

Exploring Restorative Justice Techniques to Build Resilience and Address Climate Change Harms in Indonesia

South Sulawesi Research Fieldwork Report





Preparation and Planning

Research team:

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Janisa is researcher in the field who managed research scheduling, organised research trips, and making contacts with our research participants in all different areas.

Some of the activities prior to fieldwork include:

- Communicate and arrange schedule with key stakeholders, based on preliminary fieldwork.
- Identify potential engagement and partnership with government and non-government institutions.
- Identify new informants based on information from preliminary research.
- Identify and formulate/reformulate our research objectives.
- Discuss further approach and strategy.
- Research permit from BRIN and KESBANGPOL
- Circulate and communicate research informs consent and project description.



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Informed Consent Form

**RESTORASI: Using Restorative Justice Techniques to Build Resilience and
Adress Climate Change Harms in Indonesia**

Kami peneliti dari *Fakultas Hukum Universitas Brawijaya, Thomas More Law School Australian Catholic University (ACU), dan Australia-Indonesia Disability Research and Advocacy Network (AIDRAN)* sedang melakukan studi yang bertujuan untuk memahami penggunaan pendekatan *restorative justice* dalam membangun ketahanan dan respon atas dampak perubahan lingkungan. Dalam studi ini kami akan mewawancarai/ dan melakukan *Focus Group Discussion* dengan sejumlah ahli/ praktisi (secara **direkomendasikan** oleh jaringan anggota masyarakat

Research Ethics and Research Permit

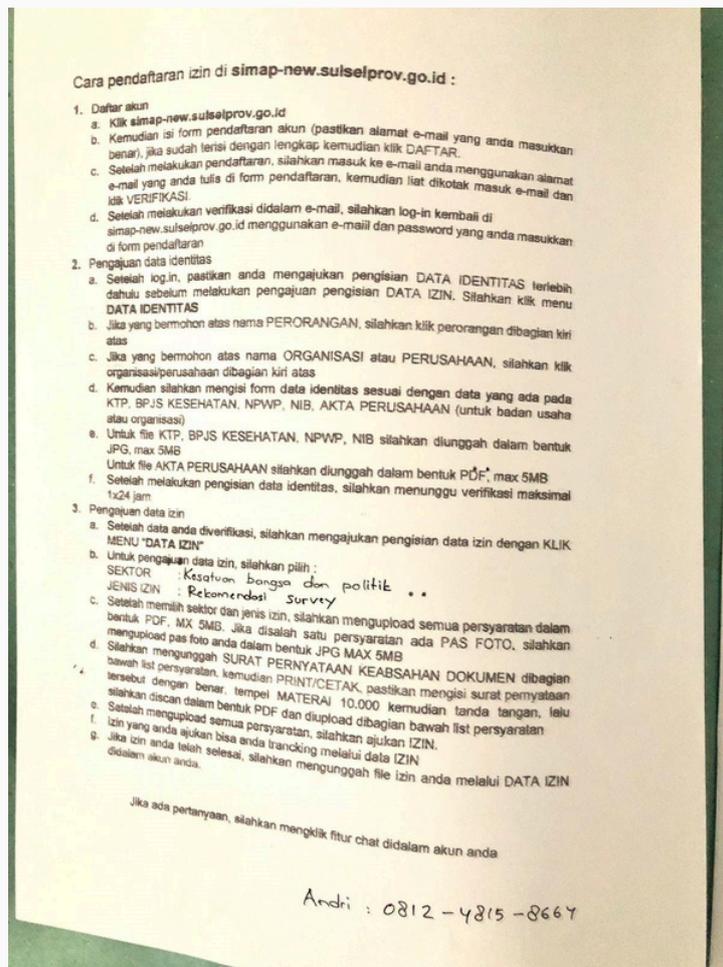
To obtain the research permits we are required to come and lodge in our research documents to the Investment and One-Stop Integrated Service Office (Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu) at Jl. Bougenville No. 5, Makassar.

List of documents required:

1. A request letter signed by the Dean of Law School, University Brawijaya.
2. The letter is addressed to the Head of the Investment and One-Stop Integrated Service Office, Cq. Field of Licensing Services.
3. The letter provides information on:
 - Researcher's Name
 - Institution conducting the research
 - Research Title
 - Research Period
4. Attach one copy of the research proposal and a CD/Hardcopy.

Procedure for research permit submission

Created an account on the Pro PTSP application (<https://simap-new.sulselprov.go.id/>) by entering an email address. After logging in, we filled out the identity data on the Identity/Data User tab. Next, we applied for the permit by completing each field in the permit application form with detailed data. Several required documents included the researcher's name and identity, foundation establishment documents, and the research proposal. If the documents are complete and accurate, the processing time from when the documents are received until the permit is issued takes two working days. As applicants, we can track the permit data through the Pro PTSP application. The issued permit can also be directly downloaded through Pro PTSP.



To ensure that our research information is known to the relevant agencies where we will conduct the research, before the research permit recommendation from Pro PTSP is issued, the research team also sent a research notification letter to several related agencies, namely:

- Regent of Bulukumba,
- Environmental and Forestry Office of Bulukumba Regency,
- Village Head of Tana Toa, Bulukumba Regency,
- Regional Planning, Research, and Innovation Agency (Bapperida) of Bulukumba Regency,
- Governor of South Sulawesi,
- Regional Planning, Research, and Innovation Agency of South Sulawesi Province,
- Environmental and Forestry Office of South Sulawesi Province.
- Social Affairs Office of South Sulawesi Province

The research notification letter sent to several agencies (Environmental and Forestry Office and Bapperida at Regency and Provincial levels and Social Affairs Office of South Sulawesi Province) also includes an invitation for representatives from those agencies to participate in the Focus Group Discussion conducted as part of the research.



Data Gathering Methods

We employ interview, focus group discussion, field or research site observation, and meetings to gather our data.

Using the information from desktop research, and preliminary research visit conducted in May 2024, we created a list of key participants and resource persons. Based on GEDSI approach, the project ensured women, people with disabilities, and indigenous groups are included in our list of resource persons and key informants. Contacts were made prior to our fieldwork visit and we inform them of our plan to meet, and ask if there are any reasonable accommodation that needs to be addressed.

Focus group discussion was designed as a forum to facilitate meeting of different groups of research participants. The conduct of focus group discussion allows three ways of communication and knowledge sharing. The research group and participants can mutually benefit the opportunity to share knowledge, experiences, and stories. In addition to that, participants can also learn from each other. A focus group discussion also allows the creation of a new network of people with shared passion on climate change.

We are opened to adding more participants and resource persons as we hear stories and gather more information from the people we meet.

Researchers take notes during the research and developed their field rapport to be discussed with the research team and to build our analysis.



GEDSI Approach

GEDSI emphasises the inclusion of experiences from marginalised groups, such as women, people with disabilities, and other vulnerable populations like indigenous peoples, children, and the elderly. The aim is to ensure these voices are integral to decision-making in various development sectors in Indonesia. The intersectional approach highlights the importance of recognising diverse identity backgrounds, including gender, age, socioeconomic status, education, religion, and geographical location.

The research also stresses the importance of building networks in various research areas, leveraging existing networks of the research team. It aims to establish connections with women's groups, Disabled People's Organizations (DPOs), and Environmental Organizations.

Daily Report

Main research sites and participants

- Bantaeng
- Tana Toa Village in Kajang District, Bontomangiring Village,
- Bulukumpa District, Bulukumpa Regency,
- Makassar City.

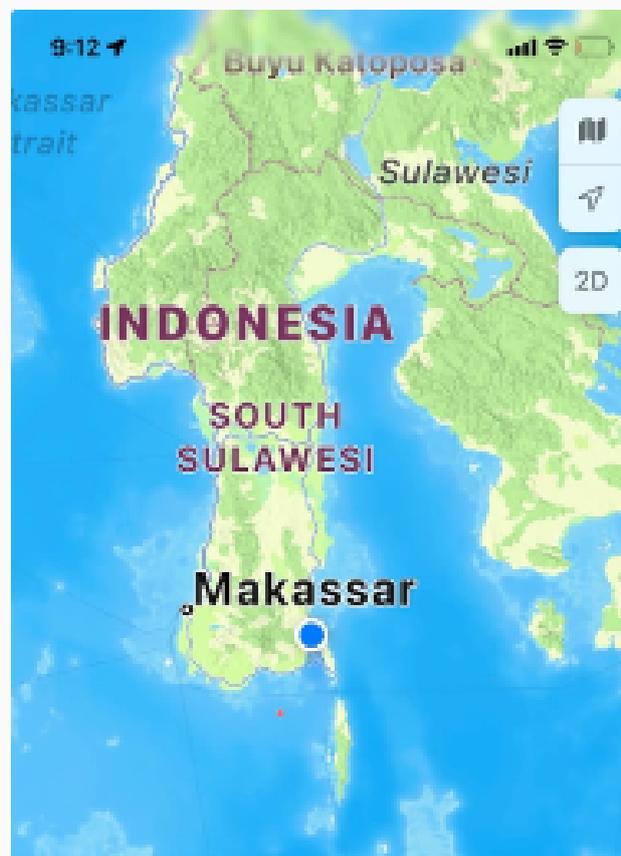
Researchers conducted interviews with various parties, including indigenous groups, traditional leaders, people with disabilities, sign language interpreters, women, government officials, and local communities. Two Workshops were conducted in Bulukumpa Regency and Makassar City. The workshops was designed to gather information on the role and participation of women, People with Disabilities, and Indigenous Communities in Formulating Climate Change Responses. Government officials from Bapperida, Office of the Social Service, Office of Environmental Service, local NGOs, researchers, women, people with disabilities, women activists, and academics. It is designed to elaborate on the informants' experiences related to climate change, their participation in mobilising responses to climate change, and inclusive policies to address climate change.

June 4, 2024 - Day 1

Researchers arrived in Makassar on Tuesday, 4 June 2024. Dr Afrianty arrived in the morning to meet with Janisa and Rahmatul Furqan. We discussed research schedule, including, meeting and interview schedule, workshop design, and the progress with research permit. Prisca arrived in the afternoon. We left Makassar at around 4pm to go to Bantaeng.

- Travelling from Makassar to Bantaeng

The journey from Makassar City to Bantaeng Regency took about 7 hours. We arrived at Hotel Kirei in Bantaeng Regency at 21:52 WITA.



Bantaeng is a district located next to Bulukumba District. We decided to stay in Bantaeng because we need to meet with a local NGO, OASE in Bantaeng. Andi Ardiadi, OASE Director, agreed to meet with us and to talk about their recent program with the Kajang community and the government of Bulukumba on climate change adaptation program.

OASE worked for four years with other local NGO, Payo-Payo and a national NGO, Kemitraan. The project was supported by ADAPTATION FUND. They work closely with Bulukumba local government on how to respond to climate change and formulate adaptation strategies. One of the key activities in the program is managing the watersheds in rivers surrounding Kajang area.

Achievements of the project include the development of Rencana Aksi Daerah Perubahan Iklim (RAD-API) or Regional Action Plan for Climate Change. They worked with the local government, the community, and universities.^[1] The objective of RAD-API is to provide guidance for the government and the community on to work together, increase community awareness of climate change, and develop strategies to adapt with climate change. With the introduction of RAD-API, Bulukumba becomes one of the districts that have a climate change adaptation plan.

To date, there are about XX number of districts who have also developed RAD API. The central government appointed 15 pilot areas for regional climate change adaptation action, namely Bali, Semarang City, Pekalongan, West Java, Blitar, Bandar Lampung, East Java, Malang, Batu City, Malang City, NTB, Lombok Island, Tarakan, South Sumatra and North Sumatra. This area was chosen because it was considered that it already had a regional vulnerability study and had regional commitment. There are adaptations that have been and are currently going well, there are regional climate change working groups that are in accordance with the Rencana Aksi Nasional Perubahan Iklim (RAN-API) or National Action Plan for Climate Change. Unfortunately, none of these 15 areas come from Sulawesi. It is possible that in the future, Bulukumba will be included in this list because currently it has initiated the formation of a climate change working group.^[2]

We also stayed in Bantaeng because our first workshop was held in Bulukumba Muhammadiyah University, which is located near the border of Bantaeng and Bulukumba and the closest and available accommodation is only found in Bantaeng. We asked Ardi to help facilitate our workshop. It is important for us to include the participation of local NGO in our research activities. We discussed our objectives with the workshop, what stories and information we would like to hear from our participants, and our approach for the workshop. We explained to Ardi, our workshop participants, why and how they were invited. We explained that we used GEDSI approach in identifying our research participants, therefore it is important to have the participation of people with disabilities, women, and indigenous groups. As we elaborated our GEDSI approach, Ardi responded that OASE would like to learn about GEDSI and acknowledge that in their recent project they did not apply GEDSI, hence they were not paying particular attention to the voices and experiences of people with disabilities. We found this as an important information, as it confirms our initial findings from the preliminary visit in which it is difficult to talk about disability and also to meet with people with disabilities.

Ardi agreed with our strategy to approach the workshop and offered different ways to ask questions. In particular, Ardi agreed that we should aim for participants to be able to develop connection among themselves, and so they will share their experiences in relation to climate change issues in the future. The workshop was designed to take place for only four hours, therefore we agreed to ask only four questions.



June 5, 2024 – Day 2

Workshop and Focus Group Discussion (FGD) on Participation and Representation of Women, People with Disabilities, and Indigenous Group in Developing Climate Change Response at Muhammadiyah University Bulukumba

This workshop was designed to facilitate a meeting of different groups of participants and introduce our research project. It was attended by 16 participants, including representatives from local governments, such as Badan Perencanaan Pembangunan, Riset, dan Inovasi Daerah (Regional Planning, Research, and Innovation) Bulukumba Regency, Dinas Lingkungan Hidup dan Kehutanan (Environmental and Forestry Agency) Bulukumba Regency, and a member of the Regional People's Representative Council from Partai Kebangkitan Bangsa (the National Awakening Party faction); researchers from Muhammadiyah University Bulukumba; local NGOs focused on women (Nasyiatul Aisyiyah and PP Aisyah Bulukumba Regency), local NGOs for people with disabilities (Panrita Inklusi and PPD I Bulukumba Regency), senior journalists from Bulukumba, and women activists from Kajang.

There were 8 women and 8 men in attendance as participants of the FGD, with two participants being deaf and one having a physical disability. Two sign language interpreters facilitated participation of our deaf participants.

Our workshop was officially opened by the Rector of Universitas Muhammadiyah Bulukumba, Dr Jumase Basra. Dr. Basra expressed gratitude for the university's participation in our research project. He said while at this stage the university participated by hosting and helping to organise the workshop, he believed that many of the university researchers can also participate and contribute to the research. He emphasised the university's commitment to promoting broader research in tackling climate crises and in advocating for change and climate change reform. In particular, the university is dedicated to promoting the rights of people with disabilities. Dr. Basra highlighted the importance of different stakeholders working together to promote inclusive policies that benefit all groups without discrimination.



Local Member of Parliament, from Commission D, Andi Soraya Widyasari, from the National Awakening Party (Partai Kebangkitan Bangsa (PKB)), accepted our invitation to join our workshop and participated in our Focus Group Discussion. We learned that she is one of the local MP who has worked in promoting women rights, children rights, and the rights of people with disabilities. At the workshop, she shared her view on the importance of including marginalised groups, such as people with disabilities and women, whose voices and experiences are often neglected.

Soraya specifically mentioned the need to collaborate with Social Services at the District Level to ensure that women and people with disabilities have access to social security programs. She noted the negative impacts of climate change on these groups, such as the loss of income sources. Soraya also highlighted the limited participation of women and people with disabilities in decision-making processes. She expressed her happiness at seeing deaf participants and appreciated that deaf participants are accompanied by sign language interpreters. She said it is a rare occasion that meetings or events provided reasonable accommodation. She hopes that these practices can be followed by other programs working in Bulukumba, including she said for her office to ensure the participation of people with disabilities in decision-making.

Before we started our focus group discussion, AIDRAN and ACU researchers asked participants to read the documents provided at their arrival. We then read and reminded participants of the need to have their consents and that they are allowed to leave anytime they want, should they think they do not want to continue and participate in the process.

We designed our FGD as a forum where we are not only generating information from our participants, but to also used the opportunity to share our understanding about climate change, such as about how marginalised groups are affected by climate change and about the need to promote inclusive policy. Therefore, we started by providing our explanation that the workshop is part of our research project on exploring restorative justice principles to address climate change harms. We also explained that the main component of the research is to investigate the way climate change has affected women, people with disabilities, and indigenous groups and how their voices and experiences influence responses to climate change.

Following the introduction of our project, our workshop facilitator began the process by asking everyone to introduce themselves. He asked participants to draw an object that describes their identity. Participants were provided with colour pens and coloured papers.

Our deaf participants participated in the process with the support from two sign language interpreters.

To explore and understand participants stories and experiences with climate change we asked three questions:

Three main questions were asked to participants:

1. How do participants understand climate change and how they are being affected?
2. Who are the most affected by the climate change?
3. What are the responses and practices that have been taken in responding to climate change?

Experiences with climate change

We noted that participants are generally aware of changes in their environment, although some admitted they did not necessarily consider those changes are part of what is known as 'perubahan iklim' (climate change). They observed changes in the weather, such as the rainy season is no longer occurring at its usual times. They also mentioned changes in harvest times, which affected their incomes. Those living in coastal areas noticed it is becoming more difficult to catch fish nearby, forcing fishermen to venture further to get their catches. They also noticed their beaches are no longer as clean as before.



It was discussed that changes in family income due to irregular harvest times have negatively affected women. For example, wives of fishermen need to be on their own for extended periods because their husbands have to go far and do not return home until the next day. According to some women participants, this situation makes women more vulnerable to violence. Additionally, the difficulty in generating income has become a source of conflict between husbands and wives. Changes in income also impact their children. While primary education is free, many households still face challenges in providing education for their children. In situations where parents cannot afford their children's education, girls are often the ones who are told not to continue their education.

The longer dry season has profoundly impacted the livelihoods of farmers as well as the larger community, who can no longer rely on local food production. The farmers depend on the river for irrigating their rice fields, but during extended dry seasons, the water supply from the river often becomes insufficient. This scarcity forces farmers to reconsider what crops they can plant to ensure they still yield a harvest.

These changes in agricultural practices have a ripple effect on the community's food consumption patterns. As the availability of locally grown rice diminishes, households have to diversify their diets. They start incorporating alternative staples into their meals, which can be an adjustment both culturally and nutritionally. This shift can be challenging, especially for older generations who are accustomed to traditional diets centered around rice.

Our deaf participants shared their stories about how their parents have to adapt to the changes they are dealing with. As they rely on the water from the river, the quality of their harvest is heavily dependent on the amount of water they receive. During the longer dry season, they noticed that the quality of their rice fields deteriorates. As it gets worse, their families have given up planting rice and have decided to plant other crops that are more suitable for dry conditions. This shift has not been easy, as it requires learning new farming methods and understanding the different needs of these alternative crops.

Anjar, a woman activist from Kajang, said that in Kajang, the earth is considered as mother. Among the Kajang community, they say "Ibu kami sedang sakit," which means "our mother has been unwell." This saying reflects that villagers in Kajang have noticed changes in the weather, water, and air, all of which have affected the way they carry on with their lives. She added that the community are witnessing the loss of biodiversity.



Responses to climate change

On the question about responses to the changing in their environment we gathered a lot of interesting information. Participants explore the need for government immediate responses including to improve public services, such as healthcare, education, employment, and the social assistance program. Changes in people's livelihoods affected the economic wellbeing of many communities. More families become poorer than before. They observed the lack of government action on improving their data resulting in many households not given the access to social security assistance.



Anjar said:

"My experience as a volunteer working in disaster areas tell me that many people with disabilities are severely affected by climate change when disasters occur they are not getting the help needed, and no accommodation was provided, ... as well as many did not understand how to care for person with disability during disaster ... There should be a separate shelter provided for people with disabilities during disasters" (Focus Group Discussion, 5 June 2024)

One participant talked challenges faced by farmers who do not own and work on their own land. Many farmers work on someone else's farm or rice fields. They earn money from the owners after the harvest. These farmers are not given the access to social security programs by the government, simply because they do not possess land certificates. The government social security system database, as explained by our participant is developed based on the registration of land certificate. As a result, while those working on someone else's farm cannot generate income due to poor harvests, they also cannot access social assistance. This means the poor are getting poorer.

Bulukumba, as mentioned above, is one of the districts in Indonesia that have developed an Action Plan for Climate Change Adaptation, see above. However, participants discussed that the process of developing this action plan lacked the participation of marginalised community members, such as women and people with disabilities. A female participant from the District Environmental Office (KLHK) noted that in all the meetings and workshops she had attended so far, this was the first time she witnessed the participation of deaf individuals in a discussion forum. The absence of people with disabilities in these meetings and workshops means that policies are not inclusive enough and the experiences of people with disabilities are not yet incorporated into policy-making.

Andi Soraya said:

"This comes back to the approach or perspective of the government in implementing disability-friendly policies. When the government is unable to create policies with a disability perspective, they will feel the impact. For example, we are talking about infrastructure, buildings that, when a disaster occurs, friends with disabilities are unable to access properly. Therefore, in the current government, I always instruct Mr. Herman, as the chairman of PPDI, that every government planning must involve us in designing accessible plans for disabilities, including mosques, etc. Because when a disaster occurs, where should they go?. Secondly, regarding the information they receive, we can still receive ineffective information. Deaf friends need JBI. In Bulukumba, there is only one JBI, and only a few people here understand sign language. Meanwhile, the government does not consider how the deaf community can receive maximum information. For example, during socialization activities for the RPJMD or musrenbang or during the DPRD members' recess, they are included, but in reality, they are not given a forum to provide suggestions on how they can participate in these policies. The RPJPD must include a disability perspective.[DA1] [ja2] In terms of policy, we are currently drafting the RPJPD. The action plan that Mr. Ardi mentioned earlier should be included in the RPJPD. This is where the policy can impact women, people with disabilities, and indigenous communities. This is important. Let's engage with the government. What we have achieved here, let's recommend it to the government through an audience. So that it will be included in the RPJPD. Although the musrenbang has already been done, it will later be discussed through a Special Committee (Pansus) in the DPRD. The interesting part is that it will be discussed this year. This is interesting to include in the policy." (Focus Group Discussion, 5 June 2024)



It was also discussed that there is a need to monitor the implementation of Local Regulation No. 9/2015 on the Inauguration, Respecting the Rights, and Protection of the Rights of Customary Law Community (Masyarakat Hukum Adat) Ammatoa Kajang. The implementation of this local regulation needs to be monitored to ensure the role of Ammatoa and the Kajang community in protecting the forest and environment is strengthened and upheld. Effective monitoring will help maintain their cultural practices and environmental stewardship, ensuring sustainable management of natural resources.

Musrembang, an inclusive, participatory approach to community discussion, was mentioned as an avenue for marginalised groups to get involve in decision making. Participants agree that current practices still need to be improved in particular when it comes to participation of women and people with disabilities. Similarly, POKJA or the Working Group on Climate Adaption who prepared and work for the Climate Adaptation Plan launched in April 2024 needs to have the representation of women, people with disabilities, and indigenous group.

June 6, 2024 - Day 3

Bontomangiring Village

Visiting Bontomangiring village was not originally part of our research schedule. We learned about this village only after hearing Anjar's story during our workshop. Bontomangiring is a pioneer in Bulukumba District for becoming an inclusive village. Collaborating with the local NGO PERMATA (Perhimpunan Mandiri Kusta (Independent Leprosy Association), the village has established a Village Disability Group (Kelompok Disabilitas Desa or KDD). This initiative was supported by the Village Head through a regulation introduced in 2023. And One of the realisations of Bontomangiring Village's vision is to develop an Inclusive Tourism Village based on local potential. It also serves as a pilot project to raise awareness of the rights and equality for people with leprosy through the DesaKU Project.





As part of this program, the village head, together with PERMATA and KDD members, developed an "inclusive farm." The Village Head donated his own property for the villagers, in particular, those with disability to farm. He pointed the front corner of the farm, and said that they will build an accessible meeting venue to allow people with disabilities not only to farm but also to meet and socialise. Unlike any other village in Java, Bontomangiring has no tanah bengkok, a certain amount of land owned and managed by the village. Anjar who came with us, said that the Bontomangiring Village Office is built above the Concession Land of London Sumatra (PT Lonsum), a vast plantation company on Rubber.

We noted that the village reported spending on activities involving people with disabilities. For example, in 2024, the village allocated IDR 7.569.000. This is notable because, compared to other expenses, the budget for supporting people with disabilities is relatively small. Spending on inclusive education is also low, indicating more policies are needed to promote inclusion.

The story of Bontomangiring illustrates how commitment to inclusion can be unique. The Village Head's educational background significantly influences his dedication to transforming the village into an inclusive community. His idea of creating an inclusive farm stemmed from recognising that irregular rain and drought have challenged villagers with disabilities in meeting their basic needs. His initiative with the is to support farming activities more accessible. They have planted a nursery of superior examples of a variety of plants from across Indonesia, including superior breed of durian, rambutan, and jackfruit. The Head of Village also has a dream to make people with disabilities economically more empowered in the future. For instance, he planted a superior breed of jackfruit because in the future he imagines it can create a small business on Jackfruit Chips. During our visit, we discovered that there are currently 28 people with disabilities in the KDD.

The Village Head is also very enthusiastic in promoting the need to change social mindsets and traditional practices regarding women's roles. The village, as acknowledged by the Village Head, has a high rate of child marriage. Many underage girls marry due to socioeconomic reasons and a lack of understanding about the risks of early marriage. The Village Head shared how he and his administration have campaigned for girls' education and delayed marriage, highlighting the risks of stunting from early childbirth.

The village head expressed the challenges he faces in promoting and implementing his vision to make the village more inclusive. He aims to ensure participation of people with disabilities in village meetings and to consider the voices of women and people with disabilities in the decision-making process. However, he must navigate bureaucratic hurdles to secure additional funding or approval for their initiatives. As we walked to the village office and our trip to be in the village we realised the challenge with accessibility. It was an uncomfortable journey on an unsealed road. It is hard to imagine how to improve physical accessibility into this location.



Tana Toa Village, Kajang District

The journey from Bulukumba City to Kajang District took 3 hours. We arrived at Tana Toa Village around 8 PM. We spent a night at the village head's house, Mr. Zulkarnain (people call him "Pak Sul"). Pak Sul was not at home when we arrived. He was still in a meeting at the Bulukumba City. Nevertheless, we were welcomed by the parents of Pak Zul's wife and several officials who were sitting in Pak Zul's house. We can see that Pak Zul's house is designed to welcome guests. He has two rooms for guests to sleep, three living rooms, and dozens of chairs.

We talked with the people we met that night, introduced ourselves, and likewise, they asked us questions about why we were in their village. In the Head of Village House, we also saw a banner for the legal outreach organized by the local Legal Aid Institute conducted on 2 December 2024. That night, the sky was clear and full of stars, and some locals told me that tomorrow's sky would be clear because of that. However, that night, it rained heavily until the next day at around 08.30 AM.



June 7, 2024 - Day 4, Kajang Customary law

The village head of Tana Toa explained to us about the customary laws of Kajang. He explained that everyone who violates laws in the Kajang customary forest area are subjected by the customary laws.

The team also interviewed local residents about their daily lives and work as farmers. The majority of Kajang people are farmers. One resident mentioned that prolonged rainy seasons sometimes lead to crop failures. It also changes the fruit season. For example, the mangosteen fruit season has not produced fruit for the past two years, but for several months this year, it has produced very heavy fruit. The Village Head explained to us about the high rate of child marriage. **Among them are 40 percent, and roughly leading to a divorce. Children have been taught to be independent since childhood. Middle school age** children, both boys and girls, can earn money . So, when you are independent you can get married. The lowest age at marriage to date is 11 years, both in the inner and outer Kajang areas.

Mr. Zulkarnain Said:

“Well, here in our village, especially within the Kajang indigenous community, compared to the city and surrounding villages, children are taught to be independent from a young age. This means that even in middle school, they are already able to earn money (work), both girls and boys.” (Interview, 7 June 2024)

As happened elsewhere, social media and changing lifestyles have made it more challenging to limit children social interactions. Even if they attend school, many drop out of school as they decide to get married.

In the Kajang tradition, the man will live in the woman's house until they can be independent and able to build their own house. We were told that most parents will allow their children once they tell their parents their intention for getting married. Although, there is an arranged marriage tradition, but they are not too common nowadays.



Caste system

There is a caste system in Kajang. The lower caste is called the 'Ata' caste, while the higher caste is called the 'Karaeng' caste. Men cannot marry women from a caste above them. If the bride and groom insist on getting married, they will elope because it is not allowed traditionally. For instance, a man with a caste Ata could not marry with a woman with a caste of Karaeng. If a woman still chooses to marry a man from a lower caste, the woman's family will receive customary sanctions in the form of a fine and the woman will be expelled from the tribe. If a Karaeng man marries an Ata woman, the customary consequences are no more severe than in the previous case. In cases like this it is permissible to marry, but it will impact their children who will not be able to get certain positions in the tradition because of the mixed blood.

Inheritance

Inheritance issues will be resolved based on customary law. In the customary land division, there is land that will be cultivated in turns. If there is an inheritance dispute, it will be resolved by the village head. If you are not satisfied, you will appeal to Amma.

Basically, disputes in the Kajang Traditional Community will first be mediated by the Village Head, if the party in the dispute appeals it will be submitted to Amma. Every event has a ritual. This ritual definitely requires help from traditional leaders. A person will not be able to carry out a traditional procession if he does not complete the traditional responsibilities that he has. People's interest in custom lies in their personal need for these rituals, not because of the role of powerful shamans. The Kajang Indigenous People who live in external locations accept modernization which is in accordance with customs and which does not have a big impact because their principle of life is to be one with nature in a traditional way.





Protecting Forest

During his conversation with us, Pak Zul also said that there are four environmental matters that can be handled by custom, namely the prohibition on cutting wood, catching shrimp or fish, taking rattan, and taking bees in protected customary forest areas. If there is a violation, then customary law enforcement mechanisms will be implemented. This applies to inside and outside communities. The customary rules in question are Pasang ri Kajang, namely verbal messages in the form of advice, wills and instructions from the first Ammatoa. Ammatoa is the term for the area's highest leader with traditional authority. Overall, there are 26 positions of customary apparatus, where Ammatoa acts as the highest leader. Apart from that, there are two queens called Anronta', namely women who were appointed directly to inaugurate Ammatoa. Then there are also Karaeng Tallua and Ada' Limayya.

Leadership

Pak Zul himself is part of the customary apparatus with the title Galla Lombo who is responsible for village government. Apart from Galla Lombo, there are also Galla Pantama, Galla Puto, Galla Kajang, and Galla Male Leng who have their respective duties. To protect the forest, they also have 5 other apparatus whose duties are as forest guards.

Legal System

There are three law systems in Kajang: customary law, state law, and religious law (by religious law, they mean "honesty", because according to the Ammatoa, honesty is a part of all religions). For example, the Kajang culture forbids taking from the local forest, such as honey, rattan, wood, and shrimp. This applies to everyone, including locals. If someone is caught stealing, according to custom, they will be fined a cash amount based on what they stole. Also, they will be jailed for stealing according to state law. If they are not honest about their stealing, then they will be punished for their dishonesty.

According to the village head, this can be in the form of an illness. In customary law, this is called tunu'. There is a customary sanction mechanism in the Kajang community divided into 3 categories: Poko' Ba'bala (severe punishment); Tangnga Ba'bala (moderate punishment); Cappa Ba'bala (light punishment).

Cappa Ba'bala is a fine of 4-6 real or 4-6 million Rupiah, Tangnga Ba'bala a fine of 6-8 million, and Poko' Ba'bala a fine of 12 million. All of these are considered legal. They can double to 24 million. In addition to the customary sanctions, there is another sanction mechanism that is part of natural law, namely the Tunu' Panroli ritual. It involves burning an iron bar, reciting mantras, and calling one village resident. The one who holds the iron bar and feels the burning heat is considered the perpetrator.

There is also an oath. The oath has been ritualized, with sanctions extending to 7 generations such as discomfort, unrest, or misfortune. The most severe sanction is Tunu' Passau (burning incense) ritual. Here, there are both natural and human laws. The perpetrator usually suffers from an enlarged stomach disease. The beliefs and values of the Kajang people are feared by many other communities. This is one of the reasons Kajang has existed relatively undisturbed for centuries.

Women's roles

Around 15 Kajang women gathered at Ramlah's house (Ammatoa's daughter) in Outer Kajang for a sewing training session held by Weaving for Life, an initiative to weave stories of women handweaver's life and their handwoven across Indonesia. Ramlah is a Kajang women activist who pioneered empowerment programs for Kajang women, specifically the sewing program.

The women gathered to receive guidance from sewing trainers from Yogyakarta. The training aimed to empower Kajang women to produce quality sewing products and increase their income. In our observation during the meeting, some women wear hijab and dressed modestly. Most people wore black, including Ammatoa's wife, Ramlah, and her niece (Eda, who was introduced as the Chair of Wanita AMAN). During our visit, Ammatoa's wife were living in the Ramlah's house at outer area of Kajang because she was sick and using a wheelchair. House construction in the Kajang area is in the form of houses on stilts, so accessibility for wheelchair users seems a little difficult.





Forest and traditional wisdom

The team walked by foot along rocky roads for around 30 minutes to reach Ammatoa's house. Ammatoa shared extensively about four important things preserved in the customary forest: Rattan Wood, Honey, and Shrimp. Anyone who takes these items from the forest will face customary punishment and fines. Ammatoa also talked about the traditional Kajang house structure, the role of Kajang indigenous women, and the message of preserving the earth. In our meeting with the Ammatoa, he told us that girls that can cook “must marry”. Kajang homes are designed with kitchens in the guest area, so visitors can see the women and girls as they cook and prepare tea for visitors.

Weather Issues

Recently, heavy rains have caused harvest failure. Coincidentally, it rained while we were there doing fieldwork. A local told us that their crops had been ruined by the weather. Their water is sourced from a local well. About six years ago, Kajang experienced a long drought. According to locals, their water supply was always enough for their needs, even though the water volume in the well decreased. When the weather makes it hard to farm, they rely on stores of rice, which they keep in their homes.

Journey to Bira, Bulukumba

June 8, 2024 - Day 5

- Return journey to Makassar
- Meeting with LBH APIK

June 9, 2024 - Day 6

Meeting with LBH APIK.

Below are the points of informal discussions with Emma from LBH APIK:

- Bulukumba has had land ownership conflicts between PT. Lonsum and the Bulukumba community in several districts since the 1990s. These conflicts are still ongoing. Emma connected the researchers with one of the most influential female activists from Kajang (part of AMAN Sulsel) who fights for the rights of the Kajang community.
- Some empowerment programs in Bulukumba are returning women to domestic roles.

June 10, 2024 FGD in Makassar - Day 7

- Workshop with the theme, "Ensuring the Participation and Representation of Women, Persons with Disabilities, and Indigenous Communities in Formulating Climate Change Responses."
- Invited 16 participants (14 women, 2 men) consisting of representatives from Bapperrida of South Sulawesi Province, Social Services of South Sulawesi Province, female researchers from Hasanuddin University, students with disabilities, local NGOs for women with disabilities (Himpunan Wanita Disabilitas Indonesia (HWDI), LBH APIK (Indonesian Women's Association for Justice), and female activists from Kajang (AMAN Sulsel).
- Participants shared their experiences related to climate change in South Sulawesi, the environmental conditions and impacts they have observed, and their responses to these challenges.

Activities in our FGD were directed by three questions that we asked. We first asked participants to work in a group. There were three groups and we then asked them to work on two questions.

- Discuss in groups what environmental conditions have changed; who does the group think is most affected?
- Discuss in groups what actions can be taken, and who you will involve?



Drawing as an Introduction

The FGD began with participants introducing themselves by drawing an object or anything that represent their identity.

Initially, not everyone understood the instruction, and some participants were unsure about what they should draw. The facilitator then provided a clearer explanation and offered an example that he would draw a car because his live at the moment is centered around a car. The facilitator explained that he currently used a car for mobility, having switched from a motorcycle due to the extreme heat caused by climate change. However, using a car often lead to getting stuck in traffic jams. He explained that how his decision to rely on car was because of the change in climate.

With this explanation, participants began to get ideas and drew images related to changes in their daily activities. Among the participants, those with low visibility experienced difficulty in drawing, so they asked their carers for assistance. These participants explained their envisioned drawings to their careers, who then helped them create the drawings.

Our observation revealed that this drawing activity made it easier for participants to express their ideas and explain the changes they had observed in their surroundings due to climate change. The process of explaining their drawings helped participants articulate their opinions and share brief stories about how climate change had affected their lives. This method facilitated more effective communication and understanding among the participants, making it simpler for them to discuss the impacts of climate change on their daily activities.

Current Conditions and Impacts of Climate Change

The second question directed participants to further discuss current conditions and the impacts of climate change they are experiencing. The discussion was organized with tables containing representatives from different stakeholders. The discussion pattern involved participants writing their opinions on small pieces of paper, discussing their notes with their tablemates, and then combining their writings on a larger worksheet. This method allowed all participants to actively engage and voice their opinions, including marginalized groups who were active speakers in presenting their group's discussion results.

From the discussions, participants concluded that different parties experience varying levels of impact from climate change, with marginalized groups, especially women and persons with disabilities, being the most vulnerable. The impacts span various sectors, including health, economy, and the environment.

Tendri Itti said:

“We address the issue of air quality in Makassar City, where there is air pollution causing traffic jams, insufficient Green Open Spaces (RTH), and heat leading to rising global temperatures. There are also water issues causing flooding, drought, crop failures, and power outages, as well as soil issues affecting plant fertility and leading to reduced crop productivity and food scarcity.” (AMAN Sulawesi Selatan Activist, FGD June 10, 2024)

Muhammad Ilham, a participant with a visual disability, noted that the impact of climate change can also be seen in 2023, which was the hottest year on record, with temperatures in Makassar reaching 37-39°C.

Climate Change Adaptation

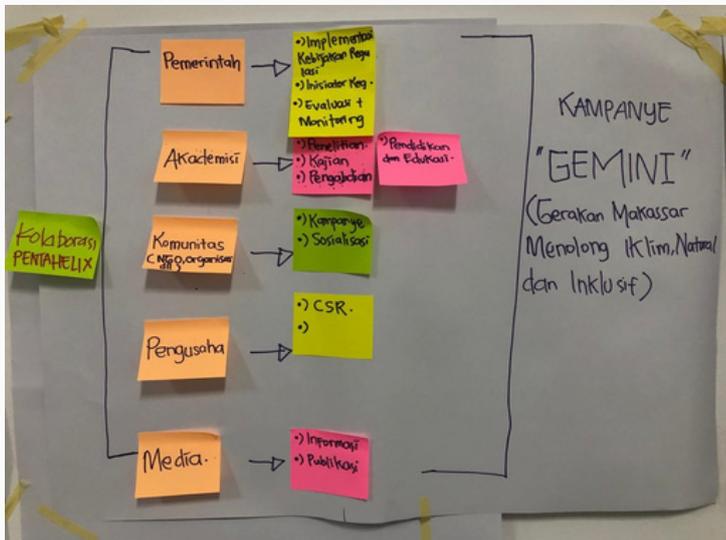
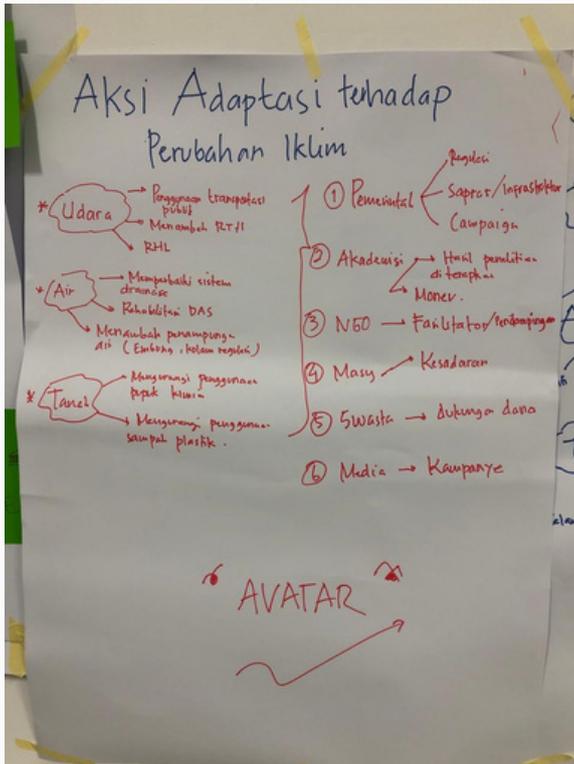
Furthermore, for the third question, participants were asked to discuss at their round tables how to mitigate climate change. All group discussions suggested the need for collaborative efforts in tackling the issue of climate change, emphasizing that it is not merely the government's responsibility but also requires local community initiatives. Some groups highlighted the importance of strengthening climate change literacy, noting the significant role of the media in this endeavour. Participants recognized that each stakeholder has a unique role to play.

The government should strengthen its role by enacting firm regulations, facilitating initiatives, and actively campaigning for climate change mitigation. Academia should contribute by enhancing climate science, particularly through research and community service, and by assisting in monitoring and evaluating mitigation efforts. NGOs are expected to act as facilitators and supporters within community efforts to mitigate climate change. Support from the private sector and media is also crucial, as they can help raise awareness and promote eco-friendly behaviours. Lastly, the community itself needs to be aware and implement eco-friendly behaviours.

In the final session of the discussion, participants acknowledged the need for a working group (Pokja) consisting of representatives from various stakeholders, as reflected in the FGD participants. They believed that the Pokja would enhance the effectiveness of climate change mitigation and ensure that all voices, including those of marginalized groups such as women and persons with disabilities, are heard and considered. The formation of such a Pokja could stimulate more collaborative cross-sector initiatives. However, despite the desire to establish a climate change Pokja, participants questioned how to initiate its creation. They debated whether the Pokja should be legally formed and officially sanctioned by the government, thus requiring a structured organization. They recognized the pros and cons of such a Pokja; on one hand, bureaucratic requirements for permits and initiation, typically needing government support, could delay its formation. On the other hand, an officially sanctioned Pokja would facilitate access to funding for mitigation actions due to its official standing.

Andi Vika Faradiba said:

“Between the government and other entities, everyone has mobilizers in their respective villages, so we can collaborate to accelerate [climate change adaptation].... There are provinces in Indonesia that have climate change adaptation working groups. Some regions also have district-level adaptation working groups, such as in Bulukumba, Tana Toraja, and North Toraja. Within these working groups, there are already various parties involved, including academics, communities, entrepreneurs, and media.” (Faculty of Forestry Lecturer at Universitas Hasanuddin, FGD June 10, 2024)



Research Highlights



Fieldwork Workshop 1, entitled "Ensuring the Participation and Representation of Women, People with Disabilities, and Indigenous Communities in Formulating Climate Change Responses" was held at Universitas Muhammadiyah Bulukumba (5 June, 2024).

The workshop is designed as a forum for different stakeholders share and discuss how climate change affecting their livelihood.



Meeting with the Head of Bontomangiring Village at the Inclusion Garden.

Bontomangiring Village is a pilot project for the Leprosy and Disability Awareness Village (Desaku) program. This program aims to build collective community work to eliminate stigma and discrimination against people with disabilities. (6 June 2024)



Staying with Kajang community, meeting Community leaders, and Ammatoa (Kajang Traditional Leader). Researchers were not allowed to wear footwear in the inner Kajang area, and cameras could only take pictures up to a certain point within the inner Kajang area. Ammatoa could not be photographed. An indigenous Kajang woman is weaving Kajang cloth dyed using the "Tarung" plant (Top Left). Meeting with Kajang female activists who are also Ammatoa's children with Ammatoa's wife (Top Right). Interviewing the Head of Tana Toa Village (Bottom Right)



Fieldwork Workshop 2 themed "Ensuring the Participation and Representation of Women, People with Disabilities, and Indigenous Communities in Formulating Climate Change Responses" was held at Universitas Muhammadiyah Bulukumba (June 10th, 2024).



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