

# SHARING DATA SHARING STORIES

The portrait toward self-reliant community



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# SHARING DATA SHARING STORIES

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The twenty years journey of GEF SGP Indonesia has resulted in many stories that can be harvested and spread as collective lesson learn. Thirty two stories of initiatives have been collected and shared among them and GEF SGP through the facilitation of friends from Bingkai Indonesia.

Twelve stories have been written down and made as a book. These are expected to give a whole picture of GEF SGP program in Indonesia. It is about a comprehensive picture on local initiatives expected to contribute and give impact to the world. Thus, the motto of GEF SGP as stated in Terasmitra (the collection of local initiatives of GEF SGP Indonesia partners), create – connect – collaborate – and change the world is not a mere phrase.

Jakarta, January 2016

Catharina Dwiastarini

Coordinator of GEF SGP Indonesia

Series of inspirational efforts in this book is being excerpted from the journey of 32 programs of the institutions that have been facilitated through Global Environment Facility Small Grant Program (GEF-SGP). The participatory monitoring and outcome evaluation were conducted provide more in depth space to overlook the journey of the program. It doesn't only compare the planning and implementation from deliverables and output directly. Instead, they also oversee the initiatives growing and simultaneously implemented with the ongoing program. Therefore, process and resulted outcome become more obvious and simple.

This series of stories is expected to become a communal learning media and to inspire community, non-governmental organizations, government or donor institution in considering the presence of dynamics within community. The greater expectation is to have the management of livelihood resources to be more fair and just. To put and manifest ecological justice with gender perspective can be along the journey of this nation's development.

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**SUMATRA  
TO JAWA,  
THE STRUGGLE  
RECOVERING  
COASTAL**



# KBK Sarang, The Savior of Karang (Coral Reef)

By: Februanty Suyatiningih

Sarang is the name of a small island in Kelurahan (administrative village) Sekanak Raya, Belakang Padang sub-district, Batam city, administratively. Sarang island is located in the border of international waters, facing Singapore directly. In the 1960-19801, this island along with other area nearby is coastal area with fairly complete ecosystem and in a good natural condition. Mangrove, sea grass, and coral reef create marine ecosystem that are able to support the main livelihood of the local people. Most of the people live as fishermen.

The condition of good marine ecosystem is proven to influence people's livelihood. They don't have to go afar to find fish. Added by the strategic geographical location and supported by the beauty of nature, the place is considered as marine destination visited by many tourists.

However, after the 1980ies, the condition of natural ecosystem supporting the sustainability of fisheries and tourism has declined. It is caused by the unsustainable fisheries practices and the development of unplanned settlement.







The harvesting of coral reef as decoration and cutting down of mangrove as raw material for coal to be marketed to Singapore and Malaysia, have made the ecosystem of Sarang island under threat. Coral reef and mangrove were the most severe impacted ecosystems. This was exacerbated by the development of settlement above the sea, resulting in the mounting of domestic waste in waters.

The decreasing quality of ecosystem has made the people find hardships in fulfilling the needs of their live. This worse condition even forces the fishermen to put their fishing tools in waters, quite far from Sarang Island.

Due to the loss and the hardship induced by nature degradation in their area, in 2009, several people in Sarang Island initiated a group working for coral reef cultivation. With the help of Yayasan Gema Lingkungan Indonesia (YGLI) whom has carried out previous research and community development, then in the same year, Sarang KBK (Coral Reef Transplantation Group) was established.

The established group carries out various activities gear to restore their environment and to increase the economy of local community. Community awareness on the importance of mangrove, coral reef and sea grass for their livelihood and education-tourism is conducted continuously. This group consists of community figures and fishermen. In the development, KBK Sarang equips some of the members by diving ability and reef transplantation.

The formation of KBK Sarang is a respond to the increasing community awareness on the importance of natural resources sustainability to support their livelihood.

“Currently people have started to feel the benefit”, said Hasim, the head of the local RT (neighborhood unit).

According to Hasim, the activities that have been carried out by KBK Sarang have proven to make the environment around Sarang Island slowly recover. They have enabled to support the economy of local people as well. The reef transplantation for example, has given impact to the fishes coming back around the island. Meanwhile, the tourism education activity has increase the level of people economy by providing place to stay and meals for tourists. They even have become guides and providers of transportation facilities for tourists visiting.

Dissemination on the benefit of mangrove and coral reef has changed community perception and behavior. Nowadays, the activities that resulting in destruction of environment such as fish bombs, reef harvesting and mangrove cutting don't get practiced anymore.

This achievement is only an initial step because some of the activities that have been set up by KBK Sarang haven't been able to be carried out fully. The designation of protection area of mangrove, coral reef and sea grass accompanied by the drafting of management regulations are some of the hindered activities. The preparation of facilities and edu-tourism infrastructures in Mecan Island hasn't





been optimal as well. The supporting facilities such as resting area or cleaning area for tourists after visiting the island are not adequate yet.

Mecan and Layang island actually have been chosen as location of tourism development because the environmental condition and tourism potential possessed in both areas can attract tourist. In those islands, KBK Sarang has developed sea park made of reef transplants. The activity basically can be replicated or adopted by other marine tourist developers in other areas. Especially by marine developer in the area of Sekanak Raya Kelurahan. They can develop similar things by asking member of KBK Sarang to disseminate the creation of reef transplantation park in the area that has been assigned as tourist destination.

Related with other obstacles, up until the time of monitoring and evaluation being carried out, KBK Sarang has not carried out meeting on the designation of coral reef, sea grass and mangrove protection area. The initiation that has been carried out on proposal of protection area is still from the activity in previous year. This led to the undesirable expectation for that activity. In facing this fact, approach to the community and local government needs to be enhanced and to be communicated according to the needs of each stakeholder respectively. The procedure of protection area designation is likewise, it should be obeyed thus it can result in an accountable regulation.

Beside several obstacles being faced currently, KBK Sarang is also faced by the halt of program according to the set up time frame. Generally, the halt of program will not influence much to the people. They still can count on to tourist visits as one of economic development alternative sources, aside being fishermen as their main livelihood. However, related to the deliverables and purpose of having this program, the halt of program will greatly influence to the effort of marine protection area being initiated.

The inexistence of program is like the decrease of motor in setting

up marine protection area. This will result in the stall of conservation activities designed to ensure people livelihood in the future. □

*Institution: KBK Sarang  
Program: Development of EduTourism base on Local Potential and Economic Strengthening in Community Living in the Border*



# Bakau (Mangrove) Reading House

By: P. Raja Siregar

Percut village is a village located in the east coast, Deli Serdang district, North Sumatra. This village is often get passed by Ismail when he did community empowerment program in the neighboring village. That happened throughout 2012, when he became the Head of PILAR Foundation.

Crossing Percut village that can be reached by cruising along the river to the coast filled with mangrove and swamp, Ismail made some time to stop over or even to visit the area in purpose for several times. From the visits, Ismail felt necessary to do something beneficial for the people in the village who mostly live as fishermen.

Based from the visits as well, Ismail concluded that there should be an attempt to support children in their early childhood in the village. Ismail saw that children's spare time in Percut village can be directed to activities that have more quality. Therefore, Ismail tried to make it concrete by initiating the creation of a reading house. It is learning and playing house for the children after their school hour. The learning process is free from formal rules.





Ismail idea then was conveyed to several people who have school age children. To the parents, Ismail expressed the idea of the space needed for children in their spare time after school in a more quality time. It took a while to ensure the people to buy into the idea. Thankfully, one of the people in Percut village spare his empty house to be used as such place.

That was the beginning of how Ismail realized his idea. He started to teach children of Percut village outside their school hour. He helped early children who have hardship during reading and writing by using visualization method. This learning activity is all started independently by the people.

Slowly but surely, Ismail's activity started to gain people's attention. They feel the benefit of reading house for the children. Other people start to encourage their children to take part. Some female teacher in elementary school in Percut Village even often visits and spares their time to teach along. Further on, several youth in the village start to mobilize the reading house, one of them is a university student in Medan city, who become the daily administrator of this reading house.

The reading house then is developed through supports from various parties. One retail shopping-network in Indonesia provides computer ware and internet connection to the house. Other party provides numbers of books.

Ismail perceives the reading house as not only a media to provide education for the children in the village. But it is also potential as the center of community activity. According to Ismail, a reading house is supposedly become the media for local people to discuss urgent matters happening in their area. Ismail foresees the trend of mangrove destruction along the east coast, including in the area of Percut village. It is an environmental matter that should be taken action by the whole local people.

For the past years, mangrove was cut down to be made as wood or

being processed as coal. Several individuals in one of the sub-village in Percut village are known as wood collectors and coal suppliers for commercial need. In the same time, mangrove area is started to be threatened by several people opening up the mangrove to be made as fish or shrimp ponds.

In the past, some part of the mangrove in the area once was a location of shrimp ponds. However, the attack of disease in the era of 90ies has made the ponds in the village being left out and succession has taken its role changing the area into shrubs.

The threat is not only coming from individuals. The mangrove area in the village as well as in the east coast has a risk to be converted as infrastructure development area. Especially the development of Kuala Name airport area and fishing port. Actually, the mangrove forest in the east coast of North Sumatra has important role. It plays a crucial role in the sustainability of coastal ecosystem and provides fisheries for the people.



The mangrove in the area is also part of global biodiversity area. It is a place for migrant birds with conservation status. Some of them are birds migrating from Europe.

Having threat to the mangrove forest in that village, Ismail and his friends in PILAR foundation think that the reading house should be positioned as media to discuss environmental problem. Ismail realizes that the trust gain by PILAR from the people through reading house has become a capital to do mangrove conservation campaign in the east coast of North Sumatra. Especially for the remaining mangrove forest in Percut village.

They started to engage a number of youth and fishermen to discuss. Local people are directed to be the fore subjects to support the change of natural resource management in their own environment. From these activities, the first reading house initiated by Ismail later is known more with the name of **"Bakau** (literally translated as mangrove) **Reading House"**.

In the period of 2011-2012, PILAR Foundation and the people engaged in the planting of 30 thousand mangrove seedlings through support from RARE and Open University. Those seedlings are provided by local people and some are contributions from PILAR Foundation with discounts. Later, PILAR got funding support from GEF-Small Grant Program to carry out education, training, discussion for the youth and fishermen group, nursery construction and planting of mangrove seedlings in Percut village in the period of July 2012 to December 2014.

Through that funding support from GEF-SGP, PILAR Foundation through reading house has provided conservation education for children and the youth. The alumni of the training then are supported to share their knowledge through visitations to several schools and through environmental exhibitions. Mobile library is carried out to reach students in term of environmental education.

Conservation training and group discussion with the young people is







supported. The youth are trained to be able to design conservation action and formulate their role in the conservation action of mangrove ecosystem in the coastal area of Percut village. This activity is carried out as a cadreship of mangrove forest conservation. Several other activities such as training, environmental education and conservation are more or less have given birth to a number of environmental cadre who have high motivation to conserve mangrove forest. They are diligent to monitor the condition of the seedlings being planted previously. They also monitor activities that have been done in mangrove area thoroughly on regular basis.

Currently, Bakau Reading House in Percut village is almost managed by the local youth and fishermen overall. They have enabled to hold exhibitions and educations for school age children in the neighboring villages. Through the support of PILAR foundation, one



administrator has continued his education to university.

Meanwhile, the activities to manage nursery and maintain mangrove plants are entrusted to a fisherman in the village. The nursery ground is constructed in participatory manner by involving people and women group. The procurement of seedlings source is from the cooperation of members of fishermen groups. The people get additional income from every stages of nursery center's construction.

PILAR Foundation perceives the growth of the seedlings is very fine, with the success of growing rate reaches to more than 97%. This nursery is not only to provide source of seedlings/tree for rehabilitation and mangrove restoration. However, in the midterm, this nursery area will also be an education center of mangrove conservation for students, institutions and broader people.



Funding support from GEF-SGP PILLAR is also used to develop activity to increase sources of livelihood. Among others are building pilot of fish farming in water channel or in natural pond in the middle of mangrove forest. The pilot of silvofishery is constructed as learning media for fisherman on the use of land sustainably and integrated by increasing fisherman' economic. Silvofishery becomes the place to raise crabs and fishes surrounded by nets as fences.

The growth of crabs and fishes is observed and recorded in a daily monitoring table by member of group who is involved in the management of this pilot. There is only one plot of pond being constructed so far, however this silvofishery has given profit for involved members.

The development of Bakau Reading House in Percut village has made it to be chosen as one of the six creative and recreational community

reading places (TBM, Taman Bacaan Masyarakat). It has accepted award from the Minister of Education of the Republic of Indonesia. The award in category of creative and recreational is rewarded because the place has implemented education, environmental and empowerment program that are proven to run with full involvement from local community. []

*Institution: Pilar*

*Program: Mangrove Ecosystem Conservation through Empowerment and Initiative Development of Community Based Conservation of Percut Village, Deli Serdang.*



# From Tadas Paddy to INDIGO VERA

By: Tatang Elmy Wibowo

Sea would be the first thing comes into mind when we hear the word coastal. Later in our mind we also think of beach, fishermen boats, salt, heat and probably several kind of plants such as mangrove, pandanus and other types of coastal plants. The characteristics of that coastal are so on the contrary to rice. Making coastal area as a place to cultivate rice sounds like farfetched if it is not impossible. The question is, can rice grow in coastal area?

In Brebes, the question is answered simply. Yes. There is a pilot project of rice cultivation in coastal area by local farmers. The name is tadas paddy. Tadas means that it is resistant to the impact of sea water.

Equipped by the land belong to Nurchoilis and Sukadi, of 3,500 m<sup>2</sup> and 7,000 m<sup>2</sup> respectively, farmers started to plant tadas paddy. The farmers obtain the seedling from Indramayu through the network of Farmers Alliance of Integrated Pest Management Farmer Alliance (IPPHTI) Brebes. There are 9 paddy varieties: bun, kaba, luba, daso, sirapat siwangi, jasmin, simerak and siburung, being planted in the pilot project. They succeed in developing 5 varieties which are bun, kaba, luba, daso dan jasmin.

By using ubinan method, the average harvest reaches





to 5 ton per hectare. Then from the harvest, tadas paddy cultivation is being developed in several locations that got the impact of intrusion (the movement of saline water into freshwater aquifers) in 6 different locations. In this different locations, there were 12 varieties of paddy being planted; bun, kaba, luba, daso, sirapat siwangi, jasmín, simerak, siburung, impara 4, rangbo, and simelati. However, 50% of them are failed because they can't thrive in the soil with high salinity (the dissolved salt content of a body of water). Only these bun, kaba, luba, daso, jasmín and impara 4 varieties that are able to thrive in this location.

These thriving varieties amidst the high salinity are later replanted in the same 6 locations. All are able to thrive and grow well, producing 6 tons per hectare during harvest time. The seed of this variety is



being cultivated by the farmers by using organic system.

The stage of paddy cultivation in this coastal area is considered successful. From the 12 varieties of seeds being cultivated by the farmers, six of them are considered successful. This has erased the image of coastal that once is considered not suitable for paddy, the seedlings can grow well and produce rice.

However, the success in the first stage doesn't guarantee the process of tadas paddy continues. There are other obstacles being faced by farmers in the later stages. First, the nature of the rice is harder thus make people might less interest to consume them. Second, there is no market ready yet to accept the harvest of tadas paddy. Third, community is still unable to process tadas paddy like



other commodities. Although compared to other type of paddies, the glucose rate of tadas paddy is actually lower. The no-solvency to the obstacles of pasca harvest has made the cultivation of tadas paddy just stopped.

There are actually positive ideas coming from the farmers themselves aside to the pasca harvest obstacles. The organic cultivation process of tadas paddy has been adopted by the farmers in Brebes to cultivate other plants, especially indigo vera (locally known as: tom). It is a wild plants growing in the coastal area and can be processed into natural batik dye.

It is Tatang Elmi Wibowo, a partner from Binkgai Indonesia who has batik business and introduces the method to process indigo plants into a paste to be later used as batik dye for local community. From this introduction, the unknown potential of indigo vera is being utilized by local people through cultivation.

People enthusiasm to utilize the potential of plant that usually grows wild in their area has made Binkgai Indonesia to take initiative of training on indigo vera processing. The independent training outside of GEF activities is carried out in Pandansari and participated by local people. In training, they are taught to process indigo vera plant into a paste which is fairly an easy process. In training, the elementary school children of SD Pandansari are invited to draw batik from the paste. This activities appreciated very well by the whole local people.

They become enthusiast again. The obstacles of pasca harvest on tadas paddy previously have given many lessons and experiences for them in developing indigo vera processing as raw material of natural batik dye. Through the experience of that cultivation, probably the people have the assumption, "unsuccessful in one case doesn't mean unsuccessful in others. Having failure in tadas paddy cultivation, being consoled by indigo vera." []



*Institution: IPPHTT  
Program: Adaptation of Northern Coastal Community  
to Climate Change through Ecological Agriculture and  
Mangrove Rehabilitation in Brebes Sub-district.*

# Mangrove the Savior, Mangrove Benefiting.

By: Tatang Elmy Wibowo

Have you ever heard the news on shrimp prices was skyrocketing in the 90ies? Yes, by that time, shrimp was like the most favorite commodity. The price skyrocketed within short time in the market. Because of the appeal from the fantastic price of shrimp, coastal people especially in Mangkang, Semarang, and Central Java started to encroach mangrove forest.

Mangrove forest that was once lived in the coast directly changed into shrimp ponds to meet market demand. However, that doesn't last long. The shrimp price then went down drastically. By that time, shrimp ponds started to be abandoned, people didn't care for them anymore. People's economic started to diminish following to the dwindling price of shrimp. Not only that, people's life in the area was also in jeopardy. Their land started to get abrasion. The mangrove that was once acted as abrasion barrier has already gone, replaced by the unproductive shrimp ponds.

The hardship due to the unfavorable market price made the people realize. The threat of abrasion can't be resolved by money coming from the shrimps' business. This reality slapped them and made them to revive. Mangkang people started to join hands planting their mangrove again. The mangrove being





planted are rhizopora mucronata, rhizopora apiculata, avicennia marina, sorenntia alba, bruguiera gynomrrhiza. These seedlings were planted along Mangkang coast.

Mangrove forest is now healthy as before. Mangrove that was once being replaced by shrimp ponds, turned out to have more added value for the people, either from ecological or economic point of view. Mangrove forest acts as protector of abrasion for Mangkang area. Meanwhile, from the economic perspective, mangrove fruits from the avicennia marina and bruguiera gynomrrhiza types can be processed into crackers.

Economic value within mangrove is not only in the fruits. Dead mangrove seedlings can have economic value by processing them into natural batik dye. The availability of abundant natural dye makes people to not look for chemical dye anymore. It can be used for printed batik, though it can't be used fully for hand-painted batik yet.

The business of batik dye processing initiated by Mangkang people has become one of the attempts for mangrove conservation campaign.





Printed batik motives are based on mangrove conservation, such as pedada, soreneratia, api-api dan avicennia motives. This effort has proven to increase people economic. However, the government is being negligent to the conservation potential initiated by Mangkang people. The geographical location seems to be the reason of no commitment in giving any supports.

Live still goes on anyway. With or without government support, Mangkang people keep being self-reliant. They still run their batik business, process the natural batik dye, having raw material from the conservation of mangrove forest they have managed themselves. []

*Institution: Kanopi*

*Program: Community based mangrove ecosystem restoration in Mangkang Wetan and Mangunharjo.*







# CONSERVING FOREST



# Protecting the Tree of Life

By: Ery Damayanti

Engkabang, which is how the Dayak Iban tribe in West Kalimantan refers to tengkawang. It is a type of shorea wood from dipterocarpaceae family. The composition of some Latin words meaning "fruit with two wings". Tengkawang (ilipe nut) fruit has a unique shape. If they are ripe, they will fall from the trees and hover like a helicopter because the wings are located at the top. But there are also some species that produce fruit with more than two wings, or only one wing and some even with no wings at all.

The presence of trees that reproduce through the seeds of the fruit falling to the ground makes the river banks are not vulnerable to landslides. It also prevents the overflow of water from river into the village. Tengkawang is a perennial plant. For the Dayak, tengkawang tree is known as the tree of life.

It is so reasonable because not only its existence can conserve forests and rivers. But the fruit also can be used for various purposes of their lives. Over generations, Dayak community has used tengkawang fruit for cooking needs, be it as food seasoning or processed traditionally as medicinal potion.

When the harvest season comes, usually happens once in three to four years, the Dayak compete with pigs or other forest animals to harvest fallen





tengkawang fruits. Tengkawang seeds are highly nutritious and are favored by many forest animals. Old tengkawang tree that was no longer productive can be used for timber. In the world of wood, tengkawang is classified in red meranti wood types.

Today tengkawang is known as one of the raw materials for butter (frozen oil), and high-value foods such as processed chocolate. Tengkawang oil is also used as an ingredient for cosmetic products, pharmaceuticals and lubricants. While on the other hand tengkawang can also be processed into one source of alternative energy replacing kerosene.





The multi-use of tengkawang doesn't guarantee the rise of its prestige. Even many of tengkawang forests are now being sold by the community sold to companies and converted into oil palm plantation. The slow productivity is often used as a reason to sell the land in which tengkawang grows. It is undeniable though that people cannot make harvesting tengkawang fruits as livelihood because they cannot do it annually.

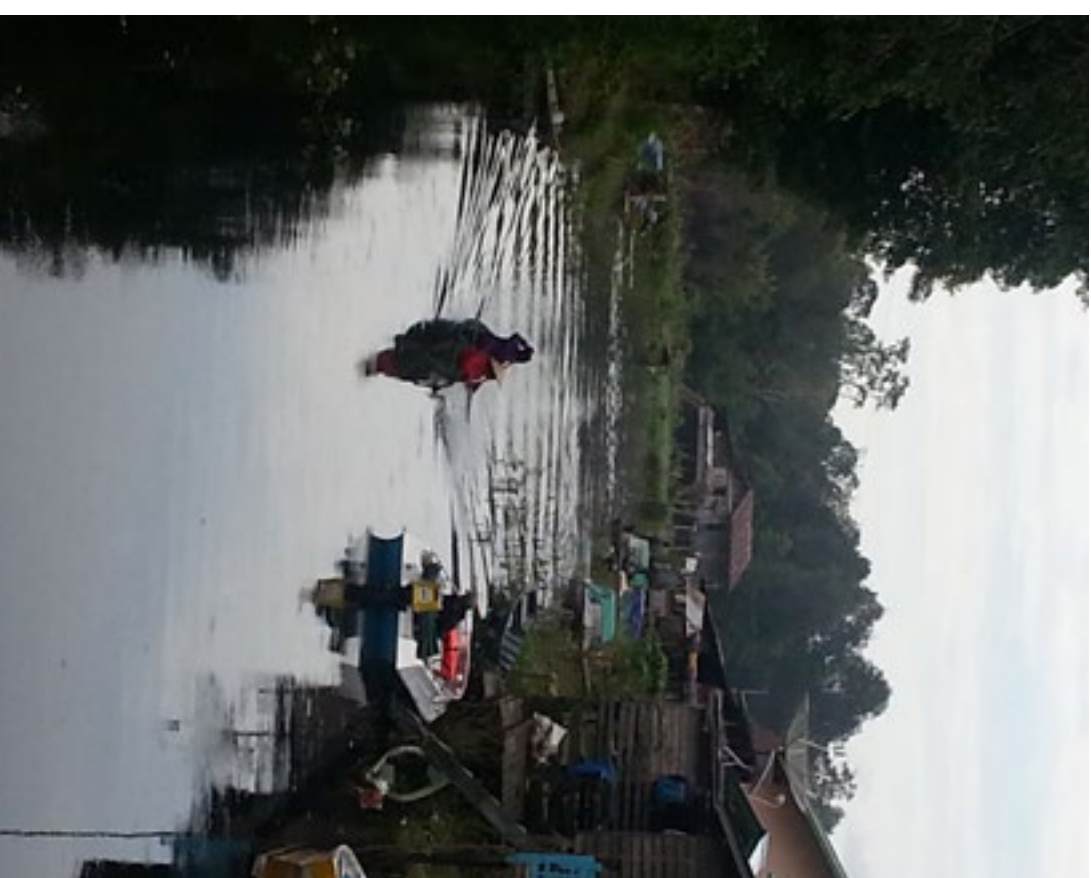
This reality makes the expansion of palm oil becomes more solid. Ancestral lands of the Dayak people where the trees of live usually grow are becoming increasingly eroded. The use of tengkawang oil in the community is also become increasingly rare because dominantly, they buy processed palm oil for everyday purposes. This is not just happening on the Dayak community, but also occurs in almost all villages in Indonesia. Those who previously use and process oil from their own land such as coconut oil have converted.

Basically keeping the existence tengkawang is not only ecologically beneficial, but it will also maintain the tradition of the Dayak that has been there for hundreds of years. Thus some people still persist conserving tengkawang. Several types of tengkawang remain planted and maintained amidst the expansion of palm oil which increasingly threaten their existence.

The production of tengkawang such as its dry beans and oils obtained from wild tengkawang in the forest is sold in Malaysia. They prefer markets in the neighboring country because the price is much better and the access is closer. In Malaysia, the oil is later used for various purposes of commercial products.

The issues being faced by some of remaining Dayaks who are still holding to their ancestral tree of life whose increasingly threatened should get better attention from the government. If the market of tengkawang produces is controlled by Malaysia, it is not impossible that one day we have to import them back. □

*Institution: Komunitas Tengkawang  
Program: Tengkawang Utilization (lilipe nut) through Extraction,  
Research and Market of Tengkawang Oil to Increase Community  
Livelihood and to Protect Forest Area around the Sentarum Lake  
National Park.*





# Salman, The Forest Explorer.

By: Ery Damayanti

The setting sun greeted us when our car entered a road located in between white pepper garden field (locally called: sahang), pineapple garden, and vegetables garden in Batu Mentas region in the foot of Mount Tajam. Most of the roads to our destination were made of dirt roads, really challenging to be passed by vehicle during rainy season.

Batu Mentas is taken from the name of the river that flows in the area of Mount Tajam protected forest, it is an edu-tourist location, with natural biodiversity. It is located in the buffer zone of Mount Tajam protected forests, about 30 km from Tanjungpandan city in Belitung island. This region is included in the administrative area of Badau District which is famous for white pepper, nutmeg, pineapple, and vegetables producing areas in Belitung. Some people also work in the oil palm plantations located around buffer zone of Mount Tajam protected forest.

A few years ago, a young man called Salman, often explored Mount Tajam protected forest while carrying a gun. He liked to shoot birds, deer and antelopes in the forest. His knowledge about Mount Tajam protected forest is originated from his exploration with his father in law while hunting.









Previously, Salman used to work as a traditional tin miner, or famously called locally as 'kerja kolong' (literally translated as working in the burrow) because he would be working in the mine underground. Realizing the risk of his job, Salman started to focus in taking care of his fruits garden inherited from his parents, while continuing his hobby to explore the forest. According to him, he just wanted to walk around the forest and climbed the mountain, without hunting any animals. He also said, even though the area that he often explored had the status of protected forest, Mount Tajam regularly became a destination for illegal loggers. This had been seen from news report in the local newspaper.

Salman's wide knowledge of forest, its biodiversity, and animals around Mount Tajam made him to be recruited as one of Batu Mentas edu-travel staff. His main task is to give environmental education to Batu Mentas visitors, especially about Beltong Tarsier (*bancanus saltator*). He would also act as a guide for those who came for a recreation or for any school students having study tour and go into the forest, to see the biodiversity in it.

With his knowledge, he could explain in detail the name of the local plants and its benefit for the local community. Many times he also helped in Tarsier research in this region. Since being recruited as a staff for edu-travel, through his action in doing environmental education in Batu Mentas, he has formally changed his role, from a hunter to be a protector of biodiversity.

Batu Mentas nowadays has become one of the travel destinations in Belitung island. One of Batu Mentas' attractions that have made it become travel destination is the presence of Tarsier, one of the rare, unique animal specific to Belitung island. In this location there were 2 tarsiers in the cage, so people who didn't successfully see them in the forest could see them. According to Salman's prediction, at this time there are only 20 tarsiers left in Mount Tajam Protected Forest.





Salman is the only local people working in Batu Mentas. His family lives in Kelekak Datuk village, not far from Batu Mentas. His love for the forest made him know about things inside the forest in detail. In the past, when he often went to the forest, he can sensed the presence of Tarsier from its smell which likes the smell of urine, and at night he could see the reflection from noticeable Tarsiers' eyes.

This animal likes to stay under lush leaves of relatively not tall tree, probably about as tall as the eye level of an adult. In the past the community considered Tarsier as bad luck or known as ghost monkey so they would often be killed during encounters.

When Salman took us to go inside the forest around Batu Mentas river, he pointed quite a big colony of bees' nest.



explained that the tree used by the colony is called pao tree. The fruit is similar to sapodilla. According to him, how the bees choose its nest do not depend on the type of the trees, but on the presence of gap within the tree, referred as renak in local language. This gap is often intentionally made by the forest honey farmers to invite bees making nest. If the wood being used is from the same tree, it is called sambitan. Meanwhile if the wood being used is from other tree, it is called sunggaran.

As a person who often harvests honey, Salman explained the way to approach colony without the risk of being stung. According to him, the most effective way is to bring a torch that's already on fire for quite a while and emitting smoke. This smoke is the one that would protected us from bees' sting.

Salman's figure is a hub between Batu Mentas and the surrounding people. From his exploration in the forest and around his garden (nutmeg, pineapple, and vegetables), Salman is quite known by the people. Even some of the nutmeg and pineapple farmers whom we





met by accident are his uncles and aunts.

Salman think the presence of Batu Mentas and its conservation oriented program has been accepted well by the community. The presence of tourist is expected to help boosting the community's economy, either by shopping directly from the farmer, and by buying local arts such as mats made of pandan.

However, the process towards that direction was still far ahead, because these tourists' visits to Batu Mentas don't make them buy farm's and plantation's products or even the handicrafts there. One of the reasons is because there is no display. Salman's presence hopefully doesn't only maintain a good relation between Batu Mentas and the people, but also making Batu Mentas creatively start programs that would really increase community welfare around the area. □

*Institution: Arintha  
Program: Saving and Increasing Tarstier (Bancanus saltator)  
Population through Habitat and Ecosystem Rehabilitation  
and Strengthening Community Understanding as well as  
Involvement in Conservation Efforts.*





# Perishing Springs, Missing Wood.

By: Nindito Setyono

We never ever imagined that the earthquake in Jogja in 2006 did not only take a lot of casualties and material possessions, but it also took away spring source. This happened in Semoyo village, Patuk Sub-district, Mount Kidul. Most of the spring in this region became dry, there is no water discharge during dry season. Actually before earthquake, the area of the spring never experiences drought even during dry season. The people's wells are likewise. After earthquake, these wells become dry, especially during dry season.

Before earth quake, Semoyo village was surrounded by 25 springs. Even nine among those are spread in the settlement, becoming the most vital springs for the local people. Allegedly the earthquake has caused the change of underground water flow in the Semoyo karst region.

There were 13 ha of agricultural land in Semoyo village, where agriculture is practiced to fulfill the household needs of local people. However the harvest after the springs have died out due to earthquake is not enough now. The same thing happened for their livestock. The effect of the die spring has caused



these livestock are not well taken care which made their sales values became low.

This condition, then triggered people altogether to sell their woods in exchange for water to supply their need for 4-6 months during dry season. This has exacerbated the situation. Therefore, some of community member who realized about this bad condition took the initiative to make 5 infiltration wells in the location of the old springs. At that time, location of the well is still determined using a traditional way (ilmu titen), by guessing the well's location that would not be too far from the old spring and based on the old stories from the elders.

Besides making infiltration wells, the local community also planted trees by terracing. However, location of terracing was determined only based on their knowledge without considering the benefit and long term area management. This condition went on until 2012.

On 2013, Arupa Foundation along with Serikat Petani Pembaharu (SPP, farmers union) outreached for Semoyo's local people to think about springs' management. Dried springs are expected to return



like previously in the long term. They met several times and did participatory mapping of the presence of springs distribution and steps to act.

From these efforts, the people in Semoyo village came to an agreement in protecting springs. The map of springs distribution in Semoyo village would be able to inform the community in doing management and protection activities around springs area. Besides, during the gathering, the conditions of the existing springs have been collected and the management model has been agreed upon.

For example, the making of rolak (stony pathway) and terracing repairs were critical to handle erosion. Rolak was constructed to collect and direct rain water flow from critical area into infiltration wells. The making of rolak also had the objectives of maintaining land structure from the flow of rain water. It will maintain top soils to be not eroded by flow of rain water. Along with that, rolak terrace was also constructed to decrease erosion and blocked water to be absorbed into soil.





The efforts being done by the people were then followed by developing another 10 infiltration wells in springs area of Semoyo village. A year after the development (2014), these wells could provide most of the water needed during dry season. Not only by developing infiltration wells, the people of Semoyo village also planted trees such as banyan trees, fruits plants like durian and sour sop fruit in the spring area and around them. These were carried out as efforts to restore springs and to protect them from destruction.

Even though most of the water needs have been fulfilled nowadays, recalling the effect of 2006 earth quake, the farmers in Semoyo village has also taken initiative to practice intercropping in the forest area. They planted productive plants under forest trees. However, this method was still considered not enough because of selling raw crops would only result in small income. To overcome that, some households have ideas to process food from bananas and cassava. They initiated home industry. This activity contributed more than selling raw crops in fulfilling their daily need.

Besides processing agricultural, non-timber products from forest, wood processing industry group has also developed in Semoyo village. They make handicrafts such as jewelry box, key holders, etc. from left over wood.

With that kind of pattern, the people in Semoyo village have done a sustainable forest management. Even at present, they had joined with private forest management unit that have received certification. They began to market sustainable, certified wood of private forest. They have cooperated with Radio Kayu company from Temanggung that has wide market orientation, covering Europe, America and Japan.

However, unfortunately the people in Semoyo village still have the culture of tebang butuh. They would cut trees down when there is a need to do so. They would cut trees down when there was a wedding party, circumcision party, the beginning of school for children, and for Eid. Responding to this culture, SPP (Serikat Petani



Pembaharu) has developed a micro financial organization (LKM) which is called as forest bank. This financial organization gives loan to trees' owners in private forest. People's needs of monetary would be fulfilled by forest bank, as long as they would guarantee their trees to the micro financial organization. Community is expected to postpone the logging before its time.

*ese trees which have been protected in private forest of Semoyo village would grow big naturally and be more useful. They will support a great deal to spring conservation effort in the area. The forest wood would not disappear like mist, springs would be more invigorating.[]*

*Institution: Arupa*

*Program: Conservation of private forest through women based soil and water conservation.*



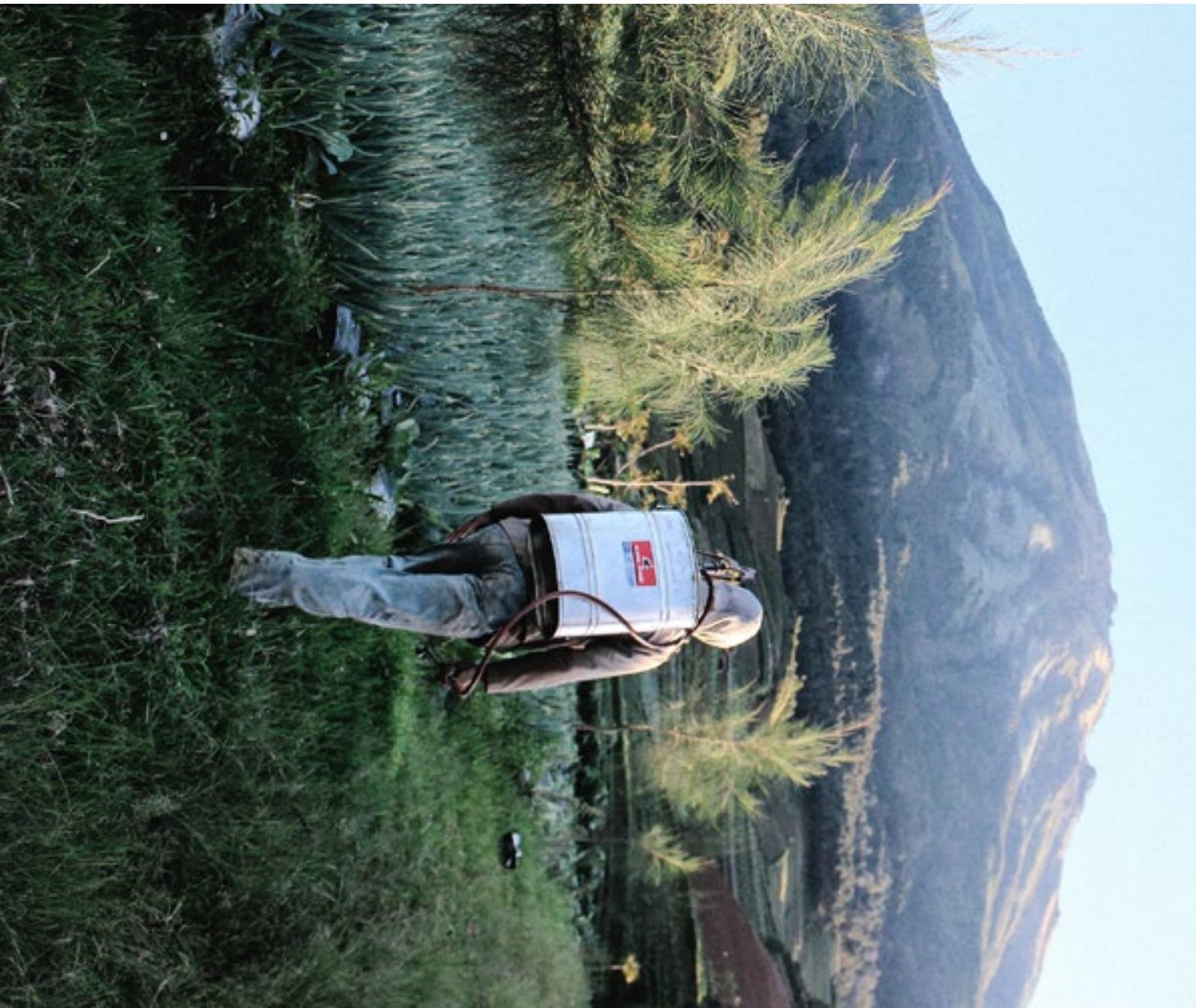


# Women Spirit in Saving Forest

By : Tatang Elmy Wibowo

Her name is Istiqomah. A middle age woman who lives in Sukomakmur, Magelang, Central Java. As strong as the meaning of her name, she started conservation in Temanggung, Central Java by planting Bioma tree. This conservation effort has begun out of her concern when she saw mountains have been converted to agricultural land. Istiqomah saw many forests being converted to agricultural land and dominated planted by vegetables which would be vulnerable to landslide during rainy season. Therefore, she had the initiative to do conservation even though she has faced a lot of hindrance. She started this effort within her family first, especially by asking her husband to join her.

The understanding of Temanggung people that trees growing in their agricultural land were not good for their vegetables was the most difficult obstacle faced by Istiqomah when she started her effort. Reasons of big trees would block sun ray, their roots would destroy the vegetables, and many other reasons have to make Istiqomah worked extra hard in changing those thinking. But those difficulties made her will stronger to do awareness to her husband, as her closest person. While chatting with her husband, Istiqomah would convince the importance of







conservation in barren land, that planting trees would not affect their vegetables. Slowly but sure, her effort to convince her husband was successful.

With her husband permission, Istiqomah then planted the perimeter of her agricultural land with Bioma tree. Many from the community were puzzled by what she did.

“How come you planted tree that would not produce anything on your land?” asked many of the people.”

This question did not stop her. She even approached some of the women involved in the vegetables field around her. Her approached was not without good reasons. In Temanggung most of the people who worked in the field were women. Through them, she hoped that planting Bioma would happen in their lands. When these women







started to realize the importance of land conservation, another hindrance came from their husband, who refused and still hold the previous thinking.

To convince the men in her village, Istiqomah along with other women who started to be aware of the importance of conservation did study comparison to Dieng, East Java. Dieng is a plantation region that has done forest conservation around agricultural land which did not damaging any vegetables in the area. In this study comparison the women invited their husband to go along. After the trip, those husbands who had refused to plant Bioma then started to agree with Istiqomah's idea.

To change indeed needs hard effort and persistence. Especially when trying to change a way of thinking that has been rooted in the community. Her hard work for all this time has started to show good result. Now, each woman has planted more or less around 100 bioma tree in their own lands. Just like the name of the person who started this idea, the conservation land effort hopefully would be istiqamah until all the way in the future. []

*Institution: Bioma*

*Program: Development of Productive Economy Unit and Alternative Energy in Micro Economic Organization based on Conservation in Potorono Mountains and Mount Sunbiring area.*





# The River is not a Trash Can!

By: Sofyan "Eyanks"

Cikapundung is a river that divides Bandung city. Along this river you would see some settlement and business center. One of the settlements crossed by Cikapundung river was Taman Sari sector which was located in the center of Bandung city.

Just like many other rivers in Indonesia, Cikapundung's condition was not far different. People's stigma that consider river as a place to throw rubbish made this river has been polluted with solid and liquid waste. This practice of people's stigma has made the river to be unfriendly to the environment around it.

"Well if there was a flood, all the waste would flow and the river would be clean again."

Those were the practical thought of most people. For business owner, throwing your waste to the river was perceived as a more economical way, People are likewise, they perceived river as their "back of the house". The condition would not need to be tidy, in fact it can be considered as a waste bin. Of course, those kinds of thinking cause the river condition to be not good. One research said that 90% or more rivers in Indonesia are in a concerning condition.





For common people, the indicators of bad river could be expressed simply. There is no longer variation of fish species was one proof of a bad river's condition. The color and smell became other indicators which cause parents to forbid their children to bathe in the river. While long ago, river is a fun play area for them when they were young. Another indicators of how the river has been polluted was the floating of all kinds of materials such as plastic bags, plastic bottles, or even spring bed.

To respond to that condition, a group of young men who were not willing to let their river keeps being polluted because of the misbehavior, created an association called as Kuya 13 Community. This community completed more than 15 other communities that have established before. Together, they did more to protect the river which has upstream area in Curug Ciomas, Lembang ended in Citarum river.

According to the head of Komunitas Kuya 13, Yandi, the word kuya is from Sundanese language which means turtle, while 13— which often identical to unlucky number — considered to not have any meaning. "Just to make it sounds good. If the name was only kuya then it would be awkward, so 13 was added to make it ear catching," said Yandi.

Greeneration Indonesia, was a nongovernmental organization that has concern on waste problems seems to have an excellent partner. The knowledge, skills along with the experiences in managing waste all this time meet with a practitioner's community in the same environmental sector. Not only technical problems that were discussed in running the program, but also in strategical areas; policy and development planning.

It covers on technical stuff including knowledge transfer and technology in waste management, even in waste processing to create new product or to utilize it for other functions. The discussion was also about variety of public awareness efforts, through dissemination, poster or even producing photo and video



documentation.

Program implementation in Taman Sari was not tied with donor's project, in this case GEF. Greenaration along with Komunitas Kuya 13 and the people of Taman Sari sat together mapping all the problems related to waste management there. From problems' mapping, activities that can be supported by GEF project were then assessed and agreed upon. Meanwhile, activities that could not be supported would not mean that they could not be done. Together, seeking for support from other parties. Whereas the most important support was from the community themselves.

Komunitas Kuya 13 was one of the examples of how willing the people who lived along the banks of Cikapundung river, Taman Sari-Bandung Wetan in managing the river. Their interest through real actions in managing river was not motivated by presence of project or Governmental program. They were motivated because of their concern of Cikapundung condition as part of their own lives. The river which should be able to become a patio and part of a garden, has sadly, the opposite condition.



The presence of Komunitas Kuya 13 became an unseparated part from Waste Management Project for Biodiversity (MASUK RT) which was carried out by Greeneration with the support from GEF-SGP. Biodiversity was not only understood by Komunitas Kuya 13 and Greenation as only flora as generally understood by common people, but also the fauna habitat in Cikapundung river and its ecosystems.

One thing for sure, the entrance of the MASUK RT program by Greenaration Indonesia gave a more diverse nuance toward environmental management around the community. Garbage was not only get picked up from its inappropriate places and put back into the right place, but it is also processed and developed. For some people, garbage has even become their livelihood.

Even though many environmental management and sustainable activities were continuously encouraged, there was still a lot of home work needed to be supported and carried out. There hasn't been any synergy in public's awareness in managing waste with the local government work unit (SKPD) which was responsible to handle waste. For example, in relation to the program of waste separation; organic and non-organic. They would be meaningless because in the end they were collected together in one place at temporary landfill (TPS) or even at final landfill (TPA). Also with the irregular garbage collection by the officers.

Even though these communities which cared about the river were growing along the river banks, it must be acknowledged that their presence still has not been able to balance the various existing problems. Integrated river management, was still hampered by administrative system through a system of regional autonomy. Their existence still could not face a weak legal enforcement and people's awareness who still consider river as their backyard or waste bin.

However, the ending of a project which clearly had a limited time could be said to have no effect in actualizing the love and concern to return Cikapundung river to its natural functions. The river that previously has no important meaning would be expected to be an

inseparable part with people's life. It would be a part of livelihoods, playground, a tourist place and sources of income for the people.

Synergy of community program with project initiated by outside party, same perceptions and objectives as well as transparency became keys of how project to empower people could reach the joint goal. Community programs which could not be supported as a whole would not be an obstacle. The program initiator would not run away to find another support source according to the expectation and the needs of the people.

Link with administrative village (kelurahan) or local government program becomes an option to ensure the sustainability of the initiative. Apart from the support of policy and funding from the appropriate party (government), the program would restore relationship pattern between people and the government as the organizers of the state.[]

*Institution: Greeneration Indonesia  
Program: Waste management for Biodiversity (Goes to RT).*





# **CRISIS AND POTENTIAL OF LOCAL FOOD**

# From Nagging to Tempting

Oleh : Tatang Elmy Wibowo, Ina Nisrina

Sered is a village in Madukara Sub-district, Banjarnegara District, Central Java. Sered village was located in sub area of watershed. Tulis has a hilly topography with steep slope of 60% of the village area. This condition makes Sered village as an area prone to flood and landslide. Part of the villages is an agriculture land of medium fertility and limited vegetation because of air temperature due to the altitude of this place.

Aware of the limitation of the village condition, Soetarno, The Head of Sered village made an initiative to develop cultivation of cassava ller known as toxic cassava as alternative food. The community wondered to see their Head planted his land with cassava ller.

“Were there no more rice to be eaten, Mr.?” asked them to Soetarno.

Rice has been the main food source for most of the people in Indonesia at this time, including the people of Sered village. Even though there were many other food sources that could be consumed, however lack of knowledge caused many tubers vegetation haven't been used as food. One of them is cassava ller, which was one of the solutions in the middle of food crisis that had happened this time. It had not yet added by





the price of rice that had risen very high.

This idea was developed by Serayu Dua women group in Sered village. Furthermore, the development of cassava ller was also intended as a form of response to climate change that the impact could be seen. Members of Serayu women group understood that to respond to climate change, they have to start from their own area. The development of cassava ller into Mocaf flour was initiated as the most appropriate innovation to be applied at Sered Village.

Mocaf flour is flour resulted from processed cassava. The name of mocaf is derived from the abbreviation of "Modified Cassava Flour" which meant cassava flour that has been modified. In Indonesian language it is called "Modifikasi Tepung Ketela Pohon" or abbreviated as MOTEKAP.

Mocaf flour is an alternative to substitute wheat, produced from cassava flour that has been modified by fermentation, thus produced cassava flour similar to flour from wheat. It could be a mixture of wheat flour of 30%-100% and it can reduce wheat flour consumption about 20-30%.

Compared to the regular cassava flour or gaplek flour, the mocaf flour has a better appearance that is: whiter, softer, and no frozy. The secret key to making mocaf flour lies on the fermentation process thus it has a different texture compared to ordinary cassava flour. The difference between mocaf flour and cassava flour and gaplek flour lie on their processing process. Cassava flour is made from cassava that has been peeled, cut into pieces as sawut, dried, and then made into flour.

Meanwhile gaplek flour is made from cassava that has been made into chops of peeled, dried cassava (gaplek) first, then grinded into flour. While the process to make mocaf flour, the cassava that has been cut to become sawut is fermented, washed, dried, and then grinded.





According to literature, dissolved fiber in mocaf flour is higher than gapplek flour. Its calcium content is higher than rice/wheat and the oligosaccharide, the cause of flatulence has been hydrolyzed. This flour has the potential of swelling power equivalent to wheat type II (middle protein level). Its digestive power is also higher than gapplek tapioca.

MOCaf nutrients content are; Dry Material: 87.99, Water content: 12.01, Ash content: 1.44, Organic material: 98.56, Crude Protein: 3.42, Crude Fat: 0.83, Crude Fiber: 2.39.

Cassave lier, which is considered toxic, now can be processed into a better quality of tapioca flour compare to regular cassava flour.

“This is one of the example of the way public should respond to address the current food crisis. Not just by complaining but trying to make something that could be useful. From Cassave Lier to be something tempting.”[]

*Institution: Serayu Dua*

*Program: Utilization of Cassava Lier (toxic cassava) to a food product substituting wheat flour and herbal material based on women in Sub Tulis Watershed.*





## Conserving Seed,

## Manifesting Self-Reliance

By: Sofyan “Eyanks”

*“Presenting fresh food to meet family’s need by using your own hands, learning from our elders’ way.”*

The lines above were parts of facebook status of Nissa Wargadipura; <https://www.facebook.com/nissa.wargadipura?ref=ts>. Short, concise and meaningful. A piece of simple lines that made people read and pondered its meaning for a while.

Through her social media account, Nissa Wargadipura tried to reach at least 4,973 of her friends’ network to manifest the importance of self-reliance in a more concrete sense. If each of her friends had 1,000 other friends network then 4,973,000 people could access the campaign carried out by the manager of this Ath-Thaariq Ecological Pesantren (Islamic School).

Ath-Thaariq Ecological Pesantren is an education center located in an area of 7,500 square meter. It’s among Mount Papandayan, Mount Guntur, and Mount Cikurai that makes the area has beautiful scenery and cool temperature. Among its building, there are green and yellowish color of paddy field that no longer uses any chemical fertilizer and pesticide. The paddy field that has been planted without any chemical fertilizer and pesticide is one of the results

from an activity carried by Ath-Thaariq Ecological Pesantren.

Fish ponds, diverse medicinal plant and different kind of food crops such as: sorghum, corn, tubers family like cassava, canna tubers (ganyong), taro, are planted and thrived around the buildings. Nuts and vegetables also occupied a relative small plot of land. Meanwhile dry leaves, fruits skin even manure are processed into fertilizer.

Practicing self-reliance in the real meaning became the goal of this activist's couple, Nissa Wargadipura and Kang Ibang, her husband. Beforehand, both of them are the founder and mobilizer of Syarikat Petani Pasundan (SPP). Dealing and have interest in environmental field, both started and managed Ath-Thaariq pesantren that focus on ecological education.

This idea was an option as media to actualize of what has been fought for through advocacy for farmer's rights and organizing farmers from village to village. According to them, land is the most fundamental production instrument for farmers. When they did not have this very basic asset then they did not have a bargaining value at all. In fact, land ownership for farmers in Java island at this time is less than 500 square meter.





Nissa has an opinion that the lack of land ownership is in line with the bad image of a farmer perceived by the people. Because of this bad image, farmer is placed as if low class. Parents' encouragement to their children to go to college so they could work in the office and not working as farmer anymore, for example, require them to sell their productive asset (their land) to pay for the education. This is exacerbated with the tendency to sell land just to meet consumptive needs, or even to change profession to become a motorcycle taxi.

This low image of a farmer would continue to plunge if there were no efforts to honor this position and role. Because of that, Teh (equal to sister) Nisa, an intimate call for Nissa Wargadipura along with her husband, Kang Ibang, have the initiative to campaign about the noble position and role of farmers in the community where they are. The main theme of to honor farmer in their campaign is carried out through Quran reciting or even ecological education that they managed.

To become a farmer does not mean they will become part of the low class community. Farmers would not be lacking of resources. Therefore, dependency experienced by the farmers has to be broken, besides maintaining the land, also the existence and availability of the seeds. To break this dependency, it has to start from seeds. The seeds that have been developed recently, which claim to be superior seeds are inseparable from their needs of chemical fertilizer and pesticide. Meanwhile the long term use of these non-natural substances would affect land fertility and structure.

By GEF support, the ecological school started to collect and cultivate local seeds. It is also to uncover various benefits, from the health perspective or even the ecological, restoring environment quality. This GEF support is also for capacity building for the people, along with network expansion and campaign. The support from GEF along with Ecological school program of Ath Thaarig Pesantren speeds up what have been Nisa and her husband's goal all this time.

The end of the project supported by GEF, on the next step would





not affect the sustainability of seeds' conservation program and environment management for farmer's self-reliance. This has been proven from the expansion of the movement that started from the suburb of Garut city. Exchange of seeds and seedlings have been done by many parties. One of them is with Mining Advocacy Network in the form of seed terminal. The products of ecological pesantren such as herbs, seeds and seedlings have been available in some places.

Profit is not the main goal. The growing awareness to provide its own food and even medicines from local plants was more important. To provide healthy food could have an impact on increasing community quality of life. Therefore self-reliance could gradually be realized, whether in the rural or urban area.

Currently, the ecological school of Ath-Thaariq Pesantren continues to carry out ecological activities that support farmers' whole self-reliance. They also shared information about their activities through Ecological Pesantren blog; <http://pesantrenekologi.blogspot.co.id/>, which had 27,400 related links within 0.54 second in Google's search engine.[]

*Institution: Pesantren Ath-Thaariq  
Program: Strengthening, Restoring and Appreciating Biodiversity.*





# Struggling from an Inch of Soil

By: Nissa Wargadipura

History has noted, the role of pesantren in colonialism era was to move, lead, and do a concrete act in a struggle to expel colonist. Not only that, pesantren also had a role in initiating the establishment of the state of Republic of Indonesia. Pesantren has become the milestones of resistance and freedom from all kinds of oppressions.

Pesantren had a role also in all kind of fields multidimensionally, both in direct relation with pesantren's activities or outside. It started from an effort to educate people, pesantren had an important role in history of education in the country and contributed invaluablely for all the people.

Besides as an institution that guide moral and culture, according to Mashum, pesantren had three functions which are: religious (diniyah) function, social (jittimaisyah) function and educational function (tarbawiyah). Those functions give signs that social justice through pesantren mostly uses cultural approach.

In the era of colonialism, pesantren extended its functions. Pesantren became the basis of nation's defense against the colonist to gain independence. As



the consequence of non-cooperative attitude toward the colonist, pesantren has actively involved in doing movements against the Dutch. The community counted on their expectation for freedom through the pesantren struggles.

At this moment, Indonesia is facing continuous multi crisis era. Our economic-politic system has changed the face and condition of social, ecological and economic environment.

Excessive development policies in many regions have caused dehumanization, poverty and impoverishment, including damage in social-ecological order.

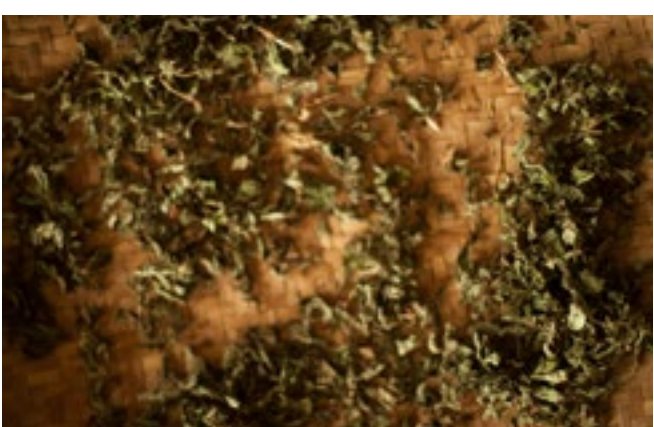
Its rehabilitation was complicated because it has created alienation in its own land. At the same time, community empowerment's practices also adopted a financial economical system that actually kills community's power systematically. This was caused by the no connection between community's empowerment with production-consumption base and energy materials in the community.

Economy globalization is the commander of this continuous damage. The form of agreement for free trade lead by WTO, world trade organization, that upheld liberalization of trade will destroy the resources of people's economy resulting in the impoverishment of particular community latently. Free market arranged by WTO causing the increase of Indonesia's food import figures which kill production bases and people's consumption. The increase of foreign investment in agricultural sector, plantation, and mining has resulted in agrarian conflict because of the deprivation of lands by big corporations leading to a loss of land access as the source of livelihood.

Globalization on purpose also destroys and neglects biodiversity, natural products and products created by small farmers and women, even though women are the producer and main manager of the world food. However, their works in the production and management were lost by a global system.









The aforementioned background encouraged the birth of Ath Thaaariq Pesantren. It is the pesantren which was used as a place to resist global system which would not favor the working class. It is also a learning place without border which encourages the restoration of the social-ecological and economical damage. Besides, it is a base in hampering social-ecological and economical destruction in the living space of its students.

This pesantren is inhabited by young santri (students in Islamic boarding school), college students all the way to older people. Besides studying the yellow books, they also learn social studies, human rights, democracy, pluralism, equality, participation, accountability, which are principles being upheld highly by this pesantren.

Ath Thaaariq Pesantren is dedicated specifically to educate and produced female santri to become leaders of pesantren in their own villages in the future. They will transform their knowledge, become pesantren leader that will invite other women to be productive for their family and the community. To be not depended on capitalist patriarchal efforts.

Certainly this is a very hard work, however this can be started by doing very simple works. Such as work that can fulfill the needs that can guarantee the livelihood and be free from dependency.

The aforementioned goals are manifested by implementing “liberating education” system, to build human dignity toward a better direction. Meaning that they have independence and a whole self-identity. They are able to solve all life’s problem and have a high productivity which is useful for themselves, the community and their environment.

All the students are educated as cadres, driven to the recovery of social-ecological and economical destruction. Simple movements have been carried out by this pesantren. These activities are the initial foundation for a people movement opposing and against globalization.





Resistance could be implemented in any shape, such as: maintaining local culture like *gotong royong* (cooperation) and self-reliance. This was a movement opposing individualism, individual competition, both were the impact of free market.

Every student is encouraged to work hard, creative, innovative, and to think critically especially in the field of agricultural production and local farm. These are attempts to make them get used to be more independence, having no dependence to outside products which are not necessarily benefiting their future.

Pesantren always emphasize education that is based on local resources. Because, at this time, it is very difficult to produce food all over the world, either because of the climate change or competition of land use for food and various other needs, or use of food resources as bio-energy source. Ath Thaarig Pesantren educates its students to consume variety of food, not just rice as carbohydrate's source, but also corn, taro, wild root yam, cassava and breadfruit.

Indonesia is very rich, we have a wide range of local food to cover our food demand in the country. Seventy seven of carbohydrates plants species available are recorded. Meanwhile, the government is relying on rice and imported wheat. Protein intake from local beans, local vegetables along with local fruits are likewise. All are self-produced, because local products are more resilient, environmentally friendly and healthy. The behaviors to be environmentally friendly also formed early on to form a habit, through ongoing efforts, such as sowing seeds of productive tree, managing kitchen waste and plastic, making compost from the surrounding environment, cultivating organic vegetables so not using fabricated "packaging".

Pesantren Ath Thaarig became a part of "self-localization" movement, an expression of resistance, which seeks to do and fulfill everything needed within the pesantren by doing them themselves, starting from meals and water necessity, except the one that could not be self-produced.



By promoting natural concept, this pesantren is hoping to be an educational model that seeks to develop education naturally. Learning from all beings in the universe. Nature becomes the study place, as a media and teaching material, and as an object lesson.

Educational method implemented here is the form of easy methods, ranging from games, fun discussion, the discussion of yellow book and lessons from the Koran that are not burdensome, relaxed but solid in content. This is very different from today's modern education, which is very discriminatory, capitalistic, and divisive to people's economy.

The education applied is trying to teach sharing to others, have a good sportsmanship, through gradual process. Success is a result from hard work which starts from the bottom. There is no instant

result as shown in advertising campaigns. From these, the children are encouraged to think creative towards things around them. So in the future, they become a creative adult with a positive soul.

Pesantren Ath Thaarig would like to show that the simplest activity being carried out every day, can help restore our declining planet. Don't delay any longer. It's time for everybody to take part in their own way and as soon as possible. Making sure all people uses social-ecological and economical saving paradigm that favors to all people. Let us start from what we can do. Hopefully.[]

By **Nissa Wargadipura,**

*Head of Ecological Ath Thaarig Pesantren, Garut*

*Institution: Pesantren Ath-Tharig*

*Program: Strengthening, Restoring and Appreciating Biodiversity.*



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