

Indigenous People Plan (IPP)

Wae Sano Geothermal Exploration Project
West Manggarai, East Nusa Tenggara







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Prepared by	Arianto Dwi Anggoro (PT GDE Social Expert)		15 November 2021
	Achmed Shahram Edianto (PT GDE Social Advisor and Analyst)		15 November 2021
	Linda Gurning (PT GDE Senior Social Expert)		15 November 2021
Reviewed by	R Yando Zakaria (PT GDE Senior Social Advisor)		16 November 2021
	Johnnedy Situmorang (PT GDE Coordinator Exploration Operation)		16 November 2021
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WORKING DRAFT

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Executive Summary

PT Sarana Multi Infrastruktur (PT SMI) in partnership with the World Bank in recent years have initiated a program aimed at optimizing geothermal potential as an environmentally friendly energy source, under a program titled the Geothermal Energy Upstream Development Project (GEUDP).

One of the projects under the GEUDP program is the Wae Sano Geothermal Exploration Project located in Wae Sano Village, Sano Nggoang District, West Manggarai Regency, East Nusa Tenggara. The Wae Sano geothermal exploration project includes the proposed 4 well pad areas (WS-A, B, D, and E), several main facilities, supporting facilities, and access roads. The total area of the proposed geothermal exploration activity is approximately 19 ha located around Lake Sano Nggoang, a 2.5 km diameter sulfur crater lake in the center of Mount Waesano, in the southwest corner of Flores Island.

Since 2016 various planning documents required for project implementation such as Stakeholder Engagement Plan (SEP), Land Acquisition and Resettlement Action Plan (LARAP), Environmental Management and Monitoring Efforts (UKL-UPL), Environmental and Social Impact Assessment (ESIA), The Environmental and Social Management Plan (ESMP), Physical Cultural Resources Management Plan (PCRMP), Grievance Redress Mechanism (GRM), as stipulated in the World Bank's safeguard requirements have been prepared for the project. In addition—as part of the social screening conducted in October-December 2020 (known as RCTL phase 1) –the project confirmed that the Wae Sano community is identified as Indigenous People (IP) based on World Bank's OP4.10 criteria, which require the development of Indigenous People Plan (IPP).

The Wae Sano community lives in the Wae Sano village, administratively located in Sano Nggoang sub-district. West Manggarai Regency. The Wae Sano community itself is characterized as a community with a communal life pattern, where the system governed by the Tua Golo as the customary leader. The Tua Golo is assisted by other customary leaders in leading and regulating the customary way of life and social institutions. Currently there are two types of leadership applied by the community of Wae Sano, firstly the leadership based on the formal state law governed by a head of village and secondly the leadership based on the customary way of life governed by the customary leaders or the Tua Golo.

In social interactions, Lonto Leo or village consultations can be used according to the context and purpose, one of which is as a community platform for social discourse and a channel for village leaders and traditional leaders to communicate certain policies and decisions.

Considering the customary institutions in communicating and socially interacting as described in the paragraph above, it is very important for the management of the Wae Sano geothermal project to adopt these customary institutions in the context of resolving various social issues between the community and the project (grievance management) as well as in terms of communicating strategies, and delivery of information from project to the local community.

The development of Geothermal power plants / power generation has the potential to generate environmental and social impacts during construction and exploration drilling. Based on the UKL-UPL (Indonesia EIA regulatory requirement) and the ESIA studies, there are number of key social impacts

need to be mitigated by the project to minimize the adverse impacts. The key social impacts identified under the existing EIA and ESIA are potential loss of agricultural land, disturbances to community livelihoods and incomes, potential land-related social conflicts, disturbances to ecotourism activities, disturbances to local cultural values, norms and local customary practices and changes in community perceptions on the project.

In the effort of mitigating the Wae Sano project risks and impacts, there are four key strategic approach which the project has been and will continue to implement. These strategic approaches are i) develop a risk management plan and register to ensure that all issues and risks in the project are managed or can reduce the potential adverse impact, ii) implement meaningful engagement and consultation to the relevant project stakeholders particularly to the project affected peoples on site, iii) community involvement in relevant stages of geothermal exploration phase / activities and iv) partnership on benefit sharing program planning and implementation.

The social assessment and series of consultation activities from October to December 2020 concluded that the project has obtained “partial” broad community support. This achievement is indicated by the shifted position of the opposing stakeholder into neutral or even positive position that supporting the project. However, there are several residual issues at the project area that need to be resolved throughout the project implementation. These residual issues include:

1. Increasing the level of acceptance and support particularly from the opposing community to the propose Wae Sano Geothermal Exploration project.
2. Resolution of all matters related to land acquisition for the project requirement and to update the existing LARAP incorporating the propose alternative technical design.
3. Preparation, planning and implementation project benefit sharing program / community development program tailored to the scale and risks of the Wae Sano geothermal exploration project.
4. Disclosure and implementation of the updated project Grievance Redress Mechanism particularly for the affected communities.
5. Implementation of project communication strategy at the local and site level.
6. Disclosure of project information particularly on the aspect of project progress, timeline, information related to potential environmental and social impacts of the proposed alternative technical design and its mitigation measures.

Based on the result of the additional in depth social assessment / study undertaken by independent consultant to the Indigenous community of Wae Sano in October – December 2020 and the result of all stakeholder consultations had been carried out as part of the implementation of phase 1 social action plan (RKTL phase 1) a scheme of benefit sharing program was recommended. In general, the proposed project benefit sharing program to the community of Wae Sano covers the following themes:

- Agroforestry
- Integrated farming
- Village Tourism Development
- Health and Sanitation Program
- Education and School Infrastructure Support

- Local Cultural Development

The Project Grievance Redress Mechanism (GRM) procedure is part of the procedure for mitigating the risks and impacts of the Wae Sano geothermal development project. GRM provides guidance to the management of the Wae Sano geothermal project in terms of managing complaints from the indigenous people of Waesano Village. GRM provides a mechanism for project stakeholders, especially those affected by the project, to be able to voice concerns and obtain resolutions. The GRM is part of the overall indigenous peoples planning document (IPP).

In the village consultation process or Lonto Leo which took place in December 2020, a community institution was formed in each village called the village committee. The village committee was the result of an agreement from community representatives who were present at the Lonto Leo session. One of the main functions of the existence of this Village Committee is as a bridge between the community and the Wae Sano geothermal project management in submitting complaints, suggestions and various questions related to the Wae Sano geothermal development project. This role will be very important because it will function as a "voice" of community representatives to be conveyed to project management and external community parties and also function as a conduit for messages / information that will be communicated by the project to the community.

Referring to the organizational structure of the Wae Sano geothermal project management, there are 2 main team structures, namely the Safeguards Exploration Management Unit (EMU) Team and the Safeguards Exploration Management Team (EMT) which will play a central role in the implementation of various impact mitigation measures, stakeholder engagement, benefit sharing program as well as the monitoring and evaluation activities.

In the context of monitoring and evaluating the implementation of all programs proposed in this IPP, it will be in the responsibility of the EMU Safeguards Team. The EMU Safeguards Team at the Exploration Management Unit (EMU) PT GDE consists of Assistant ESHS Manager, Government Relations Staff, Health and Safety Staff, Environmental Staff and Social Staff. The EMU Safeguards Team will work together with various function within PT GDE management, in particular the Corporate Sustainability Team in carrying out the monitoring and evaluation the implementation of all program / activities proposed under the IPP.

The monitoring and evaluation process will be carried out in regular basis once every 3 months during the project exploration period/stage which is expected to last for the next 2 years. The method used in the monitoring and evaluation process is a combination of joint visit, focus group discussions / lonto leo activities, in-depth interviews and measuring the impact of program interventions.

The proposed budget presented in the IPP focuses on the implementation of the program for the next 2 years in accordance with the exploration phase of the Wae Sano geothermal project. The main activity of the program includes the stakeholder engagement, activities to mitigate environmental and social risks and impacts, activities to promote and deliver the project benefit sharing program and operational activities for the dedicated project site team.

This IPP document was prepared to comply with the provisions of the World Bank regulations regarding the application of safeguards that govern the implementation of a project that intersects with the existence of indigenous peoples cq. OP 4.10.

CHAPTER 1 INTRODUCTION

1.1. Background

PT Sarana Multi Infrastruktur (PT SMI) and the World Bank had initiated a program to optimize geothermal energy as an environmentally friendly source, namely Geothermal Energy Upstream Development Project (GEUDP) several years ago. This project aims to facilitate geothermal-based electricity investment with government sponsor, pre-license drilling and provide technical assistance and capacity building.¹

The focus of this project is to develop the geothermal energy market in Eastern Indonesia where the electrification rate is still low, the poverty level is high, and electricity remains highly dependent on diesel power. One of the GEUDP projects is located in Wae Sano Village, Sano Nggoang District, West Manggarai Regency, East Nusa Tenggara. Since 2016 various documents are required in project implementation such as Stakeholder Engagement Plan (SEP), Land Acquisition and Resettlement Action Plan (LARAP), Environmental Management and Monitoring Efforts (UKL-UPL), Environmental and Social Impact Assessment (ESIA), The Environmental and Social Management Plan (ESMP), Grievance Redress Mechanism (GRM), as stipulated in the World Bank's Environmental and Social Management Framework.²

In order to meet the aforementioned safeguard implementation standards, it is necessary to carry out a series of additional studies, includes a community consultation which is carried out the principles of free, prior, and informed consultation to obtain a broad community support. Furthermore, as stipulated in OP 4.10, things related to the study of the issues previously mentioned and follow-up plans must be included in a document namely the Indigenous Peoples Plan (IPP). This report has been prepared to fulfil that requirement.

At the same time, it should also be conveyed that the various additional studies carried out along with the consultation processes to comply the need of the principle of free, prior, and informed consultation in geothermal utilization project in Wae Sano Village. Furthermore, it was carried out as part of efforts to resolve the issue rejection by society.

As an effort to resolve the problems, the Government has invited various parties at the project site, particularly the Diocese and the local government, to tie up cooperation in a Memorandum of Understanding signed on October 2, 2020.

In achieving the objectives of the MoU to resolve the problem of community resistance, a Follow-Up Work Plan (RKTL) has been prepared for the period September to December 2020. Basically, the activities contained in the RKTL aims to obtains a broad community support, as the mandatory requirement of the principle of free, prior, informed consultation as regulated in OP 4.10. Therefore, all the achievements obtained until the implementation period ends can obviously be seen as the

¹ In line with the Government's efforts to improve the performance of the geothermal utilization project in Wae Sano Village, since early 2020, the Government has assigned PT. Geodipa Energi, a SOE under the Ministry of Finance of the Republic of Indonesia, act as a partner of PT. SMI to implement the project in Wae Sano Village.

² See <https://projects.worldbank.org/en/projects-operations/environmental-and-social-policies>. However, because the GEUDP project in Wae Sano started before 2018, the guidelines for implementing the environmental and social safeguards referred to the previous version of the Operational Procedure. Not refers to the Environment and Social Standards (ESS) in 2018.

result of the principle of free, prior, and informed consultation, which will become an important clause in this IPP³.

1.2. Objective

This document was prepared to comply with the World Bank regulations as stated in the GEUDP regarding the application of safeguards that rules the project implementation which intersects with the existence of indigenous peoples cq. OP 4.10.

In accordance with the guidelines, this document will contain the following information:

1. Description of the characteristics of the indigenous peoples, such as, but not limited to, their history of origin, social structures and leadership systems, customary land tenure systems, and their distinctive social, economic, political, legal, and cultural aspects.
2. Description of the dimensions of vulnerability faced by the indigenous peoples concerned.
3. Risks and social impacts projection that may arise along with the implementation of geothermal utilization in the future.
4. Risk mitigation strategy for the impact of geothermal exploration activities in the form of support from indigenous peoples for this activity, which will be highlighted in the Community Development Plan program as the intended risk mitigation action plan.
5. The process of implementing the involvement of the parties in the framework of applying the principles of free, prior, and informed consultation, and describing the current condition of community broad support and/or acceptance of the project (community broad support).
6. The updated stakeholder engagement plan (SEP) as an effort to involve stakeholders more optimally throughout the project cycle going forward For ensuring that broad community support is obtained.
7. The updated grievance redress mechanism (GRM) that can be used by indigenous groups in Wae Sano Village when submitting complaints about the impacts that arise on community livelihoods; and
8. Description of the institutional arrangement, the monitoring, and evaluation of the community development plan; stakeholder engagement plan; and the grievance redress mechanism, as well as the propose budget of the IPP.

1.3. Methodology of IPP Study

As described in the background and objectives section, methodologically, this document has been prepared by the results of several studies (before September 2020) and analysis from September 2020 to January 2021.

Thus, the various data and/or information contained in this document are taken from available data sources. The data and/or information in this document is an up-to-date description of the field conditions when this document was compiled (May 2021).

As an initial step in conducting studies, particularly related to land acquisition and activity plans to

³ Regarding the implementation and conditions of achievement of the FPIC process carried out, at least in the period September 2020 until this report is prepared (May 2021), see Chapter 6

improve the village's economic system which has experienced significant impacts due to the project; studies on the existence of indigenous peoples and the vulnerability issues they face; as well as several studies that need to be carried out for the preparation of a plan for the involvement of the parties and the complaint handling mechanism that must be improved, so first a study is carried out to see the gap between the applicable safeguard rules and the content of various project documents that are already available.

Based on the results of this study gap, a follow-up study plan, both secondary and field studies, is needed, as described above.

- **Assessment of the existence, characteristics of vulnerability, and analysis of project risks and impacts on indigenous peoples**

A study on the existence of the condition of the indigenous people of Waesano Village has been carried out to capture the demographic context of the community. This study uses an ethnographic approach.

This analysis is also carried out to study customary rights and traditions of ownership, use of land and natural resources to meet daily needs (livelihoods) such as plants, animals, water, rocks, and fire. Likewise with the customs and spiritual practices of indigenous peoples.

Meanwhile, to understand the vulnerability of indigenous peoples, the study uses the Sustainable Livelihood Framework (SLF) approach. To foster relationships with stakeholders, an analysis of the attitude and orientation of stakeholders was performed on the geothermal project in Waesano Village.

- **Data types, collection techniques, and data analysis techniques**

The types of data collected in the additional studies consist of primary and secondary data (mainly from data already available in various project documents that have been compiled previously), and there are also qualitative data (especially ethnographic data relating to the indigenous peoples concerned) as well as quantitative data.

Qualitative data was collected using various methods with target informants. Starting from local people and leaders from the indigenous community, local community members, as well as other parties from the local government, certain SKPDs, dioceses, tourism groups, NGOs.

The data collection techniques referred to are as follows:

1. Field observations. It is used to directly understand the facts on the ground that are an indication of the occurrence of issues;
2. Dialogue. This technique is used to identify the parties, explore the impacting issues, explore ideas and aspirations to get solutions from both formal and non-formal meetings;
3. In-depth interviews were conducted using structured interview guidelines, which were used to explore and gain a deeper understanding of emerging issues by conducting in-depth interviews with selected informants. The choice of informants is based on the knowledge possessed by people who feel the direct impact of the program plan;
4. Focus group discussions (FGD). This activity aims to collect information and opinions from the participants. This is done to get an overview of the community's situation, and the

environmental problems they are facing to provide input on the project. This process can clarify, confirm, complement, and deepen the interim findings from the field in the form of opinion discussions, especially those related to their perspectives regarding the project. These data are also supported by secondary data from previous reports and village profiles. Furthermore, data collection techniques are done in an integrated manner to mutually verify issues, opinions, and ideas that arise through triangulation; and

5. The implementation of Lonto Leo (in the literal sense of 'sitting in a circle and discussing' or a kind of 'village discussion') as part of the implementation of Free, Prior, Informed Consultation to develop an action plan for the indigenous community. The table describes the details of the Lonto Leo implementation locations in 7 Hamlets in Wae Sano Village. **Table 1** describe the location of the Lonto Leo or the community consultation.

Table 1 Details of Lonto Leo Implementation Locations for Seven Hamlets in Wae Sano Village

Day	Place	Village	Representative
1	Dusun Wakar	Dusun Wakar	Tua Golo Nunang
		Dusun Dasak	
		Dusun Poncengkalø	
2	Dusun Nunang	Dusun Nunang	Tua Golo Nunang
3	Dusun Lempe	Dusun Lempe	Tua Golo Lempe
4	Dusun Taal 1	Dusun Taal 1	Tua Golo Taal
		Dusun Taal 2	

In this participatory lonto leo, the community is facilitated to carry out a SWOT analysis to find three superior programs as action plans that are included in the Community Development Plan. All action plans focus on livelihoods to improve the welfare of indigenous peoples. In lonto leo, a village committee was also elected, with three people in each hamlet. One of the main functions of this village committee is to submit complaints in the GRM mechanism if there are people or groups of indigenous peoples in Waesano Village who feel disturbed by project activities.

- **Data analysis technique**

The elaboration of the study results obtained from the gap analysis, as well as other data collection activities as described above, became the basis for compiling a social impact study, describing the condition of the indigenous people of Waesano village. Also, the community condition regarding to the implementation of the geothermal project was conducted as well as for the preparation of a Development Work Plan for the Community Community Development Plan (CDP).⁴

⁴ This is under the provisions of OP 4.10 regarding Indigenous Peoples affected by the project may request support for various initiatives and this should be considered by the Borrower and the Bank. They are: (a) support for indigenous peoples' development priorities through programs (such as community-based development programs and social funds managed at the local level) developed by the government in collaboration with indigenous peoples.

In carrying out analysis of the findings of this study, triangulation techniques are used, namely analytical analysis techniques that combine more than one analytical technique. There are at least three analytical techniques performed. Each technique is descriptive-analytic, statistical/quantitative-descriptive analysis and professional judgment.

1.4. Broad Community Support

1.4.1. Broad Community Support as Defined by WB OP. 4.10

WB OP.4.10 stated specifically related to community participation and support as follow:

“For all projects that are proposed for Bank financing and affect Indigenous Peoples, the Bank requires the borrower to engage in a process of free, prior, and informed consultation. The Bank provides project financing only where free, prior, and informed consultation results in broad community support to the project by the affected Indigenous Peoples. Free, prior, and informed consultation with the affected Indigenous Peoples’ communities” refers to a culturally appropriate and collective decision-making process subsequent to meaningful and good faith consultation and informed participation regarding the preparation and implementation of the project.”

OP. 4.10 also mentioned that where the project affects Indigenous Peoples, the borrower engages in free, prior, and informed consultation with them. To ensure such consultation, the borrower has a responsibility to:

- (a) establishes an appropriate gender and intergenerationally inclusive framework that provides opportunities for consultation at each stage of project preparation and implementation among the borrower, the affected Indigenous Peoples’ communities, the Indigenous Peoples Organizations (IPOs) if any, and other local civil society organizations (CSOs) identified by the affected Indigenous Peoples' communities;
- (b) uses consultation methods appropriate to the social and cultural values of the affected Indigenous Peoples’ communities and their local conditions and, in designing these methods, gives special attention to the concerns of Indigenous women, youth, and children and their access to development opportunities and benefits; and
- (c) provides the affected Indigenous Peoples’ communities with all relevant information about the project (including an assessment of potential adverse effects of the project on the affected Indigenous Peoples’ communities) in a culturally appropriate manner at each stage of project preparation and implementation.

Therefore, in the next sub chapter will be explained how to achieve broad community support with the most sufficient mechanism called by Lonto Leo that aligned with OP 4.10 since it is appropriate to the social and cultural values among the Wae Sano community.

1.4.2. Defining Broad Community Support in the context of Wae Sano Project

Broad Community Support, hereinafter abbreviated as BCS, is considered achieved if the process of obtaining support from the community carried out under the principles of inclusiveness and legitimate. Inclusiveness by the mean that there is no party left behind throughout the consultation process for the purpose of the project. In order to be able to implement the principle of inclusiveness, the project should need to understand the social structure of the Wae Sano indigenous community and identify the community view, concern and level of acceptance toward the project. While the legitimate aspect is emphasising on the consultation procedure or mechanism which is in accordance

with the local / customary practices. This customary practice is commonly unwritten but is broadly accepted by the community of Wae Sano.

To explain how to obtain BCS in the context of the Wae Sano geothermal project, it is necessary to understand the following key aspects, 1) the internal conditions of the indigenous community in Wae Sano village and 2) the joint decision-making mechanism in the cultural system of the Wae Sano community. The following section further described the two key aspect:

1) Internal conditions of the Wae Sano Community - Indigenous community in transition

Based on information obtained from the field, the residents of Wae Sano Village refer to themselves as Mata Wae people. Mata Wae itself refers to the past system of government of a local kingdom in the area which was divided into units called dalu. Mata Wae is one of the areas in which it is further divided into smaller social units called golo, or in other parts where the Manggarai ethnic group resides called gendang or beo.

Referring to the concepts of indigenous peoples and customary territories as intended by Zakaria (2018 & 2021), it can be concluded that Mata Wae can now be said to be a traditional area (culture area) that is characterized by the Manggarai language with a distinct dialect that is different from the spoken language. Manggarai language from other regions. The community composition that can be referred to as the customary community unit is the golo. Thus, the co-living arrangement system is at the golo level, not at the Mata Wae level, including the regulation of matters relating to land tenure.

Referring to the phenomenon that the position of tu'a golo is still known, or other names with relatively the same meaning, such as tu'a mukang and tu'a batu, following the existence of land tenure which is referred to as customary land or in other local names, it is clear that the community -The community in Wae Sano Village can be categorized as indigenous peoples.

Currently, in the administrative area of Wae Sano Village, there are 3 structures of indigenous peoples who inhabit and regulate their cohabitation at the village level. Each of them is (1) Nunang Village, which is also recognized as the home village of three other villages, namely Pongeng Kalo, Wakar, and Dasak, (2) Lempe Village, and (3) Taal Village.

Each of these traditional villages, is led by a tu'a golo or tu'a mukang or tu'a batu who can be said to be the leader of the community concerned. At least that understanding is a formal understanding because on several occasions, the position as the customary leader has also been chosen by the indigenous community members.

It can also be said that the indigenous communities in Wae Sano Village are in transition. The characteristic of people in transition is being involved in a land tenure system that was originally entirely communal at the golo level, yet now been divided into the family level from the father/father/male lineage. Leaving only a small portion of land that is still recognized as communal land at the golo level. The control of customary land by tu'a golo/tu'a mukang/tu'a batu has begun to be questioned by the residents themselves. Although there is no longer any communal work in cultivating a customary land (tanah ulayat), the existence of customary land (tanah ulayat) can still be demonstrated and become an inseparable element of the indigenous community in Wae Sano itself.

In accordance with the times, the indigenous communities in Wae Sano are also undergoing various adaptations related to the implementation of National Government and local development, as well as the influence of official religious activity.

The traditional social structure that exists in it cannot be completely eliminated as part of the elements of the life of the Wae Sano indigenous people. At present, it can be said that in living daily life, beside referring to customary values and rules, which up to a certain point are also undergoing certain changes, such as what happened in the case of customary leaders and communal land tenure. It is also referring to the values and rules from the majority religion (Catholic) of the current Wae Sano Village residents, as well as state regulations.

The three sources of values and rules that the residents of Wae Sano village must refer to are present simultaneously and become an alternative option in meeting the needs of daily life. For certain context, residents are more likely to refer to customary values and rules, but for the same interest, it is common to shift the choice to the values and rules from religion or the state. Therefore, the intensity of internal conflict, if one could say that, is often another characteristic of indigenous peoples in these transitional periods.

In implementing the project in the future, the project proponent should respect the values and rules that come from aforementioned three sources.⁵

Therefore, in order to make the BCS meet the inclusiveness requirement, the project consultation processes with the community must not leave elements in the customary structure and the wider social structure, both for who support and against the project.

2) The joint / collective decision-making mechanism in the cultural system of the Wae Sano community - Lonto Leo

Lonto leo literally means 'sitting in a circle'. *Lonto leo* is a well-known tradition in the Manggarai ethnic group. *Lonto leo* is held to solve every problem by traditional deliberation and consensus. Discussions between indigenous peoples are carried out in traditional houses (*mbaru gendang*) which are facilitated by traditional leaders. In this way, the decisions taken in solving the problem are expected to satisfy all parties.

Originally, *lonto leo* was held in activities related to customs. Therefore, the implementation refers to customary rules, including the involvement of customary functionaries. Compliance or denial of the results of *lonto leo* is also managed by custom, because according to tradition, the decision of *lonto leo* is binding to all members of the concerned indigenous community.

Considering the inclusive nature of the *Lonto Leo* process, the decisions made through *Lonto Leo* are relatively binding on all the community members for the decisions taken, because conceptually *Lonto Leo* is a collective decision-making mechanism that is understood by the concerned people. It has been a long time since the *Lonto leo* mechanism was adopted in activities related to governance, development, and also religious activities in Manggarai.

⁵. As stated in the MoU between the Diocese of Ruteng and the Government, the Church plays the role of.....Therefore, in the consultation process related to technical matters, the church is not directly involved.

Therefore, the involvement of community participation in the implementation of the geothermal utilization plan in Wae Sano would use *Lonto leo* approach. Through this *lonto leo* mechanism, it is expected that various decisions made through *lonto leo* have a strong binding power.

To realize the BCS fulfills the legitimate requirements, the project consultation processes are carried out using a mechanism that is understood by the community concerned in the context of joint decision making, in this case called *Lonto Leo*. It is also show respect for the project towards the customs of the community concerned. The legitimate requirements which are carried out to the community can also be seen from the ritual process that implemented before the *Lonto Leo* activity which is called *Kepok Adat*. Traditionally, *kapok adat* signifies 1) the acceptance of the project discussion with the community concerned 2) the dialogue is expected to produce a beneficial decision and 3) Supernatural or social activities are not disturbed.

However, *Lonto Leo* does not have to produce a unanimous vote, the pros and cons are a common thing. Decisions are returned to certain authorities, such as customs, religion and the state. In case where a party object to and act against the *Lonto Leo's* decision, it is the obligation of the customary, religious and/or state authorities to find a resolution

1.5. IPP Report Structure

The contents of the Indigenous People Plan (IPP) document for the Wae Sano geothermal development project are as follows:

1. Chapter 1 Introduction
2. Chapter 2 Overview of the Wae Sano Geothermal Project
3. Chapter 3 Legal Framework for IPP Study
4. Chapter 4 Characteristics of the Indigenous Peoples of Wae Sano Village and the Potential Social Impacts of the Project
5. Chapter 5 Mitigation of Project Impacts and Risks and Project Benefit Sharing
6. Chapter 6 Stakeholder Engagement Plan, FPIC and Information Disclosure
7. Chapter 7 Procedure for Handling Project Complaints / Grievance Redress Mechanism
8. Chapter 8 Institutional Aspects of IPP Implementation
9. Chapter 9 Monitoring and Evaluation of IPP Implementation
10. Chapter 10 Budgeting for IPP Implementation

1.6. Limitation

This Indigenous People Plan (IPP) is prepared by the project and to be implemented only throughout the exploration phase of the project. All activities proposed under this plan will be conducted within the timeframe of Wae Sano exploration project phase.

CHAPTER 2 GENERAL OVERVIEW OF WAE SANO PROJECT

2.1. Overview of Project Progress

The main location for the Waesano geothermal exploration project will be in Waesano Village, Sano Nggoang District, West Manggarai Regency, East Nusa Tenggara Province. The project activity locations include the proposed 4 well pad areas (WS-A, B, D, and E), several main facilities, supporting facilities, and access roads. The total area of the proposed geothermal exploration activity is approximately 19 Ha located around Lake Sano Nggoang, a 2.5 km diameter sulfur crater lake in the center of Mount Waesano, in the southwest corner of Flores Island.

Although the location is only about 35 km east of Labuan Bajo, the capital of West Manggarai Regency, it will take about two to three hours to reach the project site, due to poor ± 23 km road conditions, from the Trans Flores road to the access road to Lake Sano Nggoang. A road repairment and expansion works are planned along this road to allow transport of drilling rigs and supporting equipment. Waesano village is reached via the Trans Flores road (connecting the town of Labuan Bajo - Ruteng) and the access road to Lake Sano Nggoang. The main road (Trans Flores Highway) is a flexible pavement (asphalt) road with a 38 km length and 6 m width.

Since 2017, exploration activities for the Waesano geothermal project have been carried out. A number of documents such as SEP, LARAP, UKL-UPL, ESIA, ESMP, GRM have been produced through various review processes. Until 2019 the project was stopped due to rejection from the local community. Various reasons for the refusal were conveyed, one of which was the argument that the project is disturbing their living space, as well as cultural customs, as will be discussed further in the following sections.

In the social context, the Environment and Social Impact Assessment (ESIA) document produced in 2018 stated that the Waesano Village community is not an indigenous people (ESIA 6.4.3.1). This results in the social management mechanism being carried out inappropriately in conditions where the community is indigenous peoples. To address this, it is necessary to conduct a review of the affected communities in the geothermal project area in Waesano regarding their existence as indigenous peoples, the context of vulnerability, the impacts generated by the project, the economy as well as the key stakeholders in it. As a project with the main funding from the World Bank, this project requires the protection of indigenous peoples based on the Operational Policy (OP) 4.10.

The dynamics of the Waesano Geothermal Exploration Project rejection was also another reason for the discontinuation of this project. A comprehensive effort to continue this geothermal exploration project is carried out within the framework of the Follow Up Action Plan/ *Rencana Kerja Tindak Lanjut* (RKTL). The RKTL which was implemented from October – December 2020 has carried out a series of dialogues and consultations with all key stakeholder groups. Ruteng Diocese, Manggarai Regency Government, The community group that support Geothermal project and the opposing group (who reject the project) are the key stakeholders of this geothermal exploration project. These dialogue and consultation process are part of the Free Prior Informed Consultation (FPIC)⁶ required in OP/BP 4.10.

The existence of social dynamics in the field causes the consultation process to continue to this day. Simultaneously with this process, the IPP and LRP safeguard documents were also prepared as a work

⁶ This document uses the term “FPIC” which stands for Free Prior Informed Consultation, which is different from the Free Prior Informed Consent as per ESF ESS7.

plan in translating risk mitigation for impacts of the project that arise. The IPP is an action plan that developed in collaboration between the project and the community, which then becomes a basis of the Benefit Sharing Plan (BSP) The presence of the project is expected to provide support for improving the Waesano Village community welfare. As a result, the project can obtain a Social License to Operate (SLO) for the exploration activities in the future.

The dynamics of the social issues in the field can be seen on the rejection movement by a group of peoples which identified as part of the Wae Sano community. This opposing group identifies themselves as a representation of indigenous people, which later in line with the result of the social screening conducted by the project and triggered the OP 4.10.

As a respond to the rejection, several strategic steps were immediately developed by the central government (through the Joint committee) in addressing the problems in Wae Sano. These steps consist of:

1) Strengthening the project institutional system that manages social problems: PT. SMI and PT. GDE

As an effort to address the objections and rejection of Wae Sano's residents against the presence of the Geothermal project in this village, a joint Social Team was established which was a combination of the PT SMI and PT GDE Social Team which became known as the Wae Sano Social Performance (SP) team.

In the planning of effort to handle Wae Sano's community concerns, the team saw that the approach which could be used is the Stakeholder Engagement approach through efforts to build management or meaningful engagement with stakeholders.

One of the approaches chosen to be carried out was to involve the Ruteng Diocese as a partner of the Central Government to become a mediator and facilitator in efforts to resolve concerns by the opposing group in Wae Sano.

The government through the Joint Committee built a communication with the Ruteng Diocese through a dialogue represented by the Director of Geothermal Energy (Directorate General of EBTKE, Ministry of Energy and Mineral Resources) who built discussions with Bishop Ruteng when he was in Jakarta. From this meeting, a planned meeting was initiated in Ruteng to discuss the handling of concerns from the opposing groups in Wae Sano

2) Conducting a gap analysis of the social management system that has been implemented so far and planning a number of additional studies that are needed, which are expected to contribute to good knowledge about the reasons behind the emergence of opposition case and planning for future social management.

Meanwhile, at the same time, the Social Team at the Head Office Jakarta conducted analysis of various documents for the study and planning for environmental and social management of the Wae Sano geothermal project which had been carried out by previous consultants with PT SMI. Some of the main documents used to perform gap analysis include:

1. UKL - UPL documents (national standards of environmental documents)
2. Wae Sano geothermal exploration project ESIA document
3. Stakeholder Engagement Plan (SEP) and Grievance Redress Mechanism (GRM) Documents;
4. Land Acquisition and Resettlement Action Plan (LARAP) document

5. Document management of cultural resources
6. Communication strategy document for the social management of the Wae Sano geothermal project.

Gap analysis is carried out by referring to the standard requirements of the World Bank, namely the World Bank Operational Policy (OP/BP 4.01 Environmental Assessment, OP/BP 4.04 Natural Habitat, OP/BP 4.36 Forest, OP/BP 4.11 Physical Cultural Resources, OP/BP 4.10 Indigenous People, OP/BP 4.12 Involuntary Resettlement and OP/BP 4.37 Safety of Dams. Based on the results of a gap analysis of various existing social management documents and understanding of social dynamics in the Wae Sano project, it is proposed to conduct additional social studies to strengthen the planning to manage social activities in Wae Sano:

1. Vulnerability assessment of the Wae Sano community
2. Updating the Stakeholder Engagement Plan and Grievance Redress Mechanism
3. Assessment of the livelihood assets of the Wae Sano community that are potentially affected by geothermal projects.
4. Formulate recommendations for project impact management schemes on indigenous peoples in Wae Sano and benefit sharing schemes in the formulation of the Indigenous People Plan (IPP) / Community Development Plan (CDP) and Livelihood Restoration Plan (LRP) documents.

3) *Optimizing the Stakeholder Engagement (SE) strategy as a problem-solving path by involving the Diocese as a partner in solving the social issue in the Wae Sano geothermal project.*

Based on the social dynamics occurring in the Wae Sano community as explained in the first part of this introductory page, the Government and Ruteng Diocese agreed to compile and sign a Memorandum of Understanding (MoU). The MoU is an understanding on cooperation in solving social issues in the provision of geothermal data and information in the Wae Sano geothermal area in Wae Sano Village, Sano Nggoang District, West Manggarai Regency, East Nusa Tenggara Province. The MoU in summary, it addresses the following:

1. Coordination.
2. Search and information gathering.
3. Exchange of information.
4. Outreach to the community and other stakeholders.
5. Monitoring and evaluation.
6. Joint study.
7. Search for solutions.
8. Other forms of activity that emerged and were agreed upon later.

The purpose of the (MoU) is to provide a basis for the parties in carrying out cooperation in solving social issues in the activities of geothermal data and information provision in the Wae Sano geothermal area. Meanwhile, the purpose of the MoU is to accelerate the resolution of social issues caused by the provision of geothermal data and information in the Wae Sano geothermal area, Sano Nggoang District, West Manggarai Regency, East Nusa Tenggara Province.

The detail of the implementation of the RKTL are described in the report on the implementation of the Phase I Follow-up Work Plan (*Laporan RKTL Tahap I*).

2.2. Project Activities that Have Potential Social Impacts

Geothermal power plants have the potential to cause social impacts during construction and exploration drilling process. Based on the results of the UKL-UPL and ESIA, several social impacts that need to be considered in the Wae Sano geothermal project are the potential loss of agricultural land, disturbances to community livelihoods and incomes, land conflicts, disturbances to ecotourism activities, disturbances to local cultural values, norms and local customary practices and changes in community perceptions of the existence of the project. The social impacts that have been identified in detail can be seen in Annex 3.

WORKING DRAFT

CHAPTER 3 LEGAL FRAMEWORK OF IPP STUDY

3.1. Indigenous People Indonesia⁷

In Indonesia, the existence of the community has existed before Indonesian Independence. The Indonesian government has shown its commitment to recognize the existence of these indigenous peoples in national law in the 1945 Constitution which has confirmed the existence of indigenous peoples. Article 18B paragraph (2) of the 1945 Constitution as a result of the second amendment states that Indonesia recognizes and respects indigenous community and their traditional rights as long as they are still alive and in accordance with community development and the principles of the of the Republic of Indonesia, which are regulated in law. Article 28I paragraph (3) stated that the cultural identity and rights of indigenous communities are respected in line with the development of the times and civilization. Article 32 paragraph (1) stated that the State advances Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people to maintain and develop their cultural values, and paragraph (2) stated that the State respects and maintains regional (traditional/ local) languages as national cultural treasure. These three constitutional provisions are often used as a reference when discussing the criteria, existence, and rights of indigenous peoples. In addition to the 1945 Constitution, several sectoral laws also provide guarantees for the rights of indigenous peoples, including: Law Number 5 of 1960 about Basic Agrarian Regulations (UUPA); Law Number 41 of 1999 about Forestry; Law Number 26 of 2007 about Spatial Planning; Law Number 32 of 2009 about Environmental Protection and Management; Law Number 6 of 2014 about Villages; Law Number 23 of 2014 concerning Regional Government; Law Number 39 of 2014 concerning Plantations. In addition to legislation, the recognition of the rights of indigenous peoples is also contained in operational regulations and decisions of the Constitutional Court.

The ILO also stated that in Indonesia, the problem of the indigenous peoples definition is still sensitive and has not been fully resolved. However, there are various definitions in official documents, such as: first, the Second Amendment to the Constitution mentions indigenous peoples as “traditional communities” whose existence is legal and recognized. Second, the Decree of the House of Representatives on Agrarian Reform and Natural Resources Management (Decision No. 9 of 1999) also refers to indigenous peoples as traditional communities. Third, Presidential Decree No. 111/1999 and the Decree of the Ministry of Social Affairs No. 06/PENGHUK/2002 defines indigenous peoples as indigenous peoples living in the remote are. This indigenous people is local social (cultural) groups, which are dispersed and do not have access to social, economic and political services. Fourth, the Law on Management of Coastal Zone and Small Islands (2007) uses a definition developed by the Indigenous Peoples Alliance (AMAN), the umbrella organization for indigenous peoples.

3.1.1. Definition of Indigenous People in Indonesia

Referring to the existing laws and regulations and the conception of socio-anthropological studies, in the Indonesian context, the concept/terminology/terms of indigeneuse peoples are more commonly and more accurately referred to as (unity) customary law communities.

As will be explained further in the following sections, although there are some differences in the definition and definition of the term adat community, in general the concept/terminology/term of indigenous community refers to a group of individuals who live hereditary in certain geographical

⁷Diadopsi dari dokumen “Pedoman Penapisan Keberadaan Masyarakat Adat” oleh R. Yando Zakaria

areas, which are bound by a common cultural identity, and have a strong relationship with the land, territory and natural resources in their customary territory, and have a value system that determines different economic, political, social and legal institutions. with economic, political, social, and legal institutions in general, whether regulated through a customary institution that has the authority to regulate its community or not.

Therefore, in various literatures on indigenous peoples as well as some existing laws and regulations, the existence of an indigenous community is marked by (1) the existence of an area that is declared “*ulayat*” and/or its customary territory; (2) a group of people who feel they come from the same origins so that they feel themselves as a social unit that has solidarity between each other; (3) have a system of managing living together which is generally referred to as the customary government system; (4) the existence of a set of rules governing the life of the community unit which in general can also be referred to as customary law; and (5) the existence of cultural objects that are an integral part of the existence of the indigenous peoples.

3.1.2. Legal Basis for Indigenous People Recognition

Until now, there are around 35 (thirty-five) laws and regulations regarding the recognition and protection of the rights of indigenous peoples. In addition, there is also 1 (one) Presidential Decree (regarding Indigenous Communities in Remote Area); 1 Presidential Regulation (Number 88 of 2017 about Procedures for Settlement of Land Tenure in Forest Areas), and 3 laws and regulations at the level of ministerial regulation. Each of them is (1) Regulation of the Minister of Home Affairs Number 52 of 2014 about Guidelines for Recognition and Protection of Indigenous Peoples; (2) Regulation of the Minister of Environment and Forestry Number 32 of 2015 about Private Forests; and (3) Regulation of the Minister of Agrarian Affairs and Spatial Planning/Head of the National Land Agency Number 10 of 2016 about Procedures for Determining Communal Rights to Land of Customary Law Communities and Communities Located in Certain Areas.

Previously, at the end of the President Soesilo Bambang Yudhoyono administration, a Joint Regulation involving 4 (four) ministries was issued, namely the Joint Regulation of the Minister of Home Affairs, the Minister of Forestry, the Minister of Public Works and the Head of the National Land Agency, Number 79 of 2014; Number PB.3/Menhut-II/2014; Number 17/PRTM/2014; Number 8/SKB/X/2014 about Procedures for Settlement of Land Tenure in Forest Areas. In mid-2018, under the leadership of President Joko Widodo, this joint regulation was replaced by Presidential Regulation Number 88 of 2018 about Procedures for Settlement of Land Tenure in Forest Areas.

In addition, there is also 1 (one) ministerial circular, in this case the Minister of Home Affairs Circular Number 522/8900/SJ, dated December 20, 2013 about Social Mapping of Indigenous Communities.

Recently, in order to recognize the rights of indigenous peoples to land, both in forest areas and outside forest areas, Minister of Environment and Forestry Regulation No. 32/2015 about Private Forests and Regulation of the Minister of Agrarian and Spatial Planning/Head of BPN No. 10/2016 were also enacted. It stated about Procedures for Determining Communal Rights to Land of Indigenous Communities and Communities Located in Certain Areas.

Several things that have received more attention from observers and activists defending the indigenous people rights are the issue of still adhering to the conditional recognition approach, the use of terms, definitions, types of criteria and conditionality, and the regulated recognition mechanism - which in fact - it is not uniform in the existing regulations.

These observers and defenders of the indigenous people rights finally concluded that there was no comprehensive regulatory model, both in substance and in the framework of its implementation. Various regulatory reforms that exist after the constitutional amendments are still running independently. Instead of solving the problem, it exacerbated the sectoral problem.

3.2. International Standard

In the last three decades, international law has paid attention to indigenous peoples and their rights to natural resources which of course also affects the laws of various countries in the world. In this chapter on the legal basis, the international legal framework that provides adequate protection to people's issues and all its dynamics intersects with the external factors of their lives. Indigenous peoples as part of the a nation or state, have interests that must be respected by the government or state. First, the International Labor Organization (ILO) in 1989 declared a Convention Concerning Indigenous and Tribal Peoples in Independent Countries so that the term "indigenous peoples" began to be known throughout the world and was increasingly recognized by many countries. Who is referred to as indigenous peoples is defined in detail in the ILO convention 169 with the following elements of indigenous peoples: culture, social organization, economic conditions and way of life; distinctive traditions and customs and legal understandings; historical continuity; territorial relationship; and distinctive social, economic, cultural and political institutions. The term "indigenous peoples" in this ILO convention is also adopted by the World Bank and UNDP in the implementation of development funding projects in a number of countries, especially in third countries, such as in Latin America, Africa, and Asia Pacific. ILO Convention 169 which has been ratified by 20 countries has taken various efforts, as well as dialogue and achievements to instill understanding and implementation of the rights of indigenous peoples.

Second, in 2007, the United Nations General Assembly (UN) adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Article 33 paragraph (1) states that indigenous peoples have the right to determine their own identity or membership according to their customs and traditions. This Declaration also emphasizes that indigenous peoples are equal to all other peoples, all community groups contribute to the diversity and richness of civilization and culture, indigenous peoples in exercising their rights, must be free from all forms of discrimination, and recognize that respect for knowledge, culture and traditional customary practices contribute to sustainable and equitable development and appropriate environmental management.

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) has the most complete definition of FPIC. The declaration contains explicit formal sentences regarding the rights of indigenous peoples, including Article 26 Paragraphs 1 and 2 which states:

- Indigenous peoples have rights to the lands, territories and resources they have traditionally owned or occupied or otherwise the lands, territories and resources that have been used or that have been acquired.
- Indigenous peoples have the right to own, use, develop and control their lands, territories and resources on the basis of traditional ownership or other traditional placement and use, as well as lands, territories and resources held in other ways.
- ILO Convention No. 169 guarantee the rights of indigenous peoples to their lands and to be involved in any decisions that affect their resources and livelihoods.

- The Convention on Biological Diversity recognizes that indigenous knowledge may only be used with prior consent and requires Governments to protect indigenous peoples and their cultures.

World Bank policy OP 4.10 stated that indigenous peoples may be exposed to various types of risks and impacts from development projects. The policy requires the project to identify whether indigenous peoples are affected by the project, and therefore undertake specific consultation activities, and avoid or mitigate impacts on these potentially vulnerable groups. Field visits to ensure the presence of indigenous peoples will be carried out in accordance with the requirements specified in the Indigenous People Planning Framework (IPPF)

Due to the varied and changing contexts in which indigenous peoples live and because there is no universal definition of “indigenous peoples”, World Bank policy 4.10 does not define the term. Indigenous peoples may be referred to in various countries by terms such as "indigenous ethnic minorities", "aboriginals", "hill tribes", "minority nationalities", "scheduled tribes", or "tribal groups". For the purposes of this policy, the term “Indigenous Peoples” is used in a general sense to refer to social and cultural groups that are distinct, vulnerable, and have the following characteristics to varying degrees:

- a) Self-identification as a member of a different indigenous ethnic group and recognition of this identity by other parties.
- b) Collective attachment to geographically distinct habitats or ancestral territories in the project area and to natural resources in those habitats and territories.
- c) Traditional cultural, economic, social, or political institutions that are separate from the dominant society and culture; and
- d) Native language, often different from the official language of the country or region.

in the context of development, the recognition of indigenous peoples is not only thing that should be considered, but also rights and involvement in development. The increasing demand for a collaborative development approach that is more respectful of people has encouraged the establishment of a participatory approach in decision making in projects and in development programs. These approaches are outlined in the principle of Free, Prior, Informed Consultation (FPIC). These approaches also apply to indigenous peoples, where indigenous peoples can exercise their basic rights in giving consideration to, and involvement in the development that occurs in their territory.

The principle of Free, Prior, Informed Consultation (FPIC) relates to treaty norms, including the right to self-determination as enshrined in Article 1 of the International Covenant on Human Rights. While affirming that the requirement flows from other rights, including the right to develop and maintain culture, under article 27 of the International Covenant on Civil and Political Rights (ICCPR) and article 15 of the International Covenant on Economic Social and Cultural Rights (ICECSR), the agencies treaties increasingly frame these terms also in relation to the right to self-determination.

Referring to several characteristics of the community where the Wae Sano project site will be located, as discussed further in Chapter 2, various legal provisions and regulations regarding social safeguards, both national and international, must also be considered by Wae Sano geothermal project. For this reason, a number of studies related to project implementation in the context of indigenous peoples and plans for the involvement of the relevant indigenous peoples, including the implementation of indigenous peoples empowerment programs in order to increase the benefits of the project for the

indigenous peoples are carried out, as will be stated in this IPP document. In line with this, the project is also required to develop a community engagement strategy and complaint handling mechanism as set out in the Stakeholder Engagement Plan (SEP) and Grievance Redress Mechanism (GRM) documents. All documents developed will be consulted and published to the public in accordance with the information disclosure mechanism promoted by the project proponent.

WORKING DRAFT

CHAPTER 4 CHARACTERISTIC OF INDIGENOUS COMMUNITY OF WAE SANO AND POTENTIAL SOCIAL IMPACT OF THE PROJECT

4.1. Traditional life aspect of Wae Sano Indigenous Community

The Wae Sano community is administratively located in Wae Sano Village, Sano Nggoang sub-district, West Manggarai Regency. In toponym or scientific discussion about place names, one of which also discusses about village names, the name of Wae Sano Village can be classified as toponymy which is included in the category of landscapes. Wae or sano means river or lake. The name of this village is in line with one of the elements of the idea of a traditional and cultural space system in the life of the Manggarai community in general, namely about Wae Bate Teku which means that the source of water for life can be a lake or river. Lakes or water sources are one of the spatial systems that must exist in a village in the people of Manggarai, including the Wae Sano community.

In general, there are two layers of ideas about the space for the Wae Sano community regarding a place to live or a village. The first part is *wengke one* (as the inner circle village element or core) while the second part is *wengke pea* (as the outer circle village element). *Wengke one* as an element of the inner village itself consists of 5 main elements that must exist, namely; (1) *Mbaru Bate Kaeng*, namely the house as a place to live, (2) *Uma Bate Duat* is land or *lingko* (traditional alliance land) as a source of life, (3) *Natas Bate Labar*, namely the presence of a yard as a place to play, hold rituals custom or other activities, (4) *Wae Bate Teku* means, the availability of water (source) as a source of life used for bathing, cooking, washing and irrigating rice fields, (5) *Compang*, namely the monument as an altar for holding ceremonies or rites customs that connect humans with nature, humans with creators and humans with other human beings. In addition, there is also a fundamental philosophy that becomes the identity of the Wae Sano and Manggarai people in general which is often called the "*gendang one lingko peang*" which means the unity of the village and arable land. This philosophy describes people's lives in a village where there is a village as a place to live/home so there is also land to work. *Lingko* or arable land in the past can be seen in the form of arable land such as gardens or rice fields. In addition to the knowledge of spatial planning owned by the Wae Sano community, which is manifested in the cultural attributes of the arrangement of living areas, the geographical location of the village and the sources of livelihood in it encourage the people in Wae Sano Village to have symbolic knowledge that is closely related to nature. It includes flora and fauna that have important role, every day, in the entire life. In addition, knowledge of spirits is also well understood in the customs of the Wae Sano community which is manifested in rituals and respect for ancestors. The most important knowledge is social relations which are considered important for their descendants in knowing their relatives in one genealogy.

The Wae Sano community can be categorized as a community with a communal lifestyle, where its organizational system is regulated by *Tua Golo* as their traditional leader, assisted by other leadership patterns in regulating the social institutions of the community. The communal system can be seen in their decision-making process which usually begins with beating a drum to call all members of their descendants. In addition, it is also manifested in helping every rite of the life cycle (marriage, birth, death). The community's interaction centre is located in the *Rumah Gendang* which is the territory of the *Tua Golo* government in carrying out all traditional rites, as well as social activities with all clan members/ *Batu*. The community also has their own local language for communication. The language

knowledge of the Wae Sano community uses symbols/decoration as manifested in the custom of receiving guests, even critical poems on the existing natural and social conditions. This can be seen when *Tua Golo* sings poetry in a local context that contains social problems that he wants to convey to government representatives who are present at village meetings. This is in line with the recognition of the arts of the local community, namely, there are vocal arts, craft, and music, which are required to display the language and narrative styles that exist in the Wae Sano tradition. The language that they use is a polite language, although sometimes it is also conveyed in a vulgar manner (straight to the point). The day-to-day language is distinguished from other indigenous languages in Flores. The Wae Sano language is included in the Malay language family, or there is also a common Manggarai language with a different dialect, which is known as the Matawae dialect.

Most of the people in this village is a catholic (1,162 people), with a small number of Islamic population (73 people). Even so, they still believe in ancestral spirits who become their own spiritual power for their descendants, life, and the environment where they live. Before the presence of the church, which will be 108 years old in 2020, the people in this village are indigenous people with animistic beliefs. Until the presence of missionaries in most parts of the island of Flores, making this area mostly Catholic. Nevertheless, traditional cultural rites are still carried out to mark every circle of human life. The implementation of these rites merged under the shade of the church. So, the church also has an important role for the Wae Sano community both spiritually and socially.

The history of the Wae Sano community cannot be separated from the influence of the Manggarai history in general. Although the historical discoveries of Manggarai have various versions, it is generally agreed that the descendants of the Manggarai people come from a mixture of Bima and Bugis. The western area of Flores (Manggarai) was in the past controlled by the Bima Kingdom until the early 1900s (Steenbrink 2013)⁸. Bima became an Islamic Kingdom due to the influence of the Gowa rulers who converted to Islam in 1605 and later formed the Makassar Sultanate. Bima, who was conquered by Gowa at that time, converted to Islam (Steenbrink 2013). As a conquered area, Bima sent tribute to the rulers of Gowa which was also taken from Manggarai lands such as crops and livestock (Daeng 1995)⁹.

Hence, the people of Wae Sano themselves believe that their descendants come from Minangkabau. The people of Wae Sano and their villages believe that they come from the same ancestor even with different genealogical structures which causes the existence of several *Tua Golo* in Wae Sano Village and Mata Wae in general. This hypothesis of Minang descent can be seen from the figures who inhabited Manggarai in the past, namely Makassar and Bima. Where one of the ancestors of these descendants, known as *Dalu Tado*, has Minangkabau ancestry. Although it does not directly influence Minangkabau relations with this region, the Wae Sano people fully believe that their descendants come from Moslem of Minangkabau.

Looking at some of the characteristics of the people mentioned above, it cannot be denied that the Wae Sano people can be categorized as indigenous peoples. There are several characteristics that are

⁸ 2002, Steenbrink K., 'Flores: Efforts to Create Modern and Christian Society', *Catholics in Indonesia 1808 – 1942*. Chapter: 3.

⁹ 1995, Daeng H. 'Manggarai Daerah Sengketa Antara Bima dan Gowa', *Humaniora* 11.

in comply with national and international standards that make Wae Sano community an indigenous people, including: 1) the hereditary life of the Wae Sano community which is bound by a shared cultural identity; 2) have a strong relationship with a certain geographical area including natural resources in the vicinity; 3) the existence of customary structures and customary laws that apply in the midst of society.

The people's lives that reflect the characteristics of the Wae Sano people can be seen more detail in the sub-chapters in this chapter. This finding further confirms the position of the indigenous peoples in Wae Sano and automatically invalidates the results of the previous analysis on the ESIA document which stated that the Wae Sano people are not indigenous peoples.

4.1.1. Leadership Structure, Governance and Territorial Distribution

In Wae Sano Village, there are two current leaderships, namely leadership based on state government represented by the Village Government (Head of the village) and traditional leadership led by *Tua Golo*. In addition, the presence of the church through priests who serve the local community is also interpreted as a leader among them. Based on the study, the people who live in Wae Sano Village are indigenous peoples who have a pattern of living and settling based on genealogical factors in a territory. Therefore, it is also important to understand the distribution of territory in Wae Sano in order to understand the structure of leadership and government in it (by tradition and by state government).

Administratively, the Wae Sano village government in charge of 7 sub-villages namely Nunang, Lempe, Ta'al 1, Ta'al II, Pongceng Kalo, Dasak, and Wakar. Each sub-villages have their sub-village head who assists the work of the head of Wae Sano village as a government representative.

The village government structure is illustrated in **Figure 1** where the village head is still held by a Temporary Official (PJS) until the village head election is held:

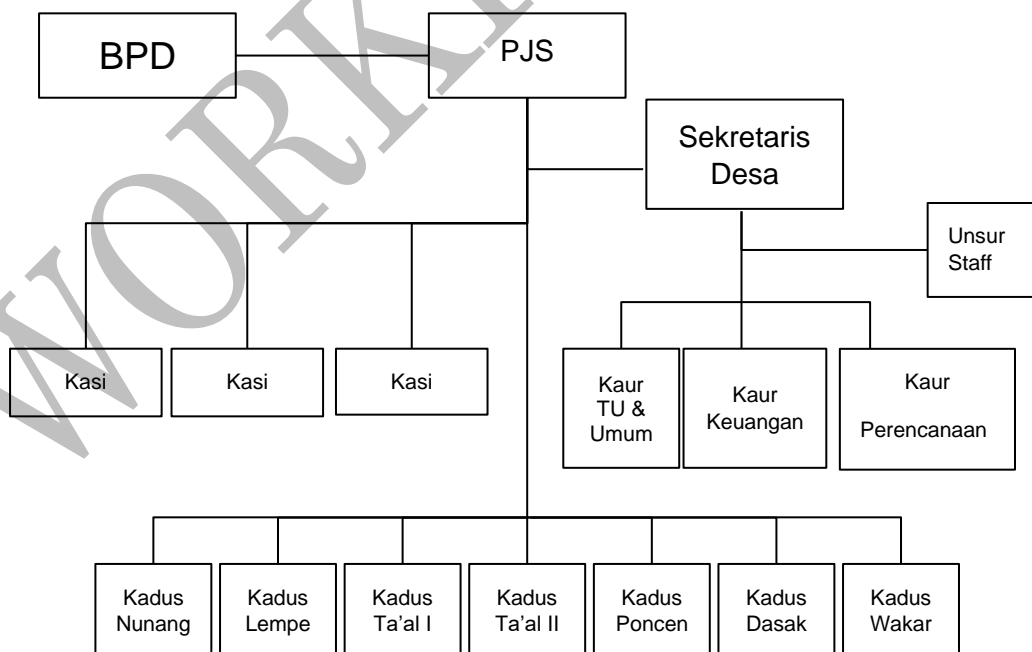


Figure 1 The Wae Sano village government structure (in Bahasa Indonesia)

Meanwhile, the distribution of territory in the traditional system itself is slightly different from the distribution of territory and leadership in the village government structure where one sub-village area is led by one head (*Kepala Dusun/ Kadus*). Because at first, this people lived based on the genealogical structure and determined the leader of the clan based on it. So that the pattern of leadership is not based on territory, but on heredity. The ownership of the area depends on the ability of the ancestors in encroaching on the forest to expand the territorial area for livelihood. The sub-village which is referred to *Beo/ Mukang* in the village government. Of the seven villages within the village government structure led by the sub-village head, there are 3 traditional leaders called *Tua Golo* and seven *Tua beo / Tua Mukang*.

Figure 2 shows the traditional distribution of territory and leadership in Wae Sano:

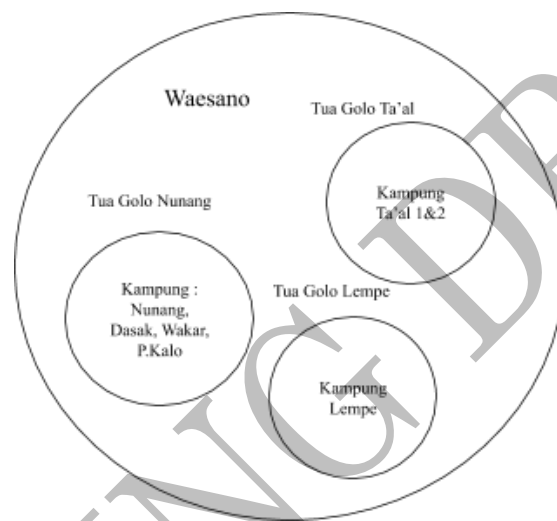


Figure 2 Distribution of the Traditional Leaders of Wae Sano Village Community

As an explanation, the traditional government of Wae Sano grew from a common ancestor, then formed the leadership. As we can see from the diagram above, in one government structure of Wae Sano village, there are 3 *Tua Golo* namely *Tua Golo Nunang*, *Tua Golo Lempe*, and *Tua Golo Ta'al*. The name of *Tua Golo* itself is based on the main village, where the beginning of their unity was formed from their descendants. *Tua Golo Nunang* is also the same, which means that it indicates that the first village inhabited by the genealogical community was in Nunang village. The increase in the number of residents made the community finally open new villages for their livelihoods, such as the villages within the *Tua Golo Nunang* leadership area which are also located in Dasak, Wakar, and Pongeng Kalo villages. These villages are extensions of the main village which is led by *Tua Mukang* only or the village head who helps maintain the security and harmony of the clan members or the *Batu*. There may be many villages and settlements for the community in one ancestral lineage (one *empo*), but there is only one village that becomes the main village where there are customary attributes in it (will be explained further in the sub-section on customary attributes). The main village functions as all ritual activities that exist in a community group.

Figure 3 shows the composition of the traditional government leadership in Wae Sano Village:

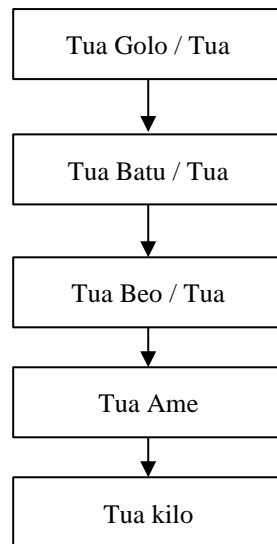


Figure 3 Leadership Structure of Wae Sano Village in Matawae Traditional System

DRS. Doroteus Hemo in the History of the Manggarai Region mentioned that the traditional Manggarai government in general initially grew and developed from a tribal government where the tribal government was a genealogical government formed by the village-forming clan / *Beo / Mukang*. In the context of the Wae Sano community itself, the highest leader is *Tua Golo* or also known as *Tua Gendang*, where the leadership comes from the oldest clan of one lineage. While *Tua Batu* is the leader of each clan. Then later in the territory there was *Tua Mukang* as the village leader. *Tua Ame* is the leader of the extended family, while *Tua Kilo* is the head of the main family. Hemo (1988) further explained that in ancient times it was estimated that there were a number of political unitary groups led by head of tribal (in the context of Wae Sano called *Tua Golo*) and assisted by *Tua Panga* (sub-clans) assisted by *Tua Ame* and *Tua Kilo*.

Based on the pattern of leadership that is based on genealogy, it can be explained that even though they are in the same village government, the people in Wae Sano Village come from different descendants. Each lineage has its own leader.

4.1.2. Community Livelihoods

As a village with a topography bordering with protected forest, Wae Sano Village has hilly, fertile land, contours and cool air. With natural conditions like this, the community is very close to agricultural and plantation activities to fulfil their basic needs. This activity is also regulated by their traditional system to distribute the arable land in the "*Lingko*" plantation. Meanwhile, the lake in this village has a high sulphur concentration, and it cannot be used for fishing and fish farming activities. The existence of the lake until now is considered as a potential natural resource that can be utilized for tourism development.

Along with the times, the livelihood pattern has become more diverse, not only in the agricultural sector, but also in other sectors such as services (builders, traders) and other livelihoods. There are several livelihood patterns that exist in Wae Sano Village, namely (1) Gardening and farming for personal food needs, (2) Gardening and farming as a livelihood to earn money from selling crops, (3) Working anything (freelance) that can increase family income.

(1) Gardening and farming for personal food needs

The results of this commodity are usually corn, and plants near the house such as tubers which are not much. The planting area is not large, because it is generally only near the house, or on existing land. So that the harvest produced is only enough to provide for the family. However, maize and upland rice had been the main crops in this village before 1960s, when the government's program for perennial crops such as candlenut came into the village, and residents began to switch from food crops to perennials. Even food crops, such as corn and rice, are included in the rites of life that must be lived by the community. Currently, because there are not many corn plants in their area, the rites of living towards nature are no longer being implemented. Activities to fulfil needs for family's food are carried out by buying rice and corn at the market every Saturday. Today it called market day or economic day. The market is only in the capital city of Werang sub-district with a distance of about 45 minutes by pick-up mode of transportation called *angkot*, it costs around IDR 50,000 for one way.

The community also conduct farming activities. Most of the livestock are chickens and pigs. However, there are also people who keep cows, goats, and buffalo. In general, people slaughter livestock for family food. Although some are sold to neighbours if there is a demand. Cultivation of catfish is also carried out as a result of intervention from outside communities, as well as community initiatives from other villages. However, the results are still not optimal.

(2) Gardening and farming as a livelihood to earn money from selling crops

These commodities include candlenut, coffee, fruits such as avocado, coconut, dragon fruit, banana and several other fruit crops. However, candlenut is now the main commodity of almost all people in this village. Most of the people in this village have candlenut plants which are obtained from government programs form decades ago. Currently, the condition of the candlenut plant is far from rejuvenating resulting to decreasing in quality, while the fruit plants themselves are not optimal. Diseases and pest attacks are still a threat to the fruit plants in this village. Animal farms are also commonly sold by the community, usually pigs when there are parties by the local community. Livestock sales are still limited to neighbours. In addition, there are also cows, goats, buffalo, horses, chickens and catfish cultivation which are the livestock of the community in this village. However, it is not like commodity crops that all residents in this village have. Animal farms are not always owned by every resident in this village.

(3) Working anything (freelance) that can increase family income

Apart from farming, people are also looking for other opportunities to improve their welfare. This activity is usually been done with various opportunities to get additional income such as trading, becoming a construction worker or labour. Some of the other residents are also employees of the village office, community health centre (*Puskesmas*) and non-permanent teachers.

It can be said that the community nowadays has a livelihood patterns that is not rely on one source. Most of the people has more than one job to fulfil their needs. Even in this day, the tourism development in West Manggarai makes people in this village also affected by the presence of tourists. The beauty of the nature, endemic fauna, and cool air are able to bring tourists who come to this village. This activity is an opportunity for some people to earn income from serving guests who attend providing a room to rent. In this case, the government also provided housing assistance intended for homestays or lodging that is given to several people in this village. The determination of Wae Sano Village in the list of tourist villages in West Manggarai makes the government feel that this approach is a good strategy to improve community welfare.

In addition, there are activities that have developed in the agricultural sector which is a cultivation of *Porang* (*Amorphophallus Muelleri*), *toga* plants and spices which are managed as herbal drink ingredients by the elder women group. These plants have not given optimum economic impact on the community. The *porang* plant has just begun because they see an opportunity for a good selling price outside the village. But *porang* is a long-term plant that takes more than a year to get harvest. Meanwhile, the *toga* plant is still having problems with selling permits as herbal drinks. Another economic activity that can be seen is in the arts and culture, namely the ability to make weaving, woven mats, and traditional woven hats of West Manggarai. All of these are activities are carried out to fulfil the complementary needs of the main activities as farmers and cultivators. These activities provide additional income for the community even though it is not optimum to increasing their welfare.

As it is currently known that the Agency of Statistic/ *Badan Pusat Statistik (BPS)* noted, East Nusa Tenggara Province was included in the category of the five poorest provinces in Indonesia (20.90%) with the highest distribution of the poorest population in rural areas in the first semester of March 2020. This figure increased from the second semester of September 2019 with lift 20.62%. Meanwhile, based on the 2018 LARAP study, it was stated that most of the PAPs (about 90%) had personal incomes less than the 2018 Provincial Minimum Wage in East Nusa Tenggara, which was IDR 1,660,000. Approximately 70% of PAP households have income below the World Bank's 2017 poverty line (approximately US\$1.9 per day or around IDR 28,324.9 per day based on an exchange rate of 1 dollar equal to IDR 14,908 as of 26 September 2018). This also applies to the other community who are not included in the community affected by land acquisition.

4.1.3. Asset Management Pattern (Land Resource)

There are two patterns of resource management in Wae Sano Village based on 2 conditions. (1) Before the determination of modern taxes by the state in 1980s, (2) After the determination of modern taxes by the state. This affects the current situation of the community in managing, utilizing, and obtaining resource assets, especially for livelihoods.

(1) Before the determination of modern taxes by the state

It is necessary to understand the sources of asset ownership in this village. There are two factors that make a person own land assets in this village, namely through inheritance, and the ability to work on the arable land. These two patterns are mutually related and sustainable. In the past, the territorial area was determined by the ability of the ancestors to explore and manage the forest as part of their genealogical territory. This area of arable land is then managed by all the stones in one genealogy as customary/ *ulayat* land, also used by each individual in one *Batu* for the livelihood of each family. This individual management is carried out with the knowledge of *Tua Golo* within a period of time that has been agreed. Then, it can be said that *Tua Golo* can give their *ulayat* land to clan members / *Batu* to be managed as a livelihood for their respective families. However, if it is seen, the land that has been given is not managed properly, then *Tua Golo* has the right to take it back to be given to other individuals in the same genealogy. This process is known as the *Balik Batu* ritual. This arable land can be managed from generation to generation in one family member as long as they have the ability. The inheritance pattern of land management in this village adheres to the patrilineal lineage. So that the girls are not considered to have customary rights to inherited cultivated land. However, there is another mechanism that can be done, namely when the brother willingly divides the arable land that

has been inherited to his sister. This is called the land of *weta-nara*. *Weta* means female, *Nara* means male. The land of *weta-nara* is the land of the woman which is obtained from her brother. The granting of this *weta-nara* land may not cross the *lodok* or the traditional boundary line. Because women are not considered to have the right to inherited land. So the land that they obtained is taken within the boundaries of the land area of his brother's inheritance.

The pattern of land distribution in this area is also carried out in a traditional manner, which is often known as the spider web system, where the distribution is drawn from the main tomb line, obliquely extending backwards. The pattern is illustrated in

Figure 4 below:

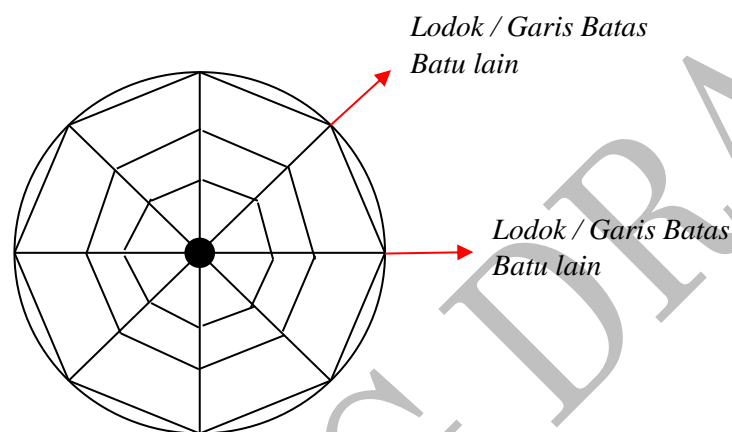


Figure 4 Illustration of *Lingko* as Distribution Pattern of Wae Sano Land

Tua Golo is the most important person in terms of managing and distributing *lingko* to community members. All activities related to land/assets/livelihoods must be known by *Tua Golo*. Even the issue of territorial boundary disputes, the transition of *lingko* management, as well as inheritance process. At this time, "alms" or "tributes" to *Tua Golo* were applied. The goal is not to *Tua Golo* personally, but to the *Rumah Gendang* which is the place for all the rituals performed by the local community. It is called the *Rumah Gendang* because there is an attribute of the *Gendang* in it, which functions as a cultural attribute in traditional deliberations and traditional dances. As is well known, the drum house is part of the cultural attributes in the village and community spatial planning in Wae Sano Village. This *Rumah Gendang* is the centre of the *Tua Golo* government. The Alms given are usually in the form of a cow / buffalo / Pig head that has been cut, cow / buffalo skin used as a backup to repair the drum (musical instrument / community call instrument). In addition, there are other tributes in the form of harvests. The giving of this tribute is done in a family manner, a form of respect and offering to the customary head, and it is not necessary when a person does not produce any crops from their land.

(2) After the determination of modern taxes by the state.

After the establishment of modern taxes by the state, both for community houses and gardens, the pattern of *lingko* management has changed. *Lingko* which was originally given to be managed and become part of the *ulayat* land, turned into individually recognized land. This acknowledgment continues with inheritance, where the land that had been given by *Tua Golo* at first as arable land for the family, became private land that was passed to his descendants. Tax payments, which are usually

made through village intermediaries, assume legal rights to land in the form of houses and arable land. Thus, this feeling of paying taxes makes people feel they have absolute personal rights to the land. The tax payment letter is assumed to be a letter of legality of land ownership which in some cases is used as a means of buying and selling land. Then the pattern of acquiring and expanding arable land in this village has turned into buying and selling, although it still involves *Tua Golo* to find out the process of transferring the land. The community claimed that the *Balik Batu* ritual had never been carried out again from the land that had been given by *Tua Golo* because it had become private land. Although the function of *Tua Golo* ideally is to protect *ulayat* land, over time, this function has changed to only knowing and explaining the origin of the land, as well as the legality that the land to be sold is not in dispute with other owners. The community then strongly encourages the land certification to be carried out on their land to secure their access and to make the land utilization much easier.

4.1.4. Education and Health

In Wae sano village, there are some education and health facilities that already exist among the community area. . **Table 2** presents the education and health facilities available in Wae Sano Village.

Table 2 Education and Health Facilities in Wae Sano Village

No	Name of Facilities	Numbers
1	Elementary School Building	3
2	Junior High School Building	1
3	Nunang Community Health Center (branch)	1
4	Integrated Healthcare Center	3

Sumber: BPJS 2020

In addition to the above facilities, there is also a church as a religious facility for local residents. Access to the nearest education in the village is limited to Junior high school (*SMP*) so children who want to continue their education to Senior high school level (*SMA*) must go to the capital city of Sano Nggoang sub-district in Werang. The distance is about 45 minutes for one way. For children who do not have a private vehicle, they must walk or if they are lucky, they will get a ride from a passing vehicle. The same thing happened to basic education access, although there were three basic education facilities (*SD*), access from the villages where the children lived was quite spread out and far away. There is no public transportation, so all children must walk. Likewise, there is a need to a proper health facility. The function of the *PUSTU* in this village is limited, the treatment was usually carried out at the *PUSKESMAS* in the sub-district in Werang. Community sanitation and PHBS are quite good. There are no diseases caused by poor environmental sanitation and PHBS. Even so, the fulfilment of balanced nutrition is a problem in this region which causes the stunting rate in this village to be quite high¹⁰

4.1.5. Religion and Faith

Prior to the presence of the church, which at the time of this study was conducted, was already 108 years old in Manggarai, including Wae Sano, the Wae Sano community, like the Manggarai community in general, adhered to the animist belief of dynamism, namely the belief that all objects have soul and certain objects have power. Language of signs and language of symbols in the attribute of belief

¹⁰ <https://www.victorynews.id/64-desa-di-mabar-masuk-kategori-stunting-terburuk/>

reveals the presence of spirits, ancestral spirits, or creators. For example, the construction, the symbols on the *mbaru gendang*, *compang*, *teno lodok*, *wae teku bill*, and *watu lempe*.

However, since the presence of the church in Manggarai, most of the people of Wae sano Village are Catholics, a small number follow Islam and live together in harmony.

4.1.6. Intangible Cultural Heritage

Intangible Cultural Heritage is a "living culture" that contains philosophical elements from community traditions and is still passed down from generation to generation. An important element in the definition of intangible cultural heritage is the intangible nature of the culture, such as concepts and technology, the nature of which can pass and disappear in time with the development of the times, such as language, music, dance, ceremonies, and various other structured behaviours. Thus, cultural heritage is shared by a community or society and develops from generation to generation.

Referring to the 2003 UNESCO convention on the safeguarding of intangible cultural heritage, which is called the Intangible Cultural Heritage, it is divided into five domains, each of which is explained as follows¹¹:

(a) Oral and Expression Traditions

Oral traditions and self-expression include language, ancient texts, traditional body games, rhymes / poetry content / grammar and reading rules, folklore, mantras, prayers and also folk songs.

The regional languages of East Nusa Tenggara are divided into two groups, namely the Sumba-Bima family and the Ambon-Timor language family. The language of the Wae Sano people is often called the Manggarai Matawe language, where the language family is closer to the Sumba-Bima language family. Even some people call the Minang family for reasons of ancestral origins which are believed to have come from Mingakabau. However, what can be explained is that currently the West Manggarai community generally recognizes the language used by the Wae Sano people is the Matawae dialect Manggarai language. Even so, the use of the language of the Mata Mae people can be understood by the Manggarai people in general. The pattern of pronunciation and conveying meaning of the language is also the same as that of the Manggarai people in general.

The use of the Manggarai language has a system that can be distinguished according to the intent and purpose of use which consists of daily conversation language, traditional ceremony language, prayers, sign language, code, symbol, as well as expression language. poetry. These languages can be seen clearly in the mantras that are read or sung by the community. *Tua Golo* once sung his own lyrical expression in conveying his aspirations to project stakeholders. In addition, it is acknowledged by some that the use of language must be properly understood not only in pronunciation, as well as the intentions implied in it. Even if it is linked between language and belief, the meaning contained in the language of symbols and language of signs is very deep that is implied. Likewise with the language or expressions spoken at the reception ritual. Because of the discussion in the reception rite implies whether the guest is well received, or not. This includes the closing of the discussion, for example in the *Lonto Leo* process, both problematic and

¹¹<https://warisanbudaya.kemdikbud.go.id/?tentang&active=pengertian>

running smoothly are always closed with phrases related to giving traditional attributes, whether to get chicken, wine, or a request to drink wine together as the closing of the deliberation. It happened for the outsiders too. So it is necessary to involve people who understand not only vocally the pronunciation, but also the meaning of delivery. In addition, the Wae Sano community also has a philosophy that is passed down as an identity, namely the philosophy of “*gendang one lingo peang*” as described in the general description.

(b) Performing Art

Including: Dance, Sing, Music and Theater

The traditional art that is still recognized as existing and is still carried out by the people in this village is the *Caci* dance. Although there are obstacles to various traditional tools that are no longer used optimally. However, the community admits that there are still many people who can do this *Caci* dance. This dance was originally a war dance as well as a traditional game between a pair of male dancers who fought using whips and shields. This dance is usually played during harvest season (*hang woja*) and new year rituals (*Penti*).

(c) Community customs, rites, and celebrations

Including: traditional ceremonies, customary laws, social organization systems, kinship systems, traditional economic systems, traditional festivals

In the Wae Sano community, there are various traditional customs which are actually not much different from the Manggarai culture which is still sustainable. The thing that distinguishes it is that there are traditions that are still being carried out, and also those that have not been implemented. The traditional rituals that are still being carried out in Wae Sano are traditional rites related to the life cycle culture. Although there are still other groups of traditional rites that are known by the community, they have started to be discontinued, such as the Garden Rites or those related to natural resources. Currently, since the entry of churches in Manggarai in general, including Waesano Village, traditional rites have merged into one under the church, where at the end of each stage of the implementation of this ritual activity, a Eucharistic mass is always held which is a Catholic worship activity. This is where the encounter and dialogue between religion and culture takes place.

In general, there are three groups of rituals that exist in the Manggarai region including Wae Sano, namely (1) Rites related to the early processes of human life, (2) Rites related to survival and social interaction, (3) Rituals related to transitions between the worlds and the world hereafter.

The following are notes on some of the traditional rituals that are still ongoing today:

1. Various rites related to the early processes of human life (Birth, naming)
2. Rites related to social interaction such as various wedding rites; *Rekak, Pongo, Wagal/nempung, Podo, gerep ruha*, safety rites (gratitude), Rites related to livelihood

In addition, there are also rituals that are performed in Manggarai in general, have also been carried out in Wae Sano, although they are rarely carried out anymore, these rites cannot be separated from the identity of the Wae Sano indigenous people:

1. *Penti* traditional ritual, which is a traditional ceremony celebrating a gratitude for the harvest that is celebrated together by all villagers. Even a similar event was also used as

a momentum for family reunions from the Manggarai tribe. The *Penti* ritual begins with a walk from the traditional house to the center of the garden or *Lingko*, which is marked with a *Teno* wood. Here, there will be a *Barong Lodok* ceremony, which invites the spirit of the garden keeper in the center of *Lingko*, so that they will attend the *Penti* celebration. Then the traditional head begins a series of rituals by performing *Cepa* or eating betel, areca nut, and lime. The next step is to do *Pau Tuak*, aka pouring the *tuak* drink stored in bamboo into the ground. The order of the procession arrived at the event of slaughtering a pig to be offered to the spirits of the ancestors. The goal, so that they bless the land, provide income, and keep from calamity. The participants began to sing hymns which were repeated five times. The song is called *Sanda Lima*. After that, the group returned to the traditional house while singing a song whose lyrics tell of joy and respect for rice that has given life. The first *Barong Lodok* ritual was carried out by a large family who came from the traditional *Rumah Gendang*. A similar ceremony was also carried out by the extended family of the *Tambor* traditional house. Both are believed to be the forerunners of the Manggarai tribe. The highlight of the *Penti* event was marked by the gathering of village traditional heads, sub-clan heads, indigenous people heads who distributed land, family heads, and invitees from other villages. They discussed various problems and solutions

2. The *Barong Lodok* ritual is also symbolized to distribute *ulayat* land to all family members. The land to be distributed varies widely, depending on social status. The distribution is symbolized by *Moso*, which is the sector in *Lingko* which is measured by the fingers. The land is divided according to lines similar to spider webs. *Tua Teno* is the only person who has the authority to distribute the land.
3. *Barong Wae* ritual. This ritual is held after holding the *Barong Lodok* ritual. Here, residents will again invite the ancestral spirits of the springs. According to their belief, all this time the ancestral spirit has been guarding the spring, so the water never recedes. This ritual also conveys gratitude to God, who has created a spring for the lives of all residents of Manggarai Village. The sacrifices offered were a chicken and an egg.
4. Invited guests can wait a moment before the peak of the *Penti* event.
5. The family from the traditional *Rumah Gendang* and *Tambor* continued the *Kilo* Holiday. This one procession aims to be grateful for the welfare of the families of each traditional house. Uniquely, the ceremony was believed to be an effort to renew the life of all family members. Because in the ceremony, residents with problems can rebuild family relationships so that they are even better.

(d) Knowledge Regarding Nature and the Universe Behaviors

This includes knowledge of nature (microcosm, macrocosm, adaptation, natural management), cosmology, local wisdom of disaster mitigation / risk reduction, and traditional medicine.

The knowledge in Wae Sano village is more practical, meaning that the knowledge gained is to fulfil thier needs. For example, knowledge of livelihoods (farming, gardening, hunting, making tools from wood or natural products). In addition, the most prominent knowledge that is

continuously passed down as a group identity is knowledge of residential spatial planning, both personally and communally in the form of villages. Knowledge of spatial attributes is manifested in *wengke one* (as an element of the inner circle or core village) while the second part is *wengke pea* (as an element of the outer circle village). *Wengke one* as an element of the inner village itself consists of 5 main elements that must exist, namely; (1) *Mbaru Bate Kaeng*, namely the house as a place to live, (2) *Uma Bate Duat* is land or *lingko* (traditional alliance land) as a source of life, (3) *Natas Bate Labar*, namely the presence of a yard as a place to play, hold rituals custom or other activities, (4) *Wae Bate Teku* means, the availability of water (water source) as a source of life used for bathing, cooking, washing and irrigating rice fields, (5) *Compang*, namely the monument as an altar for holding ceremonies or rites customs that connect humans with nature, humans with creators and humans with other human beings.

(e) **Traditional Crafting Skills including Culinary**

This includes architecture, traditional house-building technology, traditional clothing, accessories, crafts, culinary arts, traditional transportation, and traditional weapons.

Skills in the field of architecture are manifested in the construction of *Rumah Gendang*, even traditional houses, although nowadays it is rarely done because it follows the way of building houses in general. However, the procedure for the construction of the *Mbaru Gendang* itself is still recognized as being maintained even in the selection of the wood.

Another skill that exists in Wae Sano village is weaving skills, making traditional handicrafts of West Manggarai reas hats woven from natural leaves such as mats. Including making woven mats is also a skill possessed by the community.

4.1.7. The Role of Women in the Indigenous People Structure

The West Manggarai community generally adheres to the father's lineage (patrilineal), where they generally live and settle in the male family environment after marriage (*Virilokal*), or based on what is determined by the husband (the male side). Based on this pattern of living, the indigenous people living in Waesano Village, on average, are from the male side. This is because many women are married and live with male families. Even so, socially they are still considered part of the Waesano Village community. In relation to the family, women occupy important positions in domestic matters such as taking care of their husbands, children, helping in the garden, taking care of the house, ensuring food and other domestic work.

Meanwhile, men become role models for families who are tasked with making a living. In the structure of indigenous peoples, the role of women in giving opinions is very small at family meetings which are usually chaired by *Tua Golo*. Even if the woman has an opinion, it must be with the knowledge of her husband, even sometimes her opinion is considered unacceptable until there is an opinion from her husband. Even if a woman expresses her opinion in a large family gathering in one Batu before being asked or invited, this becomes a shame for her husband, because he is considered unable to educate his wife properly. *Tua Golo* will usually reprimand the husband if his wife does this. On the other hand, wives are also bound by unwritten social values to maintain the dignity of their husbands and families through their behaviours, including expressing opinions. So that the role of expressing opinions for women in Waesano Village is strongly influenced by the husband's opinion.

Especially, something related to family, village and place of residence, it is often stated that they are not native to Nunang, or not from Waesano so that their opinion about the village is not taken into

account. This is also reflected in the birth tradition that exists in the Manggarai cultural customs as “*anak peang wata one*”. declared a boy. Where the pronunciation of *anak peang* has shown that in terms of ownership, *anak peang* is considered an outsider. This assumption refers to the position of women after marriage which will become the rights of her husband / husband's family later.

Even so, women are still considered as legitimate descendants of a region, which is Waesano for example. Meanwhile, *Wata One* means son and refers to an insider's acknowledgment that shows ownership, that a boy will always belong to his family. Even though they are considered as part of the outside of the family, and do not have full rights of opinion within the family, women in the cultural context of the Manggarai community are generally highly valued and considered a blessing to the family. The respect for women themselves is reflected in the *Belis customary system* which is carried out in the traditional process of marriage of the Manggarai people, including those that are still carried out by the Waesano community.

Belis is a marriage dowry that used to be judged on the basis of family caste, which developed into a determination of the social level of women (*Anak Rona*) and women's families which had to be paid by the man/boy's family (called *Anak Wina*). The higher the social status of Rona's family, the higher *Belis* paid by the *Anak Wina* family. Education, for example, is the benchmark in giving *Belis* from the *Anak Wina* family to the *Anak Rona* family.

In the context of the Waesano indigenous people, the use of *Anak Rona* and *Anak Wina* that are commonly referred to in the Manggarai community in general, is slightly different from that in Waesano. The mention of the *Anak Wina* and the *Anak Rona* in Waesano are called *Iname* and *Boe*. *Iname* refers to *Anak Rona* (girl side), while *Boe* refers to *Anak Wina* (boy side). *Anak Wina* and *Anak Rona* children or *Iname* and *Boe* emerged because of a marital relationship. *Belis* is not only a form of respect for women, but also as self-esteem from men. The meaning of *belis* as self-esteem or male identity can be understood as a person's effort to gain dignity in his position in society. This is because men who have not been able to pay for *belis* are given traditional sanctions, namely they are required to live with the wife's family and work in the father-in-law's field, and are not allowed to visit their family until they get permission from their father-in-law (Janggur, 2010).

Based on the pattern of kinship in Waesano Village, it is reflected in the position of women in the community. The position of a woman who is not married or legally customary is still the right of her father, and when she is married, culturally it becomes the right or property of her husband and her husband's family. So that the position of his position will continue to be influenced by the men. This is also reflected in the pattern of inheritance distribution in which family inheritance rights are traditionally passed on to sons. Meanwhile, women only get part of it if it is given by their brothers.

This is also a factor in the position of opinion in the family, both within the main family and in one *Golo*. For example, village meetings held by the company (Geothermal) to formulate community empowerment programs also show the position of women's opinions which are dominated by men or the head of the family. The elder women are reluctant to express opinions if they are not appointed, welcome, and even encouraged to have opinions. However, in other conditions, such as self-development, joining study groups, women have the right to decide whether or not to be involved. For example, in community development efforts carried out by external parties, as well as NGOs.

Women have the right to choose whether or not to participate in the program. In this case, women are encouraged to be involved and given the freedom to choose whether or not to be involved in a

program. For example, the *Arisan (lottery scheme)* group, which is carried out in the form of a savings and loan cooperative, women have the right to be involved or not involved. The same thing happened to the home stay group in the village of Nunang in which there were also women involved, as well as the herbal, toga and spice processing group which was dominated by women.

The role of Women in Wae Sano community

In relation to project operations, the role of women is very much considered, especially in the regulations set by the world bank regarding the assessment of opinions on gender equality and its impact.

The representation of women's opinions in this matter is highly considered, while on the other hand, women's opinions are mostly dominated by men, both in support of the project and their rejection. On the other hand, the emergence of rejection was initially strengthened in the basis of family and kinship which led to the emergence of women's representation in the dynamics of rejection of the project. Likewise, the form of support for the project provided by other women is manifested in the opinions and decisions of the head of the family. It can be interpreted that the opinion of the husband (male) becomes a description of the opinion of the wife (female). Thus, despite the possibility of differences of opinion, the position of the wife is not stronger than the opinion of both men and husbands. Because decisions about the family are based on men.

In relation to the project, if it refers to the social values that bind unwritten in society to women, it can be explained:

- Women's opinions are full of interests which are dominated by men.
- Women are considered not to have full authority over the living area of Waesano Village because based on the pattern of living following their husbands, on average the women in Wae Village are not from Waesano Village. So that attachment to the ancestral land is considered a little different from the original community.
- Women does not have dominance opinion because they are full of maintaining values for the dignity of their husbands and families.

4.2. Demographic of Wae Sano Village

Geographically, Wae Sano Village is located at geographical coordinates at 120° 00' 11" East Longitude and 8° 43' 02" South Latitude with an area of 31.91 Km² and is the second largest village in the Sano Nggoang District. Based on its height, Wae Sano Village is a non-coastal village with an altitude of 500-700 meters above sea level. **Figure 5** presents a map of the Wae Sano Village area.

The people in this village live in an area with hilly topography with cool air and directly adjacent to protected forest areas and conservation forests. The forest in the area around them was also a place to fulfil their daily needs before the government determined the status of protected and conservation forest areas. In the forest area there are five endemic bird species in this area, namely the *flores kehicap (Symposia Chorus sacerdotum)*, *flores plop (Otus alfredi)*, *flores serindit (Loriculus flosculus)*, *flores crow (Corvus florensis)*, and *flores lorikeet (Trichoglossus weberi)*. Most of this biodiversity is in the Mbeliling landscape, which is also a source of water for the people of West Manggarai. The Mbeliling forest area is the upstream for the river that flows west and south in West Manggarai. People in Labuan Bajo depend on their drinking water needs from this area. The Mbeliling ecosystem

is not only important for biodiversity conservation actions, but also becomes an important area as a water catchment area. In 2015, the West Manggarai Regency Government realized the plan in the West Manggarai Regent's Regulation (*Peraturan Bupati/ Perbup*) No. 12 of 2015 concerning the Integration of the Mbeliling Landscape Strategic Plan. This *Perbup* is the basis for the parties to establish policies and implement various programs in the Mbeliling Landscape. Furthermore, the formulation of forest governance only emerged in 2017 with the establishment of the West Manggarai KPH which is part of the Mbeliling landscape.

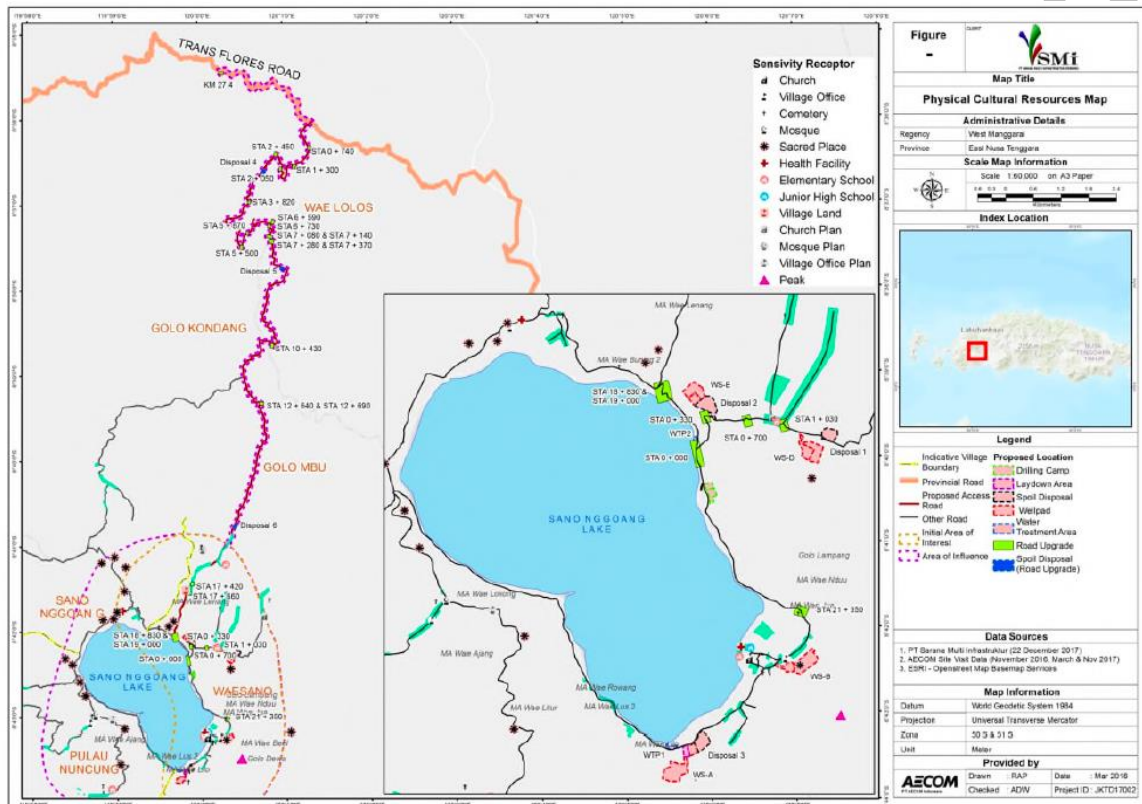


Figure 5 Wae Sano Village Map

Demographically, Wae Sano Village has a population of 1,235 people with a 599 male population and 636 female population. So that the population density of this village reaches 38.70 people per km² (BPS 2020).

4.3. Vulnerability Aspects of Wae Sano Indigenous Peoples

Social vulnerability describes the social fragility situation of an area and its people as a result of the influence of the scarcity of the sources of livelihood support for the community members. In addition, social vulnerability in a community can also be caused or exacerbated by the consequences of the threat of danger, caused by disaster factors or due to pressure from human activities that have the potential to disrupt, damage, and harm the lives of local communities.

In the perspective of the Sustainable Livelihoods Framework (SLF), social vulnerability in an area is also influenced by the condition of the availability of livelihood capital sources contained in each household, which includes human capital, natural capital, physical capital, financial capital, and social capital. In addition, there are also external factors of household influence such as regional ecological

characteristics, regional socio-economic characteristics, availability of infrastructure and public services, social networks, political networks or regional institutional systems. An area or community that has vulnerable social conditions will be very sensitive when it has to face pressures and shocks caused by the threat of danger or disaster originating from nature or as a result of extractive human activities on the natural environment.

According to Wisner, social vulnerability is strongly influenced by the characteristics of a person or group and the condition of their capacity to anticipate, overcome, resist or recover from the impact of a hazard (Wisner et al., 2004 in Dunning & Durden, 2013). The emergence of social vulnerability is closely related to the characteristics of the low quality of life, both at the level of the smallest social units in society (households) and at the level of community units. The level of achievement of the quality of life in the household and community units is an outcome of the condition of the availability of capital sources of livelihood contained in each household and the influence of external factors influencing the household.

Conditions of social vulnerability in household and community units usually lead to conditions of poverty. The problem of poverty can be caused by factors of low quality of human resources, scarcity of natural resources, lack of availability of infrastructure and technology to support a decent life and to support livelihoods, high unemployment, low minimum wages or family income, and low social capital. In addition, structural and institutional factors also play an important role in helping or worsening conditions of social vulnerability that occur in household and community units. For this reason, it is necessary to identify what factors influence the occurrence of social vulnerability conditions that occur in an area and its community, as well as how big the contribution of each of these dominant factors is.

4.3.1. The context of Regional Vulnerability

As an important indicator to measure the level of quality of life of a community is through the Human Development Index (HDI). Human development is a process to increase the choices that humans have. Among these options, the most important are to live a long and healthy life, be knowledgeable and skilled, and have access to the resources needed to live a decent life. This is an essential goal to be realized in the long term of a society, and puts development around humans so that a prosperous society can be realized, with strong human resources, and through the empowerment of its natural resources.

In the regional context, when it observed from the development of the Human Development Index (HDI) figures, it is known that in 2019 the West Manggarai HDI was included in the moderate criteria with the figure reaching 63.50 (BPS Kabupaten Manggarai Barat). However, the achievement of the HDI does not mean that human development in West Manggarai Regency can be proud of, because the HDI value is less meaningful if it has not been compared with the HDI value in other surrounding areas and nationally. Of the 22 regencies/cities in NTT Province, Kupang City has the highest HDI score, which is 79.55 and is the only district/city in NTT that is included in the high HDI criteria. The Kupang City HDI achievement level is above the 2019 national Human Development Index (HDI) which reached 71.92.

When compared within the province, it is known that West Manggarai Regency in 2019 was ranked 12th among regencies/cities in NTT or still 1.73 points below the provincial figure. When we look at 8 regencies on the mainland of Flores, West Manggarai Regency with an HDI of 63.50 is the second

lowest in the Flores plain after East Manggarai (60.47). If we look at poverty data and information, it is also known that the percentage of poor people in West Manggarai in 2019 is quite high, at 18.01 percent. This means that of the total population of West Manggarai of 274,689 people in 2019, there are 49,000 poor people, which ranks 8th highest for the regional poverty rate in NTT Province (Central Bureau of Statistics of West Manggarai Regency). This condition is certainly a challenge for West Manggarai Regency to further enhance development in many sectors oriented to human development.

HDI is a composite index composed of three basic aspects of human development, namely aspects of health, aspects of education, and aspects of the economy. The health aspect which means having a long life is represented by the Life Expectancy Rate indicator. The education aspect is represented by the indicators of Expected Years of Schooling and Average Years of Schooling. The economic dimension means a decent life described by adjusted real per capita expenditure or purchasing power (purchasing power parity). These three aspects are considered capable of representing human development so that until now the HDI calculation is still a reference for countries in the world in measuring development and human welfare. The development of HDI from year to year is strongly influenced by the components that compose it.

Health Aspect

The indicator used to measure the health dimension is life expectancy. Life expectancy is the estimated average number of years a person can travel during his life. Life expectancy is calculated using an indirect approach (indirect estimation). The life expectancy indicator is often used to measure government performance in the health sector because life expectancy can describe the extent to which the health level of the population in a particular area is. The higher the level of public health can indirectly increase the life expectancy. Therefore, one of the strategies to increase life expectancy is to increase health status evenly. A healthy environment, healthy lifestyle, availability of health facilities and access to health facilities are important components in efforts to improve public health status.

According to the BPS report, the population of West Manggarai Regency over the last five years has continued to experience an increase in life expectancy, from 65.98 in 2015 to 67.12 in 2019. When compared to the AHH of NTT Province, the AHH of West Manggarai looks slightly higher than in to year. This reflects that health in West Manggarai is better than the average for other districts in NTT Province. Meanwhile, when compared with the Bappenas projection for life expectancy in Indonesia in 2020, which is 73.4, then the AHH of West Manggarai Regency is still below the national achievement standard. In the 2015-2019 period, Life Expectancy at birth in West Manggarai has succeeded in increasing by 1.14 years or growing by 0.43 percent per year. The increase in life expectancy reflects the increasing quality of life and the impact of improving public health status, including increasing access and quality of health services. If we look at other regencies/cities in East Nusa Tenggara Province in 2019, the regencies/cities that have the highest life expectancy are Kupang City at 68.90. West Manggarai Regency occupies the 6th position among 22 other regencies/cities that have the highest life expectancy in NTT, which is 67.12.

Knowledge and Skills Aspect

Education is an important element of development and socio-economic development of society. Not only that, education plays an important role in improving the quality of life of individuals, communities and nations. The higher the education level of the community, the better the quality of its resources.

Quality education will produce qualified and reliable educated human beings in accordance with the needs of the times.

Residents with their own abilities are expected to increase their participation in various activities, so that in the future they can live more decently. The knowledge dimension is one of the elements forming the HDI which is formed by using two indicators, namely the expected length of schooling (HLS) and the average length of schooling (RLS). Expected years of schooling (HLS) and Average Years of Schooling (RLS) have a similar pattern, both experiencing an increasing trend and even moving almost in tandem. But on average, HLS grows faster than RLS. Expectations and reality are things to be seen in the RLS and HLS figures, where the RLS numbers are a reflection/result of the education pattern that has been implemented while the HLS explains the expected achievements to be achieved for residents who have just set foot on the elementary school level.

When viewed during the 2014-2019 period, it appears that there was an increase in the Average Length of Schooling in West Manggarai from 6.81 in 2015 to 7.19 years in 2019 or an increase of 0.38 years. This result is still below the national RLS average of 8.48 years. Even so, judging by the growth, the average length of schooling in West Manggarai during 2015-2019 has grown by 1.37 percent per year. The 2019 West Manggarai RLS figure is only a difference of 0.36 points when compared to the NTT Province RLS of 7.55. When compared to other districts in NTT, the RLS of West Manggarai Regency is in the average position or the 11th position of the district with the lowest RLS. This condition illustrates that the improvement of education in West Manggarai Regency still needs to be intensified, increasing population awareness of the importance of education needs to be prioritized in addition to the expansion and ease of access to education.

The Expected Years of Schooling (HLS) describes the length of schooling (in years) that children are expected to experience at a certain age in the future. Expected years of schooling are calculated for residents aged 7 years and over. The level or size of the expected number of years of schooling owned by residents of a region will be able to provide an overview of the condition of the development of the education system at various levels. It can be said that if the expected length of schooling in an area is low, it means that the region can be said to have a poor quality of educational development, compared to areas that have a higher expectation of years of schooling.

In 2015 the expected length of schooling in West Manggarai was 10.41 years and then increased in 2019 to 11.96 years. During this period, the Expectation for Schooling in West Manggarai has increased by 1.55 years and on average grows around 3.53 percent per year. The increase in Long-School Expectations is a positive signal that more people aged 7 years and over who attend school will increase in the future. In 2019, the Expectation for Old Schools in West Manggarai only reached 11.96 this means that children aged 7 years who have just entered elementary school in 2019 have the opportunity to complete education up to class XI (SMA Class II). However, the HLS figure for West Manggarai Regency is still below the national HLS average of 12.98 years.

Although the expectation for years of schooling in West Manggarai Regency continues to increase, the HLS score owned by West Manggarai Regency is still far from its maximum value, which is 18 years of School Expectation. This condition can of course be used as input in efforts to advance educational development because the expected number of years of schooling is an indicator of the process while the average number of years of schooling is the output of educational development. When compared with the figures for the Province of NTT, during the 2015-2019 period the HLS figures for West

Manggarai Regency were always below the provincial figures. This is possible because many other regencies have higher school expectations than the West Manggarai district.

If it is ranked in districts/cities throughout NTT, what is very concerning is that HLS West Manggarai occupies the second lowest rank after East Manggarai Regency. Meanwhile, the highest HLS was achieved by the City of Kupang with an HLS of 16.24 years, which means that residents in Kupang City aged 7 years and over have the opportunity to complete their education up to the undergraduate level.

The HLS indicator is an indicator that cannot be achieved in a short time because it involves both young and old people. Local government efforts so far in the context of eradicating illiteracy both through the provision of educational facilities and infrastructure as well as reducing school fees through the existence of BOS funds can stimulate residents to keep their children in school. However, for residents who are not of school age, special strategies and attention are needed to eradicate illiteracy. In addition, easy access to education is an important factor in reducing illiteracy rates.

The Aspect of Decent Standard of Living

The indicator used to measure decent living conditions is purchasing power parity in rupiah (purchasing power parity/ppp). This purchasing power parity indicator is calculated using per capita expenditure data and the consumer price index as the deflator. The purchasing power parity of the population of West Manggarai Regency in 2019 is known to have increased compared to previous years. In 2015 the purchasing power parity of Rp. 7,012,000, - rose to Rp. 7,602,000, - in 2019, or grew by 2.04 percent per year. However, this achievement is still below the national average per capita expenditure in 2019 which reached Rp 11.29 million. When compared with the purchasing power parity of NTT Province in general, during 2015-2016 the purchasing power parity of West Manggarai Regency was almost in line with that of NTT Province, which means that in general in the 2015-2016 period the purchasing power of the West Manggarai population was almost the same as the purchasing power of the average population in NTT. However, in the following year the purchasing power of the people of West Manggarai seemed to lag behind the purchasing power of the population of NTT in general, so that the purchasing power parity of the people of West Manggarai Regency was below the purchasing power parity of the population of NTT Province.

Even though the purchasing power parity of West Manggarai Regency is still below the figure of NTT Province, when compared to other regencies/cities throughout NTT, it appears that West Manggarai Regency is still ranked in the 10th regencies/cities with the highest purchasing power parity in NTT. However, given the current decline in economic activity due to the Covid-19 pandemic which has caused people's income to be eroded, it is estimated that in 2020 people's per capita expenditure will experience a significant decline compared to last year. One of the efforts that can be done in order to increase the purchasing power of the population is to activate the population in economic activities. Empowerment of the people's economy, such as the existence of joint business groups, as well as increasing productivity in leading commodities, are expected to be able to stimulate the community's economy, thereby increasing purchasing power parity.

Judging from the development of human development in the West Manggarai region during the period 2015 – 2019, as described above, it began to show a slight increase. However, the West Manggarai HDI achievement is still below the provincial and national standards and averages. If we

look more deeply from the composite index of its components, namely the health index, knowledge index and expenditure index, the lowest achievement of human development in West Manggarai Regency over a period of 5 years, especially in the field of knowledge development, the achievement is only around 57 percent. This condition illustrates the low quality of human capital in the West Manggarai region which can have implications for the low ability of the population to be able to adapt properly in accordance with current developments in society and to develop the potential of resources that exist in themselves and their environment optimally.

4.3.2. Vulnerability in Indigenous People Context

West Manggarai Regency is divided into 12 sub-districts and 164 villages, which have different characteristics and conditions. Waesano Village, where the main facility area for the Waesano Geothermal project is located, is administratively located in the Sano Nggoang sub-district. The Waesano Village community is an indigenous social entity and often refers to themselves as the *Mata Wae* people. The existence of Indigenous Peoples in many cases in Indonesia is a social group that is vulnerable, and in their lives they are often marginalized spatially, socially, economically, infrastructure, and politically. With the living conditions they experience, it often limits their capacity to defend their rights and interests to land, territories, natural resources, cultural identity, and may also limit their access to participate in and benefit from development projects in their territory. . The condition of vulnerability in indigenous peoples will be greater for women and children because they have special needs due to their marginalized position, both within their own community and as a result of pressure from outside influences.

Human Capital Vulnerability Context

1. Low level of education and high unemployment rate. According to the Waesano Village Potential Data in 2019, the population of Waesano Village was recorded at 1,466 people, consisting of 821 men and 645 women. The number of families recorded is 282 Heads of Families. Of this number, 976 people (76%) are in the productive age group between the ages of 15 and 64 years. In the population aged over 18 years, there were 210 people who did not graduate from elementary school or only graduated from elementary school. In addition, as many as 112 people only graduated from junior high school. The population group with low education, especially women who are included in the age group of 18-56 years, where as many as 210 people only had elementary school education but did not finish.

The population category according to the age of majority is males aged 17 years (121 people) and males aged 24 years (131 people). Meanwhile, according to data from the Sano Nggoang District office, there are 156 people of productive working age from Waesano Village who do not/or do not have a job. The condition of social vulnerability caused by low levels of education and high unemployment rates in the male workforce occurs evenly in all sub-villages in Sano Village. Meanwhile, the level of risk of social vulnerability that occurs due to low levels of education and high unemployment rates in the male workforce is quite high.

2. Low level of knowledge and skills in agriculture. According to the 2019 Waesano Village Potential data as many as 266 men and 333 women of working age whose main livelihood is farmers. While as many as 16 men as carpenters, and 8 people as drivers. There are 8 people who work as Civil Servants. If seen based on the results of a household survey of landowners affected by the project in 2020 and the implementation of the "Lonto Leo" community consultation forum in 2020, the

farmers in Waesano Village lacked knowledge about how to carry out effective agricultural cultivation because they only relied on farming methods. -the traditional way of farming as inherited by their parents. They do not yet know how to increase the production of plantation crops and vegetables properly, nor to carry out the post-harvest process optimally so that their crop production can have a high selling value. The condition of social vulnerability caused by low knowledge and skills in agriculture occurs evenly in all sub-villages in Sano Village. Meanwhile, the level of risk of social vulnerability that occurs due to low knowledge and skills in agriculture is quite high.

3. The high number of toddler with malnourished and malnourished status based on the BPS report of West Manggarai Regency in 2020 shows that it recorded as many as 137 and the status of toddler with poor nutritional status was 85. In addition, according to data from the Waesano Village *PUSTU*, there are 17 children who are experiencing stunting due to chronic malnutrition since the beginning of a child's life. The condition of social vulnerability caused by the high number of children under five with malnourished and malnourished status occurs evenly in all sub-villages in Sano Village. Meanwhile, the level of risk of social vulnerability that occurs due to the high number of children with malnourished and malnourished status is quite high.

Natural Capital Vulnerability Context

1. Scarcity of land. According to the 2019 Waesano Village Potential data, the total area of Wae Sano Village is 22,589 Ha. However, 17,274 ha (77%) is an area that cannot be used by villagers because it is state-owned forest land and the lake area. The forest in the area around them used to be a place to fulfill their daily needs before the government determined the status of protected and conservation forest areas in 1987. As a result of the determination of the status of forest areas on customary lands, this has caused a very disturbing problem. for the lives of the residents of Waesano Village, who are generally farmers, where they then experience significant land scarcity problems.

The scarcity of land is especially experienced by the residents of Nuang sub-village and Lempe sub-village where the radius of the village land flanked by Lake Sanonggoang and the forest area is very short. The residents of Nuang and Lempe sub-village live in an area with a hilly topography which is directly flanked on the north by Lake Sanonggoang and on the south by protected forest areas and conservation forests. As a result of this condition, the residents of Nuang sub-village and Lempe sub-village have difficulty getting land to open new gardens or to build settlements. The condition of social vulnerability due to land scarcity only occurs in Nunang and Lempe sub-village. Meanwhile, the level of social vulnerability risk that occurs due to land scarcity is quite high.

2. Low productivity of agricultural products of commodities that are usually grown for food needs of the residents of Waesano Village are in the form of field rice, corn, and plants that are kept in the yard of the house such as tubers which are not so numerous. The planting area is also not large because it is generally only near the house, or on existing land, so that the harvest produced is only sufficient to provide for the family. Commodities of plantation crops intended for the main source of household income are candlenut, coffee, cocoa, vanilla, coconut, siri, areca nut, porang, and others. In addition, there are also vegetable and fruit plants such as avocado, banana,

pineapple and several other fruit plants. Candlenut tree is the main mainstay commodity at this time for almost all villagers. The candlenut plants owned by farmers were originally obtained from a government program in the early 80s so that at this time they are already decades old. Until now, no rejuvenation of the candlenut has been carried out, causing the candlenut harvest from year to year to tend to decrease in production. For plantation crops, commodities are harvested once a year between July and November where the results are also not so great because there is no intensive cultivation process.

Diseases and pest attacks are still a threat to fruit trees in this village. Only the types of betel and areca plants are able to provide a steady source of income for each month even though the income results are also not too large. Siri cultivation is mainly developed in Lempe Sub-village, which has long been known as "Kampung Siri" with a distinctive aroma and taste. Lately, many residents have started to cultivate porang plants but by taking seeds from forest areas. New porang plant seeds can produce tubers maximally for sale when they are 3 years old. Therefore, most porang plants sold by residents to middlemen are from wild plants taken from the forest.

3. Farming of livestock is also carried out by villagers but only on a small scale. The types of livestock that are commonly kept are chickens, buffalo and pigs. Usually, pet cattle will be used for organizing traditional party events. Even if there is a sale of livestock, it is still limited to fellow neighbors who need slaughtered animals for traditional feasts. Although the potential for cultivating livestock, such as pigs, is quite large, residents have limited funds to buy animal feed ingredients which are quite expensive in the market. The condition of social vulnerability caused by low productivity of agricultural products occurs in all sub-villages in Waesano Village. Meanwhile, the level of risk of social vulnerability that occurs due to low productivity of agricultural products is quite high.

Scarcity of Water Sources. Even though the people of Waesano Village currently have received clean water assistance that is distributed to their homes through the clean water pipeline program run by the Dian Desa Foundation, the availability of clean water is disrupted during the dry season. Especially for the residents of Dasak sub-village, the clean water network that has been provided by the Dian Desa Foundation has now been diverted by residents to pools of holding tanks, making it difficult for residents, especially women, to bring water to their homes from the reservoir. This is due to the recent refusal of the Dasak sub-village residents to the clean water assistance built by the Dian Desa Foundation which they know is assistance from PT SMI.

It is known that many residents of Dasak sub-village reject the presence of the geothermal project implemented by PT SMI. Apart from that, the residents of Lempe sub-village are also experiencing difficulties with clean water, considering that the location of residential areas is above the location of a spring, so that clean water cannot be flowed directly to people's homes. The problem of water scarcity has also made it difficult for Waesano villagers in general to cultivate vegetable crops. As it is known that to grow vegetables, a large enough water source is needed. For the residents of Taal sub-village, the availability of clean water sources is not a problem, considering that there are plenty of springs available. Therefore, in Taal sub-village, it is more possible to develop vegetable cultivation and freshwater fish pond cultivation. The condition of social vulnerability caused by the scarcity of water sources occurs especially in all sub-villages in Waesano Village, especially during the dry season. Meanwhile, the level of social vulnerability risk that occurs due to the

scarcity of water sources is quite high, especially in Dasak and Lempe sub-villages. Meanwhile, in Taal sub-village, the level of risk of social vulnerability due to water scarcity is relatively low.

Physical Capital Vulnerability Context

1. Low level of proper agricultural work facilities. Based on the results of a household survey of land owners in Waesano Village, it is known that the majority of land owners who are farmers do not have adequate agricultural support facilities. More than 90% of landowners who make a living as farmers only have traditional farming equipment. As a result of inadequate means of supporting agricultural businesses this causes low performance and work productivity of farmers. The condition of social vulnerability caused by the low ownership of adequate agricultural work facilities occurs in all sub-villages in Waesano Village. Meanwhile, the level of risk of social vulnerability that occurs due to the low ownership of adequate agricultural work facilities is quite high.
2. Lack of health service facilities. At this time it is known that the existing health service facilities in Waesano Village are in the form of Pustu which is served by a village midwife. The Pustu building also functions as a residence for village midwives. As a result of this condition, health services for the residents of Waesano Village are limited and not optimal. In addition, until now there is no ambulance facility available to take patients who are in critical condition to get help from doctors who are at the Werang sub-district health center or to a referral hospital.
As a result of this condition, there is a high risk of life safety for women who are facing serious problems during childbirth due to obstacles in transportation facilities to get help from doctors and adequate operating room facilities. The highest level of vulnerability for women to get critical help when giving birth, especially in Wakar Sub-village, which is located quite isolated, is bordered by a forest area. If there are residents who are critically ill, they will usually be carried on a stretcher on foot for about 4 Km to the Pustu in Nunang Sub-village by passing through the forest area through a village road that has not yet been paved. The condition of social vulnerability caused by the lack of health service facilities occurs in all sub-villages in Waesano Village. Meanwhile, the level of risk of social vulnerability that occurs due to the lack of health service facilities is quite high, especially in Wakar Sub-village.
3. Unavailability of electricity network (from PLN-state owned company). Until now, residents of Waesano Village have not received electricity network services from PLN. Even though PLN has built poles and a network of electric cables, the distribution of PLN's electricity has not yet been carried out. According to the 2018 ESIA study report, it is known that some residents have been able to use SEHEN (Super Extra Saving Energy) lamps or lamps that use solar power, provided by PLN or other private companies, or private generators as a source of lighting. The SEHEN lamp is still actively used by the public but its use has begun to decline due to difficulties in recharging the battery or for customers who cannot afford to pay. The public is usually charged Rp. 37,000 per month to subscribe to the use of lights or they have to pay IDR 3,000,000 for installation per unit.
Unfortunately the solar power system for the home is not enough to provide electricity for 24 hours. This limited electricity is used for household lighting purposes only. As a result of the unavailability of PLN electricity, residents experience limitations in carrying out productive activities or using technology that requires electrical energy. Some people who can afford it have

used private generators to get electricity at home, while for those who are less fortunate, they only use kerosene lamps for lighting their homes at night. The condition of social vulnerability caused by the unavailability of the PLN electricity network occurs in all sub-villages in Waesano Village. Meanwhile, the level of risk of social vulnerability that occurs due to the lack of health service facilities is moderate.

4. Inadequate road infrastructure. The network of access roads to Waesano Village as well as village roads in Waesano Village consist of a pavement with a width of about 3 m and a road that has not been paved. The existing road network is relatively not so good even though it can be passed by four-wheeled vehicles and public transportation vehicles in the form of mini trucks equipped with passenger seats. Currently there is a lot of road damage and some roads are difficult to pass due to sharp turns and uphill so it is very risky for road users, especially during the rainy season. Especially for Wakar Sub-village, road infrastructure is still of concern because it is still a paved soil road.

Considering the location of Wakar Sub-village is quite remote and lacks a good road network, making it difficult for residents to carry out geographic mobility, including getting to health care facilities, and also experiencing difficulties in marketing their agricultural products. Due to the difficulty of accessing the transportation network to Dasak sub-village, the selling price of the residents' agricultural products is lower when they want to be bought by middlemen who come from outside the village. In addition, children also have difficulty going to school. Elementary school students have to walk about 3 km to the location of the public elementary school in Dasak sub-village, while junior high school students have to walk about 4 km to the junior high school in Nunang. The condition of social vulnerability caused by inadequate road infrastructure occurs in all sub-villages in Waesano Village, and especially in Wakar Sub-village. Meanwhile, the level of social vulnerability risk that occurs due to inadequate road infrastructure is quite high, especially in Wakar Sub-village.

5. Lack of market infrastructure. The existence of a market is very important for the community as an economic institution to facilitate and serve the distribution process of goods needed by the community. With the market, producers can market and sell their products and consumers can get their needs through goods on the market. Currently the only market closest to Waesano Village is in Werang District City which is about 12 Km from Waesano Village. The market in Weang is only open every Saturday morning until noon. Due to the limited market infrastructure, it is difficult for the residents of Waesano village to obtain daily necessities, especially vegetables, fish and side dishes to fulfill the nutrition of family members. The condition of social vulnerability caused by the lack of market infrastructure occurs in all sub-villages in Waesano Village. Meanwhile, the level of risk of social vulnerability that occurs due to lack of market infrastructure is quite high.
6. The absence of pre-schools. Early Childhood Education has an important function in developing children's potential both physically and spiritually, as well as for the formation of children's character from an early age. Until now, it is known that in Waesano Village there is no PAUD school for early childhood. This can hinder the development of children's potential and character optimally from an early age through an educational environment. The condition of social vulnerability caused by the unavailability of PAUD schools occurs in all sub-villages in Waesano

Village. Meanwhile, the level of risk of social vulnerability that occurs due to the unavailability of PAUD schools is moderate.

7. Lack of adequate environmental sanitation facilities. The availability of environmental sanitation facilities is very important for maintaining hygienic and health conditions in residential areas. Until now, in Waesano Village, there are no adequate waste disposal facilities and sewers. This condition has the potential to increase the risk of health problems in the community. In general, household waste is only burned in the backyard of the house while household waste water is channeled into a holding hole at the back of the house. The condition of social vulnerability caused by the unavailability of adequate environmental sanitation facilities occurs in all sub-villages in Waesano Village. Meanwhile, the level of risk of social vulnerability that occurs due to the unavailability of adequate environmental sanitation facilities is low.

Financial Capital Vulnerability Context

1. Low level of household income. The level of community income in an area can be used as a measure of the general welfare condition of the community. There are many factors that affect the income level of a household. Several research results show that the factors of education and skill level, age, type of work, level of ownership of livelihood supporting assets, availability of employment opportunities, wage standards, as well as access and distance from home to business locations have a significant impact on household income levels. According to the Mid-Term and Village Development Plan (RPJMDES) document for the 2015-2020 period, it is known that the total population of Waesano Village categorized as poor families in 2015 was 168 households. The number of poor households was equivalent to 83% of the total number of households in Waesano Village at that time. The criteria for a household that is included in the category of poor are characterized by the inability to meet the needs of a decent life that is sufficient, does not have a permanent livelihood, and does not have sufficient agricultural land.

Based on the results of the 2018 ESIA study, it was also known that from the 96 households in the project site area surveyed, there were 75 households (75%) living with income below the poverty line according to the 2015 West Manggarai Poverty Line standard. Meanwhile, according to the Manggarai Regency BPS report West in 2019 there were 118 Beneficiary Families (*Keluarga Penerima Manfaat/ KPM*) of the Non-Cash Food Assistance (*Bantuan Pangan Non Tunai/ BPNT*) program provided by the government to poor families. Non-Cash Food Assistance (BPNT) is food social assistance in the form of non-cash from the government which is given to Beneficiary Families (KPM) every month through a banking mechanism. KPM will receive a non-cash assistance kit in the form of an electronic coupon (e-voucher) from the Channeling Bank.

The amount of Non-Cash Food Aid is IDR 110,000,- per KPM per month. The assistance cannot be withdrawn in cash and if the assistance is not spent in that month, the value of the assistance is still stored and accumulated. KPM can use the e-voucher to buy rice and other food items such as eggs, according to the desired quantity and quality at e-warong. The condition of social vulnerability caused by the low level of household income occurs in all sub-villages in Waesano Village. Meanwhile, the level of risk of social vulnerability that occurs due to the low level of household income is high.

2. The level of household expenditure is below a decent standard of living. Analyzing the condition of the household economic level would be better if it not only took into account the level of

household income but also the level of household expenditure. This is important because in general there is a significant difference between income and expenditure levels. By paying attention to the level of household income and expenditure, it can also distinguish the concepts of subjective poverty, absolute poverty and relative poverty. Based on the results of a household survey conducted in 2020 on project-affected landowners in the Well Pad area and the main project facilities, it is known that as many as 54% or 34 respondents are included in the monthly expenditure group below the 2020 West Manggarai poverty line. Meanwhile, there are as many as 46% or 29 respondents who are included in the monthly expenditure per capita below the value of the Decent Living Needs of West Manggarai Regency in 2017. The condition of social vulnerability caused by the level of household expenditure below a decent standard of living occurs in all existing sub-villages. in Waesano Village. Meanwhile, the level of risk of social vulnerability that occurs due to the level of household expenditure below a decent standard of living is high.

Social Capital Vulnerability Context

1. The weakening of social solidarity among relatives and members of the *golo* community. The local community in the Waesano Geothermal project area is included in the category of indigenous peoples who still carry out their traditional rituals and traditions. In general, traditional activities carried out by residents in Waesano village are related to the ritual of the human life cycle. Starting from the traditional birth ceremony, naming (*rukus*), baptism, and the ceremony when the child enters puberty.

Associated with the wedding ceremony, starting from the application ceremony (*Tulak Surat Tukem Baru*), wedding preparation (*totok*), giving a dowry, and the wedding reception. Wedding-related ceremonies are usually held between June and October, as this is the month of harvest so a lot of money is circulating in the village. The death ceremony will be carried out at the funeral, as well as the *kenduri* ceremony on the 4th day, the 8th day, the 100th day, and the *kēlas* ceremony, which is the separation between the spirits of the dead and the living. During the class ceremony, the community members will be invited and entertained with food by the family who is celebrating. In addition, the family members of Anak Rona will also be invited, namely relatives from the mother's side who are highly respected, accompanied by the provision of a sum of money.

Usually at each implementation of the life cycle celebration ceremony, a large amount of funds is needed. It is in this context that the relationship of cooperation and mutual solidarity among relatives and residents of *Golo* becomes important. For Waesano residents, the attitude of living together with each other between relatives and members of the *Golo* community is based on the cultural value of "*Campe Camatau*" which means helping each other and filling shortcomings as a basis among fellow humans to share and help each other. Therefore, in the life of the people of Waesano Village, kinship and neighbourhood relations in one *golo* community are usually very strong and intimate, and filled with the spirit of brotherhood and a sense of kinship.

Both relationships with Anak Rona (wife's family) and Anak Wina (husband's family/ recipient's family/wife's taker), *pa'ang ngaung* (neighboring family), and *hae reba* (close acquaintances). The form of unity, the active participation of the *Golo* residents is in the form of mutual assistance work when there are residents who will open fields, build houses, or in the form of raising funds

in the event of a death, and giving donations of money for traditional events. Donations of money for marriage are usually quite large among family members who are traditionally called *sida*.

Meanwhile, money donations from members of the *golo* community are in the form of kope gatherings. At this time, although traditional celebrations are still being held, the value of sharing and helping each other among relatives and residents of *Golo* is starting to fade due to differences in attitudes and the emergence of social polarization among villagers regarding the presence of geothermal projects. This will result in an increasingly heavy economic burden for villagers in carrying out traditional ceremonies and a high risk when someone is in a critical situation due to a lack of support and help from others. The tradition of helping each other in the form of *sida* and gathering kope among relatives and residents of the *golo* has now begun to shift to mutual assistance in the form of an association called *Minak*, which is a small group in one *Batu* whose members are selected based on similar political orientations or interests. The condition of social vulnerability caused by the weakening of social solidarity between relatives and members of the *golo* community, especially in the Nunang, Lempae, and Dasak sub-villages where there has been a social polarization in the community due to the emergence of social jealousy among residents related to the provision of compensation money for the land to be used for geothermal projects.

In the community of residents in the Wakar, Taal and Pongeng Kole sub-villages, the attitude of social solidarity among residents based on the cultural value of *cempe cematau* can still run well because it does not experience social polarization due to social jealousy due to the provision of compensation money for land acquisition for geothermal projects. The condition of social vulnerability caused by the weakening of social solidarity among relatives and members of the *golo* community occurred in the Nunang, Lempe, and Dasak sub-villages. Meanwhile, the level of risk of social vulnerability that occurs due to the weakening of social solidarity among relatives and members of the *golo* community is high.

Based on the description above, some notes for the project in the formulation or preparation of social mitigation plans and community development program plans for indigenous communities in Wae Sano Village, which consists of:

1. The community development programs should be prioritized on the support for the provision of public facilities that can have a successive effect on improving the welfare of the community, such as through the assistance of roads, water sources, health services, education services, and centers of economic activity.
2. The provision of assistance for public service facilities must pay attention to and prioritize remote sub-village areas which so far have not received public facilities.
3. Economic development programs to increase household incomes need to be prioritized, especially through capacity building programs in the field of agricultural cultivation and post-harvest processes, and accompanied by assistance in the procurement of semi-modern or modern agricultural business facilities in order to increase agricultural productivity.
4. In addition, it is also necessary to develop capacity building and development of alternative businesses for farming families to increase family income, both based on value added development in agricultural production and in other types of non-agricultural businesses. For example, the development of small industrial businesses in the field of handicrafts, processed agricultural products, and tourism services.

5. The development of agricultural and non-agricultural businesses is important in addition to increasing farmer household incomes as well as to accommodate the high abundance of the productive working age population who have not yet found employment.
6. Great attention needs to be given to vulnerable population groups, which consist of women, toddlers, and children who experience conditions of social vulnerability due to inadequate health care facilities and basic education, as well as low nutritional intake.
7. The occurrence of conditions of social vulnerability due to the weakening of social solidarity among relatives and members of the golo community that occurred in the sub-villages of Nunang, Lempe, and Dasak is an important issue to be addressed by the company. Considering that this problem arises, it is also triggered by the impact of the project's land acquisition plan. For this reason, mitigation efforts need to be carried out through a cultural revitalization program for local communities.

4.4. Potential Project's Social Impact on Wae Sano Indigenous People

4.4.1. Project Risks and Strategic Issues Related to Wae Sano Indigenous People

Currently, the Waesano community is an indigenous people who are undergoing a transition. As indigenous people, the lifestyle of the Wae Sano village community is closely related to communality, even in relation to meeting economic needs. However, along with the development and being referred to as a transitional society, the Wae Sano village community leads to an individual lifestyle. Although not yet complete, this tendency can be seen in the management of resource assets in their area which is carried out individually. Mutual cooperation/ *Gotong royong* can still be seen in the giving of donations at traditional life cycle ceremonies. This is because the cost of traditional rituals is very large, so they are worried that if they don't help their neighbours in need, they will not get help when they need it.

In addition, this community is included in the area of development. This development refers to various development efforts made by the government such as the determination of Waesano as a geothermal exploration project site, in addition to the Decree of the West Manggarai Regent Number: 27/KEP/HK/2020 which stipulates that Waesano Village is included in the 68 villages that are proclaimed to be Tourism Villages. The determination of this Tourism Village was carried out in West Manggarai Regency on January 23, 2020. So, it gave rise to various social dynamics that existed in the community, adding to the existing social dynamics. The presence of various developments that the government aspires to become a source of hope for a new life for those who have been far from access due to limited land conditions, as well as the lack of development there. So those existing projects and various developments must be ready to face the various dynamics that occur in them. Strategic issues are divided into two, namely issues that are directly related to the project and issues that if not managed will have an impact on project implementation. Annex 4 summarizes various strategic issues that exist in the indigenous people of Wae Sano Village, while Annex 5 summarizes the potential risks of the Wae Sano geothermal development project.

4.4.2. Social Impact to Indigenous People

The presence of the geothermal project in Waesano Village had a wide social impact on the indigenous people in the project area. Some of these impacts include:

Disturbance on value, norms, and local cultural practice

As already mentioned, the Waesano community is an indigenous people who are undergoing a transition, this causes various things that affect the norms of local cultural values and practices that also begin to change in it. In addition, the current conditions experienced by the Waesano people are also coupled with the presence of various developments in their area such as geothermal exploration projects, as well as the government's objective plan to establish this village as a tourist village in West Manggarai. So this adds dynamics on the values, norms, and cultural practices that are in it increasingly disturbed.

In its implementation, the project was received various responses from the community, some people who supported it and others refused. Meanwhile, the social life of the people in this village is a society with an extended family pattern. This is what makes Waesano indigenous people still bound together as a whole community. The presence of a project that causes a response of acceptance and rejection causes a shift in the pattern of interaction that exists in the community, such as the emergence of prejudice among residents regarding their choice of response to the project, a reluctance to greet each other and awkwardness within each other. This phenomenon of social polarization has occurred for more than 2 years along with the emergence of social conflicts between the project and the group rejecting the geothermal project. As a result of the occurrence of this social dichotomy, it has also impacted on the relationship of solidarity in kinship relations and relations among neighbours in one *Golo* community. The *POSYANDU* association for toddlers conducted by women in this village is an example of how their social interactions have shifted. The mothers from the opposing groups were silent and did not greet them when they gathered with the mothers of the support groups. The local nurse admitted that previously the atmosphere was so warm, but as a result of the different responses to the project, some residents shifted their social interactions. In addition, other dynamics that occur in social value institutions and cultural practices in them also occur in existing customary instruments, namely those related to the use of *ulayat* land as it should be used as a public interest, turning into private interests in relation to the use of land for project purposes. One form of the bond of solidarity and active participation among relatives and *Golo* residents is in the form of fundraising in the form of *sida* (among family members) and gathering *kope* (among *Golo* residents) when traditional ceremonies, such as marriages, deaths, and births are held. This is because there are concerns among the community itself that if the same conditions occur, there are no residents who provide assistance, so they cannot carry out traditional cultural ceremony processions for their own families. So that the *kope* gathering is still carried out as a reciprocal relationship in the future.

However, one of the causes of conflicts that occur between communities in Waesano village and the disruption of local cultural values and norms is a high sense of social jealousy for the affected land owners who are compensated by the community whose land is not included in the list of acquisitions made by the company. This is due to the difficult economic conditions of the community, as a result of the limited existing economic development, the term '*Babu becomes Raja*' appears among the people. *Babu* indicates the current difficult condition, and is felt by everyone, while *Raja* is analogized as part of a new lifestyle and socioeconomic status that will be experienced by the community who will receive compensation for land acquisition. Meanwhile, other people who are not affected by land feel they are still *Babu*. This is also because they feel that their current abilities prevent them from being involved in terms of employment and economic income by the presence of the project. In addition, the shadow of the presence of newcomers and the competition that will occur for economic benefits puts pressure on the community. So that some communities whose lands were taken and

received compensation are deemed to have sufficient security in terms of economy and benefit directly from the presence of the project¹².

The appearance of social conflicts due to land acquisition

Based on its needs, it is undeniable that the project requires land to be used as operations for geothermal exploration. The land will be used for widening access roads for heavy equipment, drilling points, basecamps and so on which have been determined in the project development design. Mechanisms for land use and compensation have also been established by the project and the company, both lease and compensation for land acquisition. The need for this land triggers social conflicts in the community, including; 1) Using communal land for personal/ individual interest, 2) Conduct certification processes for the individual and communal land collectively.

The land acquisition mechanism occurs in two models, namely; (1) Payment of rent for land used and will be returned to the owner after the end of the exploration process, (2) Payment of land used as a form of compensation for land acquisition and will not be returned. The community land use mechanism in the second point is used on land that is functioned as road widening, where the community gets financial compensation according to the area of land used, also gets an additional benefit in the form of land certification in one plot (the rest of the land area which is partly taken). While the first land acquisition mechanism is used at drilling points, basecamps, and other project needs outside of land widening. The land that has been taken as land expansion and has been paid by the company to the community then becomes the property of the local government. In other words, the local government acquires land used for road widening using a compensation mechanism paid by the company, including in the certification process.

The issue of land certification is very sensitive in this area because almost all communities want to certify their private lands from communal lands that have been divided. The land certification step is carried out and desired by the community so that they can secure their assets safely and will not be easily disturbed by other parties one day, for example from other families, or can be a legitimate and easier means of buying and selling that can be done by the community to people outside their community (outsiders). Currently, in the Wae Sano village, there are many land sales practices carried out by the community to outsiders. These lands used to be customary/communal lands that have been distributed and now the management rights are private property.

Certification is one of the things that people want, whether there is a project or not. The main obstacle to the certification process that is expected by each individual in this design is because the application process and payment fees are considered difficult. Although the government has provided a free certification program, the program has not yet targeted the community in Wae Sano Village. Company or project assistance to provide free certification as well as payment for land compensation is considered beneficial for the community, but on the other hand it becomes a separate social problem for those whose land is not affected. The existence of permanent or temporary land acquisition, compensation, and certification triggers separate inheritance rights problems for local communities. So that in one plot of land it can be registered or split the certificate into several names in one family who become the heirs of the land to be used by the project. This issue creates its own dynamics in the village of Wae Sano. Potential land disputes cannot be avoided, such as allowing disputes about the

¹² From an interview with *Tua Golo Lempe*

boundaries of inherited land, use of communal land (*ulayat* land). This is because the decision to release communal land is up to the customary leader (*Tua Golo*). There will also be potential disputes between community members over privately owned land. In addition to the issue of inheritance rights, territorial boundaries, problems that arise from community land use plans for the project are also added by concerns about the loss of land functions according to cultural and economic customs.

It should be understood that for the Manggarai people themselves, land is an inseparable thing in the social and customary institutions within it. Likewise, what was stated in the initial outline of the study that land for the Manggarai people has a deep meaning, namely being considered a mother who is a source of livelihood, self and group identity, and even one of the attributes required for the establishment of a village. The meaning of land as mother can be seen from Manggarai idioms such as "*tana kuni agu kalo*" (land spilled blood), and "*sage le ronan tiba le winan*" (the sky that sheds rain as a man and the earth receives it is a woman). Land as self-identity and community is the way the Manggarai people see land as a basis of life, both in a personal and communal sense. *Beo* (village) and *lingko* (land owned by *Beo*) are one unit. Therefore, the land issue for the Manggarai people will always be a serious problem. Especially in the context of project needs, land release, compensation and so on. Land in the Manggarai custom can form a system of social life, rules, ethics and social relations in it. For example, the communal work system that was once carried out on *ulayat* land caused how human relations were formed in it, although it is no longer implemented, the customary values that bind to the concept of land and land in this community are still very strong. In this perspective, the Manggarai people recognize the term "*gendang one lingko pe'ang*", which means that the Manggarai people not only believe in the village with the centre of the *mbaru gendang* (*Rumah Gendang*) as a vital symbolic element, but also in the existence of *lingko*, as land or arable land for the community citizens for a source of fulfilment of life.

Due to the function of land as a source of livelihood for the community, the acquisition and use of land for projects can also cause economic losses to the community. This is because the land that is commonly used, cannot be used properly. This further supports the economic vulnerability that will be experienced by the community from the current economic difficulties. So that one of the efforts to reduce the level of sensitivity and tension to land acquisition conflicts can be done by providing economic improvement for the people who are directly or indirectly affected.

Improving the economy and community livelihoods can be realized through various community development programs that are not only carried out by projects, but can also be collaborated with various related parties including the government. Economic improvement programs can be adapted to the conditions of the community's livelihood issues. Various community development program initiatives will be formulated in the CDP, LRP, and IPP documents. In addition, the project proponent must continue to strive to avoid potential adverse impacts on local residents caused by the Project as far as possible. However, if it is unavoidable, it will be attempted to occur to a minimum through an appropriate mitigation action to ensure the sustainability of local community lives.

Disturbance on Cultural Heritage

As it is known that the people in the project site area are indigenous peoples who have cultural attributes both physical and non-physical in them, so that all forms of project activities need to be adjusted by placing their attention and respect on the attributes of local culture. Furthermore, the land and water which are significantly required by the project are considered as an important and

inseparable part of the community's livelihood in the customary system framework. The sites and cultural artifacts in this area are said to have no formal recognition protection because they are not registered in the regional cultural heritage sites. Therefore, the condition is categorized as low receptor sensitivity. However, the severity is also estimated because some of the drilling project site areas are identified having a *Compang and Nekara* (well pads A, B, and E). The detail of these issues is discussed in the Physical Cultural Resource Management Plans (PCRMP).

WORKING DRAFT

CHAPTER 5 MITIGATION EFFORTS TO PROJECT RISKS AND IMPACTS AND BENEFIT SHARING PROGRAM

5.1. Social risk mitigation for indigenous community and its proposed program

Based on the gap analysis conducted to the existing project risks and impact mitigation measures, there are number of key gaps identified and in general presented as follow:

1. Although based on the area to be carried out by the project related to geothermal exploration is less than 50 ha with an electric power of less than 55 MW or only 30 MW, this area is bordered by a protected area. For geothermal exploration activities there is an exception not to prepare an AMDAL but only UKL-UPL is sufficient (Permen LHK No. 38/2019 Articles 6 and 10). However, analysis and management of impacts that will occur must still be carried out optimally. In addition, it is necessary to also carry out IPPKH permits related to the use of forest areas without changing the function of forest areas. This can be done based on the location of the drill carried out by the company, where this permit has been obtained from the Ministry of Environment and Forestry.
2. Planning programs that provide benefits that can be received by all communities in the project area. So that the benefits provided by the project can be felt more widely and not only concentrated on compensation for land by land owners and narrowing the social jealousy that occurs in the community over the gap in benefits and adverse impacts generated by the project. The programs provided can be arranged through a community development plan (CDP).
3. From the risk mitigation that has been included in the ESIA document related to land acquisition, it is necessary to add a land acquisition mechanism that must be in accordance with applicable laws, especially in relation to indigenous peoples. Involvement of traditional leaders and land acquisition based on customary structures must be carried out to minimize the impact that occurs. It is necessary to have a meaningful process of involving indigenous peoples in determining the implementation of exploration activities, especially in the process of land acquisition for projects and the implementation of livelihood restoration programs for affected land owners. Land acquisition for indigenous peoples and if possible relocation should be carried out through a Free, Prior, Informed Consultation (FPIC) mechanism.
4. Although in Wae Sano the structure of the society has been changed due to the modernization and the appearance of immigrants (that come from other cities or regions), all of the social interaction processes are still following the cultural and traditional values of Wae Sano Indigenous People. Any decision-making processes related to land acquisition and livelihood restoration programs should be carried out taking into account the options and alternatives chosen by the affected people and follow the traditional and cultural values of the society. This is because Indigenous Peoples are often disadvantaged by conventional development models. In many cases, they are among the most economically, politically and legally marginalized segments of the population, and are in vulnerable situations. Based on their stipulation as indigenous peoples, the protection measures determined refer to OP/BP 4.10 as required by the World Bank. Where it includes protection of natural resources used by indigenous peoples, recognition of natural resources that function as part of customary elements, gender equality, respect for cultural heritage, both tangible and intangible.

In the risk mitigation process as part of risk reduction efforts, as contained in the sub-chapter on strategic issues and project risks to indigenous peoples, there are four important things that the project will should do in risk mitigation efforts, which are: 1). The project has a risk management plan and register to ensure that all issues and risks in the project are managed so that they do not have a negative impact on geothermal exploration activities; 2). Consultation and negotiation of all processes taking place between the project and the community; 3). Community involvement in every stage of geothermal exploration activity; 4). The process is carried out in the traditional structure of Waesano Village.

For the risk management plan and register, there are three major parts, namely the planning format as follows: Risk register, Assessment of each risk based on its tendency to occur and its impact, Assessment of current controls, Action plan. The next step is to determine what to do with each risk, so that we can handle it properly.

Consultation and negotiation efforts are important to address potential risks.. Some of the important consultation efforts carried out in the project is consists of:

- Prioritize negotiations for land leases or land purchases;
- Extensive consultation with *Tua Golo* and other community leaders to identify legal or traditional land owners;
- The community development team and community relations staff are directly responsible for managing various community issues throughout the life of the Project
- Maintain records to monitor community disputes and Project responses.
- Develop and disclose community GRMs to provide opportunities for community members to formally file complaints regarding the land acquisition process.
- If any land disputes arise from the Project, the issues will be addressed through further consultation with cultural leaders in a culturally appropriate manner.

In the context of community involvement, the basic things to be considered in risk mitigation actions include:

- Stakeholder engagement and complaint handling referring to the structure of indigenous peoples;
- Mapping and identification of vulnerabilities;
- Development and implementation of a Stakeholder Engagement Plan (SEP) which includes ongoing stakeholder engagement and consultation, not only at the macro/regional level with the government, but also at the local level with cultural groups and local communities;
- Disclosure of information on land acquisition mechanisms, employment and broad business opportunities for local communities within the Project's area of influence/AOI, along with information on Project activities, as part of the SEP;
- In terms of workforce management, providing appropriate introduction/training to all workers about local culture and customs, and encouraging worker's appreciation of these cultures, as part of the Project Code of Ethics; and

- Develop and disclose a Community Grievance Redress Mechanism or GRM to provide opportunities for communities to formally file complaints related to the behavior of the Project workforce or other socially related issues.

The entire risk mitigation process is partly carried out in the traditional mechanism of the Waesano Community. There are several important points in the actions that can be taken to mitigate risk that should be aligned with the Physical Cultural Resource Management Plans (PCRMP) which were prepared as part of the ESIA and ESMP development, including¹³:

- Conduct consultations with local cultural stakeholders, land owners to publicly identify significant cultural areas in the project site area,
- Involve the community in the design of the project development design, or inform the project design map to ensure that the design map does not interfere with cultural artifacts or obtain feedback from the community, or obtain approval from the community,
- Using a sensitivity map or identification of cultural heritage that has been developed as a consideration for determining the well pad and verifying the relevant stakeholders including the processes that will be carried out in it,
- Coordinate and consult with local cultural services, including academics at the local university level to confirm sensitivity maps and identify access to cultural sites, and
- Develop procedures for finding unexpected cultural artifacts during the course of the project that must be understood by both contractors and project actors.

5.2. Community Concerns and Expectations Based on Village Meeting (Lonto Leo) by The Project

Lonto leo culture is a form of deliberation in the context of the West Manggarai indigenous people¹⁴. In the context of project implementation, *lonto leo* is also carried out as a form of consultation and dialogue on plans for geothermal exploration activities as well as formulating a joint action plan for indigenous peoples in cooperating with the project. The action plan will be contained in the Benefit Sharing Plan (BSP). The summary of the *lonto leo* process carried out for indigenous peoples in seven sub-villages in Wae Sano Village is presented below in Chapter 6:

The implementation of *lonto leo* in the Dasak, Wakar and Pongeng kalo sub-villages was only attended by the supporting group, while the opposing group was not willing to attend even though the invitation letter had been submitted. The reason for not attending was the allegation that the project has not provided a complete explanation of environmental management arising from disturbing the

¹³ The point in this risk mitigation is in line with Sub-chapter 3.1 on risk mitigation. Related to the dynamics of culture, it will be included in the CDP action plan for the Waesano community.

¹⁴As time goes by, this culture is a symbol of unity, brotherhood and kinship in solving social and cultural problems. A custom that has been passed down from generation to generation in the life of the Manggarai people. This makes *lonto leo* a culture that cannot be separated from the social interactions of the Manggarai community. In social interactions, *lonto leo* is usually used according to the context and purpose, such as in the preparation of traditional ceremonies or rituals as well as a medium for social discourse. In the political field, *lonto leo* has become a habit in Manggarai society since the days of the kingdom. The *lonto leo* culture is used as a medium for kings, *daluh* (district heads) and village leaders to communicate certain policies and decisions.

community's living space. This activity was attended by about 60 people. The women's group was quite dominant in attending this meeting. Community participation is quite high and dynamic where everyone expresses their opinion. In the implementation process, the activity begins with a traditional greeting (*kepok*). Next was the remarks from *Tua Golo*, project representatives and the church in this case by Nunang Parish Priest. After the opening of the event, the community divided into four groups consisting of men and women. Each group consists of 10 people. In the last session, a village committee consisting of three people was formed. In this meeting, each village has three representatives from one family. This village committee will become a bridge for the community to submit complaints in the GRM mechanism. A prominent note in the activities in these three hamlets is that the community has developed TOGA plants, ree hats and weaving. For TOGA, the main problem is that there is no halal permit, IPRT and workshop for TOGA processing. It is hoped that in the future, the project can contribute to the management of IP licensing.

The implementation of *lonto leo* in the Nunang sub-village was attended by people from the Nunang sub-village. It was only attended by the supporting group, while the opposing group was not willing to attend even though the invitation letter had been submitted. In the implementation process, the activity begins with a traditional greeting (*kepok*). Next was the remarks from *Tua Golo*, project representatives and the church in this case by Nunang Parish Priest. In the implementation of this activity, only 15 members from 49 households of the Nunang sub-village community attended. At the end of this meeting, village committee elections were held. However, the name of the village committee could not be concluded because an internal meeting was still being held between the communities in Nunang sub-village. A prominent note in the implementation of this meeting was that the community agreed on the condition of the fertile natural resources of Waesano Village. People can cultivate the land to grow vegetables. Vegetable yields for household consumption. There is a hot spring as one of the mainstays of the tourist village. Unspoiled forests and beautiful lakes. There is *porang* cultivation developed by the community. The community has the ability to process coconut into oil. There is a tourism awareness group that was formed when the Indonesian Bird Foundation provided assistance. There is a savings and loan cooperative

The implementation of *lonto leo* in Lempe sub-village was attended by people from Lempe sub-village. It was only attended by the project recipient group, while the project reject group was not willing to attend even though the invitation letter had been submitted. Although only 15 people attended, participants were actively involved in the discussion process. In the implementation process, the activity begins with a traditional greeting (*kepok*). Next was the remarks from *Tua Golo*, project representatives and the church in this case by Nunang Parish Priest. Prominent notes in this meeting include the community developing betel leaf cultivation. Weekly income is around IDR 300,000. There are three springs in Lempe sub-village. There is a vegetable and coconut business. There is a bamboo business as a natural product in Waesano Village. There are candlenuts grown by the community. There are *arisan* groups, *PKK* groups, *Posyandu* and tourism awareness groups. There are sewing skills carried out by mothers in Lempe sub-village. There is a *Caci* cultural studio. There is a savings and loan cooperative in Lempe sub-village. In the last session, a village committee consisting of three people was also formed. It is hoped that this village committee will become a bridge for the community to submit complaints in the GRM mechanism. However, in the implementation of this activity, the name of the village committee could not be conveyed. There will still be internal community meetings.

The *lonto leo* activity in Taal sub-village was attended by people from Taal 1 and Taal 2 sub-villages. In these two sub-villages, all community members are geothermal supporting groups and they are actively involved in the discussion process. In the implementation process, the activity begins with a traditional greeting (*kepok*). Next was the remarks from *Tua Golo*, project representatives and the church in this case by Nunang Parish Priest. Notable notes in this meeting include the community has developed the cultivation of one kg *porang* Rp. 30,000. There is a bamboo business as a natural product. For plantation crops, there are candlenut products grown by the community. There are *arisan* groups, *PKK* groups, *Posyandu* and tourism awareness groups. Savings and loan cooperative activities are also carried out in these two sub-villages. In the last session, a village committee consisting of three people was also formed. It is hoped that this village committee will become a bridge for the community to submit complaints in the GRM mechanism. However, in the implementation of this activity, the name of the village committee could not be conveyed. There will still be internal community meetings..

The results of the SWOT analysis during the Lonto Leo process can be seen in Annex 6.

5.3. Proposed Benefit Sharing Program for Affected Indigenous Community Beside Land Aspect and for the Non-land owner Indigenous Community.

Based on the results of the study, the Lonto Leo in every sub-villages, the 13 points proposed by the community to the regent, opponent group, several main recommendations based on the results of the social assessment carried out by an independent Consultant Team as part of further social management planning are:

1. Develop and implement a social investment program / benefit sharing program. The study on the Wae Sano indigenous people conducted by the Consultant Team resulted in recommendations for the development of social investment programs in the following aspects of the program:
 - Agroforestry
 - Integrated farming
 - Indigenous people and cultural-based Village Tourism Development
 - Health and Sanitation
 - Education
 - Cultural and Traditional Program
2. Implementing the stakeholder engagement programs for each stage of project development in accordance with the recommendations from the Consultant Team contained in the Stakeholder Engagement Plan document.
3. Implement a mechanism or procedure for managing public complaints / Grievance Redress Mechanism and socializing GRM to all parties / communities potentially affected by the development activities of the Wae Sano geothermal project.

In terms of the formulation of the BSP, there is an indicative plan that is part of community involvement as support for the implementation of the Wae Sano geothermal project. The most

important community involvement is related to improving livelihoods, aspects of education, health to conservation of customs and culture. With community involvement in the form of BSP implementation, the presence of the project can have a positive impact on the community. This is also an effort to mitigate the long-term risks of the Wae Sano geothermal project. Presented in **Table 3** is the program priorities and the BSP logframe that were developed from the results of the SWOT process:

Table 3 Propose benefit sharing program for the Indigenous community of Wae Sano

Group	Scope	Benefit
Economics		
Agroforestry	<ul style="list-style-type: none"> ▪ Continuity of Candlenut, coffee and cashew crops ▪ Diversification of income from agricultural sector ▪ Strengthening group capacity ▪ Technical improvement of cultivation and post-harvest ▪ Utilization uncommercial timber forest ▪ Joint marketing and market diversification ▪ Certification of plantation and non-timber forest products 	<ul style="list-style-type: none"> ▪ Increasing revenue ▪ Conservation agricultural ▪ Improving Human Development Index ▪ Obtaining and maintaining Social license to Operate
Integrated Farming	<ul style="list-style-type: none"> ▪ Horticulture (vegetables and onions) ▪ Development of pig, chicken and cow ▪ Strengthening group capacity ▪ Technical improvement of cultivation and post-harvest ▪ Producing enzymes for animal food supports ▪ Co-marketing 	<ul style="list-style-type: none"> ▪ Increasing revenue ▪ Improving Human Development Index ▪ Increase consuming protein (<i>anti stunting</i>) ▪
Development of community based of tourism villages and cultural customary	<ul style="list-style-type: none"> ● Tourism awareness group ● Support for group capacity building ● Co-markeing of tourism villages ● Planning and Managing tourism awareness groups ● Support for obtaining certification of CHSE (Clean, Health, Safety and Environment Sustainable) from the Ministry of Tourism 	<ul style="list-style-type: none"> ▪ Increasing revenue ▪ Strengthening solidarity of intra-community ▪ Obtaining and maintaining a Social license to Operate
Small and Medium Enterprise (UMKM) development	<ul style="list-style-type: none"> ● TOGA plant development in economic scale 	<ul style="list-style-type: none"> ▪ Increasing revenue ▪ Strengthening solidarity of intra-community

	<ul style="list-style-type: none"> ● Obtaining support to get Halal permit from BPOM and PIRT (Home Industry Food) from trade office ● Obtaining SIUPP (business permit) for small enterprise ● Facilitating workshops for food processing and TOGA 	<ul style="list-style-type: none"> ▪ Obtaining and maintaining a Social license to Operate ▪ Obtaining and gaining trust from stakeholders
Health and Environmental Sanitation	<ul style="list-style-type: none"> ▪ Maternal, child and elderly health ▪ Support for the clean and healthy lifestyle program ▪ Support for stunting and malnutrition prevention program 	<ul style="list-style-type: none"> ▪ Improving awareness ▪ Nutritional support (anti stunting) ▪ Improving the quality of human resources ▪ Improving human development index ▪ Obtaining/gaining trust from stakeholders ▪ Obtaining and maintaining a Social license to Operate
Education	<ul style="list-style-type: none"> ▪ School bus ▪ Support teaching facilities and infrastructure 	<ul style="list-style-type: none"> ▪ Improving the quality of human resources ▪ Improving human development index ▪ Obtaining/gaining trust from stakeholders ▪ Obtaining and maintaining a Social license to Operate
Custom and Culture	<ul style="list-style-type: none"> ▪ Preservation, documentation, and development of traditional arts 	<ul style="list-style-type: none"> ▪ Maintaining local customs and culture ▪ Respect to customs and culture ▪ Increased support from traditional leaders and cultural actors for the project ▪ Obtaining trust from stakeholders ▪ Obtaining and maintaining a Social license to Operate

Benefit sharing activities will be screened for environmental and social risks during the development of activity design and any mitigation measures will be incorporated. This may include screening for issues such as: protecting forests from encroachment and degradation, protecting natural habitats, cultural heritage and geothermal features from tourist influx.

CHAPTER 6 STAKEHOLDER ENGAGEMENT PLAN, FPIC AND INFORMATION DISCLOSURE

6.1. Project Management Effort to Demonstrate FPIC and Obtain Broad Community Support

As previously described and explained under Chapter 4 of this report, the community of Wae Sano village is categorized or characterized as an indigenous community. The indicators related to IP characteristics are in accordance with the indicators of IP in the perspective of Indonesian laws and the criteria for IP set out by the World Bank in its Operational Policy / OP 4.10.

As consequences of the above and to comply with the safeguards requirements set out under the World Bank policy, all engagement, and consultations to be undertaken to the Wae Sano community related to mitigation of project impacts and its involvement in the benefit sharing program must adhere to the principle of Free Prior Informed and Consultation leading to Broad Community Support.

The level of community acceptance toward the Wae Sano Geothermal project has experienced significant change in dynamic within the period of 2019 and 2020. In the period of 2019 – 2020 there were numbers of formal rejection submitted from several members of Wae Sano community. These are details as follow:

1. On May 1, 2019, three main opposing figures sent a formal objection letter to the Ministry of Energy and Mineral Resource Cc'ed Directorate General of Energy and Renewable Energy and Conservation of Energy and Mineral Resource Cc'ed Director of Geothermal of Ministry of Energy and Mineral Resources of the Republic of Indonesia.
2. On July 23, 2019, six opposing figures, three of which were the same figures as described in point 1 above sent an objection letter to the West Manggarai Regent arguing that the planned Geothermal project will pose threat to the livelihoods of the Indigenous people of Nunang sub-village.
3. On September 13, 2019, a meeting between the representative of the opposing group and the project management was held in Manggarai Barat in which the the opposing group had requested the project to suspend temporarily all project activities on site at Wae Sano village.
4. On 17 February 2020 the opposing group sent a formal rejection letter to the World Bank which was copied to the New Zealand Aid and the New Zealand Embassy in Jakarta and several state offices. The opposing group stated that the background reason for opposing the project is still consistent with all previous argument regarding the project. This group also stated, technically the distance between the drilling point to the community settlement area is too close and pose safety risks to the community nearby.
5. On June 9, 2020, the newly appointed Bishop of Ruteng, Mgr. Siprianus respectfully sent a letter to the President of Republic of Indonesia requesting for the Government not to continue developing the Geothermal project ini Wae Sano area. The Bishop stated that the majority of the community in Wae Sano village had opposed to the plan of developing Geothermal project in their area. Through the Bishop, the community expressing concern that the existence of Geothermal project in Wae Sano village could potentially caused social conflict among its residence.

In response to the social dynamic mentioned in the above section and culminating to the event of the Bishop sending a formal objection letter to the President of Republic of Indonesia the Government

Geothermal Joint Committee working with the project management (PT SMI and PT GDE) took the following approach and steps to promote resolution to the social issues in Wae Sano:

1. Strengthen project social management system
2. Conduct a gap analysis of the social management system that had been implemented up to the time prior developing the IPP and propose a number of additional social studies needed. The additional study was proposed with the aim to gather additional and comprehensive knowledge on the reason behind the rejection to the geothermal project in Wae Sano. Furthermore, to also propose additional social mitigation measures to address the rejection.
3. Optimizing the stakeholder engagement strategy for the project.

To be more specific on the strategy number 3 as described above, the Government Geothermal Joint Committee team along side with the project management implemented a stakeholder engagement strategy and activities to increase public understanding of geothermal projects, increase understanding of negative and positive impacts of geothermal project in Wae Sano as well as implementing efforts to increase the participation of the Wae Sano community and various relevant stakeholders in the context of mitigating social impacts and developing project benefit sharing program. The following are the approached taken by the project management:

1. Established partnership with the Bishop of Ruteng in October 2020 and formalized in a Memorandum of Understanding and Workplan / Action Plan to initiate resolution for social issues in Wae Sano.
2. Delivered sessions of Geothermal school to provide relevant stakeholders the accurate information on Geothermal development project, its potential environmental and social impacts and mitigation measure. The Geothermal school sessions were conducted into two batch as follow:
 - Geothermal school session for the members of the Ruteng Diocese conducted on the 26th of October 2020 in Ruteng. It was attended by 50 participants.
 - Geothermal school session for the community of Wae Sano conducted on the 4th of December 2020 located in Wae Sano Village. It was attended by 26 participants, 4 of which came from the opposing group.
3. Project information disclosure particularly on the technical side to clarify information about the project and allay concerns by the community of Wae Sano. Information shared are as follow:
 - Description of Wellpad B along with the safety aspect
 - Issue related to evacuation and relocation
 - Waste disposal
 - Potential water pollution to Sano Nggoang Lake
 - Potential ground water pollution and to the Karst landscape
 - Potential impact to living space, community livelihood and cultural aspect.
4. Conducted ground checking to the proposed Wellpad B, access road, slim hole of Wellpad B, location for water and mud reservoir, and standard hole of Wellpad B, together with Wae Sano community members. Ground checking for the plan of the wellpad B slimhole drilling point was carried out on November 27, 2020, which was attended by 3 figures from the opposing group and also attended by representatives of village and sub-district government and representative of Ruteng Diocese. During the ground checking, almost all participants were given a large map to

clarify and provide a definite picture of the project design in the field against the drawing plans on the map and documents. The result obtained is that the location of the drilling point plan is clarified in the field at a distance of ± 85m from the nearest house, according to the project design map. In addition, it has also been clarified that the planned entrance to well pad B is not an area that is closely adjacent to people's homes. Detailed records of the activities are presented in Annex 7.

5. Clarification on various environmental issues related to project development. A Project technical clarification session using a fact sheet (refer to the fact sheet in the Annex 3 of RKTL 1 report) was also conducted, however there was no community from the opponent group attending the session. Based on the analysis of the social team, the reason they were not present during the session potentially due to their arguments of rejecting the geothermal project had all been clarified and considered not to be relevant anymore through the ground check session conducted prior to the technical clarification session which they had also attended. Hence according to the opponent group, there is no point for them to attend the technical clarification session. The opponent group also had the perception that all the issues discussed during the technical clarification session were against their standing position. They were also indicated by the social field team that the leaders of the opponent group had conditioned their followers not to attend.
6. Conducted community consultation, locally known as Lonto Leo at the sub-village level to gather feedback as aspiration from the community related to project development and impact mitigation. During the period of RKTL phase 1 implementation, the project had conducted 4 Lonto Leo sessions participated by the customary leaders and the representative of community of Dasak, Wakar and Poncengkalo, Nunang, Lempe, Taal 1 and Taal 2 sub-villages.
7. During the period of October – December 2020 the on-site Social Performance team had conducted intensive engagement and consultation to the key opposing figures to provide accurate information related to steps taken by the Government to resolve the social issues in Wae Sano and informed the action plan. Informal approach by the social performance team to the opponent and supporting figures to maintain their participation in implementation of the phase 1 social action plan (RKTL 1). Activities conducted including door to door visit, attending cultural event, attending church event, etc.
8. To undertake routine informal engagement with the community in Wae Sano village to maintain good personal relationship between the social team and the community. These were in the form of attending local wedding invitations, local cultural events, etc.

6.2. Identification and Analysis of Project Stakeholders

6.2.1. Identification of Project Key Stakeholders

In January 2019 PT SMI has prepared a Stakeholder Consultation Report (SCR) specific for the Wae Sano geothermal development project. In general, the SCR describes the historical process of consultation and stakeholder engagement during the ESIA preparation process and details the proposed consultation program and stakeholder engagement at each stage of the Wae Sano exploration project. When the SCR document was completed in early 2019, there had been an escalation of rejection from some of the Wae Sano Village community, where a number of key opposing stakeholders were not fully identified and analyzed in the report. The preparation of the SCR document was very much based on the ESIA process that had been carried out where one of the conclusions from the ESIA study was that the people of Wae Sano Village were not categorized as

indigenous peoples. This conclusion had implications for the less in-depth mapping of indigenous characteristics of the community of Wae Sano.

Based on the findings described in the previous paragraph and considering the social dynamics of the stakeholders that have undergone significant changes, particularly with all the project rejection cases it is necessary for the current project management to update the stakeholder engagement planning that can reflect the current stakeholder's dynamic and its interest, power and influence analysis.

Annex 7 presents a summary of updated project stakeholders based on social assessment conducted during the implementation period of social action plan phase 1 (RCTL phase 1) October – December 2020.

Table 4 Updated Wae Sano Project Stakeholders

Stakeholder Group	Name of Stakeholder	Key Figure
Community around the project area	1. Community of Nunang	
	2. Community of Dasak	
	3. Community of Lempe	
	4. Community of Pongengkalo	
	5. Community of Wakar	
	6. Community of Taal 1	
	7. Community of Taal 2	
	8. Community of Jindeng	
	9. Community of Langgo	
Government	10. Head of Wae Sano Village	<ul style="list-style-type: none"> Newly elected Regent and Vice Regent of West Manggarai 2021-2025 Endistasius Endi dan Yulianus Weng
	11. Head of Golombu Village	
	12. Head of Wae Lolos Village	
	13. Sano Nggoang Health Center	
	14. West Manggarai Regent	
	15. West Manggarai Regional Planning and Development Office.	
	16. Environmental Office	
	17. Land Office of West Manggarai	
	18. KPH Manggarai Barat	
	19. Office of Agriculture and Forestry of West Manggarai	
	20. BPBD Kabupaten	
	21. Public Health Office	
	22. Dinas Bina Marga	
	23. DPRD Manggarai Barat	
	24. Tourism Office of West Manggarai	
Ruteng Diocese	25. Ruteng Diocese	<ul style="list-style-type: none"> The Ruteng Bishop Vikjen of Ruteng Diocese Head of Pastoral of Ruteng Diocese
	26. Vikaris Jenderal (Vikjen) Labuan Bajo	
	27. Kongregasi OFM	
	28. Kongregasi SVD	

Stakeholder Group	Name of Stakeholder	Key Figure
	29.Pusat Pastoral (Puspas) Keuskupan Agung Ruteng	<ul style="list-style-type: none"> Head of JPIC of Ruteng Diocese
	30.JPIC Keuskupan Agung Ruteng	
	31.JPIC OFM	
	32.JPIC SVD	
	33.Paroki St Michael Desa Nunang	
Project Affected Peoples (PAPs)	34.Community of Wae Lolos	
	35.Community of Golumbu	
	36.Community of Waes Sano Village and Taal, Nunang, Lempe and Dasak sub-villages.	

6.2.2. Stakeholder Analysis

In general, the project opposing group are majority originated from the Dusun Dasak, Nunang and Lempe communities. The key issue as the basis for opposing the Wae Sano project is the perception which the project will disturb the living space of the Wae Sano community. The living space can be defined as the inseparable unity between mbaru kaeng and golo lonto (settlements), uma duat (agricultural land and plantations as a source of livelihood), wae sugar cane (drinking springs) and natas Labar (creation space), compang takung (religious center), lepak boa (grave), puar (forest) and sano (lake). There were also concerns related to their physical relocation may occur considering the Wellpads B's location point is approximately only 100 m from community settlements.

The opposing group has established network with JPIC SVD and JPIC OFM, both are organization under the Church. Initially the Ruteng Bishop has also rejected to the project however once received a proper factual information related to Geothermal project development and Government plan to promote more on renewable energy the Bishop could understand and committed to support the project and assist the project to obtain broader community support.

In contrary, the supporting groups mainly comes from four hamlets, namely Taal 1, Taal 2, Wakar and Pongengkalo. The supporting community considers the presence of the project can provide benefit in increase economic growth in the hamlet. Transportation constraints have been the main obstacle so far, with the presence of the project, adequate transportation will be provided and easily available. This will open up access for the community to sell their crops and various agricultural products which can also improve the household economic. Other identified benefit of the existence of a geothermal project are it provides an increase in electrification for communities in West Manggarai district. With electricity, economic activity increases and creates community welfare. This is also a support for increasing the Labuan Bajo super priority tourism area.

The significant shift of the Bishop / Ruteng Diocese position toward the project provides positive hopes and expectation that the community will also follow the bishop lead.

Landowners affected by geothermal exploration activities mostly come from the hamlets of Lempe, Nunang, Dasak and Taal. The majority of the Landowners supported the development of the Wae

Sano geothermal exploration project with the interest of receiving compensation for the land to be acquired for the project requirement.

6.3. Historical Consultation Related to the Development of Wae Sano Geothermal Exploration Project to Date.

The Wae Sano Geothermal project has conducted various stakeholder consultations from the sub-village level to Provincial level since 2016. The stakeholder consultation activities were then put on hold due to number of objection case raised by a certain group of the Wae Sano community. The records / documentations of project stakeholder engagement and consultations activities which had started in 2016 up to the time the project came to a hold is presented in the Stakeholder Consultation Report issued by PT SMI in January 2019.

As an effort to resolve the social dynamic in Wae Sano and particularly on the case of community rejection to the project, the Government Geothermal Joint Committee Team in partnership with the Ruteng Diocese had set out a Social Action Plan implemented within the period of October – December 2020 (RKTL phase 1).

The aims of the phase 1 social action plan (RKTL phase 1) were as follow:

1. Re-engage and intensify engagement and communication between the project management with various relevant project stakeholders particularly the community of Wae Sano who are still having difference views on Geothermal project. This re-engagement process is expected to improve the relationship between the project and the community and provide room for the community to participate in project development.
2. Provides detailed information to project stakeholders related to the Memorandum of Understanding established between the Government Geothermal Joint Committee and the Ruteng Diocese as part of the effort to resolve social issues in Wae Sano in proper and fairly manner. This process had also provided the project relevant stakeholders opportunity to provide feedback to the Wae Sano project management related to the MoU and the Phase 1 Social Action Plan (RKTL phase 1).

In addition to the public consultation process through the geothermal school, ground checking and technical clarification, the project also carried out Lonto Leo or community consultation at the sub-village level as an effort for the project to demonstrate that free, prior and informed consultation adhering to the FPIC principles have been conducted, and achieve a Broad Community Support to the project. Feedbacks gathered through the community consultation process were used to develop the Indigenous People Plan (IPP) and guides the project on its implementation. Related to IPP, feedback session was also conducted with the Ruteng Diocese team. Annex 7 presents the historical stakeholder engagement and consultation conducted by the project particularly during the period of prior and phase 1 social action plan (RKTL phase 1) implementation.

The implementation of social action plan phase 1 (RKTL phase 1) for Wae Sano project completed in December 2020. Based on the social / community dynamic on site at the local / village level there were indication of positive development in the context of community acceptance and support toward the proposed Wae Sano Geothermal project. These positive indicators or development are detailed describe as follow:

1. Changes in the public or community perception on the geothermal project in general. Prior to the implementation of the social action plan phase 1 (RKTL phase 1), inaccurate information about the geothermal projects had spread in the community which caused concerns about the negative impacts of the geothermal project development. After the implementation of the RKTL phase 1, the information has been clarified so that it can eliminate public concerns and increase community support (Broad Community Support) for geothermal development in Wae Sano. There are also other indicators showing the improvement of stakeholders acceptance towards the project such as the group of community who previously rejected the presence of project team onsite has started to open and receive representative of project team for discussions, representative of opposing group has participated in the implementation of Action Plan (RKTL) such as: Geothermal class, ground checking and technical clarification sessions, the diocese agreed to be involved in handling social and environmental issues of the Wae Sano project (as written in the MoU), and has received clarification and actively involve in the clarification process to the community, and the newly elected regency head continues to support the Geothermal project (same as the previous regency head)
2. Communication is more open between project management / project social performance on site and the community particularly from the opposing group. This was evidenced by the social performance team was welcomed to visit their house to inform and socialize the MoU. Previously the project staff onsite was only allowed to visit Taal sub-village and was not allowed to visit Dasak, Nunang and Lempe sub-villages.
3. In order to support the social management process in the Wae Sano geothermal project, the community showed their acceptance of the social study process/activities carried out by a team of experts (independent consultants). This is very helpful in carrying out the study / study process in a good and comprehensive manner. During the field study process by the Consultant Team, no community raised objections to the arrival of the Consultant Team or the data mining activities carried out by the Consultant Team, unlike prior to the implementation of RKTL phase 1.
4. A village committee was also formed for each sub-village which will function to facilitate the process of resolving complaints or if there is a conflict between the community and the project and as an institution that will later play an active role in the implementation of project benefit programs.

There were also positive indicators in the context of project support came from the project stakeholders at the supra-community level. These indicators were evidenced as follow:

1. There is a great desire and commitment between the Government and the Diocese of Ruteng to work together with the Wae Sano project management in solving social problems in the development of the Wae Sano geothermal project. This commitment is part of the government's response to the diocese's letter which previously rejected the development of the wae sano geothermal energy based on the basis of public concerns. This was reflected in the issuance of the MoU and the social action plan phase 1 (RKTL phase 1).
2. The participation of the Ruteng Diocese in one of the Geothermal school session was a good opportunity for the project management to provide the proper and factual information on geothermal project development, and clarify misinformation on geothermal project which had spread throughout community members and led to their rejection to the project. This will

also enable the Ruteng Diocese to provide factual response to community / public concerns.

3. Establishment of working partnership with the Ruteng Diocese team and the community for resolution of social issues in Wae Sano.

Several consultations by Lonto Leo on the RKTL-2 have been carried out in a number of villages. The series of events were held during September to October, starting with field observation of the ring road alternative road, lonto leo with community in three villages along the ring road, lonto leo with land owners in wellpad B and formation of village committee in three villages. The details explanation as below:

1. On 13 September 2021, Civil planning team from Jakarta and Public Works Office of Manggarai Barat supported by site team were conducting site observation to the alternative ring road of Sano Nggoang Lake to wellpad A prior to Lonto Leo on 24-28 September 2021.
2. Explanation of RKTL-2 to Ruteng's Diocesan Team were carried out on 18 September 2021. One of Diocese team tried to bring the opponents on each consultation so the processes represented by all parties. SP team responded that we could not force them to attend the meeting but the results of the consultation would be shared especially with the opponents who do not attend the meeting. Diocese shall give a full support and keep monitor the implementation of RKTL 2.
3. On 20 September 2021, a coordination meeting was conducted between site team and Government of Manggarai Barat. The meeting was aimed for consolidating with three head of villages and head of sub district prior to consultation/lonto leo to the community in Taal (Wae Sano), Sano Nggoang and Pulau Nuncung about alternative ring road of Sano Nggoang Lake. We also discuss about consultation to the land owners in wellpad B related drilling scenario priority from Wellpad A. A Lonto Leo to the land owners of wellpad B area was conducted on 23 September 2021. The agenda was about prioritize drilling changed from wellpad B to wellpad A. We intended to get aspiration from the land owners regarding previous information and promises from the project about their land. From total 26 land owners, the lonto leo was attended by 12 land owners (8 proponents and 4 opponents). Aspirations from the proponents were continue the measurement, compensation, land certificate and land leasing also waiting periods where the opponents keep rejecting the exploration activity.
4. On 24, 27 and 28 September 2021 successively of lonto leo was held regarding Alternative Ring Road to three villages of Taal (Wae Sano), Sano Nggoang and Pulau Nuncung. We invited Customary Figures, Identified Land Owners and Key Figures of Community. In Taal (24 September 2021), most of community who attended the lonto leo have agree with the plan and program about widening access road and supporting technical surveys and assessment like Feed Civil Survey, ESIA, UKL-UPL, etc. In Pulau Nuncung (27 September 2021), around 40 peoples attended the Lonto Leo with the result the community agree the plan of widening and utilization the access road for mobilisation except only 1 person conveying disagree to the drilling in Lempe and using his land for construction and 3) In Sano Nggoang (28 September 2021), most of participants had agree with the widening access road and utilization for mobilisation, only 1 person conveying disagree if the road will be utilized for drilling activity in Wae Sano.
5. During 21 to 23 October 2021, the site team had conducted lonto leo to form village committee in three villages along access road from entry point to Taal sub-village. These are Wae Lolos, Golo Kondeng and Golo Mbu villages. The aim of village committee is to assist project related grievance redress mechanism. The election process of the village committee was authorized by the

participants, led by Head of Village and Golo. Currently every village has been providing three to five persons to fill composition of village committee.

Those activities community consultation were performed with Lonto Leo with fully documented by the availability of attendance list, invitation letter receipt, photos, minute of meeting or official letter.

6.4. Proposed Stakeholder Engagement and Consultation Program to Increase and Maintain the Broad Community / IP Support for the Wae Sano Geothermal Exploration Project

This updated project stakeholder engagement plan (SEP) is prepared based on the results of the social, economic, cultural and livelihood studies of the Wae Sano community which took place from October – December 2020, assessment of strategic social issues emerged during the implementation of social action plan phase 1 and also based on analysis of the interests and influence of the project stakeholders, both from the Wae Sano Village community itself, as well as government and non-government stakeholders.

6.4.1. Confirmation of Broad Community Support to Wae Sano project through Lonto Leo

As previously described in detail under Chapter 1 of this IPP document, Lonto Leo is a customary mechanism for a collective decision-making process within the Indigenous community of Wae Sano. The Wae Sano project will implement the consultation process using the Lonto Leo mechanism to disclose information related to the development of the Geothermal project for open and transparent discussions, and to obtain broad community support for each phase or activity of the project.

Prior to implementing the Lonto Leo mechanism throughout the overall phase of the project, the Wae Sano project management will conduct a consultation specifically to discuss the IPP including the agreement of the use of Lonto Leo mechanism as a collective decision making process related to Wae Sano geothermal project development.

Subsequently, the Project is proposing to conduct a large Lonto Leo session in the Wae Sano village level with aims to be participated by all relevant element of Wae Sano community prior to start any activities on the ground. The objective of the large Lonto Leo session is to provide the community with information related to the up-to-date project design, general project impacts and proposed mitigation measures, proposed project grievance mechanism, to agree on the Lonto Leo mechanism as a decision-making forum between the community and the project, and the proposed benefit sharing program in general.

To further provides detail understanding of each phase or activity of the project, the Project is also proposing to conduct a smaller Lonto Leo session with a more focus group of participants which are relevant to the potential impacts of the specific activity / phase of the project.

The detail proposed of the Lonto Leo sessions is presented in **Table 5**

6.4.2. Proposed Stakeholder Engagement for the Wae Sano Exploration Project

The implementation of the first stage of social action plan or the RCTL phase 1 ended in December 2020 marked by the completion of the Lonto Leo session / community consultation session in number of sub-villages in the Wae Sano Village area. Based on the results of the evaluation and analysis of social dynamics during the implementation of the RCTL phase 1 by the Geothermal Government Joint Committee Team for Social Management of the Wae Sano Geothermal Project, there are number of

outstanding social issues or residual issues were identified which need to be given priority attention and addressed.

However, the implementation of the social action plan phase 1 or the RKTL 1 had also indicated an increase of community support toward the project although a full broad community support has not been obtained. Indicator of improvement related to community support is described under sub-chapter 6.3 of this report.

Reflecting to the results of implementation of social action plan phase 1 / RKTL 1 and particularly to continue improving the current level of dynamic of community acceptance, the project is planning to implement social action plan phase 2 or the RKTL 2. And to conduct further stakeholder consultation throughout the period of exploration phase of the project. The detail plan for engagement and consultation to the indigenous people of Wae Sano and other relevant project stakeholders is presented in Table 5.

WORKING DRAFT

Table 5 Propose Stakeholder Engagement Plan / Program for Wae Sano Geothermal Exploration Project

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
	The Regent and relevant West Manggarai Government Team.	1.1. Routine Coordination	<ul style="list-style-type: none"> ▪ Coordination with the New Regent of West Manggarai as initial effort to get optimum support from the regency government toward the Wae Sano Geothermal Exploration and various social and environment mitigation efforts. ▪ Need to update Head of Regency of West Manggarai regarding the existing MoU where the position of Regency Government is as Joint Communication Forum. Therefore, should there is an MOU revision, the regency 	<p>Output Activity 1.1.:</p> <ol style="list-style-type: none"> 1. Minimum of one coordination with West Manggarai Government regarding RKT 2 2. The existence and involvement of West Manggarai Government in the implementation of RKT 2 until Monitoring and Evaluation 	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> ▪ Face to face meeting ▪ Focus Group Discussion (FGD) ▪ Presentation <p>Communication Media:</p> <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Report Document ▪ Information material Handout 	<ul style="list-style-type: none"> ▪ Joint Committee ▪ Presidential Office (KSP) ▪ Ruteng Diocese ▪ Site Manager ▪ Team Social Performance (SP) Wae Sano 	West Manggarai Head Regency office in Labuan Bajo Kantor Bupati Manggara Barat di Labuan Bajo	July-December 2021 and routinely along the exploration stage

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<p>government will be the Advisory Team.</p> <ul style="list-style-type: none"> Routine coordination with West Manggarai Government regarding the development of Wae Sano Exploration 					
		1.2. Field visit of Regency Government (Public Work Agency)	<ul style="list-style-type: none"> Public Work Agency Team will be assigned to do field visit to do study and survey on the alternative road which is around the lake under the scenario of Regency Road Management Public Work Agency Team will be involved in doing environment and social study toward the implication of 	Output Activity 1.2.: To gain early information for Regency Government in assisting the socialization and alternative road design	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> Observation and Field Study Consultation and FGD with community 	<ul style="list-style-type: none"> Public Work Agency Team Site Manager assistance Tim Social Performance Wae Sano assistance 	Nuncung Island Village and Sano Nggoang village	July-August 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			the change on technical design where the exploration will start from Well Pad A and alternative road around the lake through Nuncung Island village and Sano Nggoang village					
		1.3. Coordination and Consultation with community assisted by West Manggarai Government	Coordination on implementation of technical construction including civil infrastructure for access road, lake around road, well pad drilling and starting of field mobilization, etc	Output Activity 1.3.: 1. Minimum one consultation with community (assisted by West Manggarai Government) related to Civil Activity Access Road, Lake Around Road, Well Pad drilling and the starting of field mobilization 2. Minimum one consultation with community	Engagement Technique: <ul style="list-style-type: none"> ▪ Observation and Technical Study ▪ Consultation and FGD with the community 	<ul style="list-style-type: none"> ▪ Regency Government ▪ Ruteng Diocese ▪ Site Manager, ▪ Tim Social Performance Wae Sano (Govrel and Superintendent) 	3 villages location (Pulau Nuncung, Wae Sano and Sanonggoang)	September 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
				(assisted by West Manggarai Government) related to Civil Activity Access Road, Lake Around Road, Well Pad drilling and the starting of field mobilization				
	Ruteng Diocese and team	1.4. Consultation and Information Disclosure on the Project Development	Evaluation on the implementation of RKTL phase 1 (October-December 2020), propose and implementation of RKTL phase 2 (ensure Diocese give full commitment and support management process/mitigation on social issues of Wae Sano Geothermal Project). Coordination and evaluation of RKTL phase 2 (July-December 2021)	Output Activity 1.4.: Support and involvement of Ruteng Diocese within RKTL phase 2	Engagement Techniques: <ul style="list-style-type: none"> ▪ face to face ▪ FGD ▪ Presentation Communication Media: <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Information material Handout 	<ul style="list-style-type: none"> ▪ Team SP Wae Sano ▪ Sub-diocese ▪ Nunang Parish 	Ruteng Diocese office	May, September and December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
	Community in Wae Sano	1.5 Consultation IPP and overall project design	<ul style="list-style-type: none"> The IPP document contain the decion making of Lonto Leo, overall project, benefit sharing plan and Grievance redress mechanism need to be consulted to the community in Wae 	Output Activity 1.5 Understanding and confirmation of Broad Community Support from community to the project overall, and to the use of Lonto Leo as the avenue for collective	Engagement Techniques: <ul style="list-style-type: none"> Lonto Leo Presentation Communication Media: PPT and handout	<ul style="list-style-type: none"> Regency Government Team Diocese Team Team Social Performance 	Wae Sano	November 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			Sano to get feedbacks prior to disclosure	decision processes under the project specifically.				
	Well Pad B land owners in Nunang, Dasak, Lempe, Ta'al sub-village; community of Sano Nggoang village, Pulau Nuncung village. Average of participants per activity are 50	1.6. Consultation and Project Information Dissemination <ul style="list-style-type: none"> ▪ Drilling at WP A (Lempe) ▪ Pipeline (Nunang) ▪ Drilling at WP D (Dasak) ▪ Supporting facilities (WP E) ▪ Alternative Ring Road act 1.3 (Taal, Sano Nggoang and P. Nuncung) 	Consultation to community with direct impact potency as implication on the technical design change which are drilling to be started in well pad A and the use of alternative access road Consultation to be done by disseminating information on the project plan, time frame, impact potency both positive and negative, and proposed mitigation plan by project in impact management	Output Activity 1.6.: <ol style="list-style-type: none"> 1. Conducted consultations with the Community regarding land use and changes in land use plans to the project's technical design 2. Conducted consultations with land owners of wellpad B regarding land use change plans 3. There is support from the community, especially land owners according to the technical design changes of the Wae Sano 	Engagement Techniques: <ul style="list-style-type: none"> ▪ Lonto Leo- Face to face meeting ▪ FGD ▪ Presentation Communication Media: <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Information material handout 	<ul style="list-style-type: none"> ▪ Regency Government Team ▪ Diocese Team ▪ Team Social Performance Wae Sano (Government Relation) 	Wae Sano, villages	September -December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
				project from well pad B to well pad A				
	Well pad A and B land owners	1.7. Consultation with community	<ul style="list-style-type: none"> ▪ Drilling to be started on the Well Pad A area. Intensive dan effective consultation need to be done to the identified land owners of well pad area ▪ Start from well pad A, lake around (Regency Road) and not to drill at Well Pad B ▪ Need to think the mechanism to keep using well pad B land, avoid the protest from land owners such as Waiting compensation or scenario of using well pad B as other 	<p>Output Activity 1.7.:</p> <ol style="list-style-type: none"> 1. Consent on the mechanism of land compensation with Regency Government for well pad B (not to be used) and well pad A 2. Consent on the compensation mechanism of using well Pad A area 3. Consent of the mechanism of alternative compensation on non-drilling well pad B area 	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> ▪ Lonto Leo-Face to face meeting ▪ FGD <p>Communication Media:</p> <ul style="list-style-type: none"> ▪ Information Material Handout 	<ul style="list-style-type: none"> ▪ Regency Governme nt Team ▪ Ruteng Diocese ▪ Team Social Performan ce Wae Sano (Govrel) 	Wae Sano village	September -December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<p>facility. The area is still leased</p> <ul style="list-style-type: none"> Fulfil the commitment on compensation even tough different with early plan or not to be used at all. This is to avoid new social problem 					
	community leaders, village government, religious institution (Church/Nunang Parish Pastor as the representative of Ruteng Diocese), education, health agency to attend the discussion regarding the Grievance Mechanism.	1.8. Sub-village meeting to form village committee and explanation on the tasks	<p>Support the activities planned by Project including bridging the information and project needs and Grievance handling in each village</p> <p>Approach to be chosen is by involving the opponent group involved in sub-village or village committee (Pulau Nuncung and Sano Nggoang). Village committee already established in Pongeng Kalo, Dasak and Wakar</p>	Output Activity 1.8.: 1. There is minimum one Project Socialization to the community on the establishing village committee for Wae Sano exploration project including for the village of Pulau Nuncung, Sango Nggoang village, Wae	Engagement Techniques: <ul style="list-style-type: none"> Lonto Leo-face to face meetings FGD Presentation Material 	<ul style="list-style-type: none"> Regency Government Meeting Ruteng Diocese (Nunang Parish) Social Performance Wae Sano (Government Relation) EMU GDE 	Wae Sano village (Nunang, Wakar), Sano Nggoang village, Nuncung Island village, Wae Lolos village and Golo Mbu village	– September-December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
	(50 participants)		<p>Need to be considered and prepared are for Wae Lolos village, Golombu village (for access road) to have village committee</p> <p>Broaden the Socialization coverage on the road management to include the Pulau Nuncung village and Sano Nggoang village with the Regency Government.</p> <p>Government team will be involved to assist RCTL2 by The Regents Decree</p> <ul style="list-style-type: none"> To create and maintain situation on the ground to keep conducive when the construction process started 	<p>Lolos and Golombu village</p> <p>2. There is a village committee who will play role as facilitators of Project activities and Grievance handling from the community to Wae Sano Exploration Project for Wae Lolos and Golombu village</p>				

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<ul style="list-style-type: none"> Mapping on community complaints Socialization/update on the information on Project Technical change for the community 					
2. Resolutions on land provision problems and accelerating on the Project Land Acquisition (LARAP)	Head of Regency and West Manggarai Regency Team	2.1. Coordination and Consultation	<ul style="list-style-type: none"> Coordination with West Manggarai Land Provision Team to lead the process of Project Land Acquisition which supported by Project Team and SMI Team West Manggarai Head Regency asked Geothermal Joint Committee to send letters to the Regency regarding the Land Provisions for Wae Sano Project. As a 	<p>Output Activity 2.1.:</p> <p>1 There is a letter from Indonesia Joint Committee to West Manggarai Regency Head to establish Land Provision Team and lead the process of Land Provision for Wae Sano Geothermal Exploration Project</p> <p>2. There is a Cooperation</p>	<p>Engagement Technique:</p> <ul style="list-style-type: none"> Face to Face Meeting FGD Presentation <p>Communication Media:</p> <ul style="list-style-type: none"> PPT Presentation Printout material 	<ul style="list-style-type: none"> Site Manager Team Social Performance Wae Sano (Govrel) Regency Land Provision Team 	West Manggarai Regency Office	July-December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<p>respond to the letter, Head Regency will prepare Regency Decree for the new Land Provisions Team</p> <ul style="list-style-type: none"> Establishing Wae Sano Land Provisions team lead by West Manggarai Head of Regency (Regency Decree) 	<p>Agreement between GDE and Regency Government based on Regency Decree of WaeSano Project Land Provision team and the establishment of the Land Provision team lead by West Manggarai Head Regency</p>				
	West Manggarai Regency Land Provision Team	2.2. Study and Consultation	<p>Prerequisite to continue land compensation payment of Phase 1 Land Provisions (access road) therefore some initials activities proposed as follows:</p> <p>Risk assessment of the stage I land compensation payment process to determine</p>	<p>Output Activity 2.2.:</p> <ol style="list-style-type: none"> There is a study of risk and mitigation of Land Provisions for both Phase 1 and Phase 2 There is alternative on mechanism of Land Provisions (lead by West 	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> Technical study and observation Face to Face Meeting and FGD <p>Media Communication:</p> <ul style="list-style-type: none"> PPT Presentation 	West Manggarai Land Provision Team	Location to be decided by West Manggarai Land Provision Team	<p>Time to be arranged by Regency Government</p> <p>Notes: Wae Sano Social Performance team will collect information on the</p>

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<p>whether this process will lead to local risks or impacts from the opponent groups (e.g. creating jealousy at the community level which leads to social conditions that are not conducive to resume project activities)</p> <ul style="list-style-type: none"> ▪ Consultation with identified land owners regarding the scheme of land compensation payment, resolution of land certification issue, and updated PAP data validation ▪ Negotiation and Compensation Payment 	<p>Manggarai Government)</p> <p>3. Phase 1 compensation Payment and Land Certification including mitigation on possible problems arise</p>	<ul style="list-style-type: none"> ▪ Handout information 			<p>schedule of West Manggarai Land Provisions Team to be synchronized by Technical Team</p> <p>Tentative: October-November 2021</p>

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			Phase 1 Land Provisions currently is with BPN (National Land Agency) and waiting for the court. The value had been validated by KJPP. From Wae Lolos to Taal there are 59 persils and 2 kios					
		2.3. Socialization, consultation, and Land Provision Implementation	<p>Continue for Phase 2 Land Provision (Drilling area and main Project area) which will be started with following activities:</p> <ul style="list-style-type: none"> Socialization and consultation to the Direct Project Affected People by the Phase 2 Land Provisions to give information on the Land Provision Process and validate the right and identified land owners for compensation 	<p>Output Activity 2.3.:</p> <ol style="list-style-type: none"> Identified Land to be processed for stage 2 Land Provisions There is a minimum of one socialization and consultation of the Phase 2 Land Provision by the Land Provision team to Impacted community There is one document of Land 	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> Consultation and FGD with Project Affected People Technical Implementation of Land Provision <p>Communication Media:</p> <ul style="list-style-type: none"> PPT Presentation Handout Information Media Handout 	Land Provision Team of West Manggarai	Venue: TBA by West Manggarai Government. Consultation to Lempe sub-village for Well Pad A	<p>Time : TBA by PEMDA</p> <p>Notes: SP team will collect the information regarding the schedule of West Manggarai Government Team schedule to be synchronised with technical</p>

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<ul style="list-style-type: none"> ▪ Land Measurement ▪ Land valuation and PAP asset valuation by KJPP ▪ Decide Land Compensation scheme to be socialized and consulted with identified and right land owners ▪ Negotiation on land compensation value to the right and identified land owners ▪ Land compensation payment (temporary lost) <p>Notes: Fulfil the commitment of Well Pad B lease compensation as per informed by the Project to the land even though there will be change on usage plan and not according to</p>	<p>Measurement to be used</p> <p>4. There is a document of Land economic value by KJPP</p> <p>5. There is a minutes of the implementation on Land Lease Payment</p>	<ul style="list-style-type: none"> ▪ Minutes 			<p>team schedule</p> <p>Tentative: December 2021- April 2022</p>

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			the early plan or totally not used. This is to avoid the new social problem arise. The land will be leased for 5 years. After the exploration completed, there will be spare time to wait for tender. The winner of the tender will continue the Exploitation Stage. All these leasing process will be led by West Manggarai Government. Project will not deal directly with the community					
		2.4. Community Consultation	Consultation to community leaders and community group regarding the communal areas to be acquired for Wae Sano Geothermal Exploration needs (such as Communal Area in Well Pad A)	Output Activity 2.4.: 1. There is minimum one socialization and consultation to the Community Leaders regarding the use of communal land at access road to Well pad	Engagement Technique: <ul style="list-style-type: none"> ▪ Face to Face meeting ▪ FGD Communication Media:	<ul style="list-style-type: none"> ▪ West Manggarai Land Provisions Team ▪ Wae Sano Social Performance Team support 	Wae Sano village	August 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
				<p>A and also at well pad B</p> <p>2. There is a consent and support from the community leaders, community groups, for the use of communal land at access road to well pad A and also at well pad B</p>	<ul style="list-style-type: none"> Discussion Material Print Out. 			
	Expert Consultant Team	2.5. Assessment of land acquisition aspects and updating LARAP+LRP	Conduct a study on the land acquisition scheme for the Wae Sano Geothermal Project as current date and provide input for improving land acquisition strategies parallel with updating the LARAP and LRP documents	<p>Output Activity 2.5</p> <p>1. A new scheme of completion the land acquisition process for the Wae Sano Geothermal Project</p> <p>2. Updated LARAP and LRP documents</p>	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> Desktop study and field observation FGD Interview Reporting 	<ul style="list-style-type: none"> EMU Team, supported by Corporate sustainability and SP Team 	Jakarta and Wae Sano	July-December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
3. Initiation and Implementation of Community Development Program (CDP) or Benefit Sharing Mechanism of Wae Sano Project for Wae Sano village	<ul style="list-style-type: none"> ▪ West Manggarai Government Team ▪ Tua Golo of each sub-village, community leaders, community members, Wae Sano village government, Sano Nggoang village and Pulau Nuncung village 	3.1. Consultation and Planning workshop	<p>Process of Benefit Sharing Plan to be done until December 2021 and 2 years program for Wae Sano village, Pulau Nuncung Village, and Sano Nggoang village which to be participatively within village meeting. Including the establishment of village committee in each village</p> <p>Input from Head of West Manggarai Regency:</p> <ul style="list-style-type: none"> ▪ Donation for School especially at Nunang Elementary and High school student Initiation/early planning on Village Tourism development ▪ Community Income generating program 	<p>Output Activity 3.1.:</p> <ol style="list-style-type: none"> 1. There is minimum one socialization and consultation regarding the Benefit Sharing Mechanism (BSM) with direct impacted villages based on the Stakeholder Engagement Plan document 2. There is a consent of Benefit Sharing Mechanism from the Participatory Project direct impacted community meeting in Wae Sano, Pulau Nuncung and Sano Nggoang village for 2 years 	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> ▪ Face to Face meeting ▪ FGD ▪ Workshop <p>Communication Media:</p> <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Print out discussion material 	<ul style="list-style-type: none"> ▪ West Manggarai Regency Team ▪ Ruteng Diocese ▪ Tim Social Performance Wae Sano (Community Relation) ▪ Corporate Sustainability Team 	Wae Sano, Sano Nggoang and Pulau Nuncung village	November 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<p>through integrated farming</p> <ul style="list-style-type: none"> ▪ Nunang road to be repaired ▪ Road repairment will be led by West Manggarai Government to use the access road around the Sano Nggoang Lake 					
	<ul style="list-style-type: none"> ▪ West Manggarai Government Team ▪ Ruteng Diocese Team of Parish Pastor ▪ Village Government ▪ Community Leaders both from Opponent 	3.2. Consultancy and community workshop	<p>Community consent and support on the Benefit Sharing Mechanism/Social Investment to be implemented for Wae Sano community (especially for direct and indirect impacted community by the Geothermal Project.)</p> <p>Construct the scheme and program mechanism of Benefit Sharing Mechanism to be implemented for Wae Sano community.</p>	Output Activity 3.2.: Development of Benefit Sharing Mechanism Work Plan using LFA (Logical Framework Analysis) start from Planning to Monitoring Evaluation and Impact Measurement	<p>Engagement Technique:</p> <ul style="list-style-type: none"> ▪ Face to Face meeting ▪ FGD ▪ Workshop <p>Communication Media:</p> <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Discussion Material Print out 	<ul style="list-style-type: none"> ▪ West Manggarai Government Team ▪ Tim Social Performance Wae Sano (Community Relation) ▪ Corporate Sustainability Team 	1 day workshop per sub-village; 6 sub-village (Lempe, Nunang, Taal, Dasak, Konkeng kalo, Wakar)	November-2021-during exploration

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
	and Supporting group (Tua Golo from each village, community leaders, community members, village government; Wae Sano, Sano Nggoang, and pulau Nuncung village)		Based on inputs from various of Wae Sano community groups, the Benefit Sharing program to include aspects as follow: 1. Integrated Farming (Vanilla, Taro and Honey) 2. Donation to Nunang Elementary and Junior High School (Learning Props) 3. Village Tourism					
	<ul style="list-style-type: none"> ▪ Wae Sano village community ▪ Nunang Parish 	3.3. Donation (Charity)	Support for important events to community (Religious events, National days)	Output Activity 3.3.: There is donation and Project contribution to community events as the involvement of Project real exist within the community	Face to face meeting to deliver the donation	Team Social Performance Wae Sano	Wae Sano village	Religious days, National and important activities of the community .

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
4.Implementation of Grievance Redress Mechanism of Wae Sano Project	Wae Sano village (community)	4.1. Consultation and Feedbacks from Community regarding GRM	<ul style="list-style-type: none"> ▪ Procedure/flow of Project Grievance Mechanism ▪ GRM Implementation Institution ▪ Community Involvement in GRM Implementation ▪ Main Contact for Grievance 	<p>Output Activity 4.1.:</p> <ol style="list-style-type: none"> 1. Minimum one socialisation and consultation for impacted community regarding the Grievance Handling Process and to get feedback on it 2. Impacted Community can understand and explain on how to deliver the complaint and Grievance to Project 3. Community knows to whom they will report if there are complaints regarding Wae Sano Exploration Project 	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> ▪ Face to Face Meeting ▪ FGD ▪ Presentation Material <p>Communication Media:</p> <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Handout 	<ul style="list-style-type: none"> ▪ Diocese including Nunang Parish Pastor and Labuan Bajo sub-diocese ▪ Team Social Performance Wae Sano 	In every village in Wae Sano, specifically to the direct impacted community by the project	September -December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
	Head of West Manggarai Regency and Local Government	4.2. Consultation and collecting feedbacks from West Manggarai Government regarding GRM	<ul style="list-style-type: none"> Procedure/working flow of Project Grievance Mechanism GRM Implementation Institution Involvement of Local Government /village in the GRM implementation Main contact numbers for Grievance Redress 	Output Activity 4.2.: Consultation and Socialisation on Project GRM to West Manggarai Government. Delivering the material to the regency government and understanding regarding Wae Sano Exploration Project GRM	Engagement Techniques: <ul style="list-style-type: none"> Face to face meeting FGD Presentation Material Communication Media: <ul style="list-style-type: none"> Presentation Handout 	<ul style="list-style-type: none"> Site Manager Tim Social Performance Wae Sano 	West Manggarai Regency Office or related institution in Labuan Bajo	September -December 2021
	Village Committee in every sub-village in Wae Sano	4.3. Workshop for GRM understanding and implementation	<ul style="list-style-type: none"> Procedure/ Work Flow of Project GRM Institutionalization of GRM Implementation Role, main task, and responsibility of village community in the GRM implementation 	Output Activity 4.3.: Minimum one workshop session regarding Project GRM. The chosen village committee accept and understand the mechanism of Grievance handling to be implemented by Project, and village committee	Engagement Techniques: <ul style="list-style-type: none"> Face to Face Meeting FGD Material Presentation Communication Media: <ul style="list-style-type: none"> PPT Presentation 	Tim Social Performance We Sano	Every sub-village in Wae Sano	September -December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<ul style="list-style-type: none"> GRM Implementation Report 	main tasks and responsibilities	<ul style="list-style-type: none"> Handout 			
		4.4. Geothermal Education for Village committee	Introduction to Geothermal Project and especially about Wae Sano Project	Output Activity 4.4.: Minimum one workshop session for chosen village committee and delivering the information related to Geothermal Development Project Stages, impact, risk and impact mitigation	Engagement Techniques: <ul style="list-style-type: none"> Face to Face Meeting FGD Material Presentation Communication Media: <ul style="list-style-type: none"> Presentation Film / Video Handout 	<ul style="list-style-type: none"> Invited Speaker/Panelist Exploration Management Unit Tim Social Performance Wae Sano 	Villages: <ul style="list-style-type: none"> Ponceng Kalo Dasak Wakar Pulau Nuncung Sano Nggoang Wae Lolos Golombu 	September -December 2021
	Contractors and subcontractors	4.5. Workshop implementation GRM	<ul style="list-style-type: none"> Procedures/work flow GRM Project Institutional implementing GRM Role, main task, and responsibility of village community in the 	Output Activity 4.5.: Minimum one workshop session about GRM for each contractor to understand the implementation of GRM then they	Engagement Techniques: <ul style="list-style-type: none"> face to face meeting FGD Material Presentation 	Tim Social Performance We Sano	Bajo/WaeSano/Online	Prior to Contractor /sub-contractors get instruction to mobilise (November 2021)

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			GRM implementation <ul style="list-style-type: none"> Implementation report 	have to implement based on the procedure within coordination with the project	Communication Media: <ul style="list-style-type: none"> PPT Presentation Handout 			
5. Construction access road (clearing and pavement) of Phase 1 from Wae Lolos-Taal (km 0 to km ± 20)	Community at Wae Lolos, Golo Kondeng, Golo Mbu and Taal villages	5.1 Mobilisation of contractors and equipment for construction/wideing and pavement of access roads (phase 1)	<ul style="list-style-type: none"> Village committee and GRM has been fully implemented Consultation by Lonto Leo prior to mobilization to get support from the community especially along access roads and the land owners 	Output Activity 5.1: Minimum one lonto leo to each village supported by village committee to deliver information related to construction phase	Engagement Techniques: <ul style="list-style-type: none"> Lonto Leo/face to face meeting Presentation Communication Media: PPT and handout	<ul style="list-style-type: none"> Contractors and SP Team EMU 	<ul style="list-style-type: none"> Wae Lolos Golo Kondeng Golo Mbu Taal 	November 2021- June2022
6. Implementation of Communication Strategy of Wae Sano Geothermal Project generally in Indonesia and	Independent Expert Consultant	6.1Cooperation with CSO	Third Party endorsement as part of Communication Strategy regarding the Development of Geothermal Project in Wae Sano and Information dissemination	Output Activity 6.1: There is third party endorsement from CSO to Wae sano Geothermal Project	Engagement Techniques: <ul style="list-style-type: none"> face to face meeting FGD Material presentation 	Corporate Sustainability team and EMU	Local area Flores especially Manggarai Barat	November-December 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
for Wae Sano Exploration Project and Information dissemination on Geothermal Project.			regarding Geothermal Project.	There is cooperation with CSO to get positive exposure regarding the Geothermal Project in general in Flores, especially in Wae Sano	Communication Media: <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Handout 			
	Journalists and Media in West Manggarai	6.2. Geothermal Education and Workshop	Education and Geothermal School for Media	Output Activity 6.2.: 1. Minimum one workshop session especially for the journalist and media and information dissemination regarding Geothermal Project Development stages, impact, risk and mitigation efforts. Workshop to be facilitated by Partner CSO	Engagement Techniques: <ul style="list-style-type: none"> ▪ Workshop ▪ Focus Group Discussion Communication Media: <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Film / Video Clip ▪ Handout 	Speaker, Social Advisor, EMU team, EMU team and Corporate Sustainability team (related to Partner CSO)	Labuan Bajo	August 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
				2. Media Press Release				
	Tourism Association, PHRI, Asita, Small Scale Enterprises, Akunitasi, Sunspirit, Indonesian Bird Foundation, other CSO, etc.	6.3. Geothermal Education Workshop	Geothermal School for Tourism Industry in Labuan bajo, CSO, etc,	<p>Output Activity 6.3.:</p> <ol style="list-style-type: none"> 1. Minimum of one workshop session especially for CSO and non-Governmental Institution and information dissemination related to Geothermal development stages, impact, risk and mitigation efforts. Workshop session will be facilitated by Project Partner CSO 2. press conference lead by Project Partner CSO 	<p>Engagement Techniques:</p> <ul style="list-style-type: none"> ▪ Workshop ▪ Focus Group Discussion <p>Communication Media:</p> <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Film / Video Clip ▪ Handout 	Speaker, Social Advisor, EMU team, EMU team and Corporate Sustainability team (related to Partner CSO)	Labuan Bajo	August 2021

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
7. Monitoring on RKT 2 Implementation	<ul style="list-style-type: none"> ▪ Joint Committee ▪ West Manggarai Government Team ▪ Diocese Team ▪ Social Advisor 	7.1. Workshop and Field Observation	Monitoring and periodical evaluation on the RKT 2 Implementation Work Plan of Wae Sano Geothermal Exploration Project	Output Activity 7.1.: Monitoring and Evaluation process every 3 months with documentation to be presented in an official report of Stakeholder Engagement Activity	Engagement Techniques: <ul style="list-style-type: none"> ▪ Workshop ▪ Focus Group Discussion ▪ Field visit (community consultation) Communication Media: <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Handout 	Corporate Sustainability Team and Social Advisor, EMU	Labuan Bajo and Wae Sano Village	September and December 2021
8. Implementation several surveys related a new design as Feed Civil, geotechnical, update ESIA-UKL-UPL and safeguards document, cadastral and updating LARAP	<ul style="list-style-type: none"> ▪ Government Team ▪ Community in Taal, Sano Nggoang, P. Nuncung, Lempe, Nunang and Dasak and possibility of phase 1 access additional 	8.1 Surface surveys in WP A, WP D, Ring Road and along new pipeline design	The land owners and community understand the activities that will be conducted to complete the project design	Output Activity 8.1.: The land owners and community would give support to the series of survey activities	Engagement Techniques <ul style="list-style-type: none"> ▪ Lonto Leo ▪ Inviting land owner during the relevant survey Communication Media PPT or handout	<ul style="list-style-type: none"> ▪ SP Team ▪ Local Government ▪ EMU-GDE 	Wae Sano, Sano Nggoang and P. Nuncung	December 2021-June 2022

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
	modification							
9. Arranging document study and Environmental Approval for the revision (Update ESIA and UKL-UPL), and Reporting to the impacts as an implementation during exploration activities	Local Government Manggarai Barat, Province of Nusa Tenggara Timur or Ministry of the Environment and Forestry	9.1. Coordination and consultation	Study of revision UKL-UPL and Environmental Approval regarding project design changes (access road and wellpad, etc)	Output Activity 9.1. Revision of Environmental Approval and UKL-UPL	Engagement Techniques: <ul style="list-style-type: none"> ▪ Desktop Study ▪ Field Observation ▪ Focus Group Discussion ▪ Interview Communication Media: <ul style="list-style-type: none"> ▪ PPT Presentation ▪ Handout 	EMU, ESSC and Site Manager	Local Government, Province or Ministry	December 2021-June 2022
	Environmental Regional Manggarai Barat and Manggarai Barat Local Government	9.2. Coordination and Reporting	Periodically report of monitoring and evaluation about environment and social impacts as the operation of project exploration in Wae Sano	Output Activity 9.2. Report of monitoring environment and social related to the exploration activities	Engagement Techniques: <ul style="list-style-type: none"> ▪ Sharing Information Communication Media: <ul style="list-style-type: none"> ▪ Report Document 	<ul style="list-style-type: none"> ▪ Site Manager ▪ Team SP Wae Sano 	Local Government	Every 6 month during exploration phase

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
10. Spreading information-socialization and consultation to the stakeholders especially affected peoples by the project related impacts and mitigations proposal of alternatives design (access road and wellpad A)	Local Government of Manggarai Barat	10.1. Consultation	Potential environment and social impacts related to project design especially the alternative design of access road and wellpad	Output Activity 10.1: Minimum 1 session of socialization and consultation to get feedbacks regarding potential impacts and mitigation proposal to the design changes of the project equipped by MoM, attendance list and photo documentation	<ul style="list-style-type: none"> Engagement Techniques: Focus Group Discussion (FGD) Communication Media: <ul style="list-style-type: none"> PPT Presentation Handout 	<ul style="list-style-type: none"> Site Manager Team SP Wae Sano ESSC 	Labuan Bajo	Before finalisation of impacts assessment-analysis regarding alternative design
	<ul style="list-style-type: none"> Community groups that have directly impacted by the exploration project related alternatives design Village Governmen 	10.2. Consultation	Potential environment and social impacts related to project design especially the alternative design of access road and wellpad	Output Activity 10.2: Minimum 1 session in each village of socialization and consultation to get feedbacks regarding potential impacts and mitigation proposal to the design changes of the project equipped by MoM, attendance list and	Engagement Techniques: <ul style="list-style-type: none"> Lonto Leo Focus Group Discussion Communication Media: <ul style="list-style-type: none"> PPT Presentation Handout 	<ul style="list-style-type: none"> Site Manager Team SP Wae Sano ESSC 	Every village as impacted of access roads and drilling plan	Before finalisation of impacts assessment-analysis regarding alternative design (June 2022)

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
	t and Sub-villages <ul style="list-style-type: none"> Community figures and community 			photo documentation				
	Non-government community that have great attention to the geothermal exploration plan in Wae Sano (NGO, CSO, Media, etc)	10.3. Socialization	Potential impact of environment and social as the effect of project activities related to alternatives design (access road and wellpad)	Output Activity 10.3: Minimum 1 session of socialization and consultation to get feedbacks regarding potential impacts and mitigation proposal to the design changes of the project equipped by MoM, attendance list and photo documentation	Engagement Techniques: <ul style="list-style-type: none"> Focus Group Discussion Communication Media: <ul style="list-style-type: none"> PPT Presentation Handout 	<ul style="list-style-type: none"> Site Manager Team SP Wae Sano ESSC 	Labuan Bajo	Before finalisation of impacts assessment related technical alternative design
11. Implementation of phase 2 land acquisition	Local Government Manggarai Barat and Land Owners	11.1 Lonto Leo to the land owners of phase 2 design	The PAP's of the updating LARAP for phase 2 along access roads, wellpads and other support facilities	Output Activity 11.1 Minimum one consultation to all land owners about the land acquisition mechanism (agenda	Engagement Techniques <ul style="list-style-type: none"> Lonto Leo Communication Media PPT or handout	<ul style="list-style-type: none"> Land Procurement Team Site Manager EMU-GDE 	The Land Owners in Wae Sano, Sano Nggoang and Pulau Nuncung	April-June 2022

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
				will be according activity 2.				
12. Delivering information regarding construction activity in the site during exploration phase (phase 2 and during exploration)	Directly Impacted Community by the project activities	12.1. Socialisation-Consultation prior to land preparation, access road improvement, equipment and log lead item and drilling material mobilisation	Delivering information to the community that have potential directly impacted by the field activities include: <ul style="list-style-type: none"> What kind of activities When and duration the activities to be done How many personnel involved The potential impacts of the activities to the community Mitigation of impacts Contact number for any grievances (include in GRM) Above information will be announced to the	Output Activity 12.1: Minimum one socialization to the potentially impacted community before performing field activity	Engagement Techniques: <ul style="list-style-type: none"> Lonto Leo-Focus Group Discussion Communication Media: <ul style="list-style-type: none"> PPT Presentation 	<ul style="list-style-type: none"> Site Manager Team SP Wae Sano Contractors /Subcontractors 	According to the location where the field activity has taken place	3 days until 2 weeks maximum before performing field activities during exploration

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			community 3 days to maximum 1 week before conducting the activity					
13. Delivering information regarding s drilling operation in WP A and WP D, and welltesting	Land owners in the wellpads and community around drilling area	13.1 Consultation	Delivering information to the community that have potential impact by the drilling operation <ul style="list-style-type: none"> ▪ What kind of activities during operation ▪ When and duration the activities to be done ▪ How many personnel involved ▪ The potential impacts of the activities to the community ▪ Mitigation of impacts 	Output Activity 13.1: Minimum one consultation to the potentially impacted community before performing drilling and prior to welltesting will be informed to the community around the wellpad	Engagement Techniques: <ul style="list-style-type: none"> ▪ Lonto Leo-Focus Group Discussion Communication Media: PPT Presentation	<ul style="list-style-type: none"> ▪ Site Manager ▪ Team SP Wae Sano ▪ Contractors /Subcontractors 	According to the location where the drilling has taken place. Drilling in WP A (Lempe, Nunang and Pulau Nuncung) Drilling in WP D (Dasak, Ponceng Kalo and Wakar)	3 days until 2 weeks maximum before drilling operation

Strategic Goal	Relevant Stakeholders	Type/Kind of Activities	Main issue on Stakeholder Engagement to the Project	(Expected Output)	Methodology (Engagement Techniques and Information Media Communication)	Person in Charge	Location	Time
			<ul style="list-style-type: none"> ▪ Contact number for any grievances (include in GRM) <p>Above information will be announced to the community 3 days to maximum 1 week before conducting the activity</p>					

WORKING

To ensure each and every activity on the ground can be proceed, the project has developed a plan or a roadmap to achieve community support based on phases of project activities. This approach is taken to address the difficulty and complexity of the project in obtaining broad community support for the overall project. The detail plan is presented in **Table 6** of this report.

Table 6 Project roadmap to achieve community support for project activities onsite

No	Activities	Pre-existing condition requirements	Evidence of BCS / means of verification	Output
1a	Continuation of land acquisition for the access road phase 1 (± 20 km from the Trans Flores toward Sano Nggoang Lake)	<ul style="list-style-type: none"> - The land acquisition team is in place - Consultation with the opposing group to ensure that they don't have objections to the plan of continuing the land acquisition process in the alternative access route. - Complete paperwork in compliance with the LARAP - GRM is fully functioning 	<ul style="list-style-type: none"> - Documentation of the consultations - Written statement or any other form (to be agreed with the community) that they don't reject the continuation of the land acquisition process in the access road 	<ul style="list-style-type: none"> - All landowners received compensation in accordance with the LARAP - Maintained support from the landowners in the access road - Demonstration of the project/GDE team performance (showing that the project is capable of handling the project risks and impacts)

No	Activities	Pre-existing condition requirements	Evidence of BCS / means of verification	Output
1b	Series of community consultations on proposed technical design changes to inform the project planning, timeline, potential risks and impacts, and mitigation measures to be implemented	<ul style="list-style-type: none"> - Detailed information on the proposed changes are available - Field team is in place 	<p>Continued community support may be indicated in various ways including:</p> <ol style="list-style-type: none"> 1. Records of agreement in the consultation minutes signed by the appointed community representatives 2. Any other forms as appropriate that can be informed by GDE's social assessment 	The community support the proposal and provide "greenlight" to proceed with the next activities – potentially as a condition for implementation of the follow-up activities
2	EnS assessment of the proposed technical design change	Greenlight from the community (Output from activity 1)	The community participate in the assessment process	Updated EnS documents in accordance with the ESMF
3	Community consultations on the results of the EnS assessments and detailed implementation planning of the project	<ul style="list-style-type: none"> - Updated EnS documents in accordance with the ESMF (Output from activity 2) - Detailed project implementation planning 	<p>The support could be indicated in various ways include:</p> <ol style="list-style-type: none"> 1. Records of agreement in the consultation minutes signed by the appointed community representatives 2. Any other forms as appropriate that can be informed by GDE's social assessment 	The community supports the project implementation planning

No	Activities	Pre-existing condition requirements	Evidence of BCS / means of verification	Output
4	Mobilization of contractor for access road phase 1 construction	<ul style="list-style-type: none"> - Contract is agreed - Detailed planning has been approved - C-ESMP has been approved by the bank 		

6.5 Propose Project Benefit Sharing Program for the Indigenous Community of Wae Sano Village during Exploration Phase.

The Project Benefit Sharing Program was developed in order to ensure all Wae Sano community members receive benefit from the project, including those whose land and non-land assets will not be affected and thus are not eligible for compensation. This risk raised as both is relevant because the entire Wae Sano community are affected by the Exploration Project, however, only land owners whose land or non-land assets are affected by the project are entitled for cash compensation.

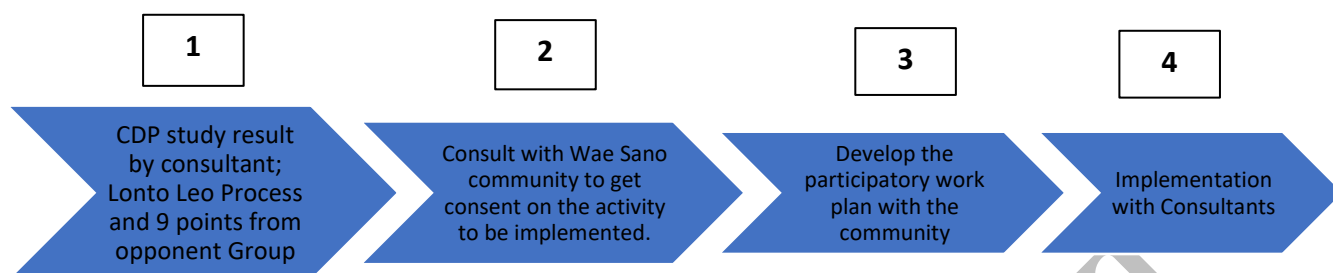
Meanwhile, the Project is requested to achieve the Broad Community Support (BCS) which consists of communities who are both non-land-owners and land-owners. The Benefit Sharing Mechanism is expected to support Project to achieve broader support from community by involving communities into a Community Development scheme.

The project benefit sharing program proposed within this subchapter will become one of the main stakeholder engagement activities under the management of Wae Sano project. The proposed program will be implemented for the duration of 2 years aligning with the expected period of the project exploration activities.

This proposed Program is developed from the integration of the result of Lonto Leo, consultant study and the 9 community aspiration points of the opponent proposal letter.

Methods of collecting data and information to formulate project benefit sharing programs and the implementation strategies are described in Chapter 5 of this report. This chapter provides the general plan of the proposed program.

The process of summarizing the Benefit Sharing Program to be proposed is described as follow:



The First step is to review the result from consultant study on CDP (Community Development Program), Lonto Leo and also 9 points of opponent group demand through West Halmahera Head Regency.

Step two is to consult the result with the community and get consent from the community.

The above diagram presents the general plan of Benefit Sharing Mechanism which started by the result of Consultant study of Community Development Program, Lonto Leo result and also 9 points from opponent group which are summarized into 3 main Benefit Sharing Program to be consulted further with relevant stakeholders in particular with the community in Wae Sano village.

Step Three is to develop a participatory work plan with the community on the Benefit Sharing Program chosen.

Step Four is implementing the program with the consultant.

Below table 7 will show us on proposed activities based on each document : CDP study result by consultant, Lonto Leo Result and 9 points from the opponent group.

Table 7 Proposed activities based on each document

NO	Sources	Proposed Benefit Sharing Program
1	CDP Study by Consultant	<ul style="list-style-type: none"> ● Agroforestry ● Integrated farming ● Indigenous people and cultural-based Village Tourism Development ● Health and Sanitation ● Education ● Cultural and Traditional Program
2	Lonto Leo	<ul style="list-style-type: none"> ● TOGA (Family Herbal Planting) program : PIRT permit for herbal plants ● Vegetable ● Tourism village (there is Hot Spring in the village) ● BUMDES (Village Owned Enterprise) activation

		<ul style="list-style-type: none"> ● Wae Sano spatial arrangement
3	Community aspiration which delivered during discussion with Head of Regency	<ul style="list-style-type: none"> ● Land Provision for community farming activity ● The change of community house' roof ● Scholarship for Performed Students ● Provide Public Facilities for Wae Sano village

WORKING DRAFT

CHAPTER 7 PROJECT GRIEVANCE REDRESS MECHANISM (GRM)

7.1. Introduction

7.1.1. Background

The Project Grievance Redress Mechanism (GRM) procedure is part of the procedure for mitigating the risks and impacts of the Wae Sano geothermal development project. GRM provides guidance to the management of the Wae Sano geothermal project in terms of managing complaints from the indigenous people of Waesano Village. GRM provides a mechanism for project stakeholders, especially those affected by the project, to be able to voice concerns and obtain resolutions. The GRM is part of the overall indigenous peoples planning document (IPP).

In January 2019, the management of the geothermal development project has compiled a complaint handling procedure / GRM within the scope of the Geothermal Exploration Upstream Development Project (GEUDP). The GRM procedure compiled in 2019 is not specific to the geothermal development project (sub-project) in Wae Sano Village. In line with the results of the assessment in the ESIA of the Wae Sano geothermal exploration project which concluded that the people of Wae Sano Village were not categorized as indigenous peoples, therefore the handling mechanisms/procedures developed in 2019 did not accommodate the context or traditional practices of the Wae Sano Village Community in terms of settlement conflict/problem. This is the background of the need to update the complaint handling procedure / GRM that is more specific for the needs of the Wae Sano geothermal development project with the characteristics of the indigenous people of Wae Sano Village. The completion of the GRM project was also carried out through a consultation process with the Wae Sano indigenous people during the Lonto Leo session or village consultations. The existence of the consultation process allows feedbacks and input from the community regarding how this complaint handling / GRM model will be developed and implemented by the management of the Wae Sano geothermal development project.

The procedure for handling community complaints, which was compiled in 2019, has not been fully implemented by project management at the community level due to the termination of all project activities in the field due to cases of refusal. This causes few information related to learning or the extent of effectiveness in implementing the GRM compiled in 2019.

In general, updating the GRM of the Wae Sano geothermal development project includes the following:

- Various ways that can be used to convey complaints from the indigenous people of Waesano Village, including submitting in person, by telephone, text messages, letter, email, or website.
- Journal that contained complaints as written and stored as a database.
- Procedures announced to the public, explaining how long users can wait for receipt, response, and resolution of their complaints.
 - Transparency of grievance procedures, governing structure, and decision makers; and
 - Appeals processes (including national courts) to which dissatisfied complainants may refer when a settlement agreed by other cannot be reached.

The complaint mechanism procedure applies to the Waesano Geothermal Project starting from the planning stage followed by the construction stage, exploration operation, post-exploration until the

end of the project. This procedure also applies to geothermal project contractors and external contractors working on projects for exploration and post-exploration purposes.

7.1.2. Objective of Project GRM

The objectives of the availability and implementation of grievance redress mechanism for the Wae Sano geothermal development project, inter alia:

1. Resolving problems with the norms that apply to the indigenous people of Waesano Village, simple and mutually beneficial within the framework of project-community relations, recognizing the right of the complainant to submit their complaint to a formal dispute institution or other external dispute resolution.
2. Provide GRM in accordance with the implementation and requirements of the World Bank safeguards.
3. Describe the process of documenting and handling complaints from indigenous peoples to Waesano Geothermal Project that may be submitted by affected persons or groups regarding project activities, environmental and social performance, engagement process and unforeseen social impacts resulting from project activities .
4. Explain the scope and procedural steps and determine the roles and responsibilities of the parties involved. GRM can be revised based on experience and feedback from stakeholders during geothermal exploration activities.

7.1.3. Main Principles of Grievance Redress Mechanism

In implementing the grievance redress mechanism, the management of the Wae Sano geothermal development project is committed to the following principles:

1. The scale and type of grievance redress mechanism must be commensurate with the nature and scale of the potential risks and negative impacts of the project.
2. GRM is designed according to customary and cultural principles to address community problems. Clear and understandable, accessible to all affected segments of the community at no cost.
3. Comparable; the individual or community group that raises the complaint has the same position as the project. Accepted and received fair treatment, without intimidation and non-discrimination.
4. Accessible; the entire process in grievance redress mechanism can be accessed by all stakeholders, especially the community in Waesano Village. The project must explain the stages of complaint resolution, the latest update on complaint resolution and resolution of complaints resolution.
5. Transparent and Accountable; The entire process of this grievance mechanism is carried out openly, communicated in detail to stakeholders and accountable.
6. Appropriate safeguard: The parties who submit complaints must receive appropriate safeguard.
7. Not prevent access to other legal remedies.

8. Minimizing negative impacts through proactive communication and grievance resolution strategies.
9. In implementing the Grievance Redress Mechanism, the Waesano geothermal project is committed to carefully complying with applicable laws in the Republic of Indonesia, local cultural situations, and best practices.
10. Comply with international guidelines regarding the nature of communications and public complaints.

7.2. Village Committee as an Indigenous Peoples Institution for the Management / Grievance Redress Mechanism and Participation in the Implementation of the Project Benefit Program

In the village consultation process or Lonto Leo which took place in December 2020, a community institution was formed in each village called the village committee. The village committee was the result of an agreement from community representatives who were present at the Lonto Leo session. One of the main functions of the Village Committee is having the role as a bridge between the community and the Wae Sano geothermal project management in submitting complaints, suggestions and various questions related to the Wae Sano geothermal development project. This role will be very important because it will function as a "voice" of community representatives to be conveyed to project management and external community parties and also function as a conduit for messages / information that will be communicated by the project to the community.

In addition, the Village Committee will also function as a facilitator in the context of joint planning and implementation of project benefit programs for the people of Wae Sano Village in general and specifically for residents who are directly affected by project activities.

At the end of the Lonto Leo process in December 2020, Village Committees were formed in Nunang, Lempe and Taal villages. However, the people from the three villages still need further internal meetings at the village level to determine the composition of the Village Committee members and the agreed number of members will be 3 people. The composition of the Village Committee can come from community representatives who are in formal institutions of the Village government and from the traditional leadership of the Wae Sano indigenous community which has been discussed in sub-chapters 7.2.1 and 7.2.2 in this Chapter 7.

As part of the proposed future stakeholder engagement program (described in detail in Chapter 6), the Wae Sano project social management team will conduct community consultations / Lonto Leo in the villages of Pulau Nuncung, Sano Nggoang, Wae Lolos and Golombu to form a Village Committee. The social management team will also conduct intensive consultations with leaders and community groups of Wae Sano who have been in a position to reject the plan to develop a geothermal project in Wae Sano in order to communicate various information related to the development of the project as well as the purpose and function of the existence of the village committee. This needs to be finished because during the Lonto Leo process there were no representatives from the rejecting group present at the community/village consultation.

Considering the functionality of Lonto Leo, it can also be considered as a channel for the community members to raise concerns or complaints related to the project especially where a desired resolution requires a collective decision process in the wider or broader community level

7.3. GRM Procedure for Project Stakeholders and Indigenous People of Wae Sano Village

The stages or workflow for handling complaints related to the impact of the Wae Sano geothermal development project activities in detail can be seen in **Table 8**

Table 8 Steps of the Grievance Redress Mechanism Procedure for the Wae Sano Geothermal Development Project

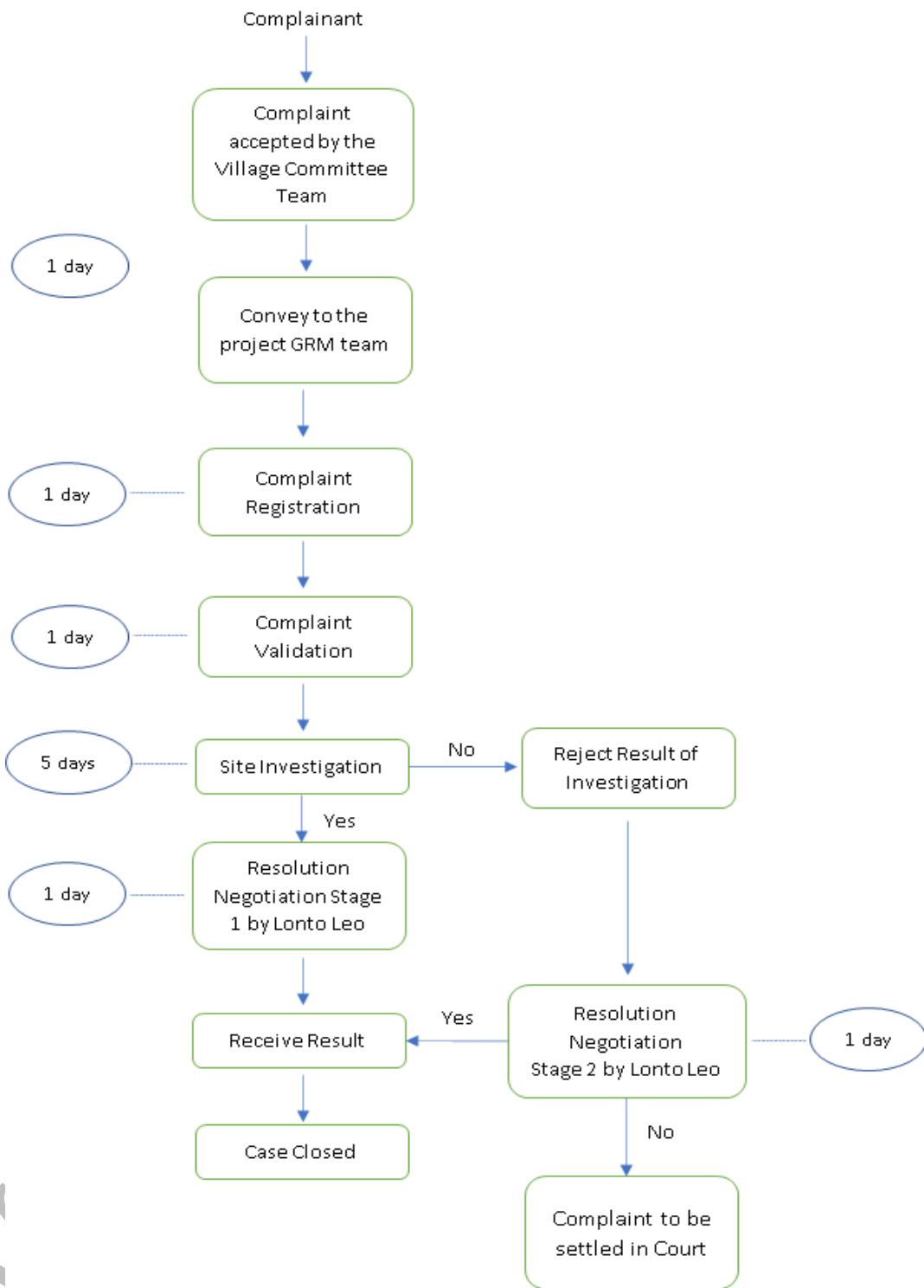
No.	Work Stage	Description	Time Period
1	Complaint Report	Individuals or groups who are affected by the presence of geothermal projects that affect their social, economic and environmental lives.	-
2.	Complaint accepted by the Village Committee Team and conveyed to the project GRM team (Superintendent and GRM staff).	Reports or complaints received will be documented in the site by the village committee team and conveyed to the project team. Potential types of reporting include aspects such as: <ul style="list-style-type: none"> • Compensation • Land Access • Insufficient Notifications • Disruption to community economic activities • Property Disturbance • Property Damage • Irrigation • Boundary Disputes • Environmental damage • Construction Activities • Safety Risk • Traffic 	At the time of complaint or grievance is being submitted
3	Complaint registration	A team consisting of project elements (community relations staff) who receive reporting and verification of the report. If the report is directly related to the project, the team will forward the report for investigation. If the report is not related to the project, the team will reject the report.	1 day after the complaint is received
4	Complaint Validation	Reporting screening actions that can be continued in the investigation phase or discontinued because there is no relevance to the project. This work stage will be done by the project grievance management staff.	1 day after registration
5.	Site Investigation	Efforts to obtain facts on reports submitted by individuals or groups on the impact of the presence of geothermal projects.	5 days after the complaint is received by the project

			representative
6	Resolution Negotiation Stage 1	<ul style="list-style-type: none"> • The mechanism of the first meeting between the Village Committee and the project representative and the individual or group who is reporting. • Explanation of the results of the investigation by the Project Exploration Management regarding the findings of facts and analysis of the results of previous investigations. • • In this meeting, the Committee may also invite expert witnesses as independent parties to assess the complaint. 	1 day after site investigation
7	Receive Results	A statement of acceptance of the results of the investigation by the individual or group who reported the complaint. The statement of acceptance is evidenced by the signature of the official report which is also signed by the witnesses.	Case closed
8	Reject the results of the investigation	A statement rejecting the results of the investigation by the individual or group who reported the complaint. The statement of refusal is evidenced by the signature of the minutes and signed by the witnesses.	Case proceeds to stage 2 negotiations
7.	Resolution Negotiation Stage 2	<ul style="list-style-type: none"> • Mechanism of the second meeting between the Project Exploration Management Team onsite, Village Committee and the individual or group reporting. • The project representative and the Village Committee negotiated the settlement of complaints with individuals or groups. 	1 day after the rejection of the first negotiation result
8.	Complaint to Court	<ul style="list-style-type: none"> • The final process of the complaint resolution mechanism that cannot be implemented at the committee level. • The settlement to the Court is possible for cases of a civil nature. • Completion of this legal route is carried out through the preparation of a GRM Report for later investigation. • The police will mediate between the project and the individuals and groups who make complaints. • If in the mediation process, the 	Can be taken as a resolution option after stage 2 negotiations cannot find a settlement

		<p>complainants accept the solution provided by the police, the complaint report will be revoked.</p> <ul style="list-style-type: none"> ● If the LP not accept the mediation process, the LP will be made a BAP for further submission to the Prosecutor's Office, for examination at the District Court level. ● This complaint until there is a final and binding decision regarding the resolution of the complaint. 	
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In the implementation of the GRM procedure, there are several notes that need to be considered by the project personnel who are specifically assigned the task of managing the GRM procedure. These notes include the following:

1. Affected persons (AP) are persons who are temporarily or permanently negatively affected as a result of the existence of project activities. This person is a member of the indigenous community of Waesano Village.
2. A complaint is a statement (oral or written) or an expression of displeasure that the impacts or effects arising from the project are unsatisfactory or unacceptable to the complainant.
3. A complaint is a concern about a minor impact or effect that is short-term, low risk, which does not normally require investigation, but requires a specific response to remedy the unsatisfactory or unacceptable impact or effect. Unresolved complaints can become issue complaints if not handled properly, and within a short period of time (maximum 14 days).
4. Complaints that can be handled or resolved as minor complaints. A complaint is a statement about the actions, impacts or effects arising from a sub-project that have a negative impact on the rights, health and/or well-being of the person or affected person to the extent that it forms a legitimate basis for the complaint and if enforced, may result in compensation, legal action or changes to sub-projects to resolve complaints.
5. Considering the functionality of Lonto Leo, it can also be considered as a channel for the community members to raise concerns or complaints related to the project especially where a desired resolution requires a collective decision process in the wider or broader community level.



6.

Figure 6 Wae Sano project Grievance Redress Mechanism

7.4. Institutional Arrangement for Implementation of Project Grievance Redress Mechanism (GRM)

7.4.1. Project Organizational Structure for GRM Implementation

Implementation of complaints handling procedures / GRM for the Wae Sano geothermal development project will be able to run effectively if equipped with adequate resources. These resources include human resources, systems and processes, clarity of duties and responsibilities of implementing personnel, supervision of implementation by senior management, routine reporting of GRM implementation, as well as financial resources to support the implementation of GRM management.

This sub-chapter describes the organizational structure of the Wae Sano geothermal development project management which will have a major role in the management of complaints handling (GRM). Complaints can potentially be submitted from external project stakeholders, particularly from the directly affected community of Wae Sano. In addition, this sub-chapter will also describe the relationship between the project's external institutional parties, namely the village government and the village committee in the context of involvement in the Grievance Redress handling process.

Figure 7 shows the project's internal and external organizational structure for the implementation of the project grievance redress mechanism / procedure (GRM).

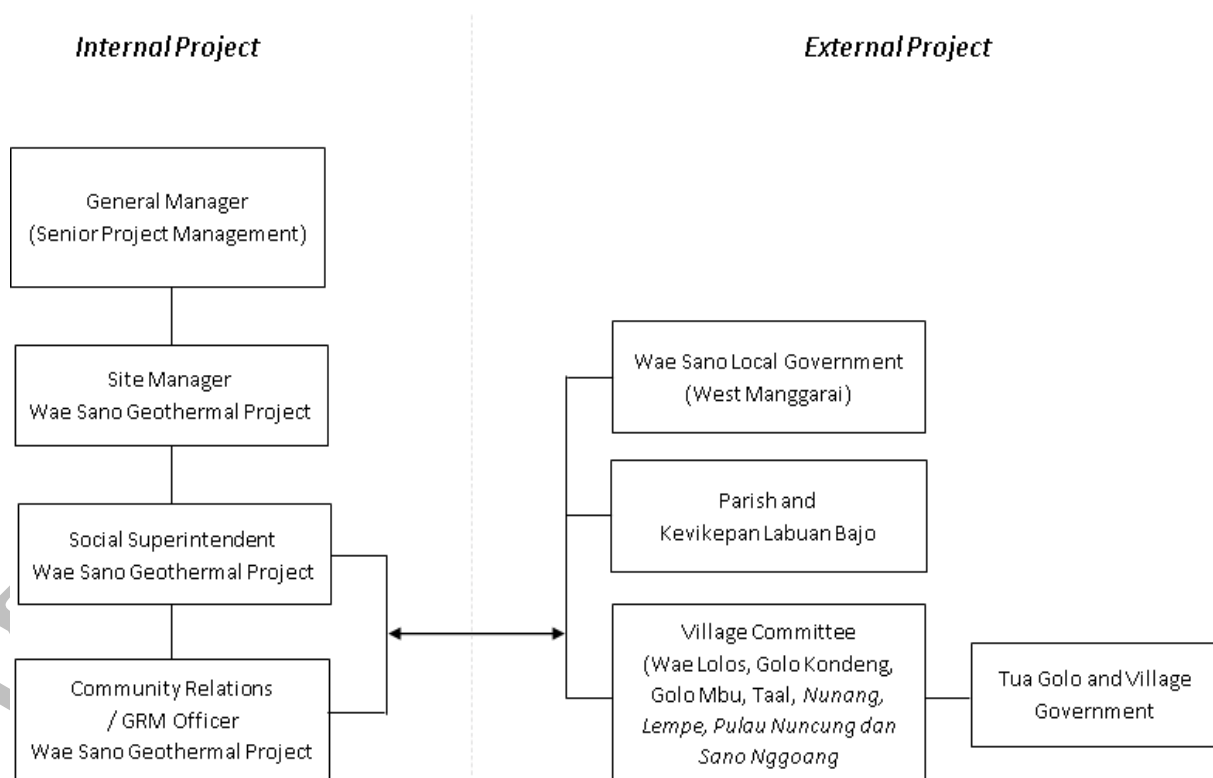


Figure 7 GRM Organizational Structure Wae Sano Geothermal Development Project

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7.4.2. GRM Roles and Responsibilities

The grievance handling procedure management or Grievance Redress Mechanism team has very important and specific functions, roles and responsibilities, as described in the following **Table 9**.

Table 9 Grievance Redress Mechanism Management Roles and Responsibilities in Wae Sano Geothermal Project

No.	Position	Roles & Responsibilities
1.	Project General Manager /Senior Management	<ul style="list-style-type: none"> ● Get involved only when difficult decisions are needed. In order to create impartial grievance mechanism, the project team and grievance unit must be in a separate function; ● Responsible for strategic supervision of grievance management; ● Responsible for ensuring that the commitments made with communities are fulfilled in accordance with the agreement.
2.	Exploration Site Manager	<ul style="list-style-type: none"> ● Functioning as project organizational structure in the field and GRM handling process supports. ● Directly responsible to GM site. ● Monitor the entire process of grievance submission mechanism from stage 1 to stage 8 (GRM working stage in Table 9). ● All grievances resolution submitted to GM for follow-up.
3.	Social Superintendent	<ul style="list-style-type: none"> ● Provide input to the management site related to the implementation of GRM and improvements or adjustments needed in order to be accepted by the community / stakeholders of the project. ● Conduct intensive communication with community members from both government and non-government, indigenous leaders, religious leaders, community leaders etc. ● Supporting the role of Comrel staff in publishing the mechanisms in order that the whole community awareness and understanding regarding mechanism of grievance submission and will not receive any discrimination. ● Provide documentation for the entire GRM stage process and communicate the results to all stakeholders.

		<ul style="list-style-type: none"> ● Validate complaints through joint investigations with representatives of the village government and village committees. ● Control the resolution process and communicate the results and updates to the village committee and project management.
4.	Community Relation Staff / GRM Officer	<ul style="list-style-type: none"> ● Cooperate with the Superintendent to provide documentation for the entire process and communicate the results to all stakeholders, especially the village communities represented. ● Cooperate with the Superintendent and GRM officer to publish the GRM in order that the whole community aware and understands the mechanism of grievance submission and will not receive any discrimination. ● Support Superintendent in conducting intensive communication with community members from both government and non-government, indigenous leaders, religious leaders, community leaders, etc. ● Participate in GRM acceptance, recording and registration. ● Support Superintendent in validating grievances through joint investigations with village government representatives and village committees ● Propose a grievance resolution that is in accordance with the norms and customs that apply to the community it represents.
5.	<p>Village Committee (Grievance Resolution Committee)</p> <p>Composition: 3 representative from the customary leaders of each sub-village.</p>	<ul style="list-style-type: none"> ● Receive and provide formal confirmation for all external communications, complaints and information from the public; ● Participate in GRM acceptance, recording and registration. ● To support the project management in disseminating project-related informations to its respective community. ● ●

6.	Contractor	<ul style="list-style-type: none"> ● Given direction about GRM and follow its requirements as part of sub-project supervision. ● Contractor Representatives (usually Site Engineers or CLO) will attend community sessions on GRM and security awareness or training. ● Responsible for recording all grievance and other non-compliance incidents on the log book to be reviewed by management representatives and to be coordinated with Wae Sano Exploration Project Management (EMU GDE). ● The Contractor is also responsible for ensuring that all minor complaints are handled and resolved directly without any delay.
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7.5. Information Transparency for Indigenous Peoples and Publication of Grievance Redress Mechanism (GRM).

7.5.1. Customary Practice of Decision Making Process and Information Transparency of Wae Sano Indigenous Peoples

One of the important aspects in managing the impact and risk of the project related to indigenous peoples is the information transparency from the project implementers / project management to indigenous peoples who have been identified as potentially affected (negatively and positively) by the Wae Sano geothermal development project activities. The principle of information transparency for indigenous peoples is to guarantee the indigenous peoples rights regarding the project plans and policies within project development from the technical side in the field, policies and programs to mitigate the impact and risks of the project, as well as the cause for decision making in project impact management.

As previously outlined in Chapter 5, the Lonto Leo procession is a Wae Sano indigenous people culture practice that has the meaning of unity, fellowship and kinship in solving social and cultural problems. Lonto Leo is a cultural custom done from generation to generation, it is inseparable from Wae Sano social interaction.

Lonto Leo, can be used in accordance with its context and purpose in social interaction, one of which is as a social discourse media and media for village leaders and indigenous leaders to communicate certain policies and decisions.

Referring to the characteristics of the indigenous people of Wae Sano Village as claimed in the paragraph above, Lonto Leo can be used by the management of the Wae Sano geothermal project as the main forum in terms of information openness from the project to the community. Related to publication, media is used for consultation and to obtain mutual understanding and agreement at the same time.

Wae Sano Village indigenous people are using local language to communicate. They use symbols or oration and even poems. For example, during a village meeting, Tua Golo sang a poem in the local

context, containing social problems that he wanted to convey to the government representatives who attended the village meeting session.

Considering the customary structure in communication and social interaction as described in the paragraph above, it is very important for the management of Wae Sano geothermal project to adopt the customary structure as platform to solve various problems between the community and the project (grievance management) and in terms of communication strategy and delivery of information from the project to the indigenous peoples (SEP).

In conducting information dissemination techniques, Wae Sano geothermal project management will consider the use of local language or dialects, age, gender perspective, aspects of cultural sensitivity, literacy level of indigenous peoples so that the most appropriate dissemination and information transparency method for the people of Wae Sano Village can be prepared. Specifically, the use of visual materials, conducting direct field observations and comparative study models will greatly help the Indigenous Peoples of Wae Sano in terms of receiving and understanding information. If written information is needed, it is necessary to consider two languages arrangement, Indonesian and local languages.

In general, the main information that must be published to the indigenous people of Wae Sano Village and specifically to community groups that are potentially directly affected by Wae Sano geothermal development project activities are as follows:

1. Information related to project design and proposed design changes (If any).
2. Information related to project impact analysis and evaluation (UKL-UPL, ESIA and ESMP).
3. Proposed project mitigation programs that include the Indigenous People Plan (IPP), Stakeholder Engagement Plan (SEP), Grievance Redress Mechanism (GRM), Physical Cultural Heritage Management Plan (PCHMP), Strategic Communication Plan (SCP), Livelihood Recovery Program (WTP) or Livelihood Restoration Program (LRP) and other mitigation programs.
4. Proposed project benefit program for indigenous people of Wae Sano Village in the form of Community Development Program (CDP), and various Corporate Social Responsibility (CSR) programs that will be implemented by the project management.

7.5.2 Disclosure of Project Grievance Redress Mechanism

Wae Sano geothermal development project management will inform the entire indigenous community of Waesano Village Regional Head, project team, and contractor about the GRM. Potential project affected peoples will also be informed in the early stages of exploration project implementation activities.

Information that will be delivered related to the GRM procedures are as follows:

- GRM purposes and objectives
- Who can file for grievance?
- Where, when, and how public can submit grievance (log)
- To whom the reporting will be submitted and how to file a grievance
- Who is responsible for receiving, registering, and responding to grievance submitted by the kcommunity / stakeholders?

- Explanation of what response will be given by the project / company to resolve the grievance and its duration (Time frame for each stage of the process).
- Contact number for grievance submission

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CHAPTER 8 INSTITUTION ARRANGEMENT FOR INDIGENOUS PEOPLE PLAN (IPP) IMPLEMENTATION

8.1. Organization Structure, Role and Responsibility for IPP Implementation

The Indigenous People Plan (IPP) will be effective if adequate resources – people, system, and processes, and associated financial resources – are assigned to implementation, and if responsibilities are clearly defined. The IPP should be implemented with clearly defined objectives, assigned responsibilities, timelines, budget, senior management oversight, and regular reporting.

Referring to the GEUDP Environmental and Social Management Framework (ESMF) an organizational structure for Wae Sano geothermal exploration management has been established both at the corporate level (Exploration Management Unit / EMU) and for site operation (Exploration Management Team / EMT)

The Wae Sano Social Performance Team or SP Team along with the EMT safeguards team will be the center of social management in Waesano Village throughout the project exploration phase. The social management team at the corporate and site level will work based on all existing safeguard documents: IPP and LRP, GRM. The social field team will be supported by the corporate team (EMU safeguards Team and Corporate Sustainability Team) in terms of capacity building, advisory to strengthened strategy for social management, conflict resolution and implement a meaningful consultation.

Figure 8 presents the organizational structure of Wae Sano Geothermal project management both at the corporate level and at the site operational level.

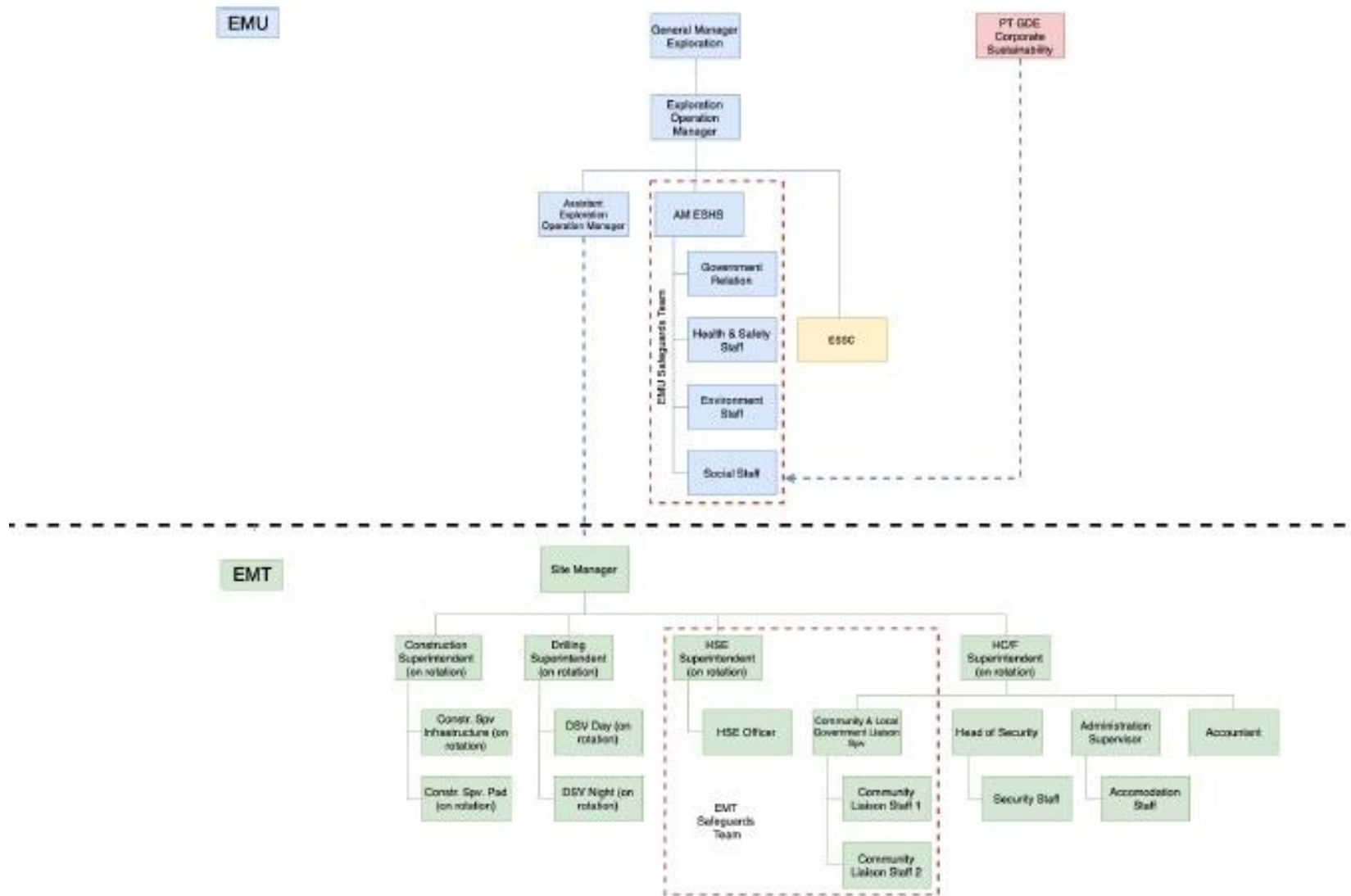


Figure 8 Organizational structure of Wae Sano Geothermal project management

Role and responsibilities of the key management staff that will be assigned to implement the IPP are described in **Table 10**

Table 10 Role and Responsibilities of Key Management Staff for IPP Implementation

No	Position	Role and Responsibilities
1.	EMU, PSM and EMT	<ul style="list-style-type: none"> ▪ Engagement of staff with safeguards supervision expertise to ensure adequate supervision and full compliance with all safeguards documents. ▪ Delegate a Geothermal Technical Head (EPM) (KTPB – Kepala Teknik Panas Bumi) that will be responsible to PT SMI PMU and assigned in the geothermal field location as the focal person. ▪ Integration of safeguards screening reports and findings into project design and specifications. ▪ Ensure that qualified engineers design and provide specifications for storage ponds, and that pond construction, management and decommissioning is supervised and monitored. ▪ Integration of ESMP, UKL/UPL, LARAP and IPP into project design, specifications, tender documents, contract documents for contractors. ▪ Provide sufficient budget and timeframes for safeguards supervision and implementation during drilling. ▪ Assist SMT Safeguards Team and PMU Safeguards Team to investigate incidents and complaints, and resolve issues. ▪ Integrate safeguards assessments and outputs into the feasibility assessment for tendering the geothermal prospect development. ▪ Ensure the consultation plan conducted and use of public consultation tools with local government and residents living around the geothermal field location so that all information will be passed through and to minimize the potential of resident’s rejection towards the geothermal energy upstream development project.
2.	Site Manager	<ul style="list-style-type: none"> ▪ Maintain good reputation of the project and ensure the overall activities of exploration project runs as planned and as scheduled. ▪ Establish and maintain communication with relevant project stakeholders; provide information on project progress. ▪ Oversee the implementation of GRM and overall stakeholder engagement activities for the project.
3.	<i>Tim Safeguards EMT:</i>	<ul style="list-style-type: none"> ▪ Supervision of Contractors’ ESMP, HSMP, compliance management, non-conformance management, and issuance of

	HSE Superintendent	penalties on a day-to-day basis, with reports to the PMU Safeguards Team.
4.	<p><i>Tim Safeguards EMT:</i></p> <p>Community & Local Government Liaison Officer (SP Superintendent)</p>	<ul style="list-style-type: none"> ▪ Provide training to Contractors as required on technical matters of environmental and social impact mitigation (e.g. sediment and erosion control). ▪ Provide technical training to Contractors on GRM, complaints management, community engagement and other aspects of environmental and social impact mitigation where necessary, or recruit consultants to perform training. ▪ Manage local stakeholder engagement and community liaison, and respond to complaints and grievances. ▪ Environmental and social monitoring. ▪
5.	<p><i>Tim Safeguards EMT:</i></p> <p>Community Liaison Staff 1 (Community Development Officer)</p>	
6.	<p><i>Tim Safeguards EMT:</i></p> <p>Community Liaison Staff 2 (Community Relation Officer)</p>	
7.	EMU Safeguards Team	<ul style="list-style-type: none"> ▪ Manage safeguards via a management plan, keeping track of resources, tasks, timeframes etc. for each sub-project. ▪ Basic screening checklists for each geothermal exploration sub-project. ▪ Detailed screening checklists, including the management of consultants' outputs, for each geothermal exploration sub-project. ▪ Oversee and provide screening reports to BG, EPM and EMT. ▪ Prepare TOR for sub-project safeguard instruments, estimate budgets and manage the procurement of safeguards consultants. ▪ Manage the preparation of instruments by the consultants, review draft safeguard instruments and provide comments. Clear safeguards instruments for disclosure and approval processes.

		<ul style="list-style-type: none"> ▪ Lead sub-project consultation, in partnership with safeguards consultants and local government. ▪ Implement the sub-project ESMP and UPL / UKL, including managing monitoring that is not the responsibility of the Contractor. ▪ Review TOR for TA for inclusion of safeguards aspects. ▪ Review TA reports, in particular the Good Practice Guidance Materials, for appropriate treatment of safeguards. ▪ Review draft pre-feasibility reports and Inferred Resource Capacity Reports and provide comment. ▪ Review draft technical specifications, bid documents, Contractors contracts prepared by EPM / EMT and provide comment. ▪ Responsible for developing Stakeholder Engagement Plans. ▪ Supervise implementation of the LARAP. ▪ Implement the IPDP together with SMT Safeguards Team. ▪ Supervise project implementation and review monitoring report related to implementation of ESMP, IPPF (if required) and RPF documents. ▪ Audit SMT supervision reports on a regular basis, including site visits and audits of reports. ▪ Manage the grievance redress mechanism (GRM), including coordination with Contractors' GRM, SMT grievance redress activities and PT SMI Corporate GRM system. Follow up and close out incidents, complaints and non-conformances. ▪ Provide safeguards input and recommendations to Ministry of Energy and Mineral Resources for tendering geothermal prospects. The team must be willing to present information to the wider team that may conflict with the technical and economic assessment of feasibility, in order to prevent potentially significant impacts from geothermal development. ▪ Provide training to PMU and EMT team members on the implementation of safeguards instruments and the PT SMI safeguards management system. ▪ Quarterly safeguards reporting to World Bank and other stakeholders. ▪ Maintain and update framework documents as required.
8.	Tim Corporate Sustainability PT GDE	<ul style="list-style-type: none"> ▪ To work closely particularly with the EMU and EMT Safeguards Team in terms of providing supervision support and capacity building ▪ To work closely with the EMU and EMT Safeguards Team

		<p>in carrying out the function of monitoring and evaluating the implementation of the project's impact mitigation and benefit-sharing programs.</p>
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8.2. Institutional Arrangement for Benefit Sharing Program Implementation

As stated previously, the overall responsibility of IPP implementation will be under the Wae Sano geothermal project management, specifically under the EMU safeguards Team at the corporate level and the EMT safeguards Team at the site operational level. The Wae Sano Social Performance Team which is also under the coordination of EMT Safeguards Team currently has been working on site since mid 2020 and consists of three staff members. The Social Performance team has the frontline role of managing various stakeholder engagement for the project, oversee the implementation of project benefit sharing program and assists the EMT safeguards team in the implementation of environmental and social impact mitigation programs.

Regarding to the implementation of project benefit sharing program, the Wae Sano project management is planning to partner closely with the West Manggarai Regency Government through its relevant local offices to collaboratively implement the program. The local government will be engaged starting in the early phase of program planning, develop implementation strategy, identifying and sharing roles and responsibilities as well during the program implementation and monitoring and evaluation process. The Wae Sano project management is also opening the possibility to work with external parties e.g. reputable and competent non-governmental institutions to facilitate the implementation of project benefit sharing program for the Wae Sano community. The option of partnering with an external parties will be carefully considered and is subject to World Bank and Government Joint Committee Team approval

8.3. Institutional Arrangement for Monitoring and Evaluation of IPP Implementation

Referring to the organizational structure of the Wae Sano geothermal project management, there are 2 main team structures, namely the Safeguards Exploration Management Unit (EMU) Team and the Safeguards Exploration Management Team (EMT) which will play a central role in the implementation of various impact mitigation measures, stakeholder engagement, benefit sharing program as well as the monitoring and evaluation activities.

In the context of monitoring and evaluating the implementation of all programs proposed in this IPP, it will be in the responsibility of the EMU Safeguards Team. The EMU Safeguards Team at the Exploration Management Unit (EMU) PT GDE consists of Assistant ESHS Manager, Government Relations Staff, Health and Safety Staff, Environmental Staff and Social Staff. The EMU Safeguards Team will work together with various function within PT GDE management, in particular the Corporate Sustainability Team in carrying out the monitoring and evaluation the implementation of all program / activities proposed under the IPP. The Wae Sano project management to a certain extent will also involve external parties such as the local government, the affected communities, the project main contractor and independent consultant (should it be required) in the monitoring and evaluation process.

The monitoring and evaluation of IPP implementation will be conducted in a regular basis and will provides an essential feedback to the Wae Sano project management in terms of improvement and strengthening the effectiveness of program management and implementation.

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CHAPTER 9 MONITORING AND EVALUATION OF IPP IMPLEMENTATION

9.1. Introduction

Monitoring and evaluation are key element in the overall success of the implementation of the Indigenous Peoples Plan (IPP) for the Wae Sano Geothermal Exploration project. Monitoring and evaluation process is an essential tool for the project management to understand the impact of the program implemented toward the targeted beneficiaries or project affected peoples as well as the effectiveness of the implementation strategy.

Monitoring and evaluation of the implementation of the IPP will be carried out internally by the social management team of PT Geo Dipa Energi (Persero). The specific unit/team that will be responsible for conducting the monitoring and evaluation process is described in more detail in Sub-chapter 8.3 of Chapter 8 of this IPP report. In addition, the monitoring and evaluation of the IPP will also involve all the participation of the indigenous community of Waesano Village.

The monitoring and evaluation process will be carried out in regular basis once every 3 months during the project exploration period/stage which is expected to last for the next 2 years. The method used in the monitoring and evaluation process is a combination of joint visit, focus group discussions / lonto leo activities, in-depth interviews and measuring the impact of program interventions.

Field activities for the monitoring and evaluation process (data and information collection) are expected to be completed within 5 – 7 days. The data and information collected during the field visit process will then be analyzed and evaluated, the results of which will be presented in a periodic monitoring and evaluation report on the implementation of the IPP which will be submitted to the Government Geothermal Joint Committee Team and the World Bank.

The monitoring and evaluation process will focus on the implementation of four key programs, namely the implementation of stakeholder engagement program, environmental and social impact mitigation program as proposed under the project ESMP, implementation of LARAP and the implementation of the project benefit sharing program. In more detail, the monitoring and evaluation process for each of these programs will be described in the next sub-chapter.

9.2. Monitoring dan Evaluation of Engagement and Consultation Program Implementation for Indigenous People of Wae Sano and Relevant Project Stakeholders

The Stakeholder Engagement Plan (SEP) has been described in detail in Chapter 6 of this Indigenous Peoples Plan / IPP report. The objective of implementing the project SEP is to maintain and increase the level of acceptance of project's stakeholders toward the Wae Sano geothermal project, through various stakeholder engagement activities. To ensure the effectiveness of the of the stakeholder engagement program, a monitoring and evaluation will be carried out by the project on its implementation.

The monitoring and evaluation of the implementation of project SEP will be focus on the following aspects:

- Are all activities carried out according to the proposed plan (SEP), if not, why, and how does the management addresses the obstacles / challenges.

- The effectiveness of the stakeholder engagement process in the context of managing the impact and expectation of stakeholders, the level of stakeholder's participation in various stakeholder engagement sessions, suitability of information disclosed, and type of media used to disclose project information.
- Number of complaints / grievances received within a certain period of time and its progress / status of resolution (register, ongoing, closed, etc)
- Type of material and information disseminated location and frequency.
- Documentation and tracking of commitments made by the the project and its fulfillment.
- Dynamic of stakeholder perceptions and level of acceptance toward the project based on feedback received directly from various stakeholders' group or through media publications.

In details, the monitoring activities, and indicators to be monitored and evaluated are presented in **Table 11** on the following page.

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Table 11 Monitoring and Evaluation Plan for The Implementation of Stakeholder Engagement and Consultation Program

Activities	Expected Output	Data Collection Techniques	Source of Information	Time	PIC Monev
1.1. Routine Coordination with The Regent and relevant West Manggarai Government Team	Output Activity 1.1.: 1. Minimum of one coordination with West Manggarai Government regarding RKTL2 The existence and involvement of West Manggarai Government in the implementation of RKTL 2 until Monitoring and Evaluation	<ul style="list-style-type: none"> ▪ Review report / official report / MoM ▪ In-depth interview FGD 	<ul style="list-style-type: none"> ▪ West Manggarai Government Team ▪ EMU PT GDE 	Q3 2021	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
1.2. Field visit and consultation to the community by Regency Government (Public Work Agency) related to circular road study and risks to the technical design changes	Output Activity 1.2.: To gain early information for Regency Government in assisting the socialization and alternative road design	<ul style="list-style-type: none"> ▪ Review report / official report / MoM ▪ In-depth interview 	<ul style="list-style-type: none"> ▪ Public Work Agency Team ▪ Wae Sano Community 	Q3 2021	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
1.3. Coordination and Consultation with community assisted by West Manggarai Government related to	Output Activity 1.3.: 1. Minimum one consultation with community (assisted by West Manggarai	<ul style="list-style-type: none"> ▪ Review report / official report / MoM ▪ In-depth interview 	<ul style="list-style-type: none"> ▪ West Manggarai Government Team ▪ Team Exploration Planning and Safeguards PT GDE 	Q3 2021	Team Exploration Planning and Safeguards PT GDE

<p>access road, circular road, wellpad and starting mobilization</p>	<p>Government) related to Civil Activity Access Road, Lake Around Road, Well Pad drilling and the starting of field mobilization</p> <p>2. Minimum one consultation with community (assisted by West Manggarai Government) related to Civil Activity Access Road, Lake Around Road, Well Pad drilling and the starting of field mobilization</p>				
<p>1.4. Coordination, consultation and Information Disclosure about the Project Development to Ruteng</p> <p>Evaluation on the implementation of RCTL phase 1 (October-December 2020), propose and implementation of RCTL phase 2</p>	<p>Output Activity 1.4.: Support and involvement of Ruteng Diocese within RCTL phase 2</p>	<ul style="list-style-type: none"> ▪ Review report / Official Report / MoM ▪ In-depth interview ▪ FGD 	<ul style="list-style-type: none"> ▪ Ruteng Diocese Team ▪ KSP ▪ 	<p>Q3 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE

<p>1.5. Consultation and Project Information Dissemination</p> <p>Consultation to community with direct impact potency as implication on the technical design change which are drilling to be started in well pad A and the use of alternative access road Consultation to be done by disseminating information on the project plan, time frame, impact potency both positive and negative, and proposed mitigation plan by project in impact management</p>	<p>Output Activity 1.5.:</p> <ol style="list-style-type: none"> 1. Conducted consultations with the Community regarding land use and changes in land use plans to the project's technical design 2. Conducted consultations with land owners of wellpad B regarding land use change plans 1. 3. There is support from the community, especially land owners according to the technical design changes of the Wae Sano project from well pad B to well pad A 	<ul style="list-style-type: none"> ▪ Review report / Official Report / MoM ▪ In-depth interview ▪ FGD 	<ul style="list-style-type: none"> ▪ The community who potential impacted to design changes ▪ Diocese Team ▪ Custom Figures ▪ Village Government 	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
<p>1.5. Consultation/Intono leo with community in Wae Sano</p>	<p>Output Activity 1.5 Understanding and support from community</p>	<ul style="list-style-type: none"> ▪ Review report / Official Report / MoM 	<ul style="list-style-type: none"> ▪ Community in Wae Sano ▪ Diocese Team ▪ Custom Figures ▪ Local Government 	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE

<ul style="list-style-type: none"> ▪ Decision making of lonto leo to the project phase ▪ Explanation of overall project exploration ▪ BSP and GRM. 	<p>to the project during exploration phase.</p>	<ul style="list-style-type: none"> ▪ In-depth interview ▪ FGD 			
<p>1.6. Consultation with community to the land owners in wellpad B (slim hole and standard hole)</p> <ul style="list-style-type: none"> ▪ Drilling to be started on the Well Pad A area. Intensive dan effective consultation need to be done to the identified land owners of well pad area. ▪ Start from well pad A, lake around (Regency Road) and not to drill at Well Pad B. ▪ Need to think the mechanism to keep 	<p>Output Activity 1.6.:</p> <ol style="list-style-type: none"> 1. Consent on the mechanism of land compensation with Regency Government for well pad B (not to be used) and well pad A 2. Consent on the compensation mechanism of using well Pad A area 3. Consent of the mechanism of alternative compensation on not to drill well pad B area 	<ul style="list-style-type: none"> ▪ Review report / Official Report / MoM ▪ In-depth interview ▪ FGD 	<ul style="list-style-type: none"> ▪ Representatives Land owners in wellpad B ▪ Diocese Team ▪ Custom Figures ▪ Village Government 	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE

<p>using well pad B land, avoid the protest from land owners such as Waiting compensation or scenario of using well pad B as other facility. The area is still leased.</p> <ul style="list-style-type: none"> ▪ Fulfil the commitment on compensation even tough different with early plan or not to be used at all. This is to avoid new social problem 					
<p>1.7. Sub-village meeting to form village committee and explanation on the tasks</p>	<p>Output Activity 1.7.:</p> <p>1. There is minimum one Project Socialization to the community on the establishing village committee for Wae Sano exploration project including for the village of Pulau Nuncung, Sango</p>	<ul style="list-style-type: none"> ▪ Review report/Official Report/ MoM ▪ In depth Interview ▪ FGD 	<ul style="list-style-type: none"> ▪ Village committee ▪ Custom Figures ▪ Representatives of village government/sub-village. 	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE

	<p>Nggoang village, Wae Lolos and Golombu village</p> <p>1. 2. There is a village committee who will play role as facilitators of Project activities and Grievance handling from the community to Wae Sano Exploration Project for Wae Lolos and Golombu village</p>				
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<p>2.1. Consultation and Planning workshop</p> <p>Process of Benefit Sharing Plan to be done until December 2021 and 2 years program for Wae Sano village, Pulau Nuncung Village, and Sano Nggoang village which to be participatively within village meeting. Including the establishment of village committee in each village</p>	<p>Output Activity 2.1.:</p> <ol style="list-style-type: none"> 1. There is minimum one socialization and consultation regarding the Benefit Sharing Mechanism (BSM) with direct impacted villages based on the Stakeholder Engagement Plan document 2. There is a consent of Benefit Sharing Mechanism from the Participatory Project direct impacted community meeting in Wae Sano, Pulau Nuncung and Sano Nggoang village for 2 years. 	<ul style="list-style-type: none"> ▪ Review document / MoM about a deal to benefit sharing program. ▪ In depth Interview 	<ul style="list-style-type: none"> ▪ Community members involved in the consultation process and participatory workshops to formulate benefit sharing program. ▪ Custom Figures ▪ Representatives of village government and sub-village 	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
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<p>2.2. Consultancy and community workshop</p> <p>Community consent and support on the Benefit Sharing Mechanism/Social Investment to be implemented for Wae Sano community (especially for direct and indirect impacted communities by the Geothermal Project.).</p> <p>Construct the scheme and program mechanism of Benefit Sharing Mechanism to be implemented for the Wae Sano community. Based on inputs from various of Wae Sano community groups, the Benefit Sharing program to include aspects as follow:</p> <p>1. y</p>	<p>Output Activity 3.2.:</p> <p>There is at least one Public consultation on the Benefit Sharing Program to Wae Sano community regarding the kind of referred programs from Consultant Study, Lonto Leo and Community aspiration.</p> <p>There is at least one participatory discussion with Wae Sano community to Develop the Benefit Sharing Program Work Plan using the SLA (Sustainable Livelihood Assesment) and LFA (Logical Framework Analysis) start from Planning to Monitoring Evaluation and Impact Measurement</p>	<ul style="list-style-type: none"> ▪ Desktop Review document work plan of benefit sharing ▪ In depth Interview <p>Focus Group Discussion (FGD), Observation, In Depth Interview</p>	<ul style="list-style-type: none"> ▪ Wae Sano Community members ▪ Village Government or representative <p>Wae Sano community who are appointed to be involved in formulating Benefit Sharing Program.</p> <p>Village Government</p>	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
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<p>2.3. Donation (Charity)</p> <p>Support for important events to community (Religious events, National days)</p>	<p>Output Activity 2.3.:</p> <p>There is donation and Project contribution to community events (village level) as the involvement of Project real exist within the community</p>	<ul style="list-style-type: none"> ▪ FGD ▪ Observation/site visit ▪ In dept Interview 	<ul style="list-style-type: none"> ▪ Community Representataive to be involved in the FGD ▪ Custom Figures ▪ Village Government or representatives ▪ Diocese Team 	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
<p>3.1. Consultation and Feedbacks from Community regarding GRM</p> <ul style="list-style-type: none"> ▪ Procedure/flow of Project Grievance Mechanism ▪ GRM Implementation Institution ▪ Community Involvement in GRM Implementation ▪ Main Contact for Grievance 	<p>Output Activity 3.1.:</p> <ol style="list-style-type: none"> 1. Minimum one socialisation and consultation for impacted community regarding the Grievance Handling Process and to get feedback on it 2. Impacted Community can understand and explain on how to deliver the complaint and Grievance to project 3. Community knows to whom they will report if there are complaints regarding Wae Sano Exploration Project 	<ul style="list-style-type: none"> ▪ Review MoM socialization and consultation session of GRM ▪ FGD ▪ Interview 	<ul style="list-style-type: none"> ▪ Community who attend the session of socialization and consultation about GRM ▪ Custom Figures ▪ Village Government/representatives 	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
<p>3.2. Consultation and collecting feedbacks from West Manggarai</p>	<p>Output Activity 3.2.:</p> <p>Consultation and Socialisation on Project</p>	<ul style="list-style-type: none"> ▪ Review MoM socialization and consultation session of GRM 	<p>Government representatives who are involved in socialization and consultation session of GRM</p>	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano

<p>Government regarding GRM</p> <ul style="list-style-type: none"> ▪ Procedure/working flow of Project Grievance Mechanism ▪ GRM Implementation Institution ▪ Involvement of Local Government /village in the GRM implementation ▪ Main contact numbers for Grievance Redress 	<p>GRM to West Manggarai Government. Delivering the material to the regency government and understanding regarding Wae Sano Exploration Project GRM</p>	<ul style="list-style-type: none"> ▪ FGD ▪ Interview 			<ul style="list-style-type: none"> ▪ Team Safeguards EMU PT GDE
<p>3.3. Workshop for GRM understanding and implementation</p> <ul style="list-style-type: none"> ▪ Procedure/ Work Flow of Project GRM ▪ Institutionalization of GRM Implementation ▪ Role, main task, and responsibility of 	<p>Output Activity 3.3.: Minimum one workshop session regarding Project GRM. The chosen village committee accept and understand the mechanism of Grievance handling to be implemented by Project, and village committee</p>	<ul style="list-style-type: none"> ▪ Review MoM socialization and consultation sessions of GRMFGD ▪ Interview 	<p>The village committee who are involved in workshop session</p>	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE

<p>village community in the GRM implementation</p> <ul style="list-style-type: none"> ▪ GRM Implementation Report 	<p>main tasks and responsibilities</p>				
<p>3.4. Geothermal Education for Village committee</p> <p>Introduction to Geothermal Project and especially about Wae Sano Project</p>	<p>Output Activities 3.4.: Minimum one workshop session for chosen village committee and delivering the information related to Geothermal Development Project Stages, impact, risk and impact mitigation</p>	<ul style="list-style-type: none"> ▪ Review MoM Geothermal education for village committee ▪ Interview 	<p>The village community who are attended in Geothermal Education</p>	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
<p>3.5. Workshop implementation GRM for contractors and subcontractors</p>	<p>Output Activity 3.5.: Minimum one workshop session about GRM for each contractor to understand the implementation of GRM then they have to implement based on the procedure within coordination with the project</p>	<ul style="list-style-type: none"> ▪ Review MoM workshop ▪ Interview 	<p>Contractors and sub-contractors</p>	<p>Every 3 month during exploration activities</p>	<ul style="list-style-type: none"> ▪ Team Safeguards EMU ▪ Team SP Wae Sano

<p>4.1. Cooperation with CSO the activities are as follow:</p> <ul style="list-style-type: none"> i. Consolidation and mobilization CSO pro to geothermal ii. Geothermal education and comparative study iii. Public campaign and Press Release. iv. Public Hearing (online) 	<p><i>Output Activity 4.1:</i></p> <ul style="list-style-type: none"> ▪ Output Activity 5.1: There is third party endorsement from CSO to Wae sano Geothermal Project There is cooperation with CSO to get positive exposure regarding the Geothermal Project in general in Flores, especially in Wae Sano 	<ul style="list-style-type: none"> ▪ Interview ▪ Review Official Report ▪ Monitoring Media ▪ Interviewed by Local Journalists 	<p>Green Energy NGO</p>	<p>Q1 2022</p>	<ul style="list-style-type: none"> ▪ Team Safeguards EMU ▪ Team SP Wae Sano
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<p>4.2. Education and Geothermal School for Media in West Manggarai</p>	<p>Output Activity 4.2.:</p> <ol style="list-style-type: none"> 1. Minimum one workshop session especially for the journalist and media and information dissemination regarding Geothermal Project Development stages, impact, risk and mitigation efforts. Workshop to be facilitated by Partner CSO 2. Media press release. 	<ul style="list-style-type: none"> ▪ Review MoM Geothermal education to media local ▪ Interview ▪ Offline workshop 	<p>Journalists who are invited and attended the Geothermal education session</p>	<p>Q1 2022</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
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<p>4.3. Geothermal Education Workshop</p> <p>Geothermal School for Tourism Industry in Labuan bajo, CSO, including NGOs who rejects Geothermal.</p>	<p><i>Output Activity 4.3.:</i></p> <ol style="list-style-type: none"> 1. Minimum of one workshop session especially for CSO and non-Governmental Institution and information dissemination related to Geothermal development stages, impact, risk and mitigation efforts. Workshop session will be facilitated by Project Partner CSO 2. press conference led by CSO partner 3. Press Release on Declaration of Green Energy network 	<ul style="list-style-type: none"> ▪ Review MoM geothermal education for tourism industry and NGO etc ▪ Interview ▪ Offlineworkshop 	<p>Tourism provider, NGO, CSO that attending geothermal education</p>	<p>Q1 2022</p>	<ul style="list-style-type: none"> ▪ Team Social Performance Wae Sano ▪ Team Safeguards EMU PT GDE
<p>5.1. Coordination and consultation about Study of revision UKL-UPL and Environmental Approval regarding project design changes (access road and wellpad, etc)</p>	<p><i>Output Activity 5.1.</i></p> <p>Revision of Environmental Approval and UKL-UPL</p>	<ul style="list-style-type: none"> ▪ Review report/ documentation and coordination ▪ Interview 	<p>Local Government, Province or Ministry</p>	<p>Q4 2021</p>	<ul style="list-style-type: none"> ▪ Team Safeguards EMU ▪ Team Safeguards EMT

<p>5.2. Coordination, reporting and periodically report of monitoring and evaluation about environment and social impacts as the operation of project exploration in Wae Sano</p>	<p><i>Output Activity 5.2.</i> Report of monitoring environment and social related to the exploration activities</p>	<ul style="list-style-type: none"> ▪ Review report / documentation and coordination ▪ Interview 	<p>Environmental office in West Manggarai, Province or Ministry</p>	<p>Q4 every year during exploration</p>	<ul style="list-style-type: none"> ▪ Team Safeguards EMU ▪ Team Safeguards EMT
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<p>6.1. Consultation to Local Government of Manggarai Barat regarding potential environment and social impacts related to project design especially the alternative design of access road and wellpad</p>	<p><i>Output Activity 6.1:</i> Minimum 1 session of socialization and consultation to get feedbacks regarding potential impacts and mitigation proposal to the design changes of the project equipped by MoM, attendance list and photo documentation</p>	<ul style="list-style-type: none"> ▪ Review report/ documentation and coordination ▪ Interview 	<p>Related institution from West Manggari Government</p>	<p>Q2 2022</p>	<ul style="list-style-type: none"> ▪ Team Safeguards EMU ▪ Team Safeguards EMT
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<p>6.2. Consultation to the community, village government, custom figures and community figures related to area that potential environment and social impacts related to project design especially the alternative design of access road and wellpad</p>	<p><i>Output Activity 6.2:</i> Minimum 1 session in each village of socialization and consultation to get feedbacks regarding potential impacts and mitigation proposal to the design changes of the project equipped by MoM, attendance list and photo documentation.</p>	<ul style="list-style-type: none"> ▪ Review report/ documentation and consultation (MoM, attendance list, etc) ▪ Interview 	<ul style="list-style-type: none"> ▪ community that potential directly impacted to the project activities related technical design changes ▪ Village and Sub-village government ▪ Custom and community figures. 	<p>Q2 2022</p>	<ul style="list-style-type: none"> ▪ Team Safeguards EMU ▪ Team SP Wae Sano
<p>6.3. Socialization related to potential impact of environment and social as the effect of project activities related to alternatives design (access road and wellpad)</p>	<p><i>Output Activity 6.3:</i> Minimum 1 session of socialization and consultation to get feedbacks regarding potential impacts and mitigation proposal to the design changes of the project equipped by MoM, attendance list and photo documentation.</p>	<ul style="list-style-type: none"> ▪ Review report/ documentation and consultation (MoM, attendance list, etc) ▪ Interview 	<p>Group non-government that have great attention to the geothermal exploration plan in Wae Sano (NGO, CSO, Media, etc</p>	<p>Q2 2022</p>	<ul style="list-style-type: none"> ▪ Team Safeguards EMU ▪ Team SP Wae Sano
<p>7.1 Socialisation- Consultation in delivering</p>	<p><i>Output Activity 7.1:</i> Minimum one socialization to the potentially impacted</p>	<ul style="list-style-type: none"> ▪ Review report/ documentation and consultation 	<p>Community group directly impacted to the project</p>	<p>Every 3 or 6 month during exploration activities</p>	<ul style="list-style-type: none"> ▪ Site Manager ▪ Team Safeguards EMU

<p>information to the community that have potential directly impacted by the field activities (surveys, mobilization, construction phase 1 and phase 2, and drilling-welltesting) include:</p> <ul style="list-style-type: none"> ▪ What kind of activities ▪ When and duration the activities to be done ▪ How many personnel involved ▪ The potential impacts of the activities to the community ▪ Mitigation of impacts ▪ Contact number for any grievances (include in GRM) 	<p>community before performing field activity</p>	<p>(MoM, attendance list, etc)</p> <ul style="list-style-type: none"> ▪ Interview 		<ul style="list-style-type: none"> ▪ Team SP Wae Sano ▪ Team contractors/sub-contractors
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Above information will be announced to the community 3 days to maximum 1 week before conducting the activities					
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9.3. Monitoring dan Evaluation of the Implementation of Project Social Impact Mitigation Measure / Program

Environmental and social impact analysis and evaluation for the Wae Sano geothermal development project was carried out in 2018 and 2019 which were documented both in the Environmental Management Efforts-Environmental Monitoring Efforts (UKL-UPL-2018) and Environmental and Social Impact Assessment (ESIA-2019) document. Based on the results of both impact assessments mentioned above, an environmental and social management and monitoring plan (ESMP) and activities were prepared. The monitoring and evaluation team will undertake the monitoring and evaluation process based on the formulated ESMP.

As a result of the project design modification, the project is planning to update the existing ESIA and ESMP and will become the basis for the project management to undertake the monitoring and evaluation activities. 9.4. Monitoring and Evaluation of Project Benefit Sharing Program for the Indigenous People of Wae Sano Village

As described in the introductory section of Chapter 9, monitoring and evaluation activities in the implementation of the project benefit program for the Wae Sano indigenous people will be carried out internally by the Wae Sano Social Management Team. The monitoring and evaluation activities will specifically be in the responsibility of the EMT Safeguards Team which includes the Social Performance Team (community development and community relations) and supported by EMU Safeguards Team, PT GDE Corporate Sustainability Team and the Social Advisor Team as required. The involvement of external parties / third parties in the monitoring and evaluation process is optional depends on the level of need and importance.

Broadly speaking, the proposed plan for periodic monitoring and evaluation of the implementation of the benefit sharing program for the indigenous people of Wae Sano village during exploration and post-exploration stages is described in **Table 12** on the following page.

Table 12 Monitoring and Evaluation Plan of Implementation Benefit Sharing Program in Wae Sano Geothermal Project

Activity	Expected Output	Techniques	Source of Information		PIC Monev
1. Public Consultation on Benefit Sharing Program with Wae Sano Community	There is one Public consultation on Benefit Sharing alternatives Program to Wae Sano Community	Focus Group Discussion (FGD) Field Observation Interview Focus Group Discussion (FGD)	Consultant Study result, Lonto Leo Result and Community aspiration which had been delivered to the Head of West Manggarai Regency.		
2. Develop Participatory Benefit Sharing Program Work Plan with the Community.	There is a Participatory work plan developed with the Wae Sano community on the Benefit Sharing Programs	Field Observation Interview Focus Group Discussion (FGD)			Team Safeguards EMU Team Corporate Sustainability
3. Implement the agreed BSP Program with the consultant.	There is an implementation on agreed planned Benefit Sharing program with Wae Sano community.	Field Observation Interview Focus Group Discussion (FGD)			
		Field Observation Interview			
		Focus Group Discussion (FGD)			

CHAPTER 10 BUDGETING FOR INDIGENOUS PEOPLE PLAN (IPP) IMPLEMENTATION

10.1. Introduction

This chapter described the proposed budget to support the implementation of Indigenous People Plan (IPP) for the Wae Sano Geothermal Exploration Project to increase the broad community support and mitigate the project's social environmental and social adverse impacts particularly posed to the indigenous people of Wae Sano. The proposed budget will focus on the implementation of the program for the next 2 years in accordance with the exploration phase of the Wae Sano geothermal project. The main activity of the program includes the stakeholder engagement, activities to mitigate environmental and social risks and impacts, activities to promote and deliver the project benefit sharing program and operational activities for the dedicated project site team.

10.2. Propose Budget for IPP Implementation

Table 13 described the proposed budget for Indigenous People Plan (IPP) implementation of Wae Sano Geothermal Exploration Project.

Table 13 Propose Budget for IPP Implementation of Wae Sano Geothermal Exploration Project

No	Program / Activiteis	Propose Budget (IDR)	Source of Budget	Remark
Stakeholder Engagement Program (Phase 2 Action Plan – RKTL 2)				
1.	Program and activities to increase the acceptance of the Wae Sano project stakeholders particularly from the local government, relevant stakeholders, and broader community of Wae Sano village (those who have supported the project and who are still opposing to the project).	IDR 343.362.000	IPP Budget (RKTL2)	See Chapter 6 for detail description of the proposed program / activities.
2.	Preparation of Project Grievance Redress Mechanism	IDR 94.450.000	IPP Budget (RKTL2)	See Chapter 6 for detail description of the proposed program / activities.
3.	Lonto Leo of IPP and overall project implementation prior to phase approach consultation (lonto leo)	IDR 30.000.000	IPP Budget (RKTL 2)	
3.	Implementation of project communication strategy in the context		IPP Budget (RKTL 2)	See Chapter 6 for detail

	of Geothermal development in Indonesia and specific for the development of Wae Sano Geothermal Project.	IDR 230.625.000		<i>description of the proposed program / activities.</i>
4.	Monitoring the implementation of phase 2 action plan (RKTL 2)	IDR 34.400.000	<i>IPP Budget (RKTL 2)</i>	<i>See Chapter 6 for detail description of the proposed program / activities.</i>
Stakeholder Engagement Program (non RKTL 2/During Exploration Phase)				
5.	Implementation of Project Grievance Redress Mechanism	IDR 210.000.000	<i>IPP Budget</i>	<i>See Chapter 6 for detail description of the proposed program / activities.</i>
6.	Lonto Leo/consultation prior to implementation of each phase during exploration activities (minimum 7 major activities)	IDR 385.000.000	<i>IPP Budget</i>	<i>See table 11 and chapter 6 for detail description of the proposed program / activities.</i>
Benefit Sharing Program for The Community of Wae Sano				
7.	Initial implementation of Project's benefit sharing or community development program for the Project Affected Peoples and general community of Wae Sano village.	IDR 422.900.000	<i>IPP Budget (RKTL 2)</i>	<i>See Chapter 6 for detail description of the proposed program / activities.</i>
8.	CSR / Charity Program for the community of Wae Sano (Assistance for religious and national / state events)	IDR 90.000.000	<i>IPP Budget</i>	<i>See Chapter 6 for detail description of the proposed program / activities.</i>

Specific Program for Impact Mitigation Measures				
9.	Impact mitigation measures program to impacted community particularly related to impact on dust, vibration, noise dan traffic disturbance).	-	(ESMP Budget)	Budget will be part of the Contractor Scope.
Resolution of Land-Related Issues Program				
10.	Program / activities to resolve land issues and updating the existing LARAP and LRP.	-	LARAP Budget	
Operational for Social Performance Site Team				
11.	Operational cost for the social performance site team (Transportation, Accomodation and Logistics)	-	Project Budget	See Chapter 6 for detail description of the proposed program / activities.
Total IDR		1.840.737.000		

ANNEXES

WORKING DRAFT

Annex 1 Grievance Form in Bahasa

Dokumen	Form Penyampaian keluhan Proyek Pengembangan Panas Bumi Wae Sano Desa Waesano, Kecamatan Sano Nggoang Kabupaten Manggarai Barat
Nama Pelapor	
Alamat Pelapor	
HP Pelapor	
Tanggal Pelaporan	
Staf Penerima	
Tanggal Penerima	
Lokasi	
Deskripsi Keluhan	
Harapan Penyelesaian Keluhan	
Tanda Tangan Pelapor	
Tanggal	
Tanda Tangan Penerima	
Tanggal	

Annex 2 Respondents engaged during the IPP study

No	Posisi	Tempat Tinggl
1.	Bupati Manggarai Barat	Labuan Bajo
2.	Asisten II Pemda Manggarai Barat	Labuan Bajo
3.	Pejabat Kepala Desa Waesano	Dusun Nunang
4.	Kaur Pemerintahan Desa Waesano	Dusun Nunang
5.	Kaur Perencanaan Desa Waesano	Dusun Nunang
6.	Kadus Nunang	Dusun Nunang
7.	Kadus Lempe	Dusun Lempe
8.	Kadus Taal	Dusun Taal
9.	Kadus Dasak	Dusun Dasak
10.	Kadus Wakar	Dusun Wakar
11.	Kades Waelolos	Desa waelolos
12.	Camat Sano Nggoang	Werang
13.	Kepala Bappeda Manggarai Barat	Labuan Bajo
14.	Kepala Dinas Pertanian Manggarai Barat	Labuan Bajo
15.	Kepala Dinas Pariwisata Manggarai Barat	Labuan Bajo
16.	Kepala KPH Manggarai Barat	Labuan Bajo
17.	Kepala DLHK Manggarai Barat	Labuan Bajo
18.	Vikjen Keuskupan Ruteng	Ruteng
19.	JPIC Keuskupan Ruteng	Ruteng
20.	Puspas Keuskupan Ruteng	Ruteng
21.	PSE Keuskupan Ruteng	Ruteng
22.	JPIC OFM	Ruteng
23.		Labuan Bajo
24.	Romo Vikep Jabuan Bajo	Labuan Bajo
25.		Labuan Bajo
26.	Sosiolog UNIKA St Paulus Ruteng	Ruteng
27.	Sosiolog UNIKA St Paulus Ruteng	Ruteng
28.	Kepala Pastor Paroki Nunang	Dusun Nunang
29.	Tua Golo Nunang	Dusun Nunang

30.	Tua Golo Lempe	Dusun Lempe
31.	Masyarakat Nunang	Labuan Bajo
32.	Masyarakat Dusun Nunang	Dusun Nunang
33.	Masyarakat Dusun Nunang	Dusun Nunang
34.	Masyarakat Dusun Nunang	Dusun Nunang
35.	Petani Kemiri Dusun Dasak	Dusun Dasak
36.	Tenun Dusun Dasak	Dusun Dasak
37.	Pustu Desa Waesano dan Puskesmas Werang	Dusun Nunang
38.	Masyarakat Dusun Nunang	Dusun Nunang dan Ruteng
39.	Masyarakat Dusun Taal	Dusun Taal
40.	Petani Dusun Dasak	Dusun Dasak
41.	Petani Dusun Pongcengkalo	Dusun Pongcengkalo
42.	Petani Dusun Wakar	Dusun Wakar
43.	PMKRI	Ruteng
44.	Burung Indonesia	Labuan Bajo
45.	Swiss Contact	Labuan Bajo
46.	Tribunnews	Labuan Bajo
47.	Victory News	Labuan Bajo
48. H	Alainsi Organik Indonesia	Ruteng dan Labuan Bajo

Annex 3. Potential Social Impacts from the Wae Sano Geothermal Development based on UKL-UPL and ESIA

Project Activities that have potential social impacts	Type of the social impacts	Location	Period of the impacts
<ul style="list-style-type: none"> Land acquisition and compensation. Construction of well pads and various infrastructure projects. Access roads repairment. Mobilization of equipment and materials. 	Potential loss of agriculture land	Wae Sano, Wae Lolos and Golo Kondeng Villages, Sano Nggoang Sub-District, West Manggarai Regency	During the land procurement process
	Disruption to livelihood activities and community income		During the land procurement and whole exploration process
	Land conflicts between communities		During the land procurement process
<ul style="list-style-type: none"> Recruitment of labor for project. Repair of access roads. Mobilization of project equipment and materials. Construction of well pads and various infrastructure projects. 	Employment opportunities for local workers and opportunities to develop new business that can support project activities	Wae Sano, Sano Nggoang, and Pulau Nuncung Villages, Sano Nggoang Sub-district, West Manggarai Regency	<ul style="list-style-type: none"> During the recruitment process During the mobilization of equipment and materials During the well pad construction and other infrastructure constructions.
Fulfilment of manpower for project and provision of various basic needs and services for workers.	Population movement from outside the area to the project area for a job opportunity	Wae Sano, Sano Nggoang, and Pulau Nuncung Villages, Sano Nggoang Sub-District, West Manggarai Regency	During exploration phase
	The potential for worker's rights violation and violations of work rules and safety.	Exploration area	During exploration phase

Well pad construction and supporting infrastructure facilities and drilling activities	Disruption to ecotourism activities, especially in bird watching tours	Nunang Subvillage, Wae Sano Village, Sano Nggoang Sub District, West Manggarai Regency	During exploration phase
<ul style="list-style-type: none"> Land preparation, repair of access roads, mobilization of equipment and materials Well pad construction and drilling activities. 	Temporary impacts related to dust, emissions and noise disturbances are to the community health.	Exploration area, transportation route that passes community area	During land preparation activities, repairing access roads, mobilizing project equipment and materials and during well pad construction and drilling activities
Well testing	Potential H2S exposure that could impact public health	Well pad area and its surrounding	During well testing process
Mobilization of equipment and materials and closure of exploration project areas	Traffic management of vehicles and drill rig trucks that pass through existing roads and village corridor roads	Road alongs Trans Flores and local roads (Werang-Sano)	<ul style="list-style-type: none"> During the process of land preparation and clearing, during the mobilization of project equipment and materials, repairing access roads and constructing wellpads. During the process of closing the exploration area.
Mobilization of equipment and materials	Safety risk for road users and the community living around the project access road.	The trans Flores intersection to the project entrance area in Wae Sano	During the mobilization of equipment and materials
Access road repair	Impact on the quality or condition of public roads and community access	Exploration area, transportation route that passes community area	During the exploration phase, particularly the period of mobilization of project equipment and materials, construction of well pads and construction of supporting infrastructure
Land preparation and clearing, mobilization of project equipment	Visual impacts during the preparation and construction process	Exploration facilities near identified sensitive receptor	<ul style="list-style-type: none"> During land preparation and land clearing activities. Mobilization of project

and materials, improvement of access roads and development of wellpads and supporting infrastructure			<p>equipment and materials, repair of access roads, and development/construction of well pads and supporting infrastructure.</p> <ul style="list-style-type: none"> • During drilling activities.
All exploration project activities	Disruption of local cultural values, norms and customary practices and changes in community perceptions about the project.	Wae Sano, Wae Lolos, Golo Kondeng, SanoNggoang, and Pulau Nuncung Villages, Sano Nggoang Sub-District, West Manggarai Regency	Whole exploration process
Land preparation and clearing, mobilization of project equipment and materials, improvement of access roads and development of wellpads and supporting infrastructure	Impact on the cultural heritage of the community	Wae Sano and Sano Nggoang Villages, Sano Nggoang Sub-District, West Manggarai Regency.	<ul style="list-style-type: none"> • During the well pad construction • During the infrastructure construction

Aspect	Issue	Elements of Critical Findings
Custom/tradition	Structural and Leadership	<ul style="list-style-type: none"> ● Decreasing traditional/custom legitimacy ● Wae Sano community identified as Indigenous People ● Decreasing legitimacy of Tua Golo in whole villages ● The existence of Tua Golo Nunang has become a debate among the people in the villages of Nunanf, Dasak, Wakar and Pongeng Kalo ● A Compang is debatable among the community ● The various actions from Tua Golo to maintain custom and culture have become a debate between community and the church ● Tua Golo Taal has also dynamics with the people of the village. Incomplete delegation process of the authority causes problems among the Tua Golo families ● Internal dynamics among Tua Golo has a significant effect to the project implementation especially in terms of socialization and public consultation activities ● Community who attended the socialization/consultation did not meet with the quorum to implement this activity
	Non physical heritage	<ul style="list-style-type: none"> ● Decreasing the customary rites that are usually performed ● Lack of literacy on customary/ traditional knowledge ● The cultural heritage is not properly recorded
	Symbol of communal interaction	<ul style="list-style-type: none"> ● The indigenous peoples have lost their traditional symbol such as 'Rumah Gendang' which used to be a place managing problems, deliberation and the matters related to community problems
	Resource asset management	<ul style="list-style-type: none"> ● Changes in the pattern of acquiring resource assets ● There is no existing work conducted by community in the communal land, thereby reducing the sense of shared ownership. ● Buying and selling land outside the clan or ownership of the land by outsiders ● Private use of communal land ● Perception that there is no longer customary land because everything has been shared with each individual

¹⁵ All information provided in this table are extracted from independent consultant report based on the several discussion and interview with the community. Unfortunately, some data only identified the issues without mentioning any further explanation.

		<ul style="list-style-type: none"> • Proof of tax payment perceived as acknowledgement of private property of customary/ 'ulayat' land as individual land • Customary land certification that has been recognised by communal land administration
	Identity existence	<ul style="list-style-type: none"> • Previous ESIA; the people in Wae Sano Village were not stated as indigenous people • Indigenous peoples experience transition and development • Among the community there is a existence competition related to cultural nad traditional issues. • The loss of existence the 'Rumah Gendang' could impacted to the splitting community voice in it because the form of settlement is not carried out at the house that has been considered as a house of togetherness • Not all people know traditional and cultural traditions
Economy	livelihood and fulfilment of needs	<ul style="list-style-type: none"> • There is land acquisition compensation as well as land lease compensation for the project, which make the benefit is different among the beneficiaries • Geothermal Project and tourism village plans are in the middle of the community • Land compensation is the thing that people/land owners on the lists are waiting for • The land acquisition will have a potential impact on changes economic activities to people who depend on the land such as farmers, gardens, etc • Most of the affected land owners as farmers with agricultural products such as candlenut, coffee, betel and cloves. If they get affected, these commodity in will get effected as well. • Fulfilling the main needs of the community as hardwood farmers • People have to buy food on the weekly market (markets day) with high transportation cost (50,000 rupiahs for oneway) • Markets day only on Saturday • Odd works are done for children school fees, fuel for electricity

	Household income condition	<ul style="list-style-type: none"> Household income per month, the affected people are divide into two incomes < Rp849,747,- and > Rp1,660,000,- Concerning about decreasing income once land acquisition occurs Household income is obtained from odd works both for men and women
	Obstacle of Household economic development	<ul style="list-style-type: none"> limited access to marketing limited capital selling price goods are drop limited job opportunities The price of raw materials is expensive Consumers are decreasing Difficult to get a strategic location for business activities Yield quality is decreasing Lack of quality assistance for woman handy crafts There is a permitting problem for the traditional beverage product (herbal drink) that managed by the women group.
Vulnerability	Law and Rights	<ul style="list-style-type: none"> Inability to understand the laws that bind and regulate the way the community live make them vulnerable to breaking the law. The existing customary law and the social forestry regulation can be used to ensure the rights of the community to use the land without violate the law. So the arable land can be still productive and the project will not affecting the economic condition of the community. Data from BPS shows that East Nusa Tenggara is one of the provinces in Indonesia that listed as the five provinces with the most poor people for the 2019-2020 period The protection of the community's customary rights is still very week
	Social and Cultural gaps	<ul style="list-style-type: none"> The result of land compensation might allow the jealousy in the community (horizontal conflict and social insecurity such as prejudice among clan members or 'batu/among batu' term of 'babu jadi raja'/servant becomes king There is an assumption among the community that the project give bribes (house and cars) to the community who works for the project Culture shocks to the inclusion of the project and cultural development due to increasing intensity of interaction with the outsiders from their area

Environment	Access of transportation	<ul style="list-style-type: none"> Intensely community mobilization to do economic activities such as trade and work. However, the transportation access to Wae Sano-Wae Lolos-Labuan Bajo is impacted with livelihood activities.
	Living Space	<ul style="list-style-type: none"> There are perception among the community that the project will negatively affect their living space, contamite their water and causes an environmental degradation. Bu this issues raised based on the massive campaign from the anti-geothermal NGOs, not only in West Manggarai but also in the province and similar geothermal projects in Indonesia Wae Sano Village is adjacent to The Mbeliling forest area as a source of water for the people in West Manggarai
	Education and Health	<ul style="list-style-type: none"> Access to school facility both elementary, junior and high school in Werang is still difficult for the community Access to the nearest Health Center Community (PUSKESMAS) is difficult because there is no mode of emergency transportation that can be used fro community Stunting becomes an important public health problem There is no transportation for medical personnel to PUSKESMAS and health services for the community The teachers are still get salary around 500,000 rupiahs/month

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Annex 5. Potential risks of Wae Sano Geothermal exploration project

Aspect	Risk	Critical Element Findings
Social	Land Certification	<ul style="list-style-type: none"> ● Since 2018 until now the land certification process has been continuing. There are three points of risks namely a) Land certification station 0 km to the station at 20 km between Wae Lolos Village and Taal; b) Land certification station 21 km to station at 24 km between Taal and Nunang in wellpad B; c) Land lease in wellpad location for project purposes ● The process of land measurement from 0 to 20 km has been completed. Current status is waiting for hearing session from BPN, compensation payment and the community getting a land certificate ● For station 21 to 24 km, the measurement activities have not been completed. Land tenure are still a matter of debate although not entirely. There are customary land and dispute among families ● Community at station 0 to 20 km currently are waiting for the implementation of land certification and payment of compensation ● Include land lease in wellpad also waiting for the compensation as previously promised ● Jealously of community whose the land was not compensated/leased by the project because they will not get land certification ● Conflicts between family members because the family land will be privately owned by the PAP ● Potential appearance of brokers and land speculators who will buy community land then later will be sold to the project or investors with a higher price

		<ul style="list-style-type: none"> ● Opportunity for private ownership of customary land by Tua Golo
	The dynamics of rejection to the project	<ul style="list-style-type: none"> ● Socialization of the geothermal exploration plan has been carried out starting from the wellpad location/wellbore, transportation routes for mobilization and operation, improvement access from Wae Lolos to Wae Sano, supporting facilities located in the middle of forest area and close to the the water facility, K3 (safety) and risks mitigation as commitment to those activities related to social impact, economy and environment have been repeatedly conveyed to the community ● Implementation of programs for CSR through The Dian Desa Foundation such as school facility construction and clean water facilities (SAB) have also been carried out ● For those opponent groups, the project is considered disturbed the community living space in 3 villages/sub-villages Nunang, Lempe and Dasak ● The living space is an inseparable unity between Mbaru Kaeng and Golo Lonto (settlements), Uma Duat (agricultural land and plantations as a source of livelihood), Wae Tebu (water springs) and Natas Labar (Creation Space), Compang Takung (Center of Religious), Lepak Boa (Graves), Puar (Forest) and Sano (Lake) ● The dynamic of the rejection escalation that influenced from the opposing group ● The potency of rejection will be getting wider if the project does not immediately get specific actions for land certification. For instance, the project can share the updated information on the continuation of the certification process to the community to clarify the situation. ● The opponent group mostly comes from Nunang's Community
	Dynamics of Supports to the Project	<ul style="list-style-type: none"> ● Community from supporter group in 4 sub-villages; Taal 1 and 2, Wakar and Poncengkalo assume the presence of the project can increase economic growth in each sub-village ● The constraint of transportation is the main problem where the presence of the project will be impacted to the availability of transportation that could help community to sell the yield of agricultural and plantation. ● Current condition; the distance from the village to Labuan Bajo will spend around 3 hours per one trip, but if the project can perform construction with improvement access roads, it is expected travel time only 1-1.5 hours.

	Project Design Changes	<ul style="list-style-type: none"> • The project design has changed from wellpad B to wellpad A because the wellbore location in wellpad B is quite close to the settlements • There is potential for disappointment from the community in the wellpad B especially the supporters. The community have been expecting land compensation for the wellpad area • If the project provides compensation through CDP, the risk of rejection will still be there. One of the reason is because the community think that the CDP will not fully cover their economic lost from the moment the project announce the utilization of wellpad B and they stop working on their field until now. • The opponent groups will also raise environmental issues to convey their rejection of forest use in the wellpad D
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Annex 6. SWOT analysis conducted during the Lonto Leo session with the community

<i>Strengths</i>	<i>Weaknesses</i>	<i>Opportunities</i>	<i>Threats</i>
<p>Natural Resources</p> <ul style="list-style-type: none"> • Fertile Soil • Have the most candlenut commodities • rice and corn plants • Clove and chocolate plants, avocado, coconut and dragon fruit • Vegetables supply for the family • natural landscape and environment • Porang cultivation plants • Adjacent to the protected forest • Forest as a place of endemic flores birds • Beautiful hill called savanna as a tourism potential • Sanonggoang lake as sulfur lake • Water sources • Hot springs • The potential of bamboo 	<p>Commodities and Naturak Resources</p> <ul style="list-style-type: none"> • The yields quality decreases • Lack of ability to face the pests of fruit plantations • No candlenut breaker available • No harvest management technology of candlenut, porang and fruits • Have no access to the market • No ability to manage Lake and Savanna as tourism potential • Remote access to water resources • No installation of water resources <p>Human Resources</p> <ul style="list-style-type: none"> • No facilitator for capacity building related arts culture, 	<ul style="list-style-type: none"> • BUMDES (Village Owned Enterprise) activation • Marketing group activation • Bupati Decree of tourism village • PIRT permit for herbal plants • Wae Sano spatial arrangement • Development of Toga plant as herbal drink • Training related to potencies 	<ul style="list-style-type: none"> • Limited time for the women/mothers because they have to manage household and garden • Community participation has decreased because the dynamics of the opponent and proponent

<ul style="list-style-type: none"> ● Betel nut plants <p>Human Resources</p> <ul style="list-style-type: none"> ● The ability to farm ● The ability to weave ● The ability to manage/produce coconut oil ● Farming Skill ● There are community groups according to their interest (weavers, farmers, tourism, homestay management, and herbal plantation) ● Young generation has compulsory studied 9th, some of them continue to Senior High School ● Dye Batik skills ● Sewing skills ● The ability to cultivate catfish <p>Art, Custom and Culture</p> <ul style="list-style-type: none"> ● Cultural Studio ● Caci dance ● Cultural arts crafts such as weaving of reas hats and mats ● Folklore ● Customary Institutions <p>Development</p> <ul style="list-style-type: none"> ● Geothermal ● Become Target of Tourism Village 	<p>agriculture and tourism</p> <ul style="list-style-type: none"> ● Do not have ability to access the market ● Togetherness is getting difficult ● Deliberation is not often ● Cultural customs are getting weaker ● Young generation is not absorbed as a labor/employment <p>Arts and Cultures</p> <ul style="list-style-type: none"> ● Lack of equipment for Caci art dance ● Lack of trainer in weaving quality and marketing ● No Rumah Gendang as a symbol of harmony <p>Facilities and Others</p> <ul style="list-style-type: none"> ● Access to main road, village and sub-village is damaged ● No electricity ● Difficult access to school ● Remote access to health facilities ● Limited technology for harvesting, crafting ● Low wages for a teacher ● No transportation for medical workers to reach health facilities and resident ● Lack of medical personnel 		
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	<ul style="list-style-type: none">• Geothermal programs have not been linked with empowerment values		
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WORKING DRAFT

Annex 7. Stakeholder Engagement and Consultations Conducted during the Period of Social Action Plan phase 1 Implementation (October – December 2020)

Objectives	Activities	Stakeholder Involved	Timeline	Event Organizer	Key Issue Raised
Establish an effective collaboration to resolve the social issues related to the development of Wae Sano Geothermal project.	Joint Committee approached the Bishop directly explaining about the project and requesting his corporation to resolve the social issues. Initiated and signed MoU between GoI and Ruteng Diocese; followed by development and socialization of actions plan (RKTL) to resolve the social issues	Bishop of Ruteng Diocese, JPIC SVD, JPIC OFM, JPIC Projo and the government of Manggarai Barat Regency	October 2 nd 2020 October 23 rd 2020	Wae Sano Project Joint Technical Committee Team & Wae Sano Project Social Field Team	The diocese is willing to cooperate. This cooperation plan will be outlined in the MoU and Action Plan for a period of 3 months (October - December 2020)
	Socialization of the MoU and RKTL at community level	Tu'a-tua batu, Tu'a Golo Lempe, tu'a Golo Nunang, tu'a golo Taal, Village head of Wae Sano, Sano Nggoang dan Pulau Nuncung, Community figures in 3 villages	19 Oct, 29 Oct 2020 – 5 Nov 2020	Wae Sano Project Social Field Team.	<p>An explanation from the government regarding the preparation of a Memorandum of Understanding (MoU) between the Government as the owner and operator of the Wae Sano geothermal project and the Ruteng diocese as a mechanism for solving social issues in the context of developing geothermal projects.</p> <p>The Memorandum of Understanding or MoU itself is not a form of resolution of existing social problems but as a mechanism for resolution of social issues.</p> <p>Key feedback were gathered from the community as follow:</p> <ul style="list-style-type: none"> Hopefully with the MoU the social issue regarding the project can be soon resolved and project can proceed with its activities (from one of the community of the supporting group).

				<ul style="list-style-type: none"> ● Member of the opposing leader still have a doubt that MoU can resolve all their concerns that had been conveyed to the Ruteng Bishop. ● Rejection of the Geothermal project because it will disrupt people's lives. The Geothermal Project does not guarantee changes in people's lives. The process that has been running so far in the field is not in accordance with the expectations of those who still oppose, do not understand the feelings, requests and requests of groups that still oppose ● The Nunang, Lempe area is very narrow, between the cliffs and Lake Sano Nggoang. When this geothermal project is continued this will make life even more difficult, the living space will also be narrower ● Completion of the land measurement implementation that has not been carried out due to blocking by community. This was expressed by one of the supporting goup in the hope that the project activities can soon proceed again. ● There is no social conflict between the community of Wae Sano, both group just have a different view regarding the impact and benefit of geothermal project to their life and livelihood. <p>During the socializaiton of MoU and RCTL the objective of the social field team was to inform the community on the MoU and to gather and document concerns and perceptions. All concerns were conveyed to the Joint Technical team to be then analyzed</p>
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					and to provide input for further mitigation action which will be fomulated under the phase 2 RKTL.
	Coordination meetings with the Regent of West Manggarai	<ul style="list-style-type: none"> ▪ Representative of KSP / Presidential Advisor Staff Office ▪ Government official of West Manggarai Regency 	Oct – Dec 2020	Wae Sano Project Joint Technical Committee Team & Wae Sano Project Social Field Team	<ul style="list-style-type: none"> ▪ Submission of progress on the implementation of the Action Plan (RKTL) and the commitment of the project implementing agency to always coordinate with the West Manggarai Regency Government. ▪ The West Manggarai Regent said he was satisfied with the ground checking activities carried out with various parties ▪ The Regent welcomed the results of the clarification by the Government and the site dynamics of the post-implementation of action plan / RKTL.
	Coordination meeting with Wae Sano Village Government	Government official of Wae Sano Vilage.	Nop 2020	Wae Sano Project Social Field Team	The village government is basically ready to support the geothermal project and is ready to receive visits from the consultant team that will come and is ready to help smooth the activities of the consultant team.
Clarification on misinformation about geothermal project.	Geothermal class for Ruteng Diocese team	<p>The Geothermal Class event was participated by approximately 50 attendees, consists of the following:</p> <ul style="list-style-type: none"> ▪ Members of Ruteng Diocese. ▪ Representative of Ministry 	26 Oktober 2020	Wae Sano Project Joint Technical Committee Team & Wae Sano Project	The diocese can understand and accept the government's explanation

		<p>of Energy and Mineral Resources of Republic Of Indonesia.</p> <ul style="list-style-type: none"> ▪ Representative of KSP / Presidential Advisor Staff Office ▪ President Director of PT Geo Dipa Energi. 		Social Field Team	
	<p>Ground-checking of Well pad B location provided detailed information on the access road, Wellpad WS-B slim hole, water sump/ mud Sump, and Wellpad B standard hole. After the event, the participants were invited to attend a movie screening about geothermal located in the church hall of Nunang sub village.</p>	<p>Representative of President Staff Office, Pastor from Labuan Bajo, Pastor of Nunang Parish, head of district of Sano Nggoang, heald of Police Office od Sano Nggoang District, Wae Sano Village Babinsa (army) officer, Village head of Wae Sano, Project site manager, Social performance team, community figures from the opponent group, community figures of supporting group, Wae Sano village government staffs, social assessment team/ consultants.</p>	<p>Nov 27th 2020</p>	<p>Wae Sano Project Joint Technical Committee Team & Wae Sano Project Social Field Team</p>	<ul style="list-style-type: none"> • The drilling point is not located at a distance of 20 meters as previously understood by the community, especially those who still reject it. The exact distance is 85 meters. • Well pad B construction with a slim hole requires only 0.6 to 1.1 hectares of land including the affected area. • The result of the ground checking activity is the signing of a map which is used as a reference in conducting ground checking at the location of Wellpad B.
	<p>Geothermal class for community in Wae Sano to clarify the following:</p> <ul style="list-style-type: none"> • Issues in Well pad B and its alternative assessment, health and safety issues of the project. 	<p>Tu'a-tua batu, Tu'a Golo Lempe, tu'a Golo Nunang, tu'a golo Taal, Village head of Wae Sano, Sano Nggoang and Pulau Nuncung, Community figures in 3 villages</p>	<p>Dec 4th 2020</p>	<p>Wae Sano Project Joint Technical Committee Team & Wae Sano Project</p>	<p>The material presented at this geothermal class session included:</p> <ul style="list-style-type: none"> • General description regarding the geothermal project and its development stages (exploration and exploitation) • Potential environmental and social impacts as well as mitigation of impacts from the

	<ul style="list-style-type: none"> • Issues of evacuation and relocation, waste management, pollution to Sano Nggoang Lake, pollution to water resources and natural landscape (Karst) • Potential disturbance to economic/ livelihood of the community, cultural, and environment. All the activities were conducted in collaboration with the church. 			Social Field Team	<p>development of the Wae Sano geothermal project.</p> <ul style="list-style-type: none"> • The waste management system resulting from geothermal development project activities. • General description related to geothermal drilling activities • Drilling location, area, distance from settlements, influence on lakes, springs, potential impacts on land, air, potential noise impacts, evaluation process in emergency conditions along with formulated impact mitigation.
	Technical explanation / clarification meeting on social and environmental issues of the Wae Sano geothermal Project.	<ul style="list-style-type: none"> • Bishop of Ruteng Diocese • Representative of community of Wae Sano Village (only the supporting group attended the event) • Representative of KSP / Presidential Advisor Staff Office • Wae Sano Project Site Manager 	Dec 14th 2020	Wae Sano Project Joint Technical Committee Team & Wae Sano Project Social Field Team	<ul style="list-style-type: none"> • The diocese can understand and accept the government's explanation (illustrated in the speech of the diocese's response given by the Head the Church Pastoral and member of Kevikepan Labuan Bajo) • None of the leaders and community group who are opposing to the project came to the technical clarification event.
Trust building with the community of Wae Sano	Informal approach by the social performance team to the opponent and supporting figures to maintain their participation in implementation of the actions plan. Activities conducted including door to door visit, attending cultural event, attending church event, etc.	Community members of Wae Sano, both the opponents and the supporters	Oct- Dec 2020	Wae Sano Project Social Field Team	<ul style="list-style-type: none"> • The background of rejection, which is basically due to jealousy, is then instigated by a third party. This rejection has no strong reason. • The community groups that reject the project mostly do not own land on the project site. • Requesting the government to continue the

					<p>Wae Sano geothermal project.</p> <ul style="list-style-type: none"> • The number of supporters is much greater than the number of geothermal project opposition. The indicated number of people who still opposing to the project is around 62 people distributed as follow: <ul style="list-style-type: none"> ○ Nunang village 22 people ○ Lempe village 13 people ○ Dasak village 26 people ○ Wakar village 1 people
Improved project's social risks management	Community consultations as part of social assessment to update social management plan documents include SEP, ESMP, LRP, PCRMP, IPP, and social investment strategy to develop required additional mitigation plan.	Community members of Wae Sano, Government entities, Church	Oct-Dec 2020	Independent Consultants hired by the project supported by Wae Sano Social Field Team.	
	Village level focus group discussion and consultation or locally refer to "Lonto leo"	Community members of Ponceng Kalo, Wakar, Dasak sub village, Nunang sub village, Lempe sub village, Taal sub village	Dec 2020	Independent Consultants hired by the project supported by Wae Sano Social Field Team.	<ul style="list-style-type: none"> ▪ Community from the opposing group did not attend all the session of community consultation. All participants were from the opposing group. ▪ The reason for not attending is because the opposing group felt that project has not provided a comprehensive explanation on how to mitigate the project environmental and social adverse impact particularly impact to the community's living space.

WORKING DRAFT