



The GEF
Small Grants
Programme



PAINTING INDONESIA 2014

GEF SGP Indonesia

Jl. Bacang II no 8, Kramat Pela
Jakarta Selatan 12130, Indonesia
Phone: + 62 21 720 6125, + 62 21 727 905 20
Fax: + 62 21 726 6341
website : www.sgp-indonesia.org

PAINTING INDONESIA

stories of people loving the nature
and developing welfare.



PAINTING INDONESIA

stories of people loving the nature
and developing welfare.



01 Reading spots and early education environment.

Kelompok Nelayan Tunas Muda - Belawan, North Sumatra.

Photo: Dwi Rahardiani

First Printing
April 2014
@ Global Environment Facility
Small Grants Programme Indonesia

This publication may be quoted in part or in whole, in any form for educational or non-profit purposes without special permission provided proper source citation.

The National Secretariat of GEF SGP Indonesia would appreciate receiving a copy of a publication that uses this material as a source.

Please do not sell or use this book for any commercial purposes without special permission from the National Secretariat of the GEF SGP Indonesia.

Cover Photo: Feri Latief

PAINTING INDONESIA

Editors:
Dwi Rahardiani
Catharina Dwihastarini

Script:
Siti Maimunah

Translator:
Hilda Lionata

Photographers:
Feri Latief, Dwi Rahardiani, Wahyu Widhi W, and selected collection from Cindelaras, GEF SGP Indonesia, Greeneration Indonesia (GI), IMPRO, Kelompok Peduli Lingkungan Belitung (KPLB), Perhimpunan Lawe, Sandika Ariansyah, Yayasan Riak Bumi, and Yayasan Dian Tama (YDT).


Layout :
Dewa Pratama

NATIONAL STEERING COMMITTEE

1. Beate Trankmann (*Country Director, UNDP*)
Dr. Priyo Budhi Sayoko (*UNDP*)
2. Dana A. Kartakusuma , SE , MSc (*Indonesia GEF Operational Focal Point, Ministry of Environment*)
3. Drs. Effendy A. Sumardja , MSc (*Global Eco Rescue Limited*)
4. Dr. Martha Tilaar (*PT. Marthina Bertho*)
5. Agus Widiyanto (*Yayasan Bina Usaba Lingkungan*)
6. Dr. Siti Nuramaliati Prijono (*LIPI*)
7. Dr. Zainal Arifin, MSc (*LIPI*)
8. Maria Hartiningsih (*KOMPAS*)
9. Francis Welirang (*PT Bogasari Flour Mills*)
10. Abdi Suryaningati (*Board of YAPPIKA*)
11. Ikatri Meynar Sihombing (*Microfinance Consultant*)

SECRETARIAT GEF SGP INDONESIA

Catharina Dwihastarini (*National Coordinator*)
Hery Budiarto (*Finance and Development Program*)
Meinar Sapto Wulan (*Knowledge Management and Program Administration*)



01 Peat swamp forest in Lake
Sentarum National Park.
Yayasan Riak Bumi
Danau Sentarum, West Kalimantan.
Photo: Wahyu W. Iain W.

This photo-story is a fragment of GEF SGP Indonesia's efforts over the past two decades to support communities in improving and protecting their natural resources potential and in building sustainable economies in Indonesia. This publication is a series of story-telling photographs, depicting the daily lives of communities in interaction with the nature. Nature's wealth is protected through unique activities initiated by the simple yet brilliant ideas of the communities.

Supports from the GEF SGP Indonesia since 1992 have been simple, in the form of small

grants over a relatively short time – only two years with maximum support of \$ 50,000. Our contributions to their success, therefore, are marginal. We merely attempted to add 'value' to some ongoing activities, and tried to make the 'good' to becoming 'great'. At times we sat and chat with a community, to facilitate the preparations and development of their shared dreams. All the success achieved is due to community efforts, as can be seen from these photo-stories.

The photos in this book are collected from different communities, NGOs, professional

photographers – all of whom are supporters of GEF SGP. All photos are arranged as a mosaic depicting the contributions of individuals and communities for their future, and perhaps, the future of the nation. These are efforts worth supporting and appreciating.

The story is divided into five parts: Nature, Humans, and Civilization; Conserving, Restoring, and Recalling Social Memories; Conserving Food Sources; Continuing Best Practices; and Learning, Working, and Celebrating the Efforts as the concluding part.

Our gratitude goes to those who have supported the production of this book. We hope you enjoy the stories and are able to learn from the local initiatives whose wisdom brings incredible impacts for the world.

Catharina Dwiastarini
National Coordinator

Effendy Sumardja :

“SGP takes part in building Indonesia.”

Zainal Arifin :

“In areas where there hasn’t been any government intervention, the SGP family plays a role.”

Agus Widiyanto :

“GEF SGP is one of the programs that directly touch suitable beneficiaries to develop their ability and independence.”

Dana Kartakusuma :

“Facilities to develop grass-root communities.”

Iwan Kurniawan :

“Real contributions of local community initiatives in conserving the natural environment while providing sustainable socio-economic benefits at the same time.”

Siti Nuramaliati Prijono :

“The actual work of SGP and its partners will be an inspiration to do something better using the available potential wealth of natural resources, where this can improve the welfare of the people and escalate the progress of the nation.”



01 Natural dye hand-print batik.
Lawe - Bendosari, Yogyakarta.
Photo: Wahyu Widhi W

PAINTING INDONESIA

Nature provides so much color to life. Not only it is as a space to grow, learn, and develop, it also offers various resources for the continuation of human living from one generation to the next. Indonesia deserves to be proud of its natural endowment. The management of these resources must be directed towards the greatest prosperity of the people of Indonesia.

Communities are at the heart of natural resources management. They are the ones who live closest to the nature, and they are the ones most affected by its changes. Supports from facilitating institutions aimed at improving people's ability in managing nature and disseminating community spirit to other groups are imperative to harmonize efforts in protecting this natural capital.

The stories are narrated in five sections.

Nature, Humans, and Civilization.

This section introduces the interaction among natural resources, local wisdom, and human intelligence which produces numerous innovations and knowledge. This interaction constantly endures the great challenges of natural resource depletion.

Conserving, Restoring, and Recalling Social Memories

The second section outlines various community efforts to maintain and develop the potential of their natural resources through local wisdom. These efforts range from revitalizing *lurik* and *tenun* (traditionally woven fabrics) to converting sunlight, water, and manure into electric light.

Conserving Food Sources

Food becomes the center of the third section. Not only the staples, such as rice, maize, cassava, tubers, and fish; but also honey, mangroves, and koro (type of beans) – where all are processed into hearty dishes and foods. The development of these local ingredients has proven to be critical in conserving biodiversity and increasing the role of women to improve the nutrients for the family and to contribute to family income.

Continuing Best Practices

Who said communities cannot be independent? The fourth section shares stories of communities that manage to ensure the sustainability of their programs. Cooperatives, ecotourism development, social entrepreneurship, and alternative economic models unique to the local ecosystem, have been their apt endeavors to stand on their own feet.

Learning, Working, and Celebrating the Efforts

This concluding piece would like to remind us that sharing, exchanging experiences, and working hard propel communities to attain their dreams. It does not stop there, however, as hard work and solidarity need to be celebrated as evidenced in the Ningkam Haumeni in Mollo, East Nusa Tenggara and Festival Mata Air in Salatiga, Central Java.

01 Playing in a clean and magnificent beaches is the privilege for the children of Belitung Island.

KPLB - Belitung, Bangka Belitung

Photo: Dwi Rahardiani



A photograph of a dense tropical forest. Two people are walking on a narrow, muddy path that winds through the undergrowth. The person in the foreground is wearing a dark blue t-shirt and khaki shorts, walking away from the camera. The person further ahead is wearing a light blue t-shirt and shorts. The forest is lush with green foliage, including large-leafed plants and tall trees with thin trunks. Sunlight filters through the canopy, creating dappled light on the forest floor.

Nature Humans Civilization

01 "We are inseparable from soil and forest.
Even after we die, we will go back into the soil,"
the principle of Kebuai indigenous people.

Farmers Group Cundai oh Cundai -
Ketapang, West Kalimantan.

Photo: Wahyu Widhi W

Nature provides a wealth of diversity, landscapes, ecosystems, species, and genetic properties.

In human hands, the diversity produces knowledge.

Social, cultural, economic, and political knowledge give birth to civilization.

01 Building a *lopo*, round house, requires straight, sturdy, and hard Eucalyptus and Cajuput wood.

OAT- South Central Timor, NTT.

Photo: Dwi Rahardiani

02 Organic farmers youth cadres.

Karang Widya - Cianjur, West Java.

Photo: Dwi Rahardiani



OI Pandanus – non-timber forest product that increase
the income of Tanjung Baik Budi community.
Yayasan Dian Tama - Ketapang, West Kalimantan.
Photo: Wahyu Widhi W

The necessities of life
have sparked creativity
in managing natural resources.

Yet, management that focuses only on the now
will surely deplete this wealth.

This is indeed another challenge
that humans must face.





Processing, caring for,
and developing natural resources
have long been a community's way
to ensure their economic, social,
and cultural sustainability.

01 Rehabilitating and protecting mangrove forest have made the people in Bogak Besar Village believe that environmental conservation plays a key role in their welfare.
SPPN Sergai - Teluk Mengkudu, North Sumatra.
Photo: Dwi Rahardiani



Conserving Restoring Recalling Social Memories



Fatu, nasi, oel, afu amsan a'fatif
Nature as the human body.

neu monit mansian

01 Dancing altogether in
Ningkam Haumeni Festival.
OAT-
South Central Timor, NTT.
Photo: Fari Latief.

The body must be protected, nurtured,
and maintained to preserve
its usefulness.

The maintenance of the body
is not only about physical aspect,
but also includes
thoughts and social memory.



01 Mrs. Siti, an expert in weaving
mats from pandanus leaves despite
her vision challenge.
Dian Tama - Ketapang, West Kalimantan.
Photo: Collection of IMPRO

A photograph showing three people in a vegetable field. In the foreground, a man in a red jacket and dark shorts is holding a large yellow bag. Next to him, a person in a pink shirt is bending over, working with the plants. To the right, a man in a blue t-shirt and grey pants stands looking on. The field is filled with large-leafed green vegetables, possibly cabbages. In the background, there is a steep, rocky hillside with a prominent, jagged rock formation under a clear blue sky.

01 Growing organic vegetables can
reduce dependency on chemical
fertilizers and pesticides
OAT-
South Central Timor, NTT
Photo: Feri Latief.

The Mollo believe,
that conserving nature
means caring for our bodies.

Conserving nature can be done
by protecting forests,
reforesting barren lands,
and constantly taking care of them.

This is also done
by recalling and exploring
the existing wisdom
and rejuvenating social memory.

Lurik Lawe and Tenun Mollo

01 Lurik provides access for women
to improve families' welfare.
Lawe - Krapyak Wetan, Yogyakarta.
Photo: Dwi Rahardiani





02



01

Krapyak Village was devastated not only by the Jogjakarta earthquake seven years ago, but also by the challenges of both the aging machines and weavers.

Lawe and the lurik weavers have transformed the challenges of nature and human resources into encouragement to develop the lurik business.

01 02 03 Weaving equipment were severely damaged by May 2006 earthquake.

Lawe - Krapyak Wetan, Yogyakarta.

Photo: Collection of GEF SGP Indonesia.



03



**“We want to weave together
all of the hopes that remain,
so that weavers themselves
are revived,”**

said Adinindyah, representing her friends in Lawe.

01 Exchanging stories between
activists of lurik Yogyakarta and
tenun Molo.

Lawe dan OAT- South Central Timor,
NTT.

Photo: Collection of Lawe.

02 Harmonizing 2100 strands for a
piece of lurik.

Lawe - Krapyak Wetan, Yogyakarta.

Photo: Dwi Rahardiani





PERHATIAN

- Biasakanlah selalu berdoa sebelum memulai pekerjaan
- Jagalah kebersihan lingkungan kerja
- Jagalah kekompakan dan sikap hormat-mendua di tempat kerja
- Bekerjalah dengan sungguh-sungguh, jangan hanya memikirkan hasil yang banyak, tapi jagalah kualitas hasil kerja
- Jagalah keselamatan dan kenyamanan di lingkungan kerja
- Rapikan tempat setelah menyelesaikan pekerjaan
- Tingkatkan disiplin dan rasa tanggung jawab dalam bekerja



01 One weaver can produce 5-7 meters lurik per day.
Lawe - Krapyak Wetan, Yogyakarta.
Photo: Collection of GEE SGP Indonesia.

01 Weaving is an expression of
relationships of Tiga Bangku
Tungku people with nature,
human, and their creator.
OAT - South Central Timor , NTT.
Photos: Feri Latief.

In Mollo, restoring and keeping relationships
with nature is the main agenda.

Among them is restoring the forests.

Because, the forest is not only the source of water,
but also a source of food, medicines,
every day tools, and natural dyes.

Forests that live, keep weaving alive.





01

**“We performed rituals.
Plus tens of thousands of trees
have been planted
to restore water sources and forests,”**

said Aleta Baun from OAT (Organisasi A'Taimamus)

01 Regular meeting of Tiga Batu Tungku traditional leaders: Molo, Amanuban, and Amanatun.

OAT - South Central Timor, NTT.

Photo: Feri Latief.

02



02 The ability to spin cotton, belongs only to women of more than 50 years old.

OAT- South Central Timor, NTT.

Photo: Feri Latief.



01 Transforming threads into clothes.
Transforming lives into betterment for
the sustainability of our next generation.
OAT - South Central Timor, NTT.
Photo: Feri Latief.

Mangroves and Pandanus



01 Pandanus, a non-timber forest product
from peat land in the buffer zone of
Palung Mountain National Park.
Dian Tama - Ketapang, West Kalimantan.
Photo: Wahyu Widhi W.

Conserving coasts,
transplanting
coral reefs,
taking care of
mangrove forests,
managing
peat lands.

For fish to come,
for mangrove leaves
to be picked
for pandanus
to be woven,
and certainly,
for fishermen's
welfare to improve.

01 Mangrove nursery with seeds
collected from the remaining trees by
the river.

Muara Tanjung -
Sei Nagalawan, North Sumatra.
Photo: Dwi Rahardiani.



The women's group of Muara Tanjung took the initiative to reforest the mangroves areas along the coast of Sei Nagalawan Village.

01

02




01 02 People believe that mangroves could save the coast of their hamlet from abrasion.

Muara Tanjung -
Sei Nagalawan, North Sumatra.

Photo: Dwi Rahardiani.

01 Protected forest mangrove will guard Sei Nagalawan people from the flood due to the raise of sea water level.
Muara Tanjung - Sei Nagalawan, North Sumatra.
Photo: Dwi Rahardiani.



A close-up, high-angle photograph of a person's hands weaving a basket. The person is wearing a red and green striped shirt. The basket is made of woven pandanus leaves, showing a complex pattern of light and dark green. The person's hands are visible, manipulating the strands of the material. The background is blurred, showing more of the weaving process.

0180 % of people in Tanjung Baik
Budi village have double works -
farming and weaving.
Yayasan Dian Tama -
Ketapang, West Kalimantan.
Photo: Wahyu Widhi W.

Meanwhile, in the buffer zone of Palung Mountain National Park, West Kalimantan, the Tunas Baru and Harapan Baru groups cultivated pandanus in peat land areas as the raw material for various woven crafts.

01

“Weaving pandanus is a hobby
that can increase our revenue,”

said Mrs. Jimah, a pandanus weaver
from Ketapang, West Kalimantan.

01 – 09

Part of the steps to transform pandanus into mat.
Yayasan Dian Tama - Ketapang, West Kalimantan.

Photo: Wahyu Widhi W.

02



03



04



05



06



07



08



09



Coral Transplant

01 Underwater park in Serangan Island.
Karya Segara - Serangan, Bali.
Photo: Sandika Arianyah.



“No ornamental fish
would come here a while back,
but now, since the coral reefs
have started to grow,
many have come,”

said Wayan Patut, the Chairman of Karya Segara Group.

01 Unique underwater ecosystem
of Serangan has placed them as an
alternative tourist destination in Bali.

Karya Segara - Serangan, Bali.

Photo: Collection of GEF SGP Indonesia.



Since 2003, Karya Segara Group has rehabilitated coral reefs damaged by the reclamation and environmentally-unfriendly fishing practices of Serangan Island, Bali.



01



02



03

01 Within one year, the 5 cm coral grows to 15 cm high.

02 03 Various shapes of coral transplantation growing media to be placed underwater.

Karya Segara - Serangan, Bali.

Photo: Sandika Ariansyah.

01



01 Seahorse aquaculture and adoption is another method of Serangan Island marine park conservation.

Karya Segara - Serangan, Bali.

Photo: Sandika Ariansyah.

02 03 Hard coral transplants training.

Karya Segara - Serangan, Bali.

Photo: Collection of GEF SGP Indonesia.

02



03



**Transplanting hard coral,
reviving Serangan Island's
Marine Park.**



01 Coral transplantation is the contribution from local community to protect their coasts.
Karya Segara - Serangan, Bali.
Photo: Sandika Arianyah.

Renewable Energy

01 People can save some money by utilizing energy from cow manure. Yaperindo - Jangkaran, Yogyakarta.
Photo: Walyu Widhi W.



Sources of inexhaustible energy
are in the sky, rivers, and
in the backyard with the livestock.



01

02



01 Manure from 2-4 cows could turn on the digester for one day. Yaperindo - Jangkaran, Yogyakarta.
Photo: Wahyu Widhi W.

02 The water debit of Muluy River have generated lights to 55 houses. PADI - Gunung Lumut, East Kalimantan.
Photo: Collection of GEF SGP Indonesia.

03 Protecting forest means keeping a good debit of river water to fuel the electricity. Farmers Group Cundai oh Cundai - Ketapang, West Kalimantan.
Photo: Wahyu Widhi W.



03

Villagers of Jangkaran,
Kulon Progo, Yogyakarta
convert cow manure
into gas for cooking and
lighting homes.



01

02



01 02 People of Jangkaran utilize biogas for cooking.
Yaperindo - Jangkaran, Yogyakarta.
Photo: Wahyu Widhi W.

03 Digester, turning cow manure into energy.
Yaperindo - Jangkaran, Yogyakarta.
Photo: Wahyu Widhi W.



There used to be only one digester in the area, then there were 10 in 2009, and today there are 250 digesters throughout Kulon Progo.

01



02



01 02 Coastal reforestation can support food supplies for both people and cattle.

Yaperindo - Jangkaran, Yogyakarta.

Photo: Walyu Widhi W.

03 Mothers are happy because biogas is cheaper than the cooking gas they usually bought.

Yaperindo - Jangkaran, Yogyakarta.

Photo: Walyu Widhi W.



03

Cibuluh Hamlet in West Java,
Dayak Paser indigenous people in
East Kalimantan, and the people of
Kampung Kebuai in West Kalimantan,
enhance the functions of the flow of
their rivers, the Cirompang, Muluy, and
Tayap, to become sources of electricity
which light up more than 1,000 homes.

01



02



01 02 03 People of Cibuluh
worked together to build a micro-
hydro.

YPAL - Cibuluh, West Java.

Photo: Collection of GEF SGP Indonesia.



01 By micro hydro, people of Cibuluh can contribute to reduce global emission of green house gases.

YPAL -
Cibuluh, West Java.

Photo: Collection of GEF SGP Indonesia.

The Aceh Community Radio Network in Darussalam District, Aceh Besar Regency, uses sunlight as their source of energy to electrify Darsa FM Radio, - a medium to convey the voice of the people during the post-tsunami rehabilitation and reconstruction of Aceh.



01 Solar panels as a power source for Darsa FM, a community radio in Aceh Besar.

CRI -
Aceh Besar, Aceh

Photo: Collection of GEF SGP Indonesia



Conserving Food Resources

01 Corn, a staple food in many places in
Indonesia, including Wonogiri.
Yayasan Gita Pertiwi - Wonogiri, Central Java.
Photo: Walyu Widhi W.

A photograph of three men standing outdoors in a grassy area under a clear blue sky. They are wearing traditional woven clothing, including patterned shirts and long, colorful skirts with fringes. The man on the left is holding a long, thin object, possibly a staff or a musical instrument. The man in the middle has his arms crossed. The man on the right is wearing a white shirt and a red skirt. The background shows some trees and a small building.

01 Strengthening customary relations by mainstreaming the role of weaving and lopo as the key in protecting the culture, biodiversity, and local food.

OAT-
South Central Timor, NTT.

Photo: Feri Latief.

“We are not going to sell,
what we can not produce”.

A pledge of the Mollo, the Amanuban,
and the Amanatun,
South Central Timor District,
East Nusa Tenggara Province.



01 Improving food production is closely related
to improvement of environmental quality in
farmers' land and in rural area.
Cipto Makaryo - Jetis, Yogyakarta.
Photo: Wahyu Widhi W.

The Diverse Staples

The sources of family food are in the forest, gardens, fields, houses, barns, and food banks.

All are jointly managed by men and women, father, mother, and children.

01 Having only one planting season per year, communal working becomes an annual habit.

Cipto Makaryo - Jetis, Yogyakarta.

Photo: Collection of Cindelaras.



Organic farming,
the practice that
respects local wisdom.

01 *Rendengan* is the time of
gathering to plant paddy.
To think together, to plan
together, and to act together.
Cipto Makaryo - Jetis, Yogyakarta.
Photo: Wahyu Widhi W.



01 Harvest is a shared joy of being free
from the fear of famine.
Cipto Makaryo - Jetis, Yogyakarta.
Photo: Wahyu Widhi W.

“Every plant has its own season:
when to sow, when to harvest.
All differs from one plant to another.
Only heart will know,”

added Wito, a farmer from Jetis.



Forest Honey



01 Organic Forest Honey, a unique product of
Sentarum Lake National Park.
Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.
Photo: Yayasan Riak Bumi.

Insects and flowers
make honey.

Humans harvest it
and bring it to another level.



01 Association of Periau of Sentarum Lake collect forest honey using sustainable method.

Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.

Photo: Collection of Riak Bumi.

02 Certification of Organic Food System for forest honey in Sentarum Lake has made the price more competitive.

Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.

Photo: Collection of Riak Bumi.



Together, *periau* – the traditional forest honey farmer group in Lake Sentarum National Park – harvest the honey from swamp forests using traditional methods, then process, package, and send it away to market.



01

01 During harvest, periau fog the bees to fly out from their comb using the smoke from bamboo.

Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.

Photo: Collection of Riak Bumi.

02 Each comb is inhabited by more than 10,000 bees.

Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.

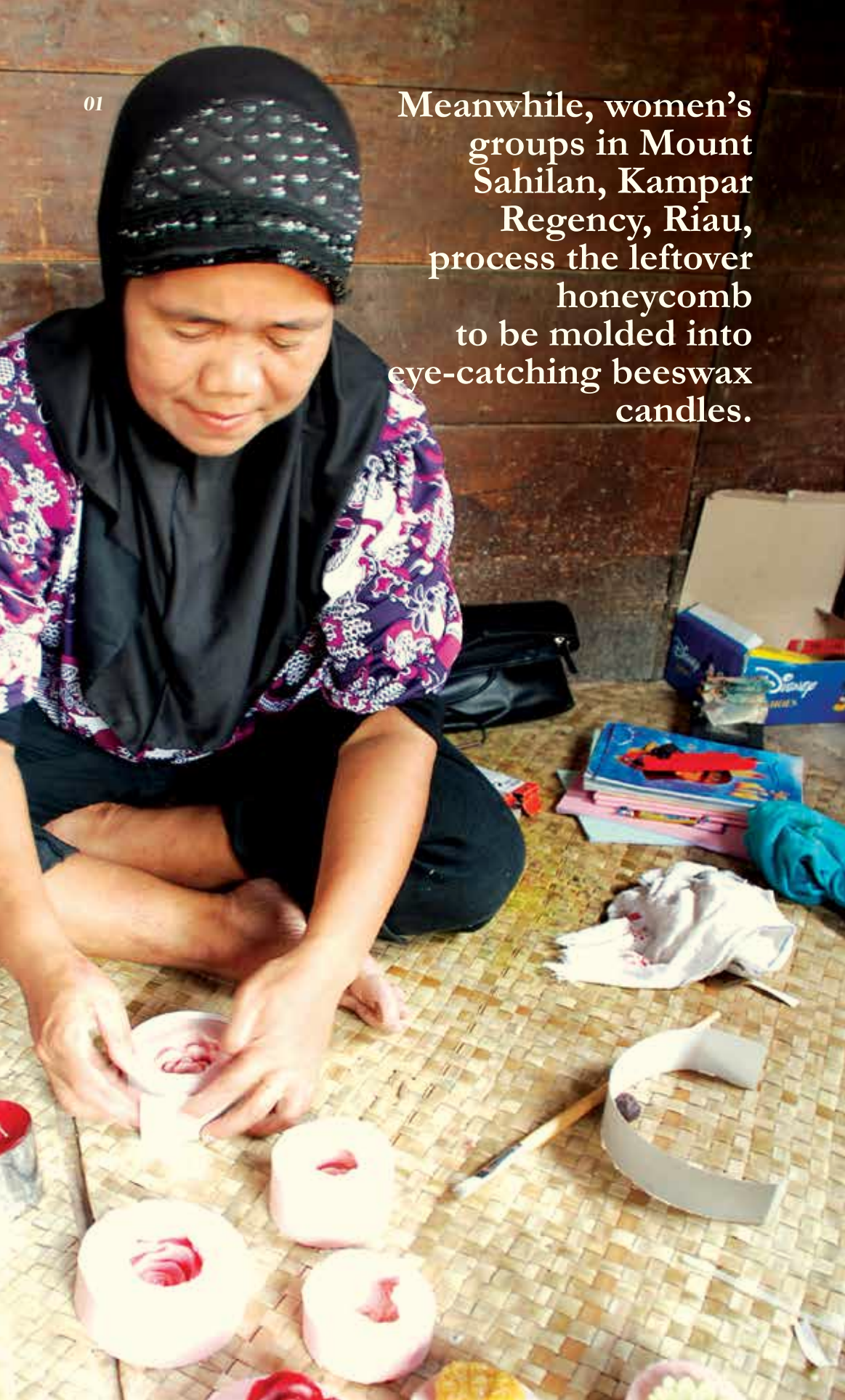
Photo: Collection of Riak Bumi.



02

01

Meanwhile, women's groups in Mount Sahilan, Kampar Regency, Riau, process the leftover honeycomb to be molded into eye-catching beeswax candles.



02



03

01 02 03 Wax creations out of the processed honeycomb from Sialang trees.
Kudapan - Gunung Sahilan. Riau.
Photo: Dwi Rahardiani.



01 The development of honey candles need to apply the business concept of setting and maintaining standard of quality, good packaging, and innovative product development.

Kudapan - Gunung Sahilan. Riau.

Photo: Dwi Rahardiani.

Women and Koro



01 Koro, nutritious, fiber-rich
types of beans unique to Wonogiri.

Yayasan Gita Pertiwi -
Wonogiri, Central Java.

Photo: Walyu Widhi W.

“Koro is very suitable to be planted in the dry soil of Wonogiri, and it does not need special treatments,”

said Surati, a farmer facilitated by Gita Pertiwi.

01 Various food from tempe to donuts can be processed out of koro.
Yayasan Gita Pertiwi - Wonogiri, Central Java.
Photo: Wahyu Widhi W.



Women and the environment are inseparable.

In Wonogiri, women plant, tend, harvest, and process koro into nutritious healthy products with economic value.



01 - 05 The process of making Tempe chips out of Koro Begug.

Yayasan Gita Pertiwi -
Wonogiri, Central Java.

Photo: Walyu Widhi W.

01

The women take care of
and process koro,
the hardy climbing plants
that grow in abundance
in the dry Wonogiri
highlands, Central Java.



02



03



04

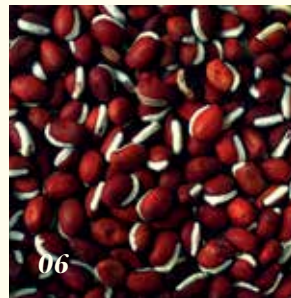
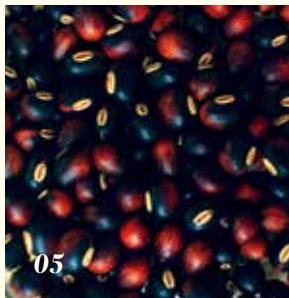
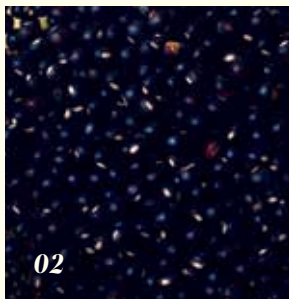


05

01 - 05 The making process of
tempe benguk, a unique food of
Wonogiri from Koro Begug.
Yayasan Gita Pertiwi -
Solo, Central Java.
Photo: Wahyu Widhi W.

There used to be 32 kinds of koro,
but after 15 years,
only 8 kinds remain.

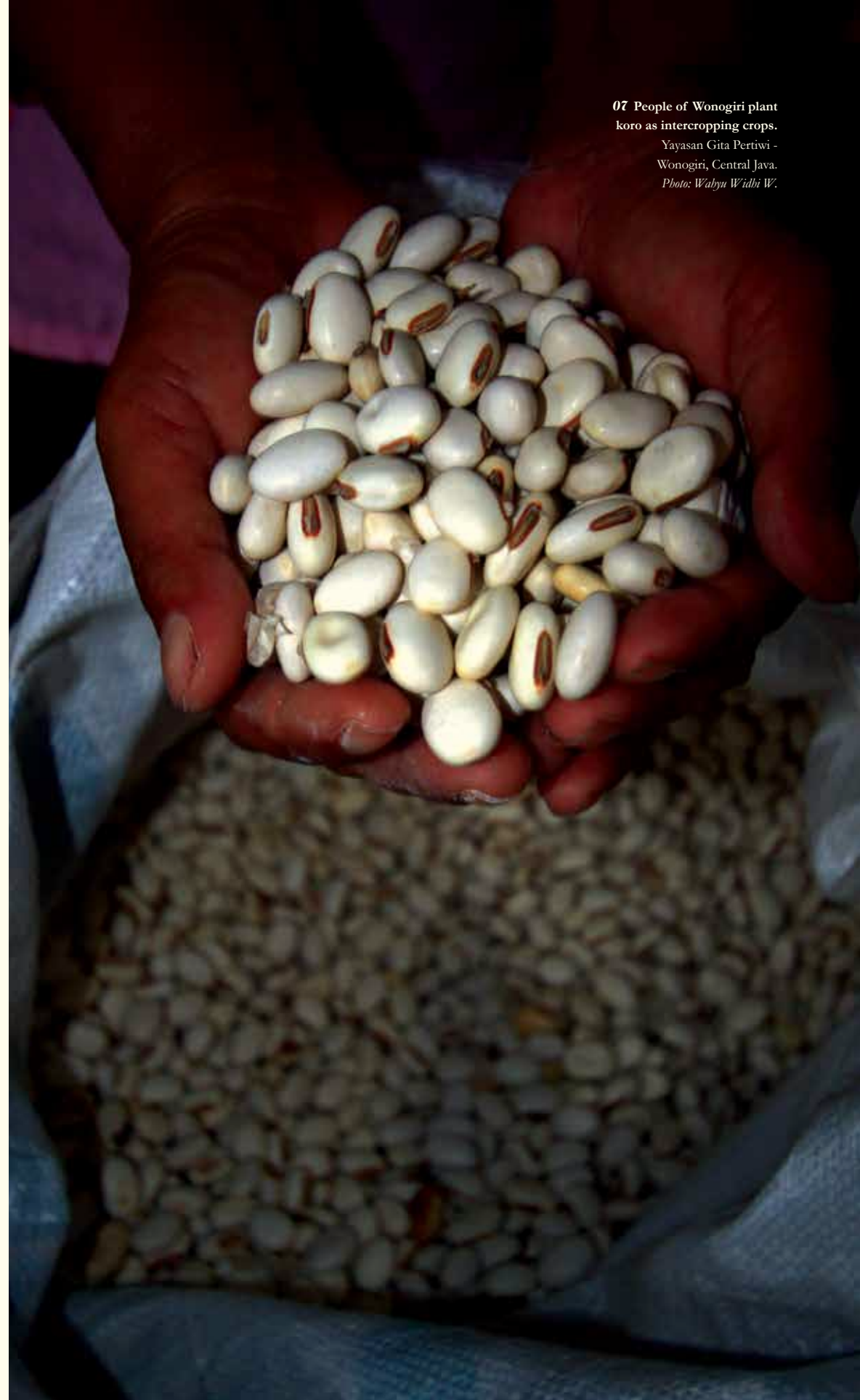
Now, Dewi Sri Selopuro group
has created a seed bank
to recover its diversity.



- 01 Koro Pedang
- 02 Gude Hitam
- 03 Glinding Blirik
- 04 Kecipir
- 05 Kecipir Hitam
- 06 Koro Uceng

Photo: Widhi Wahyu W

07 People of Wonogiri plant
koro as intercropping crops.
Yayasan Gita Pertiwi -
Wonogiri, Central Java.
Photo: Wahyu Widhi W.



01 Conserving local
resources and the wisdom
of local people is key
to improve local food
production.

Yayasan Gita Pertiwi -
Wonogiri, Central Java.
Photo: Wahyu Widihi W.



Jeruju



01 Conserving mangroves,
bringing in advantages. Jeruju has
transformed into a unique food and
support community's economic.

Muara Tanjung -
Sei Nagalawan, North Sumatra.

Photo: Dwi Rahardiani

Jeruju grows on the coast.
It is a shrub with serrated leaves
and has numerous uses.



01



02



03



04



05

01 02 03 04 05 The process of making Jeruju Chips.

Muara Tanjung dan SPPN Sergai - North Sumatra.

Photo: Dwi Rahardiani

01 Started from Jeruju Chips, Muara Tanjung group is now developing other processed foods.
Muara Tanjung - Sei Nagalawan, North Sumatra.
Photo: Dwi Rabardiani

In the coastal region of Sei Nagalawan Village, North Sumatra, jeruju is processed into various kinds of foods.

Women who in the past were caught in the cycle of debt, are now the most economically productive group.

They also play the most active role in saving the mangrove forest, to ensure against abrasion and the impacts of climate change.



01 Every week, the group gather to prepare orders of Jeruju Chips and other mangrove-processed foods.

Muara Tanjung -
Sei Nagalawan, North Sumatra.

Photo: Dwi Rabardiani



*01 Mats from weaved
pandanus.
Yayasan Dian Tama -
Ketapang, West Kalimantan.
Photo: Wahyu Widhi W.*

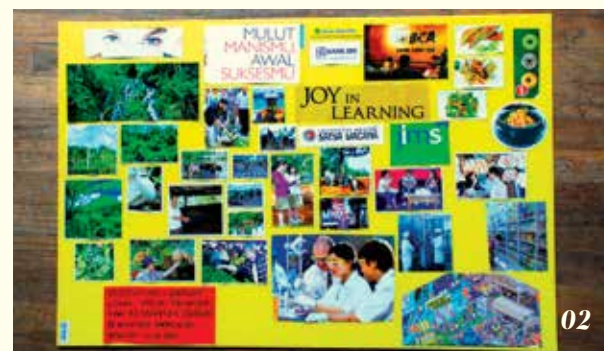


Continuing Best Practices

A willingness to learn,
enthusiasm for
exchanging experiences,
and maintaining
sustainability
are the unceasing
energy of life.



01



02



03



04



05

01 - 05 (from top to down) Vision
Board of GEF SGP's partners:
Yayasan Gita Pertiwi, Tanam Untuk
Kehidupan, Serikat Tani Merdeka,
and Kospin Permata.
Proposal Development Workshop
GEF SGP Indonesia -
Solo, Central Java.
Photo: Collection of GEF SGP Indonesia.

Cooperative



01 Credit Union Baskom
(Community-Based), a union to
support conservation programs.
Cipto Makaryo - Praon, Yogyakarta.
Photo: Wahyu Widhi W.



Healthy family,
robust economy.

01 The unique characteristic of CU
is *ajur-ajer*, to blend and become one,
with its surrounding communities.
Cipto Makaryo - Praon, Yogyakarta.
Photo: Wahyu Widhi W.

Barter, pawn, save,
and savings and loan
are a selection of tools to
improve and sustain
the economic conditions of
families and groups.

A savings and loan
cooperative need not stand
alone. It can be combined
with the saving mechanism
of agriculture business.

A notable example is the
gaduh gilir (revolving fund)
scheme in Jetis and Praon
hamlets, Gunung Kidul.



01 The capital in CU Ngudi Lestari
increases 13 folds within eight years,
a blessing for their 342 members.
Cipto Makaryo - Jetis, Yogyakarta.
Photo: Wahyu Widhi W.

**“Now I have four cows.
At first before when I had the
revolving fund, I only had one.
The cow manure can also
be used to fertilize the land,”**

said Mukarto, a farmer from Jetis.

01 Kelompok Usaha Pedusunan Praon
Rahayu is a micro scale business unit
that offers cattle and money credits.
Cipto Makaryo - Praon, Yogyakarta.
Photo: Wahyu Widhi W.

Alternative Fish Market



01 The husband and wife partnership in Sei Nagalawan Village is beyond mere spouse. They are partners in union and in trading. Muara Tanjung - Sei Nagalawan, North Sumatra.

Photo: Dwi Rahardiani.

01 Posko, the multi function social media: food and beverage kiosk, fish auction spot and cooperative.
Muara Tanjung -
Sei Nagalawan, North Sumatra.
Photo: Dwi Rahardiani.

An alternative market has also developed in Sei Nagalawan.

When women handle the food production from mangroves, men go fishing, and both manage the alternative Fish Market.





01 In 2012, 30 member of
Kayu Baimbai Fishermen
Group gains total dividend
of 12 million Rupiah.
Muara Tanjung -
Sei Nagalawan, North Sumatra.
Photo: Dwi Rahardiani.

Since it began, the Kayu
Baimbai Fishermen's
Group is free from the
shackles of middlemen.

They can have better
selling prices for their
fish, and secure some
savings in the group.

The profits collected
are distributed
to all members
at the end of the year.

“The additional annual benefit is what makes the difference. We can also save money in the group,”

said Mr. Arwandani, a member of Kayu Baimbai Fishermen’s Group.

*01 Sugeng and Mr. Khairi carefully records total fish caught and the margin of selling price.
Muara Tanjung - Sei Nagalawan, North Sumatra.
Photo: Dwi Rahardiani.*






01 The price being offered in posko is very competitive to the neighboring market, encouraging people to buy fishes directly in this spot.

Muara Tanjung - Sei Nagalawan, North Sumatra.

Photo: Dwi Rahardiani.

A person with dark hair, wearing a dark t-shirt, is sitting in a blue boat with red trim. They are looking up at a large, thick tree trunk on the right side of the frame. The background is a dense forest with many green trees and foliage. The water in the foreground is calm, reflecting the surrounding greenery. The overall scene is peaceful and natural.

01 Water transportation adds to the uniqueness of Natural Orchid Tourism package in Lake Sentarum as offered by the Lake Sentarum Natural Orchid Tourism Group.

Yayasan Riak Bumi -
Sentarum Lake, West Kalimantan.

Photo: Waluya Widhi W.

Ecotourism

"The only city
surrounded by a
jungle black orchid
is Selimbau,"

said Mr. Itam, an orchid conservationist.



01 Black Orchid, *Coelogyne pandurata*, the main attraction of Natural Orchid Garden Selimbau. Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.
Photo: Walyu Widhi W.

The people of Selimbau, Leboyan, Pelaik River, and Pengerak Villages, who are united in the Orchid Tourism Group of Lake Sentarum (KWADS), offer an ecotourism cruise along the Kapuas River to venture and find varieties of wild orchids.



01



02



03



04

01 *Phalaenopsis zebrina*

02 *Bulbophyllum vaginatum*

03 *Bulbophyllum acuminatum*

Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.

Photo: Collection of Riak Bumi.

04 *Dendrobium scundum*

Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.

Photo: Walyu Widhi W.



05 Visitors can document the orchid without taking or even touching them. Yayasan Riak Bumi - Sentarum Lake, West Kalimantan.

Photo: Collection of Riak Bumi.

Together they take
care of and protect
forest orchids
as the heritage of
Kapuas Hulu,
West Kalimantan.

01 People of Pelaik village
grow wild orchids under their
stilts houses.
Yayasan Riak Bumi -
Sentarum Lake, West Kalimantan.
Photo: Collection of Riak Bumi.



Ecotourism stories are also
widespread in Belitung.



01

02



01 - 03 Numbers of ecotourism packages.

KPLB -
Belitung, Bangka Belitung.
Photo: Collection of KPLB.





01 Rearing and adoption of tortoises hatchlings become the main attraction of Belitung ecotourism.

KPLB - Kepayang Island, Bangka Belitung.

Photo: Dwi Rahardiani.

Social Entrepreneurship



01 Lurik Showroom at Gallery Amri Yahya


Lawe - Yogyakarta.

Photo: Collection of Lawe.



Empathy, vibrant spirit, creative ideas, and solidarity are positive values that underlie social entrepreneurship.

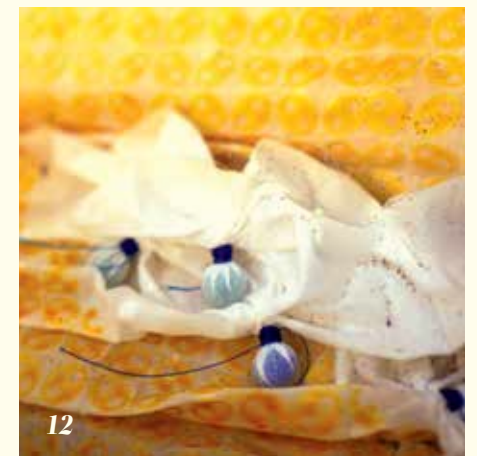
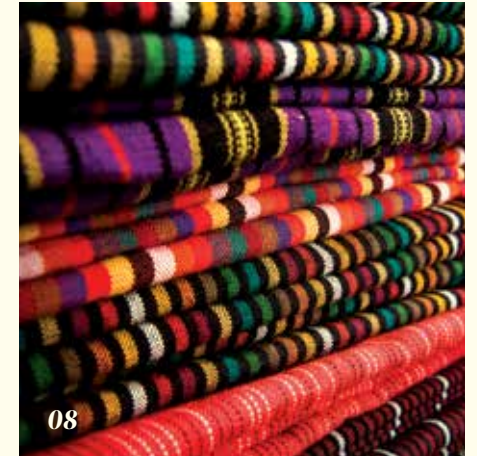
01 Headbag Mob: Plastic Bag Diet Campaign.
Greeneration Indonesia - Bandung, West Java.
Photo: Collection of GI.



01 Utilization of water hyacinth as raw material for shoes.
TUK - Salatiga, Central Java.
Photo: Collection of IMPRO.

Several institutions have developed innovative social entrepreneurship models.

Lawe.



01 - 12
Lurik creations.
Lawe - Yogyakarta.
Photo: Wahyu Widhi W and Collection of Lawe.

Greeneration Indonesia.



01 - 12
Plastic bag alternatives.
Greeneration Indonesia - Bandung, West Java.
Photo: Collection of GI.

and Yayasan Dian Tama.



01



02



07



08



03



04



09



10



05



06



11



12

01 - 12

Pandanus creations.

Yayasan Dian Tama - Ketapang, West Kalimantan.

Photo: Collection of YDT.



They are also incorporated in Teras Mitra, an entrepreneurial movement giving a voice for the people through products infused with social and environmental value.

Teras Mitra is a mean to learn and share about creative products and to connect products with broader communities and markets.

01 Tenun untuk Kehidupan (Weaving for Life), one of Teras Mitra program to introduce the weaving from East Indonesia to wider people.
Photo: Collection of Lawe.

“Teras Mitra provides a home for SMEs that aspire to protect the environment by using business as a tool – instead of the other way around. Here, the green entrepreneurs share access to finance, knowledge, and the potential market for sustainable business,”

said Meynar Sihombing, Microfinance Consultant and GEF SGP Indonesia National Steering Committee.

01 Teras Mitra collaborates with young designer from Yogyakarta to echo the voice of the women from East Indonesia through trend-setting design.

Photo: Collection of Lawe.





01 The Ningkam Haumeni Festival, a celebration of the struggle to protect the sacred area for the people of Tiga Batu Tungku.

OAT-
South Central Timor, NTT.

Photo: Feri Latief.

Learning, working, and being grateful are a cycle.

Sharing and exchanging experiences are an infinite spirit nurtured by communities wherever they are, to ensure life sustainability to ensure the services of nature.

Gratitude manifests in various ways. One is through festivals, such as Ningkam Haumeni Festival in Mollo and Festival Mata Air (Spring Festival) in Salatiga.

Festivals, however, are beyond celebrations of victory. Rather, they are celebrations of efforts born out of inspiring stories and exchanges of best experiences, which grow out from skills sharing and hard work.

Festival are beyond celebrations of victory, but that of struggles that nurture memories of the human body and nature, binding family ties, between village and city, upstream, and downstream.

**Keep learning,
working,
and celebrating
these festive efforts.**