



Illegal Wildlife Trade (IWT) Challenge Fund Annual Report

To be completed with reference to the “Writing a Darwin Report” guidance: (<http://www.darwininitiative.org.uk/resources-for-projects/reporting-forms>). It is expected that this report will be a **maximum** of 20 pages in length, excluding annexes)

Submission Deadline: 30th April 2018

IWT Challenge Fund Project Information

Project reference	IWT048
Project title	Tackling the Illegal Wildlife Trade in Muslim Communities in Sumatra
Country/ies	Indonesia
Contract holder Institution	ARC
Partner institution(s)	PPI-UNAS, YAPEKA, WWF
IWT grant value	£255,000
Start/end dates of project	July 1, 2018 – March 31, 2021
Reporting period (e.g. April 2017- Mar 2018) and number (e.g. Annual Report 1,2,3)	July 2018 - March 2019: Annual Report 1
Project leader name	Chantal Elkin
Project website/blog/social media	www.ppi.unas.ac.id / www.arcworld.org □
Report author(s) and date	Chantal Elkin, Dr. Mangunjaya: April 30, 2019

1. Project rationale

The Rimbang Baling landscape is an area of around 500,000 ha and an important area for the Sumatran tiger and other threatened wildlife. The landscape includes several conservation areas, namely the Rimbang Baling Wildlife Reserve (RBWR), the Bukit Bungkuk Nature Reserve and the Bukit Batabuh Protected Forest. Our main focus, the RBWR, which lies within the Central Sumatra Tiger Conservation Landscape, an area critical to the long-term survival of Sumatran tigers, receives minimal government support. Despite WWF’s protection programme over the last 5 years, there is still much work to do to address IWT occurring in the reserve, with direct and tacit participation from local villagers in 11 buffer zone villages, including 12 known tiger hunters.

WWF/MOEF have had little engagement with these villages, but recognise this needs to change. WWF’s 2016 socio-economic study highlighted low local levels of understanding about the importance of protecting RBWR’s biodiversity, and lack of participation in conservation efforts, as drivers of IWT: 40% of those surveyed did not know RBWR existed and 80% did not know about the conservation programme. Commercial poachers are locals or outsiders operating with collusion from locals, trapping wildlife (e.g. 2 tigers, 7 bears/year), mainly for

Chinese markets but with some, especially birds and primates, also for domestic use. IWT from RBWR feeds into the larger trade in Riau, a major transit area for wildlife and one of the main sources of tiger body parts. Tiger poachers are openly known and even respected in local villages. This project strengthens WWF/ MOEF's efforts to increase RBWR's tiger population from 20 to 30 individuals, contributing to Indonesia's Sumatran Tiger Action Plan commitment to double tiger numbers by 2022, Indonesia's Biodiversity Strategy, the CBD, and SDG15. This project broadens WWF's focus from mainly tigers to a variety of threatened species. Reducing IWT will allow recovery of these species inside the reserve.

In addition to lack of conservation awareness, WWF identifies poverty as a key driver of IWT. Our main focus area includes the poorest district in Riau. Villagers rely almost exclusively on rubber farming, and on external sources of energy and food. With rubber prices falling in recent years, they are increasingly supplementing incomes with opportunistic poaching.

This project focuses on shifting the enabling conditions under which the IWT now flourishes, by using a national Islamic fatwa prohibiting IWT to encourage values-based wildlife protection across 11 priority villages. Coupled with sustainable livelihood support for 750 households - prioritising households of poachers to help them shift to other forms of income - we expect the number of poachers in 11 villages to be at least halved, and for villagers to have less tolerance for outside poachers and traders. We expect also that improved community reporting to WWF-supported enforcement officials on wildlife crime will help clarify IWT dynamics in Riau so that they can better target the middle men working at the provincial level. We anticipate that this project will model how values-based, sustainable, and legal livelihoods approaches can successfully replace IWT in Muslim villages, so that other households in the buffer zone, and across Indonesian IWT hotspots, can replicate these approaches and bring greater security and resilience to their communities.

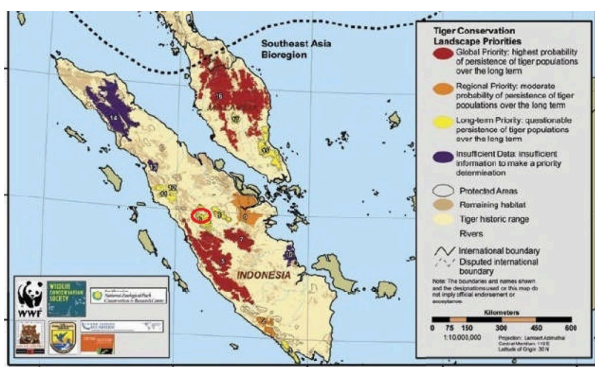
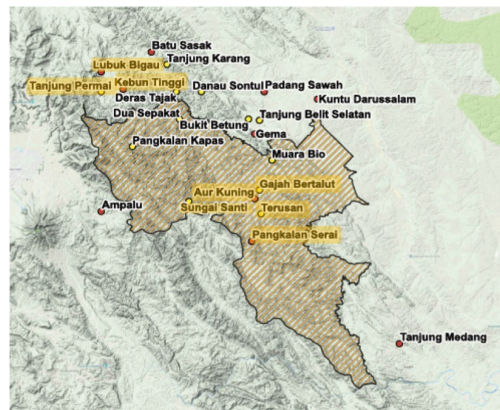


Figure 2.1a. Map of Tiger Conservation Landscapes (TCL) in Sumatra. Rimbang Baling is highlighted by a red circle (© 2006 WWF, WCS, SMITHSONIAN, STF) (Sanderson et al. 2006).



Rimbang Baling Wildlife Reserve (Red Circle)
RBWR

Project villages in and around

2. Project partnerships

Our project partnerships have largely been in place for the last several years. ARC and Dr. Mangunjaya, the project lead on the ground and head of Indonesia's Centre for Islamic Studies at the Universitas Nasional (UNAS), has been a long-term partner of ARC's, and we have worked together on fatwa approaches since 2013. We have also engaged WWF Indonesia from the beginning of our fatwa work. Yapeka is the newest member of the partnership, but has been a partner of WWF Indonesia in the project region for several years. Over this last period, largely lead by Dr. Mangunjaya at UNAS, we put considerable energy into developing strong systems of communication and coordination between all of the 3 ground partners. There were some bureaucratic steps to take, particularly with WWF Indonesia, to meet their protocols for such a partnership, which caused a few delays in our work with them, but which have been

resolved. UNAS has now signed a formal MOU with WWF Indonesia regarding this project. In this period we finalised agreements amongst all partners on the best ways to move the project forward in terms of roles and responsibilities, consensus on strategy, how to approach local communities, and methods of reporting and monitoring. These systems are now all in place and the partners are working in a well coordinated way.

We have also met with and coordinated our activities with the government conservation management authority, the Natural Resources Conservation Agency (BKSDA) in Riau province; with the national religious Council of Ulama (MUI) representatives in Riau; and with village chiefs, traditional/ *adat* leaders, local government leaders, religious leaders, women's groups and local community forums in the 11 target villages. We currently have agreements to move forward with the project, signed with village leaders from 4 of the 6 villages targeted for agricultural support and are shortly expecting the remaining 2 agreements. At the end of the UNAS-led clerical training on the fatwa, we have signatures from all participating clerics, pledging to raise awareness about the fatwa to reach 8,000 people in their communities.

ARC also brought in a new partner with some small co-funding, to help design a rigorous and systematic monitoring and evaluation framework for the project. We launched a partnership with the M&E expert, Dr. Diogo Veríssimo, Postdoctoral Researcher affiliated with the San Diego Zoo Global and the Oxford Martin School's Wildlife Trade Unit, and his research assistant Matilda Dun. We felt it was imperative to invest in designing and carrying out a thoroughly vetted impact evaluation to robustly measure the impact of the project in ways that are socially and biologically meaningful, particularly as religious approaches to conservation and IWT are so new. This 3 year project provides an important opportunity to test this approach and to relay its value to conservationists in other parts of Indonesia and globally. We now have a strategic M&E framework developed for the project and have collected data from 11 villages for our baseline, which will be available by July 2019.

For all partnership activities we have photos and reports available in Annex 4.

3. Project progress

3.1 Progress in carrying out project Activities

Output 1: By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa's prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values

1.1 UNAS prints 300 fatwa guide booklets, sermon handbooks, Islam & conservation guidebooks; 100 training toolkits, 300 leaflets, 300 posters prior to trainings

- We produced 4 publications for the training, which are freely available here (with Defra's logo): Fatwa Training Module: Islam for Conservation (UNAS: Jakarta) 2018; Islam & conservation Guidebook: Pelestarian Satwa Langka untuk Keseimbangan Ekosistem. (MUI: Jakarta). 2018 Second Edition; Khutbah Jumat (Friday Sermon Handbook) on Wildlife Protection (MUI: Jakarta), 2018 2nd Edition; Qur'an Creation and Conservation (IFEES, UNAS: Jakarta), 3rd Edition, 2018; Fatwa Posters 2018. For these freely available publications please see this link:

1.2 UNAS leads 2 trainings with 60 clerics, community leaders, law enforcement staff, with visits to RBWR

- UNAS lead a successful first fatwa training for 40 clerics in February 2019 in Pekanbaru, Sumatra, including 28 male clerics (78%) and 12 female (30%). Participants came from 10 of the 11 target villages (Batu Sasak, Kuntu, Aur Kuning, Pangkalan Serai, Gema, Ampalu, Tanjung Medang, Kasang, Padang Sawah, and Kebun Tinggi). Clerics from one remote village, Lubuk Bigau, were not able to attend due to difficulties in reaching Pekanbaru during the rainy season. The second training will take place in June 2019 for 20 community leaders, government and law enforcement staff, and the clerics from Lubuk Bigau. For verification documents please see: (Annex 4.1)
- 2 minute video showing clerics training : <https://www.youtube.com/watch?v=Kb3-qOLd68s&feature=youtu.be> (Annex 4.2)

1.3 Training participants sign commitment agreements to highlight fatwa guidelines at least once a month over 3 years to reach 8,000 people through sermons, festivals, community gatherings, women's groups, schools

- 40 training participants signed commitment agreements to communicate to their communities the Islamic teachings enshrined the wildlife trade fatwa, at least once a month until at least the end of the project period, in order to reach 8,000 people. This will include fatwa-themed Friday sermons (khutbah) and other preaching in religious congregations (majelis ta'im) in 11 villages.
- Many of the trained clerics started straight after the training to spread the word in their communities. After the training most (32) of the clerics joined a Whatsapp group called Dai Konservasi Beraksi (Conservation Preacher in Actions) – some could not join due to limited internet signal in their villages. In addition to this group being a sharing platform for the clerics on fatwa-themed activities, it will also serve as a monitoring tool to keep track of how often they deliver fatwa messages in their communities, where they can share summaries, photos and short videos of their activities.
- Signed Commitment Documents by participating clerics:

1.4 UNAS distributes pre and post-trainings questionnaires to training participants

- These were distributed and are being analysed. The report will be available in June 2019 and will feed into our baseline report, to be completed by July 2019. (Annex 4.1)

1.5 UNAS helps Yapeka incorporate fatwa-themed questions into KAP and other householder surveys to understand shift in attitudes towards wildlife trade and wildlife conservation in Yr 3 vs Yr 1

- Fatwa-themed questions were incorporated into surveys. The project's socio-economic baseline surveys were conducted by Yapeka and UNAS in coordination with the WWF team and M&E consultant Dr. Diogo Verissimo. The report is being compiled and expected by June 2019, and will feed into our baseline report in July 2019. (Draft reports in Annex 4.3)

1.6 UNAS researchers and MSc students carry out sample surveys and interviews to measure against commitments made by training participants to disseminate fatwa messages; to measure shifts in attitudes and behaviours of congregants attending fatwa-themed sermons; of women at women's prayer and community group gatherings; of householders, in Yrs 1, 2 & 3

- We recruited 2 students to conduct this research: Ms. Gugah Prahawati, an UNAS researcher who is also pursuing her PhD at Bogor Agricultural University, and Ms. Fauziah Ilmi, who will begin her Masters degree in Conservation Biology in September 2019 at UNAS. They assisted in collection of baseline data, now being collated into a report due by June 2019. They will continue as researchers throughout the project.

1.7 UNAS completes fatwa-based teachers supplement for pesantren and distributes to local pesantren, regional and national pesantren associations, by beginning of Yr 3

- Our first fatwa training included 6 clerics-in-training and 2 clerics from the Pesantren Burhanudin at Kuntu Darussalam village (1200 students), who have committed to spreading awareness about the fatwa in their school and in the community.
- We are working on completion of a teachers supplement for pesantren, expected in the next quarter.

1.8 UNAS carries out awareness and attitude surveys about the fatwa in pesantren at beginning and end of Yr 3

- Yr 3 activity

1.9 UNAS and Yapeka with ARC analyse data from all surveys and use it to inform methodology going forward

- The data collected is currently being analysed and a final report capturing baseline information for our project will be ready by July 2019.

1.10 WWF and UNAS develop input to fatwa-themed community radio shows and create fatwa videos

- In February we hired a small film crew to take almost 3 days of footage of visits to Riau, Sumatra, including several of the target villages, where we interviewed a range of stakeholders, filmed the remote village areas, and the first fatwa training for clerics. We created an initial short film clip of some of this footage, and are now discussing among the partners the most effective ways to use the footage we have for most effective awareness raising in these communities and beyond, including a training video for Muslim leaders. We are also in discussion with about the best ways to go about a fatwa-themed community radio show.
- Video clip of our footage: <https://www.youtube.com/watch?v=Kb3-qOLd68s&t=89s> (Annex 4.2)

Output 2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities.

2.1 Yapeka, WWF, UNAS in coordination with religious leaders hold consultations with community leaders, heads of villages and sub-districts, and with Muslim women's community groups to explain project and receive initial feedback

- Yapeka, WWF, UNAS in coordination with religious leaders hold consultations with community leaders, heads of villages and sub-districts, and with Muslim women's community groups to explain the project and receive initial feedback. The project received strong support from local stakeholders. (Annex 4.3)

2.2 Agreements signed with 6 village chiefs to support the project

- In this period we signed agreements with 4 village chiefs to begin agricultural support and are waiting for agreements to be signed in the remaining 2 target villages. (Annex 4.3)

2.3 Regular, 6-month monitoring of agreements with 6 villages by Yapeka, WWF, UNAS through site visits and semi-structured interviews and questionnaires

- Not yet but baseline surveys completed (Annex 4.3)

2.4 Yapeka conducts village mapping showing land use, socio-economic conditions (respondents=government, village leaders)

- This has been done and is being compiled into the needs assessment report (Annex 4.3)

2.5 Yapeka conducts needs assessments in 6 villages to understand gender sensitivities, village livelihood dynamics, needs and opportunities for sustainable livelihood activities. (Respondents = villagers, and women's consultations and interviews initially done separately)

- Needs assessment conducted by Yapeka (Annex 4.3)

2.6 Yapeka analyses data and produces baseline; develops strategy document in consultation with other partners

- Needs assessment report is being compiled and the results will soon be shared with other partners (Annex 4.3)

2.7 Yapeka establishes 5 demonstration plots for use by 6 villages to act as training and learning sites

- In this period, 2 sustainable vegetable demonstration plots were established in Tanjung Medang village; 2 agroforestry plots in Pangkalan Serei and Aur Kuning villages; and 1 biogas demonstration plot in Ampalu village to support organic fertilizer for sustainable agriculture (Annex 4.3).

2.8 Yapeka leads 30 small but regular trainings for 750 householders to build sustainable livelihoods skills

- Yapeka held 3 trainings on sustainable agriculture related to vegetable gardening, attended by 36 households in Tanjung Medang, 15 households in Aur Kuning, and 25 households in Pangkalan Serei (Annex 4.3).

2.9 Yapeka chooses subset of villagers who demonstrate strong skills, for participation in training of trainers, so that they can train others in the community in the future in sustainable livelihood skills

- Not yet

Output 3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages resulting from switch to diversified and sustainable livelihood activities

3.1 Yapeka carries out quarterly monitoring reports to assess progress on livelihood activities in 6 villages

- Baseline report conducted and further reporting will be ongoing (Annex 4.3)

3.2 Yapeka provides ongoing capacity building at demo plots and on community land based on feedback from quarterly monitoring reports

- Demo plots established and first trainings conducted, will have ongoing monitoring of capacity building (Annex 4.3)

3.3 Yapeka carries out KAP surveys at beginning and end of project

- KAP surveys carried out to produce baseline report, which will be available end of June (Annex 4.3)

Output 4: By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities

4.1 Agreement signed with hunters from 11 villages designating them as community liaisons in reporting wildlife crime, and training and equipping them with community-based app on smartphone

- During next period

Output 5: By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts

5.1 Community awareness raising through mosques and community forum advocating reporting to community liaison on suspicious activity related to IWT

- Not yet

5.2 Community TPU liaisons begin to record IWT data and send to TPUs, who share info with law enforcement. WWF follows up on cases.

- Not yet

5.3 WWF monitoring of agreements with former poachers from 11 villages

- Not yet

5.4 WWF analyses IWT data collected from 11 villages in conjunction with law enforcement agency and TPU reports

- For our baseline data report to be available by July 2019, WWF has provided all law enforcement and species monitoring data collected from 11 villages, now being consolidated with other baseline data

Output 6: By the end of Yr 3, research results and best practices are consolidated and shared by ARC and partners for replication in other wildlife trade areas

6.1 Consortium partners issue recommendations to 11 village governments on livelihood and wildlife trade programmes for integration into village development plans

- Not yet

6.2 UNAS finalises fatwa training kit for conservation and development groups

- Not yet

6.3 ARC with partners submits journal article(s) to national and international publications

- Not yet

6.4 ARC and partners share project results at national and international conferences and meetings:

ARC and UNAS have shared project strategy and progress to date in individual meetings with religious and conservation partners and in formal meetings and conferences:

- UK Government's London Conference of Illegal Wildlife Trade: ARC hosted a session on religious and values based conservation to tackle conservation and IWT
- Zoological Society of London, April 2019: <https://www.zsl.org/science/whats-on/indigenous-knowledge-and-conservation-management-challenges-and-opportunities>; podcast to be released in next period
- The Joint Learning Initiative on Faith and Local Communities (JLI) based in Washington D.C., April 2019: Webinar featuring 3 speakers, including Chantal Elkin, project lead, speaking on Indonesia <https://jliflc.com/events/climate-2019/?fbclid=IwAR3Bqo9v7pOAXVarRboW9WERI73GdMHYVFMtM0-rpruMRiywHIRjFTdsyC4>
- In this period ARC obtained approval from the Society for Conservation Biology to present on this project at the upcoming global meeting in Malaysia in July 2019. Through Chantal Elkin's role as a board member of SCB's Religion & Conservation Working Group, Dr. Prabowo, our main partner from Indonesia's National Islamic Council, who has been instrumental in the passage of the fatwa, will take part in a special plenary on faith and conservation on the second day of the Congress, and will discuss this project. ARC and UNAS project leaders will also be leading a workshop on Muslim Approaches to Conservation at the Congress where this project will be highlighted. <https://conbio.org/mini-sites/iccb-2019>
- Public Lecture to commemorate Alfred Russell Wallace (Wallacea Week), Indonesia, 11, October, 2018: Dr Mangunjaya, UNAS gave a presentation attended by 200 participants from many academic disciplines and faiths: <http://ppi.unas.ac.id/qanun-konservasi-islam-mewariskan-praxis-konservasi/>
- Science in Medan Merdeka, 12 November, 2018, facilitated by The Indonesian Young Scientist Association--Asosiasi Ilmuwan Muda Indonesia (ALMI) and Indonesian Academy of Science - Akademi Ilmu Pengetahuan Indonesia (AIPI(<https://aiipi.or.id/>): Dr. Mangunjaya spoke on the role of religions for the conservation of biodiversity

- United Nations Convention on Biological Diversity (UNCBD) COP 14, Sharm el Sheik, 14-29 November 2018: Dr. Mangunjaya was invited as one representative of the Indonesian and spoke on the importance of involving religious groups to reach Aichi Targets
- UN Environment Assembly 4, Nairobi, 11-15 March 2019: Dr. Mangunjaya spoke at the side event, Faith For Earth: <http://wedocs.unep.org/bitstream/handle/20.500.11822/27177/Schedule%20for%20Faith%20For%20Earth%20Events.pdf?sequence=46&isAllowed=y>
- <http://ppi.unas.ac.id/inovasi-menjawab-tantangan-lingkungan/>
- Dr. Mangunjaya from UNAS participated in the the launch of a new initiative entitled “Multi-faith Collaboration for Rainforest Protection” in Jakarta on 26-27 October 2018. This was spearheaded by the Interfaith Rainforest Initiative, a collaboration between UNEP, Norwegian foundations and faith-based organisations and which offers another forum to share our work. The launch brought together approximately 500 people from major religious institutions in Indonesia including Nahdlatul Ulama, Muhammadiyah, Indonesian Council of Ulama (MUI), Supreme Council of Confucians in Indonesia, Bishops’ Conference of Indonesia, Indonesian Council of Churches, and Buddhist Association of Indonesia. It also included representatives of indigenous communities and a coalition of religious communities and environmental civil society organisations including Siaga Bumi. The Speaker and Deputy Speaker of the Parliament, Presidential Special Envoy for Interfaith and Inter-civilizational Dialogue, senior advisors from Ministry of Environment and Forestry, Foreign Ministry were also present (<http://regionalinterfaith.org.au/?p=2630>)

6.5 UNAS shares project progress with the Siaga Bumi multi-faith forum on the environment at regular meetings to stimulate action on wildlife trade by other religious groups; shares progress regularly with government, conservation and civil society groups; All partners put up project news on websites, media/ social media at key milestones throughout the project, and particularly at end of Year 3 with project results

- ARC and UNAS regularly feature stories, updates and resources on our websites, and as noted above, shares progress on the project with faith and conservation partners.

6.6 UNAS integrates lessons learned into UNAS curriculum by developing fatwa-module and new religion and conservation course in the Post Graduate Programme in the Faculty of Biology

- UNAS is currently exploring whether to create a new course on conservation and religion or to integrate this subject into the existing conservation biology course

3.2 Progress towards project Outputs

Output 1. By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa’s prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values: At the start of our project, there was little awareness about the IWT fatwa among religious leaders or communities in the 11 target villages. In this period we conducted our first fatwa training with 40 Muslim leaders, who now understand the fatwa and conservation regulations well, and who have committed to raising awareness about the fatwa in the 11 villages (8,000 people) at least throughout the course of the project period, and who have already started preaching about the fatwa. We produced a range of training and educational materials for Muslim leaders, all freely available on the UNAS website. The means of verification to date includes: UNAS training report to be completed by June 2019; pre and post training surveys (still being analysed for our baseline report); signed commitment documents by trained clerics; video footage from the training; and educational and training materials created (Annex 4.1).

Output 2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities: All of these households rely mainly on planting rubber for their livelihoods. Each house has one or two small patches of land devoted to rubber farming with pesticides, adjacent to the natural forest. Paddy fields are more important in just one of the villages (Ampalu), which still uses

chemical fertilizer. Once rubber trees become unproductive, villagers typically do not replant in the same area, but often clear a new patch of forest and start the cycle again. As rubber prices are low, local communities use more of the forest's natural resources, including hunting of wildlife, as well as fishing and raising cattle, buffalo, goats and chickens. Based on the need assessments the community most needed training in sustainable agriculture (rubber, vegetables, and paddy). But in some of the buffer zone villages of RBWR, communities are also now planting oil palm as an alternative income source, which is a new trend that this project will try to prevent. In this period we laid the foundation for capacity building activities for sustainable livelihood strategies that will begin in earnest in Year 2, due to the following Yapeka-led activities:

- Agreements signed with 4 of the 6 villages to begin sustainable alternative livelihood projects, and anticipating the remaining 2 agreements will be signed shortly (delayed due to elections). These agreements were signed together by the village chief, traditional adat leader and community representative.
- In order to fill in our significant knowledge gaps about these villages, in this period Yapeka conducted village mapping showing land use and socio-economic conditions in 6 villages, highlighting local livelihood issues. This report will be ready by June 2019.
- Yapeka conducted a needs assessment in the 6 villages in order to understand gender sensitivities, village livelihood dynamics, and needs and opportunities for sustainable livelihood activities: the data has been analysed and the report will be ready by June 2019
- All information from all reports will be collated into our baseline report to be completed by July 2019
- Yapeka has established 5 demonstration plots for sustainable agriculture training for 6 villages
- Yapeka led the first 3 trainings on sustainable agriculture in 3 villages

Means of verification include for these can be found in Annex 4.3.

Output 3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages resulting from switch to diversified and sustainable livelihood activities: Yapeka has carried out a needs assessment and KAP baseline report during this period to establish a baseline of income and livelihood status for these households. These reports will be available by June 2019 (draft reports available Annex 4.3).

Output 4: By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities: During the first year, our focus was primarily on outreach to local target communities to support participation in the project, to collect socio-economic data from these communities, and to train local Muslim leaders in the fatwa for dissemination in the communities. Therefore we spent most of the time laying the groundwork to engage these communities, including known poachers and their families, during Year 2. As such, there is not yet much progress to show on this output yet. However, during our consultative process we engaged with poachers and their families who in theory agreed to the project strategy and have begun to take part in sustainable agricultural training in 3 villages.

Output 5: By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts: Activities will begin in Yr. 2

Output 6: By the end of Yr 3, research results and best practices are consolidated and shared by ARC and partners for replication in other wildlife trade areas: We are already making progress towards this outcome, as ARC and UNAS project leads have discussed this project in many forums and meetings with our faith and conservation partners since awarded the grant. We have also launched an important partnership with Dr. Diogo Verissimo at the Oxford Martin School's Wildlife Trade Unit, who will help us produce by end of July 2019 publishable baseline reports from our project, and will be able to share project results through

his own extensive networks. Through our co-funding we will be able to retain this partnership throughout the course of the grant. In addition, project leaders from ARC and UNAS have approval from the Society for Conservation Biology to present on this project at the upcoming global meeting in Malaysia in July 2019. We have produced many fatwa-based educational materials that are freely available through the UNAS website and on the ARC website. We have already posted film clips on social media like Youtube and are developing media-based awareness tools to share widely. UNAS is exploring how best to incorporate the learning from this project and from our fatwa work into their Conservation Biology course.

3.3 Progress towards the project Outcome

During this period the project partners have laid all the groundwork to achieve our aims and feel we are on track to achieve our anticipated project outcome: *IWT is reduced >50% across 11 Muslim villages near RBWR by connecting core religious beliefs to wildlife protection, and replacing IWT benefits with values-driven, sustainable livelihood alternatives*

0.1 By Yr 3, >50% of poachers in 11 villages near RBWR stop participation in wildlife trade (baseline = 12 commercial poachers + local opportunistic poachers)

- In Year 1 we have had some preliminary engagement with poachers in our consultations and some have been involved in alternative livelihoods trainings already. However, we have not yet begun our outreach to poachers in earnest but we have laid the groundwork for this to begin in Yr. 2.

0.2 By end of Yr 3, poaching linked to 11 villages of target species falls by >50% (existing baseline = 2 tigers/yr; 7 bears/yr – and baseline for other species completed by WWF by June 2018)

- WWF has provided all of its baseline data on species presence and threat, to update our numbers from the proposal, and have clarified the types of data sets it collects through its law enforcement and monitoring programmes. The data is being compiled into our baseline data report, expected by July 2019.

0.3 By end of Yr 3, 60% of sample households (10% sampling) in 11 villages demonstrate strong conservation awareness and willingness to abide by IWT fatwa and IWT laws for RBWR (baseline = no understanding of fatwa; 40% surveyed in 2015 did not know about the existence of RBWR, 80% did not know about RBWR conservation programme)

- We have attained approval and support by all necessary government, religious and community stakeholders for this project. By training 40 of our targeted 60 Muslim leaders in 11 core villages where IWT is a challenge, we have now planted the seeds of awareness raising around Islamic teachings concerning ending involvement in IWT in these 11 villages. Muslim leaders have already started their outreach to thousands of villagers through their mosques, schools, and community and prayer groups. We anticipate a subsequent shift in awareness amongst the target population that will translate into better understanding of the IWT and the damage it can cause, greater knowledge of Indonesia's wildlife protection regulations, and about the need to protect the RBWR. In our previous work we have seen a corresponding shift in Muslim communities towards much higher support for conservation initiatives after such awareness raising and expect to have the same levels of support for this programme.

0.4 By end of Yr 3, minimum 30% rise in income in 750 households in 6 key villages to IDR /month resulting from switch to sustainable livelihood activities (baseline = IDR/month)

- We are also on track in our activities to raise the capacity in 6 villages to develop sustainable livelihood activities that do not include IWT, and which replace lost income from IWT. We have conducted baseline surveys regarding current livelihood approaches and needs, which is being compiled into our baseline report. Yapeka has established 5 demonstration plots for sustainable agriculture and has begun to train villagers at these plots. They are excited about the potential to shift into sustainable income-generating activities and better food and energy security.

We will have our baseline data report detailing species presence, threat by IWT, poacher information, livelihoods data and information on attitudes and knowledge around IWT, especially related to the fatwa, by the report's completion in July 2019, but individual reports – partner progress reports, KAP survey, needs assessment, village map, pre and post training questionnaires, are available as of June 2019.

3.4 Monitoring of assumptions

Assumption 1: The government management authorities of RBWR, village authorities, Muslim clerics, community leaders and villagers cooperate with project partners to reduce illegal wildlife trade

- This has proven to be true so far, all stakeholders are very supportive of the project (Annex 4.1, 4.3)

Assumption 2: WWF and law enforcement agencies are able to adequately monitor change in poaching activities/ number of poachers in 11 villages

- Yet to be determined but WWF has good monitoring systems in place and we have established a strong baseline of species data and enforcement, which will be incorporated into our baseline report July 2019

Assumption 3: Religious and community leaders are respectful of fatwa and agree to follow its guidelines

- This is the case so far (Annex 4.1)

Assumption 4: Training participants commit to raising fatwa awareness at similar levels as previous UNAS training participants in Java and Sumatra

- This is the case so far (Annex 4.1)

Assumption 5: Communities are interested and willing to participate in sustainable livelihoods capacity building

- This holds true as per our consultations with 6 villages, 4 of whom have signed agreements for support and the other 2 are anticipated soon (Annex 4.3)

Assumption 6: Women are willing and able to participate at high levels in trainings

- Women participated at very high levels in the trainings: representing 30% of participants in the fatwa training and 84% of participants in the first sustainable agriculture trainings (Annex 4.3)

Assumption 7: Yapeka will be able to identify core group for training of trainers

- They are confident they will be able to

Assumption 8: Villagers and village governments and representatives are interested in creating diversified, sustainable livelihoods based on experience of other villages in the landscape

- This is the case and all 6 target villages have agreed to move forward with sustainable livelihoods support under this project. 4 of 6 agreements are signed and the remaining 2 will be signed shortly (Annex 4.3)

Assumption 9: Targeted poaching households are willing to work with project partners to replace short-term income from wildlife trade with longer-term benefits of sustainable livelihood activities

- We have strong signs that this is true so far as already the families of 2 known poachers from the 6 villages have already participated in our first agricultural training and have verbally expressed their intention to participate in the project (Annex 4.3)

Assumption 10: Villagers who link their core religious beliefs and values with ending wildlife trade, and who benefit from more secure livelihood activities, are more willing to reduce wildlife trade in their communities

- This has been indicated by our evaluation in our previous work sites prior to this project and we assume it will be the case here. We will evaluate this assumption as the project progresses.

Assumption 11: Communities will not be intimidated and instead act a stronghold against threats from outsider traders and poachers

- Still to be tested

Assumption 12: National and international journals, the media, conservation, development and other religious groups are interested in the subject matter

- So far this has been the case. Our religious and conservation partners have been fascinated by this approach and excited about this project whenever we have spoken about it in private meetings or in conferences, webinars and podcasts

4. Impact: achievement of positive impact on illegal wildlife trade and poverty alleviation

Our original impact statement was: *The illegal wildlife trade is almost eradicated in Rimbang Baling Wildlife Reserve, Sumatra, with improvements in livelihood and social benefits for poor communities that can be replicated across Indonesia.* Our project aims to impact the behavioural choices of Muslim community members around IWT, who are living in 11 villages situated in RBWR landscape, where villagers are directly or tacitly involved in IWT, which is impacting threatened species in RBWR. We are doing this by testing a 3-pronged approach (values-based awareness; alternative livelihoods support; IWT crime monitoring). By the end of the project we are aiming for a minimum 30% rise in income in the 750 households in 6 villages and a 50% reduction in IWT in these villages. We will identify best practices in this holistic approach to reducing IWT and improving community well being, and will share our learning as a model for other IWT sites in Indonesia. Although we already have positive signals of behaviour change (based on our baseline assessments), we will only be able to measure the impact of our work in the next 2 grant periods.

5. Project support to the IWT Challenge Fund Objectives and commitments under the London Declaration and Kasane Statement

This project supports the following objectives and commitments under the London Conference Declaration: I, XIII, XVII, XVIII, XIX, XX and Kasane Statement: 10, 11, 12, 13

It does so by pursuing an integrated approach to reducing IWT by supporting sustainable livelihood development for local communities in 6 of the 11 target villages where IWT flourishes, located in the poorest districts in Riau province. Villagers largely rely on rubber planting supplemented by IWT and other forest-related activities. We are providing capacity building to diversify their livelihood activities including biogas development, use of organic fertiliser, optimisation of rubber farming and home gardening. This project builds these skills of both men and women primarily so they can optimise rubber yields, but also diversify crops and lower expenses for outside sources of food and gas. At the end of the project we expect 750 households to have the capacity to meet livelihood needs without engaging in IWT, and through sustainable activities that will boost their incomes by at least 30%. This supports village development plans and has approval from local government and village representatives. With local level support, we are moving forward with capacity building and are finalising our baseline assessment of these villages to inform our strategy over the next 2 years of the grant.

This project will strengthen law enforcement by creating better enabling conditions for law enforcement work on IWT in the landscape. We anticipate that awareness raising around the fatwa prohibiting IWT through village mosques, schools and community groups will lead to greater support in these 11 villages for stopping IWT, and assisting law enforcement teams to monitor and crack down on IWT. Known poachers and their families are directly involved in our project and we anticipate at least half of the 12 known tiger poachers living in these villages will give up poaching activities and instead assist enforcement teams. In our next fatwa training we will also train almost 20 government and patrol staff, so that they are themselves more motivated in their work to stop IWT based on their Islamic beliefs and values. We have had strong endorsement of our project from national and provincial government officials from the

Ministry of Environment and Forests, and are working closely with WWF and the law enforcement teams they support in the landscape to ensure our religious approaches strengthen law enforcement work and that the 3 dimensions of the project – values, enforcement and livelihoods support – complement each other.

6. Impact on species in focus

Year 1 of the project was spent conducting consultations, needs assessments and trainings to lay the ground for the project, so it is too early to discern any impact of the species in focus.

7. Project support to poverty alleviation

We are testing an integrated approach to reducing IWT that includes poverty alleviation activities in a subset of the 11 target villages (750 households). These households, from 6 villages in the poorest districts in Riau province, will directly benefit from improved and more secure incomes by diversifying livelihood activities away from reliance on unreliable rubber planting supplemented by IWT and forest activities, and into biogas development, use of organic fertiliser, optimisation of rubber farming and home gardening. Yapeka has tested these approaches in other landscape villages, where farmers increased rubber productivity by 40%; reduced dependency on illegal activities in the forest; and increased their income by 50% after planting sustainable home gardens, enabling them to sell produce in the market and reduce spending to buy vegetables. We expect that best practices from these 6 villages will be applied across the 11 buffer zone villages through adoption into their village development plans by the end of Yr 3. At the end of the project we expect 750 households to have the capacity to meet livelihood needs without engaging in IWT, and through sustainable activities that will boost their incomes by at least 30%. Islamic-based agriculture promotes sustainability and care for nature, which will maintain healthy soil and land. These traditional systems inherently include Muslim villagers as key managers of natural resources and promote community coherence. Optimisation of rubber farming and diversification strategies will also negate the need to clear new land, maintaining forest cover to maintain and restore rather than degrade the health and services of the RBWR ecosystem. Stemming IWT will also improve community resilience by reducing criminal activity in these villages. Reliance on IWT threatens village harmony and brings in outside, criminal elements that can heighten risks to local villagers. We have progressed poverty alleviation activities this year by reaching agreements and obtaining support from target communities for the project; acquiring baseline data through village mapping, KAP surveys and needs assessment, to assess community needs and their current status, and which to measure progress against; establishing sustainable agriculture and biogas demonstration plots for training, and carrying out of the first capacity building training for 143 villagers from 3 target villages. The means of verification for these activities include Yapeka progress reports, KAP surveys, needs assessment, village mapping and baseline data reports (Annex 4.3).

8. Consideration of gender equality issues

This project integrates gender equity into its design and has taken steps to increase women's participation in consultations, trainings, sustainable livelihood activities and decision-making. The main UNAS project team includes 3 women in the UNAS team including Ms. Gugah Prahawati, Finance and Project Administration, Ms. Fauziah Ilmi, Researcher, MSc Student, and Ms. Yessi Maryam, Communication Officer. In our initial consultation process in 6 villages targeted for livelihoods support, 58% of participants were female. Women made up 30% of participants in our first fatwa training (=12), and 84% of participants in the first agricultural training (=120). While future trainings will include greater numbers of men, Yapeka felt that an initial approach will be most effective when involving women as heads of the households, and because women are more likely to be engaged in gardening work. During Yapeka's KAP surveys, 124 were women (60%) and 82 were men (40%); village mapping involved 47 persons (28 men, 60%; 19 women, 40%); the needs assessment involved 22 men, 52% and 20 women, 48%). Female participation in all activities to date can be verified in our fatwa training reports, questionnaires, commitment documents, Yapeka and UNAS progress reports, KAP surveys,

needs assessment, village mapping report and our baseline report to be completed in July 2019 (Annex 4.1, 4.3).

9. Monitoring and evaluation

The project partners spent a considerable amount of energy in this first period discussing and designing the best ways to monitor and evaluate the impact of our project. Because of the novelty of the religious approach to IWT reduction, and the complex nature of our project, which involves three separate but inter-related activities (values-based awareness on IWT; alternative livelihoods; monitoring IWT), ARC decided to complement the Monitoring & Evaluation activity and budget from DEFRA with additional resources to ensure that we establish an effective M&E mechanism. Therefore in addition to the monitoring and evaluation activities that we outlined in our proposal, through such things as training questionnaires and community surveys, this new layer of M&E gives an overall, more coherent framework against which to evaluate the impact of our project approach.

As such, we launched a partnership with the M&E expert, Dr. Diogo Veríssimo, Postdoctoral Researcher San Diego Zoo Global/ Oxford Martin School Wildlife Trade Unit, and his research assistant Matilda Dun. The aims of this partnership are as follows: Ensure that monitoring and evaluation indicators are relevant to the measurement of meaningful impact of the project; Support the design of robust data collection instruments, including questionnaire surveys, that are able to overcome biases that are common when dealing with illegal activities such as those that take place in the context of the illegal wildlife trade; Establish an experimental design that while aligned with the realities of the project is statistically sound and allows for meaningful insights to be drawn from the project evaluation; Conduct data analysis that allows for cause effect relationships to be investigated. Please see Annex 4.4.1 to see the summary document for the agreed impact evaluation.

The two experts visited the project sites with ARC project lead, Chantal Elkin, and the key project partners from UNAS, WWF and Yapeka, in February 2019. With their support, we have revised the project's data collection instruments and data analysis plan. The baseline survey was thus developed in a systematic, academically rigorous way. We decided to focus the surveys in 8 villages and the surveys involved 14 people from UNAS and Yapeka.

As part of our new partnership we agreed that by the end of July we will have:

- A report outlining the experimental design and sampling strategies used in the data collection and a project theory of change
- A project evaluation report, with description of the statistical analysis performed and insights provided by the findings
- A peer-reviewed and open access publication describing key findings of our initial baseline research
- A peer-reviewed and open access publication of final findings of the project impact evaluation

10. Lessons learnt

Our project has gone fairly smoothly as anticipated. However, it was delayed somewhat by only receiving the funds in September. We spent a considerable amount of time working out agreements and communication protocols between the three field partners, so we learned a good deal about what is involved in this kind of coordination, which also took longer than we expected. As noted below, we had some issues related to over and under spending in this period amongst all the partners that we feel we have all learned a great deal from and better systems are now in place. We also had some access issues to the remote villages especially during the rainy season, some of which can only be reached by dirt roads and river. Now that these logistical issues are resolved we anticipate a smoother process coordinating all 3 ground partner activities. In addition, as the conditions in the local villages are dynamic, we needed to stay flexible in terms of aligning our project with village government needs in particular, and to align to their schedule. For example, prior to the Indonesian parliamentary and presidential elections spanning a period of September 2018 to mid-April 2019, we had to adjust dates for

field activities and be mindful of local issues and sensitivities. We also realised how intertwined the threat of IWT is with habitat loss from agricultural expansion, which we are also focusing on through our fatwa work and sustainable livelihoods work.

11. Actions taken in response to previous reviews (if applicable) - N/A

12. Other comments on progress not covered elsewhere – N/A

13. Sustainability and legacy

As described in Section 3, we have shared our project progress in many forums in and outside of Indonesia and we will continue to do so. All of our fatwa-based educational materials are also available freely on the UNAS website. In our new partnership with M&E experts, we have agreed to produce an open access document among our publications on results of the project. UNAS will feed project results into its courses so that a steady stream of MSc and PhD students in Islamic Studies and Conservation Biology Departments are exposed to this unique subject. Our exit strategy is still valid. Our approach is to embed religious, values-based and sustainable livelihoods approaches to IWT in existing institutions and systems in target areas. This includes integrating fatwa messages in regular religious teachings, community outreach and education, enabling thousands of target villagers to receive the fatwa's teachings and integrate them into their lives. It includes adoption of best practices in alternative livelihoods approaches to be adopted into village development plans that can serve as a model for alternative livelihoods for other IWT areas. All partners have a long-term commitment to the landscape and will continue to engage beyond the life of the project. We will share best practices with our many religious and conservation partners in country for maximum replicability in other IWT priority sties.

14. IWT Challenge Fund Identity

The DEFRA logo has been used so far in the following ways to acknowledge its role as the funder of this project:

-On the backdrop during the fatwa training:

<https://www.flickr.com/photos/125076947@N07/47371684542/in/album-72157679446256718/>

-On the back cover of our Fatwa Training Module, Fatwa Guide Book Qur'an Creation and Conservation (Reprint), and on the Fatwa Poster:

-In the credits at the end of our short video clip: <https://www.youtube.com/watch?v=Kb3-gOLd68s&t=89s>

-And on our websites: <http://arcworld.org/news.asp?pageID=906>

<http://ppi.unas.ac.id/important-defra-grant-to-work-with-muslims-in-indonesia-to-reduce-illegal-wildlife-trade/>

<http://ppi.unas.ac.id/partners-networks/>

15. Project expenditure -

Table 1: Project expenditure during the reporting period (July 2018-March 2019)

Project spend (indicative) since last annual report	2018/19 Grant (£)	2018/19 Total actual IWT Costs (£)	Variance %	Comments (please explain significant variances)
Staff costs (see below)				
Consultancy costs				
Overhead Costs				
Travel and subsistence				
Operating Costs				
Capital items (see below)				
Others (see below)				
TOTAL				

***During this period we had some unanticipated variances that only became clear late into the grant period. Thus we apologise for not having alerted DEFRA to these changes prior to this report. It has been a learning experience for all the partners. The main field activities took place later than expected and the field costs were greater than originally planned for and some on the ground decisions had to be made around costs. The UK Project Lead will be meeting the Indonesia Project Lead in July and we will discuss budgets in more detail as part of our training and monitoring for our field partners. We will also have more frequent check ins with the field partners to discuss progress on tracking costs so that in the future if changes need to be made to the budget lines we can let DEFRA know further in advance.**

OPTIONAL: Outstanding achievements of your project during the reporting period (300-400 words maximum). This section may be used for publicity purposes

I agree for the IWT Secretariat to publish the content of this section (please leave this line in to indicate your agreement to use any material you provide here)

Annex 1: Report of progress and achievements against Logical Framework for Financial Year 2018-2019

Project summary	Measurable Indicators	Progress and Achievements April 2018 - March 2019	Actions required/planned for next period
<p>Impact</p> <p>Insert original project Impact statement</p> <p>The illegal wildlife trade is almost eradicated in Rimbang Baling Wildlife Reserve, Sumatra, with improvements in livelihood and social benefits for poor communities that can be replicated across Indonesia</p>		<p>(Report on any contribution towards positive impact on illegal wildlife trade or positive changes in the conditions of human communities impacted by illegal trade e.g. steps towards alternative and sustainable livelihoods)</p> <p>During this period we obtained key support from village and sub-district governments, traditional and religious leaders, women’s groups, and the management authority of Rimbang Baling Wildlife Reserve, of our project strategy to tackle IWT and improve livelihoods for communities in and around the Rimbang Baling Wildlife Reserve. Our baseline report is being compiled by July 2019 detailing socio-economic, attitudes and knowledge, species and enforcement data. We also trained 40 Muslim leaders on the national fatwa prohibiting IWT, and they have committed to spreading awareness on the fatwa with 8,000 villagers and have already started to do so. Training on sustainable agriculture to replace lost income from IWT has also begun.</p>	<p>Continuing the action in accordance to the workplan 2019-2020</p>

Outcome (Insert original project Outcome statement)	(Insert original purpose/outcome level indicators)	(Report against the indicators on progress towards achieving the project outcome)	(Highlight key actions planned for next period)
<p>IWT is reduced >50% across 11 Muslim villages near RBWR by connecting core religious beliefs to wildlife protection, and replacing IWT benefits with values-driven, sustainable livelihood alternatives (Max 30 words)</p>	<p>0.1 By Yr 3, >50% of poachers in 11 villages near RBWR stop participation in wildlife trade (baseline = 12 commercial poachers + local opportunistic poachers)</p> <p>0.2 By end of Yr 3, poaching linked to 11 villages of target species falls by >50% (existing baseline = 2 tigers/yr; 7 bears/yr – and baseline for other species completed by WWF by June 2018)</p> <p>0.3 By end of Yr 3, 60% of sample households (10% sampling) in 11 villages demonstrate strong conservation awareness and willingness to abide by IWT fatwa and IWT laws for RBWR (baseline = no understanding of fatwa; 40% surveyed in 2015 did not know about the existence of RBWR, 80% did not know about RBWR conservation programme)</p> <p>0.4 By end of Yr 3, minimum 30% rise in income in 750 households in 6 key villages to IDR /month resulting from switch to sustainable livelihood activities (baseline = IDR/month)</p>	<p>We have reached out to poachers and their families as part of our consultative process and sustainable livelihoods work.</p> <p>Our baseline data being compiled by July 2019 details socio-economic, attitudes and knowledge, species and enforcement data for target villages, which will enable us to measure progress against the indicators.</p> <p>We have laid the groundwork for achieving our outcome by the end of the project by engaging in successful consultations with all stakeholders.</p>	<p>We will conduct surveys to monitor against these indicators</p> <p>We will continue to assist Muslim leaders in spreading awareness about the fatwa to 8,000 people and launch new communications tools (videos, radio shows)</p> <p>We will reach out in earnest to poachers and their families for inclusion in alternative livelihoods activities to replace IWT. We will sign agreements with hunters from 11 villages designating them as community liaisons in reporting wildlife crime and training and equipping them with community-based app on smartphone</p> <p>We will hold sustainable livelihoods trainings with 6 villages</p>
<p>Outputs: Output 1. By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa's</p>	<p>1.1 In Yr 1, 60 participants from 11 villages who before had no understanding of the fatwa can outline its key points on IWT after 2,</p>	<p>1.1 UNAS has successfully conducted training for 40 Muslim leaders from February 2019, in Pekanbaru, Sumatra. Participants came from 10 of the 11 target villages (Batu Sasaki, Kuntu, Aur Kuning, Pangkalan Serai,</p>	

<p>prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values</p>	<p>3-day fatwa trainings led by UNAS (for 30 clerics including pesantren leaders; 12 women leaders from community, prayer groups and pesantren; 18 law enforcement officials)</p> <p>1.2 Commitments made by training participants to share fatwa-based IWT messages at least 1/month in sermons, schools, women’s prayer groups, patrols in 11 villages, reaching 8,000 people (50% women/ girls) by end of Yr 3 (baseline = 0 people reached)</p> <p>1.3 By end of Yr 3, 60% (10% sample) of congregants from 18 mosques, Muslim women in female prayer and community groups, and students from 4 pesantren in 11 villages who before had no understanding of the fatwa can outline its key points on IWT</p> <p>1.4 By Q3 Yr 1, fatwa educational materials freely available and disseminated including: materials for clerics and community leaders; teachers supplement for pesantren; content for radio shows, videos and social media, (baseline = none available)</p>	<p>Gema, Ampalu, Tanjugn Medang, Kasang, Padang Sawah, and Kebun Tinggi).</p> <p>-Report and pre & post training questionnaires are being analysed and available in June 2019; attendance list and video of training available</p> <p>1.2 The 40 Muslim leaders (Male=28, 70%; Female=12, 30%) all signed commitment documents (see Annex 4.1) stating their willingness to spread awareness about the fatwa until February 2021 to 8,000 people. Many started straight after the training to spread the word in their communities.</p> <p>1.3. Still to be done but we have approached the pesantren during this period</p> <p>1.4. We produced 4 publications for the fatwa training and they are freely available here: http://ppi.unas.ac.id/publikasi-buku-2013-2018/; we filmed in project areas for 2.5 days and created an initial 5 minute film https://www.youtube.com/watch?v=Kb3-qOLd68s&t=89s and are in discussion with WWF on creating a radio show (Annex 4.1, 4.2)</p>
<p>Activity 1.1 UNAS prints 300 fatwa guide booklets, sermon handbooks, Islam & conservation guidebooks;100 training toolkits, 300 leaflets, 300 posters prior to trainings</p>	<p>(Report completed or progress on activities that contribute toward achieving this output, and what will be carried out in the next period)</p> <p>This activity is completed. We produced for our training and awareness activities: a Fatwa Training Module: Islam for Conservation; and Islam & conservation Guidebook; a Khutbah Jumat (Friday Sermon Handbook) on Wildlife Protection; Qur’an Creation and Conservation, and Fatwa posters</p>	

	and booklets. These are all freely available:
Activity 1.2 UNAS leads 2 trainings with 60 clerics, community leaders, law enforcement staff, with visits to RBWR	<p>UNAS lead a successful first fatwa training for 40 clerics in February 2019 in Pekanbaru, Sumatra, including 28 male clerics (78%) and 12 female (30%). Participants came from 10 of the 11 target villages (Batu Sasak, Kuntu, Aur Kuning, Pangkalan Serai, Gema, Ampalu, Tanjung Medang, Kasang, Padang Sawah, and Kebun Tinggi). Clerics from one remote village, Lubuk Bigau, were not able to attend due to difficulties in reaching Pekanbaru during the rainy season. The second training will take place in June 2019 for 20 community leaders, government and law enforcement staff, and clerics from Lubuk Bigau.</p> <p>- Report and pre & post training questionnaires are being analysed and available in June 2019; a 2 minute video showing clerics training : https://www.youtube.com/watch?v=Kb3-qOLd68s&feature=youtu.be</p> <p>(Annex 4.2)</p>
Activity 1.3 Training participants sign commitment agreements to highlight fatwa guidelines at least once a month over 3 years to reach 8,000 people through sermons, festivals, community gatherings, women's groups, schools	<p>-40 training participants signed commitment agreements (see Annex 4) to communicate to their communities the Islamic teachings enshrined the wildlife trade fatwa, at least 1/ month until at least the end of the project period, in order to reach 8,000 people. This will include fatwa-themed Friday sermons (khutbah) and other preaching in religious congregations (majelis ta'im) in 11 villages. Many of the trained clerics started straight after the training to spread the word in their communities.</p> <p>-After the training most (32) of the clerics joined a WhatsApp group called Dai Konservasi Beraksi (Conservation Preacher in Actions) – some could not join due to limited internet signal in their villages. In addition to this group being a sharing platform for the clerics on fatwa-themed activities, it will also serve as a monitoring tool to keep track of how often they deliver fatwa messages in their communities, where they can share summaries, photos and short videos of their activities.</p> <p>-Signed Commitment Documents by participating clerics:</p> <p>(Annex 4.1)</p>
Activity 1.4 UNAS distributes pre and post-trainings questionnaires to training participants	<p>These were distributed and are being analysed and completed by June 2019, for inclusion in our baseline report, to be completed by July 2019</p> <p>(Annex 4.1)</p>
Activity 1.5 UNAS helps Yapeka incorporate fatwa-themed questions into KAP and other householder surveys to understand shift in attitudes towards wildlife trade and wildlife conservation in Yr 3 vs Yr 1	<p>Fatwa-themed questions were incorporated into surveys. The project's socio-economic baseline surveys were conducted by Yapeka and UNAS in coordination with the WWF team and M&E consultant Dr. Diogo</p>

		Verissimo. The report is being compiled and expected by July 2019. (Annex 4.3)
Activity 1.6 UNAS researchers and MSc students carry out sample surveys and interviews to measure against commitments made by training participants to disseminate fatwa messages; to measure shifts in attitudes and behaviours of congregants attending fatwa-themed sermons; of women at women's prayer and community group gatherings; of householders, in Yrs 1, 2 & 3		We recruited 2 students to conduct this research: Ms. Gugah Prahawati, MSM (an UNAS researcher who is also pursuing her PhD in Bogor Agricultural University) and Ms. Fauziah Ilmi, who will begin her Masters degree in Conservation Biology in September 2019 at UNAS. They assisted in collection of baseline data, now being collated into a report due by July 2019. They will continue to conduct research throughout the project. (Annex 4.1)
Activity 1.7 UNAS completes fatwa-based teachers supplement for pesantren and distributes to local pesantren, regional and national pesantren associations, by beginning of Yr 3		Our first fatwa training included 6 clerics-in-training and 2 clerics from the Pesantren Burhanudin at Kuntu Darussalam village (1200 students), who have committed to spreading awareness about the fatwa in their school and in the community. We are still working on completing the teachers supplement for pesantren.
Activity 1.8 UNAS carries out awareness and attitude surveys about the fatwa in pesantren at beginning and end of Yr 3		Yr 3 activity
Activity 1.9 UNAS and Yapeka with ARC analyse data from all surveys and use it to inform methodology going forward		The data collected is currently being analysed and a final report capturing baseline information for our project will be ready by July 2019.
Activity 1.10 WWF and UNAS develop input to fatwa-themed community radio shows and create fatwa videos		In February, with co-funding, we hired a small film crew to take almost 3 days of footage of visits to Riau, Sumatra, including several of the target villages, where we interviewed a range of stakeholders, filmed the remote village areas, and the first fatwa training for clerics. We created an initial short film clip of some of this footage, and are now discussing among the partners the most effective ways to use the footage we have for most effective awareness raising in these communities and beyond, including a training video for Muslim leaders. We are also in discussion with about the best ways to go about a fatwa-themed community radio show. https://www.youtube.com/watch?v=Kb3-qOLd68s&t=89s (Annex 4.2)
Output 2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities	(Insert original output level indicators) 2.1 By Yr 1 Q2 following community forums about the project, agreements signed with 6 village chiefs to stop village participation in IWT and instead engage in sustainable livelihood activities. Monitoring of agreements by field	(Report general progress and appropriateness of indicator, and reference where evidence is provided e.g. <i>Evidence provided in section 3.2 of report and Annex X</i> 2.1 Agreements signed with 4 of 6 villages to stop village participation in IWT and instead engage in sustainable livelihood activities 2.2 Needs assessment and strategy document to be completed in May 2019 2.3 Two demonstration plots of sustainable agriculture (vegetable) in

	<p>partners 1/ month by WWF-Yapeka</p> <p>2.2 By Yr 1 Q3, sustainable livelihoods needs assessment and strategy document completed for 6 villages</p> <p>2.3 By end of Yr 1, 5 sustainable livelihood activity demonstration plots in 6 villages established by Yapeka as learning centres for 750 households (baseline = 0)</p> <p>2.4 By end of Yr 2, 30 sustainable livelihood skills trainings held by Yapeka for 750 householders (=187 women) from 6 villages (baseline = 0 trainings)</p> <p>2.5 By the end of Yr 3, minimum 4 men and women from each of the 6 villages able to provide sustainable livelihood skills training to other villagers/</p>	<p>Tanjung Medang village and agroforestry in Pangkalan Serei and Aur Kuning village</p> <p>2.3 One demonstration plot of biogas preparation and development established in Ampalu village to support organic fertilizer for sustainable agriculture</p> <p>2.4 Sustainable livelihood in-house training on vegetable gardening to reduce community cost/expenditure conducted in Aur Kuning, Pangkalan Serei, and Tanjung Medang</p> <p>2.5. Not started yet</p>
<p>Activity 2.1 Yapeka, WWF, UNAS in coordination with religious leaders hold consultations with community leaders, heads of villages and sub-districts, and with Muslim women's community groups to explain project and receive initial feedback</p>		<p>As a first step in our project we held consultations to explain the purpose of the project, with religious leaders, traditional/ <i>adat</i> leaders, heads of villages, heads of sub-districts, women's groups and with the Natural Resources Conservation Agency management authority of Rimbang Baling Wildlife Reserve (Riau BBKSDA). All of these groups openly expressed their support for the project, especially about ways to increase income more sustainably and to conserve the forest and wildlife, recognising they depend on the quality of the foresty for their daily needs. We felt confident about moving forward with our project strategy. -Yapeka / UNAS progress reports (Annex 4.3)</p>
<p>Activity 2.2 Agreements signed with 6 village chiefs to support the project</p>		<p>After these consultations, we signed agreements with 4 villages (Aur Kuning, Pangkalan Serei, and Tanjung Medang) while 2 were too busy with election preparations. In the next period, we will seek agreements</p>

		with the 2 remaining villages. Agreements signed with 4 villages (Annex 4.3)
Activity 2.3 Regular, 6-month monitoring of agreements with 6 villages by Yapeka, WWF, UNAS through site visits and semi-structured interviews and questionnaires		Baseline developed and monitoring will be ongoing
Activity 2.4 Yapeka conducts village mapping showing land use, socio-economic conditions (respondents=government, village leaders)		This has been done and is being compiled into the needs assessment report, to be available by June 2019. In the next period we will distribute it to village chiefs and sub-district government. Draft report available and finalised by June 2019 (Annex 4.3)
Activity 2.5 Yapeka conducts needs assessments in 6 villages to understand gender sensitivities, village livelihood dynamics, needs and opportunities for sustainable livelihood activities. (Respondents = villagers, and women's consultations and interviews initially done separately)		The needs assessment has been conducted by Yapeka and will be available by June 2019. Draft report available and finalised by June 2019 (Annex 4.3)
Activity 2.6 Yapeka analyses data and produces baseline; develops strategy document in consultation with other partners		Needs assessment report is being compiled by June 2019 and the results will soon be shared with other partners. This will feed into a baseline report incorporating all the elements of our project in a report by end of July 2019. Draft report available and finalised by June 2019 (Annex 4.3)
Activity 2.7 Yapeka establishes 5 demonstration plots for use by 6 villages to act as training and learning sites		In this period, 2 sustainable vegetable demonstration plots were established in Tanjung Medang village; 2 agroforestry plots in Pangkalan Serei and Aur Kuning villages; and 1 biogas demonstration plot in Ampalu village to support organic fertilizer for sustainable agriculture. In the next period we will maintain these demonstration plots and establish others based on village potential. See progress report (Annex 4.3)
Activity 2.8 Yapeka leads 30 small but regular trainings for 750 householders to build sustainable livelihoods skills		Yapeka held 3 trainings on sustainable agriculture related to vegetable gardening, attended by 36 households in Tanjung Medang, 15 households in Aur Kuning, and 25 households in Pangkalan Serei. In the next period we will conduct capacity building trainings in the rest of the target villages (Ampalu, Batu Sasak, and Kuntu Darussalam). See progress report (Annex 4.3)
Activity 2.9 Yapeka chooses subset of villagers who demonstrate strong skills, for participation in training of trainers, so that they can train others in the community in the future in sustainable livelihood skills		This is not a Yr 1 activity
Output 3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages	(Insert original output level indicators)	(Report against the indicators on progress towards achieving the output) While it is too early to monitor this change, we have begun capacity

<p>resulting from switch to diversified and sustainable livelihood activities</p>	<p>3.1 By end of Yr 3, minimum 38% rise in rubber productivity for 750 households (i.e. at least 182kg/month/100 trees of rubber sap yield), with no additional land clearing (baseline = 132 kg/month/100 trees)</p> <p>3.2 By end of Yr 3, increase to 10% of households using biogas and 30% using organic fertiliser (baseline = 0)</p> <p>3.3 By end of Yr 3, increase to 20% in number of women tending home vegetable gardens (baseline = 0)</p>	<p>building of an initial 76 households in these villages and established 5 sustainable agricultural demonstration plots. The trainings and other support will continue in earnest in the next period now that all agreements are in place, needs and desires have been assessed, and the logistics are in place. (Annex 4.3)</p>
<p>Activity 3.1 Yapeka carries out quarterly monitoring reports to assess progress on livelihood activities in 6 villages</p>		<p>Baseline report conducted and further reporting will be ongoing (Annex 4.3)</p>
<p>Activity 3.2 Yapeka provides ongoing capacity building at demo plots and on community land based on feedback from quarterly monitoring reports</p>		<p>Demo plots established and first trainings conducted, will have ongoing monitoring of capacity building (Annex 4.3)</p>
<p>Activity 3.3 Yapeka carries out KAP surveys at beginning and end of project</p>		<p>Yapeka and UNAS carried out a baseline survey in the target villages Aur Kuning, Pangkalan Serei, Lubuk Bigau, Kebun Tinggi. We are also using the control sites of Sungai Santi, Gajah Bertalut, Terusan, and Tanjung Permai villages. The baseline KAP report will be finalised in June 2019. (Annex 4.3)</p>
<p>Output 4. By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities</p>	<p>(Insert original output level indicators)</p> <p>4.1 By Yr 2 Q1, >50% of the 12 hunters in 11 villages sign agreements to stop participation in IWT and instead act as community TPU liaisons, reporting IWT information collected at village level to district level TPUs (baseline= no</p>	<p>(Report against the indicators on progress towards achieving the output)</p> <p>During the first year, our focus was primarily on outreach to local target communities to support participation in the project, to collect socio-economic data from these communities, and to train local Muslim leaders in the fatwa for dissemination in the communities. Therefore we spent most of the time laying the groundwork to engage these communities, including known poachers and their families, during Year 2. As such, there is not yet much progress to show on this output yet. However, during our consultative process we engaged with poachers and their families who in theory agreed to the project strategy and have begun to take part in</p>

	<p>agreements)</p> <p>4.2 By end of Yr 3, 12 poachers from 11 villages are trained in sustainable livelihood activities detailed in Output 3 in addition to TPU income (baseline = none trained)</p>	sustainable agricultural training in 3 villages.
Activity 4.1 Agreement signed with hunters from 11 villages designating them as community liaisons in reporting wildlife crime, and training and equipping them with community-based app on smartphone		Not yet
Output 5. By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts	<p>(Insert original output level indicators)</p> <p>5.1 By Yr 2 Q2, 12 TPU liaisons in 11 villages are trained in using a real time community-based wildlife crime reporting app based on best practices to report wildlife crime to district TPUs (baseline = none trained)</p> <p>5.2 By Yr 2 Q2, religious, adat leaders and conservationists hold community forums and outreach in mosques encouraging villagers in 11 villages to report wildlife crime to TPU liaisons (baseline = no outreach)</p>	<p>(Report against the indicators on progress towards achieving the output)</p> <p>This activity will begin in Year 2.</p>
Activity 5.1 Community awareness raising through mosques and community forum advocating reporting to community liaison on suspicious activity related to IWT		Not yet
Activity 5.2 Community TPU liaisons begin to record IWT data and send to TPUs, who share info with law enforcement. WWF follows up on cases		Not yet

Activity 5.3 WWF monitoring of agreements with former poachers from 11 villages	Not yet
Activity 5.4 WWF analyses IWT data collected from 11 villages in conjunction with law enforcement agency and TPU reports	For our baseline data report, available by July 2019, WWF has provided all law enforcement and species monitoring data collected from 11 villages, now being consolidated with other baseline data
<p>Output 6. By the end of Yr 3, research results and best practices are consolidated and shared by ARC and partners for replication in other wildlife trade areas</p>	<p>(Insert original output level indicators)</p> <p>6.1 By end of Yr 3, recommendations issued to 11 village councils on integrating sustainable livelihood activities into village development plans (baseline = none shared)</p> <p>6.2 By end of Yr 3, fatwa training kit for conservationists working on IWT in Muslim communities produced by UNAS and freely available (baseline = none produced)</p> <p>6.3 By end of Yr 3, at least 2 case study papers on results submitted to national and international conservation and religious publications by ARC and partners (baseline = 0)</p> <p>6.4 By end of Yr 3, project results shared online and nationally and internationally at conferences and meetings and with key faith and secular partners (e.g. conservation NGOs; the Siaga Bumi Indonesian multi-faith forum on the environment; Germany's new Religion-Environment programme; the UNDP-OECD faith-consistent</p> <p>(Report against the indicators on progress towards achieving the output)</p> <p>We will share the results of our project most widely in Year 3, but ARC and UNAS are regularly sharing progress on our project with our many faith and conservation partners in and outside of Indonesia. Much of this is detailed in Section 3. We have many opportunities to speak on this project in the individual meetings, national and international meetings and conferences that we attend, and through our websites and other social media.</p> <p>We have produced many fatwa-based educational materials that are freely available through the UNAS website and linked with the ARC website. We have already posted film clips on social media like Youtube and are developing media-based awareness tools to share widely.</p> <p>UNAS is exploring how best to incorporate the learning from this project and from our fatwa work into their Conservation Biology course.</p> <p>Through our partnership with UK-based researchers, we will publish the results of our baseline surveys once our report is finalised in July 2019.</p>

	<p>funding programme; IUCN #NatureForAll Campaign; SCB Religion & Conservation Working Group...), vs. none shared in Yr 1</p> <p>6.5 By end of Yr 3, an IWT fatwa module and new religion and conservation course included in UNAS's Faculty of Biology curriculum to inspire young conservationists to adopt religious approaches and partnerships in wildlife conservation (baseline = no module)</p>	
<p>Activity 6.1 Consortium partners issue recommendations to 11 village governments on livelihood and wildlife trade programmes for integration into village development plans</p>		<p>Not yet</p>
<p>Activity 6.2 UNAS finalises fatwa training kit for conservation and development groups</p>		<p>Not yet</p>
<p>Activity 6.3 ARC with partners submits journal article(s) to national and international publications</p>		<p>Not yet</p>
<p>Activity 6.4 ARC and partners share project results at national and international conferences and meetings</p>		<p>We are currently sharing information about our project in meetings and conferences as detailed in Section 3</p>
<p>Activity 6.5 UNAS shares project progress with the Siaga Bumi multi-faith forum on the environment at regular meetings to stimulate action on wildlife trade by other religious groups; shares progress regularly with government, conservation and civil society groups; All partners put up project news on websites, media/ social media at key milestones throughout the project, and particularly at end of Year 3 with project results</p>		<p>ARC and UNAS regularly feature stories, updates and resources on our websites, and as noted above, shares progress on the project with faith and conservation partners regularly</p>
<p>Activity 6.6 UNAS integrates lessons learned into UNAS curriculum by developing fatwa-module and new religion and conservation course in the Post Graduate Programme in the Faculty of Biology</p>		<p>UNAS is currently exploring whether to create a new course on conservation and religion or to integrate this subject into the existing conservation biology course</p>

Annex 2: Project's full current logframe as presented in the application form (unless changes have been agreed)

N.B. if your application's logframe is presented in a different format in your application, please transpose into the below template. Please feel free to contact IWT-Fund@itsi.co.uk if you have any questions regarding this.

Project summary	Measurable Indicators	Means of verification	Important Assumptions
<p>Impact: The illegal wildlife trade is almost eradicated in Rimbang Baling Wildlife Reserve, Sumatra, with improvements in livelihood and social benefits for poor communities that can be replicated across Indonesia (Max 30 words)</p>			
<p>Outcome: IWT is reduced >50% across 11 Muslim villages near RBWR by connecting core religious beliefs to wildlife protection, and replacing IWT benefits with values-driven, sustainable livelihood alternatives (Max 30 words)</p>	<p>0.1 By Yr 3, >50% of poachers in 11 villages near RBWR stop participation in wildlife trade (baseline = 12 commercial poachers + local opportunistic poachers)</p> <p>0.2 By end of Yr 3, poaching linked to 11 villages of target species falls by >50% (existing baseline = 2 tigers/yr; 7 bears/yr – and baseline for other species completed by WWF by June 2018)</p> <p>0.3 By end of Yr 3, 60% of sample households (10% sampling) in 11 villages demonstrate strong conservation awareness and willingness to abide by IWT fatwa and IWT laws for RBWR (baseline = no understanding of fatwa; 40% surveyed in 2015 did not know about the existence of RBWR, 80% did not know about RBWR conservation programme)</p> <p>0.4 By end of Yr 3, minimum 30% rise in income in 750 households in 6 key villages to IDR 1,254,500/month resulting from switch to sustainable livelihood activities (baseline =</p>	<p>0.1 & 0.2 WWF June 2018 baseline survey of IWT in 11 villages (KFW funded); WWF IWT monitoring reports in Yrs 1, 2 & 3; Village level wildlife crime phone app database analysis by TPUs in Yrs 2, 3; Yapeka quarterly reports; annual WWF/MOEF TPU law enforcement IWT databases and reports for RBWR; Yapeka quarterly field reports and KAP surveys Yrs 1, 3</p> <p>0.3 UNAS surveys in Yrs 1, 2, 3 measuring shifts in awareness and understanding of the fatwa and IWT regulations; Yrs 1 & 3 Yapeka KAP householder surveys and questionnaires integrating questions on understanding of the fatwa and IWT regulations</p> <p>0.4 Yapeka-led KAP baseline survey in Yr 1 and follow up surveys in Yr 3; Yapeka quarterly reports measuring changes in income, skills, diversification of livelihood strategies, gender equity</p>	<p>The government management authorities of RBWR, village authorities, Muslim clerics, community leaders and villagers cooperate with project partners to reduce illegal wildlife trade</p> <p>WWF and law enforcement agencies are able to adequately monitor change in poaching activities/ number of poachers in 11 villages</p>

	IDR 965,000/month)		
<p>Outputs:</p> <p>1. By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa’s prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values</p>	<p>1.1 In Yr 1, 60 participants from 11 villages who before had no understanding of the fatwa can outline its key points on IWT after 2, 3-day fatwa trainings led by UNAS (for 30 clerics including pesantren leaders; 12 women leaders from community, prayer groups and pesantren; 18 law enforcement officials)</p> <p>1.2 Commitments made by training participants to share fatwa-based IWT messages at least 1/month in sermons, schools, women’s prayer groups, patrols in 11 villages, reaching 8,000 people (50% women/girls) by end of Yr 3 (baseline = 0 people reached)</p> <p>1.3 By end of Yr 3, 60% (10% sample) of congregants from 18 mosques, Muslim women in female prayer and community groups, and students from 4 pesantren in 11 villages who before had no understanding of the fatwa can outline its key points on IWT</p> <p>1.4 By Q3 Yr 1, fatwa educational materials freely available and disseminated including: materials for clerics and community leaders; teachers supplement for pesantren; content for radio shows, videos and social media, (baseline = none</p>	<p>1.1 UNAS training report and pre & post training questionnaires</p> <p>1.2 UNAS fatwa training reports; Commitment documents signed by training participants, witnessed by the MUI; UNAS M&E reports at end of Yr 1, Yr 2 & Yr 3 by UNAS (based on at least 1 Whatsapp group/ phone call every 2 months + field visits with surveys every 6 months)</p> <p>1.3 UNAS surveys in Yrs 1, 2, 3 including before and after sermons measuring shifts in awareness; women-focused surveys; surveys in pesantren; Yrs 1 & 3 Yapeka KAP householder surveys and questionnaires integrating fatwa questions</p> <p>1.4 Media hits, educational materials printed, videos and radio shows produced; UNAS, WWF & Yapeka reports</p>	<p>Religious and community leaders are respectful of fatwa and agree to follow its guidelines</p> <p>Training participants commit to raising fatwa awareness at similar levels as previous UNAS training participants in Java and Sumatra</p>

	available)		
2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities	<p>2.1 By Yr 1 Q2 following community forums about the project, agreements signed with 6 village chiefs to stop village participation in IWT and instead engage in sustainable livelihood activities. Monitoring of agreements by field partners 1/ month by WWF-Yapeka</p> <p>2.2 By Yr 1 Q3, sustainable livelihoods needs assessment and strategy document completed for 6 villages</p> <p>2.3 By end of Yr 1, 5 sustainable livelihood activity demonstration plots in 6 villages established by Yapeka as learning centres for 750 households (baseline = 0)</p> <p>2.4 By end of Yr 2, 30 sustainable livelihood skills trainings held by Yapeka for 750 householders (=187 women) from 6 villages (baseline = 0 trainings)</p> <p>2.5 By the end of Yr 3, minimum 4 men and women from each of the 6 villages able to provide sustainable livelihood skills training to other villagers (baseline =0)</p>	<p>2.1 Community agreements between Yapeka and village government and adat (customary) leaders; Yapeka reports on community forums; Agreement documents; WWF, Yapeka, UNAS progress reports in Yrs 2 & 3</p> <p>2.2 Yapeka-led village needs assessment report; village map; KAP study; strategy document; all detailing village livelihood dynamics, needs, opportunities, and gender sensitivities</p> <p>2.3 Yapeka training reports; Yapeka quarterly reports</p> <p>2.4 Demo-plots created; Yapeka quarterly reports</p> <p>2.5 Yapeka training of trainer reports</p>	<p>Communities are interested and willing to participate in sustainable livelihoods capacity building</p> <p>Women are willing and able to participate at high levels in trainings</p> <p>Yapeka will be able to identify core group for training of trainers</p>
3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages resulting from switch to diversified and sustainable livelihood activities	<p>3.1 By end of Yr 3, minimum 38% rise in rubber productivity for 750 households (i.e. at least 182kg/month/100 trees of rubber sap yield), with no additional land</p>	<p>Yapeka-led needs assessment in Yr 1; KAP surveys Yr 1 & 3, Yapeka quarterly reports</p>	<p>Villagers and village governments and representatives are interested in creating diversified, sustainable livelihoods based on experience of</p>

<p>(baseline average of IDR 965,000/month to rise to IDR 1,254,500/month)</p>	<p>clearing (baseline = 132 kg/month/100 trees)</p> <p>3.2 By end of Yr 3, increase to 10% of households using biogas and 30% using organic fertiliser (baseline = 0)</p> <p>3.3 By end of Yr 3, increase to 20% in number of women tending home vegetable gardens (baseline = 0)</p>		<p>other villages in the landscape</p>
<p>4. By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities</p>	<p>4.1 By Yr 2 Q1, >50% of the 12 hunters in 11 villages sign agreements to stop participation in IWT and instead act as community TPU liaisons, reporting IWT information collected at village level to district level TPUs (baseline= no agreements)</p> <p>4.2 By end of Yr 3, 12 poachers from 11 villages are trained in sustainable livelihood activities detailed in Output 3 in addition to TPU income (baseline = none trained)</p>	<p>4.1 Agreement documents.</p> <p>4.2 Yapeka-WWF training reports and regular progress reports in Yrs 2 & 3</p>	<p>Targeted poaching households are willing to work with project partners to replace short-term income from wildlife trade with longer-term benefits of sustainable livelihood activities</p>
<p>5. By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts</p>	<p>5.1 By Yr 2 Q2, 12 TPU liaisons in 11 villages are trained in using a real time community-based wildlife crime reporting app based on best practices to report wildlife crime to district TPUs (baseline = none</p>	<p>App database analysis regularly compiled in WWF TPU & WCT reports; law enforcement agency database and reports; Yapeka quarterly field reports; UNAS & Yapeka meeting reports</p>	<p>Villagers who link their core religious beliefs and values with ending wildlife trade, and who benefit from more secure livelihood activities, are more willing to reduce wildlife trade in their communities</p> <p>Communities will not be intimidated</p>

	<p>trained)</p> <p>5.2 By Yr 2 Q2, religious, adat leaders and conservationists hold community forums and outreach in mosques encouraging villagers in 11 villages to report wildlife crime to TPU liaisons (baseline = no outreach)</p>		<p>and instead act a stronghold against threats from outsider traders and poachers</p>
<p>6. By the end of Yr 3, research results and best practices are consolidated and shared by ARC and partners for replication in other wildlife trade areas</p>	<p>6.1 By end of Yr 3, recommendations issued to 11 village councils on integrating sustainable livelihood activities into village development plans (baseline = none shared)</p> <p>6.2 By end of Yr 3, fatwa training kit for conservationists working on IWT in Muslim communities produced by UNAS and freely available (baseline = none produced)</p> <p>6.3 By end of Yr 3, at least 2 case study papers on results submitted to national and international conservation and religious publications by ARC and partners (baseline = 0)</p> <p>6.4 By end of Yr 3, project results shared online and nationally and internationally at conferences and meetings and with key faith and secular partners (e.g. conservation NGOs; the Siaga Bumi Indonesian multi-faith forum on the environment;</p>	<p>6.1 Recommendations document; meeting minutes; Yapeka reports; village development plans</p> <p>6.2 Training kit produced; freely available on partner websites</p> <p>6.3 Letters of acknowledgement from national and international publications</p> <p>6.4 Meeting reports, ARC and partner websites, number of media hits and articles</p>	<p>National and international journals, the media, conservation, development and other religious groups are interested in the subject matter</p>

	<p>Germany's new Religion-Environment programme; the UNDP-OECD faith-consistent funding programme; IUCN #NatureForAll Campaign; SCB Religion & Conservation Working Group...), vs. none shared in Yr 1</p> <p>6.5 By end of Yr 3, an IWT fatwa module and new religion and conservation course included in UNAS's Faculty of Biology curriculum to inspire young conservationists to adopt religious approaches and partnerships in wildlife conservation (baseline = no module)</p>	<p>6.5 UNAS reports; course module produced</p>	
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Activities (each activity is numbered according to the output that it will contribute towards, for example 1.1, 1.2 and 1.3 are contributing to Output 1)

1.1 UNAS prints 300 fatwa guide booklets, sermon handbooks, Islam & conservation guidebooks; 100 training toolkits, 300 leaflets, 300 posters prior to trainings

1.2 UNAS leads 2 trainings with 60 clerics, community leaders, law enforcement staff, with visits to RBWR

1.3 Training participants sign commitment agreements to highlight fatwa guidelines at least once a month over 3 years to reach 8,000 people through sermons, festivals, community gatherings, women's groups, schools

1.4 UNAS distributes pre and post-trainings questionnaires to training participants

1.5 UNAS helps Yapeka incorporate fatwa-themed questions into KAP and other householder surveys to understand shift in attitudes towards wildlife trade and wildlife conservation in Yr 3 vs Yr 1

1.6 UNAS researchers and MSc students carry out sample surveys and interviews to measure against commitments made by training participants to disseminate fatwa messages; to measure shifts in attitudes and behaviours of congregants attending fatwa-themed sermons; of women at women's prayer and community group gatherings; of householders, in Yrs 1, 2 & 3

1.7 UNAS completes fatwa-based teachers supplement for pesantren and distributes to local pesantren, regional and national pesantren associations, by beginning of Yr 3

1.8 UNAS carries out awareness and attitude surveys about the fatwa in pesantren at beginning and end of Yr 3

1.9 UNAS and Yapeka with ARC analyse data from all surveys and use it to inform methodology going forward

1.10 WWF and UNAS develop input to fatwa-themed community radio shows and create fatwa videos

- 2.1 Yapeka, WWF, UNAS in coordination with religious leaders hold consultations with community leaders, heads of villages and sub-districts, and with Muslim women's community groups to explain project and receive initial feedback
- 2.2 Agreements signed with 6 village chiefs to support the project
- 2.3 Regular, 6-month monitoring of agreements with 6 villages by Yapeka, WWF, UNAS through site visits and semi-structured interviews and questionnaires
- 2.4 Yapeka conducts village mapping showing land use, socio-economic conditions (respondents=government, village leaders)
- 2.5 Yapeka conducts needs assessments in 6 villages to understand gender sensitivities, village livelihood dynamics, needs and opportunities for sustainable livelihood activities. (Respondents = villagers, and women's consultations and interviews initially done separately)
- 2.6 Yapeka analyses data and produces baseline; develops strategy document in consultation with other partners
- 2.7 Yapeka establishes 5 demonstration plots for use by 6 villages to act as training and learning sites
- 2.8 Yapeka leads 30 small but regular trainings for 750 householders to build sustainable livelihoods skills
- 2.9 Yapeka chooses subset of villagers who demonstrate strong skills, for participation in training of trainers, so that they can train others in the community in the future in sustainable livelihood skills

- 3.1 Yapeka carries out quarterly monitoring reports to assess progress on livelihood activities in 6 villages
- 3.2 Yapeka provides ongoing capacity building at demo plots and on community land based on feedback from quarterly monitoring reports
- 3.3 Yapeka carries out KAP surveys at beginning and end of project

- 4.1 Agreement signed with hunters from 11 villages designating them as community liaisons in reporting wildlife crime, and training and equipping them with community-based app on smartphone

- 5.1 Community awareness raising through mosques and community forum advocating reporting to community liaison on suspicious activity related to IWT
- 5.2 Community TPU liaisons begin to record IWT data and send to TPUs, who share info with law enforcement. WWF follows up on cases.
- 5.3 WWF monitoring of agreements with former poachers from 11 villages
- 5.4 WWF analyses IWT data collected from 11 villages in conjunction with law enforcement agency and TPU reports

- 6.1 Consortium partners issue recommendations to 11 village governments on livelihood and wildlife trade programmes for integration into village development plans
- 6.2 UNAS finalises fatwa training kit for conservation and development groups
- 6.3 ARC with partners submits journal article(s) to national and international publications

6.4 ARC and partners share project results at national and international conferences and meetings

6.5 UNAS shares project progress with the Siaga Bumi multi-faith forum on the environment at regular meetings to stimulate action on wildlife trade by other religious groups; shares progress regularly with government, conservation and civil society groups; All partners put up project news on websites, media/ social media at key milestones throughout the project, and particularly at end of Year 3 with project results

6.6 UNAS integrates lessons learned into UNAS curriculum by developing fatwa-module and new religion and conservation course in the Post Graduate Programme in the Faculty of Biology

Annex 4 Onwards – supplementary material (optional but encouraged as evidence of project achievement)

Checklist for submission

	Check
Is the report less than 10MB? If so, please email to IWT-Fund@ltsi.co.uk putting the project number in the subject line.	X
Is your report more than 10MB? If so, please discuss with IWT-Fund@ltsi.co.uk about the best way to deliver the report, putting the project number in the subject line.	
Have you included means of verification? You need not submit every project document, but the main outputs and a selection of the others would strengthen the report.	X
Do you have hard copies of material you want to submit with the report? If so, please make this clear in the covering email and ensure all material is marked with the project number.	
Have you involved your partners in preparation of the report and named the main contributors	X
Have you completed the Project Expenditure table fully?	X
Do not include claim forms or other communications with this report.	