



PAVING A NEW PATH

IMPACT REPORT
JANUARY-JUNE 2026

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Mata bhumih putro aham prthivyah
The Earth is my mother, and I am the
son of Mother Earth

(Atharvaveda: 12.1.12)



FOREWORD

Direct funding for the 2026 fiscal year has been implemented with numerous changes affecting several aspects of the Nusantara Fund system. These changes include the impact analysis process and Nusantara Fund's monitoring, evaluation, and learning processes. Regarding impact analysis, we decided to strengthen the qualitative analysis so that it can provide a more detailed and concrete picture of the figures we present as quantitative impacts. Meanwhile, in the monitoring, evaluation, and learning process, we have added several aspects to the assessment tools, ranging from the accuracy of funding allocation, changes within the community, to the involvement of women and youth. In our publications, we have also included the challenges faced by communities and the efforts they are making to address these issues.

These changes significantly reaffirm Nusantara Fund's role in direct funding mechanisms and serve to strengthen the movement initiated by the three Founding Organizations: The Indigenous Peoples Alliance of the Archipelago (Aliansi Masyarakat Adat Nusantara/AMAN), Consortium for Agrarian Reform (Konsorsium Pembaruan Agraria/KPA), and the Indonesian Forum for the Environment (Wahana Lingkungan Hidup Indonesia/WALHI). As a movements support, it is Nusantara Fund's responsibility to collect data and information from initiatives led by Indigenous Peoples, Peasants, Fisherfolk, Women, and the Youth. This data and information form the basis of our recommendations to the three Founding Organizations.

To support these efforts, we have equipped management unit staff with new knowledge tools and Salesforce system enhancements. Regarding staff capacity building, we have provided training on gender equity and climate solutions, which will provide a deeper understanding of women's involvement in the initiatives we undertake. Meanwhile, regarding Salesforce enhancements, we have contacted our Salesforce Consulting and Implementation Partner in Indonesia to implement several new features, including technologies that will assist us in database development and impact analysis processes.

With all the efforts that have been made, we certainly hope that the results will enable us to provide the best possible service to the community groups that have long been involved in the Nusantara Fund direct funding mechanism. This is indeed the case, as all our hard work is aimed at supporting and strengthening the movements initiated by Indigenous Peoples, Peasants, Fisherfolk, Women, and the Youth.

Best regards,

Ode Rakhman
Director of Nusantara Fund

A woman with short dark hair, wearing a grey and white striped polo shirt, is smiling and holding a pink dragon fruit. She is standing in front of a large dragon fruit tree with thick green stems and many pink dragon fruits. The background is filled with green foliage.

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Now in its third year, Nusantara Fund has continued its impact analysis during the implementation of cycle 3 direct funding and the 2025 allocation, with 157 reports from initiatives led by Indigenous Peoples, Peasants, Fisherfolk, Women, and the Youth. The purpose of this Impact Report is to provide a detailed account of the process and results of the impact analysis, which was conducted and validated in collaboration with AMAN, KPA, and WALHI as well as the lessons learned that can inform improvements to direct funding practices and mechanisms. This report also offers an in-depth understanding that we wish to share with the public who support direct funding, including all communities receiving these funds. In addition to serving as a form of accountability for Nusantara Fund, we hope this report will help the public revisit what we have analyzed as initial impacts and how we analyzed them, thereby fostering discussion on how to refine the analysis of these initial impacts.

Over the next decade, Nusantara Fund aims to achieve the main targets: **20 million hectares of territorial mapping**, **protect 7.8 million hectares** of land and forest, **restore 3.5 million hectares**, promote just and sustainable economic systems, and strengthen people's capacity and people's education centers.

In this process, Nusantara Fund has made numerous changes and added details, particularly regarding data analysis and publications related to direct funding in 2026. This process is intended to optimize efforts to track the positive impacts of initiatives involving Indigenous Communities, Peasants, Fisherfolk, Women, and the Youth by delving deeper not only into program successes but also into the challenges and issues they face. Consequently, future improvement proposals can be developed using a more effective approach. This also helps the public outside the program understand the real conditions and the work of communities in the villages, thereby avoiding the trap of romanticizing grassroots movements.

The main improvements were made to the impact analysis. We made numerous adjustments and enhancements to the qualitative data. For the qualitative data, we overhauled the analysis by delving deeper into proposals, reports, and field observations collected during monitoring and evaluation. In addition to incorporating the challenges or issues faced by the communities, we also compiled a database on resilience that emerged during the initiative. This is intended to track changes that occur in the same locations and communities in the future. Have the communities become more resilient and developed strategies to face long-term challenges after receiving direct funding?

Because the need for data in this context is urgent, we decided to modify the document that has been very helpful in collecting data and information, namely, the monitoring, evaluation, and learning instrument. In the instrument, we will add details regarding: How has the funding encouraged the community to solve its problems? Has the funding been provided to the right groups? How has the process of engaging and/or involving women and youth in the initiative been carried out? This instrument will serve as our guide during field visits set to begin in August 2026. In terms of database systems, we are also developing Salesforce to support data compilation and processing tasks. We have partnered with a consulting firm and a Salesforce Implementation in Indonesia to add supporting features. As a result, in the future, data compilation and processing tasks will no longer rely entirely on manual labor, which is time-consuming.

Although future work at Nusantara Fund will leverage the power of technology, human involvement will still be necessary for the verification and validation stages. Therefore, efforts to build the capacity of Nusantara Fund's Management Unit staff will continue this year, particularly regarding gender perspectives and the involvement of women. With this new knowledge, staff members are equipped with the skills to record, collect, and analyze data, whether from documents or through direct field observations.

With these enhancements across various fields, the work carried out by Nusantara Fund can be further optimized. This will enable efforts to gain a more detailed, comprehensive, and in-depth understanding of the initiatives undertaken by Indigenous Communities, Peasants, Fisherfolk, Women, and the Youth. Naturally, the results will be shared with these groups, fostering knowledge transfer among them.

2. Methodology

The impact analysis conducted by Nusantara Fund uses a mixed-methods approach combining quantitative and qualitative methods. These methods were chosen to ensure a thorough understanding of the initiative's implementation process, community conditions, challenges faced, and other details. Both quantitative and qualitative data will reinforce and complement each other during the analysis. Data and information sources may include documents, proposals, and reports, as well as interviews and observations conducted during field visits.

The collected data will be categorized into quantitative and qualitative data. Quantitative data includes the population in a given area, the extent of the impact area following the initiative's intervention, the number of trees or plants planted, and the economic value generated by a single initiative. Meanwhile, qualitative data includes changes in community members' awareness or understanding, the strengthening of the movement's solidarity and group identity, the restoration of degraded areas, economic equity and group well-being, including access to food, the involvement of women and the youth, as well as other aspects identified. When classified, three aspects of qualitative and quantitative analysis emerge: ecological, socio-political, and economic. This data was obtained from proposal documents and reports, as well as from observations and interviews conducted during field visits.

IMPACT MEASUREMENT METHODS		TABLE OF IMPACT ASPECTS BY TARGET		
		TARGET	TYPES OF IMPACTS	DATA ANALYSED
	MIX METHODS Quantitative and qualitative	I Mapping	- Ecological - Sociopolitical	- Indigenous Territories/WKR/LPRA (mapped and unmapped) - Population figures (men, women, youth) - Agricultural commodities and land use - Reports and proposals regarding the recognition of rights and identity
	ECOLOGICAL IMPACTS These aspects were analyzed based on the area of land affected that was mapped, identified, protected, and restored.	II Recognition and Protection	- Ecological - Sociopolitical	- Areas recognized by local people and surrounding communities. - Proposals for mapping and recognition - Advocacy efforts, public hearings, and the submission of mapping data to the government. - Ecological areas recognized and protected by communities.
	ECONOMIC IMPACT These aspects are analyzed based on crop yields and income from economic and production activities carried out over a 1- to 5-year period; the number of indirect beneficiaries in the region, based on the distribution reach of the products produced by the group; and improvements in the community's quality of life.	III Land Rehabilitation and Restoration	- Ecological - Sociopolitical - Economic	- Restored natural/cultural landscapes. - Community participation and environmental awareness - Planting of economically valuable plants
	SOCIAL AND POLITICAL IMPACTS These aspects are analyzed based on the number of program beneficiaries, increased participation, knowledge and literacy, solidarity within the community movement, strengthened advocacy and political bargaining power of the movement capable of driving public policy change, and the ability to reduce horizontal and vertical conflicts.	IV Sustainable Production, Distribution, and Consumption Models	- Economic - Societal	- Number of collective business groups - Potential annual income (1-5 years) - Profit sharing for the organization/movement - Total economic benefits for the community
		V Center for Public Education	Sociopolitical	- Number of community education centers - Reach of beneficiaries - Knowledge transfer/renewal

Sequentially, there are at least four steps in conducting an impact analysis. First, identifying the aspects to be assessed. This process is based on an analysis of proposals and reports received by Nusantara Fund, with the aim of determining the impact while extracting the data available in those documents. Second, conducting an impact analysis by comparing primary and secondary data. Data obtained from proposal documents and reports, as well as clarifications from the community, serve as primary data and are then compared with publicly available data as secondary data. This data comes from the Central Statistics Agency (BPS), The Indigenous Territories Registration Agency (BRWA), Tanah Kita from the Participatory Mapping Network (JKPP), as well as internal data from the three Founding Organizations of The Indigenous Peoples Alliance of the Archipelago (AMAN), Consortium for Agrarian Reform (KPA), and the Indonesian Forum for the Environment (WALHI). Nusantara Fund's primary data, derived from observations, interviews, and field visit reports was also used in this comparison. Third, data triangulation was conducted through confirmation and verification with the three institutions. After the data was validated, we had to clean the data to ensure more accurate results. The fourth step involved publishing the quantitative and qualitative impact data.

3. Impact Analysis

To date, as of June 2026, Nusantara Fund has received a total of 577 initiatives spread across 35 provinces. The breakdown of these initiatives is as follows: 504 initiatives originated internally from the three Founding Organizations, 72 are solidarity initiatives, and 1 is a consortium initiative. Consortium initiatives are jointly funded from the budgets allocated to the three Founding Organizations. The decision to implement consortium initiatives considered the urgency, both in terms of ongoing conflicts and the long-term plans of the founding institutions, which required funding exceeding one hundred million rupiah. Of the total, initiatives from Indigenous Peoples still dominate, with 376 initiatives. The remainder includes 225 initiatives from Peasants' groups, 23 from fisherfolk's groups, 61 initiatives from women's groups and 30% participants in 516 initiatives, 98 initiatives from youth groups, and 5 initiatives from labor groups.

Regarding impact analysis, we have conducted an analysis of 157 initiatives from Cycle 3 and the 2025 Funding Round. This process has been confirmed and validated by all three Founding Organizations. In this year's impact analysis, we have also strengthened our assessment of qualitative impacts so that a more in-depth and accurate understanding of the conditions, the nature of the movements, and the challenges faced by Indigenous Peoples, Peasants, Fisherfolk, Women, and the Youth can be obtained.

3. A. Target 1: Mapping

With the addition of an analysis of 157 initiatives, the impact of participatory mapping now extends to an area of 1,990,356 hectares. The impact of Target 1 also encompasses 1,017,358 people, comprising 385,186 men, 378,728 women, and 253,444 youth.

In addition to quantitative data, we have also summarized qualitative data from Target 1. There are at least seven impacts resulting from the implementation of the mapping initiatives.

Strengthening identity and rights. The participatory mapping process carried out by the community clarifies the boundaries of Indigenous territories, priority areas for agrarian reform (Lokasi Prioritas Reforma Agraria/LPRA), and community-managed areas (Wilayah Kelola Rakyat/WKR). Mapping also strengthens the community's collective identity while serving as the basis for defending their rights to their territories. In the mapping of Indigenous territories, technology is utilized to determine territorial boundaries, transforming natural boundaries into cartographic ones, which enhances the sense of security and self-confidence among Indigenous Peoples, Peasants, and Fisherfolk. They use these maps as a tool for communicating with outside parties to explain the boundaries of their territories.

Advocacy tools for territorial recognition and protection. Spatial data and mapping documents are used as advocacy tools to address agrarian conflicts, unilateral claims, and threats of natural resource exploitation. Community members also use territorial maps to strengthen their position in the process of securing recognition of their rights and protection of their territories.

Land-use and living space planning. Mapping is used by communities to develop living space management plans based on community needs and local wisdom, including agricultural areas, water sources, forests, and other important (sacred) areas. Mapping these areas supports more organized and long-term land-use management, particularly regarding planning for the common good, such as social facilities, public facilities, and collective land.

Consolidation of the movement and solidarity. Mapping activities strengthen the community's collective efforts in managing their territory. Through mapping, the community has successfully reached a consensus that strengthens solidarity and consolidates the movement to protect their living space.

Ecological protection and livelihoods. The mapped areas include forests, coastal zones, water sources, and agricultural lands that hold significant ecological value for the community's sustainability. In this regard, the community uses mapping to safeguard critical ecological areas and strengthen the protection of livelihoods, endemic plants, and habitats of endemic wildlife. Strengthening the role of women's groups and the youth. The involvement of women and the youth in the mapping process expands opportunities for community participation in decision-making regarding the territory and the management of livelihood resources. Engaging women and youth also strengthens leadership succession and community-based territorial management. Educational tools for the youth; the transfer of knowledge from older generations to younger ones regarding territorial boundaries, important or sacred sites, and natural landmarks.

3. B. Target 2: Protection and Recognition of Rights

For Target 2, there is an additional impact covering an area of 2,395,162 hectares. The impact on people totals 1,536,457, broken down as follows: 584,760 men, 574,903 women, and 376,794 youth. Meanwhile, regarding the qualitative impacts for Target 2, we identified six key points.

Strengthening the recognition of rights to Indigenous territories, LPRA, and WKR. This initiative supports communities in advocating for the recognition of their land rights (Indigenous territories, LPRA, and WKR) through advocacy, organizing, and community capacity building. Strengthening these rights and recognition helps solidify the communities' position in defending their territories and livelihoods.

Protection of living spaces and conflict prevention. Strengthening community rights reduces the threat of territorial conflicts, including territorial appropriation and the exploitation of natural resources by outside parties. It also strengthens the protection of living spaces and prevents protracted agrarian conflicts. The establishment of legal certainty regarding rights following their recognition fosters a sense of security and community well-being, and opens up access to the management of livelihoods and the community economy.

Strengthening organizational capacity and movement solidarity. The advocacy process for the recognition of rights strengthens the consolidation of Indigenous Peoples, Peasants, Fisherfolk, Women, and the Youth in their struggle for collective rights. Strengthening community organizations enhances solidarity and advocacy capacity at the local level. Here, the ideological guidance and values instilled by the three Founding Organizations build public awareness of efforts toward protection and recognition.

Strengthening social and cultural identity. The recognition of territories strengthens communities' connections to cultural values, traditional practices, and territorial management systems passed down through generations. This initiative also helps preserve cultural identity and the sustainability of communities' traditional practices.

Increasing the participation of women and youth. Creating broader opportunities for women and youth to participate in community advocacy and decision-making processes. This includes strengthening community organizing and ensuring the sustainability of community movements.

Strengthening territorial protection mechanisms. Communities are beginning to build community-based territorial protection mechanisms through territorial management, reclaiming land rights, strengthening Indigenous laws, and consolidating movements to protect living spaces. Strengthening territorial protection mechanisms supports more autonomous and collective management of community livelihoods.

3. C. Target 3: Rehabilitation and Restoration

Target 3, which relates to rehabilitation and restoration initiatives carried out by Indigenous Peoples, Peasants, Fisherfolk, Women, and Youth, covers an area of 3,964,026 hectares. As for the qualitative impacts of Target 3, we have confirmed the seven points contained therein.

Restoration of the functions of Indigenous territories, LPRA, and WKR. Restoration efforts involving tree planting and community-based land management have helped restore the functions of damaged forests, peatlands, coastal areas, and agricultural lands. Environmental restoration improves ecosystem quality and strengthens the protection of ecologically important areas and vegetation in critical regions.

This includes the restoration of capacity among relevant actors and communities regarding the sustainability of traditional farming practices and local food systems, social solidarity, local knowledge, the sustainability of materials for rituals and traditional houses, and rituals for territorial protection. Restoration also encourages the establishment of regulations such as Indigenous laws and mutual agreements that govern land use within a given area.

Strengthening efforts that support agroecological practices. Agroecological initiatives implemented in communities have a direct impact on improving the environment's carrying capacity and resilience. Agroecological practices carried out by communities such as intercropping and planting local varieties in natural farming systems emphasize the importance of crop diversity, prioritize chemical-free fertilization to maintain soil balance, provide high-nutrient green livestock feed, promote seed biodiversity, and support soil conservation based on community practices and traditions. The use of natural fertilizers and the development of sustainable agricultural systems have helped improve soil quality including on degraded land, preserve upstream river ecosystems, and reduce dependence on agricultural chemicals. Agroecological practices integrate ecological, social, and economic aspects to create a balanced and equitable agricultural system for both Peasants and nature.

Protection of water sources, wildlife and plant ecosystems, and forest functions. Restoration activities support the protection of springs, maintain water infiltration, preserve mangroves for water conservation, and ensure the availability of freshwater in coastal areas and on small islands, as well as micro-hydro energy sources. Forest and land vegetation cover restores biodiversity, pollination functions, and microbial functions; protects rare plants; and supports ecosystems for endemic and migratory wildlife. It also serves as a buffer zone that is a source of livelihood for communities. The protection of water sources and forest functions strengthens environmental resilience and the sustainability of communities' living spaces, including spiritual and cultural functions, as well as the preservation of local tree species for Indigenous Peoples, Peasants, Women, and the Youth.

Increased community awareness and participation. Community involvement, particularly among youth and women in land rehabilitation, strengthens collective awareness of the importance of environmental protection and sustainable management of livelihoods. Community efforts toward restoration reinforce collective responsibility for living spaces, as well as areas designated for traditional rituals. Restoration has an impact on community awareness, which is integrated into traditional schools, the Academy for Genuine Agrarian Reform (Akademi Reforma Agraria Sejati/ARAS), and the Ecology Academy. As a means of reviving knowledge and reconstructing traditions through the use of local plant species closely linked to history, tradition, and spirituality.

3. D. Goal 4: A Just and Sustainable Economy

Under Target 4, community-based economic development initiatives have expanded with the addition of 157 newly analyzed initiatives. Target 4 has now successfully facilitated the establishment of 287 business units spread across 32 provinces. These efforts have improved the well-being of 3.9 million people, representing a total economic potential of 989 billion Rupiah, or USD 65 million.

Strengthening local production and commodities. Economic initiatives support the development of various local commodities such as rice, coffee, nutmeg, vanilla, cocoa, honey, local foods and medicines, fisheries, livestock, and traditional weaving as sources of livelihood for the community. The development of local commodities helps improve productivity and the economic sustainability of the community. This development is carried out through the provision of production infrastructure, such as the construction of coffee processing facilities, drying facilities, and storage warehouses, enabling communities to process their products independently, thereby improving quality and market value. This also includes increasing the economic value of agricultural products by repurposing agricultural byproducts into other forms.

Economic sovereignty and food sovereignty. Strengthening productive enterprises helps communities increase household income and reinforce families' economic and food sovereignty. Increased production and the development of local businesses support community economic sovereignty and food sovereignty. Economic initiatives help reduce household consumption costs through self-sufficient food production. Peasants are also increasingly able to independently manage their agricultural production inputs through seed procurement mechanisms managed by the organization. This scheme reduces Peasants' dependence on middlemen and loan sharks to meet their production needs, while also contributing to improved well-being and strengthened economic sovereignty among members.

Strengthening business groups and collective economies. Economic initiatives are carried out through community business groups, cooperatives, and shared production systems that strengthen the community's economic solidarity. Strengthening collective enterprises expands community participation in the management of the local economy. Organizational resilience is also built through self-reliance and profit-sharing systems set aside to ensure the sustainability of Peasants' and fisherfolk's, Indigenous Peoples, women's, and youth groups organizations. Collective economic initiatives led by the youth are also directly involved in supporting community advocacy to resist external threats seeking to encroach on their territories.

Collective distribution and market access. Community-based business products not only meet local demand but are also able to penetrate markets at the district and provincial levels. This direct collective distribution reduces dependence on middlemen, brokers, or collectors and fairly increases Peasants' direct profits.

Development of processing and value addition for products. The community has begun to develop ways to process their produce to increase the economic value of local commodities and expand market opportunities. Processing agricultural products helps increase added value and economic opportunities for the community. Whereas they previously sold only raw products, the increased capacity now allows them to add value by further processing those raw materials. Additionally, women's groups who previously faced limitations in knowledge and market access are now gaining the confidence to develop collective businesses, strengthen group solidarity, and actively promote their products, even participating in local coffee festivals.

Strengthening the role of women and youth in the economy. Women and the youth are increasingly involved in developing production enterprises and managing the community economy, as well as strengthening digital marketing. The involvement of women and youth reinforces the regeneration of the local economy and the sustainability of community-based enterprises. Youth are leading initiatives to use technology to improve production efficiency and to increase the utilization of household and livestock waste as clean energy in the form of new and renewable energy, such as biogas.

Agroecology-based economic development. The use of natural fertilizers and business management based on local resources help create a more sustainable economic system. Agroecology-based economic development supports the sustainability of livelihoods and community well-being. Education and training programs on the production of solid and liquid organic fertilizers have successfully reduced Peasants' dependence on commercial chemical fertilizers. Additionally, the availability of local seeds helps Peasants break free from their reliance on hybrid or commercial seeds.

3. E. Target 5: Peoples Education

The impact of Target 5 has undoubtedly succeeded in fostering Peoples Education Centers that provide access to education while raising public awareness regarding collective values, as well as advocacy for the protection of identity, culture, agrarian resources, and living spaces. To date, the achievements of Target 5 have led to the establishment of 271 people education centers, directly benefiting 6.3 million people across 35 provinces. Regarding the qualitative impact of Target 5, seven key points have been confirmed.

Strengthening community education through Traditional Schools, ARAS, and the Ecology Academy. Community education at Traditional Schools, ARAS, and the Ecology Academy enhances communities' knowledge regarding regional management and potential, environmental protection, and local cultural practices. Community education strengthens the transmission of local knowledge and raises public awareness of the protection of living spaces and the resolution of conflicts between neighboring regions or within their own communities. The addition of community education centers, including the development of education and training infrastructure, ensures expanded opportunities for communities to understand their issues and find solutions autonomously.

Strengthening advocacy and organizational capacity. Legal education, agrarian reform, and leadership training help communities improve their advocacy, organizing, and organizational management skills. Strengthening organizational capacity empowers communities in their strategies to fight for their rights and collectively manage their territories, including reclaiming land and overturning policies that deprive them of their land rights. Community education as part of the internalization and ideologization of the three Founding Organizations movement to educate and trains communities on the rights of Indigenous Peoples, genuine agrarian reform, and ecological justice.

Strengthening local and spiritual knowledge. Various training programs on natural farming, local knowledge, agroecology, water resources, and the management of other livelihoods help build community capacity in sustainable production practices. Strengthening knowledge of agroecology supports environmental sustainability and community livelihoods.

Capacity Building for Women and Youth. Educational materials to enhance understanding of gender justice and youth education, education for children on nature conservation as part of their Indigenous identity, agroecological practices and landscape restoration, advocacy strategies and legal protection and formal education combined with agricultural practices which expand opportunities for Women, Youth, Peasants, and Fisherfolk to participate in community learning and decision-making processes. The involvement of Women and Youth also strengthens the regeneration of local leadership and community movements, such as waste management initiatives, environmental conservation efforts, and the protection of marine and island ecosystems.

Transfer of knowledge, identity, and traditions. Supporting the documentation and transmission of local knowledge, Indigenous practices, and cultural values to future generations. The preservation of local knowledge helps maintain cultural identity and the sustainability of Indigenous practices. Reconstructing history through the exploration of Indigenous Peoples' knowledge to strengthen identity, dignity, and self-confidence, to be passed down from ancestors to the youth.

Strengthening the Resilience of Indigenous Peoples, Peasants, Fisherfolk, Women, and the Youth. Improving communities' skills and capacities helps strengthen their ability to organize and become more self-reliant in securing their livelihoods. Education in agroecology, participatory mapping, and nature-based agricultural practices strengthen communities' self-reliance regarding food sovereignty. Peasants have successfully reduced their dependence on chemical fertilizers and hybrid seeds, increased productivity, and maintained food sovereignty.

Regeneration of grassroots cadres and leadership. The grassroots education centers initiated by the three Founding Organizations have successfully produced new organizational cadres and paralegals who assist in the initial stages of advocacy. Community education plays a role in the regeneration of the organization's knowledge and leadership.

4. Organizational Challenges and Resilience

Through the proposal documents and reports submitted by the communities, as well as from observations and interviews conducted during field visits, we identified the challenges they face and their efforts to address them. We compiled this information into a database to gain an in-depth understanding of the groups in question and to serve as the primary basis for recommendations to the three Founding Organizations for further intervention. Regarding the challenges, we classified them into two categories: internal challenges originating from within the groups themselves and external challenges originating from outside the groups.

Specifically, in relation to the five main targets of Nusantara Fund, these internal challenges are outlined as follows. In Target 1, we found a gap in understanding the importance or purpose of territorial mapping in Indigenous Peoples' initiatives. Additionally, other challenges frequently encountered stem from the communities' limited technical capacity to conduct participatory mapping, including the use of GPS devices and the management of spatial data. Other issues include the difficulty of tracing historical territorial boundaries, differing perceptions among neighboring communities regarding Indigenous territorial boundaries, and a lack of written documentation regarding social data such as historical origins.

Target 2, on the recognition and protection of rights, we encountered an internal challenge in the form of weak group cohesion, which led some individuals to accept offers of compensation or the relinquishment of land rights from the government or corporations without question, even though they ultimately faced difficulties or came to regret their decisions. For example, in the Rempang case, some community members who accepted offers to be relocated were ultimately cut off from the sea, their source of livelihood.

Target 3, regarding the rehabilitation and restoration of critical land, specifically relates to initiatives to preserve local plant seedlings or trees, there are also communities that struggle to find these local seeds or seedlings because they no longer exist, they have become extinct. Additionally, the areas undergoing rehabilitation and restoration are vast and quite difficult to access. Similarly, group members' busy schedules as they strive to make a living, which leave them with little time to gather, present an internal challenge to the planting initiative.

Target 4, related to the collective economy, families' need for cash, and the prospect of a more economically promising urban life, drives the youth to leave their villages to work in factories, supermarkets, or other positions and jobs available in the city. Other challenges such as a lack of knowledge regarding the management of collective business entities like cooperatives, limited marketing capabilities (particularly in building marketing networks, processing products, promoting products, and utilizing digital platforms, are still frequently encountered in the implementation of Goal 4 initiatives.

Target 5 on Peoples Education, we encountered internal challenges in the form of gaps in members' understanding, particularly regarding the process of internalizing the three Founding Organizations movement and difficulties with regeneration. Regarding these difficulties with regeneration, in some respects they are also linked to the internal challenges under Target 4, namely the tendency for youth whose livelihoods are not sufficiently supported by agriculture to choose to go to the city to work.

Regarding efforts to engage women and the youth, we have also encountered several internal challenges. The normalization of a gender-stereotype-based division of labor, male dominance within patriarchal systems, and the domestication of women, as well as the fact that, in some regional contexts, women lack rights to land or assets, sometimes make it difficult to encourage women's participation in key organizational processes, such as decision-making. For example, we still rarely find female members actively involved in mapping and rights recognition initiatives. In fact, when it comes to governance and collective initiatives, the involvement of women and the youth as part of the movement is essential. Women's involvement is still predominantly concentrated in production processes under Target 4.

Regarding efforts to engage the youth, in addition to family obligations, we found that the older generation's perspective on the habits of the youth poses a distinct challenge. Some members of the older generation feel alienated by the habits of youth, which they perceive as nonexistent in their own time.

Now, regarding external challenges, which are issues originating from outside the group in question. External challenges can include climate crises, natural disasters, distance, geographical conditions, accessibility, policies, and threats from external actors such as security forces, government officials, and corporations. Climate crises that cause extreme seasonal changes often make it difficult for Peasants to interpret natural cues. In planting initiatives, these conditions often lead community members to decide to adjust the schedule for carrying out activities. Similarly, issues of accessibility and the distance to the activity site often require extra effort. In the case of community groups living deep in the forest, it is not uncommon for them to have to spend hours or even days traveling by boat down rivers to reach the planting site. Natural disasters, such as those that occurred in several provinces in Sumatra from late 2025 to early 2026, caused many community-led initiatives to be postponed or even severely damaged, leaving the three Founding Organizations more occupied with distributing emergency funds through the National Committee for Agrarian Reform (Komite Nasional Pembaruan Agraria/KNPA). In Target 2 initiatives regarding the recognition and protection of rights, communities often face policies that actually hinder their efforts. Regarding external actors, in many cases, community groups receiving direct funding must confront security forces, whether state-sponsored entities like the police and military or private security forces such as thugs and company employees. These external actors have even gone so far as to destroy trees planted by the communities and to mistreat women. Such cases can be found, for example, in the initiatives of the women's group on Pari Island, the Ompu Umbak Siallagan Indigenous People in Simalungun, North Sumatra, and in Kalasey II Village, North Sulawesi.

Despite these numerous challenges, this does not mean that the community in question, the facilitators, or the three Founding Organizations were unable to find solutions. For the community itself, adapting to unpredictable weather is a viable solution they can adopt. Through women-led initiatives, we can see women's involvement in environmental issues, advocacy against land appropriation, community organizing, and efforts to improve the group's economic well-being. In the Pari Island Women's Group, we can observe women's initiatives that actively engage in efforts to improve family well-being, protect the island from the expansion of the tourism industry, and restore the island's ecosystem to address the climate crisis. From the island of Sumatra, the involvement of the Lampung Peasants Union (Serikat Petani Lampung/SPL) women's group in Sri Pendawa Village, East Lampung, which has actively organized the women in the village to resist land appropriation attempts by land mafia elements. In the eastern region, the Obor Hidup Lestari Foundation, whose members are predominantly women, has successfully mobilized support from several villages to form a coffee Peasants' association which 80 percent of members are women, to break dependence on middlemen and ensure direct market access for Peasants' coffee products. On the part of the facilitators, they employed targeted approaches and communication techniques to resolve issues of misunderstanding among community groups.

Among the three Founding Organizations, solutions have been implemented through internal policies, advocacy strategies, and efforts to address structural issues. AMAN, for example, employs and expands the practice of mapping indigenous territories to accelerate the enactment of Local Regulations (Peraturan Daerah/Perda) that recognize the existence and rights of Indigenous Peoples.

AMAN is also actively advocating for the passage of the Indigenous Peoples Bill to resolve cases of Indigenous land appropriation and other forms of discrimination related to the identity and existence of Indigenous Peoples. In the creation of LPRA maps, KPA specifically allocates a separate portion of land for women and the youth. This means that, as an organization, KPA has provided access to land management that is gender- and youth-inclusive. WALHI, guided by its ideology of ecological justice, is actively involved in advocating for environmental cases and land appropriation, and actively supports the process of recognizing community land management through the WKR scheme. WALHI also actively promotes the establishment of community-level cooperatives to break communities' dependence on middlemen and as an effort to improve community well-being.

Nevertheless, there are still challenges, both internal and external, that require further intervention. At the policy level, the passage of the Indigenous Peoples Bill, which guarantees the protection of Indigenous Peoples' rights, has yet to be enacted amid massive land appropriation through industrial expansion and government projects. The mapping of Indigenous territories which serves as a prerequisite for the recognition and protection of Indigenous rights and territories still frequently faces obstacles due to bureaucratic complexities and the interests of local and national industries. In the case of LPRA's land reclamation struggle, the movement has also repeatedly been hindered by the government's weak policies regarding the implementation of agrarian reform. This also includes resolving internal group issues, namely efforts to strengthen the movement's solidarity and the group's self-reliance following the formal recognition and redistribution of land. Policies related to National Strategic Projects particularly those concerning food estates and geothermal energy are exacerbating the appropriation on people's living spaces.

Targets 4 and 5 still require more in-depth intervention, particularly in terms of enhancing technical competencies regarding the quality and production of commodities produced by the community, ensuring equitable entrepreneurship development, and increasing the intensity of mentoring. Capacity building related to the development of collective enterprises still needs to be integrated with the introduction of appropriate technologies that help alleviate the workload. The same applies to knowledge regarding risk mitigation, which is still rarely implemented in community economic development initiatives. Meanwhile, regarding the intensity of mentoring, this can also be provided after the establishment of collective business units, particularly to ensure optimal management. This is also related to market access. Mentoring must ensure that community products are as competitive as other products so they can reach a broader market. Networking with the government, universities, and the private sector can be utilized to strengthen the community's knowledge regarding business management, technology, and marketing.

Further intervention is also needed regarding the involvement of women and youth. This is because many groups receiving direct funding still overlook the role or involvement of women and youth in key group processes. Such interventions could take the form of gender-sensitive approaches or education that prioritize equal rights. In this way, efforts to strengthen the movement can reach all members, rather than being dominated by men, as has been the case so far.

Another equally important issue requiring further intervention is the climate crisis. In some agricultural practices carried out by groups receiving direct funding, Peasants still rely solely on traditional seasonal indicators. In fact, practices that draw on ancestral knowledge are important. However, given that the climate crisis is also causing extreme seasonal shifts that can disrupt natural indicators, thereby affecting crop yields, education on climate mitigation and adaptation must be further promoted, as many groups remain unaware of this phenomenon. Another approach involves developing appropriate technologies for these communities.

INTERNAL CHALLENGES	EXPLANATION
Capacity building for communities in implementing	Lack of technical knowledge regarding cultivation, marketing,
Limited experience in program implementation	Many groups are undertaking economic, restoration,
Organizational management needs improvement	Task allocation, coordination, administration, and activity
Limited equipment	There is a shortage of production machinery,
Limited business capital	Operating funds and capital for business development are
Low marketing capacity	Branding, negotiation, digital marketing, and market access
Monitoring and evaluation are not yet consistent	Monitoring of activities and the quality of results has not been
Member participation is not uniform	The commitment of group members and community
Product standardization is not yet stable	The quality of both commodities and processed products is not
Need for further training	Nearly all programs still require ongoing technical assistance.

EXTERNAL CHALLENGES	EXPLANATION
Climate change	Extreme weather, prolonged droughts, prolonged rains, and
Limited infrastructure	The roads are in poor condition, access to Indigenous
Price fluctuations	Prices for building materials, production equipment,
Limited market access	It is difficult to reach broader markets, and there is
Limited internet access	Hampers digital marketing and communication.
The process of recognizing Indigenous Peoples is slow	Verification, validation, and the issuance of government
Government policies	Policy changes or slow administrative processes affect
Geographical conditions	Extensive mapping areas, large rehabilitation areas, difficult
Natural disaster risks	Landslides, floods, and severe weather disrupt program
Pressure on Indigenous territories	Threats from mining permits, conflicts over land use, and

5. Highlights

Target 1: The Vital Role of Women and Youth in Mapping as a Tool for Indigenous Peoples' Struggle in Gowa Regency



Figure 1. Training on Mapping Indigenous Territories In the Baliti Indigenous Peoples

"O anu parallu paeng tawwa ampetakangi wilayah adatna jari ni assengi kana kemaesa wilayahta segang apa-apa nia ilalang ri wilayah adatka kullei ni asseng apa kulle nikembangkan punna lekbamo ni petakan. Ibu Norma, Perempuan Adat Baliti."

Oh, so it turns out we're mapping our Indigenous territory so that we can identify it, understand what's within it, and develop its potential—all of which we'll be able to do once we've completed the mapping. Ms. Norma, a Baliti Indigenous Woman.

In Gowa Regency, South Sulawesi, there are three Indigenous Peoples Communities that have taken the initiative to map their Indigenous territories through a participatory process. The Bolaromang Indigenous Peoples, the Baliti Indigenous Peoples, and the Suka Indigenous Peoples are mapping their Indigenous territories with the assistance of the AMAN Gowa Regional Board. They began with training on participatory mapping. The initial process started by helping community members understand the benefits of the mapping results, the technical procedures for mapping, and what data needed to be collected.

After the training, each of the three Indigenous Peoples Communities formed a technical mapping team to trace the boundaries of their Indigenous territories and identify key points. As a result, a total of 3,437 hectares of Indigenous territory were mapped, consisting of the Suka Indigenous territory (2,029 hectares), the Bolaromang Indigenous territory (1,262 hectares), and the Baliti Indigenous territory (146 hectares).

This mapping process involves Indigenous elders, community leaders, community members, as well as women and the youth. In the Baliti Indigenous Peoples, women play a full role in the mapping process. A total of ten women were part of the mapping team responsible for collecting the coordinates of the boundaries and key points within the indigenous territory. Women are directly involved in this mapping process because they are an essential part of the community, possessing knowledge and an understanding of Baliti's origins.

In the Suka Indigenous People, the role of the youth is just as important in the mapping activities. The mapping team in Suka consists of youth. They are the ones who survey and record the coordinate points of the Suka indigenous territory's boundaries. This process begins by gathering important information from several community leaders and traditional elders regarding the natural boundaries and significant ritual sites within the indigenous territory. During this process, knowledge is transferred from the Indigenous elders to the youth.

In carrying out participatory mapping activities, the community faces challenges. Some elders who possess knowledge of Indigenous territory boundaries and important sites still have difficulty using global positioning systems (GPS). To address this, the community divides into teams based on roles. The elders serve as knowledge sources, identifying territorial boundaries and important locations, while the youth is tasked with operating the GPS, recording coordinate points, and documenting the data.

Now, Indigenous Peoples can directly access and collectively verify all the information they previously received through oral traditions via cartographic products. This initiative to map Indigenous territories has also boosted the self-confidence of Indigenous Peoples. The availability of these maps provides them with a foundation for advocacy to promote the recognition of Indigenous Peoples' rights in Gowa Regency.

Target 2: Strategy to Promote the Protection and Recognition of Indigenous Peoples by 27 Talang Mamak Indigenous Communities

Through recognition, all parties gain certainty. The Talang Mamak Indigenous Peoples obtains legitimate rights; the local government has a strong foundation for spatial planning and service delivery; and business operators have a clear risk map and pathways for dignified partnerships. In short, the recognition of the Talang Mamak Indigenous Peoples is a gateway from uncertainty to certainty, from conflict to mutual understanding, and from underdevelopment to equitable and sustainable development.



Figure 2. Consultation Meeting of Talang Mamak Indigenous Leaders

The Talang Mamak Indigenous Peoples is one of the oldest indigenous communities in the Indragiri region of Riau and belongs to the Proto-Malay group. They refer to themselves as the Tuha Tribe, meaning the first tribe to settle in the area. This Indigenous Peoples is spread across various areas in Indragiri Hulu District in Indigenous villages that have historically defined boundaries based on the traditional concept of Cucur Air Sinding Pematang. Each village has a Indigenous territorial unit called a Luak and is led by an Indigenous Peoples governing body consisting of a Patih, a Batin, a Dubalang, and a Manti to regulate community life and preserve the territory and customs.

Currently, the existence of the Talang Mamak Indigenous Peoples is in a critical situation and at risk of extinction because their living space and sources of livelihood are surrounded by oil palm plantation permits, which are causing the shrinkage of their Indigenous territories. In addition, discrimination regarding access to basic services such as healthcare, clean water, electricity, telecommunications, and adequate education is rampant in Talang Mamak villages. This situation is exacerbated by the lack of clear legal recognition from the government. Therefore, to break this cycle of problems, efforts to promote the recognition of Indigenous Peoples through a Local Regulation on the Recognition and Protection of the Talang Mamak Indigenous Law Community are essential.

Furthermore, in light of this situation, the Indigenous Youth of the 27 Talang Mamak Indigenous Peoples are promoting an initiative to accelerate the recognition and protection of the Talang Mamak Indigenous Peoples. The initiative began with a strategic consultation among organizations to support the struggle for the rights of the Talang Mamak Indigenous Peoples, followed by meetings with the Governor of Riau and the Regent of Indragiri Hulu to seek their responses and ensure the local government's commitment to expediting the issuance of a Regional Regulation or Regent's Regulation regarding the recognition and protection of the Talang Mamak Indigenous Peoples. In addition, the Indigenous Youth also held a public dialogue to raise public awareness about the importance of recognizing Indigenous Peoples to ensure the management and protection of their Indigenous territories.

Through this initiative, the Talang Mamak Indigenous Peoples has successfully strengthened the commitment of the Governor of Riau and the Regent of Indragiri Hulu to ensure the accelerated recognition and protection of the Talang Mamak Indigenous People by incorporating the initiative into the Regional Legislative Program (Program Legislatif Daerah/Prolegda) and designating it as a priority Regional Regulation (Peraturan Daerah/Perda) for 2026. Now, 65% of the Talang Mamak Indigenous Peoples has a better understanding of the importance of recognizing Indigenous Peoples in protecting the rights of the Talang Mamak Indigenous Peoples.

Target 3: Women Preserving the Mutis Living Space, Managing a Collective Coffee Farm in West Miomafo, NTT

The village of Fatuneno, located in the western part of North Central Timor Regency and directly bordering the Mutis Timau Protected Forest area in the Babnain region, covers an area of approximately 2,000 hectares. The majority of its residents are Peasants who cultivate coffee, candlenuts, garlic, carrots, sweet potatoes, and potatoes. The community's primary livelihood is supported by fertile soil, water supply, and Indigenous knowledge passed down through generations as a guide to live in harmony with nature as the source of life. This area also contains ritual sites and cultural symbols of the Dawan Indigenous Peoples (Atoni Pah Meto), which are located within the protected forest and are well-preserved. The landscape of Mount Mutis is believed to be Mama who sustains the community, as reflected in the local philosophy "Tah Tabua, Tiun Tabua, Moin Tabua" (eating together, drinking together, and living together in one universe), which illustrates a strong ecological balance. For the local people, Mutis itself signifies a source of water.

In 2017, following the rejection of the nature reserve's expansion, the community in Fatuneno successfully obtained a 35-year management permit for a 810-hectare Community Forest under the Social Forestry program. This management permit has presented various challenges: limited development of coffee and food crops in the community-managed area, limited coffee bean production, and households trapped in debt due to falling prices for green coffee beans—which are sold to middlemen at an extremely low price of 25,000 rupiah per kilogram. Households trapped in debt have had a significant impact on women due to domestic violence. To address this, the Obor Hidup Lestari Foundation, together with the community in Fatuneno, took the initiative to manage a Community Forest that enhances the ecosystem for coffee Peasants in Mutis and began planting 1,000 Arabica coffee trees on 10 hectares of land at an elevation of 1,400 meters above sea level, as well as developing coffee processing into packaged ground coffee to increase other forms of collective added value. In addition, they have also collectively strengthened price controls to ensure fairer prices for the sale of dried coffee beans to middlemen.

Starting from a small-scale study of the potential of Community Forests conducted by Mama Yustina from Obor Hidup Lestari, this effort resulted in a commodity with significant development potential: Rimba Mutis Arabica Coffee. This coffee has become a cultural offering served daily to welcome guests in Fatuneno, helping to meet the needs of both local households and tourists visiting the area around Mount Mutis or traveling toward Timor-Leste. This initiative successfully boosted coffee cultivation by planting 1,800 trees on a 2-hectare demonstration plot owned by the association, with the remaining 1,450 coffee trees distributed among the association's 15 members to be planted on their own land—prioritizing land that is still in critical condition. Collective coffee bean procurement at fairer prices was achieved by bringing together 185 coffee Peasants in the West Miomaffo Coffee Peasants Association, hailing from the villages of Fatuneno, Noepeso, and Eban. Of the total number of Peasants, 110 are women.



Figure 3. The Process of Planting Coffee Seedlings by Members of the Coffee Association

This initiative has also successfully addressed household economic issues and domestic violence by establishing a fairer price for dried Mutis coffee beans at 50,000 rupiah per kilogram. The coffee is sold exclusively through the association and involves female coffee Peasants. Young women are also involved in the post-production process to process Rimba Mutis coffee, which provides additional income managed through the Usaha Bersama Savings and Loan Cooperative.

From this initiative, a new habit has formed of setting aside joint savings, and also raise pigs or chickens, which serve as an emergency fund when needed for household expenses, such as children's education or medical bills.

"Female coffee Peasants no longer face suffocating debt from daily cooperatives thanks to their involvement in associations, savings-and-loan programs, and coffee business development," said Mama Yustina.

All these activities are carried out in their spare time but still benefit households and empower women to become more resilient in meeting their personal needs. Women play a key role in post-harvest processing and the production of packaged ground coffee for sale and to meet household coffee needs, while the youth is involved in marketing through cafes and online promotions. Other promotional efforts, such as participating in the Local Food Expo and online promotions, have helped make Kopi Rimba Mutis better known and led to its sale at NTT Mart stores in district and provincial capitals. Currently, they are continuing to develop their production facility as the Rimba Mutis Café and Showroom along the Indonesia-Timor-Leste border, serving as a workspace for women and youth while also serving as a venue to promote coffee, woven textiles, and other local food products.

The challenge is that there are still coffee Peasants in Lemon Village and Fatumisuan Village who have not joined the association because they have not been properly informed. To ensure fair price control so that middlemen do not attempt to drive down the market price of coffee. This initiative also promotes the sustainability of management permits, which are regularly evaluated by the government, and contributes to the conservation of endemic biodiversity that is still used to provide natural indicators for Peasants in West Miomaffo regarding the traditional planting season calendar.

Goal 4: Women in Batulawang Lead Economic Self-Sufficiency Initiatives Through Red Ginger

"The most significant change shows that women in Batulawang are shifting from being economic supporters of their families to becoming key drivers of the community's economy. Income from ginger products is beginning to open new opportunities for the group's self-reliance, while also strengthening women's positions within the organization and in village-level decision-making," explained Siti Rahma Ramadani, Program Manager.



Figure 4: Discussion Process Among Batulawang Women to Develop Economic Initiatives

The role of women's groups in Batulawang, Cianjur, West Java, is an important part of the Agrarian Reform struggle led by the Batulawang Local Peasants' Organization (Organisasi Tani Lokal/OTL). The initiatives undertaken by the OTL Batulawang Women's Group stem from the growing economic pressures they face. Limited daily income, unstable agricultural commodity prices, and limited access to capital have left some of them trapped in loans from "bank emok," which provide quick funds but charge extremely high interest rates.

This situation prompted the women to take the initiative to establish a collectively managed economic enterprise. They began by managing 0.5 hectares of collective land as a demonstration plot for red ginger cultivation and building a ginger processing facility. After completing a series of training sessions on product processing and the use of supporting production equipment, they processed the red ginger into value-added products, including ginger powder, instant ginger, ginger oil, and candied ginger. They began this processing with 500 kg of red ginger as raw material. (insert photo)

In practice, they faced challenges related to pest infestations and unfavorable weather conditions. To address these challenges, the group conducted production training, strengthened pest control measures, and adjusted their cropping patterns to suit the season.

The most fundamental change resulting from this process was the emergence of new leadership opportunities for women at the village level. Through a series of consolidation efforts, the formation of working groups, and the management of land and production facilities, women in Batulawang are no longer merely viewed as domestic workers, but have emerged as decision-makers, business managers, and initiators of collective economic initiatives. From deliberations to the division of tasks, women have begun to build the confidence that they are capable of leading initiatives that seek to address issues in an organized manner. The next phase of change demonstrates that women are able to create added value from their agricultural produce. Ginger, which was previously viewed merely as a low-priced raw commodity, now commands a high market value and provides women with additional income.

Through these collective lands and production facilities, women have a tangible space to develop their businesses, increase their income, and build a collective economic model aligned with the values of Agrarian Reform. Agrarian Reform is not merely about seizing and managing land, but also about ensuring that the land generates well-being for all members, including women. When women are actively involved in managing produce, determining economic direction, and making decisions, the principle of agrarian justice is more fully realized. Women's collective enterprises strengthen the economic foundation of families, expand women's participation, and reinforce the social power of OTL in advocating for more equitable land management.

Target 5: The Agrarian Reform Movement's Bale Perjuangan to Strengthen Cadre Development and Consolidate the Peoples in Buleleng Regency



Figure 5: The Educational Process at the Agrarian Reform Struggle Center

The Suka Makmur Peasants' Union controls and utilizes 240.5 hectares of land designated as a Priority Area for Agrarian Reform (LPRA) in Buleleng Regency, Bali. The union has 689 member households, and for more than 30 years, the community has been embroiled in agrarian conflicts with a large-scale plantation company that holds a former Right to Cultivate (HGU) permit. In addition to uncertainty regarding land rights and protracted agrarian conflicts, other issues include a dwindling number of young leaders and a lack of knowledge regarding land rights and the history of the Peasants' struggle. Therefore, the agrarian reform movement can be strengthened through the establishment of an education and consolidation center for Peasants and the broader community.

Following a members' meeting, construction of the Bale Perjuangan as a center for educating young cadres, began on June 30, 2025. To accommodate everyone's busy schedules, members took turns working side by side throughout the construction of the Bale Perjuangan. In addition to serving as an educational center offering training and other capacity-building programs, the Bale Perjuangan will also be used as a communal space for discussions and joint meetings.

With the launch of Bale Perjuangan, member participation in advocacy strategy planning, case documentation, and other organizational activities has increased. This is good news for the organization's efforts at cadre development and generational renewal. By this, the spirit of struggle and organizing that originates from the community itself can continue.

In addition, the existence of the Bale Perjuangan has also brought together people from outside Pemuteran Village, and they have begun to support the struggle led by the Suka Makmur Peasants' Union. The mass base, which was previously concentrated only in Pemuteran Village, is now gaining support from outside the village. Internal conflicts that arise can also be resolved through deliberation at the Bale Perjuangan.

6. Conclusion and Recommendations

These changes in data processing and publication are ultimately intended to strengthen the direct funding mechanism of Nusantara Fund itself. They are also related to future strategies for initiatives carried out by Indigenous Peoples, Peasants, Fisherfolk, Women, and the Youth. Efforts to describe these initiatives can only be achieved through a more in-depth and detailed analysis of the data.

A quantitative analysis of the five targets, when compared to Nusantara Fund's Strategic Plan, reveals mixed results. Target 1 still falls short of the annual target, which should reach 1.6 million hectares per year. The achievement of Target 2 has already exceeded the annual target of 600,000 hectares per year. Achievements for Target 3 have surpassed the annual target by more than 350,000 hectares per year. Similarly, for Targets 4 and 5, the analysis results have exceeded the annual targets of 60 groups per year for Target 4 and 50 groups for Target 5.

Nevertheless, based on the analysis of these 157 initiatives, there are still issues that require further intervention from the three Founding Organizations. These issues span many areas, such as mentoring, advancing knowledge, the use of appropriate technology, product standardization and access to broader markets, strengthening the involvement of women and the youth, improving educational methods, and addressing the climate crisis.

Regarding the issue of mentoring, our findings show that mentoring is mostly carried out only while the program is underway. However, when linked to the capacity-building process, the implementation of this new knowledge is occasionally still in a trial phase, thus requiring further monitoring and mentoring. Mentoring is also not fully utilized to determine whether the initiatives that have been implemented are still ongoing or have been discontinued. In the case of collective economic initiatives, mentoring can actually help connect community products to a broader market, specifically for small-scale production.

With regard to education, we observe that more intensive instruction is still needed to address gaps in members' understanding. Meanwhile, the methods used to grab people's land are becoming increasingly diverse, as are the natural phenomena associated with the climate crisis, therefore, adequate knowledge is necessary to devise more diverse and effective strategies, particularly in the agriculture and fisheries sectors.

Nusantara Fund also recognizes that the involvement of women and the youth requires further intervention. This pertains to decision-making processes within communities, such as deliberations on mapping and recognition, as well as other important processes. During our field visits, we sometimes found that facilitators actually normalized the absence of women in those areas as the norm, without making any effort to encourage change. Yet building a strong grassroots movement requires the involvement of women and the youth. The same applies to reporting. This serves as feedback for the Nusantara Fund secretariat to refine the questions in proposal templates, reporting guidelines, documentation, and during field visits to communities. The number of women-led initiatives can continue to increase, and the quality of women's involvement in each initiative can be enhanced next year through preparations to deepen the analysis of gender justice impacts within each initiative. Although the 30 percent requirement for each initiative was already met at the concept proposal stage.

A final point regarding the impacts of the climate crisis. Our findings indicate that the support provided needs to be improved the understanding of how to address the impacts of the climate crisis through initiatives carried out by Indigenous Peoples, Peasants, Fisherfolk, Women, and Youth. This will create better impact on the implementation of such initiatives, particularly in agriculture.

We hope that the presentation of this impact analysis report will contribute to strengthening the movement initiated by the three Founding Organizations. Thus, the ideal conditions for efforts to improve quality of life, promote collective economic and food sovereignty for communities, and build the resilience of Indigenous Peoples, Peasants, Fisherfolk, Women, and the Youth can be further optimized. However, we also deeply value the processes that have unfolded through all the initiatives and supporters in the movements for Indigenous Peoples' rights, Agrarian Reform, and Ecological Justice. Essentially, nothing has been in vain; we can identify what worked well and what still needs improvement for future initiatives.

LOCAL PRACTICES FOR GLOBAL COMMONS



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