body of a practitioner can be made invulnerable to physical blows, fire, and sharp objects. Many people from different regions of Indonesian come to Banten to learn these spells or to ask for help. The Banten are known as people who have great occult knowledge.

## Needs

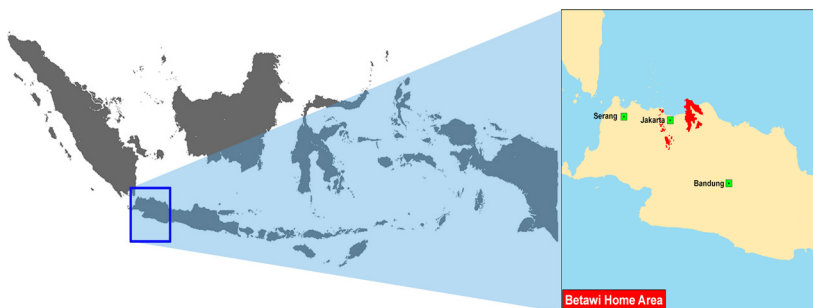
Most Banten make their living as farmers or merchants. In both cases, they need to be prepared to face stiff competition in this modern era. They need better educational facilities, as well as joint business ventures with outside companies to achieve a higher level of competitiveness. Additionally, the Banten living in remote areas such as Panjang Island in Banten Bay need development to overcome poverty.



# BETAWI



Photo by pinterest.com



Demography	Betawi Language	Status
Loc: Jakarta, Banten, Jabar	Bible: Parts	Believers: <100
Population: 5.500.000	Jesus Film: Yes	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigenous Church: 1

## Identity and Location

The Betawi people are the original inhabitants of Jakarta. They are also often called “people of Jakarta,” and “people of Batavia.” They are descendants of the people who came to Batavia, (the historical name for Jakarta) in the 15th century. Nowadays, the original Betawi community can be found in areas surrounding Jakarta, such as Pasar Minggu, South Jakarta, East Jakarta, Condet, Kampung Sawah in Bekasi (West Java Province), Tangerang, Depok and Bogor.

## Society and Culture

In the city of Jakarta, Betawi people work as traders, civil servants, laborers, craftsman, or employees of private companies. In areas surrounding Jakarta, such as Jagakarsa, Ciracas, and Cilangkap, most Betawi people make a living by farming rice, growing fruit, and fishing. Over time, much of the land they have used for rice farming has been sold to become sites for housing complexes, factories, and other facilities required for modernization. As a result, many farmers have sought work in the city, becoming traders or tukang ojek (motorcycle taxi drivers).

It is difficult for the Betawi to be separated from their families. A Betawi person going through financial difficulty can ask for help from their family members and relatives. Because of this practice, outsiders often consider the Betawi lazy compared to people of other ethnicities who have more recently settled in Jakarta.

The average level of education in the Betawi community is quite low. A possible reason for this is that the Betawi have identified schooling with the lifestyle of the ethnic Chinese or the colonial Dutch, causing them to reject education. This general resistance to schooling is strengthened by Islamic teachers who have urged the Betawi not to attend government-run schools, but instead to enroll in Islamic schools.

Unique Betawi art forms include lenong (a form of folk

theater), ondel-ondel (large puppets used in parades), tari topeng (a form of dance in which the performers wear masks) and wayang golek (shadow theater utilizing wooden puppets). Their traditional form of music is called tanjidor. Sadly, Betawi people themselves rarely perform their traditional art forms anymore.

## Beliefs

Daily life in the Betawi community is guided by Islamic teaching and ethics. This can be seen, for example, in the four principles followed by most Betawi. First, they greet one another with the Islamic salutation Assalamualaikum (Peace be to you), to which the answer is Waalaikumsalam (Peace to you too).

Second, they pray five times a day. Third, girls must be married as soon as they reach the required minimum age. Fourth, a host must offer his guests hospitality as much as he is able.

The Betawi life philosophy is “Good fortune is for today; tomorrow is tomorrow’s affair.” They believe that Allah will give them good fortune. Although the Betawi are generally Muslims, they still believe in spirits that inhabit particular places such as trees, bridges, and graveyards.

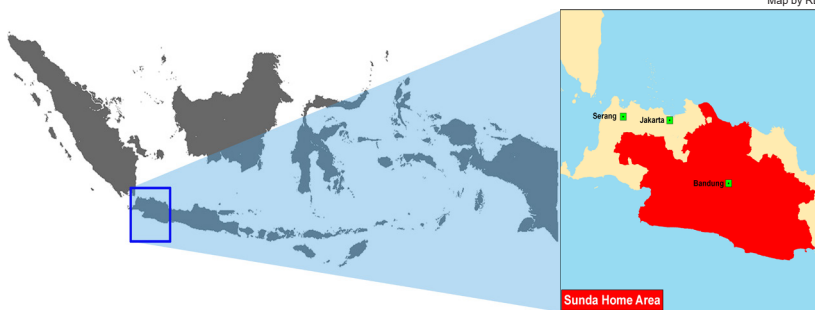
## Needs

The young generation of Betawi need scientific knowledge so that they can adapt to the information era and new technology. Up until now, most lower class Betawi people are still farmers. They would benefit from a wider view on life. The Betawi people will need to pursue achievement, competition and thrift in order to survive in Jakarta, a metropolitan city in which productivity and efficiency are highly valued.

# SUNDA



Photo by RD



Map by RD

Demography	Sunda Language	Status
Location: West Java Population: 35.00.000 Major Religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes	Believers: <21,000 Engaged: Yes Indigenous Church: 50

## Identity and Location

The Sunda, the largest unreached people group in Indonesia, are the original inhabitants of West Java Province and Lebak Regency in Banten Province. The area inhabited by the Sunda is called Tanah Pasundan ("Sunda Land"). The Sunda people are also called Priangan or Parahyangan. They live near these other groups: the Jawa, Banten, Betawi, and West Coast Jawa.

## Society and Culture

For many generations, the Sunda have lived in West Java. Traditionally, the Sunda have been farmers, both for their own needs and for commerce. Due to the fertility of the land, West Java is a great area for farming and plantations. This area has long been known as the "rice basket" of Indonesia. In addition to growing rice, there are also tea plantations, particularly in the mountainous areas. Secondary crops and fruits also grow abundantly.

The Sunda are famous for their friendliness. They are similar to the Javanese, particularly in the way they dress and the way they farm. Sunda people place more emphasis on family and openness, whereas Jawa people tend to be more formal and hierarchical. Another difference from the Jawa is that Sunda have a stronger devotion to Islam.

Although they live on the island of Java, the Sunda do not consider where they live to be "Java," but rather "tatar Sunda" (the land of the Sunda), with its own culture. Someone who moves from West Java to Central Java or East Java is said to have moved "to Java."

Industrial development and large housing projects have begun to change the Sunda way of life. Many Sunda no longer work as farmers. Many hold influential positions in the government, while others have become effective business people.

In Sunda society, there are three authorities with strong influence: (1) Muslim religious leaders such as teachers, preachers, or worship leaders; (2) local government officials such as the regent and the regent's staff; (3) shamans with supernatural abilities and martial arts teachers..

## Beliefs

Almost all Sunda are Muslims. In many areas, Islam is mixed with Sunda traditional customs. The Sunda seek to protect their harmony with the natural world. They do this through traditional ceremonies for spiritual life and through group work for mutual assistance. In the legend of Lutung Kasarung, there is a belief that God incarnated himself in the world to protect humankind. This incarnation is called the dewata (gods and goddesses).

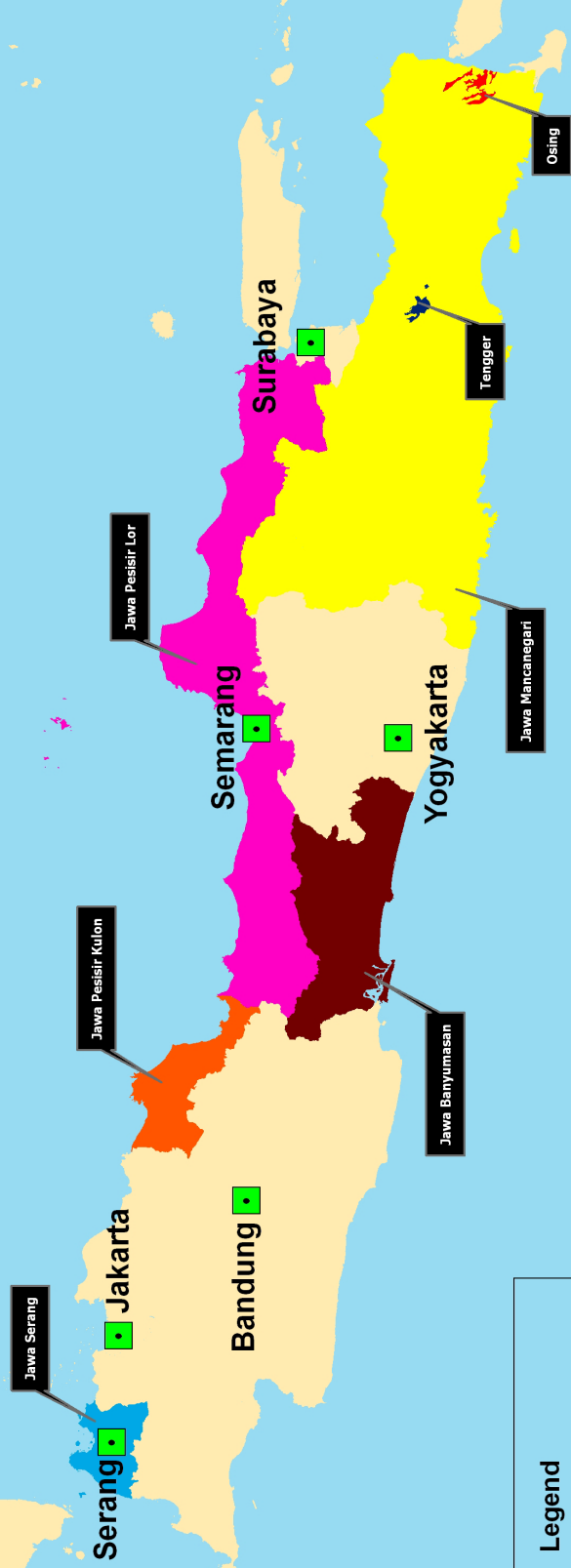
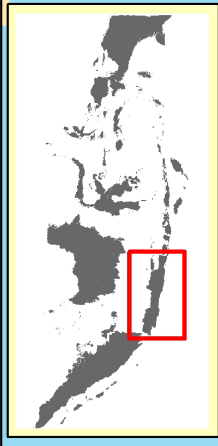
## Needs

Statistical data on the inhabitants of West Java shows a high poverty rate. Because of this, the Sunda need help and guidance to raise their standard of living. This can be done by better development of human resources through education and training. Another area needing improvement is the development of small to medium-sized businesses.



Photo by RD

# Jawa Cluster



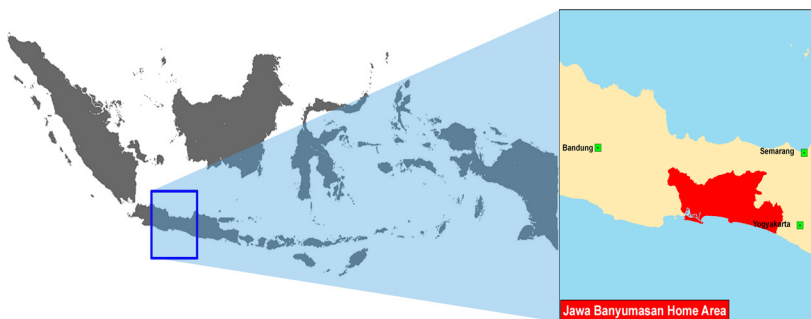
## Legend

- City
- Jawa Banyumasan
- Jawa Mancanegari
- Jawa Pesisir Kulon
- Jawa Pesisir Lor
- Jawa Serang
- Tengger
- Osing

# JAWA BANYUMASAN



Photo by TK



Demography	Jawa Language	Status
Location: Central Java Population: 8.800.000 Major Religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes (Kromo)	Believers: <20.000 Engaged: Yes Indigenous Church: Some

## Identity and Location

The Jawa Banyumasan people live in the southwest part of the province of Central Java, particularly in the regencies of Cilacap, Kebumen, Purworejo, Purbalingga, Banjarnegara, and Banyumas. The Jawa Banyumasan people are one of the subgroups of the Jawa (Java Island) people groups, but they have their own customs and culture, which differ from other Jawa people groups.

They are often called the Jawa Mendhoan or Jawa Serayu. They are called this because one of their best-known foods is mendhoan tempe, a local delicacy prepared from tempe (fermented soybean cake) dipped in spiced batter and then fried until half-cooked. The name Serayu is sometimes used because the Serayu River runs through most of the area where they live.

The Jawa Banyumasan language differs significantly from standard Jawa language, especially in phonology, pronunciation, and vocabulary. Jawa Banyumasan people can easily understand other Jawa dialects because the “ngoko” (lower) level of the Jawa Banyumasan language is nearly identical with the “ngoko” levels of other Jawa languages. Other Jawa people groups, however, cannot easily understand the Jawa Banyumasan language because of the many differences. Compared to other Jawa people groups, the frequency of the “a” sound over the “o” sound makes it easy for the Jawa Banyumasan to learn the Indonesian language. Like other Jawa people, they use the Kromo and Madya dialects only: a) when they meet someone they don’t know who they believe is from Surakarta or Yogyakarta, or b) in certain ceremonies.

## Society and Culture

Most Jawa Banyumasan people make their living from farming, but compared to other Indonesian people groups, they are fairly

advanced in this field. They use their fertile land well and make use of modern farming techniques and technology. The industrial sector is also experiencing rapid growth. For example, the city of Cilacap is becoming an increasingly industrial city, including both heavy industry and growing sectors of small industry (such as woven bamboo and brown sugar products). These products not only meet their own local needs but are exported to other areas of the country as well.

## Beliefs

The majority of the Jawa Banyumasan are Muslim, though most are nominal (abangan) in their faith. A smaller number are serious Muslims (santri) who strictly follow Islamic teachings and are faithful in their religious practices. Some Jawa Banyumasan continue to follow traditional animistic beliefs. They believe in invisible spirits such as the bujungan (shrouded ghosts, shaped like a corpse in burial cloth), jangkrong (ghosts shaped like a human skull), and dhemit (spirits inhabiting shrines). Graves, mountains, caves and seas are often considered sacred places. Some of the Jawa Banyumasan still seek help from a dukun (shaman/healer/occultist) if they are sick or bothered by spirits. They often hold ceremonial meals (selamatan) or ritual feasts (kenduri), which include use of mantras and offerings to spirits for the purpose of protecting their homes and communities from calamity.

## Needs

The Jawa Banyumasan people still need agricultural assistance to help increase the quality and quantity of their crops. They need more dams and better irrigation systems to increase their harvests to more than three times per year. The opening of more work opportunities could decrease migration of youth to Cilacap and other urban areas. Development of new industry is still needed outside the city of Cilacap.



# JAWA MANCANEGARI



Demography	Jawa Language	Status
Location: East Java Population: 20.000.000 Major Religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes (Kromo)	Believers: <30.000 Engaged: Yes Indigenous Church: Some

## Identity and Location

The Jawa Mancanegari people live primarily in the province of East Java. “Mancanegari,” is a Jawa word meaning “outside the nation.” This name was given to them by the ancient Jawa Negarigung kingdoms of Surakarta and Yogyakarta and referred to the fact that they resided outside of those kingdoms.

The Jawa Mancanegari people have a rich history of which they are very proud. Two ancient Hindu kingdoms in particular – the Kediri kingdom (11th -12th c. AD) and the Majapahit kingdom (14th-15th c. AD) – illustrate this heritage. The combined influence of these kingdoms extended from Vietnam to New Guinea, and relics from these eras are found throughout Southeast Asia, particularly in East Java. Even today, Kediri and Mojokerto are the centers of Jawa Mancanegari culture.

## Society and Culture

Jawa Mancanegari are primarily farmers. They have been blessed with extremely fertile land, much of which can support up to four crops per year. This is due both to the rich volcanic soil and to the many rivers and tributaries which crisscross their homeland. Rice is the predominant crop; however tobacco, soybeans, and corn are also grown.

A growing industrial sector is developing, primarily in major urban areas where those who feel they don’t have a future in the villages, particularly young people, seek employment. Some of the primary industries produce textiles, cigarettes, steel, and furniture.

The Jawa Mancanegari people are considered less refined than the other Jawa subgroups. They are known, however, for their openness, straightforwardness, “can

do” attitude, and their indomitable spirit. Many of Indonesia’s independence leaders, including the first president, were Jawa Mancanegari.

Important cultural events and ceremonies include the Reog and Kuda Lumping dances. During these dances, the dancer will go into a trance by inviting spirits to enter into his body in order to perform extraordinary acts. In the Kuda Lumping dance, the dancer dances around on a woven bamboo horse while eating glass, flowers, and grass. In the Reog Dance, the dancer wears a giant tiger-head mask decorated with peacock feathers that is 2 m. (6 ft.) tall and weighs about 45 kg. (100 lbs.)

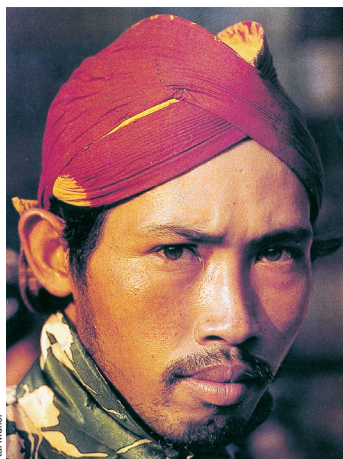
## Beliefs

The majority of Jawa Mancanegari people consider themselves Muslim although many of them mix their Islamic beliefs with Hindu and Pre-Hindu beliefs. This mixture of beliefs is called Kejawen (Jawa religion). Many Jawa Mancanegari people learn to read the Qur’an (Islamic Holy Book) and vocalize prayers and qur’anic recitations in Arabic but seldom understand the meaning of what they are reading or vocalizing. They often use Islamic prayers as mantras and written verses from the Qur’an as good luck charms or to ward off evil spirits. Most Jawa Mancanegari people give sesajen (offerings) to the danyan (guardian spirit), to guard and protect their village, house, and health.

## Needs

The Jawa Mancanegari need more employment opportunities due to the high unemployment rate and economic crisis in Indonesia. Also, outside of the major cities, medical care is basically nonexistent and educational opportunities are very limited.

# JAWA PESISIR KULON



Karl Muller



Demography	Jawa Language	Status
Location: West Java Population: 5,000,000 Major Religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes (Kromo)	Believers: <6,000 Engaged: Yes Indigenous Church: Some

## Identity and Location

The Jawa Pesisir Kulon people are also called “Jawa Cirebonan” or “Cerbón people.” The primary homeland of the Jawa Pesisir Kulon is in the regencies of Cirebon and Indramayu on the northern coast of West Java Province. They live in small cities like Patrol, Anjatan, and Haurgeulis as well as to the east in the vicinity of the Sanggarung River and across the river where there are several Cirebonan villages located in the province of Central Java. Mount Ciremai marks the southern border of their area while the Java Sea coastline marks the northern border. Geographically, the Jawa Pesisir Kulon people live in the Sunda homeland, yet they use the Jawa Ngoko Cerbon language. This language is a mixture of the Jawa, Sunda, Arab, and Malay languages, and possibly others as well. The Cerbon Ngoko language is taught to every Cerbon child from first through tenth grades.

## Society and Culture

The Jawa Pesisir Kulon people tend to be open and spontaneous in their social interactions. This is visible in their vibrant, colorful, and artistic clothing. One of the best-known local cuisines is nasi jamblang, a delicious dish made of rice wrapped in teak leaves, served with a variety of side dishes. The word Cirebon is a combination of two words--ci which means “water” and rebon which means “shrimp.” Cirebon has always been famous for its salted fish and fresh shrimp, as well as petis and terasi (shrimp pastes used as spices in local cuisine). Most Jawa Pesisir Kulon people are fishermen or farmers. Their land is very fertile, and many of their crops are exported, including coffee, sugar, tobacco, citrus fruits, and the well-known Dermayu mango. There is a local government-owned oil refinery which employs many people, while many also work in government and private institutions.

Craftsmen make a wide variety of products, using the world-famous batik material, clay, wood, and rattan. The city of Cirebon is also considered a tourist destination because of the many historical and sacred landmarks including the palaces of Kasepuhan, Kanoman, Kacirebonan, and Kaprabonan, the Panjunan Mosque, Sunyaragi Cave, and Panjang Jimat (a place of mystical meditation).

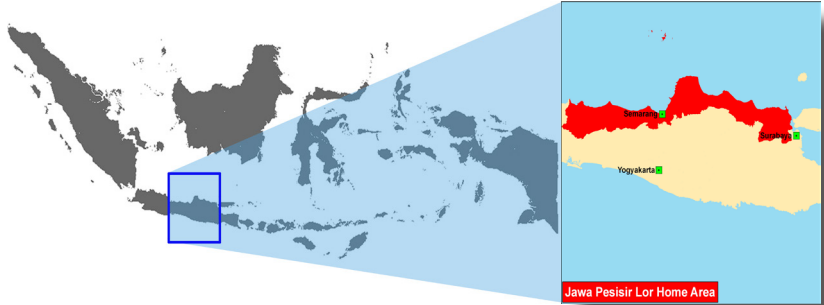
## Beliefs

The majority of Jawa Pesisir Kulon people are Sunni Muslims, with a Sufi Muslim minority. Their culture tends more toward Islamic culture than traditional Jawa culture. They consider Islam the foundation of national culture, which they value more highly than the traditional Jawa cultural values that continue to take precedence in Central and East Java. The city of Cirebon was the primary area where Sunan Gunung Jati (one of the Wali Songo, the Nine Apostles of Islam in Indonesia) spread Islam. As a result, Islamic practices and perspectives are quite strong in Cirebon. Despite this, the practice of occultism is very evident. The dukun (shaman/healer/occultist) is still heavily relied on and a variety of ceremonies and ritual meals are practiced to bring health, happiness, safety, and peace.

## Needs

The economic development of the Cerbon region is promising with great hope for an upward spiral of productivity. The question is: “Who will profit from this productivity?” The living standard of the masses remains fixed at about \$40.00 per month. They need quality, practical vocational training and teaching, including appropriate technology. Present industries need to be expanded, and the transportation infrastructure must be developed to better enhance the distribution of their products.

# JAWA PESISIR LOR



Demography	Jawa Language	Status
Loc: East & Central Java Population: 36.000.000 Major Religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes (Kromo)	Believers: <4.200 Engaged: Yes Indigenous Church: Some

## Identity and Location

Geographically, there are two groups of Jawa Pesisir Lor people. The first group lives west of the city of Semarang, centered in the Pekalongan-Tegal area. Their homeland is on the northern slope of the Slemet-Dieng Mountains, along the Java Sea from Kendal to Brebes. The second group lives east of Semarang, centered in the Demak-Kudus area. Their homeland is on the slope of the Kapur Utara Mountains, from Demak to Tuban. Most of the Jawa people who live in Semarang, however, are from other groups that have moved in from other areas such as Ngarigung, Banyumasan, or Mancanegari.

## Society and Culture

The majority of the Jawa Pesisir Lor people are farmers, making good use of their land by utilizing modern tools and equipment. The industrial sector is growing with both heavy and light industry experiencing rapid growth. Jawa people, in general, are well-known for being quiet and polite and the Jawa Pesisir Lor people reflect this trait, though they are somewhat more open, direct, and spontaneous than other Jawa people. They will share their opinion even if it differs from that of their elders and will speak directly, even about sensitive issues; expressing themselves not only with words but also by their emotions and actions.

Many Jawa Pesisir Lor people consider traditional Jawa culture and traditions to be obsolete and are proud to have a more modern outlook on the world. They tend to be disciplined and devout Muslims. Unlike other Jawa people, they like Islamic musical forms more than the traditional Jawa gamelan music and would rather read the Al-Qur'an than watch the traditional Jawa wayang (a traditional form of storytelling using lights and puppets). However they still enjoy some other forms of traditional theater: ludruk and ketoprak.

Most Jawa Pesisir Lor people earn their living through farming, though some work in factories in Semarang, Ungaran, and Demak. A few also earn their living in the fishing industry.

## Beliefs

The district of Demak was the most important area of Indonesia, in the spread of Islam during the era of the Jaman Raden Patah Kingdom (1478) and eventually to Central and East Java during the reign of the Tenggana Kingdom. Almost all Pesisir Lor people profess Sunni Islam, but some are Sufi Muslims. They consider the graves of two historic religious leaders, Sunan Kalijaga and Sunan Ja'far Shodiq, to be places of power. Many people go to these graves for pilgrimages and to seek blessings.

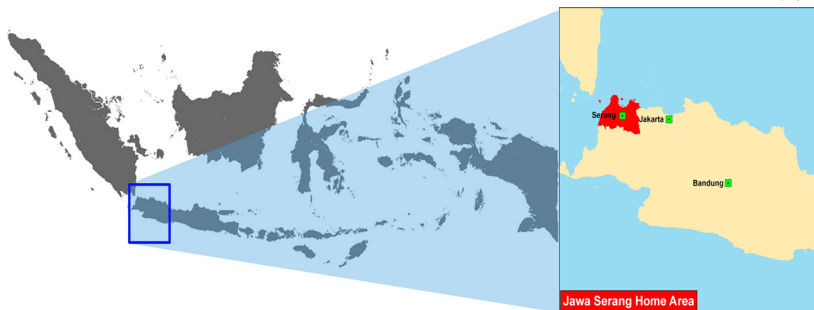
Most orthodox Jawa seek to practice the nine guidelines to religious knowledge laid down by these two leaders, who brought Islam to the north coast of Java. The first guideline is the five pillars of Islam (confession of faith, ritual prayer five times daily, annual alms, the month of fasting, and pilgrimage to Mecca). The next four guidelines are Islamic law, reality, mysticism, and wisdom. In spite of this, occultism is still practiced, along with syncretism with Hindism and animism. They still believe in evil spirits that roam freely and can harass humans.

## Needs

The Pesisir Lor people need more dams and better irrigation, to increase their harvests to more than two or three times per year. More job opportunities are needed, to keep up with the growing population and the large number of young people moving to other areas to look for work.



# JAWA SERANG



Demography	Jawa Language	Status
Location: Banten Population: 550.000 Major Religion: Islam	Bible: Yes Jesus Film: Yes Online Media: No	Believers: <700 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Jawa Serang people live on the island of Java in Serang Regency and Serang City in the Province of Banten. Because of this they are called the Jawa Serang or Jaseng people. The Jawa Serang arrived in this area roughly 1525-1526 A.D., when the army of the Kingdom of Demak (an Islamic kingdom centered on the north coast of Java) moved out from Demak along the coast as far as the Sunda Strait under the commander Fatahillah. The army occupied all the area along this route, bringing them under the rule of the Kingdom of Demak. However, the Kingdom of Demak subsequently collapsed and Fatahillah established the kingdoms of Banten and Cirebon. In 1526, the Kingdom of Banten was established and a group of soldiers from Demak stayed in Banten and founded the Banten Jawa community. These new settlers married the original inhabitants of Banten, and this mixture resulted in the development of the unique language of the Jawa Serang people.

The Jawa Serang people are also known as “Banten people,” even though they are different from the original Banten people and have their own distinct Serang dialect of the Jawa language. From a linguistic point of view, their dialect is clearly a variation of Jawa, but with many differences in vocabulary. For example, the Jawa Serang language uses the letter “e” in many ways not common on Java and many words have been combined with the Sunda language. It takes time for other Jawa people to adapt, understand, and actively communicate with Jawa Serang people.

## Society and Culture

The Jawa Serang have two main sources of income: farming and commerce. Rice is an important commodity in their communities and the province

of Banten (along with West Java) is well known as one of the major rice-producing areas of Indonesia. The Jawa Serang also engage in many commercial activities. Serang Regency and Serang City are quite densely populated. So, as with the Banten people, Jawa Serang people tend to migrate to other areas, particularly Lampung (Sumatra), to search for work.

Ironically, although the Jawa Serang people live in an industrialized area, more than 50% of the population live below the poverty line. Per capita income in the area is quite high, but there is a wide gap between the rich and poor. This represents a dangerous social situation, which causes resentment between social classes and increased crime rates.

## Beliefs

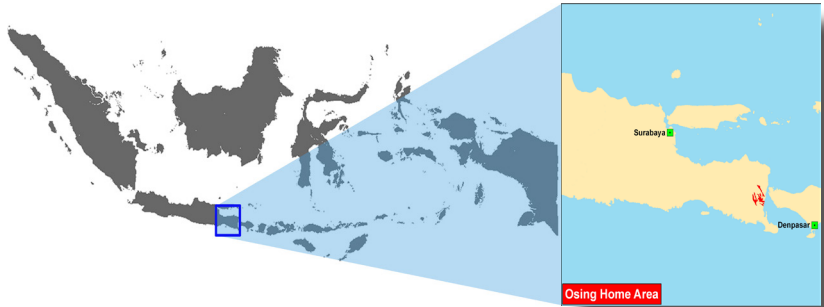
The majority of the Jawa Serang people are adherents of Islam. However, they still possess knowledge of black magic, which is commonly used in daily life. Many people from outside the area also come to Banten asking for assistance in the form of black magic. In addition, the grave of Sultan Hasanudin, as well as several other graves, represent important shrines for the community.

## Needs

The Jawa Serang people, especially the poor among them, need assistance in increasing the standard of living and level of economic development in their area. Particularly, assistance for poverty alleviation needs to be directed toward those who truly need it so that the poor who receive such help can be reached with maximum impact.<sup>(RD)</sup>



# OSING



Demography	Osing Language	Status
Location: East Java Population: 330.000 Major Religion: Islam	Bible: Yes Jesus Film: No Online Media: No	Believers: <3,300 Engaged: Yes Indigenous Church: 1

## Identity and Location

The Jawa Osing people reside in the Banyuwangi district of the East Java Province and seem to be the original occupants of this eastern-most area of Java. The Jawa Osing people are part of the Jawa cluster of peoples, but they have their own cultural variations which differ from other Jawa peoples. Banyuwangi is a transit city for tourists who are en route to Bali. Banyuwangi was the capital city of the Hindu Blambangan Kingdom, which was the last kingdom in Java. The Osing speak Ngoko Osing (Osing language). For other people groups of Java, this language is considered old-fashioned, a direct derivative of Old Jawa, as is Balinese. Osing history began at the end of the Majapahit Kingdom about 1478 AD. Civil war and the growth of Islamic Empires, especially the Malacca Sultanate, accelerated the fall of Majapahit Kingdom. After the fall of the Majapahit Kingdom, Majapahit people fled to places such as Mount Bromo, Blambangan, Banyuwangi, and Bali.

## Society and Culture

Family, home, food, and social and health patterns of the Jawa Osing people are very characteristic of Jawa culture, but Bali culture also has many similarities because of historical proximity. One example is the janger dance, with love-based themes, which is performed to the rhythm of the two-sided drum called the kendang kempul. Jawa Osing clothing is Javanese in style, but the women's hair buns (sanggul) resemble those of the Balinese. Also Osing people's architecture resembles Balinese style, especially the decorations on rooftops. Many of the Jawa Osing make their living by farming, raising livestock, and trade. In addition, some work as local government officials or employees in private industry. They never experience water shortages because they live on the slopes of Mount Ijen and Mount Merapi.

The Jawa Osing take great care and highly value preserving their relationships with relatives, whether they are near or far. Good relationships with others are also maintained through mutual sharing and giving, as well as trying to understand other people's feelings and abilities. This practice is called tepo seliro, which means not doing to anything to anyone which you would not want done to you. The Jawa Osing are known as hospitable and well-mannered people. Their culture, which is under government protection, has become popular and interesting to tourists. The government wishes to preserve and utilize the unique beliefs and culture of the Jawa Osing people. This has added to the pride the Jawa Osing take in their culture.

## Beliefs

Islam became the dominant religion of the Jawa Osing people after Hinduism was pushed out from their area to Bali and Islam spread, beginning on the north coast of Java. The kyai (Islamic teacher) has the ultimate authority in matters of religion. The Jawa Osing people have many selamatan (ritual meals) specific to various occasions, including cleaning of the village, tilling land, harvesting crops, birth, marriage, and moving to a new house. Selamatan rituals are a mixture of Jawa culture and Islam, such as celebrating Islamic holidays including Suran, Muludan, Ruahan, Punggahan, Rejabatan, and Sekaten. The traditional dukun (shamans/healers/occultists) are well known for their ability to apply black magic from long distances. The Jawa Osing people believe that through magical powers the dukun can heal or destroy whoever or whatever they desire.

## Needs

As farmers and livestock breeders, the Jawa Osing are somewhat limited in their abilities. Because of this, they need training in small-scale technology to raise their level of productivity.

# TENGER



Photo by RD



Map by RD

Demography	Jawa Language	Status
Location: East Java Population: 88.000 Major Religion: Hindu	Bible: No Jesus Film: No Online Media: No	Believers: <500 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Tengger people live around Mount Bromo in East Java. They live in portions of the regencies of Pasuruan, Probolinggo, and Malang. The Tengger adhere to Hinduism and, according to legend, are the direct descendants of the Majapahit Empire. The name “Tengger” comes from a combination of the two names of the founders of the people group: Joko Seger and Roro Anteng. “Teng” comes from ‘An-teng’ and “ger” comes from ‘Se-ger’. The Tengger dialect of the Jawa language is spoken in the areas of Mount Bromo, including Pasuruan, Probolinggo, Malang, and Lumajang. In Pasuruan, the dialect can be found in Tosari District, and in Probolinggo it can be found in Sukapura District. In Malang, the Tengger dialect is found in the Ngadas area of Poncokusumo District. In Lumajang, this dialect is spoken in the Ranupane area of Senduro District. The Tengger dialect is thought to come from the old Kawi variety of Jawa and maintains some ancient phrases no longer used in modern Jawa. Some evidence of this includes the pronouns reang (masculine “I”) and isun (feminine “I”). In addition, words that end in ‘a’ in old Kawi Jawa are also pronounced with “a” in the Tengger language whereas in modern Jawa the convention is to pronounce these words with an “o.”

## Society and Culture

The Tengger people are honored as being honest, unenvious, and non-confrontational while upholding the values of equality, democracy, and living together in community. The day-to-day language used by the Tengger people is Jawa Tengger, a form of ancient Jawa. Their language, unlike Jawa, does not have different levels based on the social hierarchies of the community. Unlike the Bali people, Tengger communities do not have palaces, libraries, or rich cultural traditions. They do, however, have several important artifacts such as bronze bells and

cisterns on the slopes of northern Tengger which have become ruins. Even so, they are rich in their beliefs and traditional ceremonies which include: karo (the largest festival which is celebrated similar to Christmas), kapat (a festival of praise to the wind), kawulu (a festival giving offerings for the preservation of earth, water, air, sun, moon, and stars), kasangan (a festival requesting the safety and preservation of the Tengger people), and kasada (a festival of throwing offerings or sacrifices into the crater of Mount Bromo).

## Beliefs

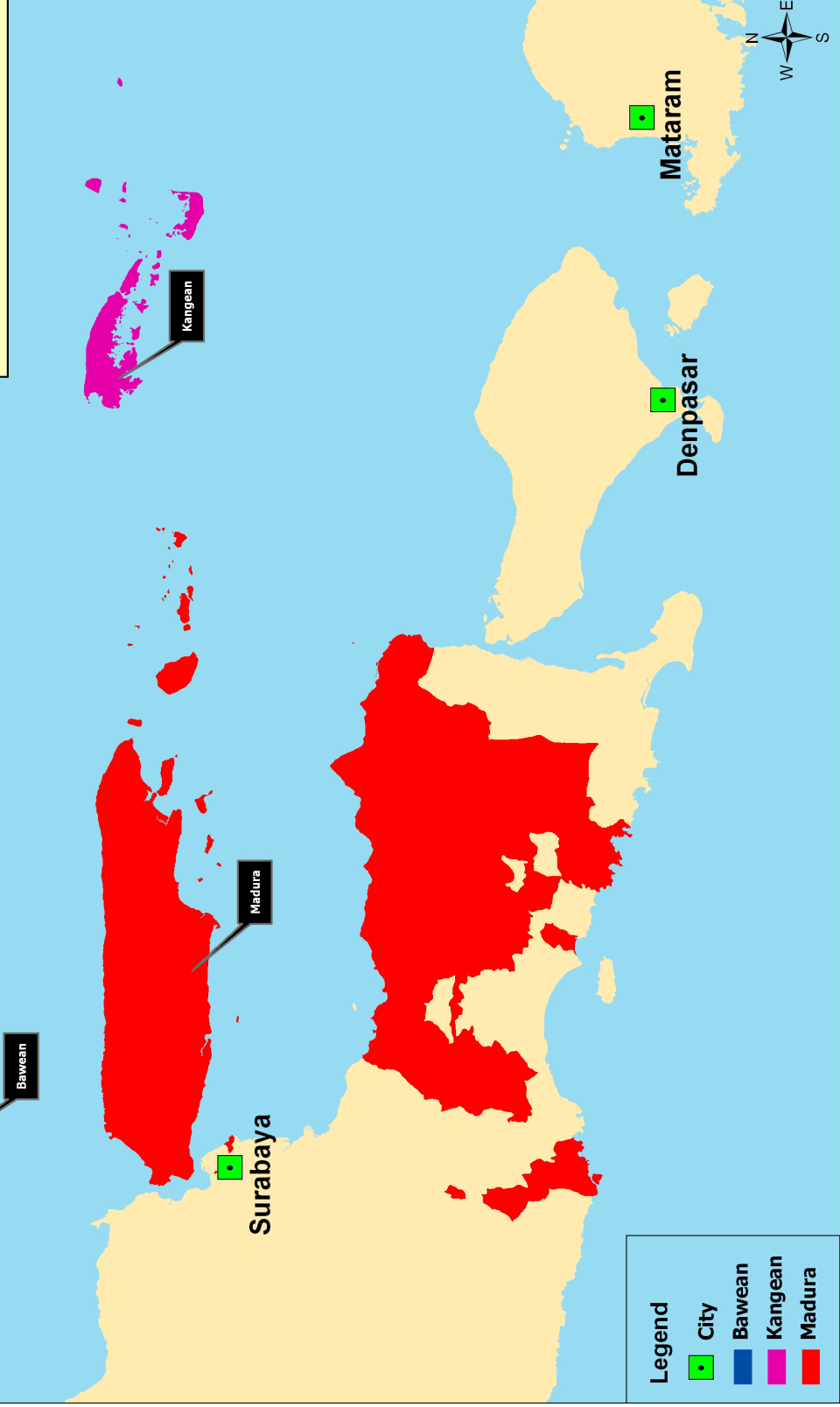
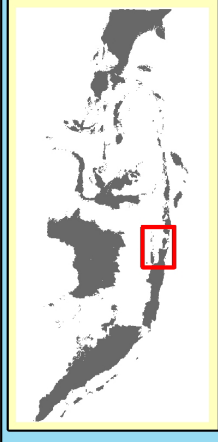
The Tengger area has long been considered a holy place, ever since the Majapahit era. Since that time the inhabitants have been known as worshippers of Sang Hyang Widi Wasa (a Hindu deity). Even now, they follow a Hindu tradition stretching back to the Majapahit Empire. There are strong similarities between the Hinduism in Bali and the Tengger. Both are Hindu Dharma. However, the Tengger variety does not have a caste system and the Tengger people’s traditions are based on those originating from the Majapahit Empire. For the Tengger, Mount Bromo (Brahma) is believed to be a holy mountain and every year the Tengger hold a ritual known as Yadnya Kasada. This ritual begins in the temple at the foot of the north side of Mount Bromo and continues up to the rim of the crater. From the middle of the night to early morning on the full moon of the 10th Javanese month (known as kasodo), adherents bring offerings and throw them into the crater.

## Needs

Travel throughout the Tengger areas requires much caution, as many of the roads are steep, narrow, poorly maintained and difficult to pass. If the road systems were improved, the Tengger people could develop a unique tourist industry (such as Bali has) which would be interesting for both local and foreign tourists. <sup>(RD)</sup>

# Madura Cluster

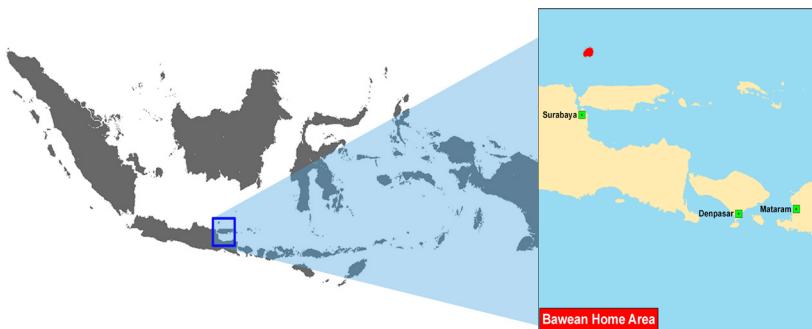
- Legend**
- City
  - Bawean
  - Kangean
  - Madura



# BAWEAN



Photo by JA



Demography	Bawean Language	Status
Location: East Java Population: 95,000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <10 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Baweanese people live on the island of Bawean. Bawean is an 80 square mile island located 75 miles north of the city of Surabaya, East Java, Indonesia, in the middle of the Java Sea. Bawean has been known as the “island of women” because the majority of the population are women. This is because the men tend to seek employment in other lands. One man who worked for 20 years in Malaysia said, “A Bawean male is not considered an adult until he has stepped on foreign soil.” A significant number of Baweanese people live in Malaysia, possibly more than the 60,000 who live on the island itself. Other areas of Baweanese migration include Singapore where they are called the Boyanese people, as well as Perth Australia, the Riau islands of Indonesia and even Vietnam.

## Society and Culture

The culture of “Merantau” (finding work in other lands) creates interesting dynamics for the Bawean people. On one hand, Bawean is a remote island, located far from modern Indonesian life, but on the other hand, Bawean people are very exposed to the world through their family members who migrate and then return to Bawean.

*“A Bawean male is not considered an adult until he has stepped on foreign soil”*

Although early settlers came from the island of Madura (as seen in the similarity of their languages), over the centuries the Baweanese have developed their own unique culture which they are very proud of. Cultural influences are evident from Madura, Java, South Sulawesi, Sumatra and Kalimantan. Because of this, an Indonesian journalist, Emmanuel Subangun, wrote in 1976 that the Bawean people are a “crystallization of Indonesian ethnic variety”. The main sources of income for those living and working on the island are farming and fishing. Others own small shops, make grass mats

from palm leaf as a local handicraft, or quarry the high quality onyx on the island for export and local sales. The East Java Provincial government wants Bawean to become a tourism destination so some residents are building small hotels and restaurants to accommodate tourists. However, most income on the island still comes from family members who live and work overseas, most often as seamen, and send money back to Bawean.

## Beliefs

Originally the Baweanese embraced animistic beliefs, many of which they still practice today. Then Hindu and Buddhist influences entered the island until the 1600’s when Islam reached Bawean. Since then, the Baweanese have embraced Islam brought to them by Maulana Umar Mas’ud whose grave is now revered by local Muslim pilgrims. Their religious devotion is extremely strong and they pride themselves in the fact that 100% of the island’s inhabitants follow Islam. There are numerous mosques, prayer houses and Islamic schools in every village. Boys and girls from age six or seven receive religious instructions including reciting the Qur’an. At times the students live in the homes of a Kyai (Islamic teacher), as the Kyai is greatly respected by the Baweanese people.

## Needs

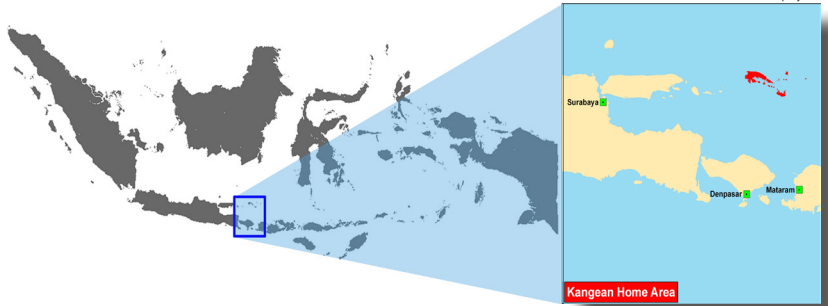
Although the standard of living on the island is higher now than in many other isolated islands, there are still many unmet needs such as homes that still do not have indoor bathrooms. But there is electricity 24 hours a day, phones, computers, a bank and better transportation by boat and most recently, plane. As already stated, the tourism sector is being developed in light of Bawean’s natural beauty. These are assets that not only may improve Bawean’s economy but can open avenues to potentially reach the Bawean people. For though the name Bawean means rays of sunlight, her people still live in darkness, desperately needing the LIGHT. (E-RD & JA)



# KANGEAN



Photo by RD



Map by RD

Demography	Kangean Language	Status
Location: East Java Population: 120.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: No Indigenous Church: 0

## Identity and Location

The Kangean people live mainly on the Kangean island cluster, which consists of about 60 islands spanning 487 square kilometers. The largest islands are Kangean (188 square kilometers), Pilat and Sapanjang. The Kangean Islands are situated about 120 kilometers east of the island of Madura and 120 kilometers north of the island of Bali.

## Society and Culture

People on the Kangean islands are known to be very friendly, polite and religious. The community speaks multiple dialects of the Madura language in informal day-to-day interactions. Education on these islands has begun to advance somewhat. Many alumni of schools on these islands move to other islands such as Java, Sumatra or Kalimantan to continue their studies or seek employment. These islands now have a private Middle School with a curriculum similar to a government school.

At present, many Kangean people work in other countries, especially Malaysia. In fact every family has at least one member working elsewhere (merantau). Although economic growth can be considered high, the most common forms of public transportation are bicycle taxis and motorcycles. Fishermen use small carts to transport their catch to traditional markets. Everyday needs are bought in Banyuwangi. Travel from Kangean to Kalianget (in Sumenep Regency, Madura) takes about 1-2 hours, while travel from Kangean to Banyuwangi

(East Java) requires 4-9 hours.

Most of the main village roads on the island of Kangean have been paved or asphalted. It is not difficult to buy food normally sold on Java, such as Padang rice, soto and sate Madura, and common Javanese foods. But sadly, but the electricity usually is on only from late afternoon until dawn.

## Beliefs

Islam was brought to Kangean by religious teachers taught by Sunan Giri in Gresik (East Java), but the Kangean people possess a culture quite different from Java and other surrounding islands (Bawean and Madura). Because of this, the Islam expressed here looks quite different from the Islam practiced in other places. Many of the people practice cultural rituals, believe in supernatural numbers, and in a variety of spirits and supernatural powers. Their form of Islam is mixed with these beliefs and practices.

## Needs

Only some of the community is wealthy enough to afford their own generator or battery, so they can have electricity 24 hours a day. Like the island of Lombok, the Kangean Islands have tourism potential that could be developed, especially since this area is not far from Bali (Indonesia's central tourist location). Adventures in the wild are a tourism opportunity that could be offered, from West Kangean to East Kangean, most of which is still pristine and natural, without human development.

(RD)



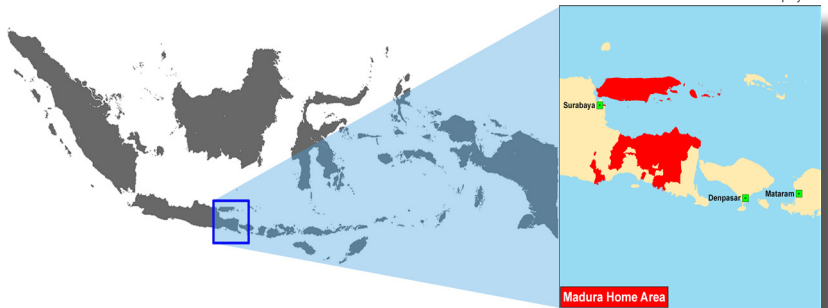
Photo by RD



# MADURA



Create



Map by RD

Demography	Madura Language	Status
Location: East Java Population: 7.700.000 Major Religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes	Believers: <1.000 Engaged: Yes Indigenous Church: 2

## Identity and Location

The Madura people are the third largest people group in Indonesia, making up seven percent of Indonesia's total population. About four million Madura people still live on the island of Madura, and three million in the eastern part of the island of Java. Other major pockets of Madura people can be found in Jakarta, Kalimantan, and Sulawesi. The Madura people are renowned for their harsh character and lifestyles. This might be caused by their natural surroundings and their history of oppression by others, both of which have made life very difficult for them. Nevertheless they work extremely hard and refuse to give up. Neither men nor women shrink from hard work. The Madura have their own language with several dialects. The Bangkalan dialect is spoken in the regencies of Bangkalan and Sampang. The Pamekasan dialect is used in the southern portion of Pamekasan Regency and in the central part of Madura Island. The Sumenep dialect is found in Sumenep Regency, and the Girpapas and Kangean dialects are spoken by smaller populations of Madura people.

## Society and Culture

The majority of Madura living on the island reside in farming communities but very few of them gain their income only from farming. The climate is very dry and the land is not very fertile and thus yields only two harvests of rice and tobacco each year. Many Madura are fishermen, salt farmers and sailors on inter-island cargo ships. The Madura who live on Java generally do not own land, but become fishermen, sailors, bicycle-taxi drivers, and unskilled laborers. The Madura are also known across Indonesia for their sate (skewered meat kebabs) and soto (meat soup).

According to tradition, the first step in the Madura marriage process is for a parent to seek a suitable young lady for one's son (nyalabar). The next step involves

contacting the lady's family (narabas pagar). If well received, the proposal leads to engagement. Among the Madura people, the family does not merely include close relatives (brothers, sisters and parents) but also includes cousins and distant relatives (having different grandparents). This extended family is called pon popon gik semak, meaning that even distant relatives are considered close family.



Photo by RD - Break Madura

One unique activity common among the Madura is bull racing (karapan sapi). A pair of bulls run pull a cart with no wheels, on which a jockey stands, driving the bulls. The race track is usually about 100 meters and lasts about 10-15 seconds per race. Several cities in Madura have bull races each year. Before the race, the bulls are paraded around the arena, accompanied by the music of Madurese gamelan, called karonen.

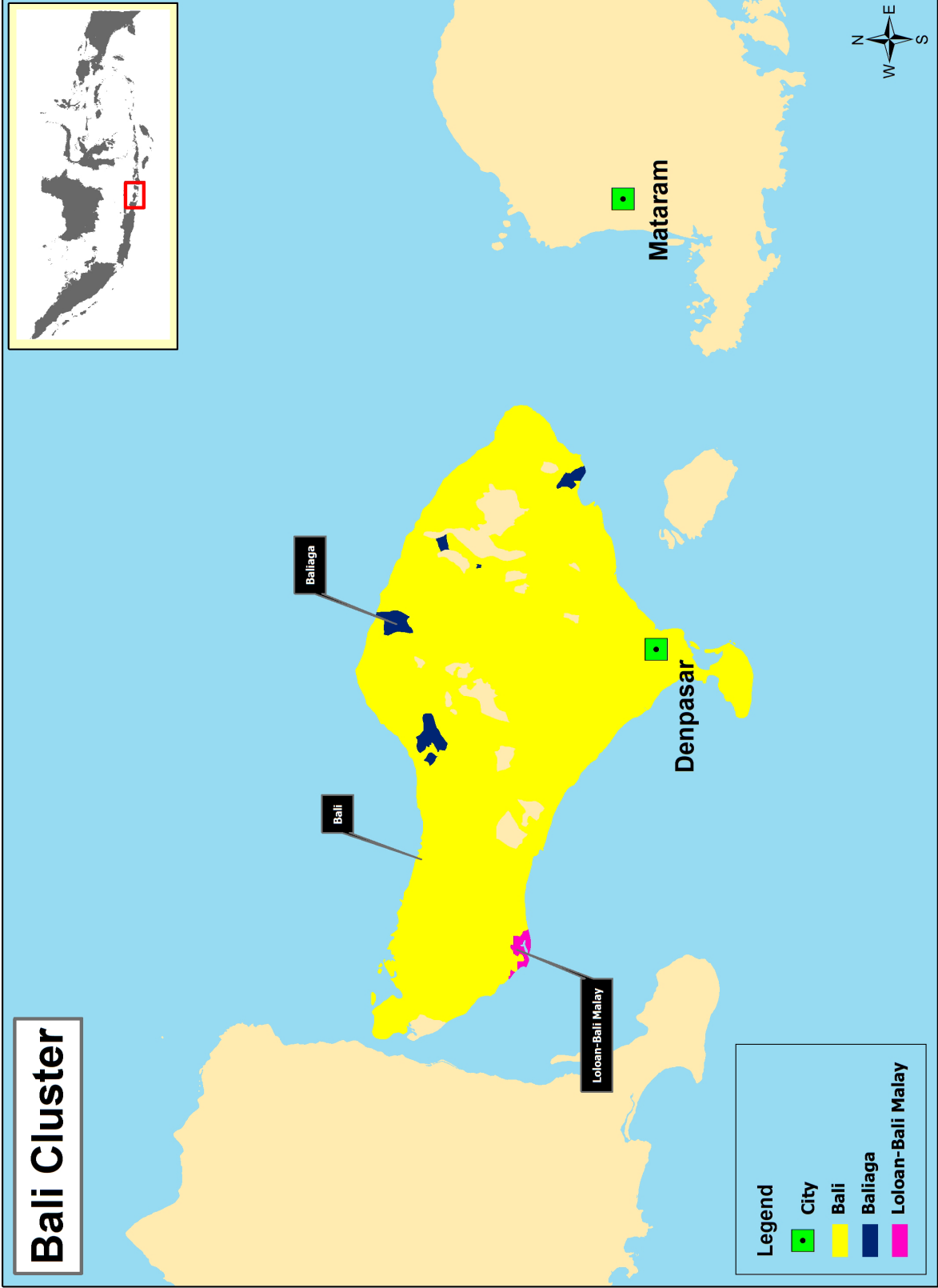
## Beliefs

Most Madura people are very devout Sunni Muslims. Nevertheless many seek security by using mantras and magic spells in an attempt to control both good and evil spirits. Those who have fulfilled all five pillars of Islam by making the pilgrimage to Mecca (hajj) have a special place of honor in the eyes of the Madura.

## Needs

In general, the income of the Madura is very low. Health services, better nutrition and education (especially practical skills) are urgent needs among the Madura, so they can participate in economic growth and widening of industry, especially on Madura Island.

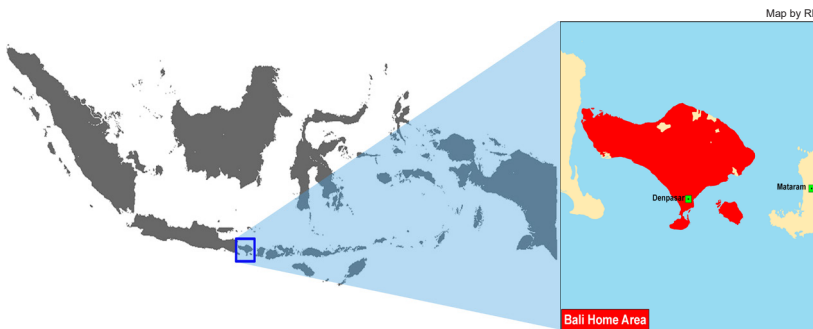
(E-RD)



# BALI



Photo by TK



Demography	Bali Language	Status
Location: Bali	Bible: Yes	Believers: <7,000
Population: 3,600,000	Jesus Film: Yes	Engaged: Yes
Major Religion: Hindu	Online Media: No	Indigenous Church: Some

## Identity and Location

The island of Bali is probably better known than the country of Indonesia. The word “Bali” brings to mind visions of a tropical paradise. Its beauty, friendly people, exquisite art and unique dance have made Bali a favorite destination for millions of tourists from around the world. On this “Island of the gods” reside the Balinese. However, many Balinese can also be found on the nearby island of Lombok, as well as in Lampung, Sulawesi, South Kalimantan, Sumbawa and Papua.

## Society and Culture

Most Balinese live in very close knit villages with strong family, social, religious and economic interrelationships. Much of a village’s interactions are centered on Hindu worship in the temples and agricultural cooperatives in the surrounding fields. The Balinese’ main livelihood is rice farming. Their irrigation system is called subak (sharing water resources). The solidarity among those who share water is displayed in their meetings and religious ceremonies. The natural beauty of Bali and the unique culture of the Balinese have provided the impetus for a booming tourist industry. The face of the island has been changed with the development of luxury hotels, souvenir shops, and other tourist related industries. Along with these changes have come a variety of employment opportunities. The Balinese are known throughout the world for their artistic abilities. Many Balinese villages specialize in one particular form of art. Their artistic talents can be seen in the

variety of their paintings, carvings, sculpting, dancing, and weavings.

## Beliefs

Hinduism is the primary religion of the Balinese. Even though Hinduism has greatly affected the culture, the Balinese have managed to maintain many elements of their original culture, so that Balinese Hinduism differs from Indian Hinduism. Balinese Hindus believe that there is one god that can be explained by the Trimurti, a concept of three aspects of God: Brahma, the creator; Vishnu, the protector; and Shiva, the destroyer. The Balinese practice Panca Yadnya (5 Ceremonies): 1) Manusia Yadnya (life cycle ceremonies); 2) Putra Yadnya (ancestral ceremonies); 2) Dewa Yadnya (ceremonies to gods who save the world); 4) Resi Yadnya (priest ordination); and 5) Buta Yadnya (ceremonies to protect against evil spirits). The impact of Hinduism can be seen throughout Bali. For example, each neighborhood provides a dadia (communal shrine). Both individual families and larger assemblies use this shrine to offer food and flowers to their gods.

## Needs

Bali greatly needs a government plan for tourism development. Ironically, a key challenge is to maintain the integrity of Balinese culture in the face of the destructive forces that often accompany tourism. Well-conceived and well-executed laws could preserve the beauty and culture of Bali as well as promote its tourist trade for many years to come.



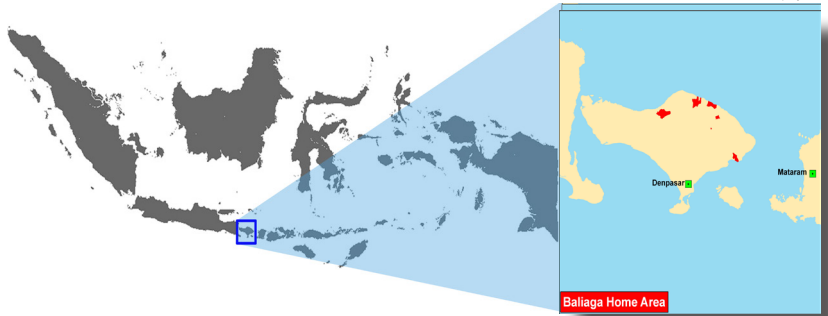
unikdanasayik.blogspot.com - Subak



# BALIAGA



Photo by RD



Map by RD

Demography	Bali Language	Status
Location: Bali Population: 60,000 Major Religion: Hindu	Bible: Yes Jesus Film: Yes Online Media: No	Believers: <100 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Baliaga are a small people group residing in several remote villages on the island of Bali. The culture, language, and religion of the Baliaga differ significantly from that of their Balinese neighbors. They are considered to be the original inhabitants of the island who strictly maintain the cultural traditions of their ancestors. This group was on Bali long before the 16th century arrival of the people group we now know as Balinese (who were actually Javanese Hindus from the Majapahit Kingdom in East Java, who moved to the island and called themselves the Balinese). Some Balinese hold this view of the Baliaga's history, while others consider them just Balinese people who are different. Regardless of those differing opinions, there is certainly a significant difference in the language and culture of the two groups, such that the Baliaga are considered a distinct group. Baliaga villages are not clustered together; they are scattered among Balinese villages in these locations: Bugbug Village in Karang Asem District, Tenganan Village in Manggis District of Karang Asem Regency, the villages of Pedawa, Tigawasa and Sidatapa in Banjar District of Buleleng Regency, Sembiran Village in Tejakula District of Buleleng Regency, and Terunyan Village in Kintamani District of Bangli Regency.

## Society and Culture

The Baliaga culture has a number of unique elements. For example, in the village of Terunyan, the inhabitants do not bury their dead underground. They put the bodies in bamboo cages and place them under a massive sacred banyan tree located within the village. The fact that there is no stench from the decaying bodies is attributed to the power of ancestral spirits.

Another unique aspect of the Baliaga culture is the Banua, Gebog Domas and Ulu Apad social-religious network. Banua are areas for religious rituals with a

certain economic status. Gebog Domas is a gathering at Pura Pucak Penulisan, a temple considered to be the end of the earth. Ulu Apad is a leadership structure in the community.

In the past, there were likely many Baliaga villages, but because of modern development and mixed marriages, the culture and inhabitants of many villages are no longer considered Baliaga. Because of this, the inhabitants of Baliaga villages now may not marry non-Baliaga people. For this reason, the number of Baliaga villages is diminishing over time and it's possible they will become extinct.

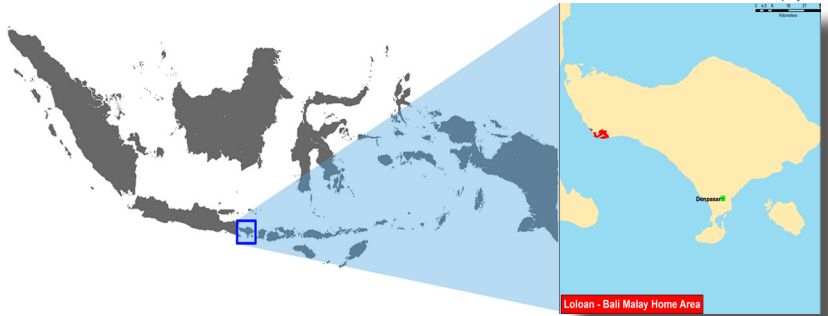
## Beliefs

It is difficult to distinguish between the culture and the religion of the Baliaga people because these two aspects are so intertwined. They themselves call their beliefs "Bali," but outsiders consider them Hindus. So their belief could be considered a syncretistic mix of Hinduism and Animism. Normally every family has a dadya (a family temple). They also perform religious rituals at Pura Padharman and Pura Besakih (the latter being the largest and main temple in Bali). Their animistic beliefs can be seen in their worship of ancestors. As mentioned, in one Baliaga village, dead bodies are not buried. They are kept above ground but do not decay.

## Needs

As in the rest of Bali, tourism is the best economic source for the Baliaga people. Their desire to maintain their distinct cultural "antiquity" is both key for a unique tourist industry and a challenge in the midst of the modern development required. The Baliaga need wise counsel to choose what things should be maintained and what should be developed.<sup>(RD)</sup>

# LOLOAN



Demography	Loloan Language	Status
Location: Bali Population: 27,500 Major Religion: Islam	Bible: No Jesus Film: Yes Online Media: No	Believers: <50 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Loloan people (also known as the Bali Malay) live in the villages of Cupel, Pangambengan, Loloan Timur, Loloan Barat, Budeng, Air Kuning, and Perancak in Negara District, Negara Regency, Bali. The word loloan is derived from the word liloan (“wrapped around” or “winding”), which refers to the first settler’s description of the River Ijogading, with its turbulent, changing currents.

It is thought that the Loloan’s ancestors were Muslim immigrants from Sulawesi, Kalimantan, and Malaysia. Sunan Wajo led the first group of settlers from Sulawesi, as they came to Bali in the 17th Century to escape from the Dutch military.

At that time, I Gusti Ngurah Pancoran, the King of Jembrana, welcomed them. He had also resisted the Dutch. These Bugis-Makassar immigrants developed a good relationship with the King for the purpose of converting all of his people to Islam.

Another group of settlers came from Kalimantan and was led by Abdullah bin Yahya Al Qadry, a descendant of the Sultan of Pontianak. Several of the Malay groups from Malaysia originated from the areas of Pahang, Johor, Kedah and Trengganu, and some of the immigrants were of Arab origin. These groups were also seeking to evade the Dutch military and became assimilated into the Loloan people group.

## Society and Culture

Loloan villages have significantly different characteristics than the villages of the Balinese people in the surrounding areas. In addition to the obvious religious differences, even the style of their homes is different. Loloan homes are built on raised platforms, on stilts approximately two meters high. The

main door of the house always faces to the east. The location of the door is designed to avoid any distractions when they are doing their prayers toward Mecca in the west.

The decorations of their homes are generally Islamic in nature, such as using Arabic calligraphy in artwork. The Loloan style of dress, especially for women, is also Islamic. In general, they maintain a distinctive cultural pattern in the midst of the Hindu Bali people, who have in turn, maintained their own cultural distinctiveness in the midst of an overwhelmingly Muslim nation.

## Beliefs

The Loloan are strong Muslims, unlike the majority of the Bali people group who are Hindu. This leads to the Loloan being alienated from the Balinese people. Their area has many mosques. At the time of Friday prayers, the streets are empty and the mosques are full. Loloan traditional laws have been handed down through the generations, and they also strictly enforce Islamic law. Despite this, some Loloan people are greatly influenced by animism and superstition. They seek protection using magic to appease or control good and evil spirits.

## Needs

The Loloan people need outside assistance in developing the resources in their environment. They need to be open to all kinds of technology in order to become integrated into the larger society as productive citizens. There is a great need for electricity and development of irrigation systems in their remote villages. The Loloan people also need access to more employment opportunities in eco-friendly, sustainable industries that utilize their available resources..<sup>(RD)</sup>



# West Nusatenggara Cluster



## Legend

- City
- Mbojo
- Sasak
- Sumbawa

Mataram

Denpasar

Mbojo

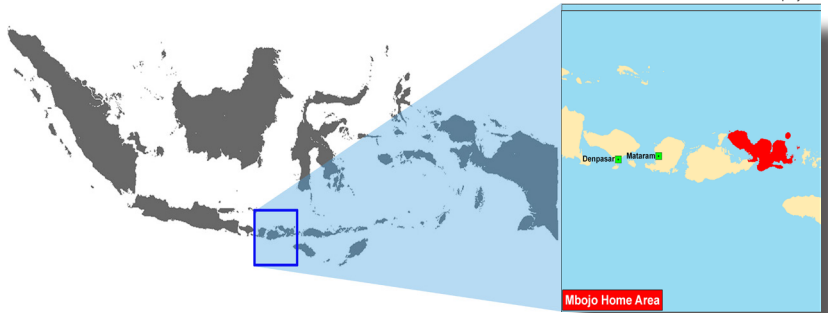
Sumbawa

Sasak

# MBOJO



Photo by GD & BW



Map by RD

Demography	Mbojo Language	Status
Location: NTB Population: 800.000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: <200 Engaged: Yes Indigenous Church: 7 (home)

## Identity and Location

The Mbojo, also referred to as the Bima or Dompu, live in the low flatlands of the Bima and Dompu regencies in the province of West Nusa Tenggara, on the eastern side of the island of Sumbawa. Some of them also live on the island of Sangeang. Although this area has a long coastline with many bays, most of the population do not make their living from the sea. The northern part of their land is a fertile area while the southern part is barren. The Mbojo language, called Nggahi Mbojo has several dialects, known as Bima, Bima Donggo and Sangeang.

## Society and Culture

The main livelihood of the Mbojo is farming and also wet rice farming using the irrigation system called panggawa. They are also very well-known as horse breeders. Many of the women are skilled braiders of floor mats using bamboo and coconut palm leaves, while others are adept weavers of the famous traditional cloth from their area known as tembe nggoli. While many Mbojo have moved outside their homeland, many people from other ethnic backgrounds have moved into their area. The villages of the Mbojo are called kampo or kampe; they are led by a village head called a Neuhi.



Photo by GD & BW

This top village leader is helped in his work by highly respected village elders. The position of village leader is inherited, being passed down in a family from one generation to the next. The Mbojo are not closed off to outside influences. In the past they viewed education as a threat to their cultural traditions, but now they support education from early elementary school through university studies. They now hold the perspective that outside influences are good especially in the areas of culture and technology. The modes of transportation in this area include carts and wagons pulled by water buffalo and horse-drawn carts sometimes referred to as benhurs, having taken

that name following the release of the famous American film Ben Hur. In 1969, the Indonesian government established a transmigration site in the Nangameru area of Dompu. As a result, many Jawa people and others from heavily populated areas in Indonesia came into the area as transmigrants. This gave rise to many misunderstandings between the original inhabitants and the transmigrants, and the evident social differences have widened the chasm between the two groups.

## Beliefs

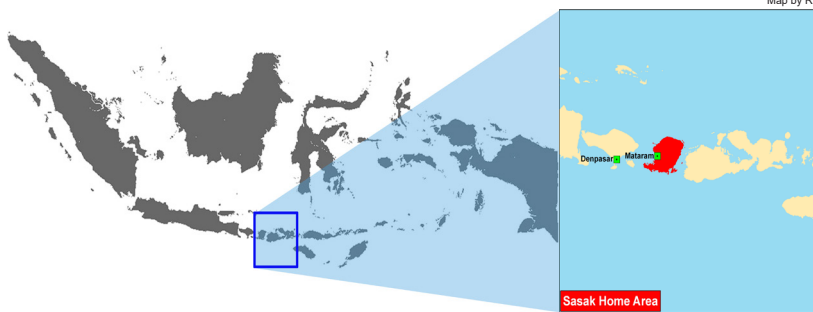
Although most Mbojo are devout Muslims, they still believe in spirits and practice forms of animism. This means that they visit shamans (occultists/spirit experts/traditional healers), who are numerous in the area. They ask for advice and help from these shamans especially in times of difficulty and crisis. The Mbojo are afraid of local gods like Batara Gangga (chief of the gods), Batara Guru, Idadari Sakti and Jeneng, as well as other spirit types called Bake and Jin, which live in trees and high mountains. They believe these spirits can bring sickness and disasters. They also believe in and fear the sacred trees in Kalate and Murmas, where the god Batara and the gods of Mt. Rinjani dwell. The Mbojo call their belief in the spirits of the ancestors pareno bongi. In the 1930s, hundreds of Mbojo in the mountain areas around Dompu heard the gospel and received it. Today there are four villages in the mountains with a "Christian" population of 90 percent, but they do not fully understand the gospel. They live in isolation and poverty.

## Needs

Medical assistance is greatly needed because the people predominantly make use of shamans or traditional healers. Helping to increase their awareness of how to make a living from the sea would greatly assist them in improving their economic state. (E-RD)



# SASAK



Demography	Sasak Language	Status
Location: NTB Population: 2.850.000 Major Religion: Islam	Bible: NT Jesus Film: Yes Online Media: Yes	Believers: <500 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Sasak comprise the majority of the population of the island of Lombok in West Nusa Tenggara Province. They live throughout nearly the entire island, but the most densely populated areas are the fertile rice fields south of the famous Mount Rinjani. In the past, anthropologists divided the Sasak into two groups, referred to as the Waktu Lima and the Waktu Telu. The Waktu Lima Sasak predominantly inhabit the central plains close to the roads and trade centers. The Sasak Waktu Telu tend to live in remote villages in the south and in the mountainous region.

The Sasak language is quite similar to the Balinese and Javanese languages, yet it differs in spelling and pronunciation. Many words and terms have been borrowed from the Kawi language (Ancient Javanese), Sanskrit and Arabic, as can be seen in the ancient writing on palmyra leaves. Writings on these palmyra leaves, known as takepan were often read in the past. Sasak society has two classes: the revered nobility and the lower class. For much of their history, the Sasak on Lombok were divided into many small and warring kingdoms. This ended when the armies from Bali subjugated them. In 1894 the Dutch freed the Sasak from Balinese control. Even up to the present, many of the Sasak still do not like the Balinese.

## Society and Culture

To those recently arriving in Lombok, the Sasak seem unrefined, even frightening and aggressive. But for those who get to know them, the Sasak are actually quite friendly and open. Most Sasak are farmers, while others are laborers, fishermen and craftsmen. Traditional woven cloth and earthenware pottery are produced in several villages by skilled workers.

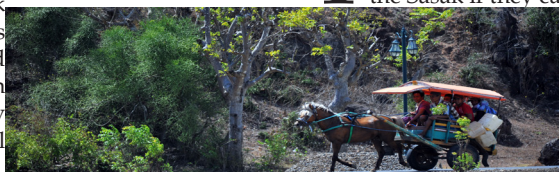


Photo by GD & BW - Kuda

Many of these traditional products are sold to tourists and even exported to Western countries. Many Sasak seek work in the larger cities on Lombok and even on other islands.

Moral and ethical values are called tindih by the Sasak. They work hard to guard the values of strong friendships, politeness and respect within the family, honor for parents, and acting well-mannered as a guest. In searching for a spouse, many Sasak follow the custom of eloping, where the woman voluntarily allows herself to be “kidnapped” and hidden away for a short time. After this, the “kidnapper” contacts the woman’s family to negotiate the terms for the wedding and then the wedding ceremony is held.

## Beliefs

The majority of Sasak are Muslims. Every year many Sasak travel very far to complete the hajj – the religious pilgrimage to Mecca. Many of them have to save up money for decades, or sell land or their car in order to fund their pilgrimage, yet as soon as they return from Mecca they are highly honored by their families and neighbors for the rest of their lifetime. Many Sasak also worship at sacred sites such as the tombs of religious leaders or specific places on Mount Rinjani. They also worship the spirits of their ancestors and other spirits that live in the forest, mountains or rivers.

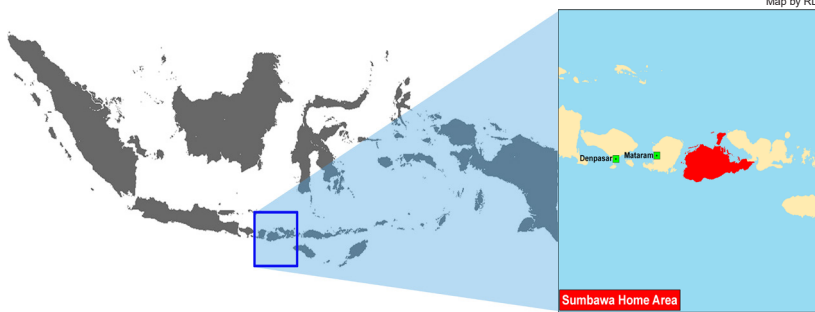
## Needs

The development of Lombok as a worldwide tourist destination could greatly improve the economy of the Sasak if they can take advantage of this. Much of the time they come in a distant second to the others from off island who are well established in the tourism industry.<sup>(E-RD)</sup>

# SUMBAWA



Photo by GD & BW



Map by RD

Demography	Sumbawa Language	Status
Location: NTB Population: 440.000 Major Religion: Islam	Bible: Parts Jesus Film: No Online Media: No	Believers: <150 Engaged: Yes Indigenous Church: 1

## Identity and Location

The Sumbawa live on Sumbawa Island in West Nusa Tenggara Province. The name "Sumbawa" originally referred only to the western part of the island and the Sumbawa sultanate, while the eastern part was called Bima.

Today the whole island is called Sumbawa, although the Sumbawa people don't inhabit the whole island. The Sumbawa are spread throughout 14 districts in western Sumbawa. In the past, some Sumbawa people have also moved to Lombok.

## Society and Culture

Farming is the primary means of livelihood for the Sumbawa. They work the ground in both wet rice fields and dry fields, irrigated by rainfall. Raising water buffalo, cattle, goats and horses is another very important means of income. The Sumbawa have two types of communal work. Basiru is where everyone works together in the fields on a rotating basis as the field owners request workers. Saleng Tulong is where individuals help one another with various needs in exchange for food that will be given at a future time.

The Sumbawa trace their ancestry through their fathers (patrilineal). A newly wedded couple lives with the husband's family. A father will usually be greeted using the name of his first child.

The Sumbawa community is called a kampung or karang. They live in groups spread throughout the whole land area of the village, which makes it hard to tell where the village boundaries are. Some villages are bordered by a wooden fence, with a gate called a jebak. Most homes are built up off the ground. Homes of common people are called bale, and homes of the upper

class are called bala. Each village usually has a mosque, a village meeting hall, and a rice barn.

The village leader is chosen by the people, and he is then inaugurated by a higher leader called a demong. The village leader and his assistant watch over the life of the village with help from a malar, who oversees village land issues, and a lebeh who is responsible for religious activities. The lebeh is assisted by an isi mesigit, a group made up of several religious administrators (rura, modum, katib and martabat) who each have their own responsibilities.

## Beliefs

Islam was brought to Sumbawa by Makassar people from South Sulawesi. The majority of the Sumbawa are devout Muslims, but many of them still carry out animistic practices. Many Sumbawa people still depend on the many shamans (occultists/traditional healers) in the area for counsel and help, especially during times of difficulty or crisis.

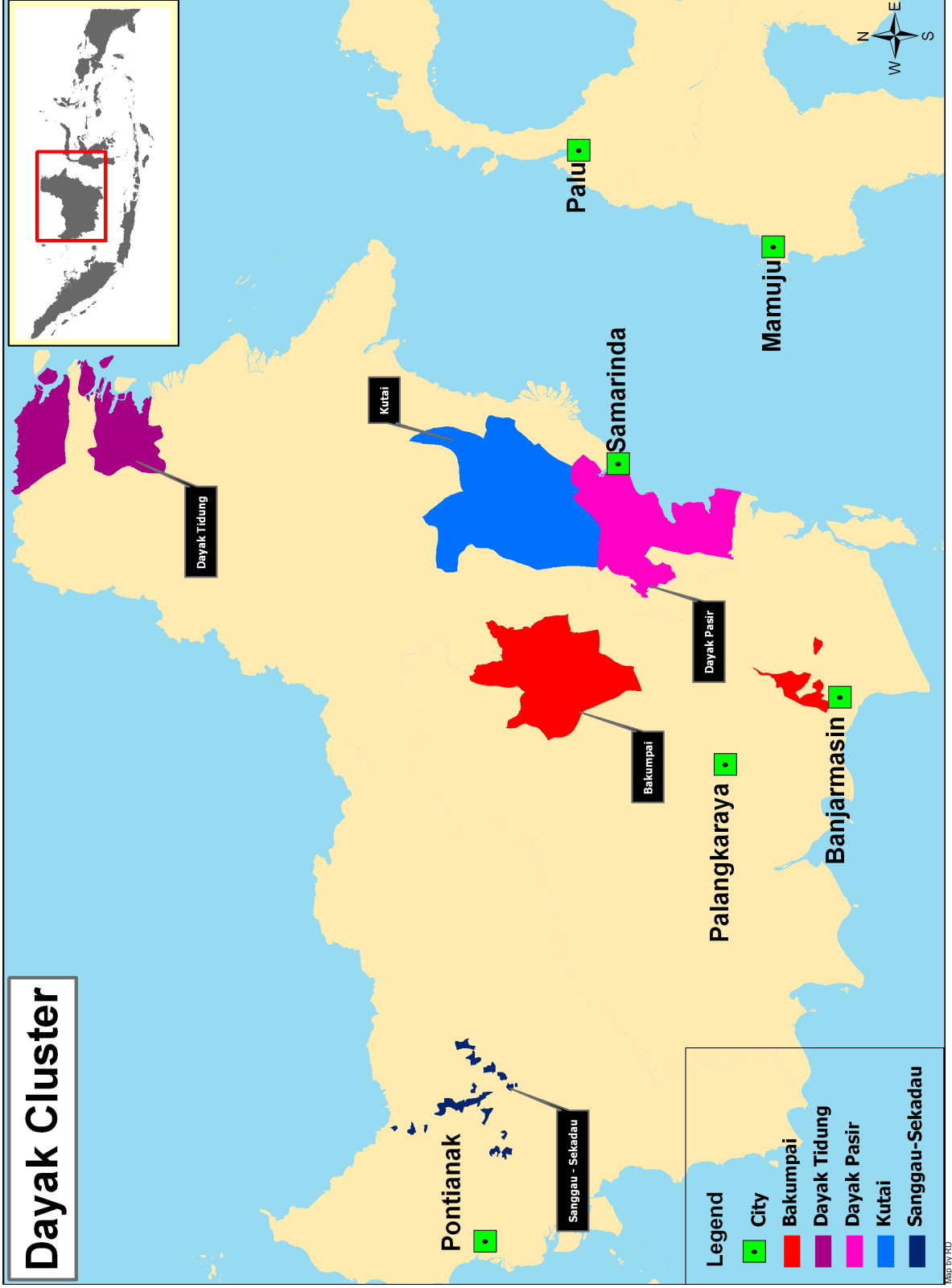
In 1995, over 75% percent of toddlers in the province received "help" from shamans or diviners. The Sumbawa believe in many kinds of spirits and jinn, called amar and bakek. They hold special ceremonies for protection from disasters and evil spirits.

## Needs

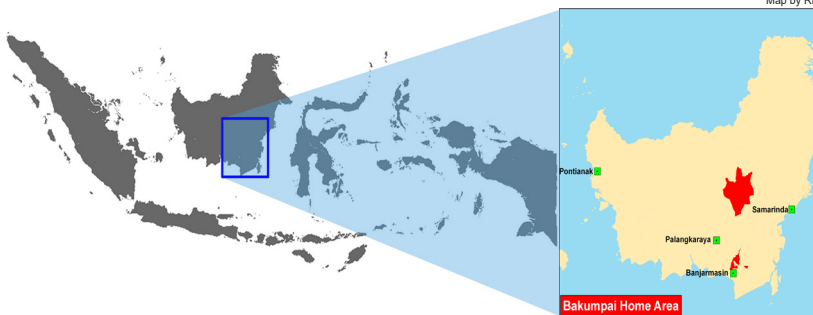
They need help in improving and marketing their agricultural goods like honey, pearls and wood. Sumbawa has great tourism potential in light of its cultural wealth and beautiful natural environment.<sup>(E-JB)</sup>



# Dayak Cluster



# BAKUMPAI



Demography	Bakumpai Language	Status
Location: Kalteng, Kalsel	Bible: No	Believers: <50
Population: 160.000	Jesus Film: No	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigenous Church: 0

## Identity and Location

The Bakumpai people are a group of Dayak people who speak the Bakumpai language and identify themselves as Bakumpai people. The majority of Bakumpai are Muslims. They have differing customs and languages from the Banjar (the majority Muslim group) but have many similarities with the surrounding Dayak tribes though they identify themselves differently from most Dayaks (since they are Muslim, not Christian).

The majority of Bakumpai people live near the Barito River, which flows through the province of Central Kalimantan. In South Kalimantan Bakumpai people live in Barito Kuala Regency, while those in Central Kalimantan live in South Barito Regency.

Their southern neighbors are Banjars and in the north are the Ngaju and Maanyan people. Some scholars believe that Bakumpai people are one of the Ngaju people, although Bakumpai people themselves regard themselves as a separate group.

The Bakumpai belong to the Dayak ethno-linguistic family.

## Society and Culture

The Bakumpai are settled in an area that is crossed by many rivers. Therefore Bakumpai people have developed many water transportation technologies. They farm in paddy fields that depend on the up and down flow of river water or in irrigated fields. They fish in the rivers, trade, and make household appliances.

Their social and cultural life is highly influenced by Banjar culture. In the past, when Banjarmasin was still a Hindu kingdom, their social system was that of a Hindu caste system.

The Bakumpai system of kinship is reciprocal like in Banjar culture. Thus, the husband and wife together play

an important role in the family. Traditionally, Bakumpai people are free to choose their place of residence after marriage. They may live with their husband's family or their wife's family or separate from their families in their own home. Their inheritance system follows Islamic law.

## Beliefs

In general Bakumpai people are adherents of Islam. The influence of Islam is seen in almost every aspect of their lives, as well as in their social systems, their greater family relationships, even in their artistic activities.

Marabahan, the center of the Bakumpai settlement, has produced many famous Islamic teachers who have spread the teachings of Islam far upstream the Barito River.

The majority religion of the Dayak Bakumpai people is Islam which has been ingrained into the life of Dayak Bakumpai people. The number of Bakumpai people not only have increased biologically through their descendants but also because of Christian Dayak people becoming Bakumpai when they convert to Islam. When a Dayak converts from Christianity or Kaharingan to Islam his identity becomes Bakumpai and he uses the Bakumpai language even when he speaks with his fellow tribesmen or even with his own family.

## Needs

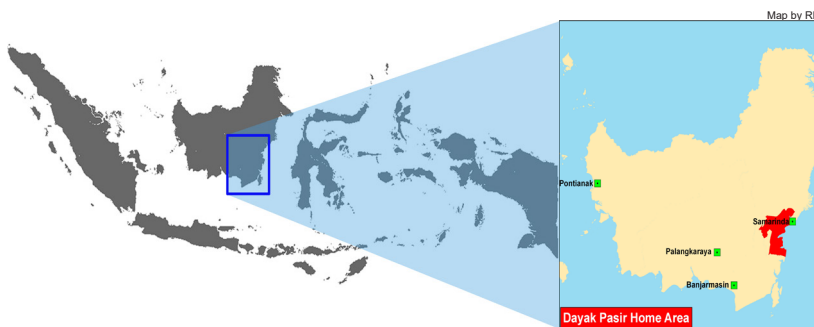
The Bakumpai people need to improve their farming technology for the marshy soil. Their irrigation system depends entirely on the ebb and flow of the sea or the tributaries of the Barito River. There is no reliable irrigation system to meet all their needs. Additionally, the development of river transportation would be very helpful.



# DAYAK PASIR



Karl Muller



Demography	Pasir Language	Status
Location: East Kalimantan Population: 60.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <1.000 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Dayak Pasir people are native to the Pasir Regency in East Kalimantan Province. The Pasir are settled in 5 distinct locations and thus consist of five different groups: (1) The Pasake of Telake, who live along the Telake River which includes the Long Kali area, (2) Pasir Adang, who live along the Adang River in the Long Ikis area, (3) Pasir Kendilo, who live from upstream along the Kuaro River to the mouth of the Pasir River (which includes Muara Koman and Batu Ranjang), (4) the Pasir Labuan people, who live in Labuan village, and (5) Pasir Tanjung Aru, who reside throughout the whole Tanjung Aru area.

The Dayak Pasir live with the Banjar, Bugis and Javanese as their neighbors. They speak the Pasir language, which has twelve dialects. These dialects include: Pamatung, Telake, Tukos, Adang, Pias, Toyo, Slopes, Nyowo, Tajur, Penuhan, Melting and Megi. In addition to Pasir and Indonesian, they also speak Banjar and Bugis.

## Society and Culture

Some Dayak Pasir live in villages along the river and some live in remote areas in the jungle. Large families of 20-30 people each populate the villages. The distance between one house and another house is about three hundred meters.

Most of the Dayak Pasir area is lowland. The southern part is swamp area whereas the western part is hilly and mountainous. Many rivers used by the inhabitants mainly for transportation flood this area. Forests covering an area of 1,149,000 hectares are used for various purposes.

The lineage of the Dayak Pasir are drawn from the

father's side as well as the mother's. Some of the Dayak Pasir must shift cultivation because they cannot maintain soil fertility. Many are forced to cut down trees and burn the underbrush in order to open up new fields. Their produce is primarily rice, corn, cassava, sweet potatoes, peas and vegetables. In addition they also work in oil palm and rubber plantations and have even begun to grow coffee, chocolate and pepper. There are also Dayak Pasir people who tap trees for resin, search for rattan, gaharu wood, honey and swallow nests, as well as make a living producing palm sugar.

## Beliefs

Generally, Dayak Pasir people are Muslim. However, in some matters they still adhere to the beliefs of their ancestors, such as for treatments for healing and fertility. In the harvest season the Dayak Pasir give offerings to the Sang Hyang (god of fertility), which is accompanied with chanting mantras.

They also celebrate besoyong, a ceremony in which they ask the ancestral spirits to guard their safety both at home and in the fields.

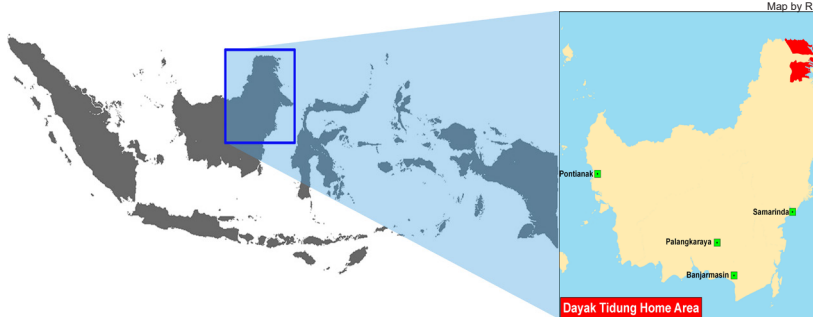
## Needs

Although the land of the Dayak Pasir is rich and fertile in natural resources, this does not necessarily make their lives better. In most cases, their income is only enough to meet their daily needs. One reason for this is the lack of reliable transportation that makes it so difficult for them to market their agricultural produce or other products of any kind. Lack of capital is also an obstacle to small business. Therefore, business assistance would be especially helpful to them.

# DAYAK TIDUNG



Photo by RD



Demography	Tidung Language	Status
Location: East Kalimantan Population: 50.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <5 <sup>(188)</sup> Engaged: Yes Indigenous Church: 0

## Identity and Location

The Dayak Tidung is a group of Dayak people who identify themselves as Dayak Tidung, speak the Dayak Tidung dialect and follow Islam. In Bulungan Regency, they are often grouped as Bulungan people (the group that is considered the most indigenous); thus they are also called Tidung Bulungan.

The Tidung Bulungan have a slightly different language than the Dayak Tidung people. The Dayak Tidung can also be referred to as Dayak Pantai ((pantai means "beach"). There is also a group of Dayak Tidung people who are native to the Malaysian province of Sabah.

## Society and Culture

The main livelihood of the Dayak Tidung is farming. They grow yams, cassava, peas, fruits and vegetables. They move their cultivation from place to place and thus cannot maintain fertile soil due to the fact that they must continue to cut down trees and burn the underbrush. The opening of these new fields is done together with neighboring tribes. This mode of cultivation is often accused of being the main cause of fires and forest degradation, although the actual damage they inflict is nothing compared to the damage caused by entrepreneurs who obtain the rights from the government to manage large areas of forest.

Some Dayak Tidung people work as fishermen. Among other things, they produce, rice, coconut and wood. Petroleum is produced in the Bunyu and Tarakan Islands.

Generally the Dayak Tidung people choose their own spouse but some marriages are arranged by parents. The birth of a child is greeted happily by holding a special celebration led by a religious leader. The neighbors are invited to attend the naming ceremony (tasmiah). Usually the celebration is held after the child is one or two weeks old. At the event they hold what they call a

'swing ceremony' in which the child is laid in a swing by the parents, his or her hair is cut and his/her body is smeared with flour.

The Dayak Tidung people are friendly and not ethnocentric. Because they live on the beach, they are more open to outsiders than most ethnic groups and this openness to the modern world allows outside cultures to influence them.

## Beliefs

Merchants brought Islam to this area from Sulawesi. In the beginning, most of the Dayak Tidung were Christians but later became Islamic because of trade and marriage with Bugis and Arab peoples. They observe Islamic law in the performance of religious ceremonies and in the divisions of inheritance.

However some Dayak Tidung still adhere to animistic beliefs, namely the belief that certain objects or places are inhabited by spirits and can have great influence over humans. Traditional ceremonies are performed to obtain spiritual protection and power so that one can conquer and control the spirits, both evil spirits and good spirits. Shamans play an important role in Dayak Tidung society. They are called to heal the sick through their spells.

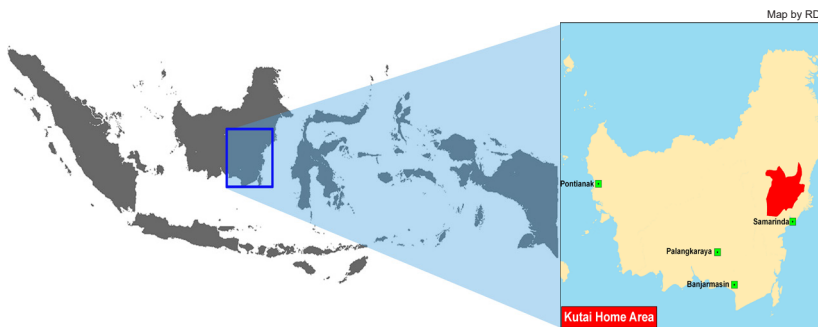
## Needs

The Dayak Tidung are open to modernization. This openness, as well as their close proximity to the sea and the Malaysian border, is a great asset for the development of their own resources. However they need to improve their productivity and creativity in order to manage their plantations, agriculture, and fisheries.

# KUTAI



Kati Muller



Map by RD

Demography	Kutai Language	Status
Location: East Kalimantan Population: 230.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: < 100 (1349) Engaged: Yes Indigenous Church: 0

## Identity and Location

The main location of the Kutai people is in Tenggarong, the capital of the Kutai Regency, which is located on the banks of the Mahakam River, forty-five kilometers northwest of the city of Samarinda. Tenggarong is an old city with an interesting history. It is the former capital of the famous king, Mulawarman, and his Kutai kingdom, the oldest Hindu kingdom in Indonesia. Thus in this city you can find various historical and cultural sites such as the Tenggarong Palace. This building is now a museum that holds many Mulawarman relics of the Kingdom of Kutai Martadipura and Kutai Kartanegara.

The Kutai people live in several districts, namely Kembang Janggut, Kenohan, Muara Wis, Muara Kaman, Muara Muntai, Kota Bangun, Loa Kulu, Sebulu, and Kutai in the Kutai Kartanegara District as well as in Tenggarong and Tenggarong Seberang in the city of Tenggarong. Other groups of Kutai can be found in Muara Pahu, Jempang and Bongan in the West Kutai District. Throughout these areas, the Kutai live among Dayaks, Bugis and Jawa people.

## Society and Culture

Kutai people make a living by farming, fishing and hunting. The Kutai people tend not to leave the region primarily because East Kalimantan is the richest province in Indonesia and their district of Kutai the richest district in Indonesia.

Some Kutai people in the interior still adhere to their traditional system of laws. They have several kinds of leaders: the village head who is responsible for their traditional ceremonies, the heads of security, and those heads who are in charge of preserving heirlooms as well as ancestral heritage. The traditional village heads that have government positions are referred to as high officials. Kutai is rich in traditional ceremonies. The

biggest ceremony is the Erau Party. This party celebrates the establishment of Tenggarong and lasts five days and five nights. Usually Dayak people come flocking from remote villages to perform various traditional dances such as pepati (a war dance), gamelan (a gong dance) as well as many others. The most important part of the celebration is the ceremony when they throw a dragon doll into the Mahakam River to symbolize their request for blessings from their ancestors in the hopes that they will give wealth and prosperity to the Kutai people. In the past, the Kutai recognized the social classes of nobles, commoners and slaves. The nobility was commonly called Kramas, Mas, Aji, Raden or Pangeran (prince) Datu. However, honor is no longer given based on noble titles, but rather based on education or wealth.

## Beliefs

The Kutai people are Muslims. However, in everyday life they still worship supernatural spirits. They revere many sacred heirlooms left from the Kutai kingdom. These heirlooms include a gold crown with many jewels, uncal necklaces, statues of Vishnu, and two necklaces with images of the garuda (a legendary bird-like creature from Buddhist and Hindu mythology). The core of the Kutai's belief is to seek protection from Sanghyang (an evil spirit) by way of mantras that give them power to subdue and control both good and evil spirits.

## Needs

Since the roads are still quite poor, the Kutai need better transportation infrastructure so that they can market their commodities more quickly. At present, many still rely on sea and river transportation that is quite slow and inconsistent. Most Kutai people do not have a good livelihood due to income imbalances.

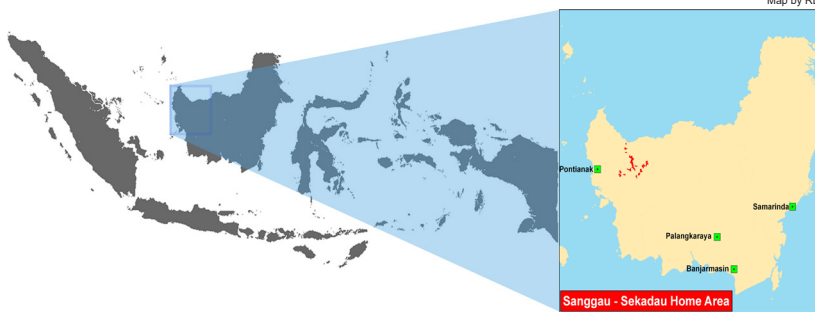
(E-RD)



# SANGGAU-SEKADAU



Photo by RD



Map by RD

Demography	Sanggau Language	Status
Location: West Kalimantan Population: 110.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <5 Engaged: No Indigenous Church: 0

## Identity and Location

The Sanggau-Sekadau are Dayak people who have converted to Islam due to personal conversion or through marriage to Malay who have settled in the Sanggau-Sekadau area. This tribe lives in two areas namely Sanggau and Sekadau. The distance between Sanggau and Sekadau is only about an hour by public transport. This tribe lives primarily around the capital region of Sanggau and Sekadau districts in West Kalimantan. The reasons for their transition to Islam are not known but have almost certainly have occurred over the past several generations.

The majority religion of the Dayak tribes in Sanggau and Sekadau is Christianity, either Catholic or Protestant. The exception is the Dayak Senganan, the diverse Dayak descendants of Islam who claim themselves as Melayu Sekadau.

## Society and Culture

The Sanggau-Sekadau people live together with Dayaks and a small number of other ethnicities that have settled in the area. There are two main rivers in the area, the Kapuas and the Sekayam. Water transportation is still the main choice for people living in the village with no formidable road access.

Additionally, the river is used as the main distribution method for goods such as food, medicine, agricultural products and others via boats, barges, and motorboats. The Sanggau-Sekadau people rely heavily upon farmland and fisheries in the river for their livelihood. Thus they are mostly quite poor.

## Beliefs

Generally, the Sanggau-Sekadau people are adherents of Islam. However, mystical influences are still evident in their lives. The shaman is an important figure in the community and includes the poor in his tribe because he has many taboos. They live among Christian Dayak tribes. Although there have been several conflicts with other ethnic groups of different religions, such as the Madurese and the Malay in the West Coast of West Kalimantan, religious conflicts are rare between Dayaks and Sanggau-Sekadau peoples as they are descended from a common ancestor: Dayak Mualang from the Dayak Iban cluster. So there remains a sense of brotherhood among them.

## Need

Although the Sanggau-Sekadau people live in the area of the main regency, their economic lives are still quite below standard. According to statistical data, the average income of the population is still below the minimum standard of living. This inevitably has resulted in the most people lowering their minimum standards of living in order to make ends meet. Therefore, good economic aid assistance in the form of capital to start small businesses and the addition of extension workers will greatly help them to see the potential for economy growth and to utilize, among other things, their location as a district capital to facilitate economic access. In addition, to date the Sanggau area is experiencing a shortage of qualified teachers.<sup>(RD)</sup>



River is the central live of the Sanggau Sekadau

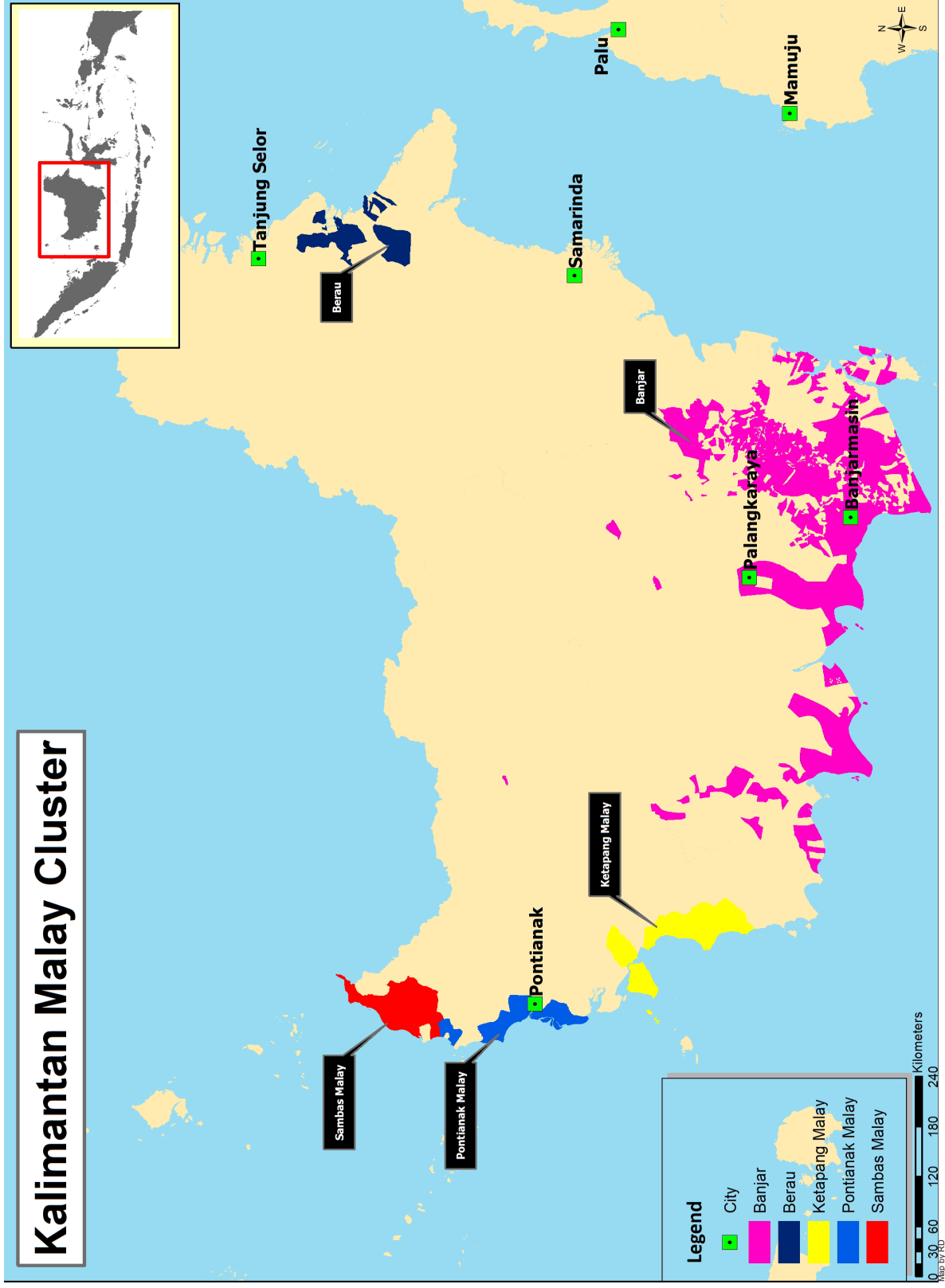


Photos by RD





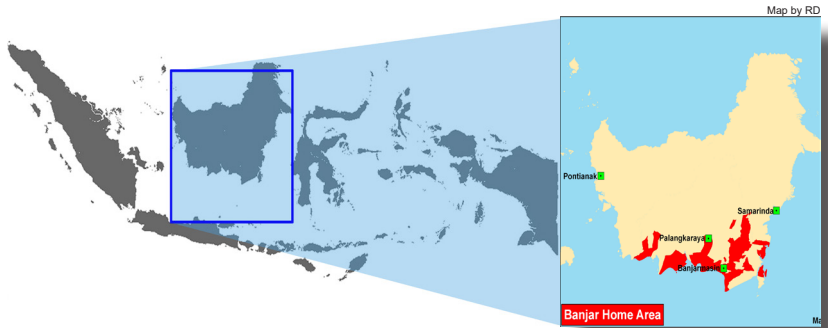
# Kalimantan Malay Cluster



# BANJAR



Photo by RD



Map by RD

Demography	Banjar Language	Status
Location: Kaltim, Kalsel Population: 3.850.000 Major Religion: Islam	Bible: No Jesus Film: Yes Online Media: No	Believers: <100 (8649) Engaged: Yes Indigenous Church: 0

## Identity and Location

The south coast of Borneo Island is home to the Banjar people. They live along the river banks from the headwaters in the mountain jungles to the coastal towns. Banjar culture dominates the province of South Kalimantan. Many Banjar also live in East Kalimantan, Central Kalimantan and Malaysia. A few groups of them also live in Riau Province. Although they are devout Muslims, they are very proud of their ancestors who came from the former Hindu kingdom, Nagara Dipa.

Today, Banjar cultural traditions are a mixture of Jawa, Malay and Dayak cultures. Historically, Buddhism, Hinduism and finally Islam were all brought from Java to South Kalimantan. In 1525, the prince of Banjar, Samudera, became Muslim as the conditional for a promise of military assistance from Java in order to overthrow his uncle. After becoming a Muslim, he changed his name to Sultan Suriansyah.

## Society and Culture

Banjarmasin, capital of South Kalimantan Province, is located 22 kilometers from the Java Sea. Many areas within the city are below sea level and are therefore become waterlogged at high tide. Lanting (houses on stilts), line the banks of the various rivers that crisscross the city. By taking a small klotok (motor boat) along the network of rivers and canals, we can see various daily activities such as bathing, washing clothes, gossiping, and buying fruit, vegetables and fish from the women selling these items from their small canoes (floating market).

The Banjar people rarely migrate to other areas. After marriage, they generally live near their parents or

siblings in Kalimantan. Most Banjar people make a living by farming or working on a palm oil or rubber plantation near the river. They are also engaged in trade, transportation and mining. Many Banjar people work in traditional sawmills using hand saws. They are reluctant to work in factories that manufacture materials such as plywood because it is not good for their health.

## Beliefs

Islam has a very strong influence in both the personal and family life of the Banjar people. Religion plays an important role in combating crimes such as theft and gambling. Banjar identity cannot be separated from Islam. At the same time, traditional animistic beliefs prevail. These beliefs teach that certain supernatural powers reside in objects such as stones, trees, and mountains.

The Islamic celebrations and month-long fast of Ramadan are rigorously observed. The most famous building in Banjarmasin is the Agung Sabial Muthadin Mosque, located in the center of the city. Since the period of Dutch colonialism, the Banjar have looked suspiciously on government schools as attempting to secularize their children. Islamic schools have been built which are considered government schools.

## Needs

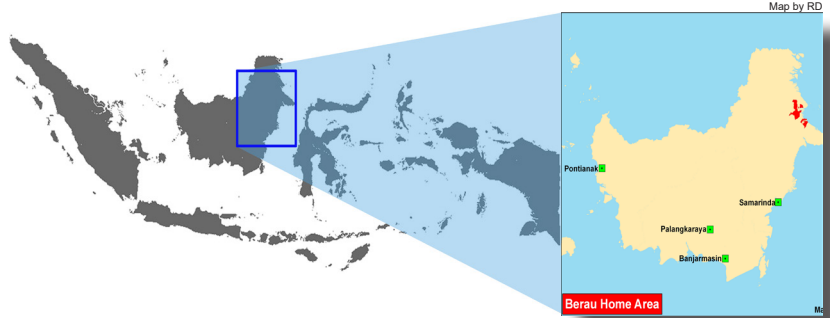
The Banjar do not look positively on modern methods and technologies nor do they mix much with other local ethnic groups. This isolation has limited their development of education, health care, and drinking water. In the interior, villages have inadequate infrastructure for distribution of crops and goods.



# BERAU



Photo by RD



Map by RD

Demography	Berau Language	Status
Location: North Kalimantan Population: 22,000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <20 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Berau people live in the Berau Regency of East Kalimantan. In Sambaliung District they live in Sambaliung, Bangun Bebanir, Gurimbang, Tanjung Perangat, Suaran, Rantau Panjang, Pegat Bukur, and Tumbit Melayu. In Gunung Tabur District they live in Gunung Tabur, Birang, Maulang, Samburakat, Pulau Besing, Merancang Ulu and Batubatu. And in the Tali Sayan District they live in Biatan Ilir, Biatan Ulu, Biatan Lempak, Biatan Bapinang, Karangan, Tabalar Muara, Tabalar Ulu and Tubaan. In these villages, they frequently mix with other groups, especially the Dayak, Jawa and Bugis peoples. The Berau speak their own language, which differentiates them from other ethnic groups in East Kalimantan.

## Society and Culture

The Berau mainly make their living as either farmers or fishermen. The farmers grow sweet potatoes, cassava, lentils, fruits, and vegetables. Like other Kalimantan ethnic groups in general, the Berau practice migratory agriculture (shifting from one field to another) mainly because they cannot maintain the soil's fertility.

New farmland is opened by cutting down trees and burning the underbrush. The initial clearing of a field is accomplished with the help of a large group of neighbors. Some Berau living in cities work for government or private businesses. Others work as craftsmen or day laborers. The Berau also produce a handicraft of specially woven fabric, which they often sell to outsiders. A new form of income that has developed recently is the presenting of their traditional ceremonies as a tourist attraction.

Most of the Berau follow the patrilineal kinship system

(tracing descent from the father). Male superiority and dominance is seen in every aspect of life. The men determine issues concerning marriage and rights. In the past, the Berau had class distinctions but these have faded in modern times. Today, wealth and formal education are determiners of one's social status. The richer a person is or the higher a person's formal education, the higher their social standing.

## Beliefs

Nowadays most Berau identify themselves as Muslims. However, many Berau people still believe in animism, believing that spirits are in all places and influence humans. Thus, traditional Berau rituals and ceremonies focus on seeking protection through magic by appeasing and controlling both good and bad spirits.

A shaman plays an important role in Berau society and is often asked to use spells to heal sicknesses or initiate other favorable results in people's lives.

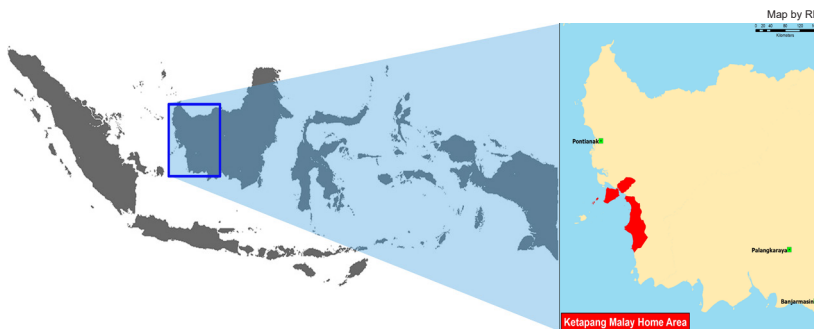
## Needs

Since the Berau are nomadic, most of them do not have opportunities for a formal education. Typically, only those who are settled receive a formal education. The areas where the Berau live are rich in mining resources, such as gold, coal, lead, zinc, petroleum, and natural gas. These areas also have forestry products like rattan, resin, and wood. Unfortunately, the abundant natural resources have not been managed optimally, so they do not provide the Berau with a better life. For this reason, better management efforts are needed to improve their human resources and help them become self-sufficient and confident. <sup>(E-RD)</sup>

# KETAPANG MALAY



Photo by RD



Map by RD

Demography	Ketapang Language	Status
Location: West Kalimantan Population: 300,000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Ketapang Malay live along the southwest coast of the province of West Kalimantan as well as among the cluster of islands located in the Karimata Strait, which include Maya Karimata, Teluk Batang, Sukadana, North Matan Hilir and South Matan Hilir. The Ketapang Malay are an Islamic ethnic group formed by intermarriage between Malay and Dayak peoples who live in Ketapang Regency. Dayak people who have become Muslim consider themselves Malay and live among the Malay people, though they may still practice Dayak religious customs and speak their Dayak language. There is a great probability that the majority of Ketapang Malay are originally of Dayak descent whereas some are of Riau Malay descent. On the riverside in the town of Ketapang there is a large, wooden relic of a traditional house that is considered to be a testament to the Malay culture.

## Society and Culture

The area where the Ketapang Malay live is very difficult to reach by land. Many of the roads are in terrible condition due to the fact that they are rarely maintained. The large holes make these roads difficult to navigate by motorbike let alone by car or truck. So to get to this area it is often advised to go via ferry from Pontianak along the coast to Ketapang. The towns of Ketapang and Teluk Batang are the only ports routinely used for public transport. Teluk Batang is the only port with a ferry that can carry motorbikes and cars as well as passengers. The main industry for the Ketapang

Malay is palm oil, rubber, and timber. Most residents work as farmers, though some also work as fishermen. Some agricultural products are sent to Pontianak and some are sent to Semarang on the island of Java. The route to Semarang is relatively quick compared to the available routes to Pontianak, thus many tend to send their products through this trade route.

## Beliefs

The religion of the Ketapang Malay is Islam. However, they are not fanatic by any means. There is no information available that leads us to believe that there is any Ketapang Malay person of any other faith. However, there is a possibility that if any Ketapang Malay person changed their faith they would no longer be considered Malay but rather Dayak. So religion in many ways is synonymous with ethnicity.

## Needs

There is much potential for tourism, with Tanjungpura Grave, the relics of Tanjungpura Kingdom, Karimata Island, the Natural Forest in Kendawangan, Gunung Palung National Park, and Muhamad Saunan Palace. Many hope that an increase in tourism could improve the local economy. The whole Ketapang region would be greatly improved by improvement of existing water, air, and land transportation. This would be especially significant considering its relatively close proximity to the island of Java (as compared with other areas of West Kalimantan).

(RD)



Photos by RD

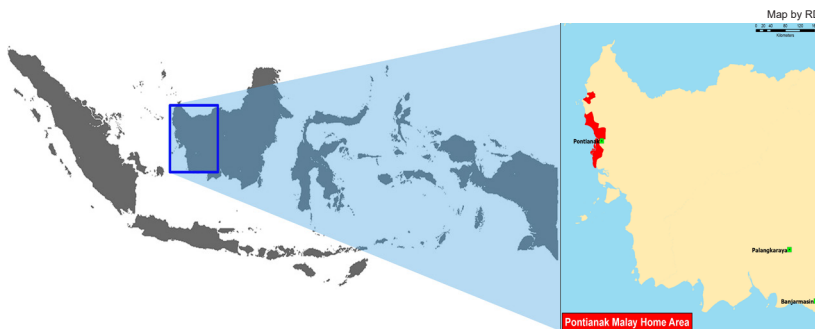




# PONTIANAK MALAY



RD-C



Demography	Pontianak Language	Status
Location: West Kalimantan Population: 310.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <50 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Pontianak Malay live within a few districts in the regency of Pontianak in West Kalimantan Province. These districts include Tapok Pakedai, Sungai Kakap, Sungai Pinyuh, Siantan, Mempawah Hilir, Sungai Kunyit, and Tujuh Belas. In these areas they live together with local Chinese and Madurese. In a few other areas they live among the Sambas Malay as well.

Though they speak Malay, their dialect cannot always be understood by other Malay ethnicities even though all the dialects are called Malay.

## Society and Culture

The Pontianak Malay are agrarian people, who depend heavily on crops and fish, both fresh-water and marine. Their agricultural produce includes rice, coconut, and rubber. Some people also work as government employees and traders. According to legend, this area is inhabited by a female ghost of a woman who died in childbirth (pontianak), which later became the name of the city. On October 23rd 1771, the city became the center of the Malay Kingdom of Pontianak, founded under the reign of Sultan Sharif Abdurachman Alkadrie.

Their system of kinship is bilateral (lineage through both father and mother). After marriage, newlywed couples live in the home of the wife's parents until the birth of their first child. Then they move into their own home. They call their settlements a *kampung*. In general their homes are on stilts about two meters high to avoid disturbance from wild animals.

Customary men's clothing consists of a traditional loose long sleeve shirt with loose pants called a *slawar*. This is

worn with a silk woven fabric wrapped around the waist that reaches down to the knees along with a cap called a *kopiah*. Women traditionally wear a long intricately woven brightly colored blouse called a *kebaya* with a silk dress decorated with embroidered gold thread.

The Pontianak Malay live in a swamp area only 0-100 meters above sea level. Due to the swampy land, there is great difficulty in finding clean water. Pontianak is a fairly advanced area, but according to some, Pontianak is very slow in developing because there are few roads to connect it to other areas of West Kalimantan. So the people of West Kalimantan do not rely on Pontianak as the center of economic life. Even some outer areas of West Kalimantan tend to have a better economy even though Pontianak has better infrastructure.

## Beliefs

The Pontianak Malay are devout Muslims. Their art and culture is heavily influenced by Islamic culture. Nevertheless, they still believe in superstitions and animism. This is seen primarily in rituals that blend Islamic culture with animist elements such as birth, marriage, funerals, working the fields, setting up new homes and so on. Shamans are still very influential in their systems of healing and medication and often give advice for such things as wedding plans, planting the fields or choosing a child's name.

## Needs

The needs of the Pontianak Malay are in many ways directly related to their villages being so inaccessible. This is what often causes them as a people to lag behind the Malay people in other Southeast Asian countries in terms of education, industry and economic standards.<sup>(RD)</sup>

# SAMBAS MALAY



Demography	Sambas Language	Status
Location: West Kalimantan Population: 490.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <10 Engaged: Yes Indigenous Church: 0

## Identity and Location

On the fertile and mountainous island of Borneo, there are three countries, namely Malaysia, Indonesia, and a small country, Brunei Darussalam. The location of the Sambas people is directly adjacent to Malaysia. The historical background of the Kingdom of Sambas, which was one of the great kingdoms of West Kalimantan, heavily influenced the establishment of the Sambas Malay as a separate ethnic group. Their language is quite different from the Pontianak Malay and the many Dayak ethnicities surrounding them.

The Sambas Malay live along the coast of the province of West Kalimantan in the north, in several districts in Sambas Regency, namely Selakau, Tebas, Sambas, Sejangkung, Keramat Bay, Paloh and Jawai. In their area, the Sambas live together with Dayaks and the native Chinese of West Kalimantan.

## Society and Culture

The Sambas Malay are an agrarian people, who depend heavily on crops and fish, both fresh-water and marine. Their main agricultural produce includes rice, coconut, and rubber. Some people also work as government employees and traders. Citrus farmers' efforts to restore agribusiness seem to have produced brilliant results and oranges from the Selakau region usually bring a good profit. This is especially so in the month of Ramadan, when the community eagerly awaits the orange harvest.

Much like the Pontianak Malay, the Sambas Malay also live in a swamp area, only about 0-100 meters above sea level. This has also resulted in difficulties in obtaining clean water. The road from Pontianak is improving to the point that one can drive at speeds up to 100 km per hour. However some areas still require caution due to long bumpy stretches of road. The Sambas region has

plans for the future to develop trade between Indonesia and Malaysia. However there has been no infrastructure development to show that movement in this direction any time soon. Two roads connect West Kalimantan with the Sarawak region of Malaysia. Of the two, Entikong is the official border crossing with immigration offices that process entry and exit permits. The other border crossing, in Jagoi, although closer to Sambas, is not yet an official crossing. However local people can enter and exit with strict checks from soldiers of both countries.

## Beliefs

The Sambas Malay are devout Sufi Muslims. Syakh Ahmad, the Islamic figure who expanded Islam in Sambas, adopted the practices of the Sunni order of Sufism and combined it with the practices of the Muslim mystic orders. His unique silent technique of dhikr (silent meditative prayers) was able to bring about a perfect balance with the vocal dhikr used by the mystic Islamic congregation. The congregation of the mystic orders voice their dhikr aloud while the Sunni order of Sufism pronounces it in the heart. Thus, the students of this combined order could gain deep spiritual experience in a way that was easier, quicker, and more practical for them.

## Needs

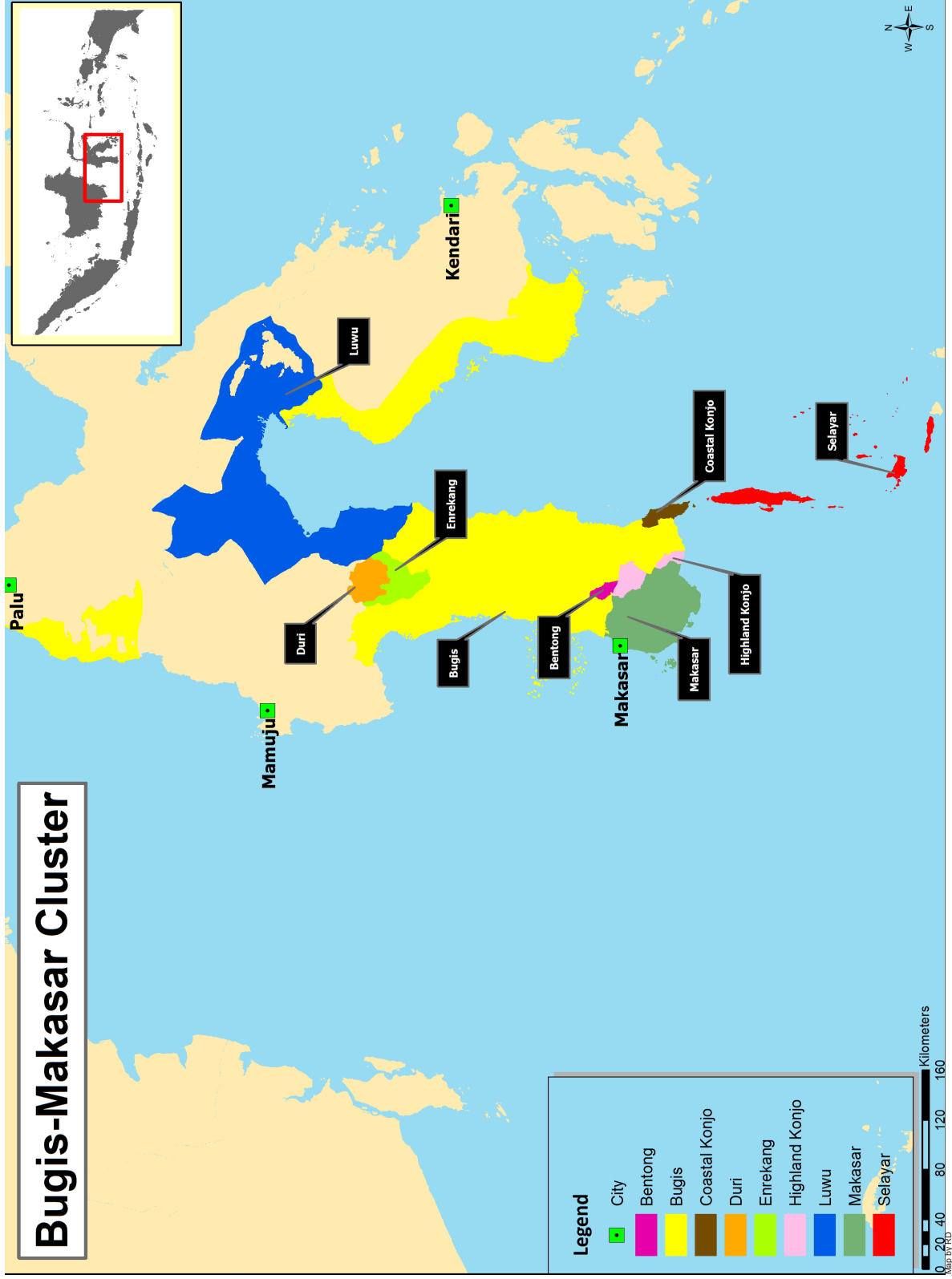
The districts of Jawai and Paloh have experienced much mangrove forest damage, resulting in 4-5 kilometers of beach abrasion. The community as well as the government must anticipate increasing damage of this kind. Thus, awareness programs about the importance of mangrove forests and the dangers posed by its destructions must be brought to the community.<sup>(RD)</sup>





*The Famous Phinisi Boat made in Bira, South Sulawesi, Indonesia*  
*Photo by RD*

# Bugis-Makasar Cluster

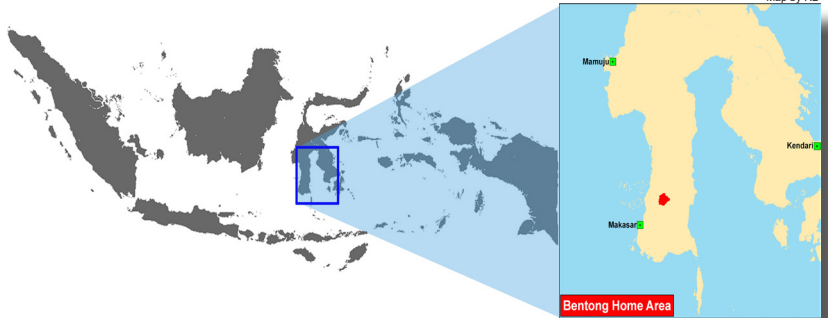




# BENTONG



Photo by RD



Map by RD

Demography	Bentong Language	Status
Location: South Sulawesi	Bible: No	Believers: < 100
Population: 25,000	Jesus Film: No	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigenous Church: 1

## Identity and Location

The Bentong people (also called To Bentong) are located inland, east of the city of Pangkep in the South Sulawesi. They live in five villages in the Camba district: Rompe Gading, Limam Pocoe, Labuaja, Lebbo Tenggara and Laiya. The Bentong language is part of the larger Makassar language cluster, which also includes the Coastal Konjo, the highland Konjo, Selayar, and the Makassar language itself

According to the Bentong, they are the descendants of a marriage between the prince of Bone and the princess of Ternate. Other sources state that the Bentong are descendants of the Bugis and Makassar peoples. The latter is evidenced by apparent influence in Bentong culture from both Bugis and Makassar cultures. Bentong are nomads and the government considers them an “underdeveloped” society.

## Society and Culture

The Bentong live in a hilly area 400-500 meters above sea level. This area has dense forest underbrush, with limited land available for wet and dry rice fields. Until 1975 there were no real roads in this area, only narrow footpaths to connect them to the outside world.

*Elements of traditional beliefs are still maintained, namely belief in ancestral spirits, sacred objects and sacred locations.*

*This system of worship is referred to as arajang.*

By and large, the Bentong live as farmers and fishermen. Their primary crops include dried coconut meat (kopra), rice, and various forest products. The Bentong marriage system calls for marriages among people of the same group. A young man desiring to marry a woman outside his own group must first marry a woman within his own group. In their tradition, the groom gives a bride price. In the past, this bride price took the form of land or cloth. After getting married, newlyweds may live near either

the groom’s or the bride’s family.

## Beliefs

The Bentong are followers of Islam. Marriage and burial ceremonies are done in accordance with Islamic laws. Nevertheless, elements of traditional beliefs are still maintained; namely belief in ancestral spirits, sacred objects and sacred locations. This system of worship is called arajang. They believe this system will bring safety and it must be done to avoid being cursed. Arajang objects such as a keris (traditional ceremonial knife), spear, shield, umbrella, and the like are only brought out at certain times for worship, specifically at the king’s inauguration, marriage ceremonies and natural disasters.

Other forms of worship involve showing respect to the pantansa (a small yellow house that symbolizes the gods). This ceremony is conducted in the rice fields during the planting season and is led by the pinati (a traditional healer/shaman who acts as a mediator between humans and the ancestral spirits).

## Needs

The Bentong need help in management of farming so they can achieve more significant yields. They also need better education, since neither Bentong adults nor children have had many educational opportunities. <sup>(E-RD)</sup>



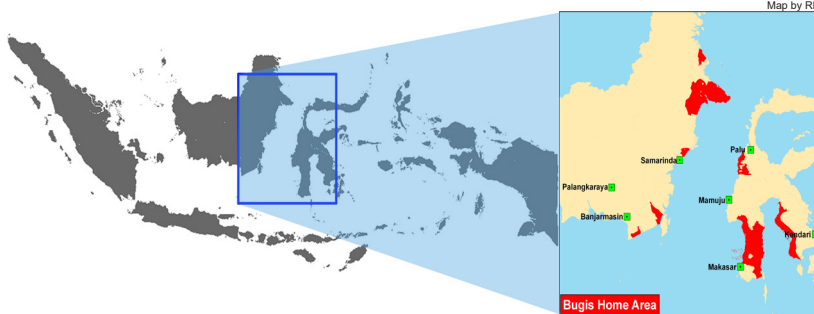
Photo by RD

Bentong tomb of sacred

# BUGIS



Karl Muller



Map by RD

Demography	Bugis Language	Status
Location: South Sulawesi Population: 5.500.000 Major religion: Islam	Bible: Yes Jesus Film: Yes Online Media: Yes	Believers : 300 Engaged: Yes Indigenous Church: 10

## Identity and Location

The Bugis (sometimes called the Ugi) live in the province of South Sulawesi. The Bugis region is called Tellumpone and it consists of the regencies of Bone, Soppeng and Wajo (known by the acronym "Bosowa"). Some Bugis also live in the regencies of Luwu, Sidenneng, Polam, Pinrang, Parepare, Barru, Pangkajene, Maros, Bulukumba and Sinjai.

The Bugis are dynamic, highly mobile people, considered to be the dominant people group in South Sulawesi. Many Bugis have left their home area to seek success and wealth and have moved to Sumbawa, Java, Papua and even to Malaysia and Singapore. However, wherever they go they have a tendency to live together and make small Bugis communities. Their Ugi language has several dialects: Luwu, Wajo, Bira Selayar, Palaka, Sindenreng and Sawito.

## Society and Culture

Most Bugis make their living by hunting, fishing, farming, raising livestock, or making handicrafts. Typically, the Bugis who live in the mountain ranges make their livelihood by working the soil, while those living along the coastal regions work as fishermen. By and large, the Bentong live as farmers and fishermen.

*Two of the most important cultural values for the Bugis are siri (personal honor) and siri-pesse (communal honor)*

The Bugis traditional dress is called Wajo Ponco, which is believed to have originated from Malay clothing. Nowadays this type of clothing is used only for traditional ceremonies and dances.

The Bugis believe very strongly that certain days are special, with good fortune for events and activities held on the first Wednesday and Thursday of each month.

Conversely, they consider Saturday to be a bad day, more likely to bring misfortune.

Bugis society has several social classes based on one's ancestors. These different levels include descendants of a king, nobles (La Patau), district administrators (Aru Lili) and various kinds of slaves. Two of the most important cultural values for the Bugis are called siri (personal honor) and siri-pesse (communal honor).

A Bugis person must defend, maintain and build one's own siri. The effort to obtain and maintain siri varies according to the context. For example, in an economic context, siri means working hard and being faithful. If one's siri is offended, serious forms of revenge will be considered. Islam reinforced the traditional Bugis concept of siri. Nowadays Bugis people identify themselves as Bugis Muslims. The Bugis line of descent is bilateral (traced through both parents). After marriage, the newlyweds may choose to live near either the husband's or the wife's family, although only for a short time.

## Beliefs

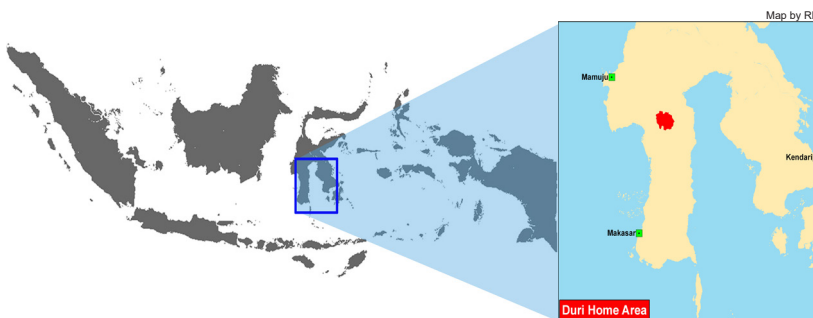
Almost all Bugis are Muslim. The Bugis are well known for their fervent adherence to Sunni Islam. However, many of them are still bound to their traditional system of animistic beliefs (panngaderreng). Traditional culture has a significant impact on the Bugis due to its religious values.

## Needs

At present, the Bugis need financial investment and modernization in public shipping and the fishing industry. There is great potential in these sectors because the Bugis are known historically as a seafaring people famous for their sailing ability.



# DURI



Demography	Duri Language	Status
Location: South Sulawesi Population: 140.000 Major religion: Islam	Bible: New Testament Jesus Film: Yes Online Media: No	Believers: <50 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Duri people (also called Massenrempulu) live in Enrekang Regency, a mountainous area with a cool climate in the middle of South Sulawesi Province bordering the territory of the Toraja people.

The Duri area consists of 17 villages spread among the districts of Baraka, Alla and Anggareja. This area is close to a road passable by cars. Most Duri people live in the interior, but several groups live in the high mountainous areas. Some Duri, primarily men, have migrated to other places and are then known as "nomads."

They Duri language has two dialects: Cakke and Kalosi. The Duri language is part of larger linguistic grouping called the Masserempulu which also includes the Enrekang, Maiwa and Maliwang.

## Society and Culture

The majority of the Duri live by farming, tending fruit orchards, raising livestock, and making handicrafts. Their main crops are red onions, coffee, rice and vegetables. The Duri also make traditional cheese called dangke. Cow or water buffalo milk is boiled and combined with sap from the papaya fruit or papaya leaves and then poured into small coconut shells. The resulting cheese is sold in the traditional market, packaged in banana leaves. The traditional market is held in specific locations once or twice a week.

*In society, social status is determined by education and/ or wealth*

The Duri prioritize family and practice gotong royong (mutual help and cooperation). In the past, they had layers of society, known as nobility, commoners, and slaves. Those differences are no longer seen today.

In society, social status is determined by education and/ or wealth. Wealth is measured in terms of ownership of

water buffalos, land, gold and nice houses. Education is measured by the level of school completed. Generally those who are educated move to the city.

The Duri are very open minded toward education and other things that can raise their standard of living. The Indonesian language is taught in school. Both adults and children enjoy reading, though only a few books are available in their language.

## Beliefs

Almost all Duri are Muslim, however they still embrace traditional animistic beliefs and combine them with Islamic practices. This can be seen from their worship of spirits.

They trust in a dukun (shaman/healer/occultist) to heal sicknesses and cast out evil spirits. A small number of Duri still identify themselves as animists and practice a formed called Alu' Tojolo.

## Needs

The Duri harvest various crops, but none that bring significant profit. They need transportation infrastructure to expedite the distribution of crops to be sold. Around 60% of villages do not possess sufficient transportation infrastructure, the result being that the distribution of their goods is expensive, slow and inefficient.

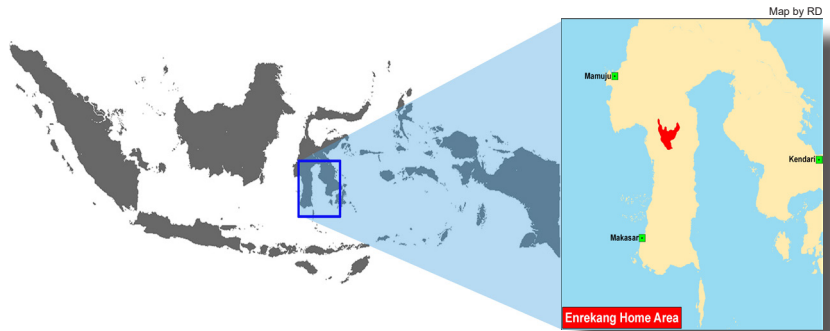
Investment capital would also help their agricultural efforts. Further training is needed for farming soil that is not fertile. The sale of dangke cheese could be expanded through industrial processing and more attractive packaging. In addition, health and nutrition for children needs attention. Because of their interest in reading, literature in the Duri language would be beneficial



# ENREKANG



Photo by RD



Demography	Enrekang Language	Status
Location: South Sulawesi Population: 77.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous Church: 0

## Identity and Location

The Enrekang are sometimes known as the Endekan or the East Endekan people. They live in the foothills around the regencies of Enrekang and Pinrang in the province of South Sulawesi.

Sulawesi is a large mountainous island some say is shaped like an orchid and others say is more like a crab. It contains has about 5000 kilometers of coastline surrounding its four large peninsulas, two stretching to the south and two to the east, all separated by long bays.

The Enrekang are part of the larger Masenrempulu linguistic grouping which also includes the Duri, Maiwa, and Malimpung. The culture of the Enrekang has been influenced by its more populous and more powerful neighbors, the Toraja and Bugis people. The languages of Toraja and Bugis have also influenced the Enrekang language so there are many similarities between them.

## Society and Culture

The primary means of livelihood for the Enrekang people is farming. Their main crops are rice, fruits, palm sugar. Rice is their staple food. They also raise domesticated livestock such as water buffalo, goats and chickens to meet their needs. Small scale farmers work the land using a share-cropping system.

*The burial ceremony has the purpose of freeing the spirit of the deceased and giving the spirit power to move to the next world*

Many Enrekang marriages are still arranged by the parents and family elders. For several years after their marriage, a new couple lives with the wife's family. After they are established, the new family will move to live in their own house.

The traditional Enrekang house is raised on stilts three

meters high. This provides protection from wild animal attacks. Both the walls and floors of the house are made from wooden planks. The enclosure below the house is normally used as a stall for livestock or as a storehouse.

## Beliefs

Most Enrekang are Muslims. They believe they will be judged according to their knowledge of the Qur'an (Islamic Holy Book) and the sum of their good deeds. The laws of traditional culture are still used and have been combined with Islamic law.

Despite their professed loyalty to Islam, many Enrekang are still influenced by traditional animistic beliefs and superstitions. These beliefs are focused on the quest for protection through magic, by either appeasing or controlling good and bad spirits.

Their burial ceremony has the purpose of freeing the spirit of the deceased and giving the spirit power to move to the next world. This ceremony is performed inside caves in the mountain slopes. Those accompanying the body must climb tall, steep mountainsides.

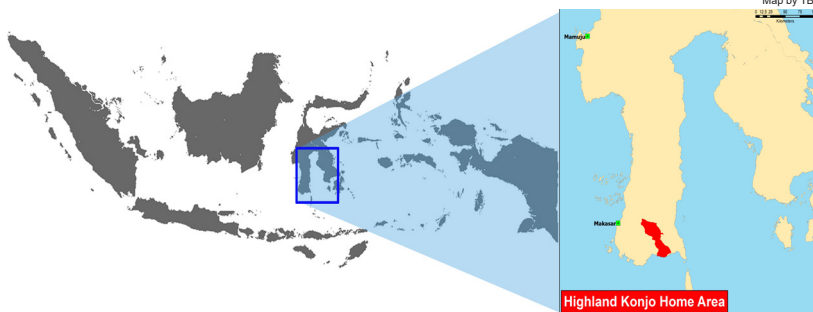
## Needs

Several of the farmers in South Sulawesi do not have sufficient farmland. They work the land of rich landowners, who then take a large percentage of the crop.

Farming in the Enrekang area is considered to be less than promising and as a result many Enrekang people leave the area to work as laborers in the cities and towns throughout Sulawesi and other parts of Indonesia. A greater range of jobs would help alleviate unemployment problems.



# HIGHLAND KONJO



Data Demografis	Konjo Language	Status
Location: South Sulawesi Population: 165.000 Major religion: Islam	Bible: Part Jesus Film: No Online Media: No	Believers: <100 (G1) Engaged: No Indigenous Church: 0

## Identity and Location

The Konjo people of South Sulawesi Province consist of two groups: the Highland Konjo and the Coastal Konjo. As their name states, the Highland Konjo primarily live in the mountainous region of Konjo, in the districts of Tinggi Moncong, Gowa, Sinjai and Bone in the Bulukumba Regency of South Sulawesi.

The Kalimporo and Jannaya regions constitute the central Konjo region, which is still tied to the old Tana Toa area and other Konjo villages. They use the Konjo language which is part of the Makassar language family and is similar to other South Sulawesi languages.

## Society and Culture

The majority of Highland Konjo people live as farmers. A sharecropping system is extremely common in this area. This means that the farmers receive one-half to one-third of the profits, depending on who paid for the seed and planting needs. The average farmer owns two to three hectares of land, usually of irrigated rice fields and/or unirrigated agricultural fields. Nuts and tobacco are the main agricultural crop grown for trading purposes.

Gotong royong is a pattern of mutual cooperation vital to the Highland Konjo. These mutually cooperative activities include such things as building houses, preparing for parties and harvesting crops. Everything that is done is noted and reciprocity is expected when needed. Hospitality and social interaction are strongly emphasized by the Highland Konjo. If a Highland Konjo person passes by someone he knows and is not greeted, he will become offended. Offense can also be taken if a person is disinterested in a conversation. Business transactions are done in the midst of much talking and chatting. The Highland Konjo are used to indirect answers, and will even lie at times to avoid an unsuitable answer.

The Highland Konjo welcome guests and newcomers. They ask a lot of questions concerning the outside world and carefully study new things. They seem ready to receive some changes, such as tools or other things that are beneficial for them, but traditional customs and beliefs are very resistant to change. Their motto is: "Kami tidak akan membuang peraturan adat." (We will never throw out our traditional way of life). Even in ceremonies, newly introduced ideas can be welcome additions to the old ways, but will never replace them.

## Beliefs

Although the Highland Konjo people have embraced Islam, most of them maintain animistic practices. Even the most devout Muslim among them fears the spirits. When there is conflict between the teachings of Islam and their traditional beliefs, the traditional practices win out. Because of their focus on the Qur'an, most of the children learn to read it. Any ceremony is considered incomplete without a reading from the Qur'an.

## Needs

Currently the Highland Konjo need assistance in implementing better irrigation to increase crop yield. In addition, their commercial agricultural enterprises need improved management. Most Highland Konjo have a positive attitude toward education, but, sadly, only a few of them finish middle school or above. This means many teachers and schools are still needed in the homeland of the Highland Konjo.

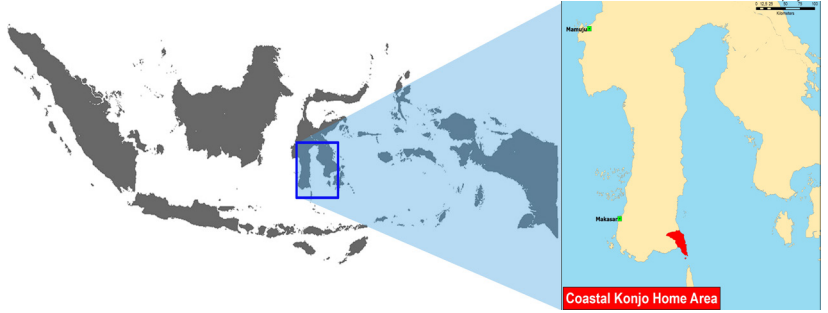


Make a traditional sarong

# COASTAL KONJO



Photo by RD



Demography	Konjo Language	Status
Location: South Sulawesi Population: 220.000 Major religion: Islam	Bible: Part Jesus Film: No Online Media: No	Believers: <500 (G1) Engaged: Yes Indigenous Church: 3 JRT

## Identity and Location

The Konjo people cluster consists of two groups: the Highland Konjo and the Coastal Konjo. The Coastal Konjo people are also called Tiro. They live in the districts of Kajang, Herlang, Bonto Tiro and Bonto Bahari in the southeast area of the Bulukumba Regency in South Sulawesi.

The Coastal Konjo speak the Konjo language which has several dialects, namely Tana Toa, Konjo Hitam and Kajang. They use the Konjo language which is part of the Makassar language family and is similar to other South Sulawesi languages.

The Black Konjo people, who are included among the Coastal Konjo, occupy an area to the west of Kajang. Their community maintains traditional ways of living, such as wearing black clothes, not using certain tools and practicing occultism as part of their animistic worship.

They consider themselves the original inhabitants and regard their area as the center of traditional customs for all of the Coastal Konjo. They have never had a king and do not follow a system of social stratification like other Konjo groups.

## Society and Culture

As with the Highland Konjo, the Coastal Konjo are sharecropping farmers. They receive one-half to one-third of the profits, depending on who paid for the seed and planting needs. The houses of the Coastal Konjo can be seen all along the main roads, but there are also houses off the main road and near the unirrigated agricultural fields in the rural areas. Their community is divided into a series of governmental administrative units consisting of 10 households.

The Coastal Konjo enjoy gathering in groups to discuss a wide range of matters. They are supportive of each other in work, finances, ceremonies, visiting the sick, and

offering condolences if there is a death. Despite conflicts among themselves, they are united in facing threats from the outside. The Coastal Konjo tend to be materialistic and proud. They demonstrate a competitive desire to gain more wealth but spend lavishly to impress others. They also feel that they must protect their siri (honor/self-esteem) as well as that of the community.

## Beliefs

The Coastal Konjo are Muslim. However, animistic practices are still maintained and Islamic religious leaders do not have much influence. They only perform religious ceremonies and duties in the mosque.

A dukun (shaman/healer/occultist) from the Konjo Hitam is called to perform traditional ceremonies and to heal the sick. An Amma Toa (old father) from the Konjo Hitam is regarded as the religious leader in the area and is feared because of his magical powers.

## Needs

The Coastal Konjo need to be prepared for encountering the changes of the modern world so that they can adapt to the changing world without losing their identity. They need leaders who understand loyalty to traditional customs while also introducing new and beneficial practices. Often, their loyalty to certain customs (i.e. paying for lavish ceremonies, refusal of schools) has been to their own disadvantage.



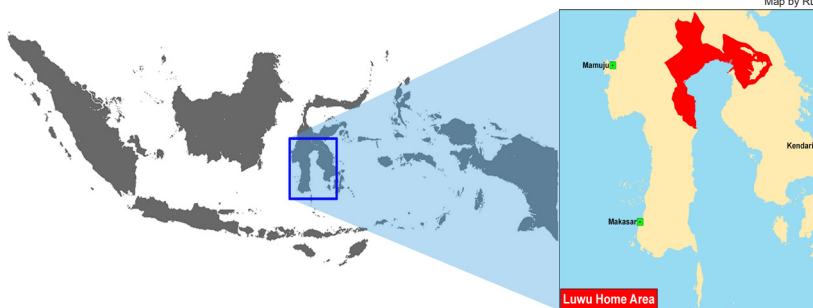
Photo by RD

Welcome Ceremony

# LUWU



Photo by RD



Map by RD

Demography	Luwu Language	Status
Location: South Sulawesi Population: 350.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <150 Engaged: No Indigenous Church: 0

## Identity and Location

The Luwu people live in the Luwu and North Luwu Regencies in the province of South Sulawesi, mostly near the Kalaena River. The Luwu are part of the same cluster as the Toraja people, of whom a majority are Christian. The Luwu people's language is Tae, so they are sometimes called the Tae people. They sometimes consider themselves part of the Bugis people, because both groups are Muslim, rather than connected to the Toraja people. The cultural differences between the Luwu and Toraja peoples are greater because the Luwu are influenced by Islam and the Toraja by Christianity. If a Luwu person becomes a Christian they would be considered no longer Luwu, but rather Toraja.

In the Pangkep regency, there is a cave named Supang Bitu, consider to be the home of Luwu's ancestors who lived over 5,000 years ago. On the wall of Sumpang Bitu there is an old drawing of the palm of a man's hand, the sole of a man's foot, a boat, a deer and a wild boar. It is thought that these elements show the former lifestyle of the Luwu people. Ancient artifacts from 300-100 B.C. have been discovered in the Tomatua Kaciadang cave. Other archeological sites in the area include Bole Batu Cave in Barebo District and Pattae Cave in Turikale District.

## Society and Culture

The Luwu generally live as farmers. Besides planting rice, they also grow corn, nuts, chili peppers, cassava and potatoes. They also grow coffee and tobacco for trading. Some Luwu gather snails, eels and small fish from the irrigated rice fields that are not yet planted. Most farmers use water buffalo to plow their rice fields.

The Luwu are well known for their houses and rice

barns, which are decorated with complex carvings. Many houses also have large statues of wealthy Luwu nobles. Luwu villages are fairly small and either located on hills or spread along a plain. These villages consist of extended families, with four to six families living together in one house. They stress the importance of diligence, respecting their elders, and putting the needs of the family before the needs of the individual.

Luwu parents and older relatives sometimes arrange marriages, but today many young people choose a spouse themselves. After marriage, the new couple may choose to live with either the husband's or the wife's family.

Unlike other communities, the Luwu often adopt children of a friend or relative. They believe that family bonds can be broadened and strengthened by allowing relatives or friends to adopt their children. The children end up being raised by both their birth parents and their adoptive parents.

## Beliefs

The Luwu follow Sunni Islam yet animistic practices influence their lives. They consider burial an extremely important event. They believe the ceremony enables the deceased person to leave the world of the living and continue the journey to the hereafter. Their burial ceremony varies in length and complexity, depending on one's wealth and status.

## Needs

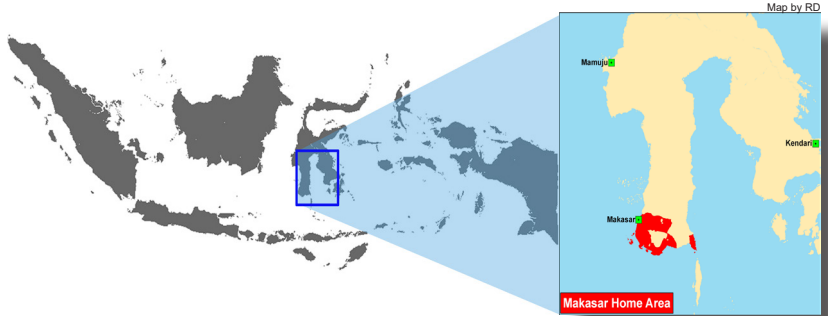
The Luwu need to be introduced to modern farming of a more practical and productive nature to replace their traditional methods. They also need training to improve crop production for increased revenue.



# MAKASSAR



Photo by RD



Data Demografis	Makassar Language	Status
Location: South Sulawesi	Bible: Yes	Believers: <500 (G1)
Population: 2,350,000	Jesus Film: Yes	Engaged: Yes
Major Religion: Islam	Online Media: No	Indigenous Church: 5

## Identity and Location

The Makassar (also known as the Taena, Tena, or Goa) live in the southern part of the southwestern peninsula of Sulawesi. The heart of their area is Makassar, the capital city of the province of South Sulawesi. The Makassar also live in the Konjo highlands, the coastal areas and the Selayar and Spermo islands. They speak the language of Makassar which has three dialects Gowa: (Goa, Lakiung), Turatea (Jeneponto) and Maros-Pangkep.

## Society and Culture

The primary source of income among the Makassar is rice farming; however, they are also well known throughout Indonesia for their skill in trading and as fishermen. Their houses are often built on stilts, two meters above the ground. Makassar houses in the plains and beach areas are close to each other and those in the mountains are spread out.

The fishermen living on the beaches build their houses in rows facing the sea or the main road. Villages like these are known kampung pajjaku (fishermen villages). Farmers build their houses around the fields and are known as kampung pamarri (farmer villages). Each village usually has a center (pecci tana) which formerly was considered a sacred place, marked by a sacred (banyan) tree.

*Polygamy (having multiple wives) is accepted; however, it is only practiced among the wealthy since a separate house must be provided for each wife*

Division of labor among the Makassar is strict because of rigid separation of the sexes. Men are responsible for matters outside the house such as farming, working the plows and carrying rice bundles after the harvest. Household duties are assigned to women.

The family structure is headed by the man. The

wife and children must show respect for the head of the household in public. The head of the family is responsible for making decision on behalf of the family. In rural locations, marriages are still arranged by the parents and/or close relatives. Communication between the prospective bride and groom is strictly prohibited. Polygamy (having multiple wives) is accepted; however, it is only practiced among the wealthy since a separate house must be provided for each wife.

Siri (respect and honor) is a famously high value for the Makassar. Anyone seriously offending another person's siri runs the risk of being killed and no one else will want to get involved.

The Makassar often work together with their neighbors in tasks such building houses and working in the rice fields. They also gather for times of celebrations, such as birthdays, weddings and funerals.

## Beliefs

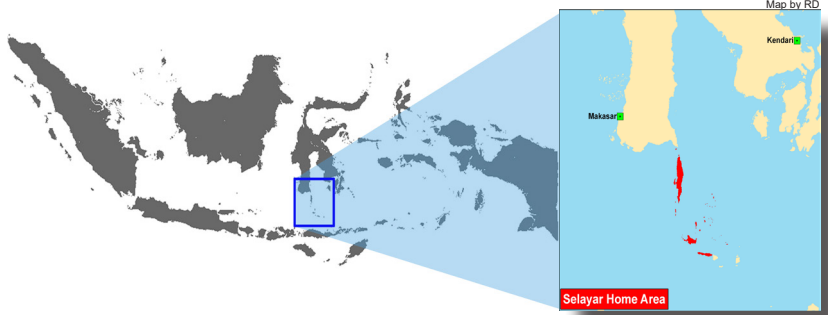
The Makassar are almost all Muslim. Nevertheless traditional beliefs are still influential, especially in the remote areas. They maintain beliefs in gods and ancestral spirits; giving ritual offerings in the required manner. Special ceremonies are held at the beginning of the planting and harvest seasons. They believe the ancestral spirits have a direct influence on their daily lives.

## Needs

Currently, the Makassar need training to increase their agricultural production. Medical personnel and nutritional information are also needed because nutrition is a common problem for those living in rural areas.



# SELAYAR



Demography	Selayar Language	Status
Location: South Sulawesi Population: 126.000 Major Religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <300 Engaged: Yes Indigenous Church: 3

## Identity and Location

The Selayar people live primarily on the island of Selayar and several smaller nearby islands in the province of South Sulawesi. The Selayar are frequently referred to as To Hale or “the people across.”

The Selayar language is in the same linguistic grouping as those in Bulukumba Regency and is not significantly different from the Makassar language.

It is not difficult to reach the island of Selayar because there are boats and flights from Makassar to Selayar. To reach the smaller islands, there are local ferries, but some of the small islands have no ferry service whatsoever.

## Society and Culture

Up to the present, farming is still the primary economic mainstay in this region, which frequently is referred to as Bumi Tana Doang (the land which pleads to the Almighty). Selayar plantations produce kapok, guava, cashews, coconut, candlenut, nutmeg, cocoa and vanilla. Kopra (dried coconut meat) and cloves were the two crops relied on in years past. However, because the prices were in free-fall, these commodities are no longer attractive for local farmers. Yet a large number of farmers continue their coconut plantations.

Several years ago, many farmers switched to growing vanilla. The crops that were considered to be intercroops have begun to increase in value and have become the primary cash crops.

It seems the entire public transportation route between Makassar and Selayar is destined to be flexible. For instance, there is a bus that enters the neighborhoods,

visiting house after house to drop off stuff inside the bus. Almost everything needed by the people in this area comes from Makassar and is delivered by public bus. Sometimes people place an order with the bus driver and he delivers it to him. The cost of having the bus driver pick up goods in Makassar is less than the cost to buy them in Selayar.

## Beliefs

The majority of Selayar are Muslim. Selayar cultural customs are very influential in their daily lives because these customs include religious values which strongly bind the people.

*pressure from the government and mixture of Christian and Hindu beliefs created a syncretistic form of Christianity*

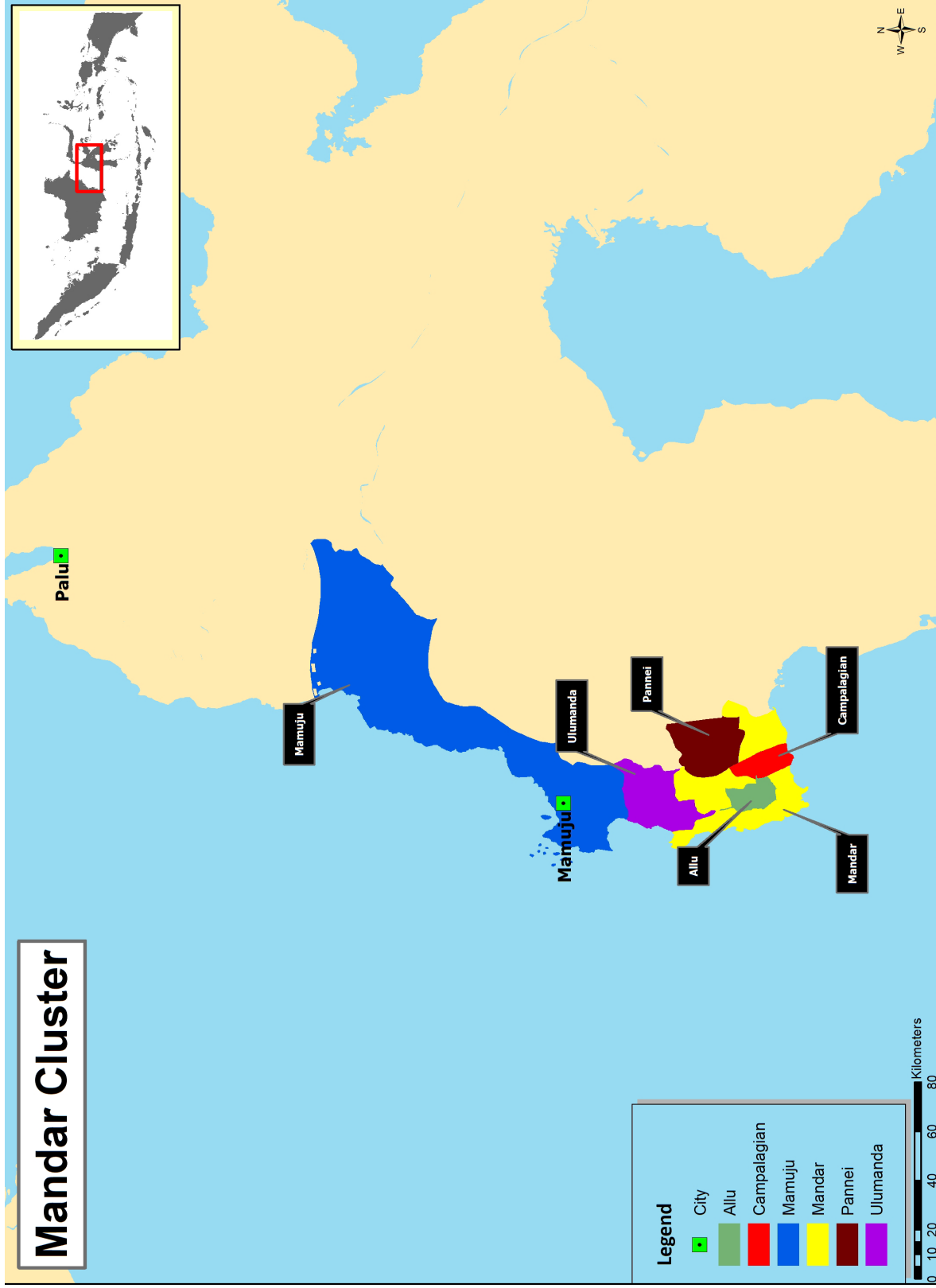
A few decades ago, there was a group of Christian believers among the Selayar. However as time went on, their numbers dropped because of pressure from the government and a mixing with Hindu beliefs. This has created a syncretistic form of Christianity.

## Needs

The Selayar area is made up of islands. Transportation and connections between this area and the outside world are extremely limited, resulting in isolation. Because of this, sea transportation is a primary need to help the community with mobility and development.

Also, development of the ocean’s resources as a source of income needs to be strengthened. Almost 85% of the Selayar area is ocean but very few of the people are fishermen or process seafood professionally to meet the needs of the nearby areas.<sup>(RD)</sup>





# MANDAR CLUSTER

## Overview and Definition

The Mandar cluster consists of peoples descended from the historic small kingdoms in West Sulawesi mixed with outsiders. The mixture of these peoples formed unique new ethnic groups. A description of each of these groups can be seen in the individual people group profiles.

The word Mandar has many meanings. It can mean the Mandar land, the inhabitants of that area or the Mandar ethnic group. The Mandar people live in West Sulawesi and parts of South Sulawesi and Central Sulawesi. A significant number of Mandar people can also be found outside Sulawesi: in South Kalimantan, East Kalimantan, Java, Sumatra and even Malaysia.

## Influence

The Mandar are the most influential group in West Sulawesi, both in language and identity. This is why this cluster of groups is called Mandar. Other ethnic groups in the area have little by little lost their individual ethnic identities and begun to consider themselves Mandar. In fact some distinct groups in the Mandar cluster still exist, having two names – the name of their own ethnic group and also calling themselves Mandar.

## History

Mandar is a union of ethnic groups living in West Sulawesi. In the past, before the division of their area, the Mandar made up a major part of the diversity of South Sulawesi, along with the Bugis, Makassar, and Toraja peoples. Although the provinces of West Sulawesi and South Sulawesi are now separated politically, the Mandar in West Sulawesi are still historically and culturally related to their “cousins” in South Sulawesi. At the end of the 16th century or early 17th century, seven kingdoms along the coast (Pitu Ba’ba’na Binanga) united with seven kingdoms in the mountains (Pitu Ulunna Salu) to become one larger kingdom, the Mandar. These fourteen kingdoms completed one another to form one nation through a covenant sworn by their ancestors at Allewuang Batu in Luyo. The coastal kingdoms (Pitu Babana Binanga) were famous as the Mandar Armada in the Gowa-Bone war of the 17th century.

The Mandar now consist of 17 kingdoms: the 7 mountain kingdoms of Pitu Ulunna Salu (which resemble a constitutional republic with their center of deliberation in Mambi), the 7 coastal kingdoms (Pitu Ba’ba’na Binanga), and 3 kingdoms called “Kakaruanna Tiparittiqna Uhai.”

The seven kingdoms of Pitu Ulunna Salu are:

1. Rante Bulahang
2. Aralle
3. Tabulahan
4. Mambi
5. Matangnga
6. Tabang
7. Bambang

The seven kingdoms of Pitu Baqbana Binanga are:

1. Balanipa
2. Sendana
3. Banggae
4. Pamboang
5. Tapalang
6. Mamuju
7. Benuang

The kingdoms of Kakaruanna Tiparittiqna Uhai (in the area of Lembang Mappi, which now has become part of the Balanipa kingdom) are:

1. Allu
2. Tuqbi
3. Taramanuq

The peoples of the mountain kingdoms have acclimated to life in the mountains while the peoples of the coastal kingdoms have acclimated to life on the sea. The southern boundary of their area is Pinrang Regency in South Sulawesi and the eastern boundary is Toraja Regency (South Sulawesi). The northern boundary is the city of Palu in Central Sulawesi and the western boundary is Makassar Strait.

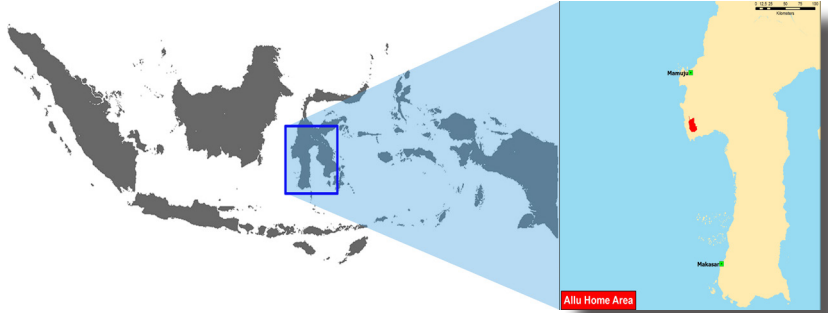
Throughout history, the Mandar kingdoms gave birth to many fighters who defended their land against the occupation of the Dutch East India Company. These included Imaga Daeng Rioso, Puatta I Sa’adawang, Maradia Banggae, Ammana Iwewang, and Andi Depu. However the Mandar area was eventually conquered by the Dutch.

The zeal of the Mandar people, called Assimandarang, is such that in 2004 the Mandar area became its own province: West Sulawesi. (Edited by RD from wikipedia)



Photo by RD

One of Allu Leaders



Demography	Mandar Language	Status
Location: West Sulawesi Population: 16.000 Major religion: Islam	Bible: No Jesus Film: Yes Online Media: No	Believers: 0 Engaged: Yes Indigenous Church: 0

## Identity and Location

**H**istorically, the Allu are a part of the larger Mandar Alliance, which includes the Seven River Tribes (Pitu Ulunna Salu), the Seven Mountain Tribes (Pitu Ba'bana Binanga), and a few additional, uncategorized member-tribes.

The term “Mandar” has many meanings: an ethnic group, and area, a language and a federation of ethnic groups and independent kingdoms. The Allu are one of those ethnic groups and kingdoms. The Allu people live in eight villages in Allu District of Polewali Mandar Regency, West Sulawesi Province: Pupuuring, Pao Pao, Kalummamang, Allu, Saragian, Mombi, Petosang and Saoyang. The Allu speak the Mandar language in everyday life.

## Society and Culture

**T**he Allu work as farmers and traders. They also raise water buffalo, goats, cattle and chickens.

The economy in the Allu region is not strong,

possibly because their location is far from the major highway through Sulawesi. Many of their houses are very simple and some are simply made of wood.

## Beliefs

**A**ll Allu people are Muslim. Yet their traditional culture of Spiritism can still be seen in that the graves of their ancestors are well guarded and considered sacred.

## Needs

**T**he area needs economic development for the Allu to advance. They do not yet have many local businesses that are uniquely Allu to strengthen the community's economy.<sup>(RD)</sup>



Photos by Ron

Grind coffee traditionally



Riding horse

Need more research



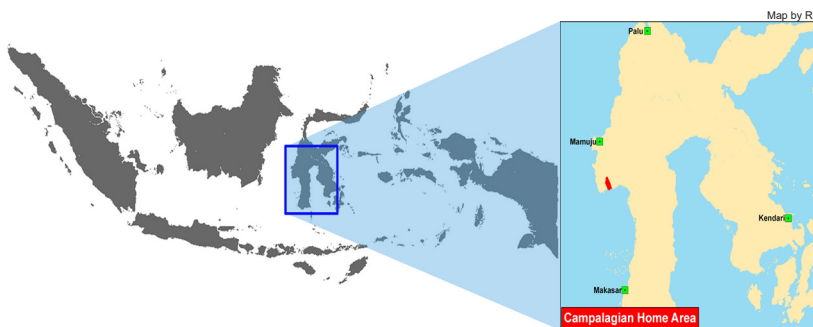
Eagle at the house



Graves of Allu Ancestors



# CAMPALAGIAN



Demography	Campalagian Language	Status
Location: West Sulawesi Population: 72.000 Major religion: Islam	Bible: No Jesus Film: Yes Online Media: No	Believers: 0 Engaged: Yes Indigenous Church: 0

## Identity and Location

Most Campalagian people live in the city of Polmas, in Campalagian District, and around Majene District in the province of South Sulawesi.

Sulawesi is a large mountainous island, shaped like an orchid (or a crab). A large majority of the Campalagian live in fertile lowland areas, conducive to growing various kinds of crops. This people group is also known as the Tulumpanueae or the Tasing.

They speak the Campalagian language. Their language and culture are heavily influenced by their more populous and powerful neighbors, the Toraja and the Bugis, so there are many similarities in their languages. Campalagian is part of the Pitu Ulunna Salu language group, or the Kelompok Persekutuan Mandar Pegunungan (Mountain Mandar Federation).

## Society and Culture

The Campalagian live as farmers, fishermen and traders. Trading is mainly done in the city of Campalagian, which is on the coast. They also raise water buffalo, goats, cattle and chickens.

*Campalagian weddings are arranged by the parents, including choice of spouse*

Campalagian farmers are called pallaung-ruma. There are two groups of farmers: the pa'galung (wet field rice farmers) dan pa'dare (dry field rice farmers).

The fishermen are called pakkaja. They are distinguished by the means they use for fishing: pameng, using hooks

and lines; pa'bagung, using fishing platforms; pajala, using a net that only catches mature fish; and pa'belle, using a net that also catches young/small fish.

Traders are called padagang or saudagar.

Campalagian weddings are arranged by the parents, including choice of spouse. Health services in this area are quite good, compared with poorer areas.

## Beliefs

Nearly all Campalagian are Muslim. Their pride in being Muslim greatly influences their behavior in the community. Many elements of Islamic culture have been combined with Campalagian traditions and culture, such that it's difficult to separate one from the other.

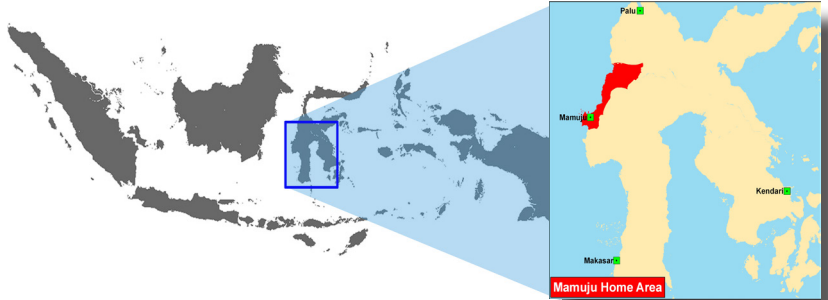
They have also combined their previous animistic beliefs with Islam. This can be seen in their worship of spirits. They also use a dukun (shaman/healer/occultist) to heal diseases and drive out evil spirits.

## Needs

The Campalagian need assistance to improve the marketing of produce from their farming and fishing industries. Infrastructure is needed, particularly in the development of good land and sea transportation.

Another need is the development of human resources through education. The Campalagian region needs more teachers as well as the building of new schools and the repair of existing schools.<sup>(E-RD)</sup>

# MAMUJU



Demography	Mamuju Language	Status
Location: West Sulawesi	Bible: No	Believers: <10
Population: 61,000	Jesus Film: Yes	Engaged: Yes
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

The Mamuju live in West Sulawesi, on the coast and on the mountain slopes of the Mamuju regency. The Mamuju are spread from the southern border of the regency to the mouth of the Budong-Budong River in the north. They speak the language of Mamuju, which has the four dialects.

The capital of the West Sulawesi regency is the city of Mamuju, a rapidly developing area that was previously quite isolated. Historically, the Mamuju are a part of the larger Mandar Alliance, which includes the Seven River Tribes (Pitu Ulunna Salu), the Seven Mountain Tribes (Pitu Ba'bana Binanga), and a few additional, uncategorized member-tribes.

## Society and Culture

The livelihood of the Mamuju is derived primarily from farming and fishing. They plant and harvest dried coconut and chocolate, and along the coastal areas they grow shrimp, seaweed, tobacco, corn, and cassava on a smaller scale. Some Mamuju farmers raise cattle, and their primary forest product is ebony wood. In the cities and towns, other Mamuju work as tradesman, teachers, health professionals, and public servants.

*They look to the local witch doctor to tell them the best time to do certain activities such as harvest rice or get married.*

The Mamuju live peacefully with their neighbors, respecting other people as they would their own family. They often work together, for example, to help build each others' houses, to prepare for community celebrations, or to dry coconut meat.

They treat visitors as honored guests, though serious conflict will arise if they feel dishonored or shamed. Many women and girls will wear gold earrings in order to show that they are not poor. Men and women do not

gather together in groups, but remain separate. Even when fishing, the men will sail out to fish while the women stay on the shore.

The Mamuju home is simple, consisting of wooden walls and a coconut leaf roof and typically standing on a raised platform two meters off the ground. Important meetings are typically held in the local mosque. The Mamuju have many distinctive rules and regulations. For serious offense, a person often has to give a cow to the offended party.

Mamuju people are free to choose whom they will marry. Women usually marry around 16-17 years old, while men usually marry around 18-20 years old. They often have big families, typically having 5-6 children.

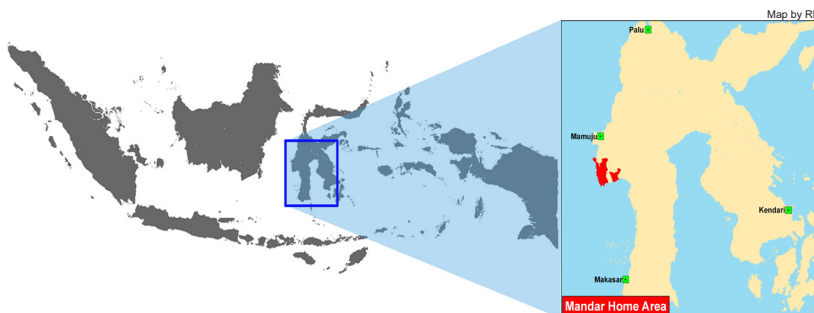
## Beliefs

Almost all the Mamuju are Muslim. Almost every village and neighborhood has a mosque. However, an underlying animism is still evident in their lives, leading them to be afraid of spirits in nature, for example believing that a particular bird sound is the sound of a ghost or evil spirit.

All Mamuju leaders are men. They look to the local witch doctor to tell them the best time to do certain activities, such as when to harvest rice or when to get married. The Mamuju have religious leaders as well as government officials who are appointed by the local government. The religious leaders hold great sway with the people, while the government officials are effective only as far as the people believe them to be good leaders.

## Need

The Mamuju need information about health and nutrition. Many Mamuju children are malnourished, and child mortality is high. (E-RD)



Demography	Mandar Language	Status
Location: West Sulawesi Population: 525.000 Major religion: Islam	Bible: No Jesus Film: Yes Online Media: No	Believers: < 10 (4538) Engaged: Yes Indigenous Church: 0

## Identity and Location

The Mandar (or Andian) people live in the low coastal plains and mountains of the regencies of Majene, Mamuju, and Polewali-Mandar in the province of West Sulawesi. They speak the Mandar language, which has four dialects: Majene Banggae, Balanipa, Pamboang, and Sendana. The Mandar have been influenced by the larger neighboring Bugis and Makassar tribes. The Mandar region is surrounded by mountains with a large area in the middle suitable for rice fields. Their main sea product is tuna fish. A rare and protected type of bird in the area is known as the Mandar bird (the purple swamphen).

## Society and Culture

Many Mandar make a living by farming rice fields or fruit plantations, while others work as fishermen. In the Sendana and Malunda areas, their produce includes dried coconut meat and cocoa. The rice fields of the coastal plains are irrigated, while other regencies still use the traditional means of depending on rainfall.

Historically, the Mandar people recognized various social classes. The high class consisted of the nobility (Todiang Laiyana), the middle class were commoners (To Maradeka), and the lowest class were slaves (Batua). The history of Mandar development has been divided to several periods. First was the Tomakaka period, which when the society was governed by a system of elders. Second was the transition period (Pappuangang) when the social relationship system began to form. Third was the Arajang period, which had systematized structures, regulations, and rulers. Arajang and Pappuangang guidelines are still influential, although they have been fused with Islamic and modern structures. Currently,

the king does not rule by hereditary right, but is chosen by the traditional leaders (hadat).

In one Mandar story, if the headdress of the community leaders is worn angling to the left, it is a call for the king to reconsider his leadership and policies. If all the elders come and walk in front of the palace while wearing their headdress angling to the left and also carrying spears and keris (sacred knives), this is a sign for the king to step down from his throne voluntarily. If the king does not step down voluntarily, they will try to depose him with force (even to the point of killing him). If they are not able to accomplish this by force, then many of them will leave their villages. From the Mandar perspective, a king is regarded as a bad king if his subjects leave in this manner.

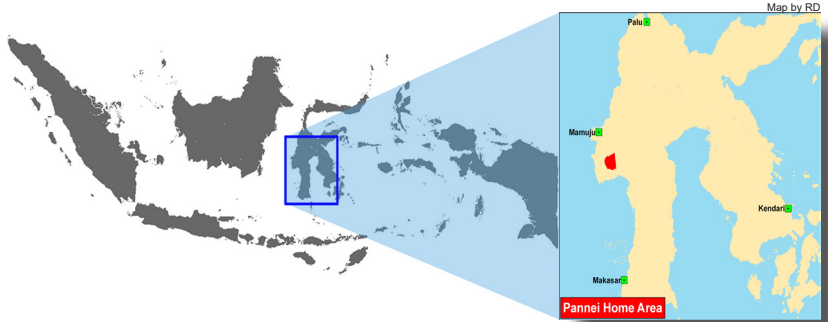
## Beliefs

The Mandar people are Muslims. However, traditional animistic beliefs are still very strong in their daily life. They believe in the power of unseen spirits that inhabit sacred places. The services of a shaman are often sought for many purposes, including healing the sick and casting out spirits.

## Needs

The Mandar need education and opportunities in managing their commercial agricultural enterprises so that they can obtain a maximum yield. The Mandar area has great potential for development of its fishing industry. Most Mandar farmers and fishermen are located at the beginning of a long supply chain and thus, do not receive fair market prices.

# PANNEI



Demography	Pannei Language	Status
Location: West Sulawesi Population: 11.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous church: 0

## Identity and Location

The Pannei people live in the districts of Wonomulyo and Sumarorong, in the Polewali Mamasa Regency of West Sulawesi Province. They speak Pannei in their daily lives. This language has two dialects: Tapango and Bulu.

The Pannei language is part of a larger linguistic grouping called the Pitu Ulunna Salu subfamily, which also includes the Aralle-Tabaluhan, Bambam, Dakka, and Ulumanda languages. It is also part of the Kelompok Persekutuan Mandar Pegunungan (Mountain Mandar Federation).

## Society and Culture

The Pannei make their living in various ways. They work as farmers, fishermen, craftsmen, traders/merchants, and government officials. The craftsmen are usually known as tukang or panre. The term tukang is used for those who are carpenters or masons.

*The pa'barani were reputed to always be ready to go to war, placing their lives on the line for the glory of their king and kingdom*

The term panre is used for those who are homebuilders (panre bola), gold and silver crafters (panre ulaweng), and blacksmiths (panre besi). They also use specific terms to describe clothing tailors (pa'jai), cloth weavers (pa'tennung), and iron workers (pa'lanro).

Other jobs include government positions and the military. Government officials are known as pajama kantoro (office officials), which also includes teachers. Those in the military are usually known as surodadu (soldiers). In the past, guerilla-fighters were called pa'barani (courageous persons). Initially, these warriors served the Bugis kingdom against other kingdoms, but later they fought against the Dutch colonialists. The

pa'barani were reputed to always be ready to go to war, placing their lives on the line for the glory of their king and kingdom

## Beliefs

Almost all the Pannei people are followers of Islam. The area where they live has many mosques (mesjid) and prayer houses (langgar) for worship. The goal of the Islamic leadership in the area is to have a mesjid or langgar within easy walking distance for each family. At the same time, traditional animistic beliefs are still strong in daily life. The services of a dukun (shaman/healer/occultist) are often sought for many purposes, including healing the sick and exorcising evil spirits.

The Pannei believe in the power of spirits that inhabit sacred places and are thought to bring either misfortune or prosperity. The departed spirits of their ancestors are thought to be alive and able to watch over the behavior of both adults and children. Due to these beliefs, a system of veneration and worship of these spirits has emerged, typically taking the form of ceremonies and ritual offerings.

## Needs

The Pannei are viewed by outsiders as being behind the times, closed off and impoverished. If this is accurate, and the Pannei are open to outside help, a wide variety of assistance could be given to help their progress. A wide range of new employment opportunities needs to be created. Formal education and vocational training in a variety of skills would be helpful. There are also many infrastructure needs in the area that could be addressed to help the Pannei people.

(E-RD)

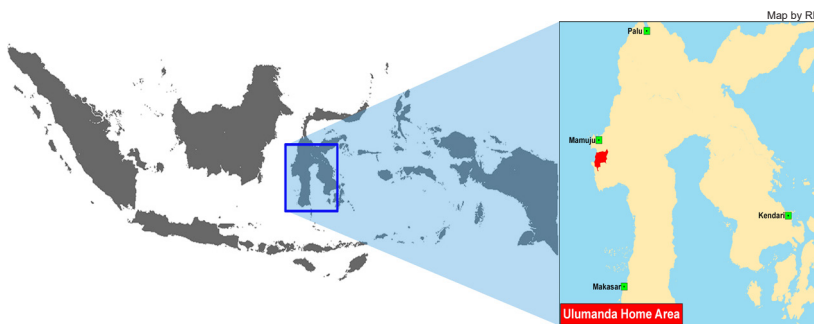


# ULUMANDA



Photo by RD

One of Ulumanda leaders



Map by RD

Demography	Ulumanda Language	Status
Location: West Sulawesi Population: 20.500 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <5 Engaged: Yes Indigenous church: 0

## Identity and Location

The Ulumanda people live in Malunda District, in Majene Regency, West Sulawesi Province. Travel from the Ulumanda area to Makassar (the capital of South Sulawesi Province) requires about seven hours, and to Mamuju (the capital of West Sulawesi Province) requires about one hour. This area is mountainous and rich in raw materials such as minerals, sand, rattan, and ebony wood. The Ulumanda are closely related to the Bungku people who live in the Poso Regency of Central Sulawesi Province. It is thought that the Ulumanda descended from the Bungku people groups who migrated to South Sulawesi. Other designations for the Ulumanda are Ulumandak, Ulunda, Tubi Awosumakuyu, Botteng-Tappalang, and Kayo. Their everyday language is Ulumanda, which has three dialects: Sondoang, Tappalang, and Botteng. The Ulumanda language is part of a larger linguistic grouping called the Pitu Ulunna Salu subfamily, or the Kelompok Persekutuan Mandar Pegunungan (Mountain Mandar Federation).

## Society and Culture

The Ulumanda's main occupation is the farming of rice (their staple crop), corn, potatoes, and sago. Some Ulumanda gain their livelihood from gathering and marketing resin and rattan. Most Ulumanda living on the coast tend to work as fishermen. The soil in Ulumanda is less fertile than in other areas of West Sulawesi.

*In the event of a crime or offense, payment is often demanded in the form of a water buffalo or some other valuable animal or possession*

In the past, there were two classes in the Ulumanda society: the upper class (tribal chiefs and nobility) and the common people. Today, the Ulumanda choose their village leader from the higher cast. Each village has three leaders: the leader chosen by the government,

the cultural/ritual leader, and the spiritual leader. In general, Ulumanda villages are self-governing and self-policing. In the event of a crime or offense, payment is often demanded in the form of a water buffalo or some other valuable animal or possession. Sometimes offenders pay by transferring ownership of a plot of coconut-growing land. The payment often depends on the economic situation of the offender.

In the past, marriages were arranged, but Ulumanda young people now choose for themselves. However, the man's payment of a bride price is often more than a year's wages, and the cost of the wedding ceremony is very expensive (the woman's family does not pay anything). For this reason, many Ulumanda young people elope to nearby villages to be married. If they marry in their home village, the ceremony takes place in the woman's house.

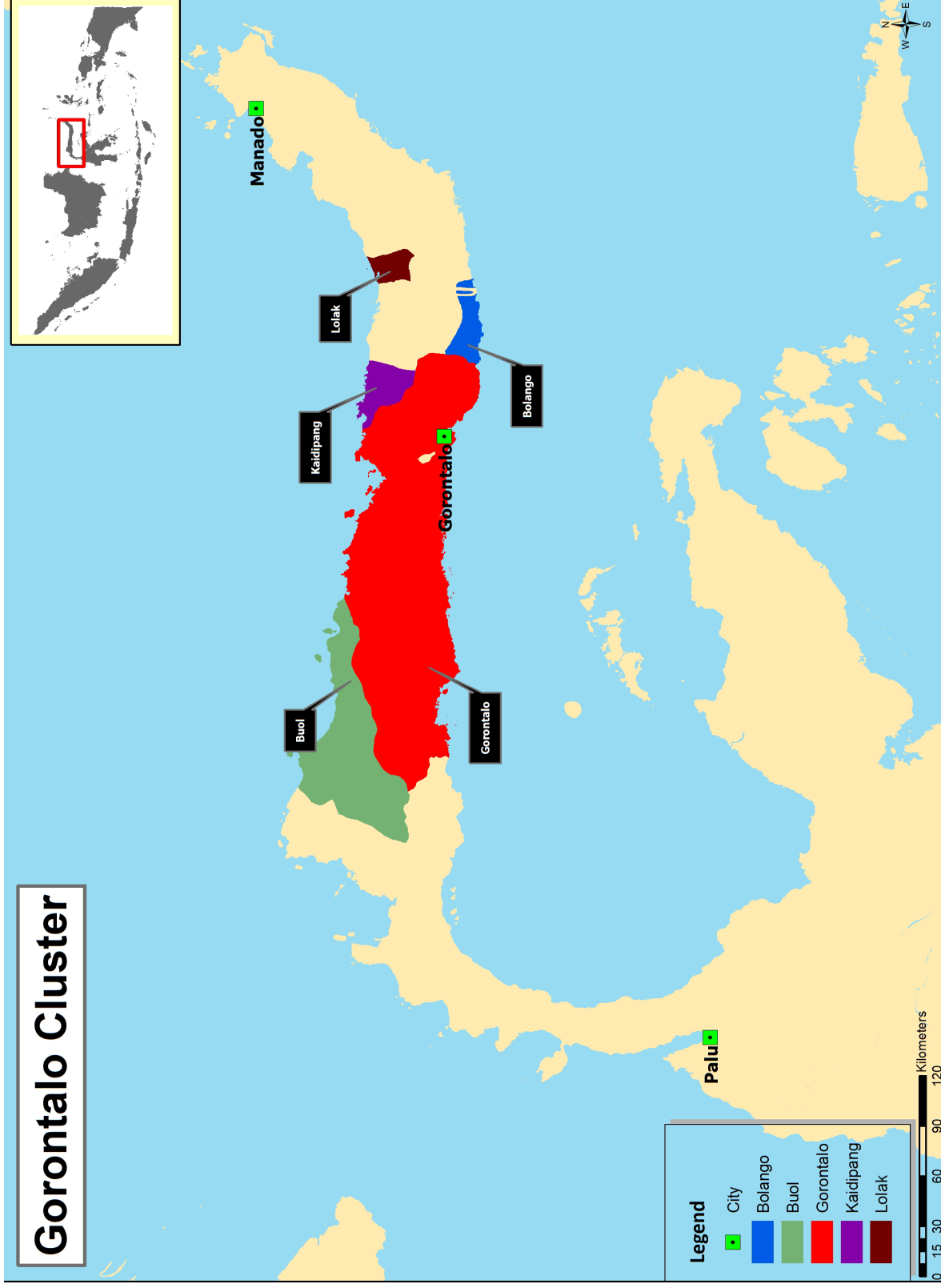
## Beliefs

At present, virtually all Ulumanda people are Muslims. However, traditional animistic beliefs are still strong in daily life. The Ulumanda society is a traditional system that is filled with prohibitions and taboos that are still rigorously followed by the vast majority of the people. The services of a dukun (shaman/healer/occultist) are often sought for many purposes, including healing sicknesses and exorcising evil spirits.

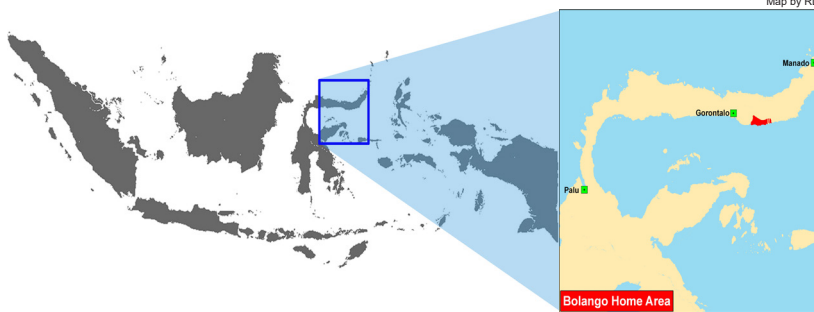
## Needs

The Ulumanda people need assistance in the form of technical tools and better agricultural training, so their harvests can be more plentiful. In addition, the abundance of raw materials in the Ulumanda area needs professional management. Development and training of human resources is another need. Efforts are needed to empower the handicraft industry (especially ebony carvings) so these workers can receive fair market value for their products. (E-RD)

# Gorontalo Cluster



# BOLANGO



Demography	Bolango Language	Status
Location: North Sulawesi Population: 30.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous church: 0

## Identity and Location

It is said that the word Bolango comes from the word *balongon* which means “sea/ocean.” The Bolango are people of Gorontalo origin who migrated to an area in North Sulawesi Province and married with the Bolaang people, native to that province. The resulting union between these two groups created a merging of languages and cultures with a result different than either the Bolaang or the Gorontalo had individually. As the group grew, their own language emerged and formed as well.

Currently, the Bolango live in Bolaang Uki District, Bolaang Mongondow Regency, North Sulawesi Province, near the border of Gorontalo Province. This is three to four hours east of the city of Gorontalo (capital of the province of Gorontalo) and six hours west of Manado, the capital city of North Sulawesi Province.

## Society and Culture

From earliest times, the community has had three shared styles of living, which still continue today. They are: (1) Pogogutat, *potolu adi'*, (2) Tonggolipu' and (3) Posad (*mokidulu*). The goal of mutual shared living is the same, but the forms of expression are somewhat different. Pogogutat, *potolu adi'* has to do with family. Pogogutat is from the word *utat* which means “relative” (sibling, cousin). *Potolu adi'* is from the word *Tolu adi'* (*motolu adi'*) which means “father, mother and children” (being with one’s wife and children).

*Imbalu'*, meaning greeting, is a sign of mutual respect between people, whether they have previously met or not

One cultural norm for the Bolango people is greeting

each other as they pass on the street. They call this *mogimbalu'*, meaning greeting, a sign of mutual respect between people, whether they have previously met or not. It’s like saying “Good morning” or something similar.

The Bolaang area used to be quite underdeveloped. However, with the creation of the Southern Highway (an alternative route from North Sulawesi to Gorontalo), economic development has been stimulated. Sadly, the road is still underutilized and often damaged due to flash flooding. The income of the community has also improved due to the opening of a fish processing plant in Bitung that handles the area’s tuna production.

## Beliefs

The Bolango people are Muslim. No Bolango people are known to follow a religion other than Islam, despite the fact that this area is close to Minahasa, where the majority religion is Christian.

## Needs

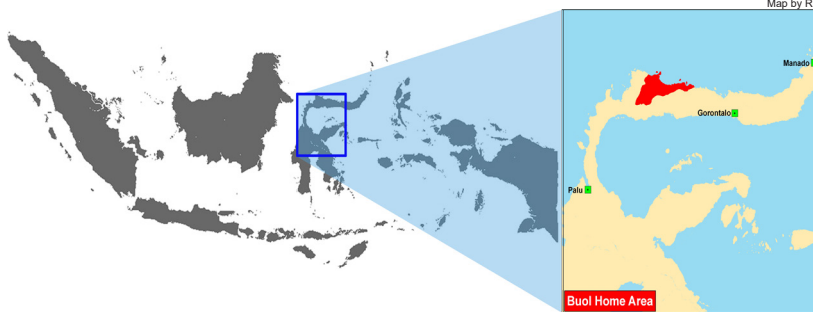
Illegal logging in the Bolango area causes floods which damage bridges and roads due to the massive volume of sand and stone carried along by the water. If the damage continues, homes in the area will also be threatened.

Because of this, community awareness of forest conservation is needed in order for reforestation to take place. This could open a field of work and form an integrated step toward meeting a need for the Bolango people.<sup>(RD)</sup>



Photo by RD

One of Buol Village chiefs



Demography	Buol Language	Status
Location: Central Sulawesi Population: 110.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <5 Engaged: Yes Indigenous church: 0

## Identity and Location

The Buol people live in the districts of Biau, Momunu, Bunobugu and Peleleh, in Toli-toli Regency, in the northern part of Central Sulawesi Province. They previously lived in the mountains, but now they live scattered along the central part of the northern peninsula of Sulawesi, northwest of Gorontalo. Because their language and culture is similar with Gorontalo, the Buol people are sometimes considered a part of the Gorontalo people.

The Buol language is similar to the Toli-toli language, a neighboring people group. However, linguistically, the Buol language is a part of the Gorontaloic family which also includes the Bintauna, Kaidipang, Bolango, Gorontalo, Lolak and Suwawa languages. Buol was a small kingdom that rose and fell and would sometimes join with other kingdoms to defend itself or overcome others.

## Society and Culture

The roads surrounding the Buol people are not good, so in order to connect with others they often utilize their proximity to the Sulawesi Sea and travel by water. Relations between the villages are very limited. However, they continue to maintain unity through their common language and culture.

Many Buol people work as rice farmers or in the field. They often grow and export coconuts and cloves. The tropical rainforests give them forest products such as rattan, resin, cinnamon and coconut sugar. Those who live on the coast are mostly fisherman, others are traders.

In the past the Buol people lived under the rule of a king. As a result of the pattern of royal society, the Buol people followed layers of social status: the royal family

(tanpoyoduiya), the group close to the royal family or the nobility (tan wayu); a group not as close to the royal family (tan wanon); ordinary people (taupat), and groups of people who violate customs or are prisoners of war. At that time, every level of social status was identified by the clothes people wore.

The influence of Islam and the increasingly advanced education in this area have changed the structure of society. Advances in the economy have also changed the lifestyle of the Buol people. Today, high government positions, religious leaders and advanced education represent status within the community. Nevertheless, cultural leaders, traditional leaders and elders are still honored.

## Beliefs

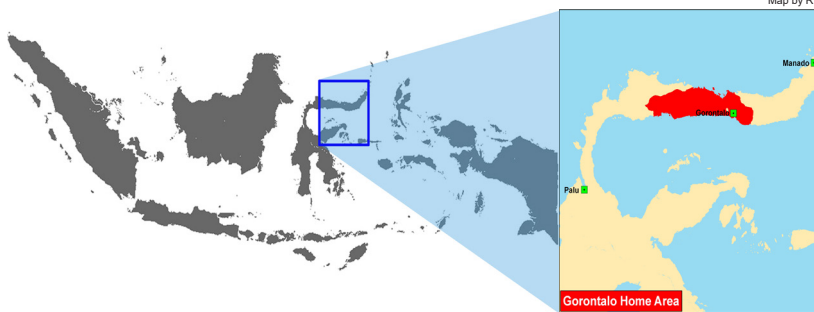
Most of the Buol people have embraced Islam and this has had a major effect on their lifestyle. However, previous animistic beliefs still play a major role in their everyday lives. They still believe in supernatural powers that inhabit sacred places. Many Buol people seek help from a shaman for preventing illness, healing the sick and casting out demons.

## Needs

Forestry and fishery products have the greatest potential for supporting the development of the economy in this area. Tourism also has potential for development, as the area is home to many beautiful beaches. However development of proper transportation facilities is needed as Buol is quite far from Palu, the capital of Central Sulawesi Province and Gorontalo, the capital of Gorontalo Province. (E-RD)



# GORONTALO



Demography	Gorontalo Language	Status
Location: Gorontalo Population: 1,100,000 Major religion: Islam	Bible: Yes Jesus Film: Yes Online Media: No	Believers: <500 Engaged: Yes Indigenous church: 0

## Identity and Location

The Gorontalo people live in on the island of Sulawesi in Gorontalo Province. They are bordered on the east by North Sulawesi Province, on the west by Central Sulawesi Province, by the Sulawesi Sea to the north and Tomini Bay to the south. In the year 2000, Gorontalo officially gained provincial status when North Sulawesi Province was divided in two.

The area is composed of extensive coastlines, rugged mountains and a large central valley with beautiful Lake Limboto at its center. The Gorontalo people have traditionally lived along the coast and in the fertile lowlands beside rivers.

The Gorontalo language family includes three dialects: Gorontalo (spoken by 90% of people in the area), Suwawa in the eastern region, and Atinggola along the northern coast near Bolaang Mongondow Regency.

## Society and Culture

The Gorontalo make their living by farming or fishing. Other jobs vary as vastly as selling second-hand clothing in the local market to running national companies. A number of Gorontalo people are powerful national figures as well. Local handicrafts include kopiah dari rotan (a type of Muslim hat), a unique kerawang embroidery and woven mats. Handicraft centers are found in the various surrounding districts as well as the municipality of Gorontalo. Tourists can enjoy views of Lake Limboto from three ancient Portuguese forts. The city offers many hotels and four airlines from the newly expanded airport as well.

Gorontalo genealogy is bilateral (traced through both parents). Within the immediate family, children are not allowed to joke with their father, but must act respectfully. This is also true for interaction with older adult relatives. However, relationships are more relaxed

with grandmothers and older siblings.

## Beliefs

The Gorontalo people have been Muslim since the 16th century. They observe Friday prayers with colleagues from work. Many residents also walk to one of their neighborhood mosques for evening prayers. Each village typically has one to three mosques. Fasting is widely observed during the month of Ramadan. Those of higher position or education tend to be more diligent in their religious observances than their poorer village counterparts.

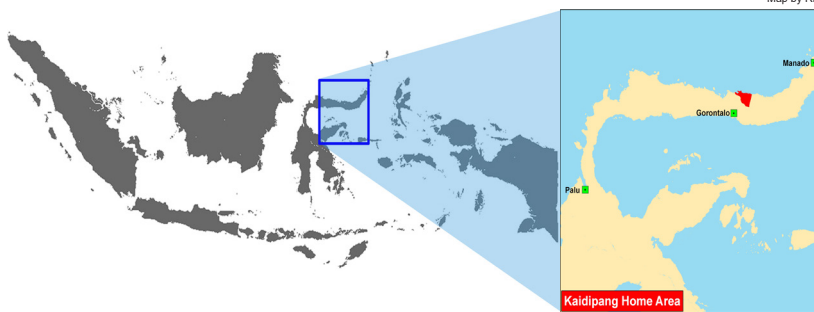
Despite being strongly Islamic, many Gorontalo still believe in motolohuta (supernatural creatures) and hulobalangi (mysterious powers) of which they are both fearful and fascinated. Many people believe that the graves of people who possessed supernatural powers in ancient days are sacred. These graves are scattered throughout Gorontalo.

## Needs

Gorontalo leaders are aware of the challenges inherent in organizing and governing a new province. Public projects such as creating drainage systems as well as the opening of new businesses (restaurants, local printers and others) are important parts of ongoing development.

Outside investors are highly sought after to create jobs and train local workers. However, many Gorontalo are still dependent on the government or an associated agency to coordinate the distribution of their crops and products. Population increase and monetary crises related have resulted in widespread malnourishment. Additionally, illegal logging has opened the way for rampant erosion and infertile slopes.

# KAIDIPANG



Demography	Kaidipang Language	Status
Location: North Sulawesi Population: 11,000 Major religion: Islam	Bible: Parts Jesus Film: No Online Media: No	Believers: <50 Engaged: Yes Indigenous church: 0

## Identity and Location

The Kaidipang people live on the outskirts of the Bolaang Mongondow area of North Sulawesi Province.

Sulawesi is a vast and mountainous island that some say is shaped like a crab or an orchid. The island has a coastline of approximately 5000 kilometers, four large peninsulas separated by deep bays, with two peninsulas extending southward and two others to the northeast.

To the east of Kaidipang is the province of North Sulawesi, to the west the province of Gorontalo, to the north is Sulawesi Sea, and to the south is Tomini Bay. In the past, Kaidipang was a kingdom of its own. In 1910 Kaidipang joined the kingdom of Bolaang Itang. This great kingdom ended in 1950 when it joined the newly independent Republic of Indonesia.

Kaidipang or Bolaang-Kaidipang people are one of the groups who speak the Bolaang Mongondow language.

## Society and Culture

The Kaidipang were traditionally a society of migratory farmers. New fields were cleared and planted, then abandoned after becoming infertile and unproductive. After three to five years, the soil became fertile again and could be replanted. This method is called “slash and burn” farming because in clearing the land they cut down large trees and burn the underbrush below. This method is often blamed for being the main cause of deforestation, as well as forest fires which often rage out of control. After farming an area the people would move on to new areas and repeat

the cycle.

Currently the Kaidipang people have adapted to a more settled lifestyle, resulting in an increase in their population. Kaidipang villages are usually found along roadways in the highlands. Many of them have become rice farmers, fishermen, day laborers and small shop owners. They also raise livestock such as cattle, goats, and chickens.

Kaidipang genealogy is bilateral (traced through both parents). Inheritance is handled in the same way for both male and female descendants. Unlike other groups in Indonesia, in the Kaidipang community, males receive no special treatment or privileges.

## Beliefs

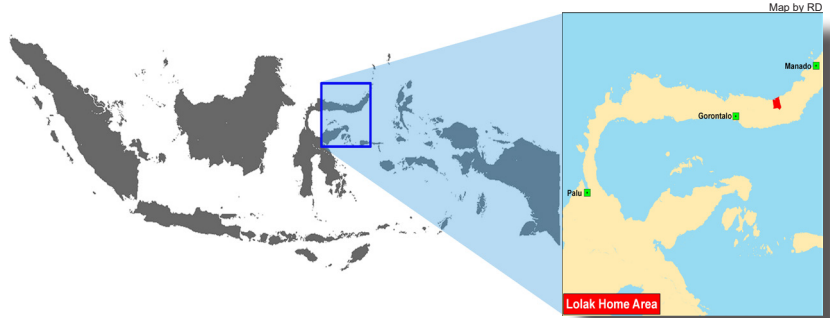
Traditional law (adat) is still in use, but it has become combined with Islamic law. As Muslims, the Kaidipang believe that they will be judged based on their knowledge of the Islamic Holy Book (the Qur'an) and their deeds; therefore they strive to be devout Muslims.

Despite this, many of the Kaidipang still believe in animism and various superstitions. These beliefs are most clearly found in ceremonies performed to control good and evil spirits in order to secure protection.

## Needs

Creating new job opportunities is one of the most urgent needs of the Kaidipang people. Many Kaidipang young adults move to cities like Manado, Makassar and even Jakarta in search of work.

# LOLAK



Demography	Lolak Language	Status
Location: North Sulawesi Population: 17,000 Major religion: Islam	Bible: Yes Jesus Film: Yes Online Media: No	Believers: <10 Engaged: Yes Indigenous church: 0

## Identity and Location

The Lolak are an agrarian people who have always lived on the fringes of neighboring more powerful people groups. They live in the Lolak District in North Sulawesi Province. Sulawesi is a vast and mountainous island that some say is shaped like a crab or an orchid. Eighty percent of the Lolak population live in this area in three villages: Lolak, Mongkoinit and Motabang. There are only 21,000 inhabitants in the main village of Lolak.

The main characteristics that distinguish the Lolak from the Mongondow is their language, which is similar to the Gorontalo language. Despite the similarities to Gorontalo, the Lolak language borrows heavily from the language of the neighboring and surrounding Mongondow people. As a result, Mongondow has become a second language for most Lolak people.

## Society and Culture

The Lolak area is fertile with long black sand beaches, flat grassy fields, coconut plantations and rugged inland mountains. The Lolak are farmers who grow rice, coconuts, corn, cacao, and large healthy cattle. The government provides assistance in the form of subsidized pesticides when insects or other plant diseases threaten the rice crop. The vast lands are generally owned by wealthy people from outside the village who employ the Lolak as tenant farmers. Rice and sago are food staples. In addition, the Lolak sometimes hunt deer in the jungle.

Housing is very basic and in some places very poor. When a Lolak family becomes wealthy enough, they replace their thatch roof (made from sago leaves) with tin, and the even wealthier generally have satellite dishes. Access to fresh water is not a problem since

many families have water wells. Their main village, Lolak, even has a hospital. Although typhoid is present in the area, cases of malaria are very rare. Lolak has 20 elementary schools and most Lolak children are able to attend. Those able to attend high school typically study in Kotamobagu or Manado. Of the few who can seek higher education, most study farming, animal husbandry (livestock breeding), economics, or law at Sam Ratulangi University in Manado.

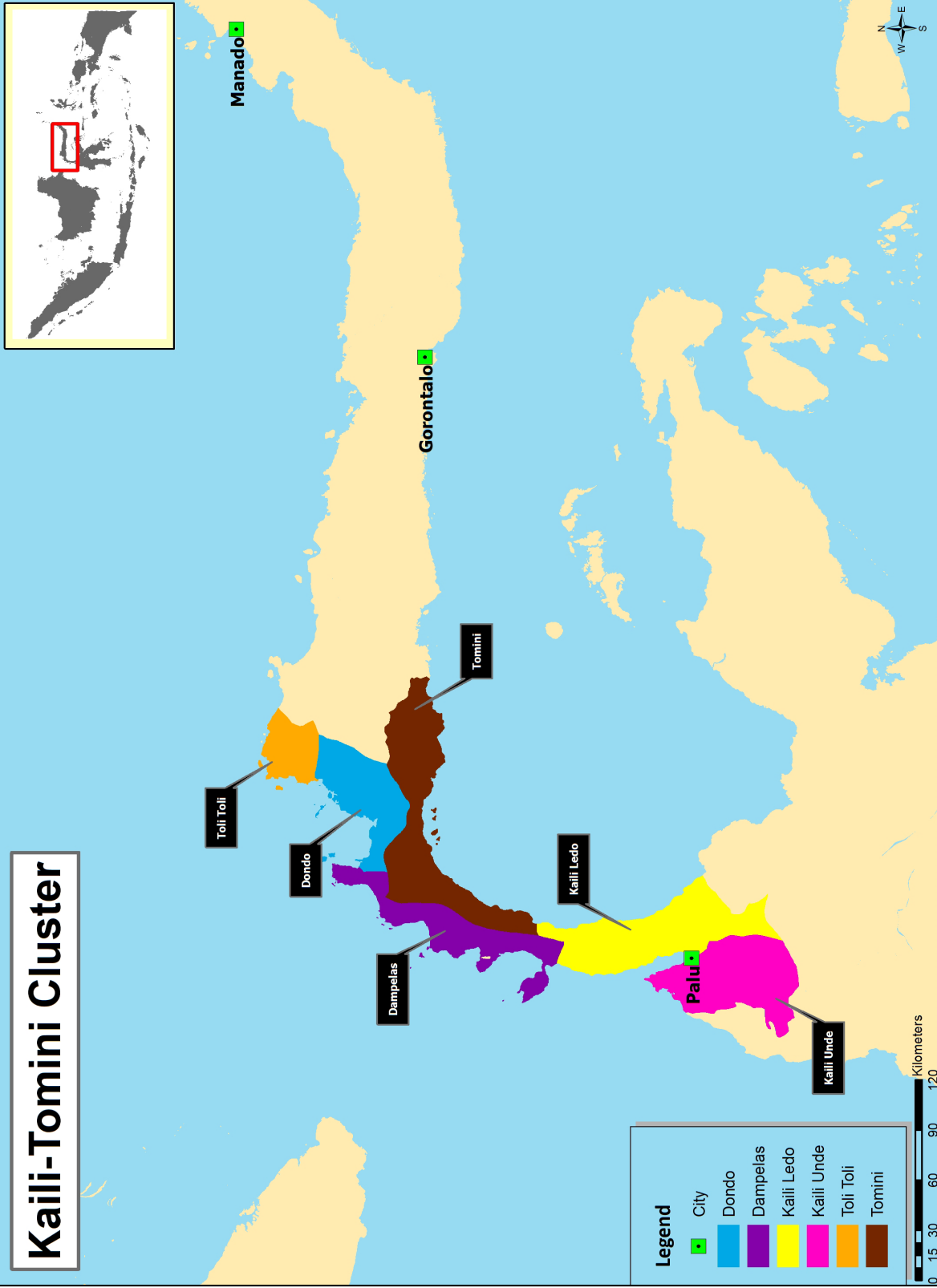
Lolak genealogy is bilateral (traced through both parents). Inheritance is handled in the same way for both male and female descendants. Male family members receive no special treatment. They typically marry before 20 years of age and have more than two children per family.

## Beliefs

The Lolak are Sunni Muslims, and have three mosques in the village of Lolak. The Lolak typically marry with neighboring Bolaang-Mongondow, Gorontalo and Bugis Muslims. They intertwine traditional beliefs with Islamic teaching and regard this a positive influence for their salvation and hopes of getting to heaven.

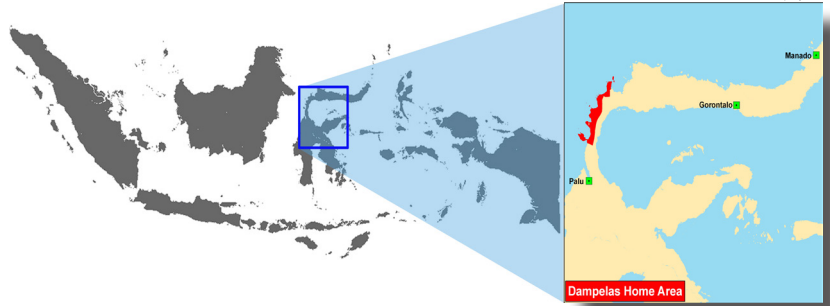
## Needs

Economic development is slow, because this area is still very underdeveloped. Creating new job opportunities is one of the greatest needs of the Lolak people. A Lolak person who graduates from university often finds it hard to obtain a job in their field of study, so they often return to farming. Many young adults move to cities like Manado, Makassar and even Jakarta in search of work.





# DAMPELAS



Demography	Dampelas Language	Status
Location: Central Sulawesi Population: 12,000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <5 Engaged: Yes Indigenous church: 0

## Identity and Location

The Dampelas people live in Damsol District (Dampelas Sojo), in Buol Regency of Central Sulawesi Province. Their home area, on the northwestern peninsula of Sulawesi, is bounded by the straits of Makassar to the west, Tomini District to the east, and South Dampal District to the south.

The Dampelas language is similar to the Tomini language. The word Dampelas originated from the words dampe and las. The word dampe means “seed” or “ancestry”. The word las is used as an abbreviation of Ihlas, the name of the first king who ruled in this area. Therefore, “Dampelas” means those descended from the line of King Ihlas. Before the Dutch entered, this area was a small kingdom under the rule of King Banawa. The Dampelas language is part of a larger linguistic grouping called the Southern Tomini subgroup which also includes the Balaesang, Pendau, Taje and Tajjo languages.

## Society and Culture

The Dampelas people believe their ancestors were Tomanoru. The Tomanoru came from heaven and took the form of plants. One of these heavenly plants became a human.

The main sources of income for the Dampelas are hunting, farming, and handicrafts. As a result of their farming methods, they are frequently forced to move as they don't know methods to keep the soil fertile. So when the land begins to produce a poor crop they move to look for a more fertile area. Most of their area is mountainous and is used for agricultural purposes.

*The Dampelas believe that their forefathers were Tomanoru. These beings from heaven could incarnate themselves in certain plants and one of these incarnated plants became a man*

The jungle yields a harvest of rattan, lumber and resin. The major commodities of the area that are exported to other islands are copra, cloves, rattan and resin.

Traditional handicrafts include woven silk and crafts made from cloves exclusive to Toli-Toli.

## Beliefs

The Dampelas have been Muslim for generations. Many of them are proud of their Islamic identity and seek to devoutly follow the five pillars of Islam. However, many of them still hold to traditional animistic beliefs, such as belief in powerful spirits and sacred places. These sacred places are believed to give protection to people. They also function as places where people can ask for special blessings in accordance with following certain customs.

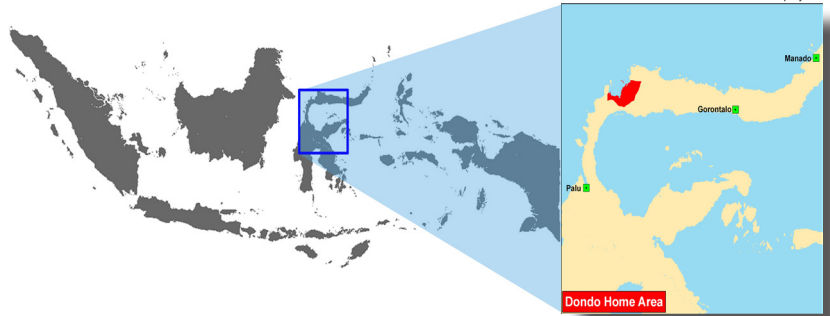
The Dampelas use weapons or amulets with supernatural powers to thwart enemy attacks. People who use these weapons are said to become “tough skinned” so as to be invulnerable to knives and other weapons. Many seek the help of a dukun (shaman/healer/occultist) to prevent sickness or to cast out evil spirits.

One of the Dampelas traditions is the mogupa ceremony. This ceremony is a blend of cultural and Islamic elements. It is performed as a means of honoring the spirits of the ancestors. Moguto buwiyen is a ceremony to drive out epidemics or serious illness. Other life cycle ceremonies include the monilam (circumcision) and malead (filing of teenagers' teeth as a sign of becoming adults).

## Needs

Lake Talaga is a beautiful lake near the Dampelas home. The lake as well as the seafront provide significant potential for developing tourism and fisheries, which could increase the people's income. Working with the government to promote tourism would be a huge benefit to the Dampelas. (E-RD)

# DONDO



Demography	Dondo Language	Status
Location: Central Sulawesi Population: 14,500 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous church: 0

## Identity and Location

The Dondo live in the districts of Baolan, Dondo, Galang and North Dampal in the Toli-Toli Regency of Central Sulawesi. They tend to live in groups, scattered over this entire area. They generally prefer to live by a riverbank in the jungle. These groups usually take the name of the rivers where they live, such as the Salungan, Ogomolobu, Oyom and Kambuno.

The Dondo speak the Dondo language, which is different from the languages of the Toli-Toli, Dampelas, Pendau (Ndau) and Balaesang, who live far from the Dondo on the west coast. This occurred because the Dondo are separated from the Tomini area. The people of Oyom village are the most traditional and isolated Dondo subgroup. The Dondo language is part of the larger Northern Tomini subgroup, which also includes the Lauje and Tomini languages.

## Society and Culture

The most common flora in the Dondo area are mangroves, grasses, shrubs and sparse secondary forests. The most common cultivated plants are coconut trees and rice. The principle livelihoods of the Dondo are farming and fishing. They practice migratory agriculture (shifting from one field to another) mainly because their farming practice depletes the nutrients in the land and they cannot maintain the soil's fertility. New farmland is opened by cutting down trees and burning the underbrush (the slash and burn method). They tend to plant rice in unirrigated fields and have several secondary crops such as bananas, coconut, chocolate and coffee. The jungle is noted for its harvest of rattan, lumber and resin. They also hunt small deer (kijang), pigs and wild chickens. They hunt with spears, traps, and bow and arrow, and are helped by hunting dogs.

*At 16 years old, a Dondo person is considered an adult. This*

*status is symbolized by the young person having his or her teeth filed in a community ceremony*

The traditional house of the Dondo is built on a raised platform and made of wood, bamboo and rattan, raised off the ground about two meters. The houses are rectangular, roughly five by seven meters with a roof made from sago leaves.

In the past, Dondo was a sultanate. The Dondo sultan and his nobles and aides were chosen through their ancestral lines. During those times, there were four classes among the people: royalty, nobility, commoners and slaves.

At 16 years old, a Dondo person is considered an adult. This status is symbolized by the young person having his or her teeth filed in a community ceremony. Newlywed couples may choose to live with either the husband's or the wife's family. Dondo tradition allows polygamy, and divorce is permitted if the couple is not compatible. However the divorce has to be witnessed by a traditional leader (kapitalau).

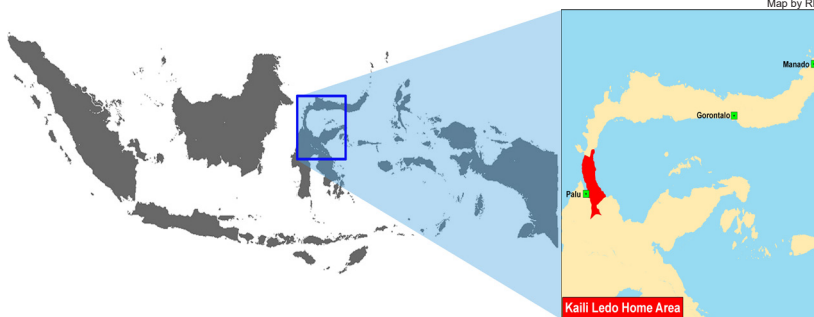
## Beliefs

The Dondo have followed Islam for many generations. However, many still practice animism, especially those living in the highlands. In the past, the Dondo placed the body of the deceased inside a sago palm trunk that had been scraped out. The burial took place in the yard of the family residence, and the family members bid farewell to the spirit of the deceased by sleeping near the grave for several days.

## Needs

Agricultural training and assistance in utilizing appropriate technology would help the Dondo increase their harvests. They also need significant help in improving the system of formal education in their area. (E-RD)

# KAILI LEDO



Demography	K. Ledo Language	Status
Location: Central Sulawesi Population: 380.000 Major religion: Islam	Bible: NT Jesus Film: Yes Online Media: No	Believers: <50 Engaged: Yes Indigenous church: 0

## Identity and Location

The Kaili Ledo people live in the northern part of Central Sulawesi in the city of Palu and the surrounding areas of Buromandu, Dolo, Marawola and Tawaili. The area is very mountainous. Even so, the city of Palu is known to be the driest place in Indonesia.

The word ledo means “no”. Besides the prestigious Palu (Ledo) dialect, the people also speak other Kaili dialects including: Doi, Ado, Edo, Tado, Taa (Palolo), Tara (Parigi), Rai (Tawaili-Sindue), Raio (Kori), Ija (Sigi) and Ta’a (Dalogo-Sausu). Each dialect has different word for “no”. In Ado the word for “no” is ado, in Doi it is doi, etc. The dialects are named after their word for “no”. The Kaili Ledo language is closely related to the Baras, Kaili Da’a, and Kaili Unde languages.

## Society and Culture

Family is very important to the Kaili Ledo. They give great honor and obedience to their parents and elders. Decisions are always made by the family as a whole. When the eldest son reaches adulthood, parents give him a larger role in the family.

Villages among the Kaili Ledo are usually small, with houses built on stilts. Farming of cloves, coconut and copra provides many Ledo people with their livelihood. Others make their living as traders, fishermen or sailors. Those living in the mountains grow rice, corn and sago.

In the 1950s a rebellion called the Permesta Separatist Movement halted the economy of this part of Sulawesi. This rebellion was led by youths wanting to separate from the Republic of Indonesia. The climax of this rebellion took place in the 1960s in Tomini. For a number of years, no marketable goods were produced in the area

as a result of the struggle. Since then however, efforts have been made by the government to connect the local economy with national and international trade. Cloves have become a major crop in large plantations, and international-scale lumber industry has developed. Unfortunately though, production has dropped off dramatically in recent years.

Marriage customs are a mix of Islamic and traditional influences. A matchmaker determines the bride price, which varies according to the social status of the girl. Marriage with first cousins is permitted. Although polygamy is allowed, it very rarely takes place. Newlywed couples usually live with one of their parents until they have their own children.

## Beliefs

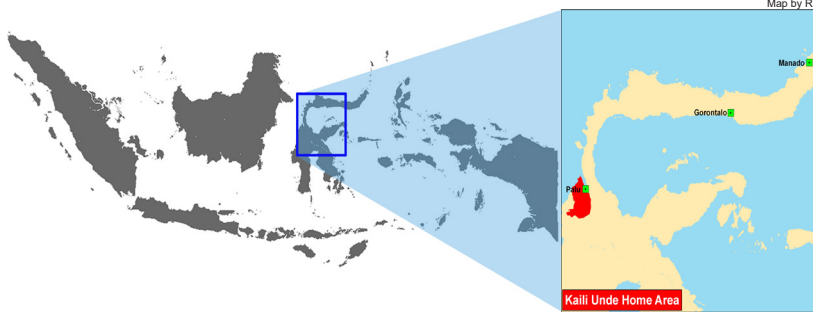
Most Kaili Ledo people are Muslim. They are proud of their Islamic identity and seek to follow the pillars of Islam. However, some still believe in the power of spirits. In many ways they mix Islamic teaching with the beliefs of their ancestors.

Many still seek the help of a dukun (shaman/healer/occultist) to cure or prevent sickness. When building a new house, they give offerings to both good and evil spirits. The larger the house, the larger the offering.

## Needs

The Kaili Ledo need assistance to increase the quality and quantity of their agricultural products. Formal education in schools, as well as exposure to new appropriate technologies could increase their employment opportunities and aid in the development of their local economy.

# KAILI UNDE



Demography	K. Unde Language	Status
Location: Central Sulawesi Population: 31.000 Major religion: Islam	Bible: NT Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous church: 0

## Identity and Location

The Kaili Unde people live in the northern part of Central Sulawesi Province, in the districts of Palu and Banawa, on the east coast. Some of them also live in southern Donggala, scattered along the coast. In their language the word unde means “no.”

The Kaili Unde language is part of the larger Kaili linguistic family, which consists of Baras, Kaili Da’a, and Kaili Ledo, and is associated with the Lindu, Moma, Sedoa and Topoiyo languages.

## Society and Culture

Kaili Unde villages are usually small, comprised of houses on stilts. The coastal Kaili Unde area produces cloves, copra, and coconuts. They also plant rice, corn and sago in their fields. Some Kaili Unde make a living as traders, fishermen and sailors.

*The Lalove is a kind of flute played by the balia (shaman). It may not be played at random, because those who hear it may become possessed.*

Family is very important to the Kaili Unde. They give great honor and obedience to their parents and elders. Decisions are always made by the family as a whole. Parents give a larger role to their oldest son when he becomes an adult. When a child reaches the age of 12, there is a ceremony called nokeso or nolosso. This ceremony is very important because at this time the young person is considered an adult. The young person is then given the title toniasa which comes from the words tona (person) and nipaka asa (become an adult).

Marriage arrangements are a mix of Islamic and traditional influences. The price of the bride is determined by a matchmaker, mainly based on the bride’s social status. Marriage between first cousins is

permitted. Newlywed couples usually live with one of their parents until they have children of their own. Polygamy is permitted, but it is rare.

The lalove is a flute-like musical instrument which is played by the balia (shaman). According to their beliefs, the lalove should not be blown arbitrarily, because those who hear it could become possessed. Only the bule (special blowers) are allowed to blow the lalove. The lalove is very important in healing ceremonies. At this ceremony, the dancers become possessed. This ceremony usually begins at night and sometimes continues until the next afternoon.

## Beliefs

Most Kaili Unde are devout Muslims. They believe they will be judged by their knowledge of the Qur’an (Muslim holy book) and their good works.

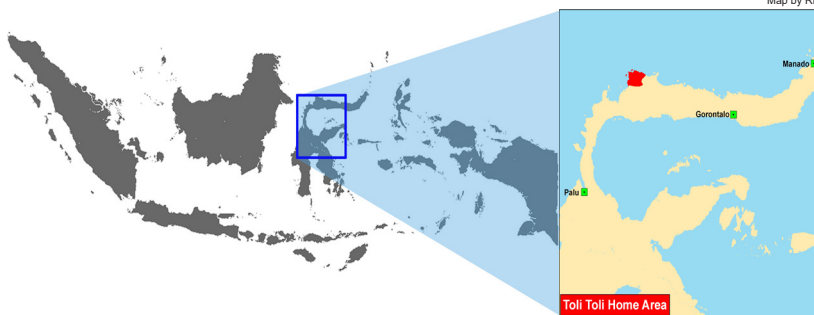
The Kaili Unde people have merged traditional animistic beliefs with Islamic teachings. Many still seek the help of a dukun (shaman/healer/occultist) to prevent sickness or to exorcise evil spirits. When building a new house, the Kaili Unde give offerings to both good and evil spirits. The bigger the building, the bigger the offering.

## Needs

The Kaili Unde people need assistance to increase the quality and quantity of their crops as well as help in marketing the produce. Formal education in schools as well as exposure to new appropriate technologies could increase their employment opportunities and help them in the development of their local economy.



# TOLI-TOLI



Demography	Toli-toli Language	Status
Location: Central Sulawesi Population: 23.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <10 Engaged: Yes Indigenous church: 0

## Identity and Location

The Toli-Toli are also known as Tontoli, Totoli, or Gage. They live in the districts of North Toli-Toli, Galang, Baolan and Dondo in Central Sulawesi Province. The Toli-Toli area has steep rolling hills along its coast.

The Toli-Toli live close to the Gorontalo, Buol, and West Toraja peoples. The Toli-Toli are considered part of the larger Tomini language cluster. Formerly, it was thought that all of the Tomini languages could be mutually understood. However, recent research shows that each of the groups within this larger language group have their own distinct language.

The Toli-Toli language is closely related to the Boano language, which is related to Tomini group of languages (Dampelas, Dondo, Lauje, Tomini, Balaesang, Pendau, Taje and Tajio). There may be so many Toli-Toli languages because historically this area was governed by many independent small kingdoms which didn't associate with one another until Islam came into the area in the 1500s.

The history of the Toli-Toli is divided into 5 eras: The Traditional era; Islamic entry era; Dutch Colonial era; Japanese colonial era; and the Independent era.

## Society and Culture

Toli-Toli villages are usually small, comprised of houses on stilts. Toli-Toli living on the coast are often fishermen, while those in the hills typically cultivate rice in unirrigated fields, as well as corn and sago.

*The community had four social classes: royalty, nobility, common people and slaves.*

Marriage customs are a combination of Islamic teaching and local traditions. A matchmaker determines the bride price based on her social status. Marriages between first cousins are not unusual. After children are married they live with one or the other of the parents until they have their own children. Polygamy is not illegal, but it is rare.

Long ago, the Toli-Toli were governed by a sultan. Each clan was led by a head man who was chosen along ancestral lines. Because of that, four social classes developed among the people: royalty, nobility, common people and slaves.

In the Toli-Toli area, the development of transportation facilities by land, air and sea tends to be slow. Adequate transportation facilities are much needed to support smooth distribution of their abundant crops.

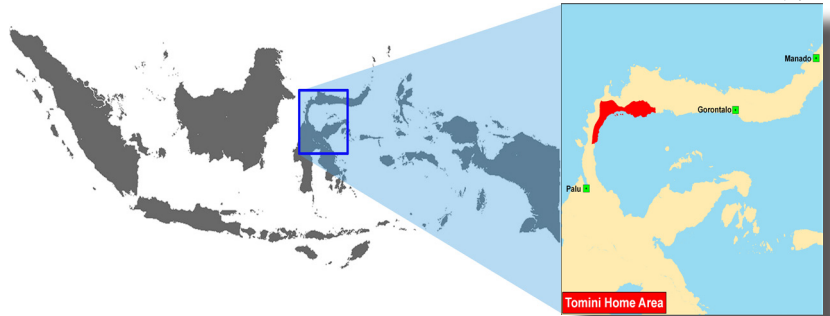
## Beliefs

Most Toli-Toli people are Sunni Muslims, however many do not strictly follow the teachings of Islam. In the more isolated locations, many of the Toli-Toli still hold to their local ancient animistic religion, believing that inanimate objects are indwelt by spirits. Many Toli-Toli mix worship of nature and their ancestors with Islam.

## Needs

Better education- both formal and vocational is needed in order to help the Toli-Toli have better employment potential. Infrastructure to help them in marketing and trade is also needed to help stimulate their economy and help them compete both nationally and internationally.<sup>(E-RD)</sup>

# TOMINI



Demography	Tomini Language	Status
Location: Central Sulawesi	Bible: No	Believers: 0
Population: 30,000	Jesus Film: No	Engaged: No
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

The Tomini live in the districts of Tomini, Tinombo and Moutong in the Donggala Regency of Central Sulawesi Province. According to their own history, the Tomini are the original inhabitants of this area. These three contiguous districts stretch from the northeast to the south and form a half circle facing the Tomini Bay. The coastal area is made up of plains, specifically in the northern part of Moutong District. The plains grow narrower to the south, and the interior areas are hilly and mountainous. The valleys in the interior have fertile, irrigated rice farms and the land is well cultivated. Other original inhabitants of this area are the Dampelas, the Balaesang and the Pikoro. The Tomini have their own language (Tomini) but several trade dialects have emerged because of their interactions with their neighbors. The Tomini language is part of a larger linguistic group called the Northern Tomini subgroup which also includes the Lauje and Dondo.

## Society and Culture

Tomini villages consist of small wooden houses built on stilts. Those living in the coastal areas are farmers of cloves and copra (dried coconut meat). Many of these also supplement their income through trading, forestry or fishing. In the mountains, Tomini people cultivate rice and corn. They also gather rattan to be sold on the coast.

Their marriage customs follow Islamic guidelines. An intermediary talks with the parents of the bride-to-be and makes arrangements according to the status of the girl. Marriage is allowed between first cousins, and polygamy, although allowed, rarely occurs. After

marriage, the couple usually stays with one of their families until their first child is born. Tomini marriage ceremonies have elements of traditional culture as well as Islam. A local matchmaker will represent the bride and groom-to-be to their parents, and arrangements will be made according to the social status of the bride. It's not unusual for marriage to take place between first cousins. Newly married couples may choose to stay with either set of parents until they have their own children. Polygamy is legal, but rare.

Tomini history is divided into five eras. These areas are the traditional era, the Islamic entrance era, the Dutch colonization, the Japanese colonization during World War II, and Independence which Indonesia achieved in 1945. In the past, Tomini was a sultanate. The sultan and his aides were chosen through ancestral lines. During those times, there were four classes of people: royalty, nobility, commoners and slaves.

## Beliefs

The Tomini people are faithful Muslims, but they are not fanatical about their faith. Many still hold to their ancient religion of animism. They believe spirits indwell certain inanimate objects and places, and many Tomini mix worship of their ancestors and nature with Islam.

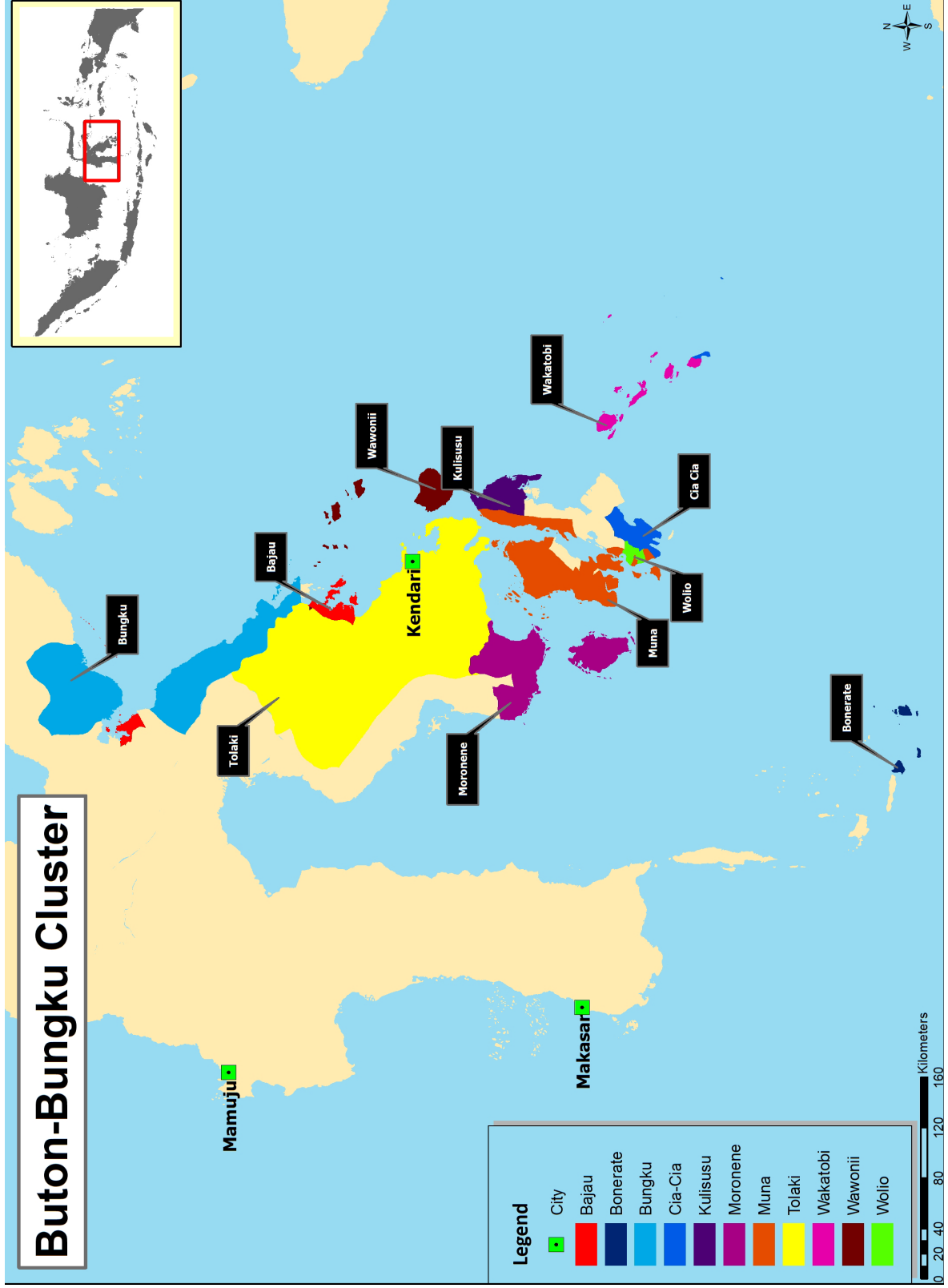
## Needs

Tomini Bay is very famous for its natural beauty – both above and in the sea. It is also famous for high carbon dioxide absorption due to large coral reefs, mangrove forests and vast ocean waters. These hold great tourism potential that could be developed by the Tomini community. <sup>(E-RID)</sup>

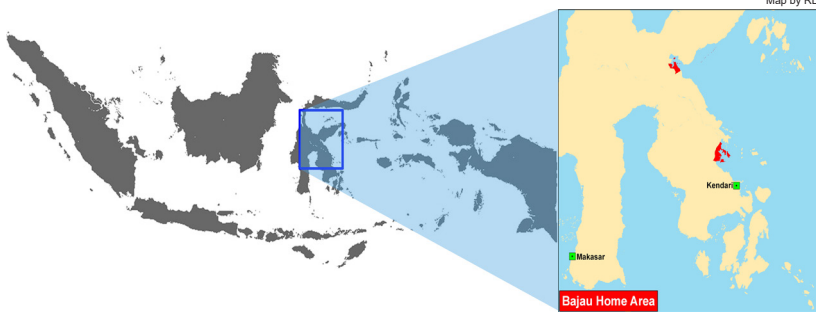
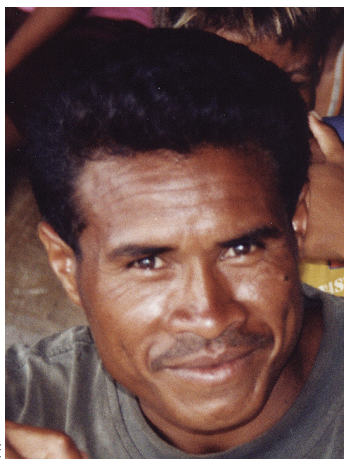


The beauty of Tomini Bay





# BAJAU



Demography	Bajau Language	Status
Loc: Indonesia, Malaysia Population: 335,000 Major religion: Islam	Bible: Parts Jesus Film: No Online Media: No	Believers: 40 Engaged: Yes Indigenous church: 3 (home)

## Identity and Location

The Bajau (also known as the Bajo, Sama, orang Laut or Tauriji'ne') are a highly mobile seafaring people. Although the majority live in Indonesia, they also live in Brunei, Malaysia and the Philippines. In Indonesia they are spread across many island groups along the coasts of Sulawesi, Maluku, Kalimantan, Nusa Tenggara Barat (NTB) and Nusa Tenggara Timur (NTT). Their high mobility has caused outsiders to call them "the sea gypsies." In Western Indonesia, the Duano people have a similar lifestyle and language as the Bajau, possibly indicating common ancestors. Their language is Bajau, which is part of the Malay cluster of languages, and is related to the Barito language of Kalimantan. Local dialects of Bajau can be very different in the different regions where they live. The Bajau language is also part of the linguistic group called "Sama Bajau" which includes the West Coast Bajau in the Sabah region of Malaysia, as well as the Filipino languages of Sinama, Mapun, Balangingi and Yakan.

## Society and Culture

In the past, the Bajau people were considered boat dwellers, though today very few still live in their boats on the sea. The Bajau mostly live along the seashore, riverbanks, coastal shallows and coral beds. Two to six families will often live and work as a group. They fish, cook, eat and work on their boats, using nets and equipment together. The marine life captured by the Bajau includes more than 200 types of fish. Their fishing method varies with the tides, monsoonal and local winds, currents, fish migration patterns, and the monthly lunar cycle. During moonless nights, fishing is often done with lanterns, using spears and hand lines. Today, fishing is primarily for market sale. Unsold fish are preserved by salting or drying. The boats used as family dwellings vary in size and construction. In Indonesia and Malaysia, boats average 10 meters in length and

2 meters in width. They are plank construction with solid keel and bow sections. All are equipped with a roofed living area made of poles and straw matting and a portable earthenware cooking stove, usually carried near the stern, used for preparing family meals. The boat-dwelling Bajau (in contrast to their neighbors) see themselves as non-aggressive people who prefer flight to physical confrontation.

## Beliefs

The Bajau are Sunni Muslims of the Shafi'i school. Claims to religious piety and learning are an important source of individual prestige. Onshore Bajau villages will always have a mosque. Owing to their nomadic way of life, many Bajau moorage groups lack mosques (mesjid) and must rely on other local mosques where they live as a minority group. Bajau youth are becoming more committed to Islamic practices, but animism is still very prevalent. Among boat dwelling communities in particular, community shamans (dukun) are assembled at least once a year for a public séance and nightly trance dancing. In times of epidemic illness, they are also called on to set a spirit boat adrift in the open sea beyond the village or anchorage site in order to remove the illness-causing spirits from the community. People regularly visit the shaman to seek healing or for a blessing of safety on their sea voyages.

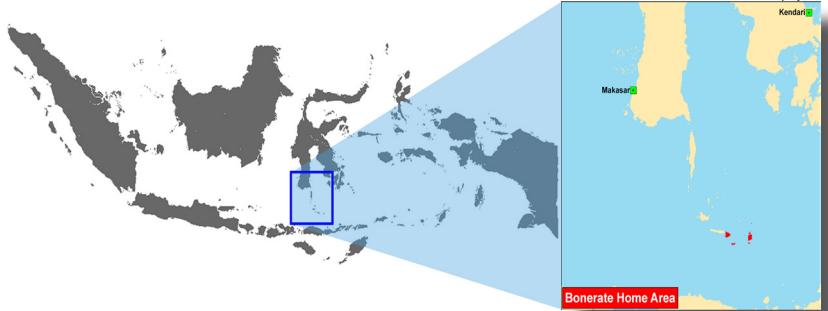
## Needs

Education and health care are the primary needs of the Bajau. Most of the Bajau are illiterate and their young people frequently do not continue their education beyond elementary school because of their distance from available schools and the cost of transportation. They need schools and clinics closer to where they live. <sup>(E-JM & DM)</sup>





# BONERATE



Demography	Bonerate Language	Status
Location: South Sulawesi Population: 14,500 Major religion: Islam	Bible: Parts Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous church: 0

## Identity and Location

The Bonerate live on the islands of Bonerate, Madu, Lalaotoa, Karompa and Selayar in South Sulawesi Province. These islands are part of the districts of Bonerate, Passimasungu (North Bonerate) and Passimarane in the Selayar Regency. Bonerate Island is in a very remote location.

Their primary language is Bonerate, which consists of two dialects, Bonerate and Karompa. The Bonerate language is part of a larger linguistic grouping called the Muna-Buton which also includes the Kumbewaha, Lasalimu, Cia-Cia, Kaimbulawa, Busoa, Wakatobi.

## Society and Culture

There has been a steady population drain from Bonerate due to people moving to other parts of Sulawesi, such as Makassar, Kendari and Toli-Toli. The Bonerate typically move to Makassar to seek a better education and employment. Some Bonerate have become cloth and bread sellers in urban markets. Many have migrated to Toli-toli and Kendari with the hope of receiving broader, more fertile farmland for a cheaper price.

The Bonerate people make a living primarily through fishing and farming. The primary crops are organically grown cassava, sweet potatoes, cloves and sago palm.

Bonerate farmers struggle to grow other types of vegetables because the land is too dry. Vegetables are brought in from other islands. They also eat marine food such as seaweed, sea cucumber and other sea plants. The main foods of the Bonerate

are cassava, sago and sweet potatoes.

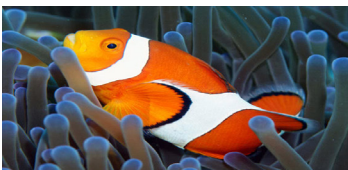
Bonerate houses are built on raised platforms with a vacant space underneath used for storage. Houses are neatly arranged in rows, with two rows of houses as long as the island. The first row of houses is nicer due to higher income of the owners. Bathing and bathroom needs are carried out along the seashore.

## Beliefs

The majority of Bonerate people have Muslim identity cards but they also practice animism. They believe that powerful spirits live in the seas. When high winds or large waves strike, they believe the spirits in the sea are angry. Various rituals and ceremonies are performed to appease the sea spirit.

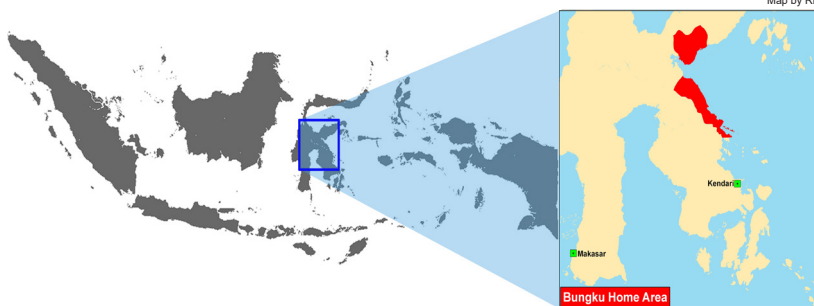
## Needs

A well-known asset of the Bonerate is the National Takabonerate Park. This park spreads over 220,000 hectares, which includes 21 small islands near the Flores Sea. The Atol Takabonerate is the third largest atoll (circular coral reef) in the world after Kwajifein Atol in the Marshal islands and the Suvadiva Atol in the Maldives. Unfortunately, sea transportation is inadequate to reach this atoll that offers a million dazzling enchantments. A large port is needed that could accommodate large ships and smaller boats which could make the trip into these islands. The presence of a port would facilitate the sea crossing between Selayar and Kupang in East Nusa Tenggara. If this could be made available, it would help mobility and spur economic growth in this area. (E-RD)



Google images - the beauty of Takabonerate

# BUNGKU



Demography	Bungku Language	Status
Location: Southeast Sulawesi Population: 38.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <5 Engaged: Yes Indigenous church: 0

## Identity and Location

The Bungku people live in the districts of North Bungku, Central Bungku, South Bungku and Menui, in the Poso Regency of Central Sulawesi Province. They are also found in several other areas of Sulawesi. The Bungku people are further divided into subgroups: Lambatu, Epe, Rete and Ro'Uta.

Their language is called Bungku, which has several dialects. The Bungku language is part of the larger Eastern Bungku-Tolaki linguistic group which also includes the Moronene, Kulisusu, Taloki, Koroni, Wawonii, and Mori languages. The immigrant communities in this area use their own languages, such as Bugis, Bajau and Javanese. Many marriages take place between the Bungku people and the immigrant peoples, hence the relationship between the groups is relatively good in this region.

## Society and Culture

The Bungku make their living as farmers. They grow rice, corn and sweet potatoes as their primary crops, and coconuts and sago palm trees as their secondary crops.

The Bungku also harvest the resin of certain trees and rattan from the thick jungles that still exist in their area. Their land is typically less fertile than other areas of Southeast Sulawesi.

In the past, Bungku communities were segregated into three classes. The heads of the village formed the elite group. The common people formed the middle group. The slaves were the final and lowest group. The Bungku people once lived in remote inland areas and had little contact with outsiders.

With the building of the Trans-Sulawesi highway, they have become more open to outsiders. Although they are

inhabitants of Southeast Sulawesi, their culture is greatly influenced by the Bugis culture of South Sulawesi. According to local history, some of the Bungku ancestors were a group of Bugis who migrated to the area.

## Beliefs

The majority of Bungku have embraced Islam. At the same time, older traditional animistic beliefs are still maintained. For instance, the Bungku still believe in various kinds of spirits and practice various rituals to either pacify or control them. They often ask a dukun (shaman) to intercede with the spirits on their behalf.

## Needs

At the present time, the Bungku need assistance and training to manage their coconut, resin and rattan plantations more professionally. Outside training by professionals who would not exploit the Bungku people would be a great contribution to their economic development. Until now, management of these plantations has been done through traditional methods, which have been hampered by insufficient infrastructure.

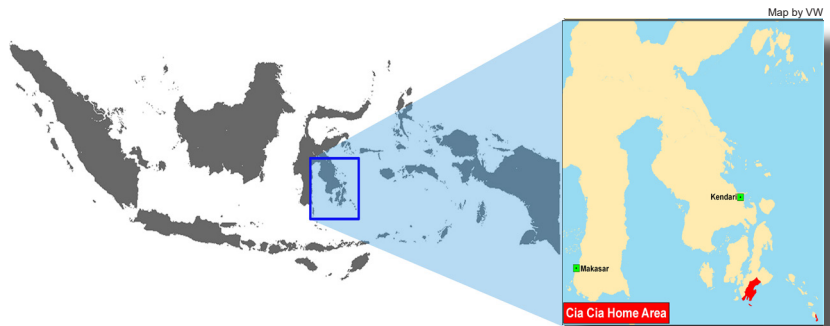
The roads that link the regency capital, Poso, with other surrounding plantation areas such as Beteleme, Bungku, North Lore, and South Lore are very inadequate. Many investors are needed to develop these plantation areas. Inexpensive medical care and medicines are needed in interior rural areas. Because of financial limitations, transportation problems and other factors, the Bungku people only seek medical help in extreme emergencies.

(E-DM)

# CIA CIA



Photo by CT



Map by VW

Demography	Cia Cia Language	Status
Location: Southeast Sulawesi Population: 87,000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 13 Engaged: Yes Indigenous church: 0

## Identity and Location

The Cia-Cia people are found throughout the southern part of Buton Island, generally in the more rural areas. These people also inhabit the remote island of Batu Atas (south of Buton) as well as the eastern half of the island of Binongko in the Wakatobi island chain. These last two areas attracted many Cia-Cia people because of the larger fish harvests, which are their primary source of income.

Traditional law and customs of the Cia-Cia control much of life and are a source of pride for them. The Cia-Cia can be found inland and in coastal communities. Back in the 1970's, the government forced most of the villages to move to the coast so they could better provide for themselves, but a few remained inland. The few remaining mountain communities have stronger traditional laws and beliefs. There are several communities on the east side of central Buton that have a language similar to that of the southern Muna dialect, but they have a closer cultural connection to the Cia-Cia.

The land they live on is still undeveloped. A large portion of it has been set aside as a national forest because of the large number of rare species of animals that live there.

The Cia-Cia language is part of a larger linguistic grouping under the Buton subfamily which includes the Kumbewaha and Lasalimu languages.

## Society and Culture

The Cia-Cia make their living as farmers or fishermen, depending on where their village is located. Those close to the sea not only fish, but are also seaweed farmers. Those living inland grow cashews, corn, cassava, cacao, and coffee. Some of the inland villages have no running water and no water source other than collected rain water. Buton Island has the largest deposit of natural asphalt in Southeast Asia. There are currently a couple of asphalt mines operating that provide some jobs. In

general the Cia-Cia are very wary of people coming and taking their land without providing benefits or obtaining their approval first.

*They believe that evil spirits cause illnesses, while helpful spirits give guidance*

The Cia-Cia have always had a close relationship with the Wolio and members of these groups often dwell in close proximity to one another, especially around the outskirts of the city of Bau Bau. The port city of Pasar Wajo on the southeastern side of Buton is the current seat of the district of Buton and is the largest city among the Cia-Cia.

## Beliefs

Almost all Cia-Cia people have identified with Sufi Islam, but the Hindu and animistic traditions of their past still have significant influence in their lives. According to their teachings, they practice meditation in order to receive visions from the spirits, or to find hidden truths far beyond their own reasoning.

Dreams are seen as clear direction from God about how they should conduct themselves in life. In some villages, food and flowers are still offered at the graves of ancestors in order to obtain blessings for the approaching harvest. The Cia-Cia also believe that evil spirits cause illnesses, while helpful spirits give guidance.

## Needs

The Cia-Cia people are highly mobile and they have spread into other areas. However, they need training and assistance to better manage their natural resources. They need formal education as well as practical training in order to take advantage of employment opportunities. <sup>(RD & E-DM)</sup>

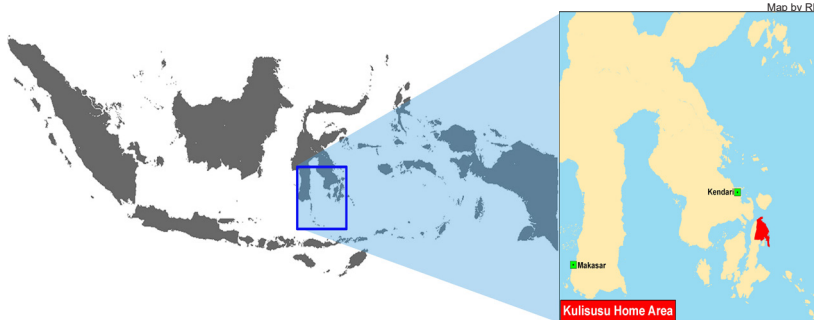




# KULISUSU



Photo by DM



Demography	Kulisusu Language	Status
Location: Southeast Sulawesi Population: 24,000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 12 Engaged: Yes Indigenous church: 0

## Identity and Location

The Kulisusu people of Indonesia are located on northeastern area of Buton Island, in the province of Southeast Sulawesi. Most of them live on the narrow hilly peninsula which juts southward separating the Koro Bay on the west from the Banda Sea on the east, an area approximately 5 km in breadth and 20 km in length.

Pressures created by an expanding population are currently being eased by the availability of new land (virgin forest), both along the north coast and in the mountains and foothills surrounding Koro Bay. The national government has also located transmigrants in this area, coming from more densely populated parts of the country. Although little has been written about the Kulisusu, although we know they have been settled in their present location for at least the past 400 years. While they have apparently always been a small people group, they enjoyed a period of independence in the early 17th century until their capital town was sacked by force from Ternate (in North Maluku Province). Not long after that, Islam was introduced into the area. Thereafter, because of the continuing threat from Ternate, the Kulisusu found it best to ally themselves as a vassal state under the neighboring Wolio people, whose sultans ruled from the southern part of Buton Island.

The Kulisusu language is part of a larger linguistic grouping called the Eastern Bungku-Tolaki subfamily which also includes the Koroni, Bungku, Taloki, Bahonsai, Wawonii, Moru, Moronene, Padoe, Kodeoha, Rahambuu and Tolaki languages.

## Society and Culture

Most Kulisusu families have their own farmlands and work together in cultivating the land. They primarily cultivate cassava, corn and rice along with assorted vegetables and fruits. In addition

to personal consumption, produce is also sold in the markets, and the Kulisusu are known for offering low prices. Some Kulisusu are traders who travel to other islands in and around Indonesia or work on merchant ships. Kulisusu who become government employees are respected by others, because of their prestige, high salary and opportunities to improve their lives. Because of the strong extended families of the Kulisusu, each working adult will share at least a part of his/her salary with the larger family. Honesty and hard work are valued among the Kulisusu people, and they have an extremely low crime rate.

## Beliefs

The Kulisusu are followers of Islam, which came into their area around the 17th century. The Islamic faith is expressed through activities such as circumcision, attending the mosque, and fasting during the month of Ramadan. The end of Ramadan marks the beginning of unique Kulisusu celebrations. Despite their Islamic identity, their beliefs in Allah and the Qur'an (Islamic holy book) do not prevent them from having special celebrations to satisfy evil spirits, or going to a dukun (shaman) when they are sick or having difficulties.

## Needs

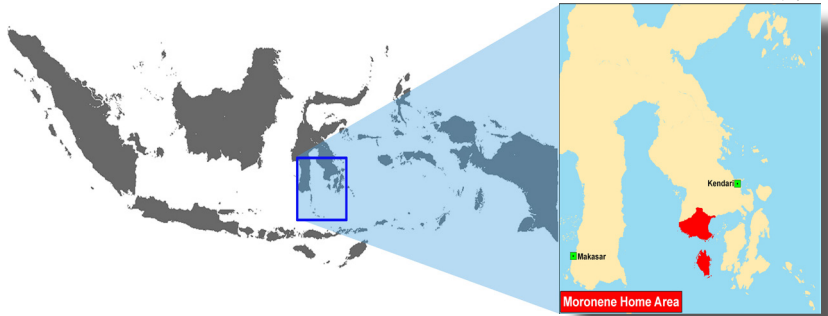
Because their land is rocky, they cannot grow easily marketable plants that are well known in other areas of Sulawesi. Inexpensive medical care and medicine are needed in rural areas. Because of financial obstacles and other factors, the Kulisusu only seek medical help in emergencies.



# MORONENE



Photo by CC



Map by RD

Demography	Moronene Language	Status
Location: Southeast Sulawesi Population: 38,500 Major religion: Islam	Bible: NT Jesus Film: No Online Media: No	Believers: <700 Engaged: Yes Indigenous church: Some

## Identity and Location

The Moronene consider themselves the oldest tribe and the first to settle Southeast Sulawesi. Today they are mostly spread across the southern part of Southeast Sulawesi, including their oldest village (toba) which is HukaEa LaEa.

Some anthropologists believe that all the ethnic groups in Sulawesi are descended and derived from people who came from the Philippines, with some settlements likely established by 1720. The Moronene live in the districts of Kabaena, East Kabaena, Rumbia, East Poleang, Rarowatu and Watubangga in Bombana Regency and Watubangga in Kolaka Regency. In the five last districts mentioned, they live together with the Bugis.

The Moronene language is part of a larger linguistic grouping called the Eastern Bungku-Tolaki subfamily which also includes the Koroni, Bungku, Taloki, Mori, Kulisusu, Padoe, Wawonii i, Kodeoha, Rahambuu and Tolaki languages.

## Society and Culture

The Moronene area is known as the Negeri Dewi Padi (the land of the rice goddess). This name is based on a myth that depicts the Moronene area as a place possessing agricultural fertility that brings prosperity to those inhabitants who are creative and want to work hard. However, if the Moronene community (both on the mainland and on Kabaena Island) continues to depend on the generosity of nature and doesn't accept social change, they may find their socio-economic status in decline.

The Moronene community has always been known for highly valuing peace, patience, and simplicity. As a result, whenever they are engaged in conflict with another party they will always choose to concede and avoid conflict. These values are reflected in several aspects of the Moronene society, economy, and everyday culture: (1) they live very simply and are happy to live in small groups. (2) Their houses are mostly made from bamboo obtained near their gardens. (3) As a result, when they move in order to avoid conflict in their current location, it is not difficult for them to build new homes in a different location. (4) They generally like to decorate their festivals with bright colors. Though there is little data available, it appears that these values have allowed the Moronene to be pushed aside from generation to generation in politics, economy, social life, and culture. This is very unlike the other large groups in Southeast Sulawesi.

## Beliefs

Sunni Islam has been the dominant religion since the 1600's. However, animistic beliefs are still very apparent in their lives. They believe in the power of evil spirits and mountains. They will never wear red clothing when climbing a mountain, and they honor certain places of power. Mountains and caves are especially used for prayer.

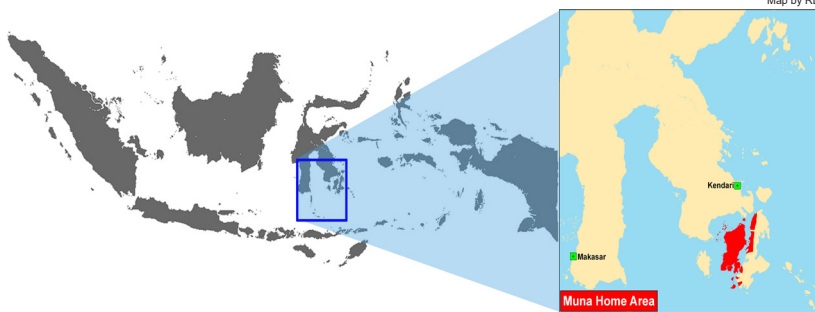
## Needs

Better education and health facilities are the primary needs of the Moronene. They also need training in order to increase the productivity of their land. <sup>(RD)</sup>

# MUNA



Photo by CC



Map by RD

Demography	Muna Language	Status
Location: Southeast Sulawesi	Bible: NT	Believers: <200
Population: 330.000	Jesus Film: Yes	Engaged: Yes
Major religion: Islam	Online Media: No	Indigenous church: 7 (home)

## Identity and Location

The Muna people (also called the Mendo-Wuna) live in the province of Southeast Sulawesi on the larger islands of Muna and Buton, and the smaller islands of Kadatua, Siompu, Bangkomalape and Tiworo. Muna Island is separated from Buton Island by a strait stretching from north to south. The word wuna means “flower” in the Muna language. According to tradition, the word muna came from a rocky hill covered with flowers, called Bahutara. Today this location has become a tourist attraction.

The Muna people are grouped into several sub-groups, the Ghoera, Siompu, Kaobengke, Lakudo, and Kadatua. Each group uses Muna language, but with different dialects. The Muna dialect is used in the north, the Gumas dialect in the south and the Tiworo dialect is used in the eastern region. The northern variety of the language contains markers that register different social levels depending on the person being addressed. The Muna language is very similar to that of Buton.

## Society and Culture

The Muna make their living as farmers, with their primary crops being corn and rice. Other crops include sweet potatoes, sugar cane and various kinds of spices. A large portion of their commerce has come from marketing the products of the jungle such as teak wood and rattan. The custom of pokadulu (mutual assistance) influences various activities in the Muna community, as groups of people will gather together to do large projects such as clearing, planting and harvesting fields.

*The higher the status of the groom, the more he must pay for his bride*

The Muna usually live in the interior of the island, though there are some coastal communities. They live together in kinship groups called tombu. These kinship groups shape the larger society. Their locations are distant from one another and facilities limited due to many natural obstacles such as valleys, mountains and rivers.

Lineage is patrilineal (father’s side). In marriage, the groom pays for the bride. Price is determined by the groom’s social status. The higher the status of the groom, the more he must pay for his bride. Before the marriage, the prospective groom is in a trial period by the prospective bride’s family. Due to these strict traditions, many young people choose to elope. In the past, slaves were not allowed to marry, but were permitted to live together. Women of the nobility were not permitted to marry a man from a lower class. Polygamy used to be common among the nobility, but is rarely practiced nowadays.

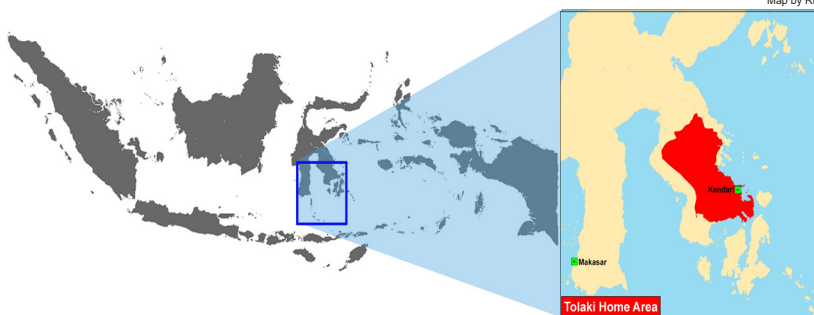
## Beliefs

The majority of Muna people follow Sunni Islam. They believe they will be judged on their knowledge of the Qur’an (Islamic holy book) and their deeds done during this lifetime. However, traditional animistic beliefs still influence many aspects of Muna life.

## Needs

The Muna people have high mobility and they have spread into other areas. They need training and assistance to better manage their natural resources. They need formal education as well as practical training in order to take advantage of employment opportunities. The Muna also need better access to reliable and affordable health care.

# TOLAKI



Demography	Tolaki Language	Status
Location: Southeast Sulawesi	Bible: Parts	Believers: <3,000
Population: 330,000	Jesus Film: Yes	Engaged: Yes
Major religion: Islam	Online Media: No	Indigenous church: Some

## Identity and Location

The Tolaki live in several districts in the regencies of Kendari and Kolaka in the province of Southeast Sulawesi. They are one of the largest people groups in this province and live in almost 50% of the province. The Tolaki trace their heritage to the Mekongga kingdom on the west coast, and the Konawe kingdom in the east. Tolaki has two principal dialects, Konawe and Mekongga.

## Society and Culture

The Tolaki are known for being very independent and having a simple lifestyle. Besides farming non-irrigated fields, the mainstay of this people group comes from the abundant natural forest products found in the vast forest in the region. Because of that, there is a phrase: "For the Tolaki, if you already have a house, sago and fish for the day, you've got enough!" In the developing city of Kendari, the identity of the Tolaki people group as the predominant group is still felt.

The lulo dance, a traditional Tolaki dance, highlights unity and brotherhood, and is still quite common at wedding celebrations and at official ceremonies of the local government.

The physical appearance of the Tolaki is very similar to the Dayak in Kalimantan of Chinese, with light skin, slanted eyes and straight black hair. The Tolaki formerly lived near Matana Lake, among the slopes of the Verbeek Mountains in Sulawesi. They later spread downstream, following the flow of the Konawe River and established two large kingdoms, Konawe and Mekongga in Wundulako. One proof of the glory of these kingdoms is the Tomb of King Sao Sao located in Wua Wua, not far from the heart of Kendari City. This tomb has now been designated by the local government as a Tolaki cultural heritage site.

The Tolaki highly value peace and avoid conflict. This

is illustrated in a rattan woven necklace called a kalo sara. The kalo sara with its lofty values and symbolic meaning, is one of the elements of the emblem of the city of Kendari, along with the brass gong and the cotton plant, which serve as symbols of the prosperity of the whole Kendari region.

## Beliefs

Generally speaking, the Tolaki are Muslim, but traditional animistic beliefs are very much alive. They continue to perform several ceremonies that reflect their ancestral animistic worldview, for example, the monohu khau (cutting of the rice) ceremony. The Christian Tolaki have redeemed this ceremony as a way to publically give thanks to God for a good harvest. Another very lively ceremony, called manahu udhan, is performed especially in the village of Benua in Lambuya district. It takes place in an open field for three nights in a row, and is led by a shaman (called a mbusehe in the local language). This is usually conducted in September, a night before and a night after the full moon. The only thing used to illuminate the proceedings is the light of the full moon. Then the attendees, usually Tolaki farmers, dance arm-in-arm around a makeshift structure that holds the drums and other musical instruments. On the closing day, early in the morning, a ceremonial sacrifice of musehe is performed by the shaman. Another Tolaki custom is the meosambaki celebration for a child at seven days, as well as a celebration called mekui or mosere curu (cutting of hair) when a child is seven months old. There is another rite of passage celebration called me'eni for 15 year-old children.

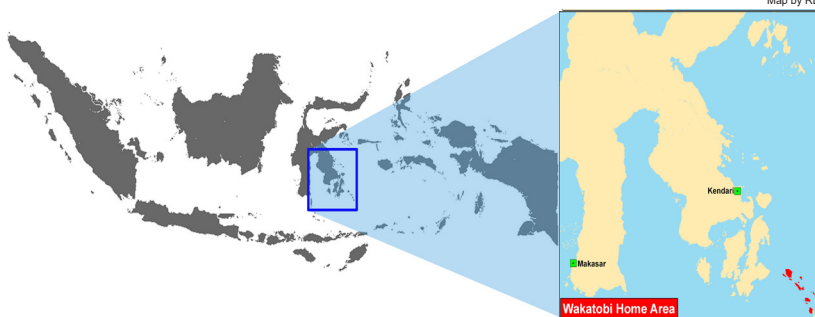
## Needs

The Tolaki who live in urban areas have an adequate standard of living. However, those living in the villages are isolated due to insufficient public transportation. <sup>(RD)</sup>

# WAKATOBI



Photo by RS



Map by RD

Demography	Wakatobi Language	Status
Location: Southeast Sulawesi	Bible: No	Believers: <14
Population: 275,000	Jesus Film: No	Engaged: Yes
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

The island people formerly known as Tukang Besi (Iron worker / Blacksmith) in Southeast Sulawesi is now more commonly referred to as the Wakatobi people, which is an acronym from the four islands they live on: Wangi Wangi, Kaledupa, Tomia and Binongko, in Wakatobi Regency. So the name Wakatobi has been used for some time and describes well the indigenous community of these islands. They are neighbors of the Wolio (Buton) and Muna peoples.

The Wakatobi consist of nine indigenous communities: Wanci, Mandati, Liya, Kapota, Kaledupa, Waha, Tongano, Timu dan Mbeda-beda. Each island has its own dialect, but people from different islands can understand each other when communicating.

## Society and Culture

The Wakatobi base much of their livelihood on agriculture because of their rich soil. Their main crops are corn, rice and cassava. Many Wakatobi are fishermen or boat builders.

However, since economic opportunities are lacking, many sail to other locations in search of work. Because many choose to stay in their new areas, the Wakatobi people are now found scattered throughout much of eastern Indonesia.

Seafaring is considered man's work, along with ironworking, boat building, brass and silver manufacturing and much of the heavier work in the fields. Pottery, weaving, preparing meals, cleaning and managing the family's money are the women's primary jobs.

Wakatobi houses are raised above ground and built of sturdy planks. The roofs are made of small planks, palm

leaves or iron, and the houses have only a few small windows. Most villages have markets where woven silk, cotton and other fabrics are traded.

Although parents are still involved in arranging marriages, young people today have freedom to choose their spouses. After marriage, the couple will live with the bride's parents until the husband can afford to build his own home. Both father and mother are active in raising their children.

## Beliefs

The Wakatobi are Muslim, but they still believe in various kinds of supernatural forces. Ancestral spirits are considered to bring blessings and help in some instances but may also bring bad luck and illness. The Wakatobi people also have a high regard for nature, because it is God's creation.

Sufi Islamic mysticism abounds, with its focus on experientially knowing God. Many people also believe in reincarnation because of the influence of the ancient Hindu kingdoms of the past.

## Needs

The Wakatobi need assistance in improving their physical infrastructure in areas such as electricity and clean water supplies. They also need training in appropriate technology and better formal education.

They also need more medical clinics and medical personnel. The rising tourist industry has great potential because of the exquisite marine life in this area.

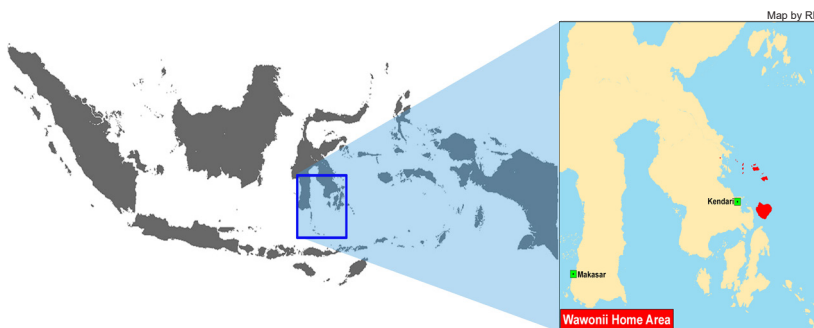




# WAWONII



Photo by CT



Map by RD

Demography	Wawonii Language	Status
Location: Southeast Sulawesi	Bible: No	Believers: <60
Population: 27,500	Jesus Film: No	Engaged: Yes
Major religion: Islam	Online Media: No	Indigenous church: 4 (home)

## Identity and Location

The Wawonii people live on the island of Wawon (the name means “coconut mountain”), which is located off the southeastern coast of the island of Sulawesi. The Wawonii language is closely related the languages of the Bungku and Kulisusu. Although not much information is currently available about the Wawonii, what is available shows a way of life similar to their neighbors, the Bingkoka, Pancana and Muna peoples.

All these groups once belonged to the sultanate of Butung. The sultanate included Butung, Muna, Kabaena and other small islands. The Sultan of Butung ruled the Wawonii through a hierarchy of advisors and officials.

The Wawonii language is part of a larger linguistic grouping called the Eastern Bungku-Tolaki subfamily, which also includes the Moronene, Kulisusu, Tolaki, Koroni, Bungku, and Mori languages.

Wawonii has two dialects, which correspond to the two islands where it is spoken.

## Society and Culture

The Wawonii’s primary livelihood is growing corn. Crops other than corn include sweet potatoes, sugar cane, tobacco, coffee and various vegetables. New fields are opened by the “slash and burn” technique of cutting down trees and burning the underbrush. The Wawonii are forced to move each time their fields become infertile, because their farming techniques do not include sustainable methods.

Their houses are spread throughout the new areas they clear out of the jungle. Houses are built on stilts with

high roofs made of woven thatch. The Wawonii still identify people based on different social classes in their social system, using the groupings of nobility, middle class and common people. Usually, each respective class has its own customs, in addition to their various traditions and habits. The privilege of owning land is decided by the village council, which has unconditional authority over all the land.

The lineage of descent of the Wawonii is patrilineal (tracing descent from the father). In Wawonii marriages, like the Muna people, the groom pays a bride price to her family. This price is determined by the groom’s social status in the community; the higher his status, the higher the price. Before the marriage, the future husband must undergo a trial period by his future in-laws. However, this requirement is the main cause of many elopements.

## Beliefs

Almost all Wawonii people practice Sunni Islam. Despite this, traditional animistic beliefs are still strong in daily life. They still believe in the power of unseen spirits that inhabit sacred places. The services of a shaman are often sought for many purposes, including healing sicknesses and exorcising evil spirits.

## Needs

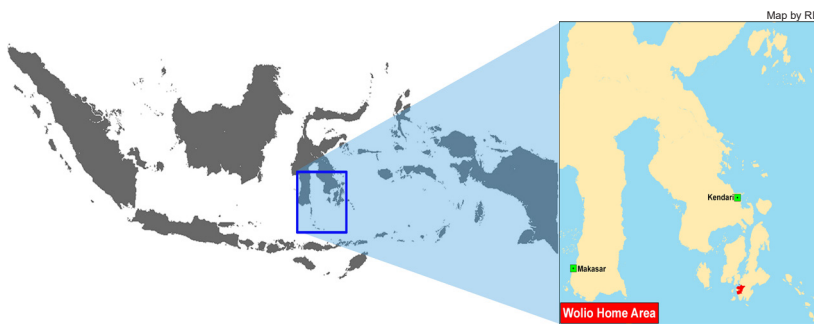
The Wawonii need better agricultural education to create sustainable, eco-friendly farming methods

The Wawonii have inadequate employment opportunities and the creation of new jobs is much needed. In order to improve health services for the community, they also need better access to medical services, clinics and medical personnel..<sup>(E-DM)</sup>

# Wolio



Photo by JD



Map by RD

Demography	Wolio Language	Status
Location: Southeast Sulawesi	Bible: No	Believers: <10
Population: 240,000	Jesus Film: No	Engaged: Yes
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

The Wolio (also known as the Baubau, Buton or Butung) live on the islands of Buton, Muna and Kabaena in Southeast Sulawesi Province. Their ancestors were immigrants from Johor, Malaysia at the beginning of the 15th century, who founded the Buton dynasty. In 1540, the sixth king became a follower of Islam. He reshaped the kingdom to become a sultanate, and established himself as the first sultan. The sultanate of Buton lasted until the death of the last sultan in 1960. With his death, the Buton sultanate ended its formal reign and its customs have disappeared.

Buton today is known for its production of asphalt and is currently being explored for oil and other minerals. Many people have moved to other islands to find work. At present, some Wolio people live in the areas of Maluku and Papua. In everyday conversation, the Wolio speak the Wolio language, which is part of the Wotu-Wolio language cluster (which also includes the Kalao, Laiyolo, Kamaru, and Wotu languages). Arabic is also understood by some, and its script is used in religious writings and older Wolio writings.

## Society and Culture

In each Wolio village there is usually a market for selling materials related to clothing, such as silk, cotton and others. Many villages also have small stores, and peddlers can be seen selling their wares throughout the village. Wolio people live as farmers because their land is very fertile. Many of them also work as sailors and shipbuilders. The water around Buton and Muna is filled with fish, especially tuna and those found around coral.

Wolio houses are built of wood, two meters above the

ground, with small windows added. The roofs are built with small boards and coconut leaves. In the Wolio community, the men are mainly involved in labor outside the home, while wives work in the home and manage the family and their finances.

Marriages on Buton are monogamous. Newlywed couples live with the wife's parents until the husband is able to build their own house. Both parents share responsibility for raising children.

Wolio people place a high priority on education for their children. This, added to their willingness to study foreign languages, has resulted in noticeable social advancement.

## Beliefs

Almost all Wolio are Sufi Muslims. According to their teachings, they practice meditation in order to receive visions from God, or to find hidden truths far beyond their own reasoning. They believe in reincarnation as a result of past Hindu influence. They also believe that evil spirits cause illnesses and helpful spirits give guidance.

## Needs

The Wolio need greater opportunities for work that can provide enough money for their livelihood. Because they live on small islands, their primary need is for means of transportation to connect with the outside world. Their fishermen need better training and more knowledge to improve production and distribution of their sea products. In addition, teachers, and educators are needed to satisfy the Wolio people's thirst for knowledge, and to develop their potential.

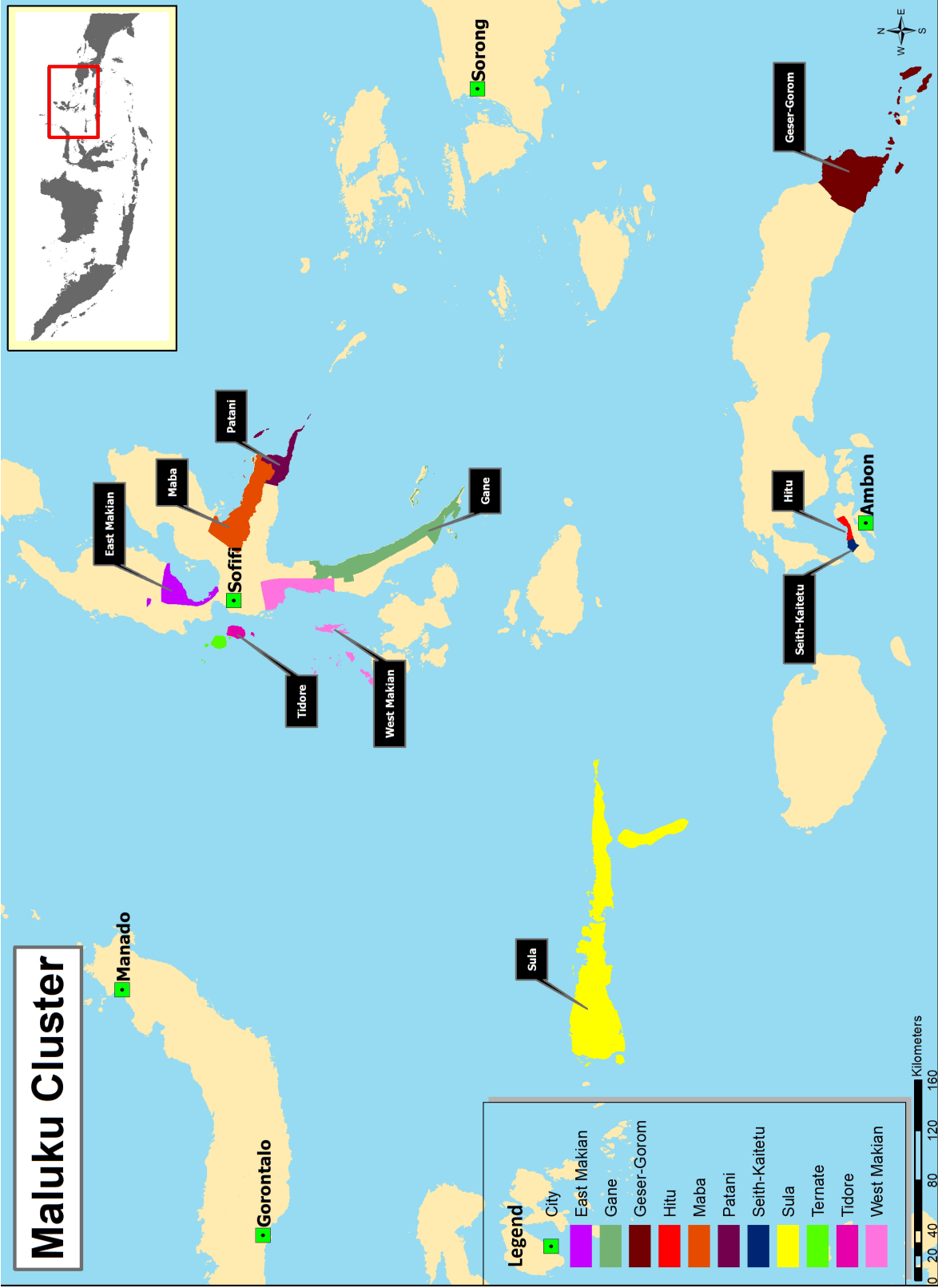
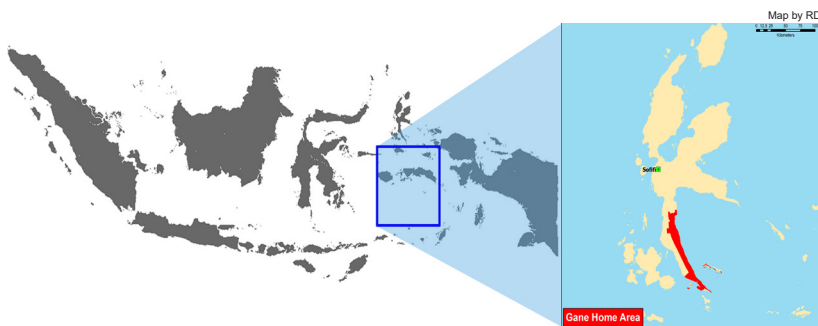




Photo by RD



Demography	Gane Language	Status
Location: North Maluku Population: 10.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: No Indigenous church: 0

## **Identity and Location**

The Gane people live on Halmahera Island in the districts of East Gane, Central East Gane, South East Gane and South West Gane in South Halmahera Regency, North Maluku Province.

Some of the towns where the Gane people constitute a majority are Maffa, Kebon Raja, Saketa and Lolebak (which are called Inner Gane). The villages of Wosi, Tanjung Jelek, Foya and Lowu city are referred to as Outer Gane.

The Gane people are also called the Gani or Giman people. Gane language is linguistically quite close to the Eastern Makian language especially with Kayoa, which is one of the dialects of the Eastern Makian tribe.

## **Society and Culture**

The friendliness of the Gane people towards guests and outsiders is reflected in their willingness to show hospitality to all, even offering visitors a place to stay overnight. While the Gane people have limited funds to provide this hospitality they continue to give generously.

Most Gane are farmers. Their primary crops are rice, corn, sweet potato, casava, other vegetables, nuts, cloves, coffee, nutmeg, cocoa and coconut. A small number of Gane people also make their living from fishing.

In the past the Gane district was famous for abundant and good quality harvests of sago, nutmeg, coconut and betel nut. These products were the main contributors to the Gane economy.

Unfortunately, trade was often disturbed by Maba and Patani pirates. In modern times, most of these crops

have been replaced with palm oil plantations.

## **Beliefs**

The Gane people confess Islam as their religion, passed down from one generation to the next. Many, however, continue to practice traditional pre-islamic beliefs in their daily life.

## **Needs**

Much of the Gane farmland and bushland has been made into palm oil plantations by a large foreign company. This same foreign company has caused many problems in other provinces of Indonesia destroying traditional farmland, causing bush fires, climate change and recklessly clearing forests. They have caused many land disputes by seizing communal land and filled natural water sources with landfill so that the poor are deprived of clean water.

The village attributed to be the birthplace of the Gane people, known as Inner Gane, has now become a palm oil plantation. This area, however, is considered to be a cultural heritage site with significant historic value which needs to be protected.

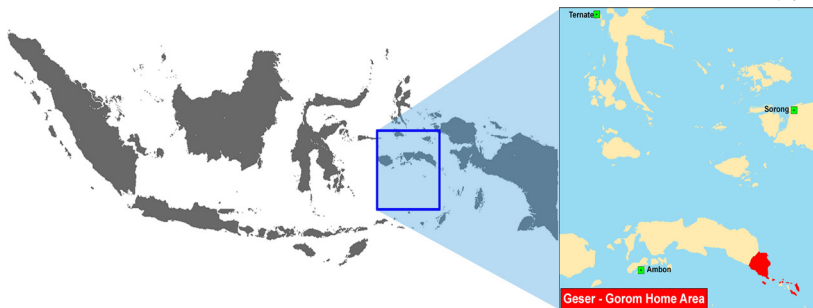
The Gane community have cultivated their land in the forests for hundreds of years, keeping the precious few small waterways flowing. Recent large-scale farming practices by the palm oil company has destroyed the finely balanced ecosystem and dried up these water sources. Social conflict has resulted between local and district governing bodies which receive payments to quieten political protests by local residents.<sup>(RD)</sup>



# GESER-GOROM



Karl Muller



Map by RD

Demography	Geser Language	Status
Location: Maluku Population: 35,000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 <sup>(335)</sup> Engaged: No Indigenous church: 0

## Identity and Location

The Geser-Gorom people live on Gorom Island as well as the eastern end of nearby Seram Island, in the province of Maluku. There is a confusion with respect to the name of this people group: all who live on the island of Seram are called the Seram people. Meanwhile, each group on the island also have their own respective people group names, such as Wemale, Alune, Naulu and Lumoli.

People who live on Seram are also sometimes collectively called the Alifuru (literally, "Original people"). Seram Island is also frequently called Nusa Ina (literally, 'Mother Island'). These names of the island and people illustrate that the people believe their island to be the birthplace of the human race.

The Geser-Golom language is in the Banda-Geser grouping, which also includes the Banda, Bati and Watubela languages. There are three dialects of the Geser-Gorom language: Gorom Laut, Mina-Mina Gorom and Kelimuri.

## Society and Culture

The Geser-Gorom people are primarily farmers and fisherman. They farm rice, potatoes, sweet potatoes, bananas, peas, sago and coconuts. Their staple foods are rice and sago. Historically, the Geser-Gorom were famous for their Kabasa ceremony, revering the spirits believed to influence the harvest.

The Geser-Gorom practice a patrilineal extended family system, and newly married couples usually live near the husband's extended family. Fathers typically lead each family and are expected to provide living needs. Wives typically take care of children, cooking, and other

household duties.

Nuclear families function as the basic social unit in Geser-Gorom society. Several families form an extended family (keluarga besar) also known as rumah tua, in which the eldest family members are the leaders. Numerous rumah tua group together to make a Soa which is led by a Soa chief. When the Soa gather together they form a negeri (or hena) which is led by a king.

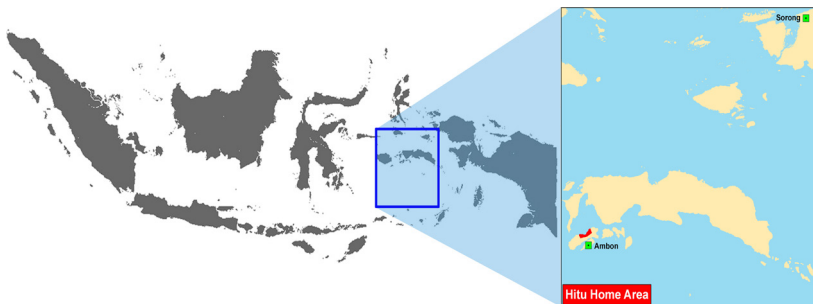
A king is assisted by a council group called Badan Saniri Negeri (Saniri Domestic Agencies). This council is composed of the customary chief, Soa leaders (landlords who served to overcome the problem of inheritance and land disputes), Kawang (security chief) and Marinyo (interpreter of news). Since the time of Japanese occupation in World War II, this system of leadership is starting to disappear.

## Beliefs

The Geser-Gorom hold to Islam as their faith. Down through the generations they have applied a mixture of Islamic and tribal law. Alongside orthodox Islam, the Geser-Gorom continue in animistic and mystical beliefs, so their form of Islam is mixed with animism.

## Needs

On a small scale the Geser-Gorom need to become familiar with appropriate technology and its uses. There is a need for increased opportunity to train and prepare for the work force. Improving the quality of both formal and informal education could also have great value for Geser-Gorom society. Limited electricity and clean water prevent further development. Their health care is also an issue of concern. <sup>(E-RD)</sup>



Demography	Hitu Language	Status
Location: Maluku Population: 17,500 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: No Indigenous church: 0

## Identity and Location

The Hitu people live in five villages along the north coast of Ambon Island: Wakal, Hila, Hitu, Mamala and Morela. These villages are in Lehitu District, Central Maluku Regency in the province of Maluku. In 1999 North Maluku province was divided from Maluku Province.

In the past, the Hitu area formed the commercial and trade centre of Ambon Island. Hitu can be reached by land or sea. Public transport is available several times a day between the five Hitu villages and the city of Ambon.

The only historical record of the Hitu people is found in their stories, which say they originally lived at the edge of the jungle. Recent developments caused them to begin moving out of the jungle and set up houses by the beach.

The Hitu people use the Hitu language, consisting of various dialects. The Hitu language is part of a larger linguistic grouping called the Seram Straits which also includes the Laha, Tulehu, Paulohi, Amahai, Elpaputih, Nusa Laut, Watu, Saparua and Kamarian languages.

## Society and Culture

The Hitu cultivate cloves, nutmeg, sago palm, coconut and various other spices. Their land, although fertile, remains underutilized. Most of their land is governed by tribal law, and is regarded as tribal land. Most Hitu live near the sea in beach-side houses, but some live along the road leading to the city of Ambon.

*Many Hitu combine farming and fishing as a source of income*

The Hitu area has ample sources of fresh water, flowing

from fissures in limestone rocks. These water sources form rivers and cross the main roads. Many Hitu combine farming and fishing as a source of income. In addition to the main crops are cassava, taro, cloves, nutmeg and coconut. They also cultivate fruits such as bananas, guava, durian and soursop. Sago grows well without even being cultivated. Some Hitu work as teachers or other government employees. Many Hitu women work as fish sellers (jibu-jibu).

## Beliefs

Hitu is the historical entry-point of Islam into the Maluku Islands. For this reason, nearly all the Hitu people are Muslim. They believe that later they will be judged on both their knowledge of the Qu'ran and their good works. Like most Muslim people in the Maluku region the Hitu are strongly influenced by traditional animistic beliefs.

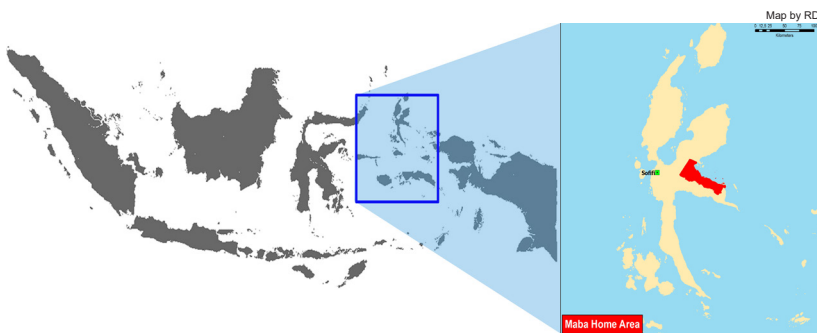
## Needs

Not all Hitu receive formal education. Even where schools exist, many finish only elementary school. In the whole Hitu area there is only one agricultural school, one government Islamic school and the private Islamic boarding school, Madrasah Tsanawiyah. Apart from needing formal education, the Hitu also need further education about health and public sanitation.

The Hitu people need good leadership and direction to develop their physical health and their agricultural potential. Appropriate small-scale technology could also help them become a more productive society. They have very few chances to improve their job skills. Lack of electricity and dependable clean water supply also hinder development of Hitu society.



Photo by RD



Demography	Maba Language	Status
Location: North Maluku Population: 11,500 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: No Indigenous church: 0

## Identity and Location

The Maba people are often known as the Bicoli, Bitjoil or Ingli people group. They are one of many people groups living on East Halmahera Island. They are the majority people group in South Maba District, East Halmahera Regency in North Maluku Province where they live alongside the Bugis people.

The Maba people use the Maba language in everyday life but also speak Indonesian as a trade language. The Maba language is also used by the Sawai people (also known as the Weda people) who live in the Maba and East Gane districts. Maba is in the language group of South and East Halmahera, which also includes the Buli, Patani and Sawai languages.

## Society and Culture

Maba is the name of both a district and the capital city of East Halmahera. It is a coastal region where 80% of the villages are found alongside the beach and the other 20% of villages are located in mountainous areas. The water quality of the whole region is poor and cannot be consumed by the population.

The majority of the Maba people are farmers. The land in the district is fairly flat enabling various types of farming to take place. Forest and land fires pose the greatest risk to the population. The dry season is frequently long and the plants dry out and are easily ignited by something as small as a cigarette butt. A small fire quickly becomes a large one and can burn acres and acres of land as they are difficult to extinguish once they are started.

Apart from farming, some of the Maba people are fishermen. They are involved in catching fresh fish, shrimp, squid and farming sea cucumbers and seaweed.

## Beliefs

The majority of the Maba people are Muslim, as are most of the people groups in Halmahera. They often combine Islam with traditional animistic beliefs.

## Needs

The Maba people need entrepreneurial training so that they can be involved in business as almost all economic lines are controlled by other people groups, especially the Bugis.<sup>(RD)</sup>



Photo by RD

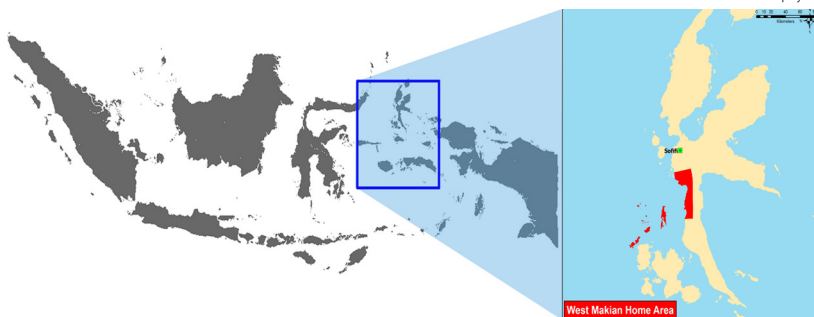
The Maba land burned down



The beauty of Maba beach



# WEST MAKIAN



Demography	Makian Language	Status
Location: North Maluku Population: 44,500 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous church: 0

## Identity and Location

The West Makian (Makian Barat), also called the Makian Luar (Outer Makian), occupy all of the island of Makian except the east coast which is inhabited by the East Makian or Inner Makian). Makian Island is mountainous and is the home of a volcano called Kei Besi, which has erupted several times and claimed many lives.

In 1975, with no prior warning, Mount Kei Besi erupted violently. This prompted the national and provincial governments to begin relocating residents living near the volcano to the nearby island of Halmahera. As a result, many small communities of Makian Barat people live on the Kayoa islands, located south of Makian Island.

In the past most observers classified the Makian as one people group with one language consisting of two dialects. However, careful linguistic analysis has shown the West Makian language Jitinee, is part of the West Papuan language cluster, while the East Makian language Tabayama, is part of the Austronesian language cluster.

## Society and Cluster

Most West Makian are farmers. Primary crops include rice, corn, sweet potatoes, legumes, spices and vegetables. To fell trees, the Makian use short knives (samaran) and axes (tamako), and to plant rice and corn they use sticks (hamasik or leko). They also catch fish for their daily needs. In the past, Makian Island was known for producing cloves and nutmeg.

They use short knives (samaran) and axes (tamako)

to fell trees and to plant rice and corn they use sticks (hamasik or leko)

One of the important practices in the Makian community is mayakalo – cooperative community work projects. Activities include clearing forest, preparing fields for farming, building homes, wedding celebrations and funerals. The concept of mayakalo is clearly displayed in the movements of the Cawa dance.

## Beliefs

The Makian generally adhere to Islam. The influence of Islam is strongly evident in Makian arts such as chanted recitation of prayer, the Salajin dance, recitation of the Qu'ran and the debus performance involving a display of magic. The debus performance is connected with an ancient ancestral system of supernatural power, which includes stabbing oneself without suffering harm.

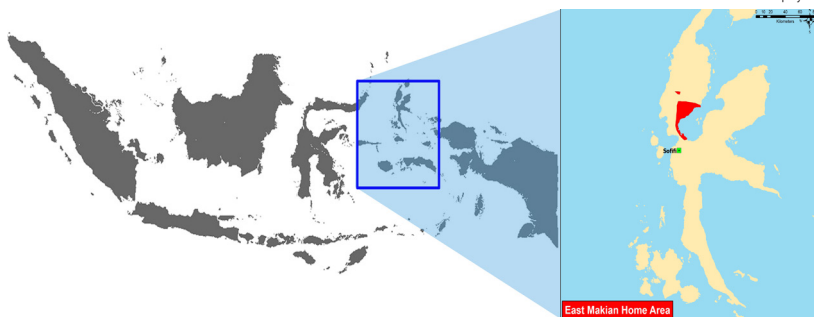
## Needs

The Makian people need to improve their skills in agricultural technology in order to produce greater crop yields. They also need better infrastructure to improve transportation of their goods to markets so their crops can sell for higher prices.

The Makian Barat are also short of preventative medicine and adequate medical treatment. Because of the cost and distance, trips to seek medical attention are usually made as a last resort and are often too late. <sup>(E-RD)</sup>



# EAST MAKIAN



Demography	Makian Language	Status
Location: North Maluku Population: 33.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: Yes Indigenous church: some

## Identity and Location

The East Makian (Makian Timur), also called the Makian Dalam (Inner Makian), live on the east coast of Makian Island in North Maluku Province. The rest of the island is inhabited by the West Makian (Makian Barat or Outer Makian). The East Makian people can also be found in small communities on the islands of Bacan, Obi, and Mori Kayoa.

The islands on which the Makian live have many volcanoes, one of which is Kei Besi, which has erupted several times. Its sudden eruption in 1975 claimed many lives, and caused the government to evacuate residents near the volcano to Halmahera Island. For a long time, the Maluku Islands have been called the Spice Islands, consisting of more than 1000 islands spread across east Indonesia, including most of the islands between Sulawesi and New Guinea, and between Timor and the Philippines.

In the past, most observers classified the Makian as one people group with one language consisting of two dialects. However, careful linguistic analysis has shown the the West Makian language Jitinee, is part of the West Papuan language cluster, while the East Makian language Tabayama, is part of the Austronesian language cluster. Makian Timur is part of the Halmahera language cluster and includes the Gane, Buli, Maba, Patani, Swai dan Iratutu.

## Society and Culture

Most East Makian are farmers. Since their land is not appropriate for growing rice, their primary crops are corn and bananas. Infertile land (called jerame) is generally left to lie fallow for as long as 7-10 years. Such land becomes available for use

by anyone who wishes, until the owner returns to work it again. The East Makian also cultivate coconuts, which are processed to become copra.

The East Makian who live on Halmahera and other islands mostly work as fishermen, using fishing rods and hooks, dragnets, or large bamboo fish traps. The social system of the East Makian is a clan system, in which each family line is known as a soa. Individuals must marry someone from outside their soa. Traditionally, a new couple lives in the neighbourhood of the husband's family.

## Beliefs

As Muslims, the East Makian practice rites such as circumcision, prayer services at the mosque, and fasting during the month of Ramadan. Traditional beliefs about the supernatural realm, however, have a powerful influence on their daily lives. The shaman is a powerful figure in East Makian communities.

Islam was brought to the East Makian through a man named Mohamad Arzad, a Minangkabau Muslim from West Sumatra. He married the daughter of the Makian king, and they had four children, named Torano, Bangsa, Um Imam, and Sangaji.

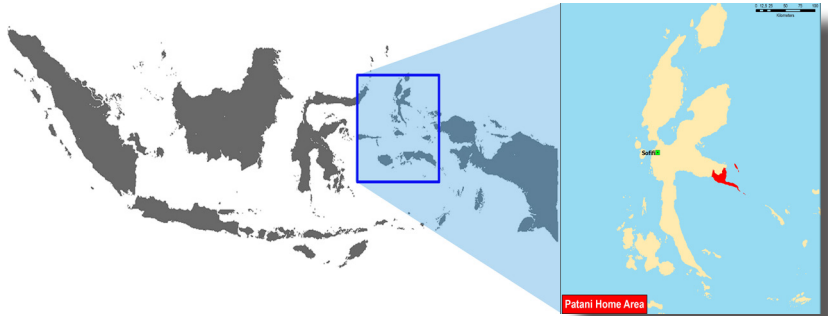
## Needs

The East Makian need better means of sea transportation in order to expedite their trade and relationships with the neighboring islands.<sup>(E-RD)</sup>



Photo by RD

One of Patani Leaders



Map by RD

Demography	Patani Language	Status
Location: North Maluku Population: 16.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: No Indigenous church: 0

## Identity and Location

The Patani people live in three districts: Patani, West Patani and North Patani which are located in East Halmahera Regency on the island of Halmahera in North Maluku Province. In past ages, the Patani and Maba were known as pirates who were feared by the peoples of Maluku and North Maluku. The Patani people of Indonesia are different from and have no connection with the Pattani of Thailand who live in the province of Pattani.

The Patani people use the Patani language in everyday life and Indonesian as a trade language. Patani language is also used by the Sawai (Weda) people who live in the Maba and East Gane districts. Patani language is part of the language cluster used in East and South Halmahera which includes Buli, Maba and Sawai.

## Society and Culture

Several traditions are held by the Patani people, including Coko Iba, a traditional celebration held every year over three days, with its peak coinciding with Maulud (the birth of the Prophet Muhammad). In essence, the celebration is about brotherhood and the strengthening of community. The heads of families exchange a cake called Fanten. Fadingding is another cultural practice which involves praying (zikir) for 44 nights. Women in the community prepare a variety of

food to celebrate during this time. This includes serving chicken and taking it house to house or serving it on the table at the house where the praying (zikir) is taking place. Cakalele is a custom to celebrate the climax of the ritual.

According to traditional folk stories the Patani, Maba and Weda (Sawai) peoples originated from siblings who were later separated. The eldest, Wobon, became the Weda people. The second, Fyatani (which means kiss or middle) became the Patani people. The third was named Boworo (which means the end) and became the Maba people.

## Beliefs

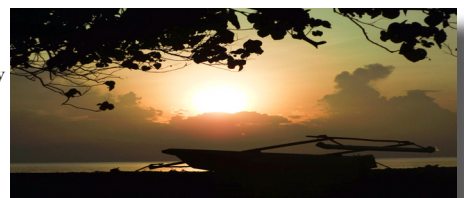
As Muslims, the Patani people practice circumcision, worship at the mosque and fasting during the month of Ramadhan. The Patani blend Islam with cultural and traditional beliefs.

## Needs

The relationship between Muslim and Christian groups in this area continue to be under strain as a result of past conflict.<sup>(RD)</sup>

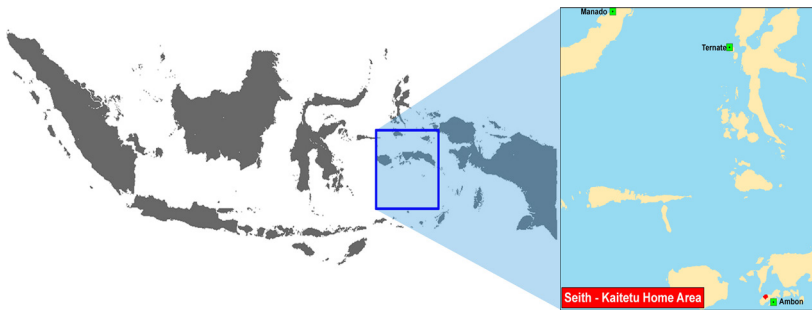


The first mosque in Patani



The beauty of Patani beach

# SEIT KAITETU



Demography	Seit Language	Status
Location: Maluku Population: 13.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 <sup>(117)</sup> Engaged: Yes Indigenous church: 0

## Identity and Location

The Seit-Kaitetu live along the north shore of the island of Ambon, in and near the villages of Seit and Kaitetu in Leihitu district of Central Maluku Regency in Maluku Province.

Electricity has now reached the villages of Seit and Kaitetu. Both villages can be reached by land or sea, and public transport runs a few times daily to and from the city of Ambon. The first mosque on the island of Ambon still stands in Kaitetu, having been built in the year 1414. The oldest church in Ambon was built in nearby Hila village in 1780. Sadly, the church building was destroyed in ethnic/religious violence.

The Seit-Kaitetu people speak the two dialects of Seit and Kaitetu. The Seit-Kaitetu language is part of the larger West Piru Bay linguistic grouping, which also includes the Asilulu, Boano, Larike Wakasihi and Luhu languages.

## Society and Culture

Socio-cultural and economic aspects of life are generally similar to surrounding areas. The villages and surroundings are neat and well-ordered. The Seit-Kaitetu people's primary livelihood comes from farming and fishing. Typical crops include sago palm, cloves, nutmeg, and coffee. Before leaving shore fishermen usually pray to God for protection and blessing. Each catch is used first to meet daily needs, then the surplus is sold. Types of fish caught include tuna, spanish mackerel, and others such as (in local language) momar, silapa, lalosi and kawali. Fish caught near Luhu, Iha-Kulur and Asilulu villages are usually sold to the village of Hitu or the city of Ambon.

Seit-Kaitetu people seek to enhance their income by selling traditional products made from shells, oyster shells, and eggshells. From these materials they make women's accessories and jewellery such as brooches, wall hangings and other various souvenirs.

## Beliefs

Almost all Seit-Kaitetu people follow Islam. As Muslims they believe that all people will be judged according to their knowledge of the Qur'an and their deeds throughout their lives. Nevertheless, many are still reluctant to leave animistic tribal values and beliefs. They combine traditional elements and orthodox Islamic teaching in ceremonies for occasions such as weddings circumcisions, changing leaders and building mosques.

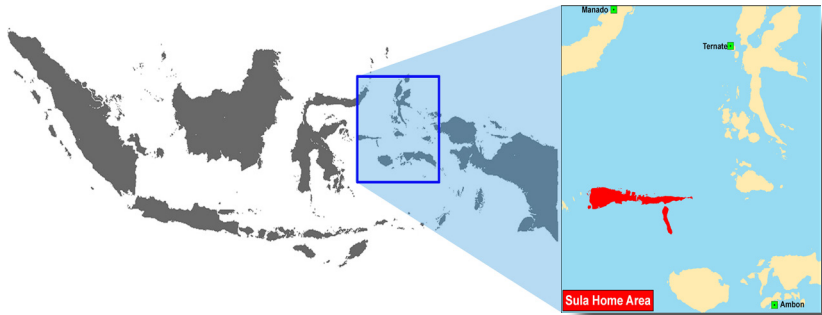
## Needs

Several years ago provocateurs from outside the area stirred up terrible violence and grudges among the people of Maluku and North Maluku. Ethnic conflicts and riots destroyed almost all buildings, including schools, homes, markets, and places of worship. Education was sorely neglected for some time as schools and other educational buildings had been destroyed and burned. Teachers didn't dare to teach and parents didn't dare send their children to school. Though that was years ago, an environment of peace and safety is still needed to rebuild this island which has been so affected by the violence.

Also necessary are precautions for Seit-Kaitetu people, indeed the people of Maluku in general, so they will not be easily provoked by provocateurs because it will cause harm to themselves and others. Unity is needed among the chiefs, religious and local leaders. <sup>(E-RD)</sup>



Photo by RD



Demography	Sula Language	Status
Location: North Maluku Population: 88,000 Major religion: Islam	Bible: Start Jesus Film: No Online Media: No	Believers: 0 (400) Engaged: Yes Indigenous church: 0

## Identity and Location

Most Sula people (also often called Sanana people) live on the islands of Sulabesi and Mangole in the Sula Isles in North Maluku Province. The Sula language has three dialects. Firstly, the Fasei dialect which is spoken in villages in the south of Fasei Island. Secondly, the Falahu dialect, which is spoken in Falahu and Bega villages in Sulabesi Island as well as a few communities on Mangole Island. Thirdly, the Fangudu dialect which is found scattered through other villages in both Sulabesi and Mangole islands.

Three other languages spoken by the community in the Sula area are Kadai, Mangole and Taliabu. All three are closely related to the Sula language. In the past, the Sula isles were ruled by the sultanate of Tidore, and Sulabesi became a port of call for spice traders. Long before Europeans knew of these "Spice Islands," tobacco from North Maluku and nutmeg from Central Maluku were being traded in other parts of Asia.

With the coming of the Portuguese in 1511, extended conflict troubled the area. Finally the Dutch won this conflict and gained enormous profit from the spice trade, until its decline at the end of the eighteenth century.

## Society and Culture

The Sula Isles have a tropical climate with a rainfall of 200-400 centimeters (79-156 inches) per year. A large part of the tropical rainforest which formerly blanketed most of the islands was cleared for logging to supply a plywood factory formerly on Mangole Island. Much of the land is now used for clove, cashew, coconut and chocolate production. The Sula people mainly live in the coastal areas, which are made up of beautiful beaches and mangrove swamps.

The Sula make their living by farming, fishing, shop keeping, provision of transportation and working as civil servants. Coconut trees are cultivated intensively. Copra, fish and spices are the main export commodities. There is currently no large-scale industry on the Sula Islands.

## Beliefs

The Sula people are followers of Islam. However, they still maintain many deep animistic beliefs. They mix elements of traditional customs with Islam, such as worshiping at places they consider sacred in order to receive healing or other needs as a reward.

They also believe in guardian spirits which they believe can protect them when called by a shaman, and live in fear of the influence of evil spirits in their lives. Myths and traditional beliefs abound, requiring specific actions in order to appease the spirits.

## Needs

The Sula islands' isolation has meant that little investment has been made in industry and technology. Employment opportunities on the islands are very limited.

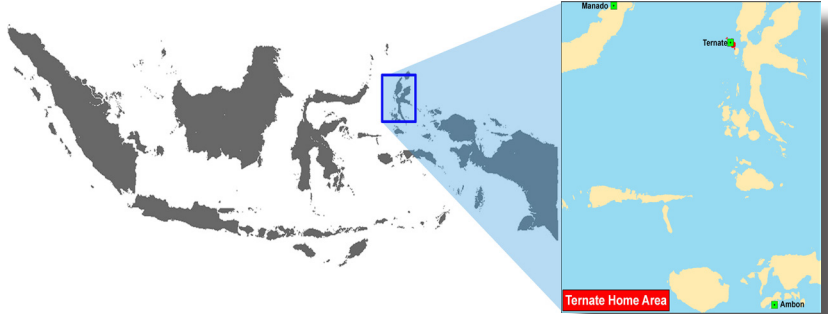
Many more profitable businesses are owned and run by migrants from other areas. Implementation of improved farming techniques, facilitating marketing of products and improved transportation to regional centers could greatly improve the livelihood of the Sula people.

Health care on the islands is limited, and many people will only seek professional medical attention as a last resort after consulting traditional healers.





# TERNATE



Demography	Ternate Language	Status
Location: North Maluku Population: 66.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <20 Engaged: Yes Indigenous church: 0

## Identity and Location

The Ternate people live on the small island of Ternate, near the larger island of Halmahera in the province of North Maluku, between North Sulawesi and the western end of Papua. The area of Halmahera and the surrounding islands (including Ternate) covers approximately 6500 square miles.

The Maluku Islands, historically called the “Spice Islands”, consist of over one thousand islands scattered throughout eastern Indonesia. They include most of the islands between Sulawesi and Papua, and between Timor and the Philippines.

Fifty percent of the Ternate people live on the island of Ternate, while the other fifty percent have migrated elsewhere, but still identify themselves as Ternate.

Ternate people speak the Ternate language. Linguistic experts classify this as a West Papuan language, which is part of the North Halmahera language cluster, rather than a part of the Austronesian language cluster dominant in most of Indonesia.

## Society and Culture

The livelihood of most Ternate people comes from farming and fishing. Besides growing rice, vegetables, legumes, cassava and sweet potato, they also cultivate cloves, nutmeg and coconut. Cloves, which were a special attraction for European colonial powers, have a long history in Ternate. Ternate sailors are famously reliable and tough.

Ternate villages are often built along the beach. Houses in rural areas are made from woven grass. In the urban areas houses have a variety of structures, some of which

imitate the house styles of immigrants from outside Halmahera.

Before the arrival of Islam, the Ternate community consisted of family groups, each led by a momole. After the coming of Islam, these leaders gathered into a confederation which was led by a kolano. Later, as Islam gained in influence, the group of kolano became a sultanate. In the kolano structure, genealogical and territorial structures had been unifying factors, while under the sultanate, Islam became the unifying factor. The Sultanate of Ternate still exists today, but only in symbolic form.

## Beliefs

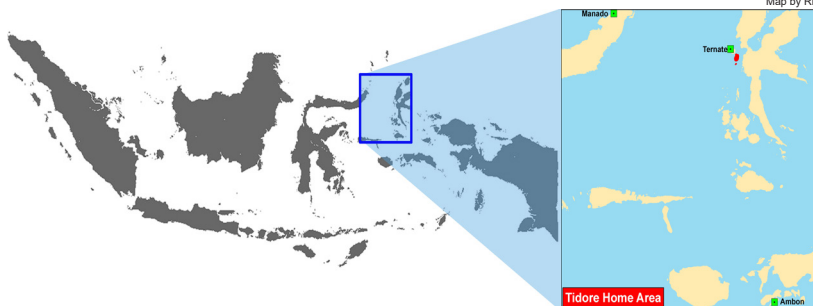
The majority of people in Ternate are Muslim. As followers of Islam they believe that they will be judged based on their knowledge of the Qur'an and their deeds in life. In the past, the Ternate sultanate, along with the Tidore sultanate, was a main disseminator of Islam throughout eastern Indonesia.

## Needs

At this time the Ternate people need help in developing modern and efficient farming methods. They also need effective efforts to develop and process their abundant natural resources.

Three fields in special need of assistance for development are forestry, oceanic resource development and farming. The Ternate Sultan's palace and the ancient Portuguese fortress are two of the many places of interest that have great potential for tourism.

# TIDORE



Demography	Tidore Language	Status
Location: North Maluku Population: 50.000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: <30 Engaged: Yes Indigenous church: 0

## Identity and Location

The Tidore people live on the island of Tidore, the regency of Central Halmahera, North Maluku Province. Tidore is one of the Maluku islands. The Maluku Islands, historically called the “Spice Islands”, consist of over one thousand islands scattered throughout eastern Indonesia. They include most of the islands between Sulawesi and Papua, and between Timor and the Philippines.

Some other groups also live in the capital city of Tidore, Soa Siu, but Tidore people dominate the small villages spread throughout the island. In everyday conversation, the Tidore people use their own Tidore language. However, they also understand Ternate, the language of their neighbours, which was formerly the trade language in the Halmahera region.

As can be seen in their language, history, society and culture, Tidore people have a close connection with their neighbours, the Ternate people. However each group strongly maintains its distinct identity. Tidore people don't like to be called Ternate, and vice versa.

Formerly, compared with Tidore people, the Ternate had closer relationships with other ethnic groups from western Indonesia. Because of this, Tidore are sometimes considered less educated than the Ternate. But in general, the Tidore people are more industrious than the Ternate.

## Society and Culture

Cultural observers divide the area of North Maluku and Halmahera into three cultural areas, namely Ternate, Tidore and Bacan. The area of Tidore includes all the islands in the area of Tidore and

central and eastern Halmahera.

Most Tidore earn a living by farming, fishing, trading, or working for the government. The crops they cultivate include rice, corn, sweet potatoes, cassava and peanuts. They also grow various spices including cloves, nutmeg, coconut and cocoa (chocolate).

The kinship system of the Tidore community is patrilineal; kinship is traced through one's father. One of the most important forms of kinship in Tidore is the clan, called soa. According to Tidore tradition, the ideal marriage is between first cousins. Newly married couples may live with either of their sets of parents.

## Beliefs

The Tidore people are loyal followers of Islam. In the past the Sultanates of Tidore and Ternate were a central force behind the spread and development of Islam in Maluku. Every village has a mosque, and at the very least a small prayer house. Islamic religious teachers serve as informal leaders in Tidore communities.

## Needs

Although the Maluku islands are rich in natural resources, particularly marine resources, many of the population still live in poverty. Their economy needs stimulus through diversification of farming and fishing. One example would be the cultivation of fruit plants with high economic value.

The fishing industry also needs improvement. For better marketing of local products, transportation and communication infrastructure need enhancement. A greater number of medical clinics and personnel are also needed.

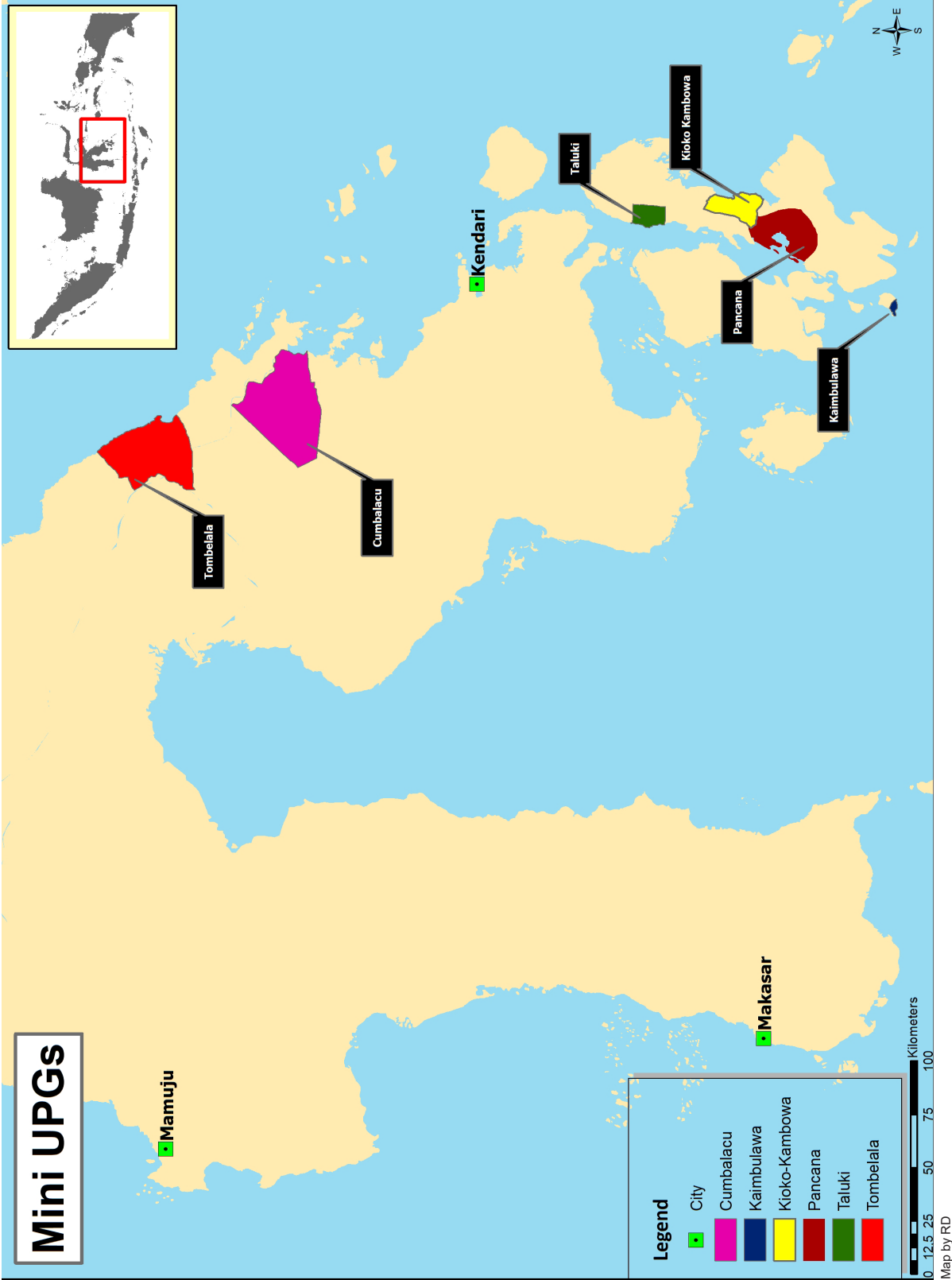
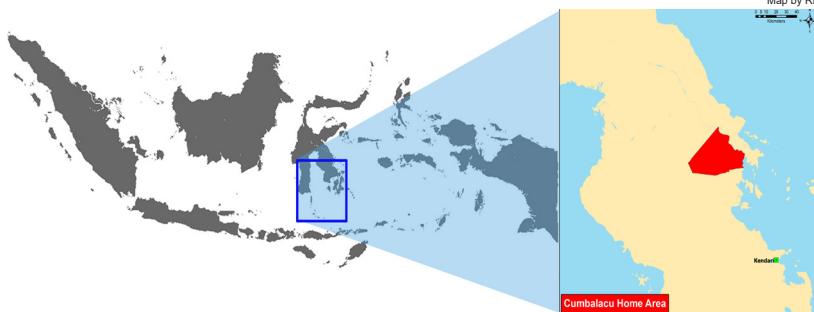




Photo by RD

The Cumbalacu leader



Demography	Cumbalacu Language	Status
Location: Southeast Sulawesi	Bible: No	Believers: 0
Population: 2,000	Jesus Film: No	Engaged: No
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

**T**he Culambacu people live in about 25 villages. 24 of these villages are in Wiwirano District, North Konawe Regency in the province of Southeast Sulawesi. They also live in the village of Buleleng, South Bungku District, Morowali Regency in the province of Central Sulawesi. Only a few Culambacu people live in most of these villages. Only in the village of Lamonaie in Wiwirano District do they make up almost 80% of the population. The Culambacu people speak the Culambacu language, which is similar to Bungku.

In the past, the Culambacu had a queen, and her grave is well guarded even up to the present. According to local tradition, the queen of Culambacu was a sister of the kings of Ternate, Bungku, Makassar, Bone and Buton. When they separated, as a sign of family affection, they piled up gold in Tapunoini and marked the location with very tall bamboo (Bambu Batu) which is still there to this day. That is why this group is called Culambacu, which means "tall bamboo."

In the past, Culambacu people who lived in the mountains could only travel by sea. The village of Buleleng in South Sulawesi is an ancient Culambacu sea port, which is the reason many of them live in this village. A road to this area only began to be built 20-30 years ago. Before that, the Culambacu were isolated and only a few people knew anything about them. After the

road opened, more outsiders moved to this area and began living in Culambacu villages.

## Society and Culture

**T**o maintain their language and culture, the Culambacu require their children to speak Culambacu at home and in everyday interactions. As a result, all Culambacu people can speak their language. They also closely guard unity with others within their ethnic group. If one of them is ill, others will be quickly informed, so that everyone in the community can do what they are able, to help. In the same way, if a conflict arises with another ethnic group or someone outside their group, all Culambacu people (both men and women, young and old) will gather to help. Although the Culambacu love peace, they also have a principle that they don't want to be bothered.

## Beliefs

**T**he Culambacu are Muslim but they are friendly and open toward people of other tribes and religions. That is one reason so many outsiders have come to live in Culambacu villages and have even become a majority in many of those villages. In fact many non-Muslims live in Culambacu villages, living peacefully side by side. However the Culambacu hold strongly to Islam and forbid all members of their group to follow any other religion.<sup>(RD)</sup>



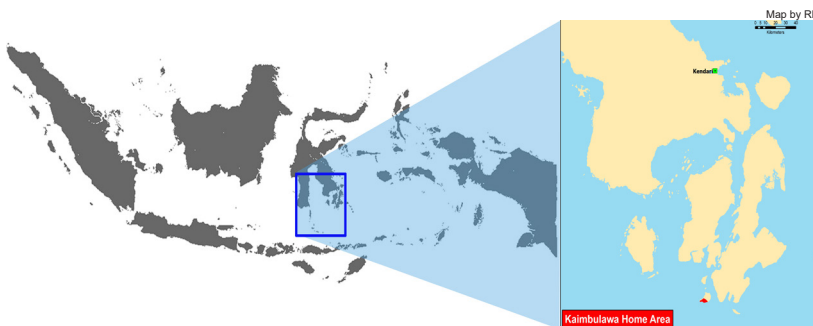
Need more research





Photo by RD

One of Kaimbulawa Leaders



Demography	Kaimbulawa Language	Status
Location: Southeast Sulawesi	Bible: No	Believers: 0
Population: 2,500	Jesus Film: No	Engaged: No
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

The Kaimbulawa people live in four villages in Siompu District, South Buton Regency, in the province of Southeast Sulawesi. These four villages are Kaimbulawa, Waidawula, Lontoy, and Karae. The

Kaimbulawa consider themselves descendants of a commander of the Buton kingdom named La Saompula. After waging war with the Banggai kingdom, he returned and placed the head of the defeated Banggai king on the reef on the beach of Kaimbulawa village and lived there.

The Kaimbulawa language is part of the Munic group, which also includes the Kioko, Liabuku, Muna and Pancana languages.

## Society and Culture

The baruga is a tribal gathering place used for various purposes. If one of the people commits a crime but does not confess to it after a council at the baruga, they will die after three days. If they confess, they will be fined. The fine might consist of giving food to others in their village or walking through the village shouting the nature of their crime, as an announcement to embarrass themselves as a deterrent, so they will not commit that offense again.



Head of Kaimbulawa village

Baruga - Meeting hall



Photo by RD

Siompu orange



Annual meetings are also held at the baruga to provide village boundary markers aimed at preventing troops from entering this area and preventing violations of the established limits. The cultural chief is called the parabela who is assisted by four Wacik, with a Penembuho who assists each Wacik. The cultural chief and religious leader work together in deliberations. Every cultural event is attended by the religious leader and every religious meeting involves the cultural chief.

Most residents are farmers and although their area is close to the sea, only a small percentage of them are fishermen. A unique crop of the area is the Siompu orange, which is very expensive. The tree bears fruit only once a year. They are sold for Rp 50,000 (about US\$3.70) per orange and they are delicious. However it is very difficult to get the trees to bear fruit and they often die. Nowhere else in Indonesia a can grow Siompu oranges with fruit as flavorful as those grown in Kaimbulawa.

## Beliefs

All Kaimbulawa people are Muslim although it appears Islam entered this area less than two generations ago. During Ramadan (the fasting month), the mosques appear to be mostly empty at prayer times; very few are attending. Apparently Islam is not yet deeply rooted in the community.<sup>(RD)</sup>



A Kaimbulawa religious leader

Mother and daughters



Kaimbulawa house



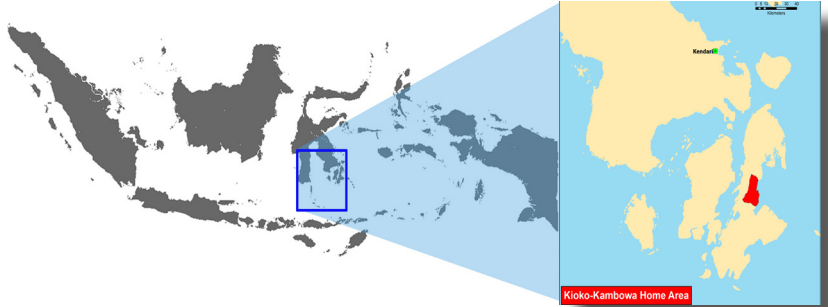
Need more research

# Kioko-KAMBOWA <sup>New</sup>



Photo by RD

One of Kioko-Kambowa Leaders



Map by RD

Kioko-Kambowa Home Area

Demography	Kioko Language	Status
Location: Southeast Sulawesi	Bible: No	Believers: 0
Population: 8,000	Jesus Film: No	Engaged: No
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

The Kioko-Kambowa people live in three contiguous districts: Kioko, Bonegunu and Kambowa. All three districts are in North Buton Regency in Central Sulawesi Province. In their homeland, the Kioko-Kambowa live together with the Muna and Kulisusu peoples. They most commonly use the Kioko language. This is part of the West Muna language group, which also includes Pancana, Muna and Liabuku.

## Society and Culture

Most Kioko-Kambowa make a living by farming. They grow rice, maize, and yams as their main crops, with coconut and sago as secondary crops. The Kioko-Kambowa love socializing, as evidenced by the fact that almost every house has a large meeting room in front of the house or next to the house. The meeting rooms are of various sizes, but on average they measure between 3x3 meters and 5x3 meters. This room is normally used for receiving informal guests and visits from other villagers, for telling stories, doing casual work, or just “hanging out” to rest or pass the time. Formal guests, on the other hand, are received within the house itself.

Much of the coastline in Kioko and Kambowa districts is threatened by erosion. Many parts of the beach have been eroded by waves, such that it can be said this area has no longer has any beach. If this erosion is left unchecked, it will continue eroding topsoil and carrying

it out to sea.

This problem is compounded by road conditions in the whole Kioko-Kambowa area, which are very poor. In some places they are very difficult to pass or even impassable. There are three access roads to this area. The road from Kioko-Kambowa to the town of Baubau is considered the best, although in many places it is severely damaged and slippery. The access road to Maligano and Ereka is the worst and is impassable when it rains.

The average economic condition of the community is middle to low. Most earn their living as farmers and builders. This is because they are mountain people who were forced to live on the coast by the Indonesian government during the rule of President Suharto (1967-1998). Up to the present they have not been able to effectively exploit the potential of the sea.

## Beliefs

The Kioko-Kambowa are all Muslim, but their lifestyles still reflect previous beliefs. They believe that during the first three months of a fetus's life, it is in the “womb” of its father, then for the next nine months it is in the womb of its mother. So the total time in the womb is 12 months. They also believe that no Kioko-Kambowa person who serves as a soldier has ever been killed, because they are supernaturally protected through “hand calculation,” performed whenever they want to do something.<sup>(RD)</sup>

Kioko Gazebo

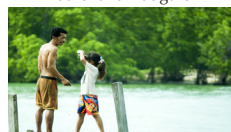


Photo by RD

Kioko Mosque



Father and Daughter



House

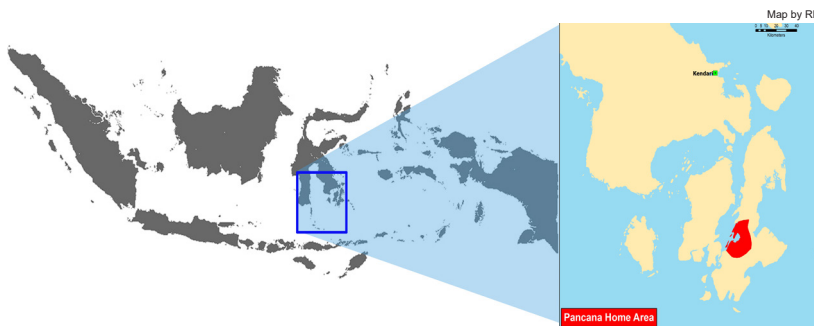


Need more research

# PANCANA



Photo by Kai Muller



Demography	Pancana Language	Status
Location: Southeast Sulawesi Population: 7,000 Major religion: Islam	Bible: No Jesus Film: No Online Media: No	Believers: 0 Engaged: No Indigenous church: 0

## Identity and Location

**T**he Pancana people, also known as the Kapontori, live on the south side of the Mekongga mountains in the province of Southeast Sulawesi.

Analysis of their language shows a close relationship between them and the Pancana, Cia-Cia and Muna peoples. Pancana culture shows apparent influence from their neighbors: the Muna, Bingkokan, and Moronene.

The Pancana language has three dialects: Kapontori (Akido), Kalende (Lawele) and Labuandiri. The names of the dialects are also the names of the areas where these subgroups live. The Pancana language is part of the West Muna language group, which also includes Kioko, Muna and Liabuku.

## Society and Culture

**T**he main livelihood of the Pancana people is farming, with corn being their main crop. In addition to corn they also grow sweet potatoes, sugar cane, vegetables, tobacco, and coffee. The Pancana work on transient cultivation because they cannot maintain the fertility of the land where they cultivate due to inappropriate farming methods. New farmland is opened by the slash and burn method, common to many people groups throughout Indonesia.

Their homes are scattered on land that has been prepared for agriculture. Their houses are built on stilts as high as 1.5 to 2 meters with a high roof made of leaves.

Like most groups in Sulawesi, the Pancana recognize different levels of social class: nobles, middle class, and commoners. Typically, each class has its own customs. The privilege of owning land is decided by the village advisory council, which has unconditional authority over the whole land.

The lineage of the Pancana is patrilineal (from the father's side). In Pancana marriages, the groom pays a bride price. This price is determined by the social status of the bridegroom: the higher his status, the higher the price.

Before the wedding, the prospective husband must undergo a probation period by the wife's family. This requirement is the main cause of many elopements.

In the past, slaves were not allowed to marry, but were allowed to live together. Women of the noble class were not allowed to marry men from lower classes. Polygamy used to be common among the nobles, but nowadays it is rarely practiced.

The improvement of education and health facilities is still a key need for the Pancana people.

## Beliefs

**A**lmost all Pancana people embrace Sunni Islam, however traditional beliefs and animism play an important role in their lives. They often use shamans for various things such as curing diseases, cursing enemies and asking for luck.

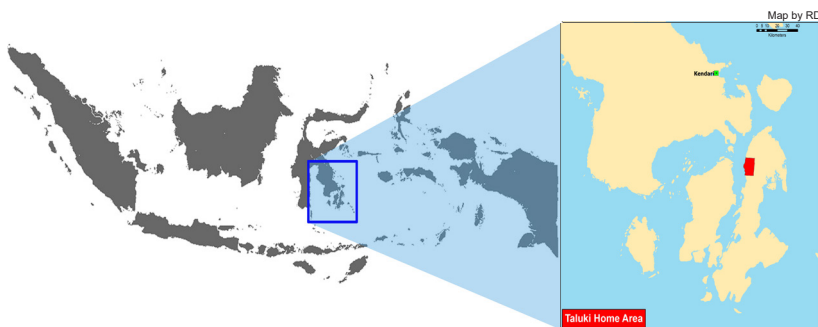
Need more research





Photo by RD

A Taluki Leader



Map by RD

Taluki Home Area

Demography	Taloki Language	Status
Location: Southeast Sulawesi	Bible: No	Believers: 0
Population: 600	Jesus Film: No	Engaged: No
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

The Taloki people are also frequently called the Taluki or Maligano. But they also acknowledge that they are often called the Koroni. They live primarily in the village of Maligano, in Maligano District, North Buton Regency in the province of Southeast Sulawesi. In the past, some of them moved to Wakalambe village in Kapontori District, Buton Regency, Southeast Sulawesi. So the Taloki live in only two villages in significant numbers.

The Taloki language is part of the Kulisusu language group, which also includes Kulisusu and Koroni. The word Taloki is derived from two words: “Ta” which means sword and “Loki” which means male. So Taloki means “man’s sword.” The traditional Taloki weapon is a sword, and the sword is recognized as coming from Koroni in Central Sulawesi. Thus we can surmise that the Taloki consider their origins to be related to the Koroni.

## Society and Culture

Before marrying, a girl must go through a ritual called kalimpaki or pingitan. The process begins with the girl being locked in a room for four days and four nights. During that time a gong will be sounded to inform everyone that a girl is ready to marry. After that will be a party attended by the villagers, and

the girl will dance a dance called lumense. Any young man who wants to marry the girl will throw a packet of gold or money with his name on it. If there is more than one packet, the girl’s parents will ask her to choose one. Gifts not selected are returned to the owner. Soon after this, the parents of the young man chosen will send a promised amount of money. Four days later, both sets of parents gather the cultural leaders to choose a date for the wedding. Then the wedding is held at the appointed time.

## Beliefs

All Taloki people are Muslim, but religion is placed lower than traditional customs mixed with Islam. The system of cultural governance begins with the mokole, who is assisted by a bonto, assisted in turn by four sara as enforcers of cultural norms. There is also one imam (at the mosque), one qhatib (mosque preacher) and one modi. The people perform an annual ritual, reading prayers to avoid calamity. The sara, imam, qhatib and modi gather at the bonto’s home to propose a time for the ritual. The ritual starts at the mosque, with the imam chanting (dzikir) at the mosque, then the four modi walk around the village chanting from Monday night to Friday night. On Friday all residents are asked to perform a “holy bath” in the river. The imam and qhatib then pray for the citizens to escape illness and distress.<sup>(RD)</sup>



Houses



Taluki women



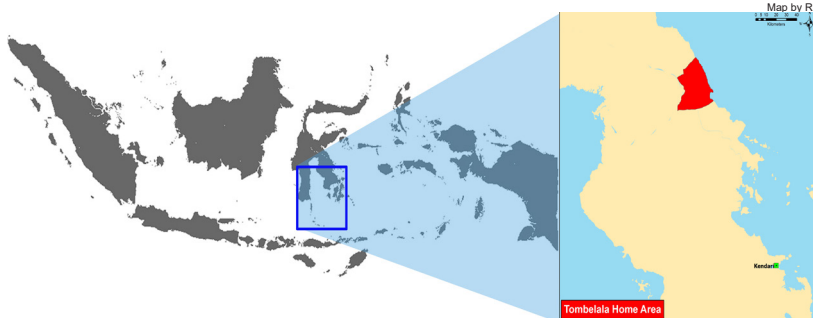
Need more research





Photo by RD

A Tombelala Leader



Demography	Tombelala Language	Status
Location: Cental Sulawesi	Bible: No	Believers: 0
Population: 7.000	Jesus Film: No	Engaged: No
Major religion: Islam	Online Media: No	Indigenous church: 0

## Identity and Location

The Tombelala people are also called Baria, Belala, or Mbelala. They consider their people group to have originated from Tojo Una-Una (now a regency) in Central Sulawesi. According to the story of their cultural chiefs, the king of Tojo Una-Una heard news that the Bungku people threw away their plates and glasses after every party. So he sent a messenger to Bungku to find out if it was true or not. It turned out that the news was true. But the king's messenger never returned; he simply stayed in the Bungku area. That is why the Tombelala language is mostly different from the language of the Bungku people (among whom they live). Previously, in Tojo Una-Una, this tribe was called Tambilala (which comes from the word Tambi which means kitchen), but in further development it became Tombelala. This tribe previously lived in the villages of Olom Tobu, Wedinalu and Rahatapea (in Tojo Una-Una Regency). But during the Dutch colonial period (1699-1945) they were obliged to come down and live near the coastal area. Then the Bungku king gave them the land on which they now live, in the villages of Lamberea, Bente, Bahoruru, Saketa and Matansala in Central Bungku District of Morowali Regency in Central Sulawesi Province. Most Tombelala people live in Lamberea Village.

Adult Tombelala people use Tombelala language, which linguists classify as part of the same language group as the Pamona language in Central Sulawesi. This fits with the



Photos by RD

story of the cultural leaders who consider themselves part of the Tojo Una-Una people. However the Tombelala language is headed toward extinction because children aged 15 years and under do not use it at all. It is not part of the elementary school curriculum and children are not taught it at home.

## Society and Culture

Every year after the rice harvest the Tombelala hold an annual ceremony during which many of their traditional arts are displayed. As part of this ceremony Tombelala values of togetherness and mutual cooperation are demonstrated. Those who have gotten an abundant harvest share with those who have gotten only a small harvest.

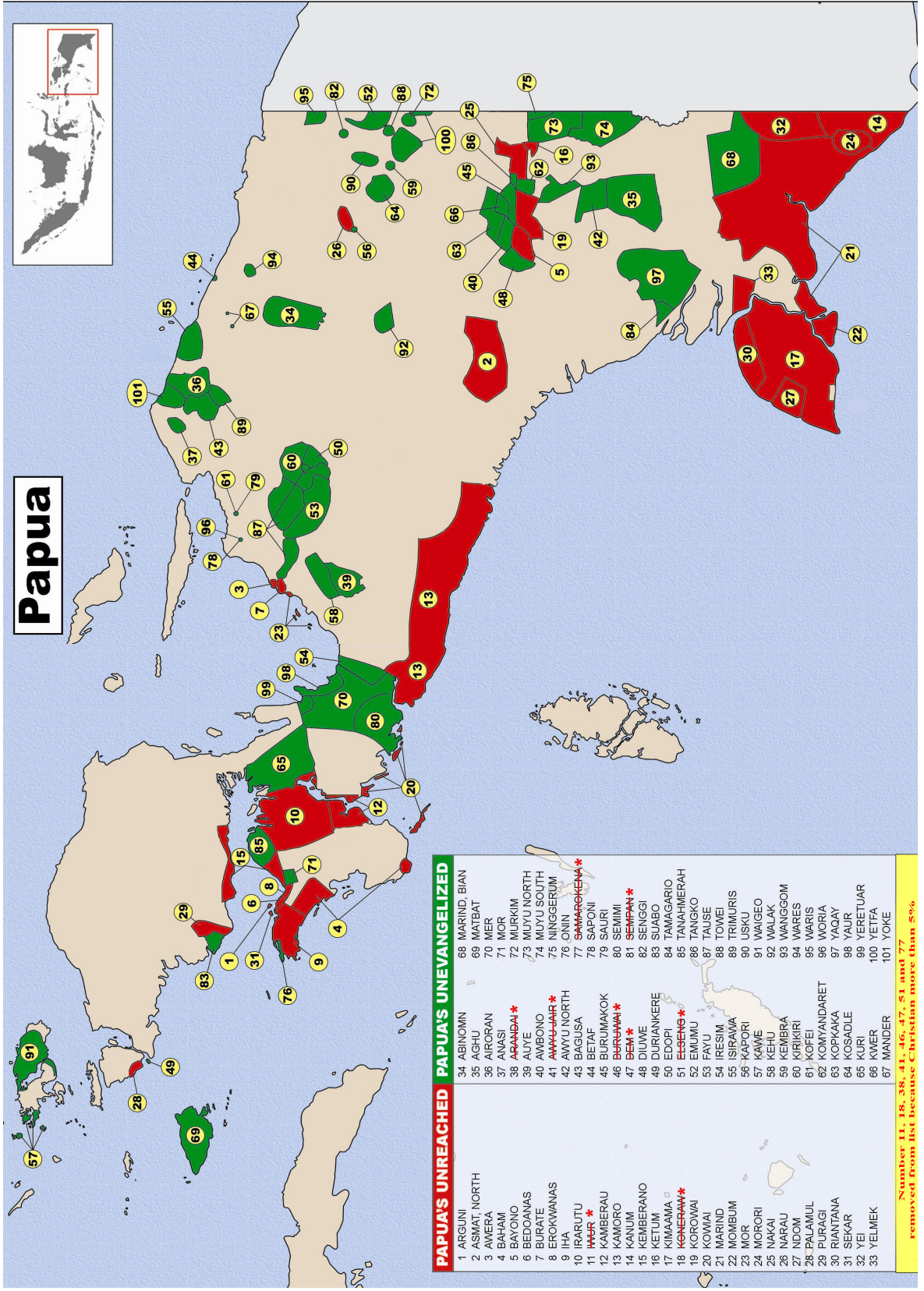
## Beliefs

Before the Tombelala moved to Bungku, they were Christian, but since moving and settling in the Bungku area, none of them are Christian. They are now all Muslim, with traditional customs mixed with Islamic practices, especially during Ramadan. Among every few houses there is a dengu-dengu, a tower above which is a small house, about 2X3 meters, filled with various traditional musical instruments. They play these instruments before the pre-dawn meal and before breaking the fast to remind people to perform fasting well. Usually they start playing the music 30 minutes before breaking the fast and 30 minutes before the pre-dawn meal. <sup>(RD)</sup>



Need more research

# Papua



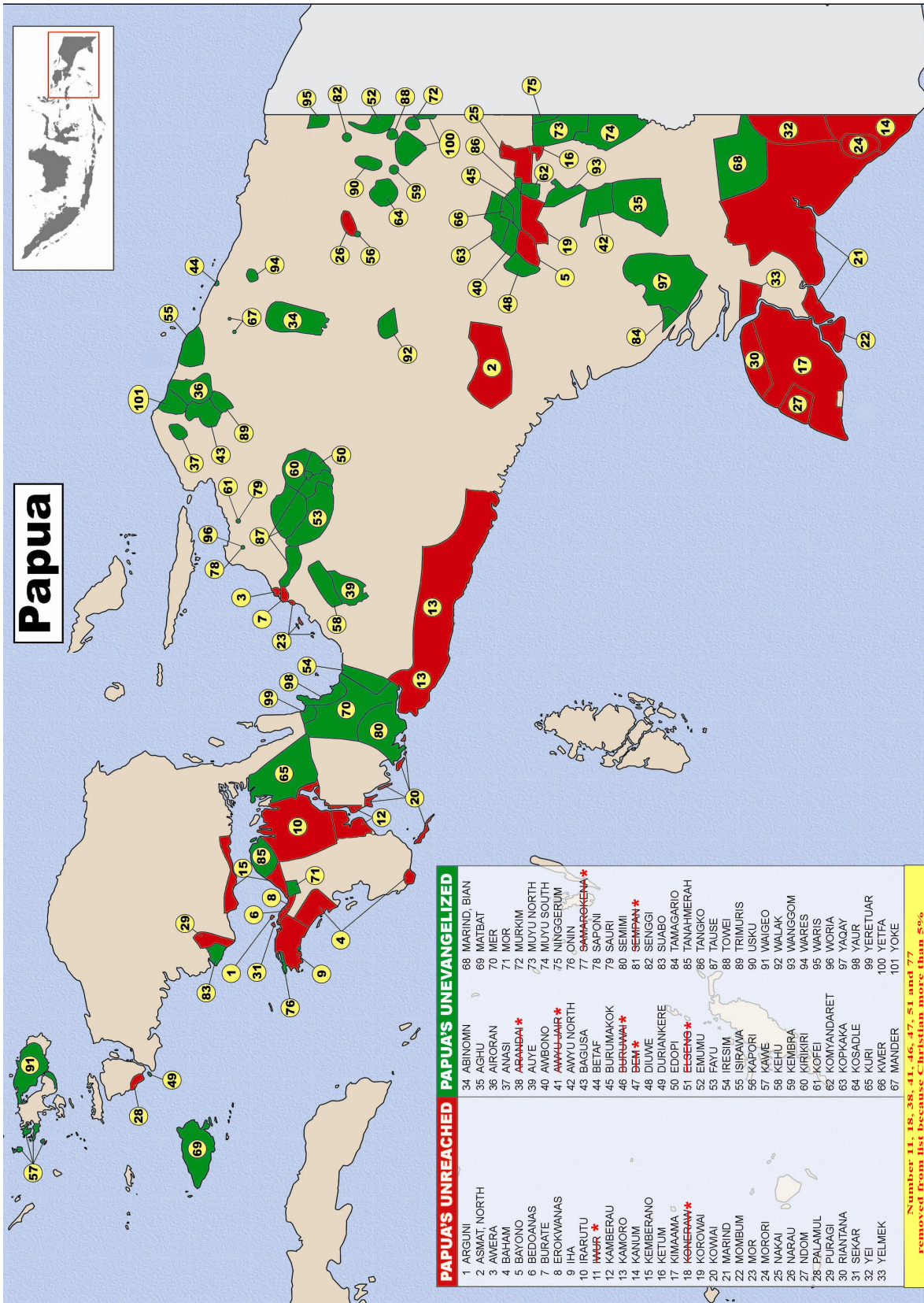
## PAPUA'S UNREACHED

1 ARGUNI	68 MARIND, BIAN
2 ASMAT, NORTH	69 MATBAT
3 AVERA	70 MER
4 BAHAM	71 MOR
5 BAYONO	72 MURKIM
6 BEDOANAS	73 MUYU NORTH
7 BURATE	74 MUYU SOUTH
8 EROKWANAS	75 NINGGERUM
9 IHA	76 ONIN
10 IRARUTU	77 SAMARAKENA *
11 HAKR *	78 SAPONI
12 KAMBERAU	79 SAURI
13 KAMORO	80 SEMIMI
14 KANUM	81 SEMPAN *
15 KEMBERANO	82 SENGI
16 KETUM	83 SUJABO
17 KIMAMBA	84 TAMAGARIO
18 KENERAW *	85 TANAHMERAH
19 KOROWAI	86 TANGKO
20 KOWAI	87 TAUSE
21 MARIND	88 TOMEI
22 MONBUM	89 TRIMURIS
23 MOR	90 USKU
24 MORORI	91 WAIGEO
25 NAKAI	92 WALAK
26 NARAU	93 WANGGOM
27 NDOM	94 WARES
28 PALAMUL	95 WARIS
29 PURAGI	96 WORIA
30 RANTANA	97 YAQAY
31 SEKAR	98 YAUUR
32 YEI	99 YERETUAR
33 YELMEK	100 YETFA
	101 YOKE

Number 11, 18, 38, 41, 46, 47, 51 and 77 removed from list because Christian more than 5%



# Papua



## PAPUA'S UNREACHED

- 1 ARGUNI
- 2 ASMAT, NORTH
- 3 AVERA
- 4 BAHAM
- 5 BAYONO
- 6 BEDOANAS
- 7 BURATE
- 8 EROKWANAS
- 9 IHA
- 10 IRARUTU
- 11 ~~MAUR~~ \*
- 12 KAMBERAU
- 13 KAMORO
- 14 KANUM
- 15 KEMBERANO
- 16 KETUM
- 17 KIMAMBA
- 18 ~~KENGERAW~~ \*
- 19 KOROWAI
- 20 KOWAI
- 21 MARIND
- 22 MONBUM
- 23 MOR
- 24 MORORI
- 25 NAKAI
- 26 NARAU
- 27 NDOM
- 28 PALAMUL
- 29 PURAGI
- 30 RANTANA
- 31 SEKAR
- 32 YEI
- 33 YELMEK
- 34 ABINOMIN
- 35 AGHU
- 36 AIORAN
- 37 ANASI
- 38 ~~ARANDAI~~ \*
- 39 AUYE
- 40 AMBOONO
- 41 ~~AMUJAH~~ \*
- 42 AWYU NORTH
- 43 BAGUSA
- 44 BETAF
- 45 BURUMAKOK
- 46 ~~BURUWA~~ \*
- 47 ~~BEM~~ \*
- 48 DIUWE
- 49 DURIANKERE
- 50 EDOPI
- 51 ~~ELSENG~~ \*
- 52 EMUMU
- 53 FAYU
- 54 IRESIMA
- 55 ISIRAWA
- 56 KAPORI
- 57 KAWA
- 58 KEHU
- 59 KEMBRA
- 60 KIRIKIRI
- 61 KOFEI
- 62 KOMYANDARET
- 63 KOPKAKA
- 64 KOSADLE
- 65 KURI
- 66 KWER
- 67 MANDER
- 68 MARIND, BIAN
- 69 MATBAT
- 70 MER
- 71 MOR
- 72 MURKIM
- 73 MUYU NORTH
- 74 MUYU SOUTH
- 75 NINGGERUM
- 76 ONIN
- 77 ~~SAMARAKENA~~ \*
- 78 SAPONI
- 79 SAURI
- 80 SEMIMI
- 81 ~~SEMPAN~~ \*
- 82 SENGI
- 83 SUABO
- 84 TAMAGARIO
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- 97 YAQAY
- 98 YAUUR
- 99 YERETUAR
- 100 YETFA
- 101 YOKE

Number 11, 18, 38, 41, 46, 47, 51 and 77 removed from list because Christian more than 5%



(GE) Bagulaga Soldiers are wearing koteka

## General Overview

The second largest island in the world, located north of Australia, is popularly known as New Guinea. Parts of the island are still unexplored by outsiders and there are thousands of varieties of plant and animal life. The island is rich in natural resources (timber, copper, gold, fish, prawns, etc.) The west of the island was once a colony of the Netherlands. In 1961, however, it became part of Indonesia and its name was changed from West Irian to Irian Jaya. In December 2002, this easternmost province of Indonesia changed its name to Papua. (The eastern half of the island of New Guinea is the country of Papua New Guinea.)

## Languages

The diversity of languages and difficult terrain have been, and continue to be, a barrier to reaching the Papuan peoples. There are over 270 languages on the western half of the island. While most of the languages are part of the wider Papuan language group, there are still others that have little or no relation to the language around them. Almost two-thirds of the languages of Papua are spoken by populations of a

thousand people or less.

The southern one third of Papua is a low flat area with many rivers and swamps. The interior “backbone” of Papua is composed of rugged mountains with a few peaks permanently snow-capped and towering over 5000 kilometres (16,400 feet). These mountains and the proximity to the equator result in a varied climate from hot, humid swamps to cool mountain plateaus. The northern part of the island and the western “Bird’s Head” are covered with numerous rivers and lower mountain ranges.

Although a road system is being developed for the province primarily in the coastal and lowlands areas, the extreme amount of rainfall in this tropical climate makes it difficult to build and maintain roads. The main road planned from the coastal capital of Jayapura to the central highlands’ largest city of Wamena is still not passable, although it has been in progress for years. Single engine aircraft is still the only viable means to access most areas in the interior of the island. Mission and non-profit organisations run small aircraft to help provide needed medical and supply links to hundreds of remote towns and villages. A number of the larger





(GE) A Wamena Woman



(GE) A Bagulaga Man Bring Arrows



(Kai Muller)



(GE) Yalingga Boy



(GE) A Dani Man

towns and cities in Papua are serviced at least once a week by commercial airlines with a few of the larger cities serviced daily.

## Background and Culture

### A. Introduction

Many interior groups have no written language. Many of the population are illiterate and cannot read and write. Communication is on an oral level, with the history and traditions of the groups being maintained by stories passed on orally from generation to generation. As contact is made by mission groups or national churches, and spiritual ministry begun, literacy is usually one of the first additional ministries emphasised.

Cannibalism sometimes took place as eating the flesh of the enemy supposedly strengthened those partaking and weakened the enemy.

In the past, inter-tribal fighting with bows and arrows was very common, even among different villages of the same tribe. Common causes for fighting included disagreements over land, pigs and women. Cannibalism sometimes took place as eating the flesh of the enemy supposedly strengthened those partaking and weakened the enemy. Wars could go on for weeks, even months before being settled- typically when the casualty toll was more or less even. Old grudges were long remembered and a motive of revenge for wrong toward a family or village (real or supposed) often resulted in a new war breaking out again months or even years after peace had been declared.

Here is one of the written testimonies from a Damal man (from the Western highlands of Papua). "The coming of the Gospel has stopped our wars. Women are no longer killed as witches. Before the Gospel came many babies

were born disabled or mute. The sores from bacterial infections covered so many people that travellers from Iluga were forced to sit on their own mats lest they be contaminated with this disease. People were always hungry and our pigs didn't prosper. Spirit appeasement filled every part of our lives, but still it didn't help us... This was the only way of life my ancestors knew." (The People That Time Forgot, by Alice Gibbons (Chicago Press, 1981), p. 346).

### B. Highland People Groups

The interior peoples have often been called "Stone Age" people as they had no advanced tools. They actually used stone axes until the latter part of the 20th century, when steel axes began to be sold and traded extensively. Although grass skirts for the women and koteka (penis gourds) for the men often constituted their basic clothing, this did not indicate a lack of modesty. The women still make string bags which are used to carry many things on their backs including vegetables, firewood and even babies.

Grass skirts for the women and koteka (penis gourds) for the men often constituted their basic clothing.

Many of the people in the interior still live in grass-roofed houses. The walls are boards split from certain trees with axes, stuck vertically in the ground, and tied together with vines from the jungle. The main floor is often built some height above the ground. There is no furniture and there is normally a fireplace in the centre of the room for cooking. In the mountain areas, the walls are made much more tightly as the temperature may fall to 10 degrees Celsius (50 degrees F) or below. In the lower, warmer areas the walls are very loosely constructed, heating is unnecessary, and cracks provide ventilation.

Modern healthcare is almost non-existent among the more isolated people groups. Traditionally, help was sought for sickness and disease from “spirit men,” who were reputed to have power to bring health and healing. Natural medicines from roots and leaves have proven to be effective for some of the interior tribes. Despite this there is much suffering due to sickness and disease. Ulcerated sores sometimes continue for weeks or even months. Pneumonia and diarrhoea are two common causes of death. In recent decades malaria has produced many fatalities and infant mortality continues to be high.

For people groups in the interior highlands pigs are highly valued.

For people groups in the interior highlands pigs are highly valued. The wealth of a man is calculated by the number of pigs he owns. Pigs are used as a dowry in the bride price which is still practiced in these areas. Pig meat is also the favourite food of most of the people, although it is normally eaten on special occasions and not as a regular part of the diet. Sweet potatoes, raised in gardens carved out of the mountainsides, constitute the primary staple of the highlanders’ diet. Taro and

cassava are also common, along with various types of beans and corn, which have been introduced over past decades and are now found in most areas. Various types of greens are also eaten. Bananas are the most common fruit, and papayas are usually available, except at the higher altitudes. Sugar cane is a popular “snack” in the highland areas. Birds, many varieties of opossums, and other small animals are hunted and eaten from time to time. Because of the rugged mountain terrain, some of the highland groups are the most isolated of the people of Papua.

### *C. Lowland and Coastal People Groups*

For lowland people groups, the sago palm is the source of a staple part of their diet. The relatively soft centre of the trunk is processed in various ways to provide a starchy food. Other food is found through gardening, fishing in the streams and rivers, and hunting small animals and birds. These groups are more nomadic than those in the highlands, moving from time to time to places where more sago palm is available. Dugout canoes are used on many of the rivers, and homemade rafts are sometimes used. Most of the remote groups have had some contact with other more developed areas of Papua.

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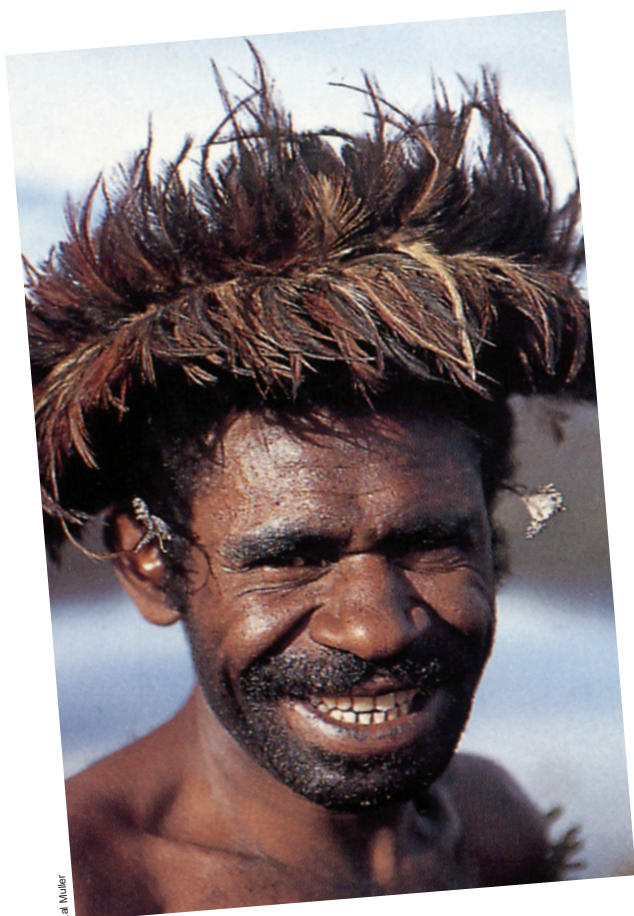
For groups near or on the coast, the ocean provides much of their food as well as being a source of income. The people also do some gardening and hunting. Outrigger and motorized canoes provide transportation and much more contact with other groups and even with inhabitants of the larger cities on the coast.

### **Papuan Unreached People Groups**

There are still many tribes, or people groups, in Papua that have limited access to the outside world. Many have little or no understanding of the Bible and remain generally animistic in belief. Very little health care, education, and economic improvement has occurred in these areas.

There are also quite a few people groups who have heard some of the good news of Jesus Christ, but have not yet been effectively evangelized

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Karl Müller

heard some of the good news of Jesus Christ, but have not yet been effectively evangelized. This is sometimes so because both foreign and Papuan missionaries have ministered only intermittently due to the extreme difficulties of access, health situations, and the nomadic nature of some people groups. Unfortunately, in a few cases, it seems that national churches and missions have not pursued as aggressively as possible a program to effectively reach and serve these people.

Transmigrants (non-Papuan Christians and Muslims from other parts of Indonesia) have taken up residence in fairly large numbers in many of the coastal and lowland areas. Culture and perceived status differences create barriers and antagonism between Papuans and non-Papuans. Many of the transmigrants adhere to Islamic beliefs, as is evidenced by the growing number of mosques. (Although these people from Islamic people groups are not listed in the Papuan list of peoples, many are listed elsewhere in this book according to the people group from which they originate).

Papua has had missionary influence for many years. Even before World War II, contacts had been made in the interior.

Efforts in recent years have culminated in virtually all the people groups in Papua being located and contacted. Field researchers have determined that there are fourteen areas in Papua, with a total population of around 20,000 people, where evangelism has been only minimally carried out, if at all. In a few of these fourteen areas, there may still be some small tribal groups whose names are not yet known to the outside world. Also, there may

be a few known groups which turn out to be more than one language group. Surveys are still being carried out by various groups to make an accurate determination of the language status of all groups and the degree of evangelization which has been carried out in each group. However, there are still at least 33 people groups (highlighted on map) needing pioneer evangelism, Bible translation, and church-planting. There are also at least 68 other people groups (also highlighted on map) that still need a strong evangelical influence and probably a Bible translation.

## Conclusion

Barriers to reaching each of these people groups must be bridged by much prayer and an increase in personnel who are willing to work under difficult circumstances. There is still a place for missionaries from other countries, but Papuan Christians and Christian nationals from other parts of Indonesia are carrying out many vital ministries.

Pray for the Lord to raise up more workers. Pray for the vitality of existing churches and church groups. As the Lord has done great things in past decades in bringing many people to Himself in Papua, including many from the most primitive conditions, let us look forward to His doing even greater things as we persevere in fervent prayer for the last of the unreached in this great land!

(GE) A Wamena Woman in the front of "hona" - Papuan traditional house



(GE) Bagulaga boys



(GE) Playing in Canoe





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## 24 Clusters of Unreachd People Groups