



The Perspective of Ethno-Economics and Ethno-Management Development towards Sustainable Development in Rural and Urban Areas

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Abstract

Ethnic issues have gained increasing attention from scholars in the early 21st century, especially as the field of ethno-economics explores the intersection of ethnicity and socio-economic life. This paper explores the influence of socio-demographic and socio-economic factors on traditional economic systems, focusing on rural and urban areas in Indonesia. It also highlights how cultural traditions such as familism shape economic practices, particularly in agricultural communities. This study employs qualitative methods, i.e. interviews with key informants, to examine economic behavior in Senduro village, Lumajang (rural) and Cemorokandang village, Malang (urban). Findings show that extended families and lower education levels in rural areas contribute to the sustainability of traditional economies, while urban areas with higher education and more stable incomes lean towards modern economic practices. This study also presents the socio-demographic and socio-economic factors that impact traditional economic systems in both rural and urban settings. By examining the relationship between ethnicity, economic behavior, and sustainable development, the paper underscores the importance of ethno-economics in addressing the challenges of modernization while maintaining cultural integrity.

Perspektif Pengembangan Etno-Ekonomi dan Etno-Manajemen Menuju Pembangunan Berkelanjutan di Pedesaan dan Perkotaan

Abstrak

Isu-isu etnis telah mendapatkan perhatian yang semakin meningkat dari para akademisi di awal abad ke-21, terutama karena bidang etnoekonomi mengeksplorasi persimpangan etnisitas dan kehidupan sosial-ekonomi. Artikel ini mengeksplorasi pengaruh faktor-faktor sosio-demografis dan sosio-ekonomi pada sistem ekonomi tradisional, dengan fokus pada daerah pedesaan dan perkotaan di Indonesia. Penelitian ini juga menyoroti bagaimana tradisi budaya seperti familisme membentuk praktik ekonomi, khususnya di masyarakat pertanian. Penelitian ini menggunakan metode kualitatif, yaitu wawancara dengan informan kunci, untuk mengkaji perilaku ekonomi di desa Senduro, Lumajang (pedesaan) dan desa Cemorokandang, Malang (perkotaan). Temuan penelitian menunjukkan bahwa hubungan kekeluargaan dan tingkat pendidikan yang lebih rendah di daerah pedesaan berkontribusi pada keberlanjutan ekonomi tradisional, sementara daerah perkotaan dengan pendidikan yang lebih tinggi dan pendapatan yang lebih stabil condong ke praktik ekonomi modern. Penelitian ini juga menyajikan faktor-faktor sosio-demografis dan sosio-ekonomi yang memengaruhi sistem ekonomi tradisional baik di daerah pedesaan maupun perkotaan. Dengan meneliti hubungan antara etnisitas, perilaku ekonomi, dan pembangunan berkelanjutan, makalah ini menggarisbawahi pentingnya etnoekonomi dalam mengatasi tantangan modernisasi sambil menjaga integritas budaya.

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By the early 21st century, “ethnic issues” have increasingly captured the attention of the academic community. The focus has expanded beyond studying ethnicity itself, which focuses on cultural, social, and ecological factors, to exploring the ethnic dimensions of socio-economic life (Zajda, 2024). This growing interest is driven by two main factors.

The first factor is globalization. The globalization process creates a connected world in terms of information, economy, and politics. However, the process slowly causes local ethnic communities and populations in specific areas potentially lose their distinctiveness (Magu, 2015). Second, there has been a rise in ethnic revival, regional pride, and cultural changes within different ethnic groups. This has led to increased ethnic tensions and fear or dislike of other ethnic groups (xenophobia) (Kaplan & Inguanzo, 2022). As a result, there may be significant challenges in modernizing the economy, difficulties in adapting to new social and cultural environments, and strong reactions from ethnic groups against integration and unification efforts (Bizhoev, 2020).

The important work done by anthropologists studying ‘primitive’ societies has developed understanding about different ways of how people organize their economic lives. However, today a new challenge has emerged with the idea of sustainable development (Leach et al., 2018).

Ethno-economics, a multidisciplinary field at the intersection of economics and anthropology, explores how cultural, social, and ecological factors influence economic systems. This article provides an overview of how some ethnic groups organize economic life and sustain resources, drawing on examples from indigenous societies, traditional ecological knowledge, and design national management models. By examining the relationship between ethnicity and economic behavior, this paper highlights the importance of ethno-economics in shaping sustainable development and socio-economic integration.

Unlike modern economics, which is driven by market theory and seeks to profit in any kind of transaction, ethno-economics mainly deals with people’s activities which is not only aiming to fulfil economic goals, but also socio-cultural objectives (Akpan, 2000; Ovchinnikov & Kolesnikov, 2006)

Cavalcanti (2002) said that the roots of ethno-economics lie in economic anthropology, which studies how different societies manage resources. Moreover, Cavalcanti (2002) also said the ecological perspectives referring to the influence of traditional knowledge about the environment on the economic behavior of indigenous communities. This perspective explains how the natural limits and ideas of sustainability are built into their traditional economic practices.

Ethno-economics can provide our understanding of socio-economics factors, such as income and employment, that are perceived and impact in rural and urban areas (Cattaneo et al., 2022). The socio-economics factors can be linked to ethno-economics theories emphasizing how traditional economic systems such as communal resource sharing and family-based support systems persist in influencing modern economic decision (Ma & Yin, 2024). It means that the ethno-economic perspective i.e. social norms, traditions, and belief greatly influences economic decisions.

Meanwhile, ethno-management, highlights how management practices are influenced by ethnic traditions, such as collectivism in Asian management models (Chechelashvili, Ptashchenko, & Vardanyan, 2021). The collective family decisions guide the choice between traditional and modern economic systems. The management of family resources and decisions regarding livelihood reflects these collective values, especially in rural areas where family ties are stronger, and viewed as communal responsibility (Akkuş et al., 2017; Lundberg & Pollak, 2008).

In contrast, the transition towards modern economic systems reflects a shift in these ethno-management practices, where economic pressures

and changing social norms lead to the adoption of more formalized economic systems (Sankaran, 2022).

The cooperation from families, communities and government significantly contribute to people's well-being (Livingston et al., 2022). In terms of the cultural dimension, local people use institutions to reach their well-being and as a medium to achieve development goals. They also empower local people's participation during the development process (Eicher, & Garcia, 2006; Saefullah, 2019; Seibel, 2008; Warren, 1995). In this context, the definition of institution encompasses different social and individual formations within the community or society created by the people over generations to structure their collective rules, norms, beliefs, values, interactions, and behaviours (Slikkerveer, 2012).

This paper focuses on the traditional economy where customs, traditions, and beliefs guide how goods and services are produced and organized. In this economy system, people rely on activities like farming, hunting, fishing, and gathering for their livelihood. Instead of using money, people trade goods through barter. There may be no large surplus of products, and society is organized around small family or tribal groups. People's movements depend on things such as where animals are or how fertile the land is. As traditional economies grow, they may develop into farming economies focusing more on stable agricultural production (Rosser et al., 1999; Durham & Mizik, 2021). Other important features of the traditional economy is that decisions are made based on customs and traditions. Consequently, the economy may be stuck due to using simple, old technologies, which means the people often live in poverty, even if their basic daily needs are met (Mamedov et al., 2016).

This paper introduces a research method used to investigate people's utilization behaviour towards traditional economy. This paper uses two factors i.e. socio-demographic and socio-economic

as this paper is preliminary research. The following paper will be enriched with other factors such as psycho-social, perceived need, institutional, and environmental factors. Therefore, this paper attempts to analyze significant factors based on two block of factors i.e. socio-demographic and socio-economic which influence the traditional economy utilization behaviours.

The socio-demographic factors refer to a group defined by its sociological and demographic characteristics. Social sciences use socio-demographic variables to describe the profile of a particular group of sample or population (Panyavaranant et al., 2023). Meanwhile, socio-economic factors determine the financial means including monthly income and self-perceived economic status. Ethnic and cultural differences significantly impact management practices. Indonesia has familism value (Keasberry, 2002), which is primarily a characteristic of societies wherein kinship is stressed over other forms of relationships and affiliation within larger groups such as clans, kindreds, or extended-family household groups (Holmes & Holmes, 1995).

In relation to the socio-economic conditions and people's well-being, factors such as living arrangements, income and social contacts, influence the traditional economy practices. In Indonesia, most people live with their children and their primary source of income is agriculture. Moreover, the nuclear family (parents, children, and spouse) is the most important kinship-based unit in Indonesia, particularly in Javanese villages (Geertz, 1961; Koentjaraningrat, 1957).

Socio-demographic and socio-economic factors play a crucial role in shaping traditional economic systems, particularly in societies like Indonesia where cultural and ethnic values, such as familism, strongly influence economic practices (Booth, 2021). Familism emphasizes kinship and extended-family relationships, which in turn shape management practices and decision making (Calzada et al., 2013; Sabogal et al., 1987;

Valdivieso-Mora et al., 2016). In Indonesia, the agricultural-based economy is deeply rooted in traditional family structures where many households relying on farming as a primary income source while living in multigenerational settings. These conditions are related with the principles of ethno-economics which explores how cultural traditions influence economic behavior, and ethno-management which looks at how management practices are informed by cultural and ethnic values. In traditional economies, these cultural elements not only guide daily economic activities but also help maintain the social cohesion and sustainability of the community.

RESEARCH METHODS

This study used the qualitative method i.e. interviews with respondents and key informants. This paper includes two factors, socio-demographic and socio-economic, as elaborated in the following paragraphs. The socio-demographic factors were determined by household relationship, sex, age, education level, place of birth, ethnic affiliation, religion, marital status, occupation and employment in family business or farm. The underlying relationship in kinship is family relations, where the term family is used for household. A household may be composed of a nuclear family and extended family. The education level ranges from no education to university and other specialized education levels. The place of birth is related to whether an individual was born in the same location or elsewhere. The ethnic affiliation is about to which an individual belongs, such as Javanese, Sundanese, Madurese, and Chinese. The individual's religious affiliation can be Islam, Catholicism, Protestantism, Buddhism, Hinduism, Confucianism, or others. The individual's current occupation ranges from farmer, civil servant, private employee, teacher, to many other professions like entrepreneur, housewife, security, and others. The employment in family business/farm indicates whether the individual is

employed in a family business or farm. The above factors are used to define a person's socio-demographic profile, that can significantly influence their role in traditional economic systems, family structures, and societal norms.

In addition, the socio-economic is represented by household head income, household head family and socio-economic status (SES). The socio-economic factors are determined with subjective and objective perceptions. The objective perceptions are measured by a range of variables of income, whereas the subjective ones use the respondents' own opinions on their economic status in the community. The monthly income of the household head measures the average income of the household head in Indonesia Rupiah (IDR) earned by the household head per month. The monthly income of the household members measures the total amount of monthly income of all household members, excluding the household head, in IDR. The socio-economic status indicates the self-perceived socio-economic status of the household. These socio-economic factors are essential for understanding the household's financial capacity and how these influences their economic behaviors, access to resources, and overall socio-economic standing.

The research location was categorized based on the classification of rural and urban areas. The perceptions of urban and rural areas are complex and encompass various aspects, such as the physical environment, building development, accessibility, available resources, the nature, scale or scope, and cost of economic activities, self-governance, innovations, quality of life, social interactions, values, and opportunities (Kule, 2008). The research locations were Cemorokandang village in Malang, representing the urban area, and Senduro village in Lumajang, representing the rural area. Based on this, the interviews with respondents and key informants were conducted in both villages. The research focuses on understanding traditional economic

systems, so the respondents were selected based on their representation of relevant socio-demographic and socio-economic factors. The selected sample consisted of ten people, consisting of five people in each village.

The qualitative research method was employed to collect data and obtain in-depth insights about both individuals and communities. The qualitative instruments were specifically designed to collect detailed information on individuals' behavior, knowledge, and beliefs. Furthermore, the qualitative research method was also used to understand the communities' worldview in the study area. This research also involved field observations, documentation, and formal and informal interviews with key informants and participants. In this context, the qualitative methods aimed to accurately capture the actual behavior, beliefs, and opinions participants regarding traditional economic practices.

The research began with observations and attending relevant meetings and activities in each village. The researchers participated in social gatherings to understand the research environment and build relationship with the local people. It started by introducing the research, asking for cooperation, and obtaining permission to interview and observe the participants in their daily economic activities. Once permission was granted, appointments were made with informant, and the interviews commenced.

The interviews consisted of open-ended questions on the following topics: (1) daily observations, such as one-day activities related to preparing resources for traditional economic activities; (2) arrangements covering traditional economic practices, focusing on knowledge, beliefs, and methods of economic production; (3) utilization behavior regarding traditional economic practices, focusing on livelihood strategies and their role in securing community well-being. Informants will be interviewed individually by the researcher on traditional economic practices, and after

completing the interviews, the researcher documented the participants' answers.

The selection of data sources was done purposive sampling, meaning they were chosen based on alignment with the research objectives or specific goals. Moreover, the respondents were selected based on their availability (Creswell, 2014) and through snowball sampling, where key informants suggested the names of one or two individuals within the population. These individuals, in turn, helped identify others who could provide additional information and recommend potential interviewees (Bernard, 2006).

This qualitative approach explored the participants' emic perspective. Uphoff (1992) states that an 'emic' approach in development involving cultural aspects is considered as the 'universe of experience' which could provide many experiences for mobilising and sustaining collective actions for self-help and self-management in the modern world. In order to fully understand the local cultures as they are related to the traditional economic practices, it should be based on an 'emic' or insider's view, rather than an 'etic' or outsider's view. Saefullah (2019) explains that viewing economic issues from the local people's perspective (emic view) relies on bottom-up approaches, where local individuals actively engage in utilizing their own resources and contribute to the community's development process. In addition, key informants were interviewed to provide insights into their general activities and specific programs related to traditional economic practices.

The data collected were analyzed following the six specific steps outlined by Creswell (2014). These steps include: organizing and preparing the data for analysis; thoroughly reviewing the data to gain a general understanding and reflect on its overall meaning; conducting a detailed analysis through a coding process; using the coding to generate descriptions of the setting or people and identify categories or themes for further analysis; determining how the descriptions and themes will

be presented in the qualitative narrative; and finally, interpreting the data to derive meaning. Figure 1

shows the flowchart of the procedure for qualitative data analysis.

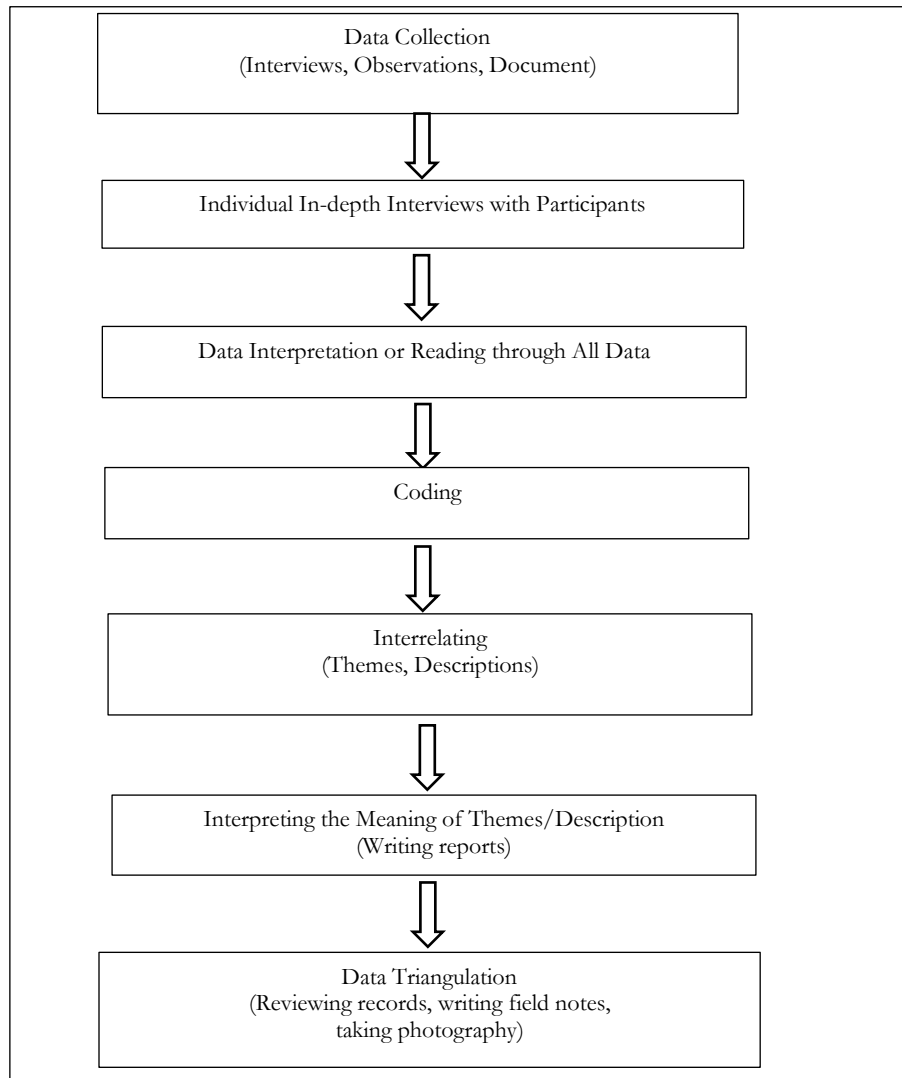


Figure 1. The Flow Chart Procedure for Qualitative Data Analysis

Source: Creswell Model (2014) modified by researcher

RESULTS AND DISCUSSIONS

The selected areas are Cemorokandang village in Malang which represents urban area and Senduro village in Lumajang which represents rural area. This research mainly focused on the influence of two factors (socio-demographic and socio-economic) towards the utilisation of traditional economic systems.

Based on the socio-demographic factors, the respondents of Cemorokandang village have

nuclear relationship referring to a set of biological parents and their dependent offspring, i.e. parents and their children.

Meanwhile, the majority of Senduro village households comprises of an extended family consisting of two or more nuclear families linked together through parents, children, or siblings, or through blood, marriage, or adoption. In Senduro village, adult children often live with their parents or parents-in-law in the same household or in a

separate home within the same location, and they typically follow traditional economic practice. Many of them also have extended family members living nearby in the same village. In contrast, respondents living without their family, they tend to adopt modern economic practices. This is often because those who lack immediate family members are unable to continue traditional economic roles. The researcher found that respondents in Cemorokandang village which represent the urban areas are more likely to follow modern economic practices. This is often due to their busy work schedules and the absence of nearby relatives, making it difficult for them to maintain traditional economic activities. As a result, they turn to modern economic practices instead. This findings aligned with the previous studies as families become more fragmented or individuals find themselves without immediate family members, they tend to rely more on modern economic systems, such as employment, welfare, or government support, to meet their financial and caregiving needs (Carlson et al., 2022).

The infrastructure and facilities for higher education in urban areas are more advanced compared to the rural ones. Most respondents in Senduro village attended school limited to elementary or junior high school. The researchers found that the highest education level available in the village is senior high school, making it more challenging for the people to pursue higher education. In this context, the level of education is linked to the occupation of household members. In this research, the majority of household members are farmers living in rural areas, with education levels typically limited to elementary school. This is mainly because farming in rural areas does not require specialized skills. Therefore, these respondents are more likely to engage in traditional economic practices than in modern economic systems. According to Das & Mishra (2020), the level of education attained by family members influences both decision-making processes and

economic results within household members.

This finding aligns with the previous research, which indicates that most Indonesians who rely on agriculture as their primary source of income live with their children. Additionally, many family members help to cultivate their parents' agricultural land, which is often passed down through inheritance. When parents are no longer able to manage their own land, they may allow an adult child to take over the farming or business in exchange for providing support (Rudkin, 1994). Meanwhile, household members in Cemorokandang village which represent urban areas, with higher education levels, tend to secure jobs that require specialized skills based on their educational background. This often leads them to adopt modern economic practices. Households with higher levels of education among their members are more likely to benefit from literacy-related externalities, such as improved access to information and greater financial opportunities. This enhanced access facilitates engagement with modern economic systems and opportunities, further advancing their socio-economic status (White et al., 2015). It is aligned with the individual's current occupation, the people in Cemorokandang are civil servant, private employee, and entrepreneur. Meanwhile, the majority of people in Senduro village is farmer.

The place of birth also influences the utilization of traditional economic practices (Lovren, 2021). Those who were born and live in the same place, tend to choose traditional economic practices because they follow the traditional culture (such as Javanese culture) that children are obligated to help their parents with other family members (familism) (Holmes & Holmes, 1995; Keasberry, 2002). In Senduro village, the majority of people is originally from the village meaning that people were born and live in Senduro village. On the other hand, the people in Cemorokandang village are those who migrate from their hometown, were not born and live at the same place, and have

tendency to choose modern economic practices. This is also related to the fact that they have no other family members who live in the same place. The majority of individual's religion in Senduro village is Hinduism while the people in Cemorokandang village are Islam.

Based on the socio-economics factors, the majority of people in Senduro village is farmers whose income is unstable due to seasonal factors (Jutting, 2000). It makes the monthly income of the household member is also influenced by the traditional economic practices. They rarely participate in modern economic practices because of that factor. In contrast, the people in Cemorokandang village tend to earn money per month in a more stable way. This may make them easier to invest in other modern economic practices, such as investment in Bank or other investment such as pension plans.

CONCLUSION

This paper highlights the critical role of socio-demographic and socio-economic factors in shaping traditional economic practices, particularly in rural and urban contexts. In rural areas such as Senduro village, extended family structures, low educational attainment, and unstable agricultural incomes contribute to the continuity of traditional economic systems. Familism, cultural norms, and religious beliefs further reinforce these practices, creating a reliance on family-based resource management and communal economic activities. In contrast, urban areas such as Cemorokandang village demonstrate a shift towards modern economic systems, where nuclear families, higher education levels, and stable income sources drive the adoption of formalized, individual-based economic behaviors.

This study underscores the importance of ethno-economic and ethno-management frameworks in understanding how cultural, social, and economic factors be tied together to influence economic decisions. As Indonesia continues to

modernize, these findings point to the need for policies that support both traditional and modern economic systems, respecting cultural values while promoting socio-economic integration and sustainable development. Future research can explore additional factors, such as psychosocial or environmental influences, to provide a more comprehensive understanding of this dynamic relationship.

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