



Forest

For People's Welfare:

-Stories From The Field-



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Preface

A program, project, or any activity, if it is implemented only and not communicated as well as documented, will only become a meaningless monument. Writing down achievements and the lessons learned, so that the public can read them and make them as a reference, is a big work to immortalize the program, project, and activity. Pram said, "A person can be as clever as the sky, but as long as he does not write, he will be gone in the community and from the history. Writing is working for immortality." While Ali also used to say, "Bind knowledge by writing."

The book you are reading now is a compilation of writings from stories during the implementation of the Forest Governance Program II (FGP II) that has been running since 2011. As an effort to bind knowledge and immortalize the program's journey, these writings try to portray what has been done by the communities and partners in implementing program activities. There are at least four (4) topics of writing, i.e. in regards to the recognition and protection of customary communities, expansion of communities' rights and access in managing forest, transparency in forestry sector, and other innovations such as gender mainstreaming, community REDD+, and forestry partnership. Although they do not depict the overall program, this compilation of stories from the field shows that there are successful activities with positive impacts for community empowerment and forest sustainability.

Finally, I thank all of the writers and editors of this book, who have written down the implementation of the program into light and easy-to-read writings. Also we thank the Royal Norwegian Embassy that has trusted Kemitraan to manage FGP II program. More or less, this effort has improved the governance, which can create more open rooms for dialogue among government, communities, and private sector, also ensure that the marginalized groups are able to gain their rights, access, and better living.

Hopefully this book can be a valuable contribution for the better forest and climate governance reform and become a reference for many actors in a more just, sustainable, and participatory forest resources management.

Jakarta, October 2015



Monica Tanuhandaru

Executive Director of Kemitraan

Preface

Indonesia is the world's third largest tropical forest country. The forests and peatlands has a rich biological diversity, and gives clean water for people and agriculture. The forests and Peatlands can secure the welfare and economic growth of Indonesia for generation to come. Securing the forests can also contribute to the global emission reduction through reducing deforestation and forest degradation. Through a bilateral partnership on REDD+ signed in 2010, Norway supports Indonesia to protect people's welfare and reduce emissions by reduced deforestation.

Good governance in managing forests and peatland is key to achieving this goal and Norway has been a proud supporter to Kemitraan for the Forest Governance Programme (FGP) phase 1 and 2 since 2007. The role of civil society organizations in forest governance is important. Kemitraan is raising important discussions with policy makers, local communities and the public, while at the same time acting as intermediary institution working to strengthen participation from civil society and community organizations at the local level.

In the book 'Forest for People's Welfare - Stories from the Field' we hear the voices of people living in communities facing land disputes. Their lived experiences are presented. The stories capture important progress in land rights, such as improved community access to land through Community Forest, Village Forest and Community Timber Plantation schemes, assistance for customary communities, conflict management, community information system and women's roles in forest management.

My appreciation goes to our partner Kemitraan for documenting these local voices and I hope that stories in this book will stimulate debate and interest.

Jakarta, Oktober 2015

A handwritten signature in black ink, consisting of several loops and a final horizontal stroke, representing the name Stig Traavik.

Stig Traavik

The Ambassador of the Kingdom of Norway in Indonesia

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Foreword: Stories from the Field

Forest Governance Program (FGP) at a Glance

Past problems of forest management have been filled with a domination of concessions given to large-scale businesses, impacting the high deforestation and forest degradation rate, also triggering conflicts with local communities in various regions. These conflicts were particularly related to the loss of the communities' rights over forest areas and their limited access, which endangered the sustainability of their livelihood system. One of the causes of disputes in forestry sector is the confirmation of forest area in Indonesia that has not been settled yet, where in 2012, there was only 12 percent of forest area with completed confirmation process. This unfinished confirmation of forest area also becomes one of the conditions that can trigger criminal and corruption practices in forestry sector.

Responses to the current problem of global climate change still feel very political, dynamic, and are filled with uncertainties. Yet it still provides the opportunity to promote governance reform, particularly in forest and climate sector. Improvement of governance in this sector in Indonesia is highly influenced by the decentralization system that needs effective decision making process and management, supported by involvement of stakeholders, central-local coordination, and at the same time ensuring existing effective service and benefit for stakeholders, particularly local communities and customary communities.

Based on researches done by the Statistics Indonesia and the Ministry of Forestry (2007 and 2009), there were 25,863 villages interacting with forest and 71.06 percent of the villages rely on forest resources. The recorded number of villagers residing inside and surrounding forest areas were 37,197,508 or 9,221,299 households (HHs), and approximately 1.7 million families (6.8 million people) were poor families.

Forest Governance Program (FGP) Phase 2 has been implemented since 2011 with support from the Norway Government, directed to promote governance reform in forestry and climate sector on several important issues, aiming to reduce deforestation rate and increase communities' access, including customary communities', in forest management. This program works to improve forest governance by promoting decentralized forest management, which emphasizes on the optimization of social and environmental benefit from sustainable forest management through local, inclusive mechanism for planning and control.

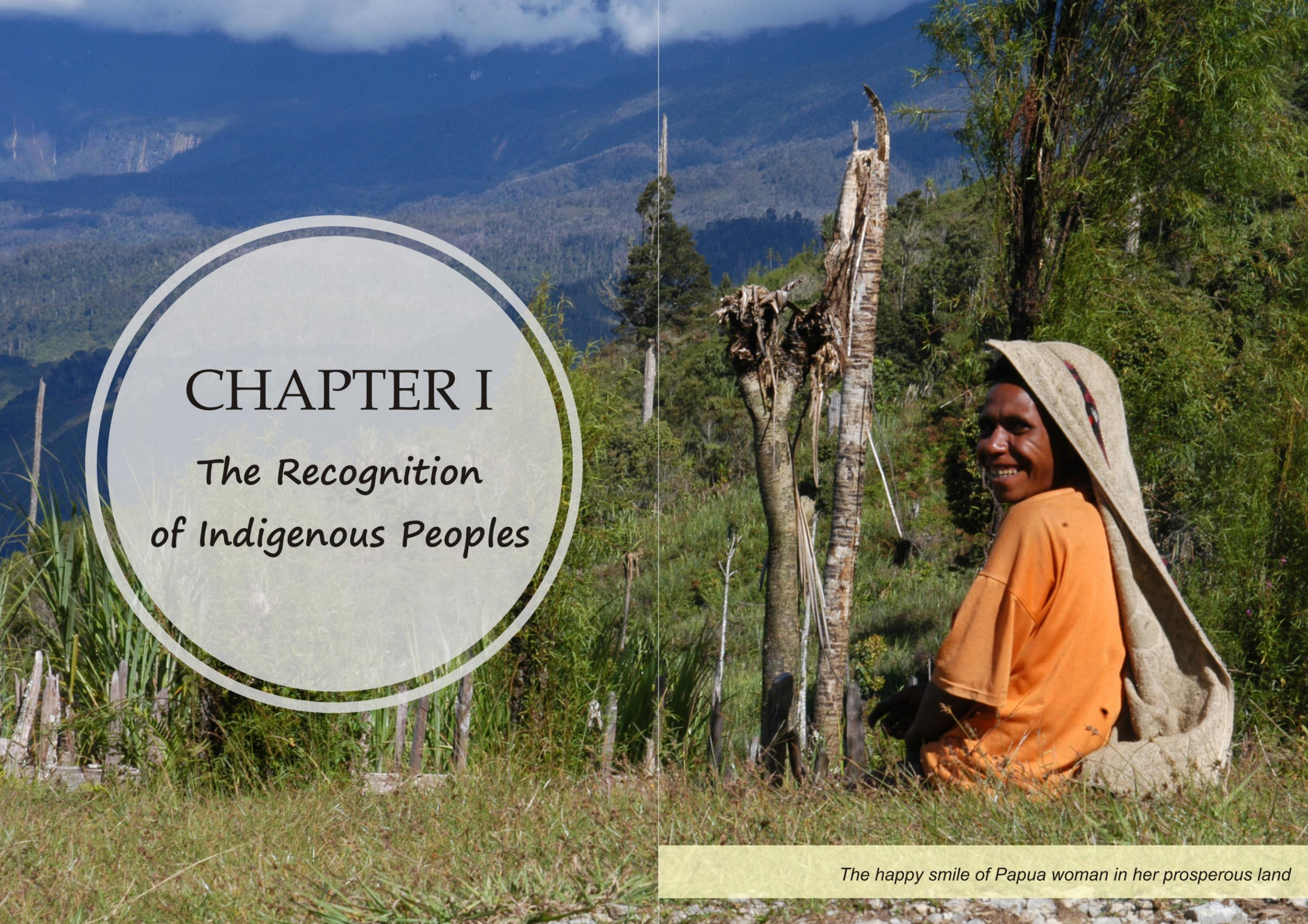
This program encourages policy changes at the national and local level to ensure and increase communities' rights and access, including customary communities', to forest, both by expanding communities' management rights

through the Community-Based Forest Management (CBFM) scheme, and by recognizing customary communities' rights over forest. In addition, the program develops models and institutionalization of tenurial conflict settlement. One of the important components from this program is transparency and treatment for forestry sector crime, which is expected to contribute in increasing the effectiveness of crime treatment for forestry sector in Indonesia, where the current law enforcement process in general only succeeds in apprehending perpetrators at the field level, and does not touch the mastermind.

The program is implemented by building partnership with various actors (Government Institutions, NGOs, Universities, Community Groups, Private Sector) and providing technical assistance as well as grants for partners at the national and local level.

Stories from the Field

FGP Phase 2 as a follow up from the first phase (2007 -2010) has been implemented since 2011, working together with various partners. Up until the end of 2012, various activities have been conducted under FGP2 support in various regions. Kemitraan team and its partners have identified several achievements, benefits, and impacts from program implementation, which is then compiled in form of Stories from the Field. There are 11 Stories from the Field that elaborate activities along with the achievements and benefits, among others on: improvement of communities' access through Community Forest (CF), Village Forest, and Community Timber Plantation (*Hutan Tanaman Rakyat*/HTR) scheme; assistance for customary communities; conflict management; community information system; and women's roles in forest management.

A woman in traditional orange clothing and a headscarf sits in a lush green field with mountains in the background. The image is split into two panels. The left panel shows a woman in traditional orange clothing and a headscarf sitting in a lush green field with mountains in the background. The right panel shows a woman in traditional orange clothing and a headscarf sitting in a lush green field with mountains in the background.

CHAPTER I

The Recognition of Indigenous Peoples

The happy smile of Papua woman in her prosperous land

Genuine Hands of Papuan Foresters

By: Muslim Ambari and Suwito

Tanah Papua tanah yang kaya, Surga kecil jatuh ke bumi

Seluas tanah sebanyak madu, adalah harta harapan

Tanah Papua tanah leluhur, di sana aku lahir

Bersama angin, bersama daun, aku dibesarkan

Hitam kulit keriting rambut aku Papua

Biar nanti langit terbelah aku Papua

(Land of Papua, a rich land, a piece of heaven that falls down to earth

As wide as the land, as much as honey, those are the treasure of hope

Land of Papua, land of ancestors, where I was born

With the wind, with the leaves, I was raised

Black skin, curly hair, I am a Papuan

Though the sky parted, I am a Papuan)

Papua Island is famous with its beautiful, extra ordinary natural panoramic view. Such beauty can be seen from one edge to the other, parallel with the point of compass. Both in Papua and West Papua Provinces, such natural beauty can be seen in any part of the cities.

Yet, such natural beauty does not go side by side with the fortune of indigenous Papuans. In the island, indigenous communities that comprise of many ethnicities have to struggle hard to succeed in many things.

Of all that, the most difficult struggle for local communities is the recognition of customary areas, including private forest (*hutan rakyat*). Such recognition up until now has not been felt by the local communities. While in Papua, all areas and lands are under the status of communal land (*tanah ulayat*). That means, anyone outside the tribe who wants to manage and utilize the land or natural resources should follow and obey to the customary rules



One panoramic natural beauty of Papua

The communities have long waited for such recognition. All this time, their native identity has been thrown by policies by the central government. In short, being a Papuan in Papua Island in Indonesia at the moment is apparently not easy.

The obstacles that have long been felt, is now starting to be solved, slowly but sure. The Jayapura Regent, Mathius Awaitouw, is one of the actors who broke through the impasse. Mathius started to initiate the solution since quite some time, and then found the way after elected as a regent in 2012.

Under his leadership, Jayapura Regency is determined to bring tribes in the area one step forward. Mathius expressed it himself in his office in Sentani. He promised to make tribes in his area as the hosts in their own land.

Based on that as well, Mathius then initiated the establishment of customary villages to recover the identity of native tribe villages. The customary villages have the same position with the pre-existing villages. Therefore, the institutional system for customary village is built referring to Law No. 6/2014 regarding Village.

The background of the establishment is no other than to fully recognize the existence of the tribes with their customs. With customary

villages existing in the area, there will be diversity in village governance throughout Jayapura Regency.



Jayapura Regent, Mathius Awaitouw

“We surely don’t want the existence of tribe community to serve as decorations only. They are the host in their own village. So they must be the only one who understands their own custom,” Mathius revealed.

“There is no land in Papua without a landlord. Everything is in customary areas. So, if you want to invest in any form, you have to make a contact with them,” he explained.

Bottom line is, Mathius believed that areas in Papua, particularly Jayapura Regency, should be built based on the community’s native nature along with the customs.

Although he was determined to make villages in his areas as customary villages, but Mathius realized that it takes a long process. Therefore, for the initial stage, what he could do was to gather the existing tribes into a Tribal Council (*Dewan Adat Suku/DAS*).

“There are nine DASes already formed. Out of the nine councils, four (4) customary villages will be inaugurated in 2015,” Mathius elaborated.

However, Mathius quickly added, although there are nine (9) DASes in Jayapura Regency, the actual number of customary community in the area was up to 14. The downsizing was made to ease the establishment of customary village.

For the initial stage, four (4) customary villages will be inaugurated; i.e. Necheibe in Ravenirara District, Bundru in Yapsi District, Kaitemung in Nimboran District, and Itakiwa/Ayapo in East Sentani District.

According to Mathius, the downsizing was conducted based on the close connection of the ancestors’ origin and the population distribution,

dialects of the mother tongues used as well as area scope, number of village along with the ratio of population density.

"Towards a new Jayapura, means that Jayapura is managed by the locals," said Mathius again.

Slightly different to Mathius, Elvina Situmorang, the Head of Local Research and Development Division (Balitbangda) for Jayapura Regency admitted that the fight to establish customary villages is truthfully still very hard. This is because customary villages in Jayapura Regency have different specifications between one another.



Elvina Situmorang, Head of Research and Development Jayapura district

"So, ideally, prior to the establishment of a customary village, there will be an in-depth research on the existence of customary communities who reside in Jayapura Regency," Elvina revealed when meeting the team from Kemitraan.

"On that basis, Jayapura Local Government in the initial stage will inaugurate four (4) customary villages as a model on 24 October 2015. Next, customary villages will be established in stages within the existing nine (9) DASes," she added.

Nevertheless, the currently strong enthusiasm for reform in Jayapura Regency should not make the Local Government complacent. Because, with the establishment of customary villages, the Local Government should start making local regulations (Perda) that specifically govern customary villages.

This was expressed by the Director of Pt PPMA (Limited Association for the Study and Empowerment of Papuan Customary Community), Naomi Marasian. "Perda should be made so the spirit of reform can continue and has tangible form. Perda is also important since it would ease the flow of fund to customary villages," she said. Naomi's statement was then agreed by the founder of Pt PPMA, Zadrak Wamebu.

Customary Community

The community in nine (9) DASes has enthusiastically welcomed the issuance of a decree by Jayapura Local Government regarding the inauguration of four (4) customary villages. Even though the official inauguration would only take place on 24 October 2015, along with the commemoration of Customary Community Awakening Day in Jayapura Regency, but the widespread news has brought a new hope.



Director Pt PPMA Naomi Marasian

The joy was directly felt when the team held a meeting with the communities with Demutru DAS, which consisted of three (3) tribes, i.e. Nambluong, Klesi, and Kemtuik. The first area visited was Nimborang District. In that area, representatives from the three tribes have gathered in the meeting hall.



A mountainous region in one of the districts in Jayapura regency, Papua

In the meeting directly led by the Head of Demutru DAS, Pieter Yanuaring, it was revealed that the unification of the three tribes under Demutru DAS was already the willingness of each tribe.



Head of DAS Demutru Pieter Yanuaring

“Ever since the (Jayapura Local) Government has unveiled the unification of customary communities into DAS, they asked for our responses and views. We, the three tribes, feel a strong bond, and finally agree to unite ourselves,” Pieter revealed.

The foundation to the agreement and understanding to unite was also because the three tribes apparently felt there was a strong bond in the past through their own ancestors. This was also admitted by Esau Irab, the representative from Klesi

customary community, who also served as the Secretary of Demutru DAS.

“Our ancestors used to be united. Due to one thing and another, they separated. And now we are united once again,” he said.

Customary Forest

Since customary village has its own government, all things related to the village and also its property as well as custom are governed independently. However, the management still coordinates with Jayapura Local Government that becomes the holding of customary villages.

One of the aspects of joint management is the property of customary forest. Elly Waicang, a community leader from Kaitemung customary community explained, the joint forest management has become the big plan that would be implemented once Kaitemung customary village is officially inaugurated on 24 October 2015.

“We realize that the customary forest has long existed. We need to manage it together but it should be with the right and appropriate structure,” Elly explained.

According to the 73-year old man, although joint customary forest management had been running before the customary village was officially

established, but he still believed there should be a reform on management procedure.

"Here, customary forest is jointly managed. The management is then conducted by each family based on their clan. Each of them receive a portion of land in the forest," Elly elaborated.

However, the rule was in effect before the customary village is established. When the customary village is established, he believed that the rule can be improved. "We want improvement. We need to re-regulate the utilization of forest products for the better good. Particularly, on how to maintain sustainability of the forest," he said.

A similar view was expressed by Titus Marasian, a community leader from Kemtuik. According to him, a joint forest management is indeed the focus that needed to be improved after the customary village was established. The step needed to be taken, since currently the forest management has not reached to the sustainability stage.

"Because now the forest is utilized by each clan. So the customary forest owned by the village is managed by each clan, and then further reduced to each head of family," he said.

More specifically, Titus explained, the management that needed to be improved was on how to maintain forest sustainability along with the utilization of all resources within. For him, such balance was still difficult to be implemented due to various factors.

"There are families distressed by economic needs, they then cut trees in their areas in the forest. Well, that needs more detailed talk on what will it be like in the future," he explained.



***Titus Marasian, Kemtuik
community leader***

Elly Waicang : Papua Exists Because We Exist

By : **Muslim Ambari**

He is no longer young. But his spirit seems so young. The spirit can be clearly felt when we are next to him. From his mouth, we can hear his loud voice talking about Papua, the birthland that has raised him until now, until he is 73 years old.

He is Elly Waicang. A native Papuan man who was born and has resided up until now in Nimboran District, Jayapura Regency. He is one of the important leaders in Kaitemung customary community, who has been acknowledged by the government, either Jayapura Regency, Papua Province, or the central government.

There is no need to doubt his wide, dozens of years-worth experience. Thus, it would be useless if we ask the details of Elly Waicang's experience. There are only two words that he always remember: patience and calmness. Yes, Elly is used to conducting all activities patiently and calmly.



***Elly Waicang, Kaitemuang
indigenous community leader***

"Those words are the only thing I apply wherever and whenever," Elly said when he first met me in front of his house in Kaitemung Village. Elly said his two magic words while getting on the car that would drive him to the Secretariat of Demutru Tribal Council (*Dewan Adat Suku/DAS*) in Genyem.

With those two words as well, Elly said he could keep maintaining his way of thinking well up until now. With low voice, he said that he had long met people with different characters often.

"Some were quiet, grumpy, and many more," he recalled those whom he had met.

Thanks to the two magic words, Elly said he could maintain his health well up until now. "If I'm not healthy, there's no way I can join the fight for Kaitemung village," he declared without a doubt.

He then shared his story about his village that had been selected as one of the four (4) villages in Jayapura Regency to be made as customary villages. From his facial expression, there was joy, pride, as well as relief since a customary village will soon exist in his birthland.

"Yes this is the limitless joy we received. Although it's not yet officially inaugurated, but hearing that our village becomes a pilot already made us extremely happy," he continued.

The color of joy seemed to exude more from Elly's face. Although the conversation had to be stalled due to a meeting with the community, that joy never seemed to fade. The expression overflowed even more when several people from other villages who attended the meeting congratulated him.

When he heard several community leaders expressing their hopes and showing no sign of envy since Kaitemung had been selected first, Elly's face looked relieved. Once in awhile, he nodded. This seemed to signify that the concern over social jealousy was no longer existed.

When asked about his expression, Elly only answered with a smile. A unique and genuine smile that he frequently showed during that day.

"Frankly, there was concern if there are people who disagree to have our village picked. But, after coming to this meeting, the concern is gone," Elly said.

Customary Forest

Elly then shared information about the long existing customary forest management in his village. He dreamed that even though the customary village has been officially established, the customary forest management should still be conducted based on sustainability principles.

"We realize that customary forest is very close to the community. The utilization has also been done for a long time. So we must take care of it together," he hoped.



Indigenous people in the village Klasiu South Gresi District, Jayapura regency, Papua, in a signing ceremony custom map

The conversation was then halted since the moderator from PT PPMA (Limited Association for the Study and Empowerment of Papuan Customary Community), Paulus Katamap, reminded that the meeting should be ended soon. Then both of us were struck and looked to each of our wrist watches.

I immediately ended the conversation, since I still had another scheduled meeting. But I still managed to talk to Elly for a while, since he rode with us. Coincidentally, the car we rode on would pass on the way to his house.

While saying goodbye after arriving in front of his house, Elly still managed to whisper, "Do not forget that Papua exists because we exist."

The Perdasus (Special Local Regulation) No.23/2008 regarding Sustainable Forest Management in Papua Province mentions that the assignment of communal rights (*hak ulayat*) for customary law communities based on the regent decree is based on the research report, as written in Article 6.

There are various (diverse) forms of customary community institution in each area in Papua. Let alone between regencies, there can be different forms even in one regency. Thus in Jayapura Regency, in line with the research/study result from the research team formed by the regent, a tribal council (*dewan adat suku/DAS*) was established.

**Special Local Regulation for Papua Province No.23/2008
Regarding Sustainable Forest Management in Papua Province**

Chapter III

Assignment of Communal Rights (*Hak Ulayat*) for Customary Law Communities and or Individual Rights for Customary Law Communities over Land

Article 6

(1) Based on the research report as written in Article 5 subsection (1), the Regent/Mayor and or Governor assigns the existence or non-existence of communal rights for customary law communities and or individual rights for customary law communities over land with a decree.

(2) A Regent/Mayor and or Gubernatorial Decree as mentioned in subsection (1), which mentions the following matters regarding the communal rights for customary law community and or individual rights for customary law community over land:

a. Real name as known in the relevant customary law community that has the same definition as communal rights for customary law community and or individual rights for customary law community over land.

b. Customary leader, which according to its customary law has the authority to regulates the control, allocation, and utilization of communal rights for customary law community and or individual rights for customary law community over land.

(3) A Regent/Mayor and or Gubernatorial Decree, which states that the communal rights for customary law community and or individual rights for customary law communities over land that still exists, attached with map from the research result.

Currently, there are nine (9) established DAS, consisted of:

1. JOUH WARI Tribal Council (DEMTA)
2. YOKARI Tribal Council
3. TEPRA – YEWENA Tribal Council
4. ORMU – IMBI Tribal Council
5. MOI Tribal Council
6. BHUYAKA Tribal Council
7. ELSENG Tribal Council
8. DEMUTRU Tribal Council
9. OKTIM Tribal Council

The aforementioned 14 customary communities are:

1. BHUYAKA Customary Law Community
2. MOI Customary Law Community
3. KEMTUIK Customary Law Community
4. KLISI Customary Law Community
5. NAMBLUONG Customary Law Community
6. ELSENG Customary Law Community
7. YEWENA – YOOSU Customary Law Community
8. TEPRA Customary Law Community
9. YOKARI Customary Law Community
10. JOUH – WARI Customary Law Community
11. ORYA Customary Law Community
12. OKTIM Customary Law Community
13. KAU – TABAKU Customary Law Community

Lesson Learned from Kajang: The Most Participatory Customary Local Bill (Raperda) Process

By : Nur R Fajar

That afternoon, in the middle of August 2015, the sun was scorching, shining the gate to Tana Toa Village, Kajang Sub-district, Bulukumba Regency, South Sulawesi. Several men and women were walking into the gate, and then strolling down the cobbled dirt road to Tana Toa village.

There was one evident similarity among them; they were all simply dressed in black and barefooted. Yes, that was the portrait of Ammatoa Kajang customary community who still uphold their transcendent values and customary laws.

They are not affected by modernization, such as electronic equipment, electricity, motored vehicle, and many others, which characterized the current lifestyle. Even the materials used for their clothing are still self-weaved and dyed with natural colorings.

Same as clothing, the wooden house-shaped (*rumah panggung*) residential buildings owned by Kajang community are also very simple, built with natural materials such as logs, wooden walls, and palm fiber roofs. All houses are similarly simple. Even including the house of their customary leader, Ammatoa.



Met at his house, the Customary Leader of Ammatoa Kajang, Ammatoa said that they had such lifestyle since they practiced *kamase-mase* principle, meaning living in simplicity. “Living in simplicity, no chairs, no beds. Kitchens are at the front (of the house),” he said. Kitchens are placed at the front of the house, or near the entrance, so that the guests would know if the host was cooking something in the kitchen to be served. “It is an element of honesty,” Ammatoa continued.

In line with the customary law, Kajang community, particularly Ammatoa, is forbidden to go out of Kajang customary area. “Of course (we) cannot go out to see the modern world. (We) can’t see cars, motorcycles, electricity. If (we) go out, then (we) will receive sanction,” he said.

Although seemed to excommunicate himself, Ammatoa is not necessarily then gone blind to updates from the outside world. He knows what was happening, or there would be guests visiting from his ancestors or his supernatural companions.

On the custom to go barefoot, Ammatoa explained that Kajang community could not use footwear as a form of respect to human’s origin, which is the soil. While soil represented the earth, which meant as the mother *oranrong*. “If we walk, then get tripped by a stone, it means we say

'excuse me' to *anrong*. Offering a salute/excuse is the highest form of respect to the earth," he said, smiling.

Kajang customary community really takes care of their nature and forest. Same as the soil, for them, forest represents a mother. "Forest must not be disturbed. Forest is the earth's stomach or lungs. Whoever violates it will be given sanction, a fine of 12 real (approximately Rp12 million)," Ammatoa explained.

There are strict prohibitions in Kajang customary forest, i.e. gathering rattan, honey, and shrimp.

The customary stipulations ensure that the condition of customary forest is still maintained and in harmony, with big, dense trees aged dozens, even hundreds of years, with the wildlife diversity living inside. With maintained forest, the water will also be maintained, with clean and natural river flow. Even the river water still flows during dry season.



Spring water used by indigenous peoples Ammatoa Kajang

Customary Law

AmmatoaKajang customary community is one of the customary communities in South Sulawesi, which administratively resides in Bulukumba Regency, to be more precise, in Kajang Sub-district, Bulukumpa Sub-district, and Herlang Sub-district.

AmmatoaKajang customary community in their daily lives can be separated into two groups, i.e. AmmatoaKajang customary community in *IlalangEmbayya'* (*Tanah Kamase-masea*) or better known as KajangDalam situated in the Ammatoa Customary Area, and the customary community in *'IpantarangEmbayya'* (*Tanah Kausayya*) or better known as KajangLuar.

Nevertheless, despite being separated into two areas, there is no fundamental difference between the two of them. Until now, they have always held on to the ancestor's teachings. Based on the ancestors' teachings, AmmatoaKajang customary community has to always maintain their life

balance with the nature and ancestors. Ammatoa is a term for their customary leader. 'Amma' means Father, while 'Toa' means the Eldest one.

For AmmatoaKajang customary community, particularly the ones in *IlalangEmbayya'* area (KajangDalam), modernity is considered as an influence that can deviate from the customary rules and ancestors' teachings, so they are not receptive to it.



*One of the traditional ritual processions
Ammatoa Kajang (Photo: AMAN South Sulawesi)*

The life of AmmatoaKajang customary community is highly influenced by their belief, that is *Manuntungi Ada'*, taken from the '*PasangRikajang'*', which is based on the holy messages from *TuriekAkra'na* or the One Almighty God, which contains teachings, advices to live in the world and in the afterworld.

Ammatoa Kajang customary area covers a 22,689.59-hectare area, a 331.17-hectare customary forest. The condition of the customary forest is fragmented, with some of them clumped in width and some in length.

The law enforcement of *Pasang Ri Kajang*is determined through customary meeting such as *Abborong*. Stipulations in the customary law divide sanctions into *cappa babbalaor* the term for mild sanction, *tangnga babbalaor* mid-level sanction, and *spoko babbalaor* for heavy sanction.

While Kajang customary institution consists of *Ammatoa*as the customary leader, *Anrongas* customary official with two deputies, which is *Anrongta ri pangi*and *Anrongta ri bongkina*. Under them, there are *Galla Putow*who takes the role of Ammatoa's spokesperson, *Galla Kajang*who takes care of criminal acts, *Galla Pantama* (time keeper), *Galla Lombo'* (administrative division), *Galla Anjuru* (occupation sector), *Galla Ada'* (event support) and *Karaeng Tallua* (some sort of customary sub-head), which consists of *Labbiria*, *Sulehetang* and *Ana' Karaeng Tambangan*.

Initiative from Local Government

Seeing how Kajang community still upholds their transcendent value and customary law, which maintain the nature and customary forest in Kajang, the Bulukumba local government in South Sulawesi planned to protect those by developing a local bill.

In a meeting in Makassar, the Head of Forestry and Plantation Office for Bulukumba Local Government, Misbawati A. Wawo said that the local government on Inauguration, Recognition and Protection of Ammatoa Kajang Customary Law Community was developed due to their internal factor, where the customary law institution needs to be formed so they will not disappear in the future.

He explained that the initiation of Kajang Community local regulation started in 2008. Started from the intention of the Forestry and Plantation Office that was communicated with the Hasanuddin University in Makassar, and then they continued with the development of customary law bill.

But after it was consulted, the Ministry of Forestry at that time decided that it was not the time yet to have local regulation on customary community, thus the activity was canceled. While in fact in Law No.41/1999 regarding Forestry, the local government has the authority to inaugurate, recognize, and protect customary law communities.

Even so, Misbawati still insisted that there should be a regulation that protects customary communities with their customary forest.

"Maybe because I work in forestry, thus I fully understand the concept of forestry development. From a number of customary forests (in South Sulawesi), there is only one customary forest that is taken care for and functioning. (It is) relatively safe in Kajang. Is this forest can be maintained? Apparently there is a community with running and well-functioning customary law," she explained.

Ever since becoming the Head of Forestry Sub-Office in 2000, Misbawati observed the maintenance of Kajang customary forest. She started to intensively look at the management pattern for Kajang customary forest during 2001-2003. "There is one location of community forest applied in South Sulawesi, which actually uses the same method on how Kajang people maintain their forest," she said.

"I always compare, that Kajang forest is safer, (there is) not many conflict. Therefore we need to involve the people there. When given role, local people will manage forest more effectively. So we started to open communication with them. Our relationship was started harmoniously. Thus ever since then, we invite them every time there's an activity," she explained.

The Most Participatory Local Government

Misbawati said in the development process for local regulation, all actors were invited and encouraged to discuss. Dozens of meetings were held by inviting all stakeholders such as Kajang customary community themselves, assisting NGOs, local parliaments, head of sub-district in Kajang, to community leaders.

"This local regulation is invaluable. The development took such a long time, was so dynamic, and really involved many actors. We're sure that the quality of this local government is exceptional. Dozens of joint FGDs were held with various actors such as customary communities, NGOs, local parliament, head of village and sub-district. We tried to accommodate what they had conveyed. Everyone was given room to participate. Everyone could give input to the local regulation and all were noted. This is an exceptional dynamics. We really conducted a participatory process," she explained.

Therefore, Misbawati was sure that the bill is a local regulation with the most participatory development process in Indonesia. Even the Bulukumba local parliament agreed with the local government to prioritize and accelerate the bill (*ranperda*) by forming a Special Committee (Pansus) in the local parliament.

The frequency of discussion for Kajang customary community *ranperda* did decline, since according to the legal section in Bulukumba Local Government, the leading sector for the *ranperda* formulation was under the Cultural and Tourism Office, where its head of office seemed to have no concern over this matter.

Then the Constitutional Court Decree No.35/PUU-X/2012 was issued, stipulating that the word 'state' was deleted in the draft of Article 1 Subsection(6) of Law No.41/1999 regarding Forestry, into "Customary forest is a forest within the area of customary law community". According to the Constitutional Court, based on Article 5 subsection (3) of Forestry Law, then

the status of forest and customary forest is determined as long as in reality, the related customary law community still exists and their existence is recognized.

Based on the Constitutional Court Decree, Misbawati said that they and the stakeholders were back in their enthusiasm and started to intensively formulate the Kajang Customary Community *ranperda*. "The Constitutional Court Decree was very helpful in providing room for regions to discuss the issue of customary community," she said.

Egalitarian and Smooth Process

Similar to Misbawati, the Chair of the Board of Executive for the Indigenous People's Alliance of the Archipelago (AMAN) in South Sulawesi, Sardi Razak said in his office in Makassar that the process for Kajang Customary Community *ranperda* was conducive in highly participatory manner. "The involvement of many actors was clearly there and no one was overly dominant," said Sardi, who goes by the nickname of Ian.

He explained that the NGOs who assisted the *ranperda* formulation, among others, are AMAN South Sulawesi, Balang (local NGO from Bantaeng), CIFOR (Center for International Forestry Research) and Kemitraan



*The atmosphere of one focus group discussed the Draft Regional Regulations
Indigenous People Ammatoa Kajang in Makassar, in early August 2015
(Photo: Rev.Chandra/ AMAN South Sulawesi)*

AMAN South Sulawesi themselves were specially requested by Ammatoa to guard the local regulation development process. "AMAN was requested by the customary leader to guard the *Ranperda* process. This is our form of responsibility," Ian explained.

The involvement of assisting NGOs started since 2010, when Bulukumba Local Government held a consultation with AMAN on *aranperda* called Ammatoa Kajang Customary Forest. AMAN then studied and provided inputs so that the local regulation would not only govern issues on customary forest, but also included the recognition of Kajang customary community's rights.

"The discourse halted the discussion on forest bill for a while. The government was overwhelmed in looking for a legal link (to the bill). After the MK (Constitutional Court) Decree No.35, encouragement to discuss the *ranperda* increased massively," she said.

In 2012, the Bulukumba Regent himself issued a decree on the establishment of a task force to formulate the Kajang customary community local regulation, among others consisted by the Forestry and Plantation Office, Tourism Office, local government's legal division, Head of Kajang Sub-district, representatives from local communities and Kajang customary community, NGOs such as Balang, AMAN South Sulawesi and CIFOR, headed by the Chief of Tourism Office, Arifin Junaedi.

Based on the decree, the team held several discussions that involved many actors, implemented in various locations. Some consultations resulted in an agreed change in the local regulation's substance, by including issues on the rights of Kajang customary community.

Although the formulation took almost two years, the development process was egalitarian and smooth, with various changes of title, substance, and fulfillment of customary right in the *ranperda*. "The *ranperda* was initially titled the Recognition of Ammatoa Kajang Customary Rights. After discussions, it was changed into the Local Regulation regarding the Recognition and Protection of Ammatoa Kajang Customary Law," he said.

One of the changes in the substance was the inclusion of a background on the sociological and judiciary aspect of Kajang customary community, which had not been included in the *ranperda*.

Until finally on April 2014, the team successfully completed the formulation task and submitted the bill to Bulukumba Local Government.

"But the bill was only submitted by the government to Bulukumba Local Parliament in the beginning of 2015," Ian explained.

Representation of Customary Community

On why Kajang Customary Community was the one selected to have a local regulation from various customary communities in South Sulawesi, Ian said that Kajang was the strongest representation of customary communities.

"In various discussions, if (we) talk about customary communities, then the strongest one is Kajang. The empirical fact is, in Kajang, the community still strongly applies the customary law. If (we) talk about Kajang, everyone acknowledge that they are a customary community. Even some government apparatuses said that there's already a local regulation on Kajang," he continued.

The formulation process for the local regulation to recognize Kajang customary community became the government's campaign tool to announce that the legislation process to recognize and protect customary community was currently taking process in Bulukumba. He said that ever since then, various local governments collectively encouraged the formulation of local regulation regarding customary community.

"Even Enrekang Regency already has a special committee for the local regulation on customary protection, by taking example from Kajang Customary Community," Ian added.

While the Director of Legal and Human Rights for AMAN, Erasmus Cahyadi, acknowledged that the formulation of Kajang customary community *ranperda* was conducted in participatory, egalitarian, and open manner, which involved all actors. He hoped that such process in Kajang could be taken as an example in other locations.

"It's very rare for a similar process to occur in other locations. In Bulukumba, the process was open, discussions were robust. I'm very proud," he said.

Ammatoa Gives His Support

When met at his house, the Chief of Ammatoa Kajang Customary Community, Ammatoa said that it was actually the Local Government who

had the willingness to make the Local Regulation, not them. "The community did not ask to have a local regulation for them. The government promoted it, seeing how there's still a strong system applied in this community," he said.

Even so, they supported the existence of the Local Regulation regarding Kajang Customary Community. "We have always agreed on the existence of the local regulation. It is needed to strengthen the institution. We agree (on that)," said Ammatoa, who at that time was accompanied by the ministers of Kajang tribe or Galla.

Even though it is hereditary, Ammatoa customary law has never had any changes. There are nine (9) articles of customary law. All has been accommodated in the local regulation, including sanctions for offenders, i.e. *pokok ba'bak* (highest fine) and *tangga ba'bak* (mild violation).

While the Chair of Special Committee for Bulukumba Local Parliament, Udin Hamzah, during a meeting with representatives of AMAN South Sulawesi in Makassar in mid-August 2015, said that his team wanted the *ranperdato* be completed and enacted in the current financial year 2015.

With the local regulation, he expected that Kajang Customary Community could run their activities in line with and protected by Kajang customary regulation. "My hope is that customary community institution can be truly sustainable. Customary rules can be applied forever. Forests are truly maintained with their methods," said Udin, who was accompanied by members of Special Committee for Bulukumba Local Parliament, i.e. Thamrin, Indrahayu Razak and Nuraida.

Aside from providing protection, the Local Regulation is also expected to increase Kajang customary community's welfare. "We can't only sustain the custom, but also need to increase economy through their local wisdom," Udin added.

Noble Women from Kajang Customary Community

By : Amalia Prameswari

"Jagai pansuluk kanannu. Jagai buakkang matannu. Jagai angka 'bangkennu."

(Watch the words you utter so they would not hurt a woman's feeling. Watch where your eyes gaze so you are not accused of tempting women. Do not walk your feet to where a woman/wife's heart is hurt).

Such advices are parts of *Pasang Ri Kajang* from the law in Ammatoa Kajang Customary Community. Kajang Dalam Tribe in Kajang, Bulukumba Regency is one of the oldest Customary Community in Sulawesi. Even many think that Ammatoa, the highest customary leader in Kajang customary community, as the first human descended to earth. Thus there are many *Pasang Ri Kajang* (messages descended in Kajang), which are the beliefs that guide the lives of Kajang Customary Community.

Several widely known *Pasang* materials cover and govern many aspects of life, such as religious relationship with God, of living in the community, governance, natural sustainability, even also about power and living between men and women, husband and wife.

The excerpts at the beginning of this article are a *Pasang* made for men to watch their words and actions toward women. Because in Kajang Customary Community's life structure, a women's position is considered noble and high.

Important Position

Women have exceptionally important roles for Kajang Customary Community. The two women with the highest position in Kajang customary community's structure are called *Anrongta ri Pangi* and *Anrongta ri Bongkina*. There is also *sanro* or shaman who works in each blessing or prayers in each ritual. Ammatoa's wife, called as *Ambo*, also has very

significant role in Kajang customary community's institutional structure, particularly in preparing the needs for each ritual.

There is also logistic and kitchen section, called as *jannang*. All of these women are highly involved in each decision making of Ammatoa. But *Anrong* is highly important in the institutional structure since only the two of them who can determine the one selected as Ammatoa and only *Anrong* can conduct the *Panganro* ritual, i.e. the ritual to select an Ammatoa.

The procession for Ammatoa appointment is the most sacred ritual for Kajang customary community is only conducted after the previous Ammatoa passed away. After Ammatoa passed away, then there is an interval of three years prior to the inauguration of the new Ammatoa.



Ammatoa Kajang women's society and the author at the gateway to the village of Tana Toa

During those three years, a ritual to look for Ammatoa is prepared by *Anrongta ri Pang*i and *Anrongta ri Bongkina*. After the three-year interval is completed, then the ritual to look for the new Ammatoa is started by the two *Anrongs*. The ritual, which can last up to three (3) months, is conducted

in Kajang Customary Forest area, which is a forbidden area that can only be entered by customary leaders and only for certain customary rituals.

Anrong themselves have a unique position in the custom, because although structure-wise they are under *Ammatoa*, but their roles are considered equal to *Ammatoa*. They are the ones who lead the process to appoint and inaugurate *Ammatoa*.

Both women's roles are considered crucial since they are the only ones given the trust and responsibility to take care of all customary tools needed to appoint and inaugurate *Ammatoa*.

According to Andi Buyung Saputra, a Kajang customary leader who is also the Head of Kajang Sub-district, a woman's appointment as an *Anrong* started from her lineal descendant. *Ammatoa* is the person who can appoint and inaugurate *Anrong*.

Aside from asking for directions from *Turiek Akra'na* (The Creator), the main criterion seen by *Ammatoa* in selecting an *Anrong* is that the mother of the candidate was also an *Anrong*. Other criteria are being physically and spiritually adept, understanding all *Pasang Ri Kajang* and never changing them, and never going out of the simple lifestyle adopted by Kajang customary community.

If a women descending from *Anrong* line is touched by only a little of civilization outside Kajang custom, thus she is considered to be no longer appropriate to be made as a candidate for *Anrong*.

An *Anrong* should memorize the prayers and enchantments to conduct the *Pangan' Ro* ritual, i.e. the prayer asking for direction from *Turiek Akra'na* to select the new *Ammatoa*. Practically as long as an *Ammatoa* is alive, *Anronics* conduct their daily tasks and activities as other women do in Kajang customary community.

As long as *Ammatoa* exists, they are only requested to attend customary rituals and are not asked to conduct any ritual, because an *Anrong's* task is only to look for, appoint, and inaugurate an *Ammatoa*. An *Anrong* position is held for life and after an *Anrong* passed away, there is a waiting period of 100 days before *Ammatoa* appoints the new *Anrong*.

Buyung explained that *Anrong Pari Rangi* passed away last year at 102-years old and at that moment there was already a replacing *Anrong Pari Rangi*.

An *Anrong's* personality in general is introverted and does not talk much, since they also have to be able to lead an example of simplicity, which is the main foundation of *Pasang Tana Toa*, to Kajang customary community.

The background and roles of *Anrong* show how Kajang tribe places women in noble positions and as inspiring leaders.

Women are Nature

Women in general are considered noble by Kajang customary community since they are positioned as the nature itself, which is the giver of life.

Within Kajang customary community's area, there is only one well that becomes the only source of water. It is located at the entrance of the residential area, so visitors will definitely pass the well.

Itty, a native Kajang women who has built her own life in Makassar city and is currently working for the Indigenous People's Alliance of the Archipelago (AMAN) in Central Sulawesi, shared how a visitor who came to Kajang Customary Community's area for the first time was obliged to wash his/her face first before entering the residential area.

Seeing how the well is the only source of water, then don't wonder if you come there and see Kajang residents also use it to give drink to and clean their horses and cows, although the well is also used communally for bathing by local residents.

If a woman is already there to use the water first, then the men will immediately step aside and stay away, to avoid slander and unwanted issues. Because if a Kajang woman feels harassed and the family does not accept such treatment, then the case will be brought forward to customary trial, and the accused man will be charged with a customary fine of Rp12 million.

The daily life and activities of Kajang women are dominated with farming, planting gardening, weaving cloth, mats, also other tools made from pandanus.

Kajang Customary Structure recognizes three castes, i.e. Karaeng or the aristocrat; At'ah or slaves; and Unclear (*Tidak Jelas*), a term usually

applied for newcomers from outside Kajang customary area but then dwells in Kajang Dalam area.

Each Karaeng has At'ah and for women with the status of Karaeng, it is rare for them in their daily life to directly tend the farm and garden because they have At'ah, who do those for them. Therefore generally women with the status of Karaeng more often dwell at home to serve their husband and children's needs. Buyung explained that At'ah could be seen wearing white cloth in Kajang customary rituals.

Expert Weavers

Women in Kajang customary community are known as expert weavers, where they produce black woven cloth called *tope' le'leng* or Kajang's special black sarong cloth. Their woven fabric has high quality and fully uses natural materials around the forest. Their woven fabric used to be worn only for Kajang customary community's clothing needs, which is for sarongs, shirts, and *passappu* (hats).

At times, their woven fabric is sold to people outside the community, to support family income. Money from woven fabric, farming and gardening is saved for ritual needs, which can reach hundreds of millions of rupiah, or used to fund their children to study outside Kajang customary area.

In forest management, Kajang women also hold important roles in maintaining the sustainability of the forest inside the area. They never gather daily needs, firewood for instance, from inside Customary Forest area. Aside from being strictly prohibited to enter the area other than for customary rituals, they are also afraid to damage the area.



***One of the women weavers
Ammatoa Kajang***

World's Heritage

Kajang residents take care of each other and ensure that their husband, wife, and children are always in the corridor of *Pasang Ri Kajang*. Therefore, the women in Kajang customary community fully support the recognition in the Kajang Customary Law Community local bill since they are aware of it and they want the customs they strongly uphold to be recognized and protected by the state.

Buyung explained that Kajang customary community is considered as an independent community, and resistant to suffering in order to not to be tempted to civilizations outside Kajang customary area. They choose to live close to nature, in simple manner, and stay away from modernization.

That is why Kajang customary community has often rejected aids, not only in form of environmental programs but also in forms of money.

There was a hinted pride when Buyung told his story on how Kajang customary community was the last fort of customary defense that maintained the institutional structure. He dreamed of Kajang tribe's custom to not only be owned by Bulukumba people, but also become a world's heritage.

There has been quite many local and foreign researches going in and out Kajang customary area, thus Buyung thought that Kajang customary area was a World Campus where there were still many things to be researched there, from each article of *Pasang Ri Kajang* that governed the details of Kajang customary community's aspects of life, to how they continued harmonizing with the nature.

Certificate of Customary Land (SKTA) in Central Kalimantan: Legalizing Customary Land, Protecting Dayak Community

By: **Andi Kiki**

It has become a custom for Dayak community, particularly in Central Kalimantan, to cultivate their land in rotating or moving manner. For instance in the first land, they plant paddy. After paddy is harvested, then in the location formerly planted with paddy, they will plant hard plants, such as rubber, *jelutong*, and fruit trees.

Then they open land in another location to plant paddy. And again they will plant hard plants in that location after they harvest paddy. And so it goes in other land locations. That is the cultivating pattern of Dayak community that has been implemented through generations to their customary lands.

And Dayak community also has no custom to make any land certificate as an evidence of their land ownership. The evidence of land ownership is usually only showed by the hard plants planted in their land only.

The inexistent land certificate makes frequent land conflicts between Dayak community and large plantation industries such as palm oil that wants to control their lands.

Since they cannot show any land ownership certificate, Dayak community is often only given compensation unworthy to the land's price. Even when the corporation's rights of cultivation (*hak guna usaha*/HGU) have been issued, the community often does not receive compensation and is evicted from their lands.

Aside from the lack of clarity of community land ownership, land conflicts also occur due to the lack of completed border among sub-districts, which includes village borders on the basis of land coverage owned by communities among villages, which then becomes a part of sub-district border.

With such background, the Central Kalimantan provincial government wanted to protect the customary communities by issuing a Certificate of Land Ownership (*Surat Keterangan Tanah Adat/SKTA*) program.

The Central Kalimantan Governor, Teras Narang confirmed that their government wanted to inventory and award SKTA towards customary rights over lands owned by Customary Communities.



Central Kalimantan Governor Teras Narang explained the commitment of the provincial government of Central Kalimantan on SKTA program

“(The Central Kalimantan Provincial Government) inventories customary rights on lands and the customary rights attached to the area. That is our reference, which becomes the basis of the next steps, particularly the one concerning SKTA, the Certificate of Land Ownership,” said the Governor when met by Kemitraan Team to document the film “SKTA Guidelines” on 26 February 2013 at Isen Mulang Palace, Palangka Raya, Central Kalimantan.

Nevertheless, the Governor reminded that the implementation of SKTA program was not easy and quite complicated, since there were certain actors who wanted to eliminate customary rights over customary lands on *Bumi Tambun Bungai*.

"Therefore I ask (everyone) to be careful. And this is an opportunity for us to immediately grant rights over customary lands and customary rights over those lands," Teras Narang affirmed.

Damang's Authority

While the Secretary of Dayak Customary Council for Central Kalimantan Province, Yuliandra Dedy said that SKTA development is a follow up of the Gubernatorial Regulation (Pergub) No.13/2009 and its revision, which is Pergub No.04/2012 regarding Customary Land and Customary Rights over Land. The Pergub itself is a derivative from Local Regulation (Perda) No.16/2008 regarding Dayak Customary Institution in Central Kalimantan.

Dedy explained that after the enactment of the Pergub, each year they hold dissemination of information and evaluation by inviting all *damangs* and *mantirs* from all over Central Kalimantan.

"Why do we invite *Damangs*? Because the full authority to issue SKTA lies in *damang* as the customary leader. This authority is governed very clearly in Perda, down to the revised Pergub," he said.

Dedy admitted that in reality, the tradition of land administration among Dayak communities, particularly those in inlands, is still weak. Therefore, the spirit from the Pergub is to promote changes from previously being shifting field-community to the new regulation, following patterns of rule that should make a written document in regards to the evidences of land ownership as the basis of issuing SKTA.

Indeed, in almost each SKTA dissemination and evaluation meeting, questions arise, why the authority is given to *damang*, not the head of village or sub-district. "Because we used to know heads of village or sub-district who had the authority to issue Land Certificates, moreover the head of sub-district at that moment was also a Functionary of Land Act Issuer," Dedy clarified.

Currently, the authority to issue land act lies in notaries. Although heads of sub-district can still issue land act, but only those who have received education and trainings and received certificates.

The Pergub gives *damangs* the authority to issue SKTA, since some part of customary community's lands is still inside forest area. "If for instance, the heads of village and sub-district issue them, that means they

violate the rules. Therefore, lands that are still inside forest area fully become the responsibility of the state and cannot be necessarily issued with certificates, moreover SKTA. That would fall into legal sphere, (of) forest encroachment,” Dedy explained.

It is different with *damangs*, since they have the authority, empowerment, and coaching in regards to customary law, based on the fact that Dayak Community lives close to the forest and land, their source of livelihood.



The process of checking thematic maps with the terrain of the land area of the Dayak people in SKTA processing

“The dependency of Dayak Customary Community to nature is quite high. Therefore when faced with issues that force them to not depend on nature, they face difficulty to adapt. Then this should be changed, authority is given to *damang* because it relates to customary rights, this is their customary land. The rights to gather, the rights to hunt and so on, such authority is given to *damangs* to issue SKTA,” Dedy continued.

“The main object of Pergub No.13/2009 and Pergub No.04/2012 as the initial revision is for villages in inland areas, which have not been covered by certification programs. Therefore the government encourages inland communities to be able to own the land through understanding and changing the current mindset of cultivating lands based on agreements

between villages or individuals. But I think in the future such thing can no longer work, since Dayak Adat Community, like it or not, will surely face the changing times, where they will face investment and the likes, which will clash with the Dayak Community themselves. Actually the hope lies in Pergub No.13/2009 and Pergub No.04/2012 that need to be manifested," Dedy added.

Implementation in the Field

The implementation of SKTA started from the establishment of a joint team from Central Kalimantan Province, consisted of the government and NGOs based on the Decree of Local Secretary for Central Kalimantan Province No.593/031/III-2/Kesra/2012. The joint team consists of the Social Welfare Bureau, Local Secretary for Central Kalimantan Province, and Participatory Mapping Service Node for Central Kalimantan (SLPP-KT).

The joint team, known by the community as the Local Secretary Team, coordinated with the sub-districts targeted for SKTA implementation. As a result, two villages were agreed as the model for SKTA implementation.

Then in August 2012, the Local Secretary Team along with the customary components and institution in the villages held a meeting to disseminate information to the community in regards to Pergub No.13/2009 and Pergub No.04/2012, in Aruk Village and Batapah Village, Timpah Sub-district, Kapuas Regency.

According to the Chief of Governance Division for Timpah Sub-district, Helfrid Nuah, the selection of the two villages as pilot area was because the two villages directly border with Mantangai Sub-district. Meaning that through SKTA implementation, aside from providing customary land certificate to community members, they can also clarify borders between sub-districts.

2012 :

Location	Number SKTA	Area
PulangPisauregency, Banama district	121	236,87 Ha
Kapuas regency, Timpahdistric	438	1366.66 Ha
Seruyan regency, SeruyanHulu district	233	80,67 Ha
Katingan regency, PetakMalai district	246	408,88 Ha
South Barito regency, North Dusun district	161	361,83 Ha

2013 :

Location	Number SKTA	Area
Gunung Mas regency, Tewah district	5	3,98 Ha
East Barito regency, KarusenJanang district	26	12,59 Ha
Murung Raya regency, Tanah Siang district	38 S	77,73 Ha
North Barito regency, GunungTimang district	164	169,57 Ha
East Kotawaringin regency, Bukit Santua district	3	55,28 Ha

2014 :

Location	Number SKTA	Area
Lamandau regency, East Bulik district	13	4,8 Ha
Sukamara regency, PermatanKecubungditrict	8	13,9 Ha
West Kotawaringin regency, North Arut district	30	3,73 Ha
Seruyan regency, Hanau district	147	449 Ha
Palangka Raya City, Rakumpit district	88	176 Ha

Total number of SKTA 1.754 with total of area 3.241,49 Ha. (Source: Kesra Biro, regional secretary Central Kalimantan province and SLPP-KT 2015)

After dissemination was held, the Local Secretary Team facilitated the establishment of Village Teams, consisted of community leaders, community representatives, village components and customary institutions (*mantir*). Then training was held to use the tools to measure customary lands, facilitated by the Local Secretary Team, which was then continued with the filling of SKTA forms by community members owning customary lands, continued with measuring the community members' lands.

Afterwards, the process was recorded into a note and while waiting for 21 days for verification by *mantir*, should anyone complaint or file an issue against the land, that note would be signed by *mantir* and submitted to *damang* for the issuance of SKTA.

According to SLPP-KT Coordinator, Dedi Siswanto, as part of the Local Secretary Team, said that after SKTA implementation in the two pilot villages, there was a booming interest from Dayak Communities to make SKTA. However, there were many errors in filling the SKTA forms.

“Such as, in the form it was only acknowledged by *mantir*, although some of them by *damang*. We tell (them) what the actual procedure is like. That in reality, before signed by *damang*, *damang* needs to verify first. (He) should not just sign right away, since even in the Pergub there's a grace period of 21 days, just like the policy in BPN (National Land Agency),” Dedi said.

Armudi, a villager in Aruk Village said that there were already 270 SKTAs from heads of household (HH), widows, and local youth.

While the *Mantir* for Aruk Village, Helmut W. Ngumang hoped that there would be a follow up from SKTA implementation, not only the issuance of SKTA document. “Although so far the acquired land is not been beneficial yet for me and the residents here, but the SKTAs are already acknowledged by the government, that is already enough for me and the residents here, moreover, we really hope that there would be more benefits than that,” he said.

The Deputy of Village Council (BPD) for Aruk Village, Hasson said that land ownership was dominated by migrants from Sumatera and Java, since Dayak Communities had sold them due to the confusion on how to utilize the lands.

“Lands were mostly sold to the outside communities. In our terms, selling meatballs to buy lands, while in the current era, my residents are selling lands to buy meatballs,” he said.

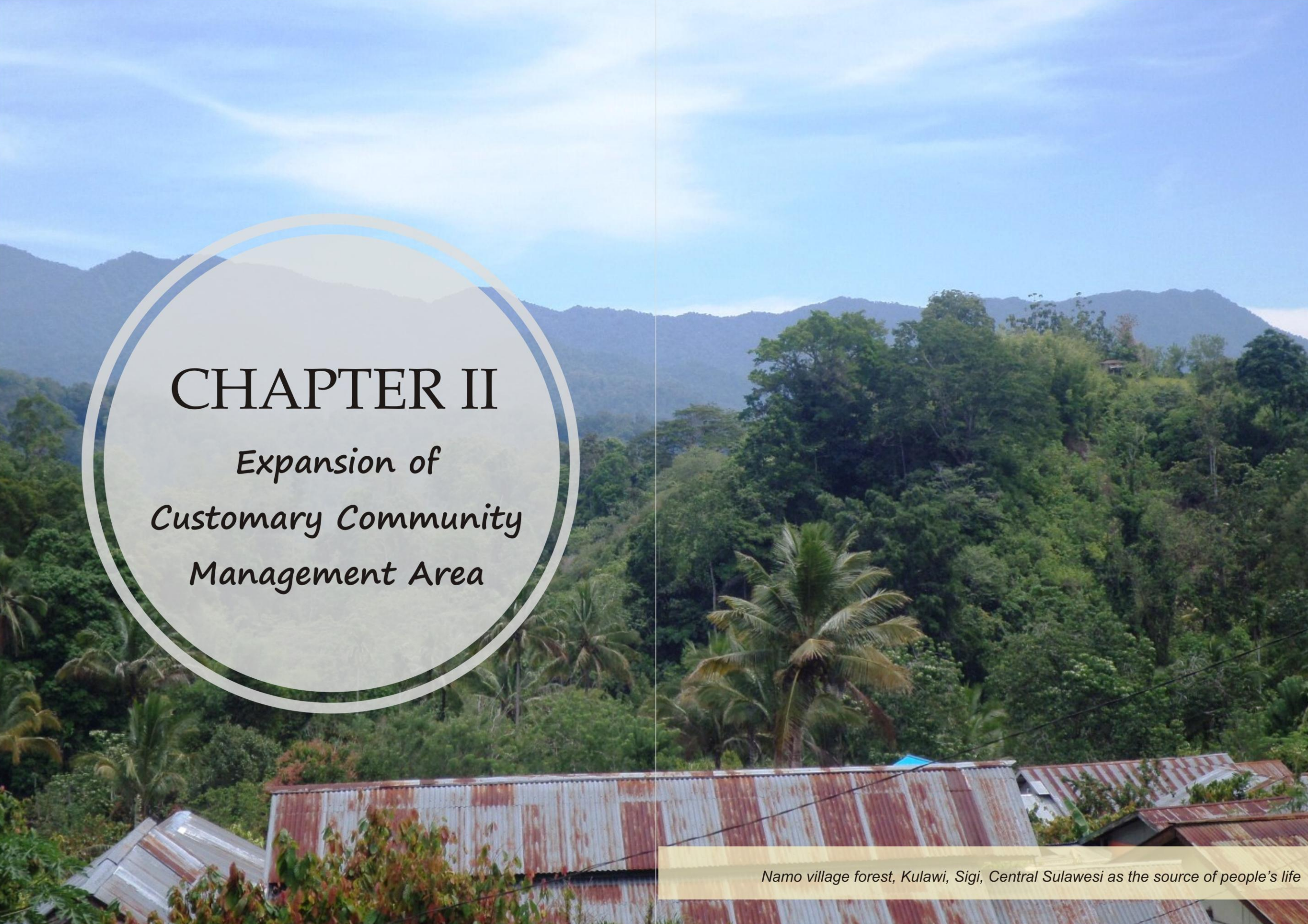
Follow Ups on SKTA

The implementation of SKTA program through a series of activities such as inventorying, identification, staking, and SKTA development has been very helpful to clarify the rights to manage and utilize lands owned by Dayak Customary Communities in Central Kalimantan, of which at the minimum, have been acknowledged by the Local Government.

With SKTA, imbalances in natural resources management in general that can cause conflicts between Dayak Customary Community and outside parties can be minimized well.

Nevertheless, in the future, the local government needs to answer the challenges occurring post-SKTA development, to be facilitated in Dayak customary community empowerment in the aspect of land utilization that creates high economic value through development programs in regions, so

that the benefit expected by Dayak Customary Community can be fulfilled, more than just owning and controlling those lands.



CHAPTER II

*Expansion of
Customary Community
Management Area*

Namo village forest, Kulawi, Sigi, Central Sulawesi as the source of people's life

Story of Namo Village Forest: Managing Forest, Making Prospering the Community

By : **Nur R. Fajar**

"After becoming the head of village, my thought was on how to empower community's economy in the future. The only way is by utilizing the forest surrounding Namo Village, so we push for the establishment of village forest," said the first Head of Namo Village, Tau Hamid.

The weather was quite hot that afternoon, in the middle of August 2015. But the scenery became more refreshing after entering Namo Village, Kulawi Sub-district, Sigi Regency, Central Sulawesi, with the road cutting through the fairly torrential forest.

It takes three hours of driving from Palu City to reach Namo Village. Once entering areas of Namo Village, you are welcomed with dense forest at the right side and left side of the road. Understandable, since the one at the left side is the Lore Lindu National Park area, while lying at the right side is the mountains included in Gawalise conservation forest, where the Namo village forest is located.

The atmosphere was peaceful and serene when we walked into Namo Village neighborhood. Simple houses with friendly villagers welcomed us. The weather was fresh since the residential area was located not far from the dense forest.

Former Head of Namo Village, Tau Hamid explained that at the beginning Namo Village was a part of Bolapapu Village, which was then expanded due to growing number of population into a separate village on 31 July 2003. The village community then asked Tau Hamid to be the first Head of Namo Village.

Because Tau Hamid was still a civil servant in Lore Lindu National Park, thus the community submitted a written letter to the National Park. The Chief of Lore Lindu National Park, Agus Pambudi, finally approved and wrote a recommendation letter to the Ministry of Forestry, which was then approved by the institution.

While being the acting head of village, the first step taken by Tau Hamid was to strengthen the village institutions, and developing programs to build the village in order to advance like the other villages.

After Namo was definitively established as a village in 2005 and he officially retired as a civil servant, Tau Hamid contemplated on how to advance his fellow villagers. "How to empower community's economy in the future. Having forest environment around the village, then the most realistic way is by utilizing forest. Therefore (I) encouraged the establishment of village forest," he explained.



Village Forest Namo, Kulawi, Sigi, Central Sulawesi

Then he gathered stakeholders and explained the idea, which was enthusiastically welcomed by them, including the community. Support was given by the Chief of Lore Lindu National Park, who gave permission for the community to access the forest, and at the same time securing forest area.

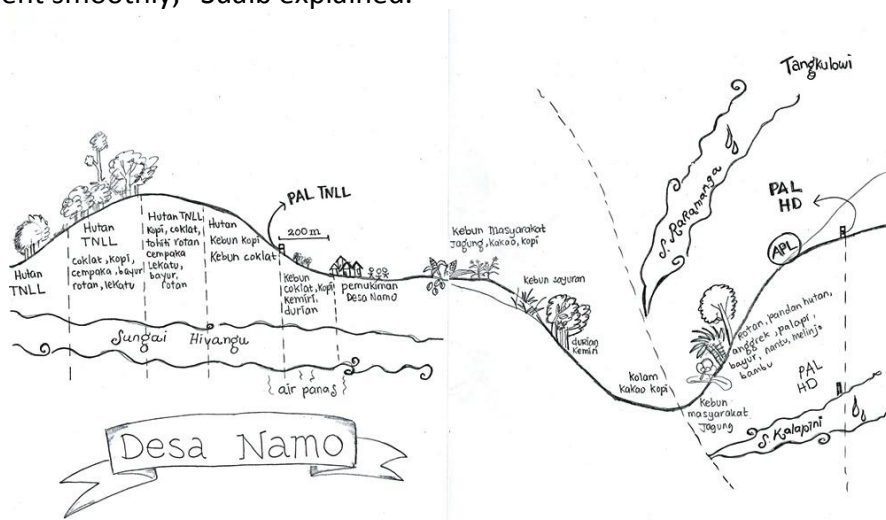
But then a problem arose when the selected forest location to be accessed by Namo Village Government was a part of forest area that was a part of the neighboring village area, which was Tangkuloni Village.

Negotiation Process

Former Chief of Namo Village Council, Suaib, explained that the process to establish Namo Village Forest started from the expansion of Namo Village in 2003, then the process of having an agreement charter on the handover of a 490-hectare conservation forest area from Tangkuloni Village to Namo Village in 2007, the request for establishment of village forest in 2011, the establishment of village forest area in 2011 and the

confirmation of village forest concession from the Governor of Central Sulawesi.

Suaib explained that the management of village forest started in 2007, when Namo community wished to utilize forest across Miu River, which was part of Tangkuloni Village area, Namo's neighboring village. Community representatives from Namo Village then approached and negotiated with Tangkuloni Village's community in a customary discussion, *Libu Ngata*, or some sort of village meeting and *memoperapior* another form of customary discussion. "The three-month long negotiation went smoothly," Suaib explained.



Namo village transect

Tau Hamid added that after an agreement was made with Tangkuloni Village, an integrated team was formed consisting of community leaders and youth from both villages to measure the forest to be handed over.

"After measured, there was 450 hectare. But after re-measured by the Ministry of Forestry, the forest width became 490 hectare," Tau Hamid said.

The agreement on handover of forest management to Namo Village was marked by a signing of an agreement charter and joint thanksgiving event in form of customary ritual of slaughtering a cow.

After the agreement existed, then the forest management was officially handed over to Namo Village, and all Namo villagers could access and took non-timber products, such as rattan, pandanus, and the likes.

The government themselves have long determined Namo Village forest and the forest area surrounding it as Gawalise conservation forest, in line with the Ministry of Forestry Decree No.757/kpts-II/1999 regarding the Determination of Forest and Waters Area in Central Sulawesi. The area has a conservation function, which is included in Palu riverbank, Miu sub-riverbank.



River Village Forests Namo which border with the protected forest

The Namo Village Government, supported by the Forestry Office for Sigi Regency, then proposed to have the forest area as a village forest working area to the Regency of Sigi in March 2010. The request was then forwarded to the Ministry of Forestry and the Governor of Central Sulawesi Tengah in April 2010.

After verification by a team from the Ministry of Forestry, then the Ministry of Forestry issued a Decree No. SK.64/menhut-II/2011 regarding the determination of Namo Village Forest working area in February 2011, and ordered the Governor of Central Sulawesi to issue Namo Village Forest Concession for a period of 35 years at the longest, which can be extended.

The community considers Namo forest as a customary forest area. With the status of conservation forest, the timber from Namo Village Forest is non-extractable. Therefore, any violation will be firmly handled. In Namo Village, there is a customary institution that takes care of matters of violation.

“(It’s) the customary institution that trials such violation. With heavy sanction of one (1) cow, 10 *dolang* (large copper plate), and 10 traditional sarongs. While the mild sanction revolves around Rp500.000 – Rp1 million,” said the Chief of Namo Village Customary Institution, Baa Padjori. Funds collected from the fines then will be saved to the customary institution’s cash registry, to be used in customary activities.

Village Forest Potential

The Head of Natural Resources and Appropriate Technology Division in Community Empowerment and Village Government Board (*Badan Pemberdayaan Masyarakat dan Pemerintah Desa/BPMPD*) for Sigi Regency Government, Bakhtiar, said that to manage Namo Village forest, a Village Forest Council was established. While the village forest itself is a national program. “The community-based village forest is a national program. There are hundreds of village forests all over Indonesia, including Namo,” he said.

In 2013, Sigi Regency Government received funds from the Ministry of Development of Disadvantaged Regions through the Community Empowerment-Based Village Forest Management program, which was included in the National Budget and released in the Local Budget. The funds were distributed through PNPM (National Program for Community Empowerment)-Rural funding, using the Direct Assistance to Community (DAC) scheme.

Bakhtiar said that after the Decree on village forest was issued in 2011, the Rp 190 million DAC was used for tree planting and purchase of livestock and honey bee, in line with suggestions from the community.

Namo Village Forest Management Agency was obliged to make a forest management work plan for 35 years, which has been signed by the Governor of Central Sulawesi.

Secretary for Namo Village Government, Rusdin, said that they have made a village forest work plan for 35 years, preceded with the confirmation of boundaries and identification of forest product potentials. "Based on researches from several universities, the forest potentials, among others, are rattan, resin, palm, and medicinal plants. Identification of type of bird and environmental services has also been done," he said.

The program's priority is to utilize forest potentials from rattan. All this time, rattan is sold as raw materials by the villagers since they still do not have the skills to process it into finished goods.



A resident village of Namo drying coffee beans

"How to improve rattan into half-finished product or furniture. This program has been included in RPJMDes (*Rencana Pembangunan Jangka Menengah Desa/Village Mid-Term Development Plan*)," Rusdin explained.

Namo Village Government will hold training on rattan processing in 2015, after seeing a group of villagers considered to have the capacity to process rattan into finished goods or furniture.

Similar to Rusdin, the Chief of Community Empowerment Organization (*Lembaga Pemberdayaan Masyarakat/LPM*) for Namu Village Government, Anwar Pelobo, said that he saw potentials from non-timber forest products, i.e. rattan, bamboo, forest pandanus, *melinjo*, durian, orchid, forest honey, and medicinal plant. The most dominant potential is rattan.

"All this time, rattan is sold as raw materials. In the future, we want rattan to be sold as half-finished products. Therefore, there was once a training on making rattan chairs from the Ministry of Forestry," Anwar said.

The ability to process raw materials is indeed an obstacle in developing non-timber-based business from the forest, in addition to capital, marketing, and technical assistance.

Anwar said that his organization tried to build programs to empower the community, one of them is by establishing village-owned enterprise (BUMDes). "(In) the future plan, we (will) allocate village budget of around Rp400 million to be allocated for BUMDes," he said.

Suaib added that in the future they wish to have processed forest products as Namu Village's product, such as rattan chairs, bamboo chairs, and *melinjo* crackers.

Aside from rattan and bamboo, Namu villagers also utilize another non-timber forest product, which is the abundant pandanus in the forest. This has been done by a couple, Puhe and Derbiah, who process pandanus into mats and *pakalo* (a type of back basket). "At first (we) made mats for our own needs. But then there's order, then we sold them. The revenue is good enough to add (fulfillment of) family needs," Derbiah said.

The Head of Palu Poso Riverbank Management Hall (*Balai Pengelolaan Daerah Aliran Sungai/BPDAS*) for Ministry of Environment and Forestry (MEF), Eko Gathut Wirawanto, said that they also supported Namu Village forest management by supporting the process to build business units. "Business units were coordinated with relevant offices," he said.

He said the potentials that could be utilized from Namu Village Forest were sugar palm, rattan, and cacao. This year, he set a target of establishing eight (8) business units, with four (4) partnership groups in

Private Forest (*Hutan Rakyat*), one Village Forest group, two Community Forest groups, and one group for Private Forest.

“There’s a national program for community-based village forest. There are 16 supported village forests, including in Namo,” he said. But in line with the main task and function, Eko said that BPDAS only supported in terms of provision of raw materials.

Economic Growth

Rusdin hoped that the management of Namo Village Forest could increase his community’s economy, so that the permit-issuing institution, which was the Ministry of Environmental and Forestry (MEF), could trust the management. “MOHA (Ministry of Home Affairs) even has disbursed bridging funds for villages,” he added.



Namo village main road with background National Park Lore Lindu

The research report from the Research Center for Population, Indonesian Institute of Sciences (LIPI) (2014) in general concluded that there were potentials to increase communities' income from Namo village forest up to 19% from the current income. Namo village forest is also a potential contributor to the increase of local economy in Sigi up to 15.8%.

He also wished for increased villagers' skills in processing raw materials from the forest, such as rattan and bamboo into half-finished products or furniture. "For environmental service, the forest can be set as a research location from various universities," he added.

Tau Hamid hoped that the village forest could be utilized by the community through technical assistance from various actors, particularly from the government. "Community shouldn't be left alone, but should be guided, due to community's limited ability," he said.

Therefore, in the future, the village forest management can really bring optimum benefit for Namo community's economy, also maintain its sustainability.

Weaving Hope in Namo

By: Chaulan Fatrysa. S

"Forest pandanus is still abundant in our garden in Namo village forest. We just take it and weave it into mats and *pakolo*. This helps our family income a lot," said Peho, a villager from Namo Village, on the benefit of his village forest.

Namo is a village that owns forest concession through the village forest program in Central Sulawesi, where it has brought positive impact to the villagers' economy. Namo Village can be accessed after a three-hour drive from Palu City, entering Kulawi Sub-district area in Sigi Regency, located between the Lore Lindu National Park and a Conservation Forest.

According to the Director of Jambata, the organization assisting Namo Village, Muh Zarlif, "The village forest area is important for Namo community as an area to manage non-timber forest products, particularly rattan, forest pandanus, bamboo, etc. to bring additional family income".

"There's a challenge, which is the non-existence of capital to process rattan, it still depends on financiers from outside the village. The price is also still low so it doesn't cover the operational costs," explained Zarlif, who is better known as Ais. "Another challenge is (to have) support of means and facilities, among others, adequate road."

During the process, the utilization of potentials from Namo Village forest by the community is done by processing raw materials from abundant forest pandanus and rattan in the village forest into household needs, providing alternative of appropriate economic benefit for the communities in Namo Village and its neighboring villages.

There is a great number of forest pandanus in the village forest to be used as raw materials for mats, baskets, *pakolo*, which are the household needs for farmers in Namo Village. Unfortunately, the skill to produce these goods starts to be abandoned by the teenage girls, since they are not interested in doing the activity. If this continues, then these natural goods will be difficult to find in the village, replaced by plastic goods.

Therefore, the mothers in Namo village who are joined in Melatih (Training) group, intend to share knowledge and skills on weaving pandanus mats to young female generation, so that the knowledge can be handed down and does not disappear.



Woman in Namo village joining in Melatih group on cultivating pandan forest become mat and pakolo

By processing forest products into mats and *pakolo* (back baskets), the mothers receive money since the goods are considered as family needs for farmers in Namo Village. One piece of matis sold for Rp.60,000 and a *pakolo* for Rp.50,000. This has high possibility to be turned into an activity that supports the farmers' households' economy.

Abundant Potential

Since its establishment in July 2015, this group has become more active and daring in promoting their craft products to guests visiting Namo village.

The Melatih group hoped that there would be attention from the government to sustain this skill through trainings for young generation and to have marketing support from regency and provincial governments to buy these weaving products from forest pandanus.



Melatih group in Namo village with the assist

One of them is Puheand Derbiah, a couple who utilizes forest pandanus and rattan as raw materials for mats (*naho*) and *pakolo*.

"Come in, no need to take off your shoes," Puheallowing the Team from Kemitraan to come into his house. The wooden-walled house with wooden chairs and table in the guest room in the afternoon is filled with the characteristic friendliness from Namo community. Almost all adult family members welcomed and sat together, accompanied as well by NGO colleagues who assisted the village and those from village forest management agency.

Puhe conveyed that his wife often weaved matswhile he made*pakolo*. "Mother (his wife) goes to the forest once a week to gather pandanus leaves," Puhe said.

Derbiah explained, "Eight bundles of pandanus leaves produce one piece of 60-cm mat, sold for Rp.40,000. The making process is considerably easy, after the leaves are separated from the thorns,then they're dried until they change color, then they're weaved."



Husband and wife, Puhe and Derbiah creates pandan forest become mat and pakolo

Her weaving skill was handed down from her mother and most women in the village can weave. To produce one piece of mat usually takes nine hours in one night.

Aside from being used on their own, the produced mats are also sold in neighboring villages. "There are many orders for mats from neighboring villages with various size request, since the raw materials is abundant here, you can get it in the garden even without going to the forest, while there's none in neighboring villages," Derbiah explained.

Amidst conversation, they showed the produced mats in various sizes also the *pakolos* with quite interesting results on its economic potential. Puhe explained that he made *pakolo* for farming or gardening and often his products were also bought by neighboring villagers.



The author using pakolo

Elements of a *pakolo* basket come from weaved pandanus leaves, rattan as the binder, and bark as the rope to support the shoulder. *Pakolo* can also be used to carry a baby or toddler for mothers in the forest or during gardening.

Flagship Potential of Rattan

Aside from Puhe's family, there is also Rahman who utilizes the rattan he gathers from the forest. The rattan-gathering activity is done in groups with six to ten members staying in the forest for two weeks. In general, they can gather one ton rattan in two weeks.

Rattan is the type of plant that is easy to grow in Namo Village forest, utilized by selling it as raw materials to buyers who have processing permit from the village.

One bundle of six-meter rattan, weighing 10kgs, is sold for Rp.1,500. Before taking the rattan from the forest, it is first straightened using a Y-shaped log and then taken using motorcycles. Price factor also influences rattan order by buyers, where the price for each ton is Rp.1,500,000.

Aside from being sold, rattan is also useful as to bind house roofs and make baskets. In addition to gathering rattan, Rahman also works in the garden, planting cacao, cocoa, coffee, and corn.

"It's easier to get money from gathering rattan," said Rahman, since he can just gather it in the forest. "We can take the down payment one month in advance as our provision in the forest, to buy rice et cetera," he said.

Although it is considerably easy to get money from rattan, Zarlif explained that the potential of rattan is still constrained by several issues, such as the lack of capital, the low price of rattan, so it cannot cover the operational costs, and facilities such as inadequate road access. All of these make the villagers, including Rahman, reluctant to continue gathering rattan.

"Since 2011, friends in Namo no longer gather rattan since the price of rattan is not good, and also the capital is not ready. Aside from marking and capital," Zarlif said.

This was confirmed by Rahman. "It has been such a long time since I gathered rattan in the forest, in 2011. Up until now, no order has returned," he said.

Rahman added that there's no limitation in gathering rattan in the forest since this activity also supports the protection of forest and rattan as a source of livelihood. He really hoped that the rattan could support the family life and he was waiting for more rattan orders.

Zarlif added that to improve the skills and technical assistance for marketing, a rattan craft group in Namo Village has been established, named Wana Lestari. Rahman and Puhe are members of this group.

Puhe and Derbiah also wished for the opportunity to make weaving as a promising source of family income, since it is easy to make and the raw materials are easy to get.

With product development, there is an expectation to have varied products to support sales increase, which will affect the village's economic unit.

Pringapos Forest Management: Accommodating Community, Looking for Shared Solution

By : **Javlec Team**

A middle-aged man (55 years old) was seen walking in a hurry from the pine forest to the village, shouldering a basket of grass for feeding a cow he raised. His face showed a spirit to pursue a better life.

That man is Karyanto. He is the Chief of Subur Lestari Forest Village Community Council (*Lembaga Masyarakat Desa Hutan/LMDH*) in Pringapos Village, Dongko Sub-district, Trenggalek Regency, East Java.

That morning, Karyanto headed back home in a hurry since he had to prepare a meeting between the forest farmer group with Perhutani (a state-owned forest enterprise), facilitated by the Java Learning Center (Javlec) Foundation.

The father of three children became the mainstay for his forest farmer colleagues to negotiate on the forest management in Perhutani's forest area. They hoped to have a solution towards the problem faced by LMDH and the community in Pringapos in regards to the claim of land in the forest area managed by Perhutani, which has been certified by most of the community.

This problem caused the emergence of two (2) groups, i.e. the pro-land claim group and the LMDH group. The problematic location lies in the forest area in Pringapos Forest Caretaker Resort (*Resort Pemangkuhan Hutan/RPH*) area, Dongko Forest Caretaker Unit Section (*Bagian Kesatuan Pemangkuhan Hutan/BKPH*), Kediri Forest Management Unit (*Kesatuan Pengelolaan Hutan/KPH*).

The trip to the location takes around 2 hours on land from Kediri City. Dongko Sub-district itself is surrounded by the forest areas managed by Perhutani Corporation, taking care of forest management in Java.

As soon as he got home, Karyanto immediately cleaned himself and hurriedly went to Pringapos Village Hall. At the village hall, forest farmers and Perhutani staff already gathered to discuss about the resolution of conflicted forest area in Dongko Sub-district.



Karyanto hoped to have a significant discussion result from the meeting. His hope was, through the facilitation by Javlec Foundation, his struggle in gaining secured access to forest resources in Perhutani forest areas could be fruitful.

Social Aspect

The meeting assessed the forest planning agenda that contained social aspect, which was the resolution of conflicted forest area that had been going in Dongko Sub-district. The agenda was part of the program facilitated by Javlec Foundation for better forest governance in Java, with funding support from Kemitraan.

Forestry governance starts from participatory sustainability planning, which pays attention on social aspect, ecological aspect, and production aspect. The forest sustainability planning made by Perhutani

Corporation was written down in the Forest Management Sustainability Plan (*Rencana Kelestarian Pengelolaan Hutan/RPKH*).

The sustainability planning that has been developed by Perhutani Corporation only contained the production management. While social management and environmental management were only included in the activities of production management. Social management was not a part of the strategy for forest sustainability in Perhutani Corporation's areas. This was the issue to be answered in this project framework.

Javlec Foundation supported the initiation of social aspect as a part of the strategy in state forest management by Perhutani Corporation. Acute social issues that have been going on in Perhutani Corporation's forest areas were illegal logging, land *bibrikan* (permanent land utilization for farming), claims of land ownership, and the needs of the communities around the forest to provide farming lands. Those issues are the ones put forward to be included in the social management planning in Perhutani Corporation's planning system.

The discussion assessed the strategy to accommodate social aspect in Perhutani Corporation's forest planning (RPKH) and how the social aspect was made into an independent plan in order to have funding posts that clearly contain social activities in conflict settlement and in answering the needs of the communities around the forests, who were joined in LMDH.

Javlec Foundation has initiated an annual plan, which was the Annual Technical Plan (Social Management RTT (*Rencana Teknik Tahunan*)) in Madiun Forest Planning Section (*Seksi Perencanaan Hutan/SPH*). Unit II for Perhutani Corporation in East Java has agreed that aspect social became an important part that needed to be included in PDE 16 (description of social management) in RPKH, where social aspect would be detailed and funded in RPKH funding.

Therefore, starting in 2015, several KPH areas will implement social management activities with the existing social management funding in the social management funding post.

Tenurial Conflict Resolution

Contribution from the program conducted by Javlec Foundation, through funding support from Kemitraan, is given by supporting the formulation of social management indicators through the shared lessons

learned conducted at LMDH level in conflict areas in Dongko BKPH, Kediri KPH.

The conflict areas selected for the lessons learned was jointly agreed by Javlec Foundation and the Planning Bureau in Perhutani Corporation, based on the highest conflict vulnerability rate. Conflicts in Dongko BKPH are tenurial conflicts at the level of forest area certification into individual land.

A facilitation of community group (LMDH) has been done to settle land conflicts as well as looking for a good resolution between Perhutani Corporation and LMDH, in accordance with the facts of legality document and the currently existing community's condition. The tenurial conflicts will be processed in line with the existing norms, since there was already a procedural sphere between the National Land Agency (*Badan Pertanahan Nasional/BPN*) and Perhutani Corporation.

In regards to forestry sphere, Perhutani Corporation can accommodate LMDH Forest Management Plan with the concept offered by LMDH, in terms of the type of plant, distance of planting, and the expected cycle. Of course, for a small scale, as a demonstration plot (demplot) implemented by LMDH.

The form of activity conducted is through several stages of activity, among others, initial meeting with Perhutani Corporation, problem identification, community group meetings, development of LMDH management plan, identification of conflict locations, workshop at the local level, and workshop at Perhutani Corporation level.

In the first meeting conducted in Kediri KPH on 9 March 2014, the Head or Administrator of Kediri KPH, Yusuf Hadriyanto, conveyed the problems occurring in Kediri KPH, i.e. community institution, tenurial, and other uses, on how social management could be integrated in RPKH.

Social management became important to be considered as a part of Perhutani's RPKH, since it had not been included in Perhutani's budget.

Meanwhile, the Head of Forest Resources Bureau, Kristomo, conveyed that the social dynamics in Java Island varied highly. While Perhutani's target still calculated the interest from the timber, but still had not considered the social management (human resources).

Social dynamics can be a system in RPKH development. With a change of management in Perhutani, which eliminated the social bureau,

this can create a problem in the social management in Perhutani's management.

The meeting resulted in an agreement of the case study location in Pringapos Village, Pringapos KRP, Dongko BKPH, Trenggalek and the methods used.

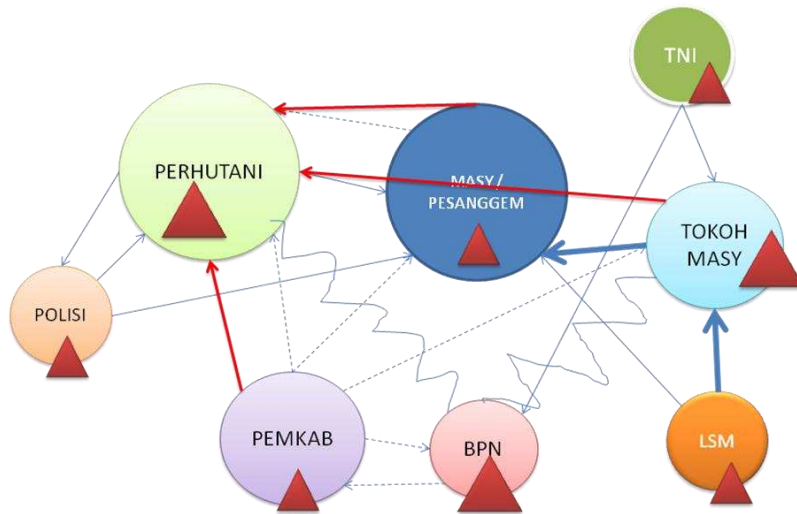
On 8 March 2014, problem identification was conducted through discussion and interviews with community leaders as well as Perhutani staff. The result showed that the problem faced by the community and Perhutani Corporation was tenurial issue toward the forest area managed by Perhutani Corporation in Kediri KPH.

Next, on 15 March 2014, a PRA (participatory rural appraisal) or participatory understanding to the existing condition was conducted to build the understanding on the problems faced and to look for the best solution. The PRA activity was participated by the village government, community leaders, Perhutani staff, community representatives, and LMDH.

Then on 22 and 29 March 2014, a meeting was held to develop the management plan in participatory manner, also on 30 March 2014 a transect was conducted to the conflict locations by LMDH and community leaders.

The problem identification used Venn diagram method to identify the relevant actors and the extent of relations among the actors, also the level of interest from each actor.

ANALISIS POSISI PARA PIHAK DALAM KONFLIK



Description for the Stakeholder Relationship Map is as follows:

Size of circle: indicates the level of interest

Size of triangle: indicates the power/influence

Proximity position: indicates the proximity of relationship

Relationship form is indicated by the line forms

Stakeholder Interest Analysis:

The ones with the highest interest are the communities (forest farmers/land managers) and Perhutani.

- Community: expecting *sufficient room on lands* to be able to improve economy
- Perhutani: functioning as a State-Owned Enterprise that receives a mandate from the state the manage Java forests. Aside from being profit-oriented with clear land borders, it is also demanded to cooperate with communities around the forest.

The ones with medium level of interest are community leaders and Local Government (Forestry Office and Administration Section).

- Community leaders: as the elite group in the village, not all of them manage their own lands, but they have an interest in the clarity of land status. If the land does belong to the community then it should be fought for, if it does not belong to the community then it should be acquiesced.
- Local government: there are many tenurial problems in Trenggalek regency (aside from Pringapos village), which if left unsolved, can create conflict. Local government has the interest to create conducive and stable atmosphere. Efforts have been made, but they are not optimal yet in resolving the problem.

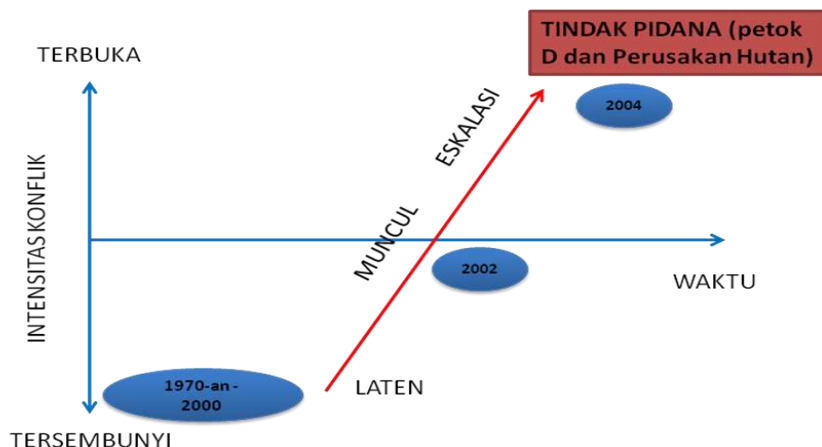
The ones with low level of interest are: BPN, Police, the Indonesian Army/TNI (Military Area Command (Kodam) V Brawijaya), and NGOs

- BPN: as the state institution that handles land issues, they are more passive in land dispute cases. The emergence of petok D (land ownership certificate) and SPPT (notification of tax due) in land dispute in 2004, which then no longer emerged at the moment, showed uncertainty within this institution in the clarity of land ownership.
- Police: acting as a law enforcement institution that will act should there be a case. In tenurial conflicts, they are not proactive in making efforts to resolve the problem.
- TNI (Kodam V Brawijaya): included as a part of stakeholder in tenurial conflict since the map they issued became one of the foundation used by the communities to demand for their rights.
- NGO: not a direct actor that is subjected to the conflict and located far from conflict locations. But it was approved that the NGO has quite significant roles in creating latent danger from the group opposing the partnership patterns, since financial wise, the NGO

benefits quite a lot, for instance by charging a sum of money to the community to take care of the certificate. With such condition, the NGO can be considered to have mid or high level of interest.

The tenurial conflict between the community and Perhutani at the moment was similar to the phase in 2002, where it was relatively calm and did not emerge to the surface, but it was latent in nature. Meaning that should there be any triggering moment, then there might be escalated conflict, as illustrated in the graph below.

POSISI TAHAPAN KONFLIK DI BKPH DONGKO



Such condition was understood by the Head of Dongko Village, Tamsi. Thus he contacted the Trenggalek Regency Government and BPN to request for clarity over the conflicted land status.

“We’re very tired with this conflict, we want to be calm. Therefore we ask for the most authoritative party for determining the status of the land to immediately issue a decision. On another hand, community has a basis to claim the land; Perhutani also has a basis as well. And everyone believes their own basis. Therefore we ask for anyone who has the most

authority for determining the status of the land to immediately issue the decision,” Tamsi said.

Social Management Indicator

Series of discussion in Kediri KPH and Madiun SPH to develop social management indicators, as well as a workshop on Social Management RTT were held on 15 April 2014 in Trenggalek and on 17 April 2014 in Kediri KPH. Perhutani Corporation was very open to include social management indicators in RPKH and Social Management RTT.

Social Management RTT is expected to be able to help Karyanto and other farmers to fight for management rights through a partnership pattern with Perhutani. They desperately need the assurance for source of livelihood by accessing the state forest.

Karyanto hoped that the process could run well, there would be no obstacles in the negotiation with Perhutani Corporation, so that he and the farmers could access and utilize forest through the adoption of social aspect in forest planning.

Writer Team:

1. Jumanto
2. Hale Irfan
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Story of Lampung CF: Prospering Communities, Sustaining Forest

By : **Nur R Fajar**

Through community forest (CF) management, communities can be prosperous, forest is sustainable. "At minimum, the result from non-timber forest product (NTFP) can be used to buy lands outside forest area. Eventually the communities will not always depend on forest area, so forests can be maintained," said the Head of Forestry and Plantation Office (*Dinas Kehutanan dan Perkebunan/Dishutbun*) for Central Lampung Regency Government, Khresna Rajabasa.

Lampung, which is the province at the very south end of Sumatera has a 3,301,545-hectare area. In line with the Ministry of Forestry and Plantation Decree No.256/Kpts-II/2000, the width of state forest area reaches 1,004,735 hectare or equal to 30.43 percent of the total Lampung area.

However, the last three decades has seen forests in Lampung experiencing high level of destruction due to various causes, such as land clearing and illegal logging, including land conflicts between communities around the forest and the forestry office.

To maintain the forests and to conduct reforestation, Lampung Provincial Government has attempted to involve the communities, at the same time utilizing forest products to improve their economy.

The forest management partnership program, among others, takes form in Community Forest (CF), which is expected to restore the balance between the ecological function and socioeconomic function from the subsystem of the local communities, as a spirit of CF. the CF program is considered to be quite successful in several locations in Lampung.

Syaiful Bahri, the Head of Forestry Office for Lampung Provincial Government, explained that the success of CF management in Lampung made it as a place of referral and comparison study for various actors, coming not only from all provinces in Indonesia, but also overseas, such as from Thailand, Japan.



***Community Forest (HKM) in Lampung with mountains in the background
Bukit Barisan National Park (Photo: Tuti Herawati/ CIFOR)***

They mainly come to see the success of CF management in register 45b in Tribudi Syukur Village, Kebon Tebu Sub-district, West Lampung Regency.

Central Lampung

One of the locations for CF implementation is in Central Lampung Regency. The Head of Forestry and Plantation (*Dinas Kehutanan dan Perkebunan/Dishutbun*) for Central Lampung Regency Government, Khresna Rajabasa, when meeting Kemitraan Team at his office said that permit for a 5,792-hectare CF in Central Lampung has been requested.

“We provided recommendations from the regent to the governor for an establishment of permit related to the declaration of working area (*pencanangan area kerja/PAK*), particularly for register 33.”

Khresna explained that in CF Register 22, there are 63 farmer groups in five (5) coalitions of farmer group (*gabungan kelompok tani/Gapoktan*) in seven (7) villages, i.e. Gapoktan Mulyo Rejo Agung in Sendang Mulyo and Sendang Agung Village; Gapoktan Krido Caroko in Sendang Retro Village and Sendang Agung Village; Gapoktan Wana Tekad Mandiriin Sindang Baru

Village; Gapoktan Inten Aji in Sendang Asih Village; Gapoktan Wana Agung in Sendang Asri Village, and Sendang Mukti Village.

The Chief of Gapoktan Wana Tekad Mandiri in Sendang Agung Village, Central Lampung, who is also the driving force for CF in that regency, Jumino, said there were 23 farmer groups joined in five Gapoktans in Sindang Agung Sub-district, i.e. Gapoktan Wani Tekad Mandiri, Gapoktan Mulyo Jagung, Gapoktan Wido Caroko, Gapoktan Sindang Asih, and Gapoktan Wana Agung.

They manage a 500-hectare CF working area, established by the Minister of Forestry Zulkifli Hasan in 2013, receiving technical assistance from Watala Lampung.

Jumino explained that the potentials for CF products, among others, were cocoa, candlenut, areca nut, coffee, palm sugar, palm fruit. While seasonal fruits, among others, were *rambutan*, durian, *petai*, and the available all-season fruit was banana.

"For rattan, we don't have the courage yet to harvest since it's in the forest protection zone," he said.

The technical assistance in processing forest products come from Watala Lampung instead, not the relevant offices. "Processing such as making banana chips," he said.

Meanwhile, Saerah from the eight-membered Female Farmer Group (*Kelompok Wanita Tani/KWT*) said that they processed CF products by making various chips, such as banana chips and cassava chips with sweet and *balado* flavors. "The results are placed in school cooperatives, stalls, and markets," she said.

Evaluation from their product showed that they have lacking quality of packaging. Therefore, she expected to have further technical assistance for product packaging and market.



The meeting head of the farmers' groups and gapoktan in Jumino at Jumino house in Sindang Agung village, Central Lampung Regency

Iskak from Dahlia Farmer Group in Sindang Rejo Village had another concern. Their potential CF forest products are rubber, clove, pepper, Javanese chili, durian, *jengkol*, and *petai*.

"Clove harvest can reach 1 ton per year with sales price of Rp125,000/kg. But now it declined to Rp80,000/kg. From clove harvest we can buy a 2-hectare land for palm," he said.

Kashuri from Sadar Hutan Lestari Group, Gapoktan Sindang Agung Sub-district said that their CF NTFP potentials, among others, were cacao, coffee, clove, rubber, palm sugar, with fruits such as durian, avocado, and *petai*.

"One *empong* (large bundle) contains 100 strings of *petai* sold for Rp75,000. Once we harvested around 40 *empongs* per tree. In average, there were 50 trees per hectare," Kashuri explained. Thus from *petai*, they can receive approximately Rp15 million per hectare.

They also harvest 50 avocado trees per hectare, which produces around 30 kg per tree, sold for Rp3,000/kg. Therefore the total avocado harvest is around 1,500 kg per hectare, generating Rp7.5 million.

They also have around 50 durian trees, sold 20 pieces per cluster. "There are two (2) pieces of durian per cluster, priced Rp15,000. The smaller ones can have 3-4 pieces per cluster with the price of Rp10,000. Each tree branch can produce 20 clusters," Kashuri explained.

These products are harvested based on the season, i.e. November – December for *petai*, March for durian, and November – December for avocado.

The Chief of Gapoktan Wana Agung in Sindang Agung Village, Sindang Mukti Sub-district, Kuwatno said that the flagship product in Sindang Agung is rubber sap.



A resident was taking the gum out of his community forest land in Central Lampung (Photo: Tuti Herawati/ CIFOR)

But they felt the need for further technical assistance to process their CF NTFP potentials. Therefore, Kuwatno very much hoped that the communities continued to receive support and technical assistance from the government and other stakeholders.

North Lampung

Fakhrudin, the Chief of Gapoktan Sido Tibo Lestari, Sido Mulyo Village, Tanjung Baru Sub-district, North Lampung Regency said that they no longer cleared forests after given the access to land cultivation in accordance with CF scheme. On land, they plant coffee, rubber, candlenut, avocado, and durian.

While Suharnoto, from another farmer group in Tanjung Baru said that with CF scheme, they could cultivate land more peacefully and better farm products.

He hoped to have continuous technical assistance so their farm products would be better. "The community will follow the existing rules, so income will increase. Since farm products are needed and must be sold out," he said.

While the Head of Regional Technical Implementation Unit (UPTD) for Forestry Office in Tanjung Baru Sub-district said that it was good to cultivate land by planting rubber for high trees, with coffee planted between them.

"Production of rubber sap is around 50 kg/week with price of Rp6,000/kg. In 2011-2012, the price of rubber sap was still good, which was Rp17,000/kg," he said. Production of coffee is around 600 kg for each harvest time with price of Rp18,000/kg, harvested during May-June.

Technical Assistance from Government Office

The Head of Dishutbun for Central Lampung, Khresna Rajabasa explained that each year they provide technical assistance for PAK to Gapoktans in their area for institutional strengthening, aid for seeds, and post-production training, including technical assistance to develop a 10-year general plan (*rencana umum*/RU) and annual operational plan (*rencana operasional*/RO) for CF.

“Guidance for CF has been conducted regularly. Specifically on permit, the process is assisted by Watala Lampung, starting from the permit process, pre-conditions, institutional strengthening, verification of institution, until the issuance of PAK. Watala also supported the development of land parcels. Now we’re only waiting for the issuance of permit,” he said.

The existing NTFP potentials are rubber sap, candlenut, durian, and *petai*, while the low-land plant potentials are coffee, *jengkol*, and avocado, with flagship commodity of coffee, cacao, and candlenut.

“There’s even a businessman interested to buy products from Gapoktan Wana Tekad Mandiri, but the community is still not ready for the sustainability of their production. They are also directed to manage their own products and look for opportunities,” Khresna explained.



Community forest in Lampung (Photo: Tuti Herawati/ CIFOR)

He hoped that through CF management, the communities can be prosperous, along with a sustainable forest. “At minimum, result from NTFP can be used to buy lands outside forest areas. Eventually, the communities are not always dependent to forest areas, so the forests can be maintained,” he said.

Technical Assistance from Watala

The success of CF implementation in Lampung cannot be separated from the intensive technical assistance from Watala Lampung, the largest nature lover organization in Lampung.

Edison, a Board Member for Watala Lampung said that they supported the acceleration of CF through institutional strengthening for forest farmer groups and stakeholders.

They support the permit process, by facilitating technical assistance on farmer group data, socioeconomic data and participatory mapping; facilitating post CF permit; facilitating the establishment of facilitator association; establishing and strengthening CF forest for Lampung province; also conducting policy study and monitoring CF implementation.

The facilitation of permit process conducted by Watala for Central Lampung was then replicated to other areas in Lampung.

Watala has also made a standard on facilitating technical assistance for 7 months period. The standard depicts a forecast of assistance expense, i.e. Rp500,000 per hectare.

For technical assistance post the issuance of permit, there is an obligation to develop RU and RO for forest management, where Central Lampung has conducted this in 2008 – 2009. "For annual general plan, it is enacted by the Head of Forestry Office. While operational plan is enacted by the permit issuer, which is the governor," Edison said.

In CF management, there is an obligation for villagers to make land parcels, to clarify the width of land cultivated by each person. "The spirit of CF is so that the encroached forest can be reforested by encroachers, like in West Lampung," Edison explained.

While for the facilitation for facilitator association, Watala uses the strategy to implement ToT (*training of trainer*) or training for facilitators, such as studying circle.

"There's a field instructor coordinating agency (*badan koordinasi penyuluh lapangan/Bakorla*). There's a CF forum for Lampung province, which is used to study policies and monitor CF implementation," Edison said.

They also strengthen the Lampung Forest Farmer Association (*Asosiasi petani Hutan Lampung/Astahula*), a CF management community at

the farmer level. "Lampung is the most intensive one in doing that (strengthening at the CF farmer level). Also to strengthen NTFP product outputs," Edison said.

The next is capacity building for groups and facilitators. And the last one is monitoring and evaluation of CF implementation. "After 5 years of issuing CF permit, then the permit issuer should conduct monitoring and evaluation," he said.

From the implementation of CF technical assistance, Edison saw a lesson learned received by Watala, that CF management would run well with existing commitment, particularly from local officials. "Because the spearhead of CF actors is the officials," he said.

Communications between actors and facilitators should also run well. Also, partnership among stakeholders, i.e. farmers, facilitators, and permit issuers, also has to run well. If possible, it should be managed in familial approach.

Superior Seeds and Technical Assistant

The Chief of Watershed Management Unit Way Seputih–Way Sekampung (BPDAS WSS) from the Directorate General of Watershed and Conservation Forest Control, Ministry of Environment and Forestry (MEF) , Muswir Ayub, said that there was more than 100,000 hectare of forest area managed by the community through CF scheme, with coffee as the main product.

Despite the large size of the land managed, yet he considered that the CF scheme had not been optimized to prosper the communities. One of the reasons was since the maintained plants were not superior seeds. Therefore, the main program of BPDAS WSS is to look for and multiply superior seeds to be planted in CF areas.

Another issue is the technical assistance program for CF farmers that is not optimal yet. "From the central government, the technical assistance is heavier on the land legality process. And it doesn't really address best practices in agriculture such as honey and aloes," Ayub said.

Due to its important role, he considered the selection process for technical assistant should require someone with extensive knowledge, high commitment, and competent communication skills.

“We should look for assistant with high commitment, good communications, who has lots of knowledge and information that can improve products. Thus assistants shouldn't be taken from MEF's civil servants,” he said.

If the superior seeding program has been implemented and technical assistant can work optimally, Ayub hoped that the CF program could bring significant impact for the improvement of farmers' welfare.

“If it's the government's perspective, (then it's) sustainable forests, prosperous communities. Then if it's CF perspective, (it's) prosperous communities and sustainable forests,” Ayub added.

Jumino, Portraying Semar in Protecting the Sustainability of Central Lampung Forest

By : **Amalia Prameswari**

"Since CF started to be consistently implemented by Sendang Mulyo villagers, there have been many changes. Back then when I was a newcomer in this village, almost everywhere there were so many farmers' houses that were almost collapsed since they could not finance the maintenance nor had a proper house to stay in. Now, there are no more flimsy bamboo houses here. The villagers here generally already have quite sturdy houses, can send children to school, aren't lacking in food. Each house even has three motorcycles, one for the wife, one to take children to school, one for the father to go the mountain to monitor his CF area.

Yes, if people live and have not enough food, they will be criminals, automatically. But if they have enough meal and it's always available, that's clearly better. Eradicating poverty. So it's not the government who eradicated poverty, but we can say it's ourselves, we're able to do it, to eradicate poverty." (Jumino, Head of Gapoktan in Sendang Agung Sub-district, Central Lampung)

That evening, Jumino's house became the gathering place for 63 representatives of farmer groups joined in the Coalition of Farmer Groups (*Gabungan Kelompok Tani/Gapoktan*) in Sendang Baru. Gapoktan accommodates farmer groups from eight (8) villages in Sendang Agung Sub-district. They enthusiastically discussed and shared various experiences in utilizing forest areas.

"Now, in this village, Sendang Mulyo, if you want to look for someone to be a tenant farmer, for instance, if you get three people, that's already lucky. But if you try to the neighboring village, we ask for 10, those who come can reach 50 people. Why? Because there's many unemployment there."

Jumino's style was firm yet cheerful, enabling him to melt the serious meeting atmosphere into a relaxed one. His heavy and round figure

reminds people to the a *wayang* (puppet shadow) character, Semar, who was wise, very nurturing, and firm to his children.

Semar's figure becomes the appropriate portrayal for Jumino, due to his experience and central role in leading Gapoktan Sendang Baru from the start until now.



Jumino take picture with seedlings of woody forest, it's his own cultivation

Starting from CF

Jumino's long journey to becoming the head of Gapoktan Sendang Baru started in 1991 when he took the position of Secretary for Sendang Baru Village, Central Lampung. Juno, Jumino's nickname, started his involvement in forest management as an activist of Community Forest (CF) when he married his wife and moved from Sendang Mulyo Village to Sendang Baru Village, where his wife was from.

After seven years being the secretary for the village, Jumino finally decided to concentrate more on Gapoktan management, utilizing the CF worked on since 1995.

The CF in Sendang Baru was started by the 500-Ha wide National Movement for Forest and Land Rehabilitation (*Program Gerakan Nasional Rehabilitasi Hutan dan Lahan/GNRHL*), which at that time was still under the supervision of the Watershed Management Unit (*Badan Pengelola Daerah Aliran Sungai/BPDAS*) for Way Seputih Way Sekampung, Lampung Province. The program faced many challenges and failures, until eventually it was decided that the land management would be shared to local farmers, in form of intercropping.

Farmers were asked to establish farmer groups and sub-groups. 23 groups were built so the 500-Ha land was then shared into 23 parcels of land. After utilized by farmers in Sendang Baru, the project then experienced progress and success until then the project was declared to be completed by BPDAS Way Seputih Way Sekampung, Lampung Province. With the completion of the program, automatically the technical assistance that has been received by the farmers also stopped. As a result, for the next four years since then, the farmers wandered blindly and felt forgotten.

Until came the era of regional autonomy, where at that time the farmers had the initiative to submit a proposal to receive concession for CF. Answering the initiative, the Plantation and Forestry Office for Central Lampung Regency provided technical assistance, until finally in 2000, the Regent of Central Lampung granted a Non-Timber Extraction (*Hasil Hutan Bukan Kayu/HHBK*) permit for a period of one year.

Unfortunately, the technical assistance provided by the Regency's Forestry and Plantation Office started to weaken and became less regular, thus the farmers started their activities again without any technical assistance, just like before.

Then Jumino along with the other farmer group leaders started to propose for a permit extension in form of HHBK permit, of which the process took five years. The process took a long time due to the turbulent reform politics at that time.

During the reform, Jumino shared about how areas around their forest areas experienced fire and encroachment. But thanks to their farmer groups' commitment and determination, the CF area they managed could survive from all those threats.

"We have an independent firefighter group that's ready to protect the forest from fire. But our equipment is still modest. We hope there'll be

support for firefighting equipment, since the office wouldn't be able to extinguish the fire in forests," Jumino said.

Submission of Permit

In 2007, the government issued a ministry of forestry regulation no. 37/2007 regarding Community Forest, where the regulation governed the administration of definitive CF concession. Taking on the new opportunity, then farmers then had the initiative to submit a proposal to receive CF concession.

"The submission of permit was accepted, and verifications were conducted by the Regency Government, Provincial Government, and central government. But the permit wasn't issued until five years," Jumino revealed.

The proposal submission was made under the name of 23 farmer groups under the supervision of five Gapoktans, of which all of them are located in Sendang Agung Sub-district, i.e.: Gapoktan Wani Tekad Mandiri directly led by Jumino; Gapoktan Mulyo Jagung; Gapoktan Wido Caroko; Gapoktan Sendang Asih; and Gapoktan Wana Agung.

During the period of submitting CF Concession, the Gapoktan in Sendang Agung Sub-district started to receive technical assistance from WATALA Lampung. After waiting for quite a period of time, finally in 2013, the Ministry of Forestry Zulkifli Hasan issued the establishment of a 500-Ha CF working area for Gapoktan Sendang Agung Sub-district. After the establishment, the Regency of Central Lampung was supposed to immediately grant the CF Concession (*Ijin Usaha Pemanfaatan HKm/IUPHKm*) for 35 years. But this was not conducted and kept delayed until now, until finally the Law No. 23/2014 regarding Local Government was issued, where the regency's authority to provide permit has been handed over to provincial government. The permit that was supposed to be issued by the Regent then had to wait for the clarity of policy implementation, where only the Governor could grant the permit.

To receive permit from the Governor, a recommendation is needed by the Regent. However, up until now the letter of recommendation, serving as introduction for the permit, is still not issued yet. As a result, the permit that is supposed to be issued already, as a result the permit that they are supposed to receive still has no the proper legality, in line with the law in effect.

Various awards

Under the 22 years of Jumino's leadership period, the Gapoktan Sendang Agung Sub-district group has conducted various activities in utilizing CF. As a result of their hard work, the CF forest managed by Gapoktan Sendang Agung Sub-district has been widely known across provinces as a successful CF, they even received award also direct visits by the Minister of Forest Zulkifli Hasan.

They deserve to be proud that the CF they have managed all this time has often made as a success story for CF in various places in Indonesia. Jumino himself has often been invited as a speaker various events of Ministry of Forestry, addressing topics of forestry partnership.

Mereka boleh berbangga hati bahwa HKm yang mereka kelola selama ini sudah seringkali dijadikan contoh keberhasilan HKm di berbagai tempat di Indonesia. Jumino sendiri sudah seringkali diundang sebagai pembicara di berbagai acara Kementerian Kehutanan yang mengangkat topik kemitraan kehutanan.



***Jumino posing in the area community forest Sendang Baru,
Central Lampung***

Jumino's success in leading Gapoktan Sendang Agung Sub-district more or less is attributed to his humble style and his ease in socializing in various groups from young to old. During his leadership period, Jumino never forgets to continuously bond and extend relationship from villages to villages with only riding his motorcycle, which often can take time for days.

His success and assertiveness in leading is very much felt by other Gapoktan leaders also the members, so Jumino's resignation from his position as the head of Gapoktan Sendang Baru Sub-district has often been rejected.

Nevertheless, after a very long period of leadership, Jumino often feels tired as he ages. Even so, in order to strengthen the confidence of other Gapoktan leaders, Jumino continuously seek for new cadres through several people he considered to be potential to replace his position by the time comes.

Both of his sons have long followed their father's footsteps. Slowly but sure, Jumino continuously educate and prepare them to be his protégé. All of the efforts made by Jumino have been purely conducted in order to sustain the forest that he and other Gapoktan leaders manage all this time.

They, especially Jumino, do not want to see the benefits also the improvement of quality of life that they have fought for and gained slowly to disappear. They want their sub-district and the villages within to continue gaining success from the CF forest management. Even if possible, to further expand the land and benefits through the strengthening of female farmer groups(*kelompok wanita tani/KWT*) and youth groups that they have educated to continue managing CF forest in Sendang Baru Sub-district, Central Lampung.

Synergy in Poverty Alleviation Policy in Barru Regency

By: Abdul Syukur and Gladi Hardiyanto

“All this time, there’s an assumption that utilizing forest area would cause forest degradation. But such assumption can be changed, on how the community can still sustain the forest, on one hand they can be prosperous and their dignity can be lifted,” said Abdul Kadir, the Head of Forestry Office for Barru Regency Government, South Sulawesi.

Forest, with its various products, is the source of livelihood for the communities who live inside and surrounding it. From the forest, the government and private sector also receives its products and benefits. However, forest management still prioritizes the production/economic aspect, while the ecological and social aspects are still left behind. A sustainable forest management should balance production, ecological, and social aspects. Poverty is the impact of such forest management that only prioritizes economic aspect.

A community-based forest management (CBFM) program has become a necessity to pursue sustainable forest management. The government has issued the policy on provision of access for the communities to manage and utilize forest in form of Community Forest (CF), Village Forest (*Hutan Desa*/HD), and Community Timber Plantation (*Hutan Tanaman Rakyat*/HTR).

Aside from the context of access provision, CBFM is also expected to reduce poverty rate around the forest. All this time, poverty alleviation programs have not been synergized with community-based forest management programs.

In Barru Regency, South Sulawesi, an activity to integrate community-based forest management in poverty alleviation programs has been started. The target is to have a local policy that regulates such matter, in order to have synergy among government’s working units in promoting CBFM.

among the communities in Barru Regency,” said Andi Idris Syukur, Regent of Barru.

The Forestry Office for Barru Regency, SCF, and other actors then encouraged the regent to issue a policy that integrated community-based forest management with poverty alleviation programs in more concrete manner and with the right target. The discussion process has been conducted several times. The various meetings gave rise to several questions, among others:

- How to ensure that the implementation of HTR/CF/Village Forest is truly conducted by families in poor and vulnerable category?
- What is the contribution and synergy from relevant regional working units for poverty alleviation in Barru Regency, particularly in areas around the forest?
- How to ensure the existence of policy that “jointly overarches” the efforts to resolve poverty issues, forest area management, and communities’ food/economic security?

Next, a process to develop the regent bill was conducted in inclusive manner. Before being processed by the legal section of Barru Regency Government, the draft was discussed and consulted with many parties.



Discussion and facilitation activity social forestry in Barru district

The Regent bill development process was conducted by SCF program team, which was also supported by Kemitraan and the head of Regional Working Unit (*Satuan Kerja Perangkat Dinas/SKPD*). At that time, the process involved the Chief of Bappeda, Head of Forestry Office, Head of Agriculture, Fisheries, Animal Husbandry, and Forestry (KP4K) Extension Office, Head of Legal Bureau, and Head of Food Security Office, assisted directly by the Local Secretary for Barru Regency. The development process only took seven (7) days through three (3) days of meeting to develop the Regent Bill.

The next process was taken care by the Legal Bureau of Barru Regency Government to receive approval and appointment by the Regent of Barru Regency. This stage only took two (2) days in line with the existing procedure in the Regency, i.e. receiving approval initials in sequence, starting from the Head of Legal Bureau, Regent Assistant I, Local Secretary, and next was official signing by the Regent.

Finally the Regent of Barru issued a Regent Regulation No.24/2013 regarding Poverty Alleviation Mechanism through Empowerment of Community around Forests in Barru Regency. This policy is a result of hard work from SKPD leadership who directed the process to internalize poverty into CBFM implementation in Barru Regency.



Regent Barru visit to one of the locations of social forestry

In such context, the role of Barru Poverty Alleviation Coordinating Team (*Tim Koordinasi Penanggulangan Kemiskinan Daerah/TKPKD*) becomes the key factor in the direction of the Regent regulation, coordinated by the Local Secretary for Barru Regency.

"This regulation binds SKPD elements to coordinate and cooperate towards poverty alleviation in the Regency. Each SKPD is expected to take each of their roles and collaborate in poverty alleviation," said the Regent of Barru.



Meanwhile, according to the Head of Barru Forestry Office, Abdul Syukur, the policies issued by the Regent of Barru have always supported CBFM, by providing concession permit for HTR Farmer Group.

Forestry Office, together with SCF, has facilitated the development of General Work Plan (*Rencana Kerja Umum/RKU*) and the arrangement of Working Area for seven (7) HTR Farmer Groups. Then the Regent of Barru also proposed for the determination of a 2,100-Ha CF area and six (6) HTR Farmer Groups have received directions on community forest management from the Forestry Office for Barru Regency. For Village Forest, the Regent of Barru has proposed for the determination of a 750-Ha Village Forest area.

Meanwhile, Naharuddin, the Chief of Barru Bappeda claimed that all this time the local government has spent a lot of funds for poverty alleviation programs, but the result was still insignificant. "There's a wrong process. Hopefully with this issued policy then the aid programs will be right on target," he said.

"Stakeholders should be able to synergize poverty alleviation and forest sustainability. How to be able to alleviate poverty by utilizing forest, but forest should still be sustained," said Syamsul Alam, a professor in the Faculty of Forestry, Hasanuddin University.

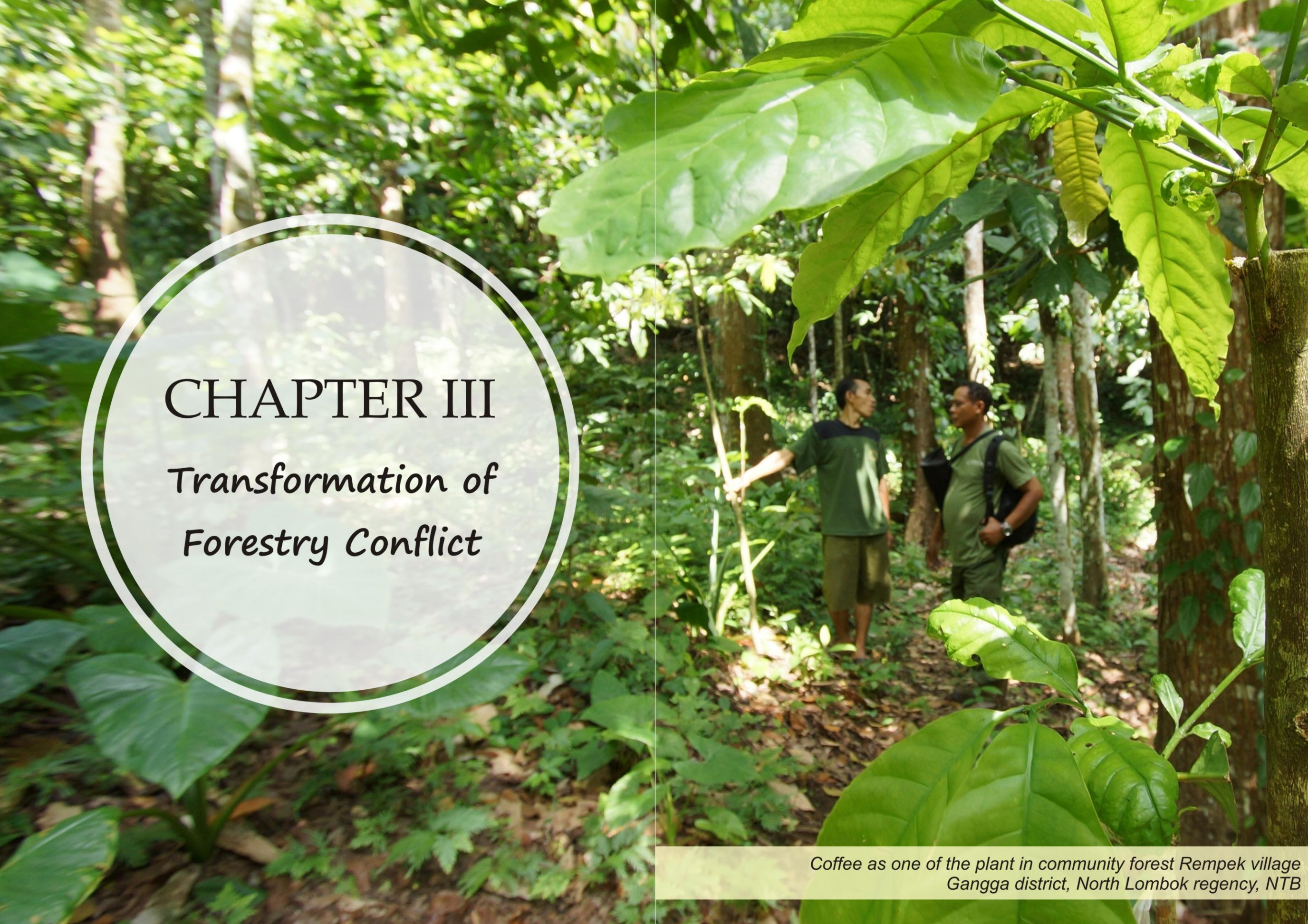
Almost two years after the policy was rolled, it has more or less brought changes and improvements for poverty alleviation model in Barru Regency. Currently, the synergy among SKPDs has run better. The task to empower communities inside and surrounding the forest does not only become the task of forestry office, but also other relevant offices, such as agriculture, plantation, animal husbandry, cooperative office, et cetera.

The model implemented in Barru Regency can be an example for other regions, where poverty alleviation programs should integrate community-based forest management programs and activities.



CHAPTER III

Transformation of Forestry Conflict



Coffee as one of the plant in community forest Rempek village
Gangga district, North Lombok regency, NTB

Sikka Community Forest: Reminiscing Past Bitterness, Looking at the Future Hopes

By: **Andi Jauhari, Aloysius Tao, Gladi Hardiyanto**

"Back then, we were never at peace when working on the forest, overshadowed by anxiety of being caught by officers who think we're forest encroachers," said Antonius Lado (41), Bernardus Bakat (50 years old) and forest farmers who were members of the Community Forest (CF) group in Hikong Village, Talibara Sub-district, Sikka Regency, East Nusa Tenggara.

"Since 1999/2000 I have been working on forest lands. Many other residents did the same thing. We worked on lands because we consider the lands to be our communal lands. It turned out that day, 13 years ago, us, four (4) villagers from Hikong and six (6) villagers from Boru Kedang were detained by the police instead and put into prison. For ten months, the ten of us received punishment in jail!" he said loudly.

The arrest and detention of the forest farmers have caused the formerly latent conflict to arise. Various rally acts conducted by Hikong and Boru Kedang villagers, assisted by NGO activists, spread the conflict to other locations and villages.

At that time, no forestry officers dared to visit the villages around the forest. Each party defended their demands and tasks. Aside from demanding the release of their jailed colleagues, the communities also demanded the government to nullify the stipulation of border in 1984 and to return to the border established in 1932.

Conflicts from time to time

Wukoh Lewoloro area is a forest area established since the Dutch-Indies government era in 1932 as communally-held forest (*hutan tutupan*). Then by the Government of Indonesia, the area was turned into a state forest area through the Ministry of Forestry Decree No.124/KPTS-II/1990 in Registered Forest Area (RTK) 126 with conservation function. Geographically, the 12,960-ha area lies in two regency administrative areas, i.e. East Flores Regency and Sikka Regency.

The conflict over management of Egon Ilimedho and Iliwukoh Lewoloro forest areas in Sikka Regency occurred since the implementation of forest land use by consensus (*tata guna hutan kesepakatan*/TGHK) policy in 1984, implemented by the Department of Forestry. The implementation was marked with inventorying, tracking, and pegging borders process, to the stage of establishing the definitive border of state forest area.



Wukoh Lewoloro forest area Hikong community forest , Talibara, Sikka, NTT

The establishment of forest area border, marked by the pegging of definitive borders, instead became the cause of conflict between forestry institutions and customary communities as well as farmers in all villages surrounding the forest area who have resided and cultivated fields in that area for generations. The establishment of border was considered to ignore the procedure, since it did not involve the communities who have dwelt on and managed those lands.

During the border establishment activities, implementers on the field did not conduct any agreement building process with local communities in order to determine the suitable forest area border to the shared desire. The communities were not involved in determining forest area borders as the stated philosophy of “Agreement” in TGHK’s policy nomenclature.

On the other hand, the pegging of border area at that time no longer followed the borders recognized by the communities based on the borders made in 1932. According to several community leaders from Hikong Village,

the establishment of the new border had eliminated the communities' rights over communal lands and their fields, of which the radius reached approximately 2 to 5 kilometers from the borders made in 1932. This is where the seed of latent conflict was maintained and growing from time to time.

According to Antonius Lado, who is familiarly known as Anton, the escalation of conflict started in 1992. "At that time, the East Forest Forestry Office implemented a reforestation project in Baologun in Iliwukoh Lewoloro area (East Flores Regency area). All communities who resided and cultivated fields in that location were ousted by the Forestry Office officers, with reasoning that the location would be made as reforestation area," he said.



Antonius Lado (41), forest farmer group members community forest Hikong Talibara village, Sikka, NTT Jayapura district

With various forms of intimidation, finally all of the community from Hikong-Boru Kedang customary alliance was ejected from the area. Whereas the location was the farming land for *Nian Uwe Wari Tana Kerapu Hikong Boru* customary alliance community, which administratively was part of Boru Kedang Village area in East Flores Regency and Hikong Village in Sikka Regency. Although separated in two (2) regency administrative areas, but they had very close kinship and had the same communal land.

The economic hardship experienced for years as a result of limited land for farming, which was the main source to fulfill household's economic needs, forced some residents from the two villages to cultivate the previously abandoned lands that have become forest area lands.

The government's inconsistency also triggered conflict even more, where tourism information building was built instead on the disputed forest land. This triggered some parts of the community from the two villages to initiate forest utilization in Baologun, which was still believed as the customary land inherited from their ancestors. In the eyes of the

government, this was considered against the law, thus law enforcement was necessary. The process was done by conducting an area control operation by the Forestry Special Police.

As a result, in 2002, 10 villagers, including Anton, (four (4) villagers from Boru Kedang and six (6) villagers from Hikong) were arrested and taken by the operation officers to Larantuka, the Capital City of East Flores for detention. The detention of several villagers caused a strong reaction from all customary alliance communities in Hikong Village and Boru Kedang Village as well as other villages surrounding the forest area. A big rally occurred, both in Larantuka and in Maumere.

In Larantuka, the mass demanded for the release of their detained colleagues by the police. The Police said that the demand could not be fulfilled due to reasons of law enforcement, thus the prisoners had to go through the legal process in line with the rules in effect.

After receiving a disappointing answer, all rallying mass continued their action to East Flores Parliament building and requested to meet the local parliament. Only six (6) representatives from the mass were allowed to enter the council's meeting room and discuss with the Chair of Local Parliament. This meeting did not result in any satisfactory result as well.

In Sikka Regency, communities from all villages in Egon Ilimedho and Wukoh Lewoloro area conducted a rally in Maumere City. The mass of thousands of people occupied government offices such as regent office, local parliament office, and Forestry Office for Sikka Regency.

According to Aku Sulu Samuel, Director of Sandi Florata, the rise of customary communities in villages surrounding the forest area in Sikka

Regency in particular, or in Flores Island in general could not be separated from the increasing community' awareness after the declaration from the Indigenous People's Alliance of the Archipelago (AMAN), which was then followed by the declaration from Network of the Indigenous Activists of East Nusa Tenggara (JAGAT NTT) in 1999.

Several NGOs with concern over customary community issues started to diligently advocating and assisting customary communities in each area in order to demand for their rights over customary land and their communal rights that have been one-sidedly taken over by the government for various public interests, including forest area.

Despite the countless rallies and negotiations, there was no agreement between the communities and local government, since each

defended their position. The communities only demanded to move the borders, which could not be fulfilled by the forestry office.

Open rally then turned into occupation of forest area by the communities and intimidation acts among the two parties. Several staff from central and provincial Forestry Office even were taken hostage by the communities when they tried to meet the communities in the village to negotiate. The seized officers then finally had to be freed by force by security apparatus.



Farmer group discussions Hikong village community forest, Talibara, Sikka, NTT

Mutual intimidation continued to occur both by the communities toward forestry officers, and by officers to the communities conducting activities in the area. As a result, the forestry officers could not do their tasks optimally, both in term of coaching and area control. The same thing happened to the communities who cultivated fields in the forest area. They were always vigilant and felt working with no peace, since they could be arrested at any time by joint operation officers.

Attempts for conflict resolution

Despite the continuing tension, the assisting NGOs continued to advocate and negotiate with the local government. One of the agreements made from the negotiation process was the establishment of conflict settlement team in Sikka Regency. The working team consisted of elements from local government and NGOs, which in reality could not work optimally anyway.

The next step taken was for NGOs to facilitate community representatives from three (3) regencies, i.e. East Flores Regency, Sikka Regency, and Ende Regency to meet with the Governor of East Nusa Tenggara. The meeting with the Governor produced no result, since the Governor only recommended to hold another meeting with each local government in each regency to find a solution.

In 2002, the team facilitated several parties to conduct a comparison study of Community-Based Forest Management (CBFM) concept in Wonosobo Regency, Central Java, and Customary Forest Management in Buleleng Regency, Bali. In addition, in the same year, the Department of Forestry also facilitated a comparison study visit on CF implementation in Mount Betung, South Lampung, which involved elements from local government, NGOs, and customary community from Egon Ilmedho area.

The East Flores Local Government then applied the CBFM concept in Baologun. The Regent Decree was handed over to the communities in Hikong Village and Boru Kedang Village as the area management group. The CBFM was considered as a failure. According to Anton, the failure was because the forest land claimed as the community's communal land was shared into 0.25-ha parcel to each cultivator. The CBFM participants were not only the conflicted villagers, but also other villagers, thus it caused jealousy for Boru Kedang and Hikong communities.



***Agroforestry in the village Hikong.
Seen a lot of pecan crop***

The central government also stepped in to settle the conflict. The minister of forestry at that time visited Sikka and one of his directions was for the communities to utilize forest area in form of Community Forest. This idea was not implemented directly but continued to be discussed and disseminated to the communities.

In 2005/2006, the Network for Participatory Mapping (*Jaringan Kerja Pemetaan Partisipatif/JKPP*) along with the community aides facilitated participatory mapping activities in community's customary areas. According to Samuel, the result showed even more damaged forest area condition since it was used as cultivation land, while the communities who utilized the forest remained poor.

Seeing the condition, the community facilitators such as from Nusa Tenggara Legal Aid Institute (LBH Nusra), Flores Bamboo Development Foundation (*Yayasan Pengembangan Bambu Flores*), Bangwita, and others, changed the strategy from the effort to reclaim forest area and return it to the 1932 borders, into promoting CF so the communities can receive legal access in utilizing forest area.

"The most important thing at that time was that the forest farmer communities received management rights with legal power," said Fabianus Toa, one of the community facilitators who has now become a member of local parliament for Sikka Regency.



***Fabianus Toa, one of the
community facilitator as well as
Regional People's
Representative Assembly Sikka***

The government then spared the areas utilized by the communities into CF areas. In 2010, the Minister of Forestry issued the establishment of 16,755-ha CF working area. "The process was quite long since the dissemination of information about CF to the communities until the establishment, since there was no meeting point among the government, communities, and the aiding facilitators," said Herry Siswadi from the Forestry Office for Sikka Regency.

Inspiring Conflict

After the establishment of CF, the next step was to push the Regent to immediately grant the business permit. Kemitraan together with Samanta and Sandi Florata played a role in this process. The program received support from several donors such as the Norway Embassy and Ford Foundation. Aside from pushing the permit, they also provided capacity building activities to the communities in form of training, comparison study, and many more. In addition, they also pushed for the initiation of Local Regulation regarding CF so that it could be a model for community empowerment, minimize tenurial conflict, also reduce the communities' poverty rate.

In 2012 and 2013, the Regent of Sikka issued Business Permit for CF (IUPHKm) to 18 CF groups in 18 villages. The width of area reached 10,438.64 ha, utilized by 2,790 households.

List of CF groups in Sikka Regency that has received IUPHKm

NO.	DESA	KELOMPOK	LUAS AREAL (Ha)	JUMLAH ANGGOTA	NOMOR SK BUPATI
1.	Hikong	Tuar Tana	346,88	213	127/HK/2012
2.	Lewomada	Tieng Totan	1.417,413	320	129/HK/2012
3.	Tuabao	Wairkung	429,159	364	128/HK/2012
4.	Hoder	Gitan Nian Luah	684,578	364	294/HK/2012
5.	Natarmage	Du'a Toru	434,198	109	296/HK/2012
6.	Pruda	Watu Ata	326,366	154	293/HK/2012
7.	Timu Tawa	Tana Tukan	369,171	100	292/HK/2012
5.	Watu Merak	Kebar Merak	124,192	122	290/HK/2012
8.	Werang	Watu Wulun	254,494	109	295/HK/2012
9.	Wolomotong	Watu Tena	684,578	132	291/HK/2012
10.	Egon Gahar	Mapi Detun Tara Gahar	809,80	91	354/HK/2013
11.	Ilin Medo	Buli Uher	498,40	90	356/HK/2013
12.	Kloangpopot	La'a Tagat	53	31	360/HK/2013
13.	Ojang	Ri'ing Gole	420	48	355/HK/2013
14.	Runut	Obo Bao	1.587,63	361	357/HK/2013

15.	Watudiran	Pema Ruwa	1.140,38	39	358/HK/2013
16.	Nen Bura	Sodang Gahar	809,80	104	359/HK/2013
17.	Wogalirit	Tion Toma	48,60	39	361/HK/2013
TOTAL			10.438,64	2.790	

With the issued business permit for CF, communities feel safer and calmer in managing their lands. Anton, Bakat and forest farmers in Hikong Village, also Barolomeus and forest farmers in Tuabao Village met by the writer gave similar statements. "Currently we feel calmer and safer in managing forests, (we) don't feel anxiety for possibilities of being arrested by officers again," they said.

In addition, with CF program, the income received by the communities that join the program has also increased. Aside from fulfilling their household's needs, the farmers can also finance their children's education.

"I used to borrow and/or ask for rice and food often to those ladies to support family members. Now, no more. From the produce made in CF land, it is enough to support my eight (8) family members and pay for the children's school fee", said Anton, ending his story.



Agroforestry in the village Hikong. Seen a lot of pecan crop

Anton's testimony of course cannot represent the overall communities who cultivate CF lands, but it can portray the overall program, where although their ownership of communal lands is not acknowledged, but they still can utilize the lands to endeavor and improve their lives.

In the future, after the communities received certainty of access to utilize the area, facilitation will still be needed in order to expand the added value and to market the CF products. It is expected that by increasing the products' added value, where the communities do not only sell raw products, their income will continue to increase, which in fact will reduce the communities' poverty rate in that area.

Curriculum and Syllabus: Mapping Conflict to Find Solution

By : Emila Widawati and Hasbi Berliani

"We've always rejected programs from the Forestry Office, because we always feel abandoned and only become the spectators," said Kasdi Irawan(46),resident in Busur Hamlet, Rempek Village, Gangga Sub-district, North Lombok Regency, West Nusa Tenggara (NTB).

Most residents in Busur Hamlet live inside the forest area. Kasdi is one of the 160 households who live in the forest area. They reside on and manage the 84-hectare land that has been certified by the National Land Agency (*BadanPertanahan Nasional/BPN*). But apparently the area is part of the forest area. The issuance of this BPN certificate became the beginning of a quite long conflict at the foot of Mount Rinjani.

Such case in Rempek village is one of the conflicts on forestry in Indonesia. The data from the Ministry of Environment and Forestry (MEF) stated that up until January 2015 there were 573 cases of forestry dispute/conflict. Those cases occurred both in conservation forest, production forest, and protected forest areas.

The forest area in Rempek village itself is part of the 40,983-Ha wide West Rinjani Protected Forest Management Unit (*Kesatuan Pengelolaan Hutan Lindung/KPHL*), established since 2009. "The existence of the community in that location started from forestry activities since 1983," said Japatar Purba, Head of Forest Administration Section for West Lombok V.

Forestry Conflicts

It is difficult for forest and its management to escape from the dynamics of conflict that becomes one of the obstacles to achieve sustainable forest management in Indonesia. Meanwhile, contribution from forestry development is still very lacking in increasing community's welfare inside and surrounding the forest.

The issue of land control for the community, particularly the one related to forest area (forestry tenurial), is a problem that commonly causes disputes or conflicts between the community and the Government or the corporation holding the forest concession.

The problem is exacerbated since the planning for forestry development has not fully paid attention to social issues, the reality of community's rights, and traditional patterns for forest control and utilization for community's livelihood that has been running for generations.

Meanwhile, the government often only uses positive law approach in responding to conflicts; therefore the community's position becomes very weak since most of them have no written evidence regarding their rights.



Discussion activity on forestry conflict in Rempek village, Gangga, North Lombok, NTB

Up until the 2000s, the issue of land control in forest area (forestry tenurial) was a very sensitive issue, particularly among government units. The issue was defined as an attempt to significantly change the status of

control over forest area, therefore it seemed like it was a taboo to talk or discuss about it.

But along the way, the issue of forestry tenurial became an issue that was continuously brought forward and received quite open responses from the Government, particularly the Ministry of Environment and Forestry.

Curriculum and Syllabus

Since 2009, exactly when the Forest Management Unit (*Kesatuan Pengelolaan Hutan/KPH*) development program started, the Working Group for Forestland Tenure (WGT) worked together with Kemitraan, the International Centre for Research in Agroforestry (ICRAF), Samdhana, and the Association for Community and Ecological Based Law Reform (HuMA) to start introducing analysis tools for control over land (land tenure), which was believed to be necessary to be understood by many parties, particularly the Government, in responding to various forestry disputes and conflicts, formulating comprehensive solutions, and as the tools to support the planning for forestry development programs.

Partnership between these institutions promoted a combined use of various tools that have been developed so far, i.e.: Rapid Land Tenure Assessment (RaTA) built by ICRAF, Dispute Style Analysis (*Analisa Gaya Bersengketa*/AGATA) developed by Samdhana, and a software to inventory conflict data (HUMA-WIN) initiated by HuMA.

RaTA is a systematic device that can assess, analyze, understand, and briefly explain a problem and/or conflict of complex land control system. This method can identify the rights and the foundation that forms the rights owned by all actors.

AGATA tool is used to understand each actor's style to settle differences, whether through mediation process, facilitation, or other forms.

Meanwhile, the HUMA-WIN tool is used to inventory data and to disentangle the dynamics of tenurial problems in Windows-based computerized form. This is highly needed to manage the relatively broad and varied data (spatial, policy, numeric/aggregate data) and to present them in relatively short time.

The analysis tools for land tenure were next developed into one training curriculum and syllabus for actors related to the analysis on land tenure and forestry conflict resolution.

To complement the tools, Kemitraan together with WGT and other partners developed and integrated gender analysis in natural resources management to increase participation and involvement of marginal and unrepresented groups, such as women's groups, and other groups prone to underrepresentation in data collection and decision making process.

To expand the use of Conflict Mapping Curriculum and Syllabus, WGT along with other partners promoted the adoption of this curriculum and syllabus by the Forestry Education and Training Center (*Pusat Pendidikan dan Pelatihan Kehutanan/Pusdiklathut*) of MEF, and to have it applied in trainings for KPH staff as the forest management organization and to interact directly with various forestry conflicts. The other targets were Local Government staff and NGOs that actively partner with KPH.

Education and Training Curriculum and Syllabus

As the initial step in 2010-2011, WG-Tenure introduced a tenure analysis tool through the education and training for KPH chief candidates, held by MEF's Pusdiklathut. In addition, intensive discussion with Pusdiklathut was continuously conducted under the support from Kemitraan, ICCO (a Dutch-based donor agency), and GIZ-Forclime. The process was finally fruitful, where in February 2014, the Curriculum and Syllabus for Conflict Mapping was enacted by the Chief of Pusdiklathut through Decree No. 35/Dik-2/2014.

Aside from forestry tenurial analysis tools (RaTA, AGATA, dan HUMA WIN), the materials in the curriculum and syllabus have included gender analysis material, and several additional materials such as social analysis, policies related to forestry tenurial, and forestry conflict resolution.

Up until now, WG-Tenure with Pusdiklathut and under the support from GIZ, ICCO and Kemitraan have held 12 trainings using this Curriculum and Syllabus, covering 187 participants from KPH staff, Regional Office of Forestry Planning (*Balai Pemantapan Kawasan Hutan/BPKH*) staff, Pusdiklathut instructors and staff from various regions, local government staff, NGOs, and communities.

Shared Solution

Many people who have joined the training felt the benefit of the curriculum and syllabus. One of them is Nora Hidayati, staff from a Padang-based NGO, Q-Ba, who has joined the Conflict Mapping training.

“The training held by WG-Tenure is very useful for us on the field. The RaTA and AGATA tools are an important guideline to look for data on the field also to determine steps to be taken for assistance on the field. While HuMA-Win eases the documentation of data,” Nora elaborated.



Peserta Participants and speakers in the training syllabus to curriculum mapping forestry conflicts

Meanwhile, the Chief of Pusdiklathut from MEF, Agus Justianto said that many education and training activities have been conducted by Pusdiklathut. Although they were not specifically mentioned as tenurial settlement, however many of them were related to the settlement of tenurial issues.

“The effort to spread the settlement of tenurial issues has to be appreciated, since only through a shared understanding among relevant actors then we can accelerate tenurial settlement in all regions. Many

people have done it, but on the field there's many misunderstanding in settling conflicts. With the land tenure integration tool, we want to see how far it can be applied and be further developed in the Ministry of Forestry," Agus said.

The curriculum and syllabus is expected to contribute to the effort to disentangle the issues of dispute or conflict and to look for a shared solution.

Partnering to Settle Disputes

By : Jasmine Putri and Gladi Hardiyanto

“Rempek becomes a national asset. In Indonesia, the first partnership scheme between KPH (Forest Management Unit) and the community is only in Rempek. The Partnership Signing has been done in front of the Ministry of Forestry. This is already a national asset. Rempek for Indonesia!” affirmed Madani Mukarom, the KPH Chief for West Rinjani.

Rempek, a village at the foot of Mount Rinjani, administrative wise, is included in Gangga Sub-district, North Lombok Regency, West Nusa Tenggara (NTB). The village has a long history of tenurial conflicts over forest resources. Back then, forests around the village were utilized by a logging corporation, PT Angkawijaya Raya Timber. Communities were only labors and spectators. Village surroundings were damaged from the passing of the corporation’s various vehicles and heavy tools.



Rempek village view, Gangga, North Lombok, NTB

“After a forest concession (HPH) corporation appears, the air feels hotter, (there’s) more frequent flood, our source of water became dirty, and the flooded rice fields were drowned in mud”, said Rinadim, Head of Rempek Village.

Along with the operations of a HPH corporation in Rempek village, conflicts started to arise. The peak was when the community, together with

those from other villages, burned the corporation's camp and drove them away from the village. Community's trust towards the government was also lost since they considered the government to side more to the corporation.

After the corporation no longer operates, Rempek community was moved to restore and sustain the forest, which most of its areas have been damaged due to logging by the corporation. No matter what, the direct impact of a damaged environment is felt by the community first. In addition, they felt the need to improve their welfare by starting to utilize the forest area.

Under the compass of "Prosperous Community, Sustainable Forest", Rempek community altogether is committed to restore and sustain their forest. The community in Rempek Village believes that if their community is prosperous, then their forest will be sustained.

Prona Certificate

In 1984, the government through the National Land Agency (Badan Pertanahan Nasional/BPN) issued 86 parcels of Prona (agricultural national operation project) Certificate, where the lands were inside forest areas. This clearly violated the rules since there should not be any land certificate inside forest areas.

According to Rinadim, those certificates were not under the name of the community, but under the name of officials in West Lombok Local Government at that time. This triggered jealousy among the community, why did the officials manage to get certificates but the community could not. As a result, many community members then entered the forest area.

According to Madani Mukarom, at that time, there were two (2) conflicted issues, i.e. existing forest encroachment conducted by people outside Rempek, where Rempek people asked to be casted away. The next one is a conflict among Rempek people themselves, where some residents (from Lempujang and Pondok Ijo) asked for Prona Certificates to be cancelled.

The NTB Governor and West Lombok Regent at that time formed a case settlement team, consisted of local units (*satuan kerja perangkat daerah*/SKPD) and security apparatus. Persuasive to repressive actions were taken, but nothing solved the problems. Finally the regent decided that the land status would be a status quo.

Forest partnership program

In 1997, the government offered Community Forest (CF) program to Rempek community. Some Rempek people agreed but people from Lempujang and Pondok Ijo Hamlets rejected it. An assumption emerged that CF was similar to HPH, so Rempek community then decided to reject it and the CF program was moved to Santong Village.

Throughout the journey, the lands with the certificates and controlled by the officials were sold and bought by Rempek people. The issue then shifted, where the community demanded that the remaining uncertified forest land should be issued certificates, just like the existing ones.

The West Rinjani KPH started their activity in Rempek Village in 2010. "At first (we were) a bit pessimistic, since the community still rejected programs from the government," Madani said. Approaches were conducted through the head of village. At that year, a planting activity for 100-ha forest enrichment was also started.



Discussion activity in Rempek village, Gangga, North Lombok, NTB

In 2011, KPH appointed eight (8) community leaders as the field foremen. Their tasks were to disseminate information and discuss with the community about KPH's role and the importance to maintain forest sustainability. In 2012, KPH worked together with Samanta, supported by Kemitraan, to conduct tenurial conflict settlement activities in KPH areas.

At the beginning, they facilitated conflict settlement in Akar-Akar Village, but since rejection occurred, then they moved to Rempek Village. The Community Timber Plantation (*Hutan Tanaman Rakyat/HTR*) scheme was offered to the community as a mean to provide access to the community who had already entered the forest area. Some part of the community still rejected HTR since it was still considered too complicated.

The issuance of Minister of Forestry Regulation No.39/2013 regarding Community Empowerment through Forestry Partnership gave a new hope to conflict settlement. The regulation gives authority to forest managers, in this case KPH, to build direct partnership with community groups.

KPH and Samanta then disseminated information to the community. The community learned about the plus and minus of the scheme and decided to accept the forestry partnership scheme as a form of cooperation with KPH. The role of team 9 (team 8 added with one (1) more community leader who joined later), KPH staff and Samanta became central in the dissemination and facilitation processes to the community.

"Bottom line is, what community wants is welfare. If there is an ownership certificate for this land but it becomes tormenting, it's better to have a license to manage but it builds prosperity!" explained Suryadinata, the Chief of Kompak Sejahtera Cooperative for Rempek Village.

The cooperative that has 300 HHs as members and manages approximately 2,000-hectare wide forest land has signed a Forestry Partnership Cooperation Agreement with West Rinjani KPH in 2013.



Suryadinata, Head Kompak Sejahtera Union Rempek village district

A cooperative is an institution considered to be most appropriate to build partnership with KPH, which can cover hundreds of farmers. The cooperative, based in Santong area, was formed based on discussions and meetings, which was also facilitated by Samanta, an assisting NGO, supported by West Rinjani KPH. The cooperative also functions as a unit that implements profit-sharing.

"It can be said that conflicts in Rempek now is like yellow traffic light, from previously red, ever since we had a Partnership-patterned cooperation", Suryadinata explained. Then he said that ever since the Partnership scheme entered Rempek Village, the number of conflict declined. The scheme was considered to be able to ease conflict due to its good process and clarity over the existing managing rights.

Accepted by the community

The Partnership pattern was not the only scheme that entered the village. As has been described above, other schemes such as HTR and CF were once introduced to the community. The response from the community was quite positive, yet they were still considered to be quite complicated and take time since the process should went through the long bureaucracy in the Ministry of Forestry and Local Government. The partnership scheme was seen as a suitable and beneficial form of cooperation for the community.

"Previously, the CF scheme came in 1997, also HTR in 2012, but most of the community rejected them since the process was long and difficult, so the community was not enthusiastic", Ranadim said. "So the partnership scheme is the most suitable, since it's easy, (with) clear management and also clear profit-sharing", Suryadinata added.

"Profit-sharing for timber product is 70% for the community, which is managed and shared through cooperative, and 25% for KPH (Forest Management Unit). Meanwhile profit-sharing for non-timber product is 90% for the community and 10% for KPH", explained Teguh, the Head of Forest Monitoring and Control Section for West Rinjani KPH.



Coffee plants continued into the leading commodity in Ganggelang

One of the reasons why the Partnership scheme was successful, according to Rinadim, Suryadinata and Teguh was because the dissemination of information was conducted jointly, with good and intensive communication and continuous dissemination to the community for three (3) years without any time-off.

Informal approach is seen as an effective approach since the communication and dissemination of information is not only conducted by the Government and KPH, but it also involves the head of village, cooperative, etc. The effectiveness of Partnership pattern is seen from the history on how other patterns came into the village, yet did not succeed due to their tendency for one-way process, while it is not the case with the Partnership scheme.

Team 9, also often called as Walisongo (taken from the legend of the nine saints), as the mobilizing actors is one of the keys that enable the partnership scheme as a tool for conflict resolution. The team members, consisted of community leaders, youth, and village officials, have worked together to provide understanding and disseminate information to all community on various community empowerment programs.



Forest Management Unit staff and villagers Rempek take picture together after discussion activity

“Team 9 was born naturally. It wasn’t programmed since it departed from meetings at the local level. We’re committed to donate our time and energy for the sustainability of Rempek forest,” said Fandi, one of the members of team 9. In practice, in managing and sharing profits, there should be an institution with clear legal status so that the cooperation between KPH and the community can be implemented.

Aside from establishing a cooperative, currently the community in Rempek village is building a quite interesting new movement, i.e. forming a women’s group. This group was initiated and powered by the wife of the head of village, and functions to manage profit-sharing. The initiation was started in 2014 and now has 20 members. “We limit the membership to only 20 people, because if there’s too many yet they’re inactive and unclear, what for? So it’s best that we limit it”, Rinadim said.

“Although currently the conflict already subsided, but there are still individuals who want to trigger another conflict, such as making false promises to help the community. There’s also legislative and head of region

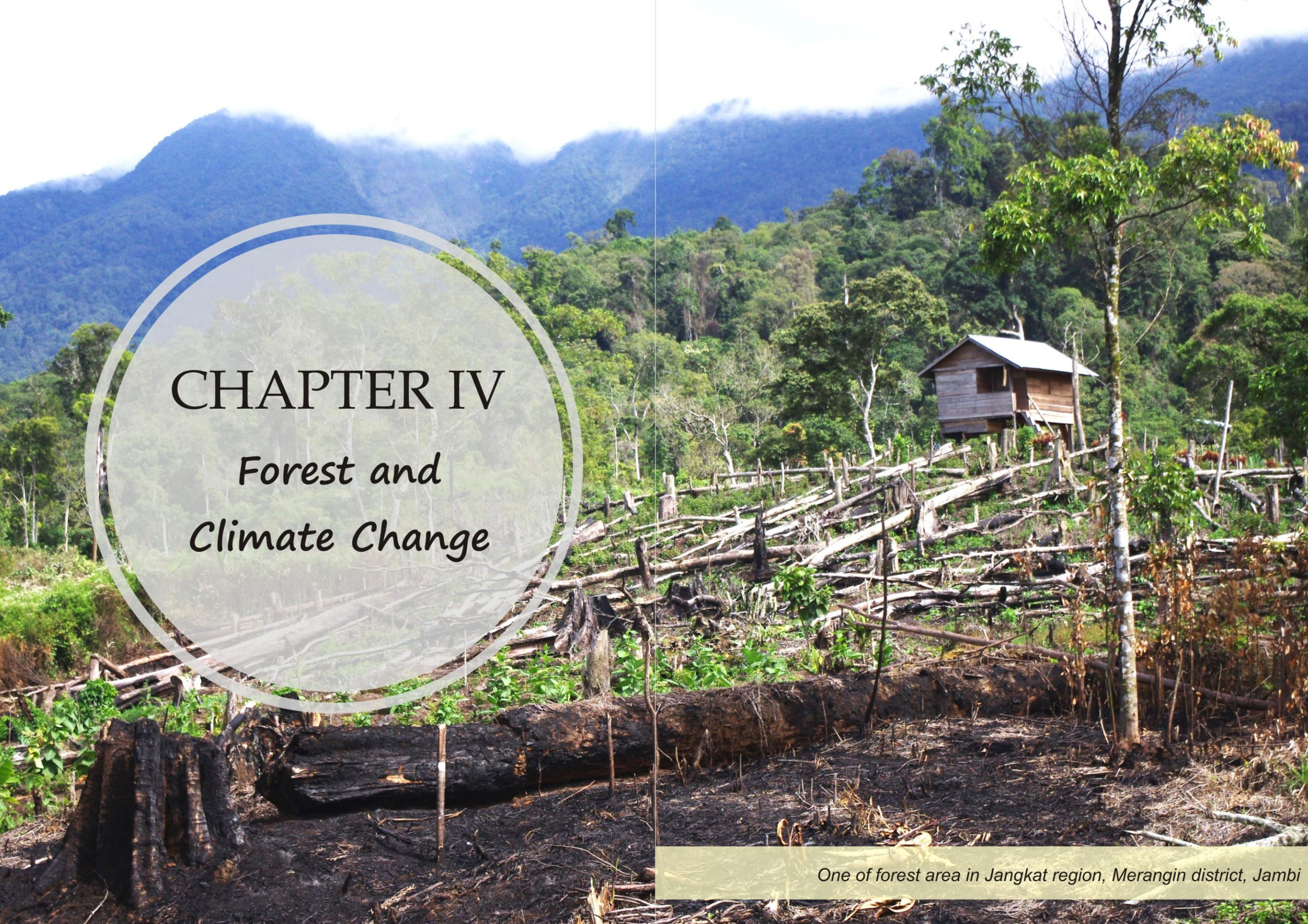
candidates who promised during their campaign period to fight for forest land certification, and when they're selected they still try to manifest their promise," Rinadim continued.

Model village

In the future, representing West Rinjani KPH, Teguh hoped that through the success of Partnership scheme in conflict settlement in order to maintain the forest, KPH can accommodate the community, as long as it is in line with the existing regulation, community can work professionally in their cooperation with KPH, the program can be continued independently, sustainability is maintained, there is coordination, integration and synchronization, and Rempek village can also become a model.

Meanwhile, Suryadinata said that the community hoped that, among others, the spring would be protected, the spring would still exist and flow for community's need. "We hope that there will be *akinol (angka konflik menjadi nol)*, conflict number becomes zero. In addition, community's welfare can also increase, where the community can enjoy the plantation products and there's license to manage the area," Suryadinata continued.

"KPH and related institutions, including the assisting NGOs, should show their commitment to assist, guard, and coach (us) so that the forestry Partnership program succeeds and creates a prosperous community and sustainable forest," Rinadim concluded.



CHAPTER IV

Forest and Climate Change

One of forest area in Jangkat region, Merangin district, Jambi

A Story of Forest Moratorium in Central Kalimantan

By : **Joko Waluyo and Andi Kiki**

"It's not the permit that is adjusted with PIPB (Indicative Moratorium Map), but it's PIPB that is adjusted with the permit," said Fandy Ahmad Chalifah, Deputy Director of Friends of the Earth Indonesia (WALHI) for Central Kalimantan in response to the implementation of the moratorium policy for new permit and the refinement of primary natural forest and peatland governance in Central Kalimantan.

As it has been generally known, on 13 May 2015, President Joko Widodo has issued a Presidential Instruction (Inpres) No. 8/2015 regarding Moratorium for New Permit and Refinement of Primary Natural Forest and Peatland Governance. The policy is a follow up to Inpres 10/2011 and Inpres 6/2013 issued by President Susilo Bambang Yudhoyono.

The moratorium policy for new permit or simply known as moratorium was issued to settle the various efforts made to refine forest and peatland governance in order to reduce greenhouse gas emission from deforestation and forest degradation.

As a follow up of the Inpres, the Minister of Environment and Forestry (MEF) established an Indicative Moratorium Map (*Peta Indikatif Penundaan Izin Baru/PIPB*) for primary natural forest and peatland, also revised the PIPB once in every six months. Up until now, the Minister has revised the PIPB eight (8) times.

Implementation in Central Kalimantan

To see the extent of implementation for forest moratorium policy, Kemitraan worked together with WALHI Central Kalimantan in conducting independent monitoring. The forestry and plantation permit map was overlaid with PIPB, and then analyzed. Several important information was followed up with field check.

Based on the analysis on PIPB, the actual primary natural forest and peatland receiving moratorium is very small, since most of them are in areas unthreatened by issuance of new permit instead, such as in protected forests and conservation areas. As an example, in PIPB revision 5, out of the 3,781,090 hectare Central Kalimantan area receiving moratorium, 2,976,894 hectare or approximately 79 percent is protected forests and conservation areas.

The width of areas receiving moratorium is also continuously reduced from time to time. In PIPB revision 1, there was 4,213,212-hectare forest and peatland in Central Kalimantan receiving moratorium. But in PIPB revision 7, the width of forest and peatland receiving moratorium was only 3,681,010 hectare, or reduced for approximately 532,202 hectare.



***Logs were brought to be swept away in a canal in Central Kalimantan
(Foto : Achmad Ibrahim/CIFOR)***

In addition, the forest moratorium policy was not fully heeded by the local government. After President Susilo Bambang Yudhoyono issued Inpres 10/2011 on 20 May 2011, the Regent of Pulang Pisau, Achmad Amur issued location permit for two palm oil corporations, i.e. PT CAPA and PT AGL on 28 September 2011. After overlaid with PIPB, the concession area for the two corporations apparently overlapped with moratorium areas.

“The current development of the two corporations has been re-checked through overlaying with PIPB 8, the last version, (and) it's apparently outside moratorium area. Therefore, we can say that the two corporations, i.e. PT. CAPA and PT. AGL still run their operations in the field,” Fandy said.

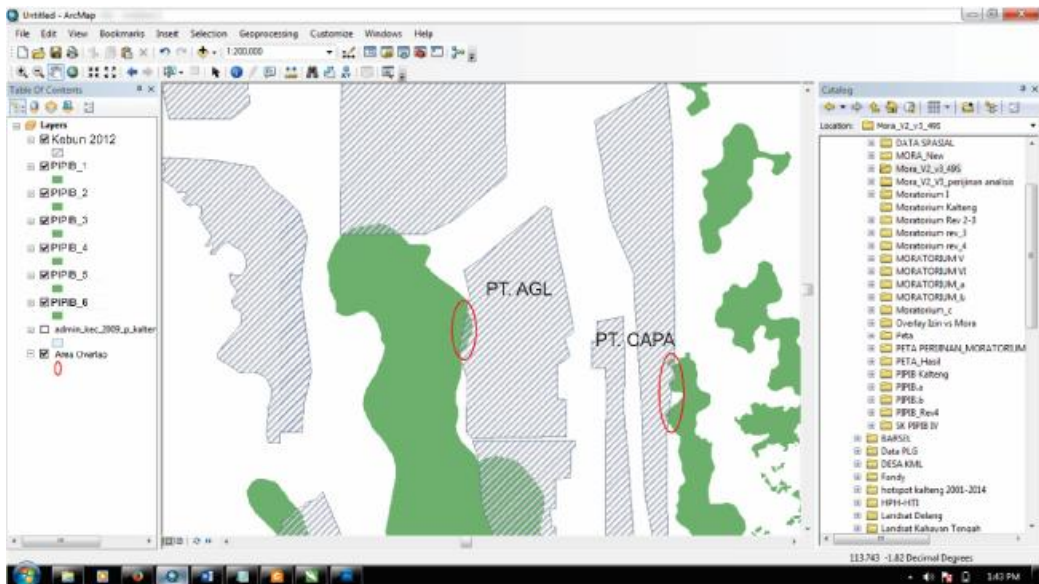


Image 1. Overlay of PIPB revision 1 to revision 6 with concession area map for PT CAPA and PT AGL.

According to description from Tenteng Tirasat (62), one of the villagers from Bawan Village, Banama Tingang Sub-district, Pulang Pisau Regency, in 2012, there was a dissemination of information from a corporation that would develop a 30,000-hectare palm oil plantation in Banama Tingang Sub-district. “This means almost half the width of Banama Tingang Sub-district, which is around 62,600 hectare,” Tenteng revealed.

Furthermore, Tenteng explained that the area planned for palm oil plantation was smallholder plantation area, both for rubber and rattan plantations. As a result, the development plan for the palm oil plantation was rejected by the community. Aside from conveyed to the Regent of Pulang Pisau, the community's rejection letter regarding the development plan of palm oil plantation was also conveyed to the Governor of Central Kalimantan.

Lilis Suryani, the Secretary for Bawan Village, explained that after community's rejection against the development plan of palm oil plantation, there was no corporate activity in the field. "But currently, there are many gold mining without permit in that location," she revealed.



A family sits in front of firewood collected from the forest in Central Kalimantan (Photo: Achmad Ibrahim/ CIFOR)

Many trees were cut as a consequence of gold mining activities. But Lilis did not know where the logs were distributed to. The village government has reported this unlicensed mining activity to the Regent of and Head of Resort Police for Pulang Pisau. "Although there are already police officers guarding the location, yet mining activities still occur up until now," she concluded.

According to Sipet Hermanto, Head of Forestry Office for Central Kalimantan, in principle, the Central Kalimantan Provincial Government supports the forest moratorium policy. "One of the forms of support is by implementing the Presidential Instruction consequently," Sipet said.

Inventorying Permit

In order to follow up Inpres 10/2011, on 5 October 2011, the Governor of Central Kalimantan, Agustin Terang Narang instructed the Heads of Regional Working Unit (SKPD) in Central Kalimantan Provincial Government to inventory the data on permit, utilization, and use of land and forest areas, also to submit the inventory data along with the map to the governor through the Local Secretary for Central Kalimantan Province.

On 12 March 2012, the governor issued a letter addressed to the Regent of South Barito, Regent of East Barito, Regent of Murung Raya, Regent of East Kotawaringin, Regent of Seruyan, Regent of Kapuas, and Regent of Pulang Pisau to temporarily stop the issuance of permit for mining, plantation, forestry, and transportation.

The seven regencies also had to audit all permits, both for mining, plantation, forestry, and transportation, whether or not they have complied to the laws in effect. In the meantime, the Central Kalimantan Provincial Government would not give recommendation for mining, plantation, forestry, and transportation sector in the seven regencies until the audit result was reported.

From the tracking conducted by WALHI Central Kalimantan in regards to the audit, Fandy said that the series of audit conducted by the Provincial Government resulted in a Clean and Clear process for the four sectors, among them, the plantation sector.

"There were 86 corporations achieving Clean and Clear out of the total 283 corporation units, both the ones already operational and the ones to be operational all over Central Kalimantan, including the seven regencies made as a target," Fandy explained.

"The measurement tools for the Clean and Clear audit process done by the Government, among others, are the obligation to possess documents set as the absolute or compulsory prerequisite prior to operating in its working location. The documents consist of the Approval of Location Principles (*Persetujuan Prinsip Arahkan Lokasi/PPAL*), Location Permit, Concession Permit (*Izin Usaha Perkebunan/IUP*), Forest Conversion (*Pelepasan Kawasan Hutan/PKH*), to Right of Cultivation (*Hak Guna Usaha/HGU*). If among the measurement tools, one of the documents or most of them do not exist, then the plantation corporation is not considered to be Clean and Clear," he added.



***Boating on the canals of land in Central Kalimantan
(Photo: Achmad Ibrahim/ CIFOR)***

Approaching the expiration date of Inpres 10/2011, on 3 May 2013, the Governor of Central Kalimantan sent a letter to the President of Republic of Indonesia in regards to the proposal to extend the moratorium policy for new permit for primary natural forest and peatland.

“To strengthen the moratorium policy, even the Central Kalimantan Provincial Government proposed for a regulation on legal sanction, in line with the stipulations in effect, applied for any non-compliance, involving the element of law enforcer,” Sipet concluded.

The Need of Legal Sanction

the monitoring of forest moratorium in Central Kalimantan conducted by Kemitraan Team through exploration of information and comments from the resource persons, it can be concluded that in each issuance of PIPIB revision, the moratorium area tends to decrease, and corporation's concession areas were found there.

In addition, the Inpres 10/2011 on 3 May 2013 still cannot create good forest governance, since the Inpres was not accompanied with any legal sanction for corporations or perpetrators who opened business concession in moratorium locations.

Therefore, in the future, should the moratorium be continued, thus we believe the Inpres or the PIPB needs to be strengthened with the application of deterrent effect through legal sanction. Aside from that, the PIPB is expected to be able to protect areas deserved to be protected, such as water reservoir areas, areas with abundant wildlife habitats also communities' sources of livelihood.

Familiarizing REDD+ in Jangkat – Jambi

By : Jasmine P. Putri

REDD+ or known as reducing emissions from deforestation and forest degradation is not only about maintaining forest as a part of the effort to mitigate climate change, but it is a wider scheme.

In practice, REDD+ is still implied as an 'up-in-the-clouds' scheme, both in terms of concept and implementation, from the international level to the grassroots or community level.

REDD+ with its foreign terminology brings difficulty for common community to understand. Not only that, the concept of carbon and non-carbon is difficult to understand. In addition, there are also many misunderstandings at the community level.

The initial approach with the concept of carbon trading brought misunderstandings for many people, while the actual, initial spirit of REDD+ was to take care and maintain environment, particularly forest.

REDD+ should bring benefit for the community, since they are the forefront guard in maintaining the sustainability of environment, particularly forest. Forest and community cannot be separated; human beings need forest to survive.



A child passing across the bridge in a village in the district Jangkat, Merangin District, Jambi

Therefore, with 48.4 millions of people (Brows & Sunderlin, 2005) in Indonesia who live inside and surrounding the forest, also 10.2 millions of people who still live under poverty line and 6 million of them depend on forest resources, the Government should be focused on the forest issues.

Plan Vivo

To outline the implementation of REDD+ to the community level, the PES (Payment for Environment Service) Consortium formed an REDD+ Community. This scheme's goal is so that the community living inside and surrounding the forest has significant roles that can produce benefits from their efforts to maintain environment.

Kemitraan is also active as a member of the PES Consortium. Kemitraan provides support to the communities through financial, technical, and non-technical support in preparing for Plan Vivo certification. During the development, Kemitraan selected sites with already clear tenurial through the Community Forest or Village Forest schemes.

Plan Vivo Certification is a certificate issued by Plan Vivo, an institution from Scotland, so that the communities who develop projects can sell the saved carbon.

Even so, the focus is not only on carbon, but also the non-carbon products, such as the increasing welfare with non-forest products such as honey. In principle, both the carbon and non-carbon elements should give impacts and give benefits for the community to increase their welfare.

Kemitraan developed three sites in Plan Vivo certification, where one of them is the three villages in Jangkat Sub-district, Merangin Regency, Jambi. In these sites, the approach used is the Village Forest.



The forest area in the district Jangkat, Merangin District, Jambi

The communities in the three villages in Jangkat Sub-district, i.e. Muara Madras, Talang Tembago and Pematang Pauh believe that Village Forest is one of their ways to maintain forest sustainability, keeping them from the existing threats, such as conversion of function, illegal logging, or being turned into mining location.

During the process to receive Plan Vivo certification, Kemitraan helped the communities through technical and non-technical assistance. With a local NGO (SSS Pundi) accompanying them, Kemitraan prepared the documents made as a foundation for the proposal of community-based REDD+ development with Plan Vivo certification.

Stages

It started with the preparation of a PIN (Project Identification Note) or some sort of concept note proposed to Plan Vivo. Then it was reviewed, and with the provided inputs, the PIN was revised. After approved, Kemitraan provided support for PDD (Project Design Document) development, which was the proposal. After the proposal was submitted and approved, then the validation process would be conducted by experts.



Tim verify village forest in Jangkat, Merangin, Jambi

During the process, Kemitraan conducted a safeguard test with PRISAI (*Prinsip Kriteria dan Indikator Safeguards REDD+ Indonesia/Principles of Criteria and Indicators for REDD+ Safeguards in Indonesia*) standard. In addition, Kemitraan also conducted a benefit-sharing test, to ensure that the benefit-sharing is distributed fairly. The result showed that the communities already knew and understood their rights as written in the safeguard fairly well. The benefit-sharing process was also already clear enough, such as using the customary system.

Fundamentally, the lessons learned in REDD+ community process are on how the communities are aware on their rights and can defend their rights, also to gain rights over the sustainability efforts they made through community-based REDD+ development. In addition, the community can understand what is the actual meaning of REDD+, not only in a high-level concept that is difficult to understand.

KIP in Central Kalimantan: Opening Information, Transparency, and Participation

By: **Joko Waluyo and Andi Kiki**

"There is no closed information forever, there is only temporarily closed. Even so, being open does not mean completely uncovered," said Elahni Hajati, Head of Means of Communication and Dissemination of Information Section in Transportation, Communication, and Information Office for Central Kalimantan Provincial Government.



Elahni Hajati, Head of Means Communication and Information Dissemination in the Department of Transportation, Communications and Information Technology Government of Central

Central Kalimantan, Elahni continued, became one of the provinces that have implemented Law No.14/2008 regarding Public Information Disclosure. The Provincial Information Commission (*Komisi Informasi Provinsi/KIP*) has been established through the Central Kalimantan Gubernatorial Decree No.188.44/322/2011. In addition, an Information Commission Secretariat has also been set through the Central Kalimantan Gubernatorial Regulation No.10/2014, and the Information and Documentation Officer (*Pejabat Pengelola Informasi dan Dokumentasi/PPID*) has also been appointed through the Central Kalimantan Gubernatorial Decree No.188.44/1099/2013.

The Central Kalimantan Provincial Government has also issued the Local Regulation No.5/2013 regarding Public Information Service in Central Kalimantan Province. It is said that public information is open and can be accessed by each public information user. In addition, applicants should be able to get public information in swift and timely manner, low cost, and simple method.

Then what is the practice of public information service in Central Kalimantan?

Alpian (42), resident of Bereng Bengkel Administrative Village, Sebangau Sub-district, Palangka Raya City has an experience of requesting public information. Although the information he requested had been stated as open information by Central Kalimantan KIP, but up until now, the public agency has not provided the requested information.

"I sent a letter to the Head of Forestry Office, Head of Plantation Office, and Head of Public Works Office for Central Kalimantan Province to request information on Work Plan, Budget Plan, and Budget Implementation Document for 2011, 2012, and 2013," Alpian said.

After ten days without any response from the three public agencies, Alpian sent an objection to the three public agencies. The objection letter was not responded as well, until finally, after thirty days, Alpian reported the three public agencies to Central Kalimantan KIP.

Central Kalimantan KIP then summoned the defendants for mediation. The defendants believed that the information by the claimant was not relevant to someone living in an administrative village, while the information requested was for all Central Kalimantan. Yet the claimant thought that there was nothing wrong with the information he requested.

Since the mediation attempted faced a dead end, Central Kalimantan KIP then held an information dispute settlement through non-litigation adjudication.

In its verdict, Central Kalimantan KIP granted Alpian' request fully, also stated that the Work Plan, Budget Plan, and Budget Implementation Document of Forestry Office, Plantation Office, and Public Works Office for



***Alpian, Bereng Bengkel
residents, Sebangau, Palangka
Raya City***

Central Kalimantan Province for 2011, 2012, and 2013 was considered open information. Copies of all of those documents can be accessed by the public.

Satriadi, the Chief of Central Kalimantan KIP explained that the claimants also have to actively request for information once the information is stated to be open. "Even so, the defendants also have to immediately provide the requested information in 14 working days at the latest since the decision is recited," he said.



Satriadi, Head of KIP Central Kalimantan

According to Satriadi, information dispute settlement is one of the main tasks of the Information Commission. Since inaugurated on 7 October 2011 until August 2015, Central Kalimantan KIP has handled 16 information disputes, where seven (7) cases could be settled through mediation, while nine (9) cases needed to be decided through adjudication trials.

"Generally the disputed cases are related to budget in Regional Working Unit," Satriadi revealed. While based on the Information Commission Regulation No.1/2010 regarding the Standard of Public Information Service, information regarding public agencies' programs and/or activities is information that is compulsory to be provided and announced periodically.

Aside from information that is compulsory to be provided and announced periodically, public agencies that have authorities over information that can threaten the lives of many, such as information on forest and peatland fire is compulsory to be announced immediately. While information on public agencies' regulation, decision and/or policy is compulsory to be available any time.

Satriadi admitted that there are still many public officials who have not fully understood the Public Information Disclosure Act. Public agencies

have the obligation to provide and announce information, either periodically, immediately, or to be available any time.

“So there’s no need to wait for information request, since Public Agencies have the obligation to provide and announce public information,” he concluded.

Community Information Portal

In line with the Public Information Disclosure Act, aside from having the rights to receive public information, everyone also have the rights to distribute public information. Therefore, **Kemitraan** has developed the community information portal, Mitra 1.0.

The system will manage community information sent by short text messages. The information sent by the community will be displayed in the <http://borneoclimate.info> website so it can be seen by wider communities.

The option to use cellular phone facility was taken due to its wide coverage in Central Kalimantan, so the communities can very easily access and participate in this portal.

According to Alfiatul Laili, one of the managers of the community information portal, ever since trialed in October 2011, Mitra 1.0 application has received no less than 2,500 text messages from the communities spread in several areas in Central Kalimantan.



Mira and Alfi, citizen information portal manager

“This application is also often used by the communities to provide information on the updates of rubber and rattan price, also information on community activities such as farming, gardening, and fishing,” Alfi said.

Information from the communities is then conveyed to relevant parties

for follow ups. As an example, the community in Kapuas Regency several times sent information about the implementation of a forests and climate partnership project. The information was then forwarded to the KFCP

(Kalimantan Forests and Climate Partnership) project managers. KFCP then followed up that community information in the field.

The same goes with the information submitted by the community in relation to the activity of ecosystem restoration corporation in Katingan Regency. The information was then forwarded to Mitra 1.0 portal manager to the management of PT RMU (Rimba Makmur Utama) corporation. During the process, corporations also observe the community information in <http://borneoclimate.info>.

Alfi emphasized the importance of conducting dissemination of information regarding the community information portal, so more people know and can use it. It also encourages various actors to respond to and follow up the information sent by the communities through the portal.

“Therefore, we as the community information portal managers will cooperate with various civil society organizations, local government, project managers, and private sector to disseminate information on the importance of open public information, which is distributed through this Mitra 1.0 portal,” Alfi concluded.

Village Forest, Protected Together and Benefits for All

By : Muslim Ambari

"At first we were just concerned with the condition of customary forest. We're worried because if the forest is not managed well, then there can be damages. And then, it invites natural disaster," said Ilyas Muharman, Head of Muara Madras Village.

The life of customary communities in Jambi Province has been long known as harmonious and unostentatious. The manner is not only applied in family life or in a community such as *kampong* or village, but is also applied for other sectors of life.

One of the aspects of life highlighted within the last several year is the village forest management. In Jambi, the management of the existing customary forest is conducted directly by the customary communities. Among others exists in Jangkat Sub-district, Merangin Regency, around 350 km from Jambi City.

In Jangkat, management of customary forest is conducted by three juxtaposing villages. They are Muara Madras Village, Talang Tembago Village, and Pematang Pauh Village. But this article will only discuss on Muara Madras and Talang Tembago Villages.

Topography wise, Jangkat is located in Bukit Barisan mountainous areas, at the height of 2,700 meters above sea level (masl). Its position is flanked by a number of rivers, such as Batang Asai Kecil, Batang Asai Gedang, Ampa, Buluh, Sako Mantenang, and Batu Diri Rivers. The rivers are the main source of continuity for Batanghari River, the main river in Jambi.

Inside the customary forest managed by the three villages, there are various potentials of natural resources. Among others, rattan, bamboo, honey, fish, plants for consumption, medicines, and other types. In addition, the customary forest also houses wildlife such as Sumatran tigers, Sumatran rhinoceroses, deer, several types of bird, snakes, and other animals.

Muara Madras

The management of customary forest in Muara Madras Village is conducted jointly by the villagers and commanded by the Village Forest Management Institute (*Lembaga Pengelola Hutan Desa/LPHD*), which has been established since 2013. As part of the customary forest of almost 5,348 hectare, the forest of Muara Madras Village is managed extremely well.

From the community's testimonies, up until now the management of village forest is conducted jointly. According to the Head of Muara Madras Village, Ilyas Muharman, at first the villagers' concern to manage village forest was preceded by the acts of illegal logging inside the forest.

Although Ilyas did not mention the type of logging act occurred but he mentioned that the act at that time had been quite troubling for the villagers.



The forest area in the district Jangkat, Merangin District, Jambi

"At first we were just concerned with the condition of customary forest. We're worried because if the forest is not managed well, then there can be damages. And then, it invites natural disaster," Ilyas revealed.

According to him, the currently existing village forest was initially a customary forest managed by three villages, one of them was Muara Madras. Then, after the Governor of Jambi issued a Decree regarding Village Forest Management Rights (*Hak Pengelolaan Hutan Desa/HPHD*) in 2013, the customary forest was independently managed by Muara Madras Village, Talang Tembago Village, and Pematang Pauh Village.

Ilyas' statement was then strengthened by the Chief of LPHD, Sjafrudin Amir. But he emphasized that the main concern felt by the villagers was the arrival of newcomers from outside the village into the forest. In local term, the newcomers are known as exoduses.

"Usually, exoduses come from afar, from outside Jambi. They enter the forest to take the existing natural resources. Inside the forest, they build tents or build shelters," Sjafrudin revealed.

"So, in addition to natural disasters due to deforestation, we're worried that there will be more exoduses entering the forest," he added again.

While having such concern, *tit for tat*, Non-Governmental Organizations (NGOs) such as SSS PUNDI Sumatra initiated the establishment of village forest in Muara Madras. At that time, villagers immediately and enthusiastically welcomed it.

"It begun also from the NGO's idea to make a village forest. We welcomed this idea since it was very good indeed," Sjafrudin added. In addition, he and the villagers strongly believe that by turning it into a village forest, there will be better management and more benefits for the future.

"By turning it into village forest, management can be firmer. So, concerns over natural disaster due to deforestation can be prevented. *Alhamdulillah*, up until now the disasters we fear have not occurred indeed," he added.

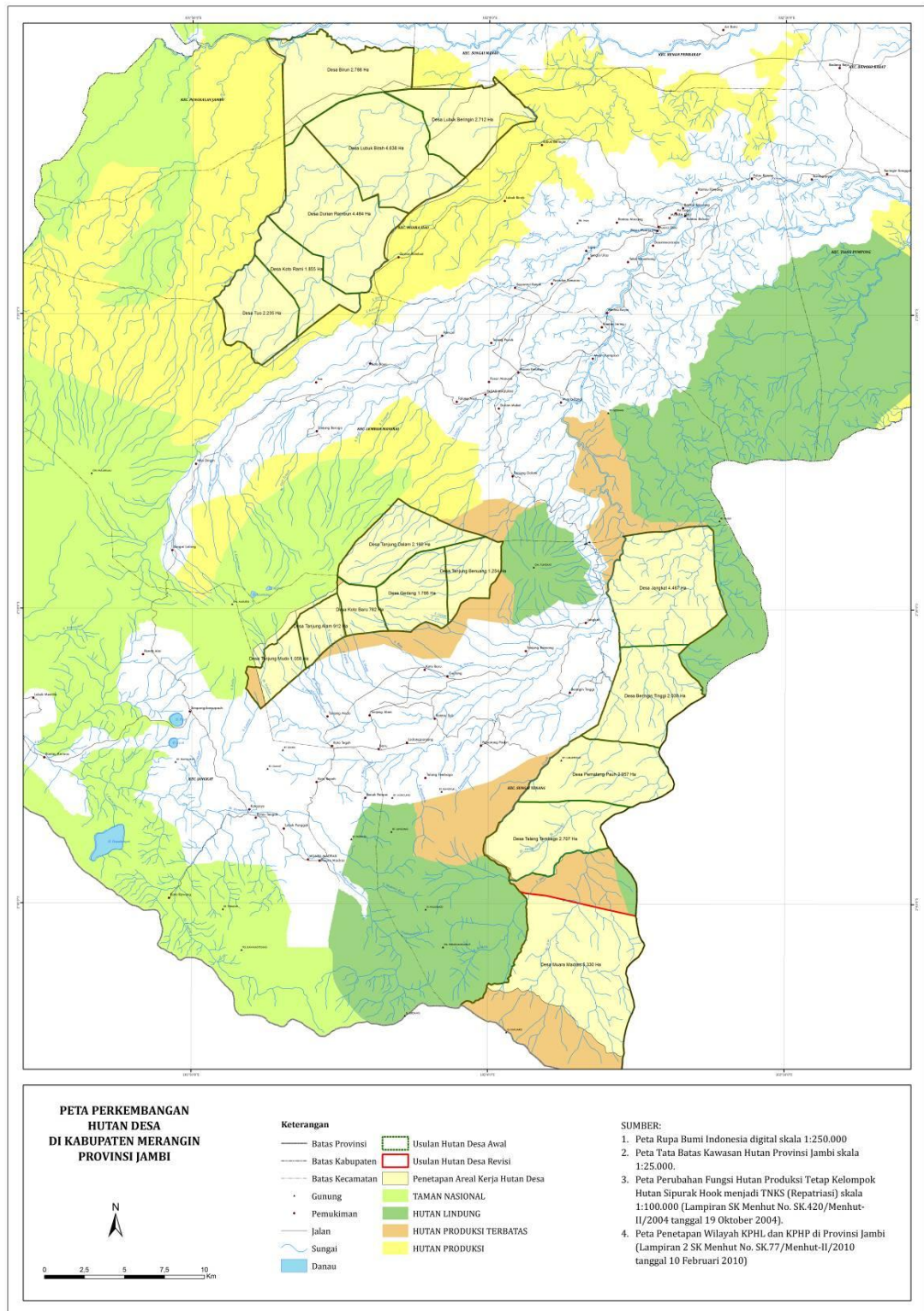


Residents cultivate land with forest concession schemes in three villages in the district Jangkat, Merangin District, Jambi

Not only preventing natural disasters, the existence of village forest also brings other benefits, since it can prevent the arrival of newcomers from outside the village or exoduses from entering the forest.

In regards to the utilization of village forest resources, all villagers who attended in the meeting that night agreed to no more utilize them until unlimited period. Everyone cohesively answered: the village forest would be utilized should the natural resources around the village forest have depleted.

Yet everyone admitted that inside the village forest there were many natural resources such as *shorea* woods, *surian*, *medang giring*. In addition, there were also non-timber products, such as honey, *manau*, *jernang*, rattan, and fish.



Establishment of Muara Madras LPHD

The establishment of LPHD in Muara Madras Village, according to Sjafrudin Amir, happened after the decree regarding the village forest management was officially issued by the Governor of Jambi in 2013. Afterward, the villagers then gathered and discussed about the establishment of LPHD.

"Currently there are 12 board members involved in this LPHD," he said.

After LPHD was established, the villagers became more enthusiastic to manage the village forest. The villagers were also not afraid to receive inputs from NGOs if they were related to the development of village forest. One of them was the dissemination of information on forest utilization to reduce greenhouse gas emission through carbon environmental service.

During the dissemination process conducted by SSS PUNDI, the Muara Madras community gained understanding and knowledge on other benefits of the village forest they have managed, i.e. through carbon environmental service. According to Syamsul, he and the villagers were given the understanding that producing carbon did not mean they have to open land in the village forest.

"Some villagers were already trained on how to count carbon. We were also told already that Norway was interested to buy it. We felt that this was a good opportunity since it could bring income to the village," said Syamsul Aripin, one of LPHD members.

"We were enthusiastic since (getting) carbon does not (mean that we) have to open land inside village forest. So we can still maintain forest sustainability well, but can also still receive income," he explained.

In Muara Madras Village, there are currently 693 households (HH) left. Majority of the currently existing households live from farming.

Talang Tembago

Aside from Muara Madras Village, a customary forest is also managed by Talang Tembago Village, located about 5 kilometers from Muara Madras. In this Village, there are 342 HHs who most of them live in Jambi's typical tall house (*rumah panggung*). All HHs in Talang Tembago live from farming.

This village is situated higher than Muara Madras. To reach the village, we need to go through a steep road that can only be passed by two-

wheeled or four-wheeled drive/4WD vehicles. Aside from steep, that only road access is in a severely damaged condition, intermingled with mud, red dirt, or sand.

Nevertheless, such difficult geographical condition does not impede villagers in Talang Tembago Village to continue their activities. Including in maintaining the customary forest, of which the management is divided to three villages.

The chief of Talang Tembago LPHD, Syamsul, said that the management of village forest was conducted by adopting the long existing customary rules in the village. The customary rules were then adjusted with the rules from the Government of Indonesia and local government in Merangin Regency.

Same as Muara Madras, according to Syamsul, the management of customary forest in Talang Tembago is also commanded by LPHD. The aim is so that the forest management can run well and in line with the government programs and local customs.

“We’re here together, (with) one goal to maintain the sustainability of customary forest. We are committed to keep customary forest until it can benefit our grandsons and the next generation,” he said.

However, aside from maintaining sustainability, the villagers along with LPHD also agreed to utilize forest village through carbon environmental services. According to description from Syamsul, the villages have received dissemination of information from SSS PUNDI regarding the benefits, where one of them was to reduce greenhouse gas emission.

“From the dissemination, we were given trainings to measure carbon in the forest. We have received three trainings on carbon measurement. The implementer was LPHD and the initiator was SSS PUNDI,” he explained.



One woman villager in District Jangkat, Merangin, Jambi standing in the middle of land that has been opened


The idea to conduct the training apparently came from the National Forestry Council (NFC) who came to village forests in 2012 to hold training on carbon measurement. Afterward, LPHD had the initiative to hold it themselves since it was considered to be beneficial in the future.

“The community welcomed the utilization of carbon environmental service and supported certification (Plan Vivo). For us, that can bring good economic value and can help the villagers’ economy,” he said.

In Talang Tembago, according to Syamsul, the villagers have committed themselves to no longer utilize forest resources for personal purposes. The commitment would still be maintained until the forests surrounding the customary forest can no longer be utilized.

“The villagers here are used to farming. We cultivate fish, cinnamon, and nilam plant, which will be processed into nilam oil,” Syamsul elaborated again.

With such commitment, he also hoped that the sustainability of customary forest can bring many benefits, not only for the local villagers and the next generation, but also beneficial for the communities living outside Jangkat Sub-district.



CHAPTER V

Gender Mainstreaming in Natural Resources Management

The woman working in man's field area because their husband work as Indonesian migrant workers

Women, Gender, and Social Change in Forest Management in Central Lombok

By : **Dati Fatimah**

Poverty becomes a serious issue in development. Poverty still surrounds rural communities, including those who live around the forest, such as in Mareje Bonga area, Central Lombok, West Nusa Tenggara (NTB). Most of Mareje Bonga community is tenant farmers who cultivate lands in the forest, located 2 – 3.5 km from their village.

They earn approximately Rp2 million/year from the 1.5-2 ton paddy (also known as *pari bulu*) yield per hectare if the harvest is good. Aside from paddy, they also plant cashew trees. However, due to its low price of Rp2,000-4,000/kg during harvest season, many cashews are not picked and left rotting in the trees.

That is why, for communities in NTB and East Nusa Tenggara (NTT), migration becomes one of the way out from crisis and poverty trap. Poverty, harvest failure, climate factors, extreme weathers, and marginalized development have made migration as the most logical option, enthused by many.

These two provinces become areas with the highest number of Indonesian Migrant Worker (*Tenaga Kerja Indonesia*/TKI) sent overseas. This can also be seen from the high remittance value, which in 2004 even reached twice the regional income (World Bank, 2006 as quoted in Tjandraningsih & Widyaningrum, 2009). The remittance value was only from legal TKIs.

Changes in Relations

The bad impact of having many residents as TKI is the change of gender role and relations, both at the family and community level. In NTB, the migration profile is depicted by the majority of men working as TKI (68.6%), with age range of 27-30 years old. The main destination country is Malaysia, and majority of them work as labors in plantation (54.35%), particularly in palm plantations (Bank Indonesia Mataram, 2009, as quoted in Tjandraningsih & Widyaningrum, 2009).

The majority of men become TKI due to the strong influence of Sasakculture that forbids women (wives) from working outside the house, even though this value has now shifted due to more facilitation for female TKI candidates such as the inexistence of obligation to pay the fee upfront. The narrative in the change of migration against gender relations in the community around the forest is clearly depicted from the experience had by Mareje Bonga in Central Lombok.

Migration has made villages in Mareje Bonga areas 'lose' adult men. There is no certain data, but according to a participant of a focus group discussion (FGD)in AMB on 3 October 2015, there might be around 100 men becoming TKI in his village. Majority of them work in Malaysia, becoming labors in palm plantation. Some has even worked as TKI for dozens of years. At most, there are only under-aged boys and elderly men who still live in the village.



Women working to help family economy

Most of them are illegal TKI (in local term they call it dark (*tidak terang*)TKI). Why do they choose to be the illegal ones? Most said that the income was bigger, since they could work in several places at one time. This

variable is an important matter, particularly to pay the loans used for TKI registration fee to loan sharks. The formula is 4-6, which means for each loan of Rp4 million, they have to return Rp6 million in one year period.

Even so, becoming illegal TKIs is indeed riskier if they are caught by the Malaysian police, or when they are in difficult situation, such as fallen ill without any insurance coverage.

Yet, not all TKI has the good luck. Particularly when they become illegal TKI, there is no news from many of them for a long time. They might be ill or even pass away. While in the village, women have to face bills from the loan sharks with stifling interest. Being far from home also makes men to forget their roots. Many of them get married again there, and divorce their wives in the village only through text message or telephone call. They are often called *jamal* (*janda Malaysia*/Malaysian widower).

In the village, these women are the ones who become the breadwinner of the family, and are responsible for their children's future. They fall to the vicious cycle of poverty, also become the clear picture of the face of gender and community's poverty around the forest in NTB.

Women's Role

When men become migrant labors, the shift of role occurs at the family and community level. Previously, women are not allowed to socially go out of the house after sunset. They are also never involved in meeting forums at the community level, including in meetings for forest management. Moreover, it will be very hard to find women seating in important positions in community organizations.

But currently, women do not only conduct activities in domestic scope, but also in the garden, in community meeting rooms and community institutions for forest management. In forest farmer groups, or even in cooperatives. Currently, women in villages in Mareje Bonga area take roles in forest land cultivation, starting from land preparation, planting and maintenance, until sales of forest products.



***The number of men who worked out of Mareje Bonga, Central Lombok, NTB.
As one of the reason made women's work in the forest***

Such condition also occurs in families where the husbands are around. This shift of role is considered positive, both by women and men. Women said that working in the forest and outside the house is a fun activity, in addition it also brings economic benefit in form of additional income.

Prior to 2000s, men are the only ones cultivating the forest. Currently women also cultivate lands and determine the type of plants. Men also welcome women's involvement, since women are considered to work more diligently. With women's involvement, the width of cultivated land can be twice as much.

Currently, women are the ones holding money from the sales of forest products, particularly non-timber forest products such as cashews. Women use money from the sales for daily expenses, school fee, or to be saved if there is some remaining. Both women and men in general doubt men's ability in managing family's finance. Recognition towards better financial management ability becomes one of the conductors to the expansion of women's management space and access to economic

resources, although it is often limited to the management of non-strategic areas.

Women also become members of forest farmer groups, the roles that they have never had previously. Women are recorded as the holder of access to land management, the breakthrough part during the expansion of control over economic resources for women.

Furthermore, women also become the heads of Cooperatives or secretaries for the groups. One of the examples is Eka, the Head of Tekad Lestari Cooperative in Mangkung Village, or Itje Trisnawati who becomes the secretary for Maju Bersama Cooperative, West Praya Sub-district, Central Lombok Regency. Men welcome female leaders because they can communicate two-ways and more effectively. Amak Yusuf, a man from Mangkung Village, with an age around 60s, said that when women became leaders, they were dexterous and communication to villagers was conveyed faster.

Through this involvement, women become a part of the effort and communities' success in fighting for and receiving forest control. At the moment, the community in Mareje Bonga forest area has successfully received concession for an 895 ha area under the Community Timber Plantation (*Hutan Tanaman Rakyat/HTR*) scheme. The land is managed by the community through 29 groups joined in six (6) cooperatives.

They are also in the process of requesting permit for forestry partnership scheme for a 1,800-hectare area. In this land, community can plant non-timber plants such as paddy, crops, cashews, jackfruit, also bamboo, and timber plants such as teak and mahogany.

The experience from Mareje Bonga also shows the effectiveness of organization when women take part and stand in the leadership position. Women take men's roles because they want to advance and ensure better education for their children from their success in managing forest.

Previously, they were afraid to appear and talk in front of the public. But because they were given opportunities and invited in meetings, also received information on their rights, they became brave.



Women are working on forest products to help supporting family

In several opportunities, special meetings were made where they could discuss several issues and practice before joining the joint meeting with men. Eka, the Head of Tekad Lestari cooperative said that if women could be leaders, why wouldn't they? This shows that when women become part of the process and institution to strengthen the wider access to land management, they have become a part that pushes for improvement of their lives and more equal and fair gender relations.

About the Authors



Abdul Syukur Ahmad (Ollonk)

Born in Makassar, 6 November 1976, graduated from the Faculty of Forestry in Hasanuddin University in 2002, participated in various community development training courses in Japan and Thailand as well as various training courses in Indonesia, started working as an NGO activist in the Coalition of South Sulawesi Non-Political Organizations for Forest (*Koalisi Ornop Sulsel untuk Hutan/KONSTAN*) and the Node of Celebes Natural Resources (*Simpul Sumberdaya Alam Sulawesi/PULSA Celebes*) since 2002. Currently working as the Program Manager for Capacity Building, Research and Development, also Monitoring and Evaluation in Sulawesi Community Foundation (SCF) since its establishment in 2006. In 2007 – 2009, worked in RECOFTC, a Thai NGO as the Training Coordinator for Indonesia.



Aloysius Tao

Currently working as the Program Officer in Samanta Foundation for East Nusa Tenggara region. Allo, his nickname, is a Bachelor of Social and Political Science from Cendana University, Kupang. As an NGO activist in NTT, he has the experience as community and local government facilitators for forestry, poverty, and natural resources governance issues.



Amalia Prameswari

Started her involvement in environmental issue since working for WWF Indonesia (2005 – 2012). Then she worked in DANIDA, USAID projects, also the Roundtable on Sustainable Palm Oil (RSPO) Indonesia, and in January 2015 started working as the Program Officer for the Directorate of Sustainable Environmental Governance (SEG) in Kemitraan (The Partnership for Governance Reform in Indonesia).

Amalia spent her teenage and study years in Copenhagen for eight (8) years, has wide interest in self-development psychology, sustainability, criminology, women and children, crimes involving violence, sexual crime, and human trafficking, search and investigation, tales and literatures. Amalia also likes the Cirebon Mask (*Topeng Cirebon*) Dance, national dances, and modern dances in general.



Andi Jauhari

Currently working in ANTARA National News Agency as an editor and an Ombudsman member. His journalism experience has brought him to cover various regions in Indonesia also around the world. Andi once covered war conflicts in Palestine. Currently, aside from becoming an editor, he is also often invited by many to do field coverage, particularly for

environmental and forestry themes.



Andi Kiki

Affectionately known as Kiki, he started working in Kemitraan (Partnership) since February 2009 as a consultant for a partnership program with the Central Kalimantan Provincial Government. Since 2013, served as the Project Officer for Kemitraan's Program Management Unit

(PMU) in Central Kalimantan.

Previously worked as a staff in a customary community advocacy NGO, Yayasan Tahanjungan Tarung (YTT), since 2000. Joined as a staff in the Forest Conversion Initiative (FCI) for WWF's Sebangau Project Sebangau in Central Kalimantan in 2006-2007. Active in Multistakeholder Palm Working Group (WG) in Central Kalimantan.

Kiki was born in Banjarmasin, South Kalimantan on 17 January 1976, graduated from Bina Benua Economy High School -Banjarmasin and studied for a while in Palangka Raya University, majoring in Social and Political Science (2007 – 2008).



Chaulan Fatrysa Shintamy

Affectionately known as Ulan, she was born in Jakarta on 15 June 1985. This first daughter of six siblings is a mix of Sumatran and Javanese blood. Graduated from The London School of Public Relations, majoring in Public Relations and Marketing Communication, she joined Kemitraan's SEG (Sustainable Environmental Government) unit in March 2015 as the Communication Specialist. Started from her concern to the environment and stray animals, particularly cats, she is now actively involved in

stray animal sterilization activities and Animal Lover Jakarta. She currently lives with her family in Ciputat along with 22 cats she rescued from the streets.



Dati Fatimah

This mother of two who lives in Sleman – Yogyakarta pursued her study in gender issues in disaster, climate change, and local governance. Active in doing researches on gender in local budgeting and corruption since 1999, and has published several books, training manuals, journal articles, and popular articles, also becoming a training facilitator for those themes. Since 2006, pursued further study on gender, disaster, and climate change.

Worked as a consultant for UN Women, Oxfam, Cida, Caritas Germany, GiZ, CAFOD, CWS, also Care Indonesia since 2007. Became the Senior Gender Specialist for SCDRR Phase II project in UNDP, in October 2014-September 2015. Became the Executive Director of Aksara in Yogyakarta in 2008-2014, and the Program Development Manager in Idea Yogyakarta in 1998-2007. A member of 'Aisyiyah Research and Development Institute (*Lembaga Penelitian dan Pengembangan 'Aisyiyah/LPPA*) for the period of 2010-2015 and 2015-2020.

An alumni of the Faculty of Economy in Gadjah Mada University in 1999, and a Master of Politics and Government from Gadjah Mada University in 2011. Took a spring semester on Political Science in the University of Oslo in 2009. In August-September 2012, became a resident in the Bellagio Residency Program from The Rockefeller Foundation in Italy.



Emila Widawati

Born in Ponorogo on 26 February 1972. The mother of a son, who is affectionately known as Memy, is an alumnus of the Faculty of Forestry from Bogor Agricultural University in 1996. Has been working in community development, social forestry, and land tenure issues since she started her career in 1996 in the Indonesian Association for Forest Concession Holders. In 1997-2000, her assistance was requested in Tropenbos Kalimantan Project as a researcher in social forestry sector. Since 2006 to 2011, she was active in the Working Group on Forest Land Tenure (WG-Tenure), and since 2014 up until now is

back in the WG and holding the mandate as the Executive Director of WG-Tenure. Active in managing Warta Tenure, a newsletter published by the WG-Tenure. Also active in various discussions on tenure and social forestry issues.



Gladi Hardiyanto

Joined Kemitraan in May 2013. Responsible for supporting and implementing partnership activities between Kemitraan and the Ministry of Environment and Forestry. Yayan, his nickname, has the experience of working for approximately 15 years in managing and implementing programs and projects in forestry and environmental sector. This graduate from the Faculty of Forestry in Gadjah Mada University and a Master of Science from Natural

Resources and Environmental Management Study in Bogor Agricultural University has a great interest in community-based forest management and public policy sector, particularly on natural resources management policy.



Hasbi Berliani

As the SEG Program Manager since 2007 until now, Hasbi guarded Kemitraan's SEF programs and maintained implementation of programs in Sumatera, Kalimantan, Sulawesi, Java, Nusa Tenggara, and Papua. He leads the SEG team in terms of maintaining relations with government entities and donor communities. Hasbi is a specialist in dealing with multistakeholder process on forestry environment issues. He is actively involved in the development of policies related to community-based forest management or CBFM at

the national and regional level. He also worked with local governments in Indonesia on forest tenurial initiatives.



Jasmine P. Puteri

The Forest Governance Programme II Officer. Joined Kemitraan since 2010, as the Planning, Monitoring, and Evaluation Assistant at first. Her interest to environmental and forestry issues started after periodically monitoring the Forest Governance Programme(FGP) project. Jasmine, as the project officer, has a role in

managing the project and various issues such as REDD+ and climate change.

Jasmine has a background of Media Study, Communication Science from the University of Indonesia. Currently Jasmine is continuing her study in the University College London, taking the Environment, Science, and Society program.

Has an interest in language and culture, also fluent in four (4) languages; Indonesia, English, Italian, and Spanish, Jasmine is active in the Polyglot Indonesia organization. Her interest to culture and language started when Jasmine participated in the student exchange program from AFS when she was in high school to Italy. Aside from enjoying music from various genres, Jasmine likes classical films and literatures.



Joko Waluyo

Residing in Central Kalimantan, Joko Waluyo joined with SEG in October 2008 as a technical consultant for Central Kalimantan Project Management Unit. He provided contributions to development programs, built communication and coordination with partner offices in Kalimantan and Papua. Joko's expertise lies on forestry and environmental issues. He has campaigned for Friends of the Earth Indonesia [WALHI] for more than six (6) years and is a researcher on

community forestry for *Lembaga Alam Tropika Indonesia*, or LATIN, for three (3) years. He is also the national coordinator for Sawit Watch for four (4) years.



Muslim Ambari

Born in Garut, West Java on Saturday, 19 December 1981. Muslim is the fourth child of five siblings, from (Dec.) Empah Syamsyudin and Kartini. He spent his childhood in three locations: Bandung, Cikampek and Garut. But Muslim then chose Bandung as the place to take his higher education in Sunan Gunung Djati State Islamic University.

His journalism career started when he was still in high school. Yet 2006 was the year when his journalism career became more serious after joining one of the renowned national newspapers. Since 2015, Muslim joined *Mongabay*, one of the portals that specifically address environmental science issues.

Currently, Muslim lives in Depok, West Java, with his little family.



Nur R Fajar

The man better known as Jay started his career as a journalist since becoming a reporter in Dian Swara Radio, Purwokerto in 2001. He then became a journalist for ANTARA News Agency in Jakarta, and a reporter for TV ANTARA with the passion to cover environmental

and climate change issues.

He has various coverage experiences, such as the Climate Change Conference of the Parties (COP) 2009 in Copenhagen, Denmark and COP 2010 in Cancun. In addition, he became the Press Officer for the Indonesian Delegation in COP 2011 in Durban, South Africa; COP 2012 in Doha, Qatar; and COP 2013 in Warsaw, Poland.

The alumnus of the Faculty of Biology from Jenderal Soedirman University, Purwokerto, has worked since 2011 as the Deputy Assistant of Presidential Special Staff for Climate Change Sector, as the communication and media officer. Since June 2014 until now has been working as an editor in the environmental news site, *Mongabay Indonesia*.



Suwito

Since 2008 until now, Suwito has hold the position as the CSO and Government Engagementfor SEG-Kemitraan, placed in the Ministry of Environment and Forestry, specifically working to maintain relations between Kemitraan and MEF. Suwito has dealt with community-based forest management issue for the last 18 years, also community development issue for the last 24 years, thus having wide knowledge on forest tenurial issues and the implementation of community development programs.

Suwito, who is a Bachelor of Animal Husbandry Science from Bogor Agricultural University, has participated in various training programs, such as community development, participatory methodology and assessment for rural areas, and has and extension skill in facilitating multistakeholder process.

Javlec Team (Jumanto, Hale Irfan, Exwan Novianto, Fachrudin Rijadi)



Jumanto

Born in Madiun, 16 April 1982, the alumni of forestry management in the Faculty of Agriculture in Merdeka University, Madiun is currently continuing his study in the same faculty and university. Participated in the training for Timber Legality Verification System (SVLK) Mentorship held by MFP in cooperation with the Faculty of Forestry in Gadjah Mada

University in 2011, training for Community-Based Environmental Sanitation (SLBM) Facilitator by the Ministry of Public Works in 2012, leadership training by Kopertis VII East Java in 2003, and training for SVLK Facilitator in 2013 by MFP.

Became a CBFM facilitator in KPH Saradan in 2006 until now. In 2011-2014, he became the Coordinator for BSPS Program from the Ministry of Public Housing in Madiun, a Program Manager in the Forestry Ecosystem Study

Institute (LeSEHan), became a PRA Coordinator in KPH Saradan (2013-2015), and joined Kemitraan (Partnership) as a Technical Assistant for FLEGT VPA in 2014 until now.



Hale Irfan Safrudi

Born in Madiun on 22 July 1975, an alumnus of Development Study and Economy from Brawijaya University, Malang. Active in the Forest Ecosystem Study Institute (LeSEHan) Madiun, started his activity in Ngawi post forest looting period as an impact of reform euphoria.

Active in the Community Independent Group (*Kelompok Swadaya Masyarakat/KSM*) in the framework of the National Programme for Community Empowerment (*Program Nasional Pemberdayaan Masyarakat/PNPM*). Joined research activities for Participatory Impact Assessment on projects implemented by the MFP (Multistakeholders Forestry Programme) in 2006 and a research on CBFM (Community Based Forest Management) implementation in Ngawi in 2005.



Exwan Novianto

Exwan Novianto, S.Hut, M.Si. An activist of community forestry, experienced in facilitating Community Forestry since 2004 until now. An alumni of Faculty of Forestry from Gadjah Mada University in 2000 and a Master of Government Study with concentration on Community Empowerment. Worked in SHOREA Foundation from 2003 until 2008. Worked in Javlec Indonesia Foundation from 2008 to 2015.



Fachrudin Rijadi

Born in Rembang, 19 November 1971, a Master of Government Study with concentration on Community Empowerment in 2013 in Yogyakarta. Working as the Executive Director for Javlec Indonesia Foundation.

Has been working in Javlec Yogyakarta, an NGO network working to rescue forests in Java, since January 2010.



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