

## Illegal Wildlife Trade (IWT) Challenge Fund Annual Report

### IWT Challenge Fund Project Information

Project reference	IWT048
Project title	Tackling the Illegal Wildlife Trade in Muslim Communities in Sumatra
Country/ies	Indonesia
Lead organisation	WWF UK
Partner institution(s)	PPI-UNAS, YAPEKA, WWF Indonesia
IWT grant value	£255,000
Start/end dates of project	July 1, 2018 – September 30, 2021
Reporting period (e.g. April 2019-Mar 2020) and number (e.g. Annual Report 1, 2, 3)	April 2020 - March 2021: Annual Report Yr 3
Project Leader name	Chantal Elkin
Project website/blog/social media	<a href="http://www.ppi.unas.ac.id">www.ppi.unas.ac.id</a>
Report author(s) and date	Chantal Elkin, Dr. Mangunjaya, with inputs from WWF Indonesia and Yapeka: June 30, 2021

### 1. Project summary

This project aims to protect threatened species in Rimbang Baling Wildlife Reserve (RBWR), Riau, Sumatra, heavily targeted by poachers. RBWR lies within the Central Sumatra Tiger Conservation Landscape, an area critical to the long-term survival of Sumatran tigers. In Year 2 of this project, WWF through separate funding completed a report of their full coverage camera trapping in Rimbang Baling, which generated 1,542 tiger photos. They identified 23 tigers (12 males, 7 females) in the landscape. This study also generated good data on other wildlife and tiger prey.

As the RBWR had historically received minimal government support, WWF launched a RBWR protection programme nine years ago to monitor and protect wildlife in RBWR, primarily tigers. From information gathered by the WWF-supported Tiger Protection Units (TPUs), it was understood that commercial poachers were both locals and outsiders operating with collusion from locals, trapping wildlife (an average of 2 tigers/ year), mainly for Chinese markets but with some, especially birds and primates, also for domestic use. The WWF-supported Wildlife Crime Team (WCT) operating in Riau province also understood that 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.<sup>1</sup>

Our project focuses on 11 villages in the buffer zone of the RBWR. WWF/MOEF had little engagement with these villages prior to our project and very few details were known about IWT in these buffer zone villages. However, the TPUs had already identified 10 tiger hunters and 2 middlemen living there and recognised the imperative of monitoring them and of understanding better the dynamics of hunting and trade of other species by locals in the area.

WWF's 2016 socio-economic study<sup>2</sup> in the RBWR buffer zone also highlighted low local levels of understanding about the importance of protecting RBWR's biodiversity, and the lack of local participation in conservation efforts, as drivers of IWT: 40% of those surveyed did not know RBWR existed and 80%

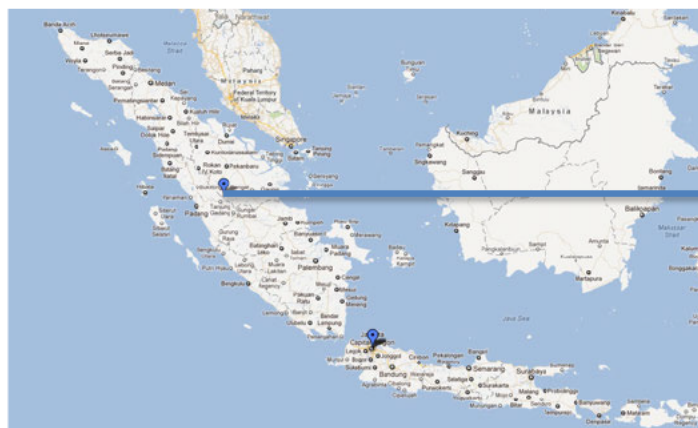
<sup>1</sup> Sunarto *et al.*, 2013

<sup>2</sup> Yapeka/ WWF Indonesia (2016). Livelihood Assessment through Knowledge, Attitude and Practice (KAP) Survey Approach in Rimbang Baling Landscape, Central Sumatra

did not know about the conservation programme. Tiger poachers identities were openly known and even respected in local villages.

In addition to lack of conservation awareness, WWF identified poverty as a key driver of IWT.<sup>3</sup> Our target villages are in the poorest district in Riau province, where villagers rely almost exclusively on rubber farming, and on external sources of energy and food. When rubber prices fall, villagers will supplement their incomes with opportunistic poaching.

This project seeks to reduce the poaching and trade of tigers and other threatened species in and around RBWR, through a strategic approach that integrates Islamic, values-based messaging by Muslim leaders in these villages about protecting wildlife and stopping participation in the wildlife trade; reduces poverty through diversified sustainable agricultural activities; encourages tiger poachers to stop participation in the illegal wildlife trade and to assist the TPUs; and strengthens IWT monitoring in this important buffer zone area.



Rimbang Baling Wildlife Reserve-Sumatra Indonesia  
Latitude: 0o 5'S -0o 30'S  
Longitude: 100o45E- 101o 0'E

Please see Annex 4.1 for map of 11 target villages

## 2. Project partnerships

In Year 3, project partnerships remained strong between all three main on the ground partners: UNAS, Yapeka and WWF, with coordination by UNAS. UNAS's Dr. Mangunjaya also had regular Zoom check ins with Chantal Elkin, Head of WWF's Beliefs & Values Programme (BVP), headquartered in the UK. Dr. Mangunjaya is in regular dialogue with the two main points of contact at Yapeka and WWF Indonesia. They speak regularly about project strategy and progress. PPI-UNAS receives quarterly reports from them, which he then integrates with PPI-UNAS's quarterly report and sends them to WWF UK.

Unfortunately WWF Indonesia's MOU with the Ministry of Environment and Forests (MOEF) has still not been renewed after being canceled in January 2020, meaning WWF-supported ranger teams were still unable to patrol inside the Rimbang Baling Wildlife Reserve. As a result there is only minimal and infrequent government ranger patrolling inside the reserve. This situation has only heightened the importance of working in the 11 buffer zone villages which are our target areas. WWF is still supporting Tiger Protection Units there and working with known tiger hunters, and the partners have worked well in coordination as we complement this approach with livelihood support and Islamic values-based awareness raising about the fatwa in these communities.

WWF Indonesia continues its [collaboration](#) with the Riau Attorney General's Office and with the Forest Management Unit of Kampar Kiri (KPH) which manages non-conservation forest in the RBWR buffer zone. And during Year 3 PPI-UNAS reached out to the BBKSDA/ MOEF, which very much wants to increase its presence in the buffer zone in cooperation with the conservation clerics once there is a bit more freedom of movement. This will include the head of BBKSDA speaking about wildlife regulations and the benefits of conservation, at mosques and community events such as during Ramadan.

In terms of other non-formal partners in Indonesia, these include the national Islamic Council (MUI), with whom UNAS is in frequent contact both at the national and provincial levels; local religious leaders, primarily through the conservation clerics forum called Forkodas; local district and village authorities; and

<sup>3</sup> Report on Socioeconomic Assessment of People in and around Rimbang-Baling Wildlife Reserve, Yapeka/ WWF Indonesia, 2015

community farmers and women’s groups. In Year 3 Forkodas legally registered as its own organisation with the help of WWF Indonesia, so that they may now receive charitable donations from government, religious charity (zakat institutions) and civil society.

Through WWF UK we also continue to coordinate with our two external monitoring and evaluation partners affiliated with the Oxford Martin School’s Wildlife Trade Unit and San Diego Zoo on monitoring and evaluation of the project. Due to Covid delays, we did not carry out our final project evaluation, which was planned for early 2021, but was carried out in June 2021.

### 3. Project progress

#### 3.1 Progress in carrying out project Activities

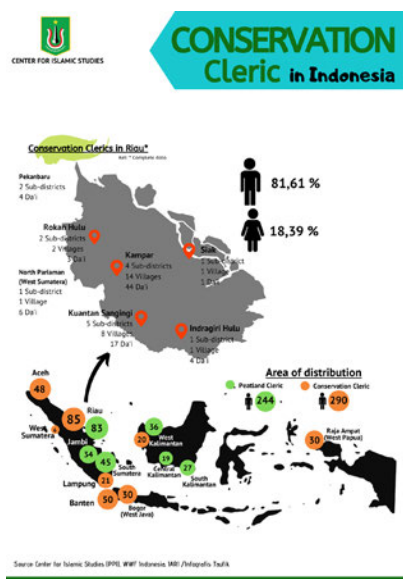
**Output 1. By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa’s prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values**

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

- Completed in Year 1 as per Year 1 report.
- All project publications and resources on the fatwa are open access materials and can be found on the Centre for Islamic Studies (PP-UNAS) website:  
<http://ppi.unas.ac.id/iwt-project-awareness-tool-2018-2021/>  
<http://ppi.unas.ac.id/iwt-project-awareness-tool-2018-20213/>

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

- A total of 52 people were trained on the fatwa guidelines. Forty clerics were trained in February 2019, as per our Year 1 report.
- In Year 2, in November 2019, we conducted the second training in Riau province with 12 members of the WWF-supported Tiger Patrol Units (TPUs) and Wildlife Crime Team (WCT). We had originally aimed for 20 participants but BKSDA was unable to send their representatives due to the breakdown in relationships between WWF and MOEF.



Trained conservation clerics across Indonesia since 2008 = 534; In Sumatra 85 clerics trained and in Rimbang Baling landscape = 60 clerics, including the 40 trained under this project

**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

#### YRS 1 & 2

- These commitments were signed in Year 1 during the training for 40 clerics. In Year 2 our training was only for WWF-supported law enforcement staff so they did not need to sign agreements about preaching the fatwa.
- Throughout Year 2, WWF and PPI-UNAS provided ongoing support and encouragement to the conservation clerics, to continue preaching fatwa messages through mosques, schools, and on religious occasions. For example:
- May 2019: Over Ramadan, facilitated by WWF Indonesia, the conservation clerics of [Forkodas visited 6 of the 11 buffer zone villages](#) to preach about fatwa themes on nature protection. Local villagers were enthusiastic about the events and asked that similar events be held this Ramadan. Unfortunately due to the Covid pandemic this was not possible.
- July 2019: WWF organised an event on World Tiger Day in the oldest Islamic school in Rimbang Baling, the Pesantren Syech Burhanuddin Kuntu, with conservation clerics speaking to students about Islamic teachings on the protection of tigers and other threatened species.
- September 2019: A famous cleric accompanied 5 of the conservation clerics to Aur Kuning village. He gave a sermon before hundreds of villagers and reminded them to love nature and wildlife. He praised Forkodas for their work to raise awareness about the fatwa in a remote area like Rimbang Baling. His visit was documented on [Youtube](#). KH Abdul Somad is a major religious figure in Indonesia and has 830,000 Youtube followers.
- October 2019: WWF Indonesia, the government conservation office BBKSDA in Riau, and the Faculty of Communication and Preaching of Sultan Syarif Kasim Islamic State University based in Riau, conducted a training for 15 clerics in Forkodas to strengthen preaching skills related to the fatwa.
- WWF accompanied Forkodas clerics at an event where they preached on fatwa teachings to 1,500 villagers.
- Four of the conservation clerics attended Dr. Fachruddin Mangunjaya's [book launch](#) on Islam and Nature Conservation in Jakarta. The book is about Islam and Nature Conservation (300 pages) also mentioned and analyse the important about Fatwa.
- November 2019: On one of the PPI-UNAS and Yapeka team M&E visits to target villages, they aired one of the [short films](#) we had created on the fatwa in [Aur Kuning Village](#). Dr. Mangunjaya was also invited by the village leader to preach at their masjid, in commemoration of the birth of Prophet Muhammad, and he gave a sermon on the fatwa to 200 congregants.
- January 2020: WWF facilitated a meeting with Forkodas to develop a work plan for 2021, during which the clerics recommitted to further disseminating the fatwa's teachings.
- March 2020: With our support, Forkodas has registered as a foundation and become a legitimate legal body, so that they may receive charitable donations from government, religious charity (zakat institutions) and civil society to support their conservation work.

#### YR 3

- Due to the onslaught of the Covid pandemic, since April 2020 it has not been possible to organise normal community gatherings at the mosques or in the villages to spread teachings about the fatwa and foster discussions and events related to wildlife trade. The conservation clerics still regularly communicate and exchange information with the WWF team, however, and actively preach and counsel their communities on issues related to Islam and conservation. Some clerics are conducting online sermons, and Friday night prayers have now resumed at the mosques, with physical distancing, but dissemination of the fatwa's messages have been at a

lower level than we would have seen without the pandemic. Our team continues to communicate with the conservation clerics through the Forkodas Forum.

- December 2020: WWF facilitated visits with 10 Forkodas clerics to the remote and hard to reach northern villages of the Rimbang Baling landscape, where they gave sermons and spoke with villagers on the fatwa. Please see:  
[https://www.facebook.com/watch/?ref=search&v=810353823149282&external\\_log\\_id=96e26429-c0dd-45a3-b300-b620cd69bc23&q=forkodas%20rimbang%20baling](https://www.facebook.com/watch/?ref=search&v=810353823149282&external_log_id=96e26429-c0dd-45a3-b300-b620cd69bc23&q=forkodas%20rimbang%20baling)  
<https://www.instagram.com/p/C1xql47lgvg/>
- Dr Mangunjaya delivered a Fitri Festival (post-Ramadan) sermon in May 2021 called: *Covid as a test to Muslims as trustees of the Earth*, speaking of the links between wildlife trade and pandemics due to degradation of natural areas and IWT. He is refining this sermon and sharing it amongst Forkodas clerics to use in the future. Although the MUI has information on their national website about the links between Covid and IWT, this sermon will enable the message to be understood better locally and disseminated by local clerics. A webinar on this topic was also held with the conservation clerics.

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

- In Year 2 UNAS completed the analysis of the questionnaires of the 40 trained clerics, showing a rise in knowledge about the fatwa from 52% of clerics to 100% after the training.
- In our Year 2 training for 12 law enforcement staff we followed the training with a feedback discussion rather than formal questionnaire. Overall the participants related that the training gave them a new perspective and understanding of conservation. One participant commented, for example, that "In addition to our obligation, we understand that this is a religious responsibility exemplified by the prophets. This training also provides an explanation of the rules of Islam in treating and utilizing animals, both as pets, livestock and those that may be consumed by humans."

#### **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

- Completed in Year 1 as per Year 1 report.
- Final evaluation surveys carried out in June 2021.

#### **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

- The sample surveys to measure this were conducted in November and February 2019 of Year 1, but the researcher became ill and withdrew from her Masters Degree. The work was carried forward by Ms. Gugah Praharawati as part of her PhD at the Graduate School on Biodiversity in the Tropics at the Institute Pertanian Bogor. This report is an addition to the communities baseline report prepared by two external researchers affiliated with the Oxford Martin School's Wildlife Trade Unit and San Diego Zoo.
- Final evaluation surveys were carried out in June 2021. Ms. Praharawati participated in the final evaluation trip to Sumatra with UNAS and will prepare her findings for our final report after the grant completion. Please see Annex 4.2 for baseline report.

#### **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

- In Year 1 clerics from the pesantren participated in our fatwa trainings, including clerics from the Pesantren Burhanudin at Kuntu Darussalam village (1200 students).
- In Year 2 the fatwa teaching supplement, [Environmental Education for Islamic Boarding Schools](#), was completed.

- Through separate funding from the USFWS, we distributed a fatwa-themed comic book to one Islamic school, Pesantren Syeh Burhanuddin Kuntu, and in two villages, Aur Kuning and Pangkalan Serai. In July 2021 we will distribute more to the remaining three pesantren in the landscape. We anticipate the comic book to be a good tool for the pesantren community and for youth in our target villages.

### YR 3

- In April 2021, UNAS conducted a training (online and on site) with 10 pesantren representatives from 10 pesantren representing 6,357 students from the villages surrounding Rimbang Baling Wildlife Reserve. In April we also held discussions with the pesantren representatives to plan for continuing work together to develop an environmental focus in the pesantren through coursework and extra curricular activities, and in light of restrictions associated with the pandemic. <https://www.flickr.com/photos/187504674@N06/albums/72157718979038346>
- As a complement to DEFRA funding, PPI-UNAS successfully submitted a £[REDACTED] grant proposal to the Rufford Foundation during Year 2, which was granted in March 2021, to support outreach and monitoring on the fatwa teaching supplement in pesantren. Activities will start in July 2021 and will support the pesantren initiative started under the DEFRA project. This grant will build on and bolster our interaction with the pesantren in the RBWR landscape. UNAS also submitted a large grant proposal in January to the Templeton Foundation to expand the Ekopesantren work, which we are highly likely to receive based on our work to date and DEFRA support.

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

- Final evaluation surveys carried out in June 2021 to be combined with baseline report.

**Activity 1.9** UNAS and Yapeka with ARC/WWF UK analyse data from all surveys and use it to inform methodology going forward

- This has been an ongoing process of reflection and discussion amongst all project partners.

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

### Videos:

During Year 2 WWF produced four short videos for clerics on various themes and disseminated them through social media on Whatsapp, Facebook, the WWF Youtube channel and through Forkodas social media. These include:

1. [Jangan Rusak Bumi \(Dont Destroy the earth\)](#)
2. [Manusia Adalah Khalifah \(Humand Kind is Khalifah\)](#)
3. [Mereka Ada untuk Kita \(They are helping us\)](#)
4. [Burung pun bertasbih \(Bird praise the Lord\)](#)

- The PPI-UNAS team also produced three videos on the fatwa, available on the Center of Islamic Studies UNAS Youtube Channel and Forkodas social media. These include:

1. [Fatwa MUI No. 4 Tahun 2014](#) : Pelestarian Satwa Langka untuk Keseimbangan Ekosistem (MUI Fatwa about Endangered Species Protection for the Balance of Ecosystem) (3 minutes)
2. [Perdagangan Ilegal Satwa Langka](#): Rahmat Allah yang Dirampas (IWT: Bestowed God Being Theft) (4 minutes)
3. [Dai Konservasi](#): Penyambung Lidah Rasulullah (Conservation Clerics: Bringing a Prophetic Mission) (23 minutes)

- All of these films are on WWF and UNAS-PPI websites and were shown on social media, as well as aired in some of our target villages. Please see [this story](#).

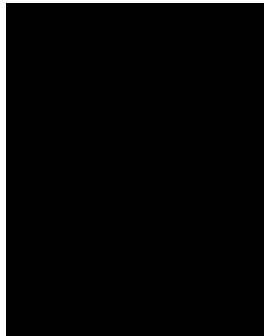
**Output 2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities.**

**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**

- This was mainly a Year 1 activity and we did receive overwhelming support for the project, as per our Year 1 report. In Year 2 we continued to regularly speak with village leaders and community groups to keep them informed of project progress and to receive their feedback on the project. In early November 2019, for example, YAPEKA, WWF and PPI-UNAS held discussions on the project in target villages, along with representatives from Indonesia’s national Islamic Council (MUI). We screened some of the videos we have developed, followed by a discussion with representatives of village government, womens groups, community leaders, customary leaders, and religious leaders. We also held various events with the communities and village leaders as detailed under Activity 1.3. In October 2019, project partners also met with the Community and Village Empowerment Office (PMD) in Kampar District. PMD expressed their full support for the project, as they felt it would improve community knowledge and skills while connecting religious values with biodiversity conservation.

**Activity 2.2 Agreements signed with 6 village chiefs to support the project**

- Five [agreements](#) were signed in Year 1 and the remaining village signed at the beginning of Year 2. Based on feedback from our regular monitoring and discussions, the villagers and village government are fully supportive of the project and are pleased about how we always communicate and coordinate with them. They have told us that our activities are very much in line with mid-term village development plans to strengthen the capacity of the communities through sustainable livelihoods.



Sample of signed agreement in the target village

**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**

- Yapeka produces regular 6 month reports. Please see Annex 4.3 for an example (in Bahasa).

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

- Village mapping was conducted in Year 1 as per Year 1 report.

**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)**

- Conducted in Year 1 as per Year 1 report.

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

- Baseline report conducted in Year 1 as per Year 1 report. This is a synthesis of the village mapping and needs assessment reports that were combined, analysed and used to develop the strategic approach for livelihoods support in the target villages.

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

- In Years 1&2 we established 7 demo plots. In Year 3 we added 2 more plots for a total of 9: These include plots for vegetable gardening, agroforestry, and biogas demonstration for organic fertiliser for agroforestry and sustainable paddy/ agriculture.
- 350 households participated in the demo-plot activities (47% of the 750 households targeted for sustainable livelihoods support), including 5 individuals from 3 poacher families.



Demo Plot Establishment

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

- During this project Yapeka held 28 sustainable livelihood skills trainings (16 as of Yr 2; 12 more in Yr 3) on composting, biogas and slurry application, agroforestry, vegetable gardening and sustainable agriculture, in the six villages targeted for livelihoods activities. These included Ampalu, Aur Kuning, Pangkalan Serei, Tanjung Medang, Kuntu, Batu Sasak and Terusan villages. Because we had less interaction with one of our target villages, Batu Sasak (because most of its families left the area due to its remoteness and to bad flooding), we brought on Terusan instead, a neighbouring village that was not an original target but was interested in participating. However we also included the remaining families in Batu Sasak in Year 3 activities.
- Over Years 1, 2 & 3 we held a total of 28 trainings. [They were attended by 568 households](#) out of our target 750 households (78%). We did not reach our full target due to dry season delays from haze and forest fires as well as from Covid restrictions. Participants included 5 members of 3 known poacher families from three villages. Although our livelihoods support is aimed at 6 of the 11 villages, in Year 3 we approached the other poacher families located across all 11 villages to participate in the livelihoods activities as extra incentive for them to transition away from poaching. As a result, in Year 3, the wives of 2 more poachers joined in, planting crops on their land for their own consumption.
- Fewer people joined in the demo-plot activities versus the training. Although many members wanted to increase their sustainable agriculture skills, many did not have time to participate in the demo-plot activities because of other economic activities such as rubber tapping, or looking after the family.





Compost Training

- The project also facilitated exchange visits for women's groups in various villages on managing vegetable commodities to support their families, and supported women's groups to grow herbs for traditional medicine. Pangkalan Serei and Aur Kuning villages in particular are far from the capital city of Kampar Kiri Hulu Sub-district, and these herbs can provide medicine at times when families cannot go to hospital.

### **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**

- In Year 3 Yapeka continued to assist this group (21 people, 9 of them women) as much as allowable given Covid restrictions, and to monitor their activities. We found that they are not yet confident enough to themselves become trainers and require ongoing support to reach this level. However, they are helping their neighbours to develop their own sustainable agriculture plots.

### **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**

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

Yapeka has been carrying out quarterly reports to monitor the impact of sustainable livelihood activities in the targeted villages. Yapeka's summary report demonstrates a rise from the pre-project baseline income, mostly from rubber sap production, of IDR [REDACTED]/month, to:

- IDR 1,126,000/month for vegetable production Yr 2 & 3
- IDR 1,008,750/month for paddy Yr 2; Yr 3: IDR [REDACTED]/mth
- IDR 1,195,00/month for rubber Yr 2: Yr 3: IDR [REDACTED]/mth

This represents a 17% rise in income per month for vegetable produce, a 30% rise in income per month for paddy and a 26% rise income per month for rubber. At the same time, we saw a decrease in expenses for target households of 100% for vegetables, 20% for fuel/LPG (3kg) and 30% for fertiliser. At least 30% of target households are now using slurry from biogas as organic fertiliser for their vegetables, rice fields, agroforestry and 7 households are using it for energy.

However, we were unable to reach all of our target households. By end of Year 3 we had reached 350 households of the target 750, due to the impact of Covid and the difficulty of bringing together groups during most of Year 3. As such we had to work with much smaller groups of people. In addition, many people were focused on other economic and household duties during this unsettled time.

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

- Yapeka has continuously supported local community efforts at the demonstration plots to increase their capacity through discussions, receiving community feedback.



Demonstration plot (agriculture/vegetable)

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

- Yapeka and UNAS carried out a baseline survey in the target villages in Year 1 and conducted another in June 2021.

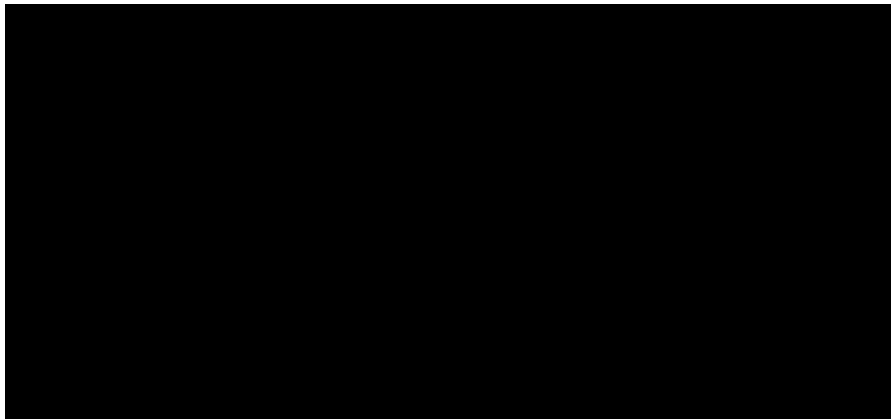
### **Output 4: By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities**

#### **Activity 4.1** Agreements 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 smartphones

- During the first year, our focus was primarily on outreach to the general population in the 11 target villages to earn their support and participation in the project, to collect socio-economic data, and to train local Muslim leaders in the fatwa for dissemination in their communities. The TPUs also began monitoring the poachers and middlemen and developed a strategy for outreach to them. This groundwork helped us in Year 2 to reach out to known poachers and their families. Two members of the WWF-supported TPU teams were assigned the role of approaching and interacting with the poachers.
- Before this project began, WWF had identified 15 active and professional hunters in the wider RBWR landscape, with 10 of the poachers (and 2 middlemen) living in the 11 villages targeted under this project.
- In Year 2, 7 of the 10 poachers in the 11 villages had at least temporarily stopped hunting. Three poachers (initials TK, SO and OP) committed to stop poaching and to report wildlife crime to the TPUs, tasked with gathering intelligence, confiscating snares and monitoring wildlife crime in the landscape. Two additional poachers (FR, AR) expressed their willingness to join and stopped wildlife trade activities. The remaining 5 poachers (especially 3 of them) were not inclined to working with our team but 2 had apparently stopped IWT.
- Two smartphones were to be given to the ex-poachers, but WWF determined that it was not the most effective way to report wildlife crime from many of the target villages due to the remote nature of the area and the poor internet signal. The TPUs have trained the ex-poachers in intelligence gathering and reporting safely to the TPUs. They meet regularly face to face in very secure circumstances to protect the identities of all involved.



Ex Poacher, Head Village and TPU member upon signing the agreement



No hunting agreements signed by 6 ex poachers

### YR 3

- By the end of Year 3, 7 hunters signed no hunting agreements. This includes one more hunter identified in Year 3, as well as one of the known hunters who moved away to another city 8 hours drive from RBWR landscape.
- Our team has been closely monitoring the activities of the remaining 6 ex-hunters to verify these commitments, which have been recognised by the local village chiefs.
- Another hunter stopped his IWT activities and switched to illegal logging, but did not sign a commitment letter with the TPUs. **This brings the total of hunters in the target villages who have stopped IWT as of the end of Yr 3, to 8 of the 11 known hunters.**
- Four of them are now working as informants with the TPUs, regularly supplying information on wildlife crime and removing snares. One among them has also agreed to join the Prosecutors Care for Wildlife programme, which spreads awareness about IWT regulations and the benefits of conservation in RBWR landscape villages and in the wider district.
- Two of the ex-poachers are focusing on agricultural livelihoods. One has a shop and rubber plantation and a small allotment to grow vegetables. He has also started to plant a palm plantation behind his house. The other is gathering gambir (*Uncaria gambir L.*) and raw materials for herbal medicine from the forest near his house.
- We have approached the 3 other hunters and and one middleman (the other middleman has died), but despite this ongoing dialogue they are still not open to working with us. We will continue our outreach, but because the TPUs have been regularly monitoring the landscape during this project period, these hunters and middleman have at least for now seriously curtailed their IWT activities. The hunters have switched to logging and harvesting rubber, helped by to the rising price of rubber. The price of rubber sap has risen since November 2020, which has helped many people in the target villages, as rubber is the main economic activity in the landscape. Higher rubber prices also help lessen pressure on hunting in RBWR for subsistence and for commercial purposes. The remaining songbird trader/ middleman is also limiting his activities and focusing on buying and selling commodities such as rubber, gambier and areca nuts, because the supply of wildlife has reportedly decreased.



A poacher turned community IWT monitor sells food from a grocery stand at his home and plants vegetables in his home garden to replace income from poaching (March 2020)

### Year 3 Summary Table

#known tiger hunters (baseline)	10 +1 more Id'd in Yr 3 = 11
#known middlemen	2
#no hunting agreements signed	7 (including 1 who moved away)
#hunters turned to logging instead of IWT	1
#ex-hunters as TPU informants	4
#additional community informants	11
#ex-hunters now in agricultural livelihoods	2
#hunter families involved in agricultural training	5 individuals from 3 families
<b># reportedly stopped hunting/trading as of Yr 3</b>	<b>8 of 11 hunters (including 1 who left the area) + 1 middleman died</b>
<b>#hunters/traders with limited IWT activity under TPU watch</b>	<b>3 hunters &amp; 1 bird trader</b>
<b>#of informants from target villages</b>	<b>15</b>

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

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

- In Year 3, as much as possible given Covid restrictions, the conservation clerics group Forkodas continued to disseminate fatwa messages through mosques, mothers groups, Islamic schools, religious and community gatherings and through community radio in Rimbang Baling. Forkodas also regularly posted to their social media channels.
- In Year 3 we were also aiming to increase awareness raising in the target villages of the fatwa and of conservation regulations by direct contact with law enforcement agencies in combination with clerics. In the absence of WWF's MOU with WWF, PPI-UNAS reached out to MOEF/BBKSDA to encourage this key conservation agency to demonstrate stronger enforcement presence in and around RBWR and to speak with villagers, together with the conservation clerics, about the conservation area and prohibitions on hunting and IWT.
- UNAS also facilitated a public dialogue on conservation in a zoom webinar with the Director of Conservation at the MOEF, Ms Indra Exploitasia, with all of the trained conservation clerics from Lampung and Riau provinces: <https://www.youtube.com/watch?v=L46DAO7Htyc>.
- In February 2020, WWF launched [a collaboration](#) with the Kuantan Singingi District Attorney's office, to form a programme called "Prosecutors Care for Wildlife". This programme focuses on preventative action on wildlife crime by raising awareness in Riau province, including the RBWR landscape, of laws and regulations related to the protection of wildlife and natural resources. This includes working with the conservation clerics and the Islamic Council (MUI) from Riau province to raise continued awareness about the fatwa.

In Year 3 under this programme, prosecutors visited target villages when possible given Covid restrictions. At several gatherings prosecutors spoke to communities about regulations on illegal wildlife trade. Prosecutors also visited wet markets, pet shops and songbird shops in Kuantan Singingi districts, and handed out posters of endangered species. Several radio broadcasts were aired in the district and more widely at Riau provincial level. These activities were mainly targeted at consumers and sellers of wildlife about not buying or selling threatened wildlife as pets or wildlife parts.

In December 2020, the main prosecutor visited Tanjung Medang village where one ex-poacher lives, to speak about wildlife trade regulations and on the importance of conservation to the community. The event was attended by the village chief and key administrative members, the youth association, and the housewives association/ Family Welfare Programme. Feedback from villagers was positive and they relayed to us that it was the first time they received a formal, clear explanation of IWT regulations. The District Prosecutor also spoke with the ex-poacher and listened to his story. TK then agreed to join as a speaker in future events.



WWF and Customs discuss IWT on the Green Radio Broadcast, under the Prosecutors Care for Wildlife Programme

**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.

- Community level information on wildlife crime has become increasingly important since January 2020, after WWF's MOU was terminated, as since then the TPUs can patrol only in the RBWR buffer zone and not in the reserve itself. In these buffer zone villages the TPUs can operate through coordination with the local forest management authority, which manages non-conservation forest, and which has been very enthusiastic about our project. WWF also coordinates with other law enforcement agencies and informally there is still good relationships with BBKSDA Riau especially on urgent matters.
- The TPUs patrol in the buffer zone villages for 15 days per month in order to detect threats to tigers and other wildlife and to monitor other illegal forest crime. This unit comprises WWF staff and local people (when the WWF MOU was active, it also included staff from MOEF). The patrols issue SMART reports that are confidential (so are not included here, but can be supplied to DEFRA upon request). The local members of the TPUs either live in the villages or are closely connected to the village communities. They remain on alert for information on wildlife crime and communicate what they hear to the TPUs in a highly secure way (only the TPUs know their identity).

The TPUs have also recruited a total of 11 village level informants in addition to the 5 ex-poachers who supply regular information on IWT to the TPUs. Some of these informants have direct connection with active poachers while others will communicate what they come across opportunistically. This has developed as follows: In Year 1 we had 2 village informants, in Year 2, 2 more joined, and in Year 3, 3 more joined, for a total of 7 active villager informants who pass on IWT information to the TPUs at least once every 2 months. They receive various incentives and rewards to follow up and gather more information. Four additional villagers are also in contact with the TPUs on a voluntary basis when they come across useful information. Community members from the target villages are also relaying information to the TPUs on the presence of tigers in the surrounding forest, confirmed by signs detected by the TPUs on their patrols.

- In the current context in which WWF has limited access to the wildlife reserve itself, the information provided by these community level informants has been extremely valuable to law enforcement efforts. The TPUs have been able to gather more and more information on IWT dynamics through the informant network of ex-poachers and village informants. The TPUs are increasingly confiscating snares and monitor known offenders.
- Community monitoring has strengthened the WWF-supported TPUs and WCU ability to track IWT networks operating in Riau, Jambi and West Sumatra. To date the TPUs received four intelligence reports from community informants on incidents of tiger hunting and trade in the landscape: 1 in Yr 1, 2 in Yr 2, and 1 in Yr 3. The TPUs supplied information to enforcement authorities for two major leads. The first concerned sale of a tiger skin at the end of 2020, the

investigated by the Riau police but there was inconclusive evidence for an arrest. The other was on the sale of tiger bone and teeth to West Sumatra in early 2020 but only the courier was apprehended while the two hunters fled. In another IWT case, community intelligence led to a policeman being convicted of trading pangolins from RBWR. We have also identified 45 bird traders in the landscape.

- Working with the informant network has especially supported WWF's investigations into snare distribution in the landscape and led to snare confiscations by the TPUs. From this information and validated by the TPUs, there appears to have been a drop in snare use during Year 3. This can perhaps be attributed to our increased presence in the landscape, and to a switch by villagers to illegal logging and agricultural activities.
- As a result of our reports, law enforcement agencies have also conducted several ground operations to stop illegal logging and arrested several perpetrators in November and December 2020. However, without sustained enforcement presence logging continues, but when rubber prices are higher, logging appears to decrease.

**Activity 5.3** WWF monitoring of agreements with former poachers from 11 villages

### YEAR 3

- With the support of 4 investigators, 3 student researchers, and 5 informants, we have been monitoring the agreements to stop hunting made by 7 hunters (1 who has left the area). We are confident that they have stopped all poaching activities since they signed these no hunting agreements. Five of the 7 are also actively reporting on illegal hunting activities in the RBWR landscape.

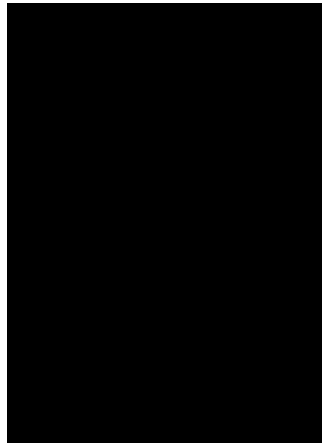
**Activity 5.4** WWF analyses IWT data collected from 11 villages in conjunction with law enforcement agency and TPU reports

- The TPUs keep regular but confidential reports on the intelligence they are collecting from local informants. The TPUs follow WWF's SMART patrol standards and maintain a database that have been approved by MOEF. This database tracks IWT indicators over time, such as snare distribution, poacher information, case data and other relevant information. It is managed by WWF staff and the data analysed regularly. The information generated is complementing WWF's larger efforts in Riau province and Sumatra to understand trade levels and dynamics. Our final report will be compared to our baseline report from Year 1.

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

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

- We have had ongoing discussions with village governments, traditional community leaders and womens groups to keep them informed about our project, and on how livelihood activities can be integrated with their village development plans. These representatives have all signed their names to the minutes of the meetings with the intention to integrate recommendations from the project into village development plans during their annual meeting when they develop the village work plans, which are reviewed by the government. The date for the next meeting is not yet known due to Covid restrictions. When approved it means that the village fund can support the sustainable livelihoods projects started under our project.



Minutes of village meetings outlining recommendations for village development plans

#### **Activity 6.2** UNAS finalises fatwa training kit for conservation and development groups

- The training kit is finalised, and can currently be used freely by other groups and is posted on the UNAS-PPI website. <http://ppi.unas.ac.id/islam-and-environmental-conservation-publication/>

#### **Books:**

- Guide book for Preachers on Wildlife Protection for the Balance of the Ecosystem ([Bahasa Pdf](#))
- Sermons for Wildlife Protection for the Balance of the Ecosystem ([Bahasa Pdf](#))
- Module: Islam, Creation and Conservation ([Bahasa Pdf](#))
- Module: Islam for Nature Conservation ([Bahasa Pdf](#))
- Module: Environmental Conservation Education for Pesantren ([Bahasa Pdf](#))
- Comic book: They Praise God (Mereka Juga Bertasbih) ([Bahasa Pdf](#))

#### **Posters and Brochures:**

- Wildlife Posters: Wildlife Protection for the Balance of the Ecosystem ([JPG](#))
- Brochures Mengintip Anugerah di Rimbang Baling Project Target Species ([Pdf](#))

#### **Videos:**

- [Tutorial for Conservation Training for clerics to understand some prinsipal of Islamic ethics for conservation](#)
- [Perdagangan Ilegal Satwa Langka: Rahmat Allah yang Dirampas | Illegal Wildlife Trade of Endangered Animals: God's Grace is Deprived](#)
- [Dai Konservasi: Penyambung Lidah Rasulullah](#)
- [Fatwa MUI No. 4 Tahun 2014: Pelestarian Satwa Langka untuk Keseimbangan Ekosistem](#)

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

- Two articles were published during the project so far and we plan on doing another once the evaluation is complete at the end of the project:
  1. Mangunjaya, F.M., C. Elkin, G. Praharawati, I. S. L. Tobing & Y.R. Tjain. (2018). Protecting Tigers with A Fatwa: Lesson Learn Faith Base Approach for Conservation. Asian Journal of Conservation Biology. July 2018. Vol. 7 No. 1, pp. 78-81 (Pdf) [https://www.ajcb.in/archive\\_july\\_18.php](https://www.ajcb.in/archive_july_18.php)
  2. Mangunjaya, Fachruddin M & Gugah Praharawati. (2019) Fatwas on Boosting for Environmental Conservation in Indonesia. *Religions* 2019, 10(10), 570; <https://doi.org/10.3390/rel10100570>

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

In Yr 3 UNAS shared our project in the following meetings:

1. Speaker for Focus Group Discussion in Design for Peatland and Mangrove Restoration for Faith Leaders. By National Peatland and Mangrove Restoration (BRGM), Hotel The Margo, Depok, 15-16 March 2021.
2. Invited Speaker at The 11th International Graduate Students and Scholars' Conference in Indonesia (IGSSCI) Culture, Technology and Social Transformation in the Quest for Human Dignity, Culture and Nature, Jogjakarta, 24-25 March 2021 Organized by: Graduate School, Universitas Gadjah Mada (UGM)
3. Speaker for faith actors for tropical rain forest Indonesia. Interfaith Rainforest Initiative Indonesia (IRI), Sabtu, 10 April 2021, Hotel Senyur, Kota Samarinda, Provinsi Kalimantan Timur.
4. Speaker for Concious Ramadhan: Urgensi Krisis Iklim dan Peran Muslim. Komunitas Ecodeen, Ahad 11 April 2021. (the urgency of climate crisis and Muslim role).
5. Invited Speaker at Webinar Care for Our Common Planet: An Interfaith Earth Day, April 22<sup>nd</sup>, 2021 Panel 1 Scriptures & Sustainability: Perspectives on Humanity and Planet . Organisers The World Muslim Communities Council (UAE), & Ansari Institute for Global Engagement of Religion, University of Notre Dame ( U.S.A.)

WWF also shared the work on this project in our many partner meetings and webinars with faith and conservation partners, including internal WWF meetings with global offices and programmes, and in webinars held by our partner on the [Faith Long Term Plans](#) Programme, FaithInvest. Under this programme hundreds of faith groups globally will be launching 7-10 year environmental action plans by September 2021, prior to CBD COP15 and UNFCCC COP26, including from Indonesia.

**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.

- Dr. Mangunjaya regularly updates the national Islamic council (MUI), civil society and academic groups (as noted above) and has shared this project with the multi-faith environment forum, Siaga Bumi, in his regular meetings with this group.
- WWF has featured this project on its internal website for the Beliefs & Values Programme and is launching a Faith & Nature Hub website by September 2021 which will also feature our work in Indonesia.
- Dr. Mangunjaya serves on the Advisory Board for the Interfaith Rainforest Initiative (IRI) Indonesia chapter and shared our work at its launch in Riau province in January and in subsequent meetings. IRI is a UNEP partnership with faith and secular groups, and brings together indigenous, local and faith partners to advocate for forest protection: <https://www.interfaithrainforest.org/2020/02/01/iri-country-program-launched-in-indonesia/>
- Dr. Mangunjaya is also on the advisory board of a new local foundation called the Archipelago Wildlife Foundation (Yayasan Satwa Liar Nusantara), supported by WWF Indonesia in Riau, where he will share information on our fatwa-based approaches in conservation in Sumatra.
- Dr. Mangunjaya is a member of the drafting team of the global Al Mizan Covenant, which will articulate Islamic principles for environmental care, and is sponsored by IFEES, UNEP, ISESCO and Qatar University, which will be launched in November 2021 at UNFCCC COP26: <https://www.unep.org/al-mizan-covenant-earth>
- Dr. Mangunjaya also serves in the advisory group in the Yale Forum for Environment and Ecology and WWF's BVP is in conversation with Yale on linking our websites so that information on engaged faith and conservation projects including this project, will be available to visitors to their website: <https://fore.yale.edu/About-Us/Who-We-Are/Advisory-Group#Islam>

### **Accessibility of Resources through Social Media:**

In this period UNAS PPI developed special pages on its website for all fatwa-related materials including: the fatwa booklet, Islam and environment books, sermon guides, pesantren module, comic book, posters, brochures and videos. UNAS PPI also made a formal announcement publicly launching all of the fatwa awareness materials and tools for open access use in October 2020.



All of the tools and resources we've developed can be found on the following platforms:

UNAS PPI: <http://ppi.unas.ac.id/iwt-project-awareness-tool-2018-2021/>  
<http://ppi.unas.ac.id/iwt-project-awareness-tool-2018-20213/>  
Facebook: <https://www.facebook.com/PPIUNAS/>  
Twitter: [https://twitter.com/ppi\\_unas](https://twitter.com/ppi_unas)  
Instagram: <https://www.instagram.com/ppi.unas.ac.id/>  
Youtube: <https://www.youtube.com/channel/UCfG0jEwjz7Z6-eaxUHOABdw/videos>  
Flickr: <https://www.flickr.com/photos/125076947@N07/albums>

Under this project we experimented with disseminating our IWT fatwa videos through social media platforms, particularly after the Covid-19 restrictions curtailed in person meetings. UNAS promoted the videos on its website, through YouTube and on FaceBook. Indonesia is the fourth largest user of social media (96 million users) and according to the Ministry of Communication and Information, 65 million Indonesians are Facebook users – making Indonesia the 4th largest Facebook user in the world after the United States, Brazil and India. As such, PPI-UNAS decided to broadcast two short videos on Facebook, boosting the coverage four times, targeting viewers aged 18-60 in 13 provinces in Indonesia identified as wildlife trade supply hotspots.

The first video boost was over 5 days in December 2019 and our analytics from Facebook showed, for example, that one of the videos, Islam Protects Endangered Species, was viewed 18,384 times with 50 shares during that week. Overall it reached 48,816 viewers in seven provinces. Half the viewers were from Riau province, where we have focused our work since 2014. Most of the viewers were men (43%) aged 25-34 years old. We boosted the video three more times in 2020 across 13 provinces, for a week each time, in April, June and July, around the time of environmental events, Earth Day April 22nd, Environment Day June 5th, and National River Day on July 26th. Overall the videos reached an audience of 262,511 people, of which 81% were men, and 66% of respondents were aged 18-34.

PPI UNAS also conducted a short KAP (Knowledge, Attitude, and Practice) survey in August 2020 through a WhatsApp questionnaire. Of 255 people, 88 responded. The results indicated that most respondents are willing to protect threatened wildlife, report wildlife crime to the authorities, and discuss the fatwa with their friends and family.

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

- Dr. Mangunjaya has begun to integrate the lessons learned from fatwa approaches to conservation into lectures for the existing class on Nature Conservation, Environment and Conflict, for the Biology Master Degree, School [of the Graduate Program at UNAS, \(Syllabus Here in Bahasa\)](#). In Yr 3, UNAS-PPI developed a distinct course on conservation and religion, and is currently reviewing the draft for finalisation.
- Dr. Mangunjaya also developed a new course for the Faculty of Philosophy and Civilization at the Sheikh Maulana Hasanudi Islamic University, in Banten, West Java, within the Bachelors Degree programme in Islamic studies ([Syllabus Ecotheology](#)). This is the first Islamic university in Indonesia to adopt such a curriculum and can be a model for others.

### 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 beginning of our project there was very little understanding of the fatwa in our target villages. By the end of Year 1, 40 clerics in the 11 villages were trained on the fatwa guidelines and committed to preaching its teachings to 8,000 people in their communities. Our post-training questionnaires demonstrated that all of the clerics had a good understanding of the fatwa's Islamic teachings on protecting species and habitats, from a baseline of 52% before the training.

Since then the clerics have been regularly preaching and spreading awareness about the fatwa in the target villages as well as online and through social media, particularly over the last year due to restrictions on group gatherings due to Covid-19. We also progressed our training with Islamic schools.

In Year 2 we conducted a survey with 17 conservation clerics about how well they feel they have distributed the fatwa guidelines in their community from February 2019 to March 2020. They reported preaching to 20,000 people to date, although many of them will have attended sermons, events and classes more than once. For example the main pesantren (boarding school) has 1,200 students and fatwa-based teachings were given about ten times in Year 2. In addition to the clerics' efforts we have supported the production and airing of fatwa-themed videos and radio shows, organised village level events, and created awareness raising tools such as comic books and teaching supplements.

Feedback from the conservation clerics in Year 2 suggested that while many in the community were becoming more sensitised to wildlife and conservation issues, many people are still dependent on hunting and collection of forest products to meet basic livelihood needs, and since there is no longer a law enforcement presence inside the reserve there is not a strong deterrent to entering the protected forest. As a result we had the intention for Year 3 of stronger law enforcement, livelihood support and more intensive fatwa awareness to reduce pressure on the forest and improve community compliance with conservation regulations, which the partners have attempted to do even in the context of the pandemic.

Final surveys related to this outcome were delayed in Year 3 due to the pandemic but were carried out by UNAS in the landscape in June 2021. Final results will be analysed for our final project report. We will compare these findings to our baseline study of community awareness and attitudes related to the fatwa and conservation issues. The baseline is a combination of a report completed by two external researchers affiliated with the Oxford Martin School's Wildlife Trade Unit and San Diego Zoo, as well as research conducted by UNAS, and Yapeka's KAP survey. UNAS also conducted a survey of 17 conservation clerics in Year 2 as described above, which gives some of their impressions of awareness levels in the communities.

**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:**

Prior to our project, villagers were dependent on unstable rubber production supplemented by collection of forest products and hunting. There had been no capacity building efforts in the target villages to improve and diversify sustainable livelihoods.

Under this project to date, Yapeka has held 28 training sessions on sustainable agriculture (11 of these in Yr 3) for 565 households, reaching 76% of our target 750 households. Yapeka also provided on the ground support to farmers through demonstration plots.

Sustainable agriculture demonstration plots have been used throughout Year 2 and 3 as learning sites that can later be replicated on farmland. Vegetables are being harvested, and organic fertiliser from the biogas is being used for paddy, vegetable, rubber and agroforestry plots. Planting of dragon-blood trees between rubber trees, more valuable than oil palm, and orange trees, is being tested with almost 100 households, but this is a longer term activity as fruits are only harvested after several years.

Due to both dry season fires and then the impact of Covid-19 and the accompanying restrictions on group gatherings, by the end of Year 3 just under half of our target group - 350 households (47%) - participated in the demo-plot activities. Most participants in the sustainable livelihoods activities were women, exceeding our estimates: 75% of participants in the trainings and 70% of the demo-plot activities. During this last year, however, many of the local women needed to stay home to take care of their families and tend to their rubber plantations. We were also pleased to see that five members from three poacher families living in the target villages also participated in vegetable gardening (in Tanjung Medang and Batan Sasak) and agroforestry (in Aur Kuning and Pangkalan Serei).

**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**

In Year 3 we have seen more improvements in income and a move into diversified livelihood sources in test sites in our 6 target villages. By the end of Year 3, amongst 350 households (47% of our original target group), we have seen a rise from the pre-project baseline income, which mostly came from rubber sap production, of IDR [REDACTED]/month, to income from other sources such as gardening, paddy field optimization and rubber optimization. *This has meant a rise to:*

- IDR [REDACTED]/month for vegetable production (17% rise in income per month)
- IDR [REDACTED]/month for paddy (30% rise in income per month)
- IDR [REDACTED]/month for rubber (26% rise income per month)

At the same time, we saw a *decrease in expenses* for target households of:

- 100% for vegetables
- 20% for fuel/LPG
- 30% for fertiliser

These pilot initiatives show promise for expansion within our target villages, which are some of the poorest in Riau province. In Year 3, these models were recommended for inclusion in village development plans. To date these plans have focused more on physical infrastructure rather than capacity building. Villagers have expressed their gratitude for our support in that it has helped them gain the skills they need to reduce expenses and add to their income, and they are keen to continue. As a result, village and community leaders committed to prioritising sustainable livelihood capacity building and support in their upcoming village development plans.

Although pandemic restrictions on group gatherings during this past year meant we were unable to reach all of our target households, 76% of our target households did participate in the sustainable agriculture trainings. We hope that this capacity building will enable them to pursue sustainable agriculture in the future which will translate into more diversified and secure livelihoods.

In addition to the demonstrated benefits of these approaches to local people, with strengthened monitoring and enforcement presence in the landscape during this project period, and increased awareness about laws and the fatwa, villagers are increasingly realising that extractive activities like illegal logging and hunting are very risky. We have concluded that support for sustainable agricultural activities, commenced through our project, has great potential in these villages to ensure more stable and dependable livelihoods in the landscape.

**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:**

We have made excellent progress on this output. Our baseline assessment reported 12 wildlife crime perpetrators (10 poachers, 2 middlemen) operating in the 11 target villages. We identified one more poacher in these villagers, while one moved away from the landscape. As of the end of Year 3, 8 of the 11 poachers have stopped their IWT activities: 7 having formally committed to stopping illegal hunting, 1 moved away, and the remaining 3 have significantly decreased their IWT activities and moved into other income generating activities. Of the two middlemen, one has died and the other has reported a decline in the supply of wildlife so is also operating at less capacity.

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

Detection and enforcement efforts have been increasingly strengthened in this project. At the beginning of our project there was no monitoring of IWT occurring on a regular basis in the 11 target villages. The WWF-supported TPUs now conduct SMART patrols 15 days a month in the RBWR landscape and collect intelligence from 15 village level informants (4 ex-poachers + 11 villagers). The TPUs follow WWF's SMART patrol standards and maintain a database that have been approved by the MOEF. This database tracks IWT indicators over time, such as snare distribution, poacher information, case data and other relevant information. It is managed by WWF staff and the data analysed regularly.

Before the project began, the WWF team had identified 12 hunters and dealers in the area, but had not reached out to community members and poachers to help report on wildlife trade. In Year 1 our project partners developed good relationships with many community members in these villages through our work with religious leaders and communities and through our livelihoods support programme. The ground was softened for WWF's teams to approach known poachers to join our project, and to encourage villagers to report suspicious behaviours.

The TPUs are now regularly monitoring the activities of the 10 known wildlife poachers and 1 middleman in the 11 target villages, as well as 14 known perpetrators who act either as traders, middlemen and even ivory craftsmen in the Rimbang Baling landscape. Due to the increased number of informants, they have also been able to identify 43 bird hunters in the landscape. Trust is increasingly being built with the hunters and community members and more have volunteered to regularly report any useful information. We expect also that improved community reporting to TPUs on wildlife crime will help clarify IWT dynamics in Riau so that TPUs can better target the middle men working at the provincial level.

During Year 3 the TPUs have therefore been able to increasingly identify threats, collect intelligence, confiscate snares, and alert law enforcement agencies with relevant and time sensitive information so that they can take action and pursue offenders. These agencies includes BBKSDA, the police, customs, local forest management authorities and prosecuting agencies. As a result there has been more intensive enforcement action in the landscape than ever before.

WWF has been working with police in the buffer zone to carry out investigations of the middlemen and hunters over this last year. They have noted that it has been more difficult to get information on tiger hunting, and believe it to indicate a decline in tiger hunting in the landscape. As a result of our reports, law enforcement agencies have also conducted several ground operations to stop illegal logging and arrested several perpetrators in November and December 2020. However, without sustained enforcement presence logging continues, but when rubber prices are higher, logging appears to decrease.

It is important to note that this project focuses not only on strengthening detection efforts, but also on strengthening preventative measures to reduce IWT. We are doing this by encouraging law enforcement agencies such as MOEF's BKSDA and the Prosecutors Office to visit the landscape villages and meet with the community members, to discuss wildlife protection laws and the importance of biodiversity protection. This is often done in conjunction with religious leaders. The religious and enforcement approaches reinforce and support each other and send a unified message to villagers about the legal and moral responsibilities of every Muslim when it comes to wildlife protection.

In Year 3, WWF now reports stronger law enforcement presence in the landscape compared to previous years as a result of these efforts.



**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 have had many opportunities in the last year to share our project activities and results to date with conservation and faith partners in Indonesia and internationally, as per Section 1. We will continue to share our learning once we have conducted our final evaluation, in order to promote replication and adaptation in Indonesia and other Muslim wildlife trade hotspots globally. WWF UK is supporting the development and launch by September 2021 of a web portal on religion and conservation, the Faith & Nature Hub, and by the end of our grant, our project will feature prominently as a key case study with associated resources that can be freely used by others. In addition to WWF and UNAS sharing project information and results on our websites, we will continue to highlight its important lessons learned in meetings and social media.

### **3.3 Progress towards the project Outcome**

**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**

*Indicator 0.1 By Yr 3, >50% of poachers in 11 villages near RBWR stop participation in wildlife trade (baseline = 10 commercial poachers + 2 middlemen + local opportunistic poachers)*

We have achieved major progress on our goals for this output. As of the end of Year 3, 7 of 11 known poachers have stopped their IWT activities, according to the TPU reports (11 because 1 of the baseline 10 poachers moved away from the landscape, and another poacher became known to the TPUs this year). Of the 11 poachers, 7 formally committed to stopping illegal hunting. One turned to illegal logging and stopped hunting. The remaining 3 are at least for now seriously limiting their IWT activities, most likely due to their monitoring by the TPUs and the quicker and easier cash involved in rubber and logging. Of the two middlemen, one has died and the other, a songbird trader, is operating at less capacity due to TPU monitoring and has also reported a decline in the supply of wildlife.

We attribute this success to a combination of factors. First is the excellent outreach to poachers by WWF’s TPU teams. Second, the regular patrolling in the target villages and surrounding landscape, plus the strengthened presence by other law enforcement agencies has increased detection and monitoring of IWT and has had a deterrent effect. A third contributing factor has likely been our support to local villagers on sustainable agriculture, including individuals from several poachers’ families. We hope this is demonstrating that a secure living can be gained by legal and sustainable activities rather than from poaching and other illegal activities. And fourth, underlying all of these activities is strengthened awareness in the landscape of the fatwa, and consistent messaging from respected religious and community leaders in mosques, schools, in community events and on social media about the importance of stopping the illegal wildlife trade. We will have a better indication of how these approaches have all complemented each other when we do our evaluation at the end of Year 3.

*Indicator 0.2 By end of Yr 3, poaching linked to 11 villages of target species falls by >50% (existing baseline = 2 tigers/yr; 1 bear/yr – and baseline for other species completed by WWF by June 2018)*

We have completed a baseline report of pre-project hunting and snare incidents to compare with end of project reports. Our current information is laid out in the table below. For our end of project report we will use a range of tools to assess poaching at the end of our project versus the start. These include WWF-supported TPUs SMART patrol reports and monitoring reports on the activities of the 10 known tiger hunters and middlemen in the 11 villages; WWF-supported WCT reports on wildlife crime in the Riau province and beyond; WWF law enforcement data on poaching and trade incidents in the landscape, held in their databases; Number of reports from community members and clerics to TPUs on wildlife crime; Number of poachers committed to stop poaching; Number and quality of intelligence reports from ex-poachers to TPUs; Snare tracking, removal and reports; WWF species presence/ camera trap surveys.

<b>TPU Findings: Records of Hunted Species &amp; Snares Found</b>	
<u>Hunting</u>	
Baseline: average 2/yr tigers; 1 bear killed (7 bears from 2013-2018)	
YR 2: 1 tiger; 0 bears killed	
YR 3: 1 tiger; 0 bears killed, 2 primates caught and traded	
<u>Snares:</u>	
YR 1: Tiger snares: 34	Prey snares: 7
YR 2: Tiger snares: 15	Prey snares: 8
YR 3: Tiger snares: 12	Prey snares: 1

*Indicator 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 completed our baseline report of awareness in the target villages about the fatwa and conservation regulations. We have conducted comparative, end of Year 3 surveys in Sumatra in June 2021, and the results will be part of our end of project report.

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

Due to disruptions from dry season fires and the pandemic, we did not reach our full target for number of households seeing a rise in income of 30%. However, we did make considerable progress on this indicator given the circumstances. We trained villagers from 568 households (78% of target) and had 350 (46% of target) take part in demo-plot activities. As a result, amongst those 350 families we have seen a 17% rise in income per month for vegetable produce, a 30% rise in income per month for paddy and 26% rise income per month for rubber, as well as a reduction in household expenses of 100% for vegetables, 20% for fuel/LPG and 30% for fertiliser.

### 3.4 Monitoring of assumptions

**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

*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 and all stakeholders have been very supportive of the project as detailed in Section 3.1. The one complexity we've had to work with this year, however, is the cancellation of WWF Indonesia's MOU with the MOEF, and the subsequent lack of enforcement presence inside RBWR. In Year 3 we have approached the MOEF through partners PPI-UNAS and Yapeka, and WWF is working with additional government authorities in the RBWR buffer zone.

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

- Since January WWF has not been able to operate inside RBWR, and there is therefore a weak deterrent to wildlife crime inside the park. However, the TPUs are allowed to work in the buffer zone, where most of the 11 villages are located, and therefore we are still collecting data on poaching inside and outside the park as much as possible, through our intelligence networks in the buffer zone.

*\*Here we add an additional assumption:* Project activities are not delayed by environmental factors.

- Two developments arose in Years 2 & 3 that has slowed our progress overall. One was the toxic haze that covered Sumatra due to forest and peatland fires from August until late October 2019. Some of the work to be done by the UNAS team, which needs to travel from Jakarta to Sumatra, was delayed until November as a result. This travel was mainly related to conducting additional awareness raising activities with target villages and clerics, as well as organising some monitoring and evaluation surveys. Some of the agricultural extension work with villagers and monitoring of demonstration plots was also put on hold until November and Yapeka was only able to train half the number of households in its agricultural support trainings. In Year 3 the Covid-19 pandemic had an impact on project progress as gatherings were prohibited.

#### Outputs:

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

- This has proven true to date.

*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.

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

- This holds true as per our consultations with 6 villages and livelihood activities to date.

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

- Women participated at very high levels in all of our trainings.

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

- Yapeka has identified a core group of trainers and continues to support these local champions to build their confidence levels, which are still fairly low. We have not been able to support them as much as we wanted to due to Covid restrictions.

*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 signed agreements at the beginning of the project welcoming the project. Recommendations on continued support for sustainable livelihood activities will for the first time be included in the next village development plans.
- We are mindful that certain challenges remain for sustainable agriculture, including limited land availability around villages that can be used for agriculture, especially for the village inside Rimbang Baling Wildlife Reserve (Aur Kuning); the need for fences to protect crops from livestock; an overall low level of capacity on agriculture plantation management, which requires ongoing training and support; and access issues due to natural disasters like floods, fires or health crises like Covid-19. We hope that many of these issues can be discussed in village development plan sessions.

*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

- Six of the 10 known poachers are replacing lost income from poaching with sustainable livelihood activities (4 working with the TPUs and 2 on agriculture/shop) and five family members from three poacher families have been participating in the sustainable livelihoods activities.

*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. This is still being evaluated per our final project report.

*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. As detailed in Section 3.1 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 and we have been invited to speak about this project in many public forums as detailed in the report.

### **3.5 Impact: achievement of positive impact on illegal wildlife trade and poverty alleviation**

*Impact Statement: 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*

Under this project we have implemented innovative approaches for preventative and repressive measures to shift the enabling conditions under which IWT flourishes. This includes using the fatwa to encourage values-based wildlife protection across 11 priority villages, sustainable livelihood support, and direct monitoring and enforcement action to identify and reduce threats through SMART patrols, conversion of poachers to monitors, development of a community informant network, and strengthened engagement with relevant enforcement agencies in RBWR buffer zones.

We feel our project is having a positive impact on reducing the illegal wildlife trade and creating an overall environment that discourages engagement in IWT. Prior to this project, there was no monitoring in the 11 villages of wildlife targeted for IWT beyond tigers. Ten known tiger hunters and 2 middlemen were well known in these villages and operating with impunity, as well as many other opportunistic hunters. As a result of this project, 8 of what is now 11 known hunters have stopped hunting, 7 having signed no hunting commitment letters with the TPUs. The remaining hunters and middleman have much reduced activity due to the increased enforcement presence in the landscape combined with less demand due to reduced purchasing power of consumers during the pandemic.

With local village informants, we are building up a clearer picture of levels of IWT in the buffer zone and the dynamics of the illegal trade. We are also seeing signs of reduced participation in the wildlife trade by hunters and a growing recognition among villagers that poaching is not aligned with their religious values.

Our work is also contributing to a greater understanding of wildlife trade dynamics in the RBWR landscape, which feeds into an understanding of how Riau province's very active wildlife trade functions. Information gathered in the 11 target villages is proving very valuable to the WWF-supported TPUs and WCT, which piece together IWT investigations to identify poachers, traders, and the systems that enable IWT to flourish in the province and out to other areas in Indonesia and regionally. They in turn pass their information on to government enforcement agencies.

In terms of poverty alleviation, we are operating in some of the poorest villages in Riau province. Before this project was implemented, the average income in the target villages was IDR 965,000/month, coming mainly from one unreliable source, rubber production. In Year 3, support for diversification of livelihoods into a variety of sustainable agriculture activities has begun to demonstrate to the 6 target villages that these approaches are valuable and can boost income, secure livelihoods to a greater degree than relying only on rubber, and can reduce expenses. In Year 3 for 350 families in 6 villages we saw a rise from the pre-project baseline levels, of 17% for vegetable produce, 30% for paddy, and 26% for rubber. At the same we have seen a reduction in household expenses of 100% for vegetables, 20% for fuel/LPG and 30% for fertiliser. Rubber prices have risen in this period as well and the use of organic fertiliser to optimise production has also had an impact on production. We have observed that as rubber prices rise, hunting, especially by those villagers who hunt opportunistically to supplement their incomes, goes down. Overall we have made a positive impact on livelihoods, building capacity amongst villagers to pursue a variety of means to secure their livelihoods rather than sole reliance on an unpredictable rubber commodity.

Five people from 3 poacher families are part of the farmers group and have begun to manage their lands sustainably to better meet their daily needs and reduce the expenses. Four former poachers are receiving compensation for their work with the TPUs, one more is running a grocery stand with support from this project, and another is engaged in agricultural activities. Our hope is that these alternative sources of income will help encourage poachers to stopping all involvement in the illegal wildlife trade and serve as a model for villages in the buffer zone and for other IWT hotspots in Indonesia.

#### **4. Project support to the IWT Challenge Fund Objectives and commitments under the London Declarations and Kasane Statement**

The objective of the IWT Challenge Fund is to tackle the illegal wildlife trade and in doing so, to contribute to sustainable development in developing countries, through projects which address one, or more, of the following themes:

1. Developing sustainable livelihoods to benefit people directly affected by IWT
2. Strengthening law enforcement
3. Ensuring effective legal frameworks
4. Reducing demand for IWT products

*Theme 1:* The project pursues a three-pronged approach to “Developing sustainable livelihoods to benefit people directly affected by IWT” and aligns with London Conference Declaration Statements 13 and 17, and Kasane Statements 10-13.

The project aspires to shift social norms and behaviours towards wildlife trade through a values-based approach by raising awareness of the fatwa's teachings; wildlife crime monitoring and enforcement; and support to villagers in the landscape who are poor and engage in or support IWT to supplement their incomes. Through our project we seek to raise the income of some of the poorest households in Riau province through sustainable agriculture training and support so that they can meet their basic needs through a more diversified, sustainable and secure fashion, and in this last year this is demonstrating positive impacts. We aim through this project to build the overall resilience of target villages. Stable ecosystems with diverse wildlife will maintain natural resources and ecosystem services vital to supporting local communities. Cracking down on destructive illegal activities in the villages will maintain rule of law and strengthen governance and ensure greater security for local villagers, as will securing livelihoods not dependent on illegal activity like IWT. The Covid-19 crisis clearly demonstrates that wildlife trade and shrinking habitat are actually public health issues, as it brings wildlife and humans closer together and increases the risk of zoonotic disease. We anticipate that fatwa messages on protecting wildlife and habitat will have increased urgency as conservation clerics in the coming year will highlight the links between community resilience and health and the illegal wildlife trade.

*Theme 2 & 3:* The project also contributes to the themes of “Strengthening law enforcement” and “Ensuring effective legal frameworks”, and therefore London Conference Declaration Statements 12 to 14, and Kasane Statements 4 and 5.



Prior to this project there was very little monitoring or enforcement in the 11 buffer zone villages of the RBWR. Now there is regular monitoring by the WWF-supported Tiger Protection Units (TPUs) and they are steadily gaining a clearer picture of IWT dynamics and increasing detections in this landscape. Seven of eleven known poachers are directly involved in our project and have committed to giving up poaching activities and 4 of them are assisting enforcement teams, in addition to 11 villagers acting as informants. Overall this project aims to strengthen law enforcement by creating better enabling conditions for law enforcement work on IWT in the landscape. We anticipate that awareness raising through village mosques, schools and community groups on the fatwa, which prohibits IWT, will over the longer term lead to greater support in these 11 villages for stopping IWT, and assisting law enforcement teams to monitor and crack down on IWT.

We have included staff from the TPUs in our fatwa trainings in the landscape, which from previous feedback in other areas, helps motivate enforcement staff to crack down on wildlife trade as a way of living their values. During this grant period WWF has expanded its relationships with other local law enforcement agencies beyond the MOEF, including an agreement with the Riau province's General Attorney's office to increase their understanding of the impact of wildlife crime on the well-being of society and as such, to take wildlife crime more seriously and impose stronger penalties for offenders. They have signed an MOU to work together to raise awareness about wildlife regulations and the fatwa in the RBWR landscape. Despite WWF's MOU issue with the MOEF, the project has strong endorsement from national and provincial government officials and Indonesia's national religious body, the MUI.

*Kasane Statement 12:* This project also strongly supports Kasane Statements 12 and 13 to support inclusivity of local people in tackling IWT, as the project focuses on the role of Muslim communities in reducing the wildlife trade, and sharing lessons learned and best practices – both in Indonesia with other conservation NGOs, the Indonesian Council of Ulama (MUI), the MOEF, and Muslim leaders and communities in other wildlife trade hotspots, but also internationally in webinars, meetings, conferences, social media, with donors and NGOs, and with other countries that have large Muslim populations including Malaysia and Kenya.

## **5. Impact on species in focus**

As of the end of Year 3, our analysis suggests a trend of declining IWT in the landscape. According to the TPU reports, poachers have reported reduced hunting activity as well as a need to go deeper in the forest to hunt, which is less cost effective and has been an added deterrent to IWT. The hunters have reportedly turned to activities that are more convenient and faster money makers including logging and agriculture/ gardening, which are closer to home. In addition, TPUs report a drop in snare use.

These reports are backed up by four wild animal collectors in the landscape who told us that in the last 2 years, the supply of wild animals they bought from local hunters had significantly decreased. Ivory craftsmen also report more difficulty in obtaining ivory. Year 3 data indicates that target species including pangolins and tigers have experienced a price reduction due to reduced demand.

Although wildlife, including tigers, has experienced a decline in supply and prices, songbirds are still the most traded species, as people continue to keep birds as pets and for song bird competitions. In Year 3 we were able to identify 43 bird hunters in the landscape, almost double the amount we knew about last year, but this was not due to an increase in hunters but to our improved detection capacity through our community monitors. In Year 3, birds, and deer (for subsistence), were reported as the most targeted species according to TPU reports, while information on the hunting of primates, bears and pangolins has been harder to come by and may signal a decline in hunting activities for these species.

The downward trend for IWT in the landscape appears to be the result of a number of factors. A major element has likely been the success of this project in halting IWT activities of 8 of the 11 known 'career' tiger poachers operating in the target villages. This alone should have an important impact on the number of snares laid and threatened wildlife hunted in the landscape, especially tigers, and also sends the signal to others that poaching is not a sustainable enterprise. Strengthened law enforcement in the landscape has also sent the signal to poachers and traders that IWT is riskier than ever. Other factors, which we will assess more closely in our final evaluation, are likely the strengthened awareness in target communities of the fatwa prohibiting IWT and the persistent messaging on this in the landscape via religious leaders, community leaders and school teachers. An additional positive factor could be the support for alternative livelihoods for poacher families and other households in target villages. Despite the social stressors of the pandemic, Covid appears to have also had a positive impact on IWT in terms of decreasing the purchasing power of buyers. For a fuller picture of the project's impact on target species, we will report against our baseline data after the project ends in September 2021.

## TPU Findings: Records of Hunted Species & Snares Found

### Hunting

Baseline:	2/yr tigers; 1 bear killed (7 bears from 2013-2018)
YR 2:	1 tiger; 0 bears killed
YR 3:	1 tiger; 0 bears killed, 2 primates caught and traded

### Snares:

YR 1:	Tiger snares: 34	Prey snares: 7
YR 2:	Tiger snares: 15	Prey snares: 8
YR 3:	Tiger snares: 12	Prey snares: 1

## 6. Project support to poverty alleviation

A central aim of our project is to raise the income and strengthen security for some of the poorest villagers in Riau province. Villagers in our target 11 villages are primarily rubber farmers. Our Year 1 surveys revealed that due to the instability of prices and inefficient yields, they cannot meet basic subsistence needs and supplement incomes with illegal forest activities including IWT. This project aimed to raise income levels by 30% among 750 households in 6 of the 11 villages, and we expected that best practices would be integrated into village development plans in the Rimbang Baling buffer zone.

By the end of Year 3 our activities have significantly raised income and provided more livelihood security for hundreds of target families, although we did not reach the full target due to delays and restrictions on travel and group gatherings during the dry season fires and then the pandemic. This was achieved by carrying out trainings for 568 of the targeted 750 households (76%), helping them build skills in sustainable agriculture, including vegetable, paddy, agroforestry and rubber, as well as training to develop organic fertiliser and biogas. We have demonstrated to farmers the ways they can intensify and increase their production through use of a variety of planting methods and use of organic fertiliser while creating vegetable gardens, which can reduce expenses and increase family income. This capacity building will, we hope, equip most of our target households with the skills they need to reach energy and food security by diversifying their livelihood strategies.

From the high level of those trained in sustainable agriculture skills, a lower number, 350 households (47% of target) then took part in the demo-plot activities as test sites. Our data tracked difference in income in these families, and concluded that by the end of Year 3, our support through this project has helped them raise their income and decrease their expenses, reducing the pressures of poverty in these households.

At the end of Year 3 the baseline income of the 6 villages rose from an average of IDR ██████/month, in which the community focused only on rubber production as an income source, to income from other sources such as gardening, paddy field optimization and rubber optimization. As previously detailed, we have seen in our pilot sites a 17% rise in income per month for vegetable produce, a 30% rise in income per month for paddy and 26% rise in income per month for rubber. At the same time we saw a decrease in expenses for target households of 100% for vegetables, 20% for fuel/LPG (3kg) and 30% for organic fertiliser.

We anticipate that the livelihood activities under this project will have an amplifying impact over the coming years in the wider landscape. The village governments, traditional leaders, womens groups and village consultative bodies on livelihood activities in the 6 target villages have now all committed to prioritising sustainable livelihood and conservation activities as part of their new village development plans and through the village fund schemes. We are also exploring with local village development funds to support the use of biogas as an alternative energy source to substitute firewood and to reduce monthly expenses for fuel. Although the project is ending, Yapeka as a local NGO will continue to advocate for the continuation of the sustainable livelihood activities as a key part of the village development plans and offer advice to village leaders.

In addition to income generation, the project has sought to improve community awareness about the value of wildlife and habitat conservation, based on the core beliefs and values of their religious Islamic teachings. These traditional systems inherently include Muslim villagers as key managers of natural

resources, and combined with scientific teachings, highlight to villagers how sustainable care for the natural world, including wildlife, translates into more stable and productive livelihoods. The link between IWT and pandemics has been especially important to highlight and we continue to emphasise raising awareness about how wildlife trade can destabilise communities.

Our project has also promoted the strength of women as religious and community leaders, and in providing sustainable livelihoods for their families, as detailed in the following section.

In terms of dry season fires, we have been in discussion with village government and communities the formulation of a community response unit to prevent and handle forest fires, and have requested government authorities, especially BBKSDA/Mangala Agni (firefighter brigade), for support. We have also been exploring whether it makes sense to choose alternative locations for livelihood activities that are safer from forest fires. In Year 3, we provided wells in Tanjung Medang village to provide more dependable water sources, as this was the one village that did not receive government support for fire mitigation. The wells are managed by the villagers used to water the crops.

In terms of support specifically for poachers, three poacher families participated in the gardening and agroforestry activities, while four others are receiving compensation for their work with the TPUs, one more is running a grocery stand with support from this project, and another is involved in sustainable agriculture. Our hope is that these alternative sources of income will help encourage poachers to stopping all involvement in the illegal wildlife trade and serve as a model for villages in the buffer zone and for other IWT hotspots in Indonesia.



Water source in Tanjung Medang

## **7. Consideration of gender equality issues**

Women's groups in our target villages have been important to the project. They are visible in religious and community life as leaders of prayer groups and teachers in Islamic schools, and they are critical to supporting their family's basic livelihood needs. In Year 1 women made up 30% of Muslim leaders trained on the fatwa and committed to spreading the fatwa's teachings in their prayer and community groups, in their families and in their schools. Women were well represented in the sustainable livelihoods trainings (75%) and in demo-plot activities on sustainable agriculture (70%). The project also facilitated exchange visits for women's groups in various villages (Tanjung Medang and Batu Sasak) on managing vegetable commodities to support their families, and supported women's groups to grow herbs for traditional medicine. The project had reached out to the village level family welfare groups (PKK), farmers groups, and Muslim women's groups for participation, as women are powerful agents of change in household economic development through agriculture. Women are also more likely to manage home gardens and represented 96% of the participants in the gardening activities, and 56 women (17% of our target 20%) who participated in the training began tending home gardens by Year 3. Of the 21 villagers chosen to be 'trainers' for other villagers on sustainable agriculture, 9 are women (43%). In addition, our core project team in Indonesia across the 3 organisations also involves 4 core female staff and 5 men.

## **8. Monitoring and evaluation**

This project has several layers of M&E.

*In order to monitor and evaluate whether levels of awareness about the fatwa have increased in the target villages:*

In Year 2 we finalised our baseline report. This is an integration of 2 assessments:

(1) A baseline report by Dunn & Verissimo, two external researchers affiliated with the Oxford Martin School's Wildlife Trade Unit and San Diego Zoo. A total of 592 respondents were surveyed across the 8 intervention and comparison villages in February 2019. The design of the survey instrument and framework, the carrying out of the surveys and the analysis have been funded through our match funding from WWF UK. Match funding will also cover a similar end of project evaluation to compare against this baseline report.

(2) Yapeka carried out a KAP assessment in 6 of the 11 villages where they are supporting villagers with alternative sustainable livelihoods capacity building. The KAP report was combined with the research carried out by PPI-UNAS researchers, which included qualitative surveys with villagers and conservation clerics in the landscape. Research was conducted in Year 1, prior to the clerics fatwa training. The original researcher fell ill so another took this research forward and needed to refine the methodology, so the report was completed in Year 2.

We conducted the end of project evaluation in June 2021 and will issue the results in our final report.

*In order to evaluate how effective our fatwa trainings were in the landscape with participants:*

UNAS carried out before and after surveys as per our Year 1 report. This report, however, is still in draft and will be finalised soon. For our Year 2 training with the TPUs PPI-UNAS held a feedback session.

*In order to evaluate impact on poverty and livelihoods:*

At the end of the project we will compare data from Yrs 1 and 3 Yapeka-led socio-economic monitoring reports, and KAP surveys and interviews with villagers will add qualitative information to this data. Yapeka tracks progress on income through sustainable livelihoods in target villages through regular reporting so that we can evaluate shifts in income and livelihood security over time.

*In order to evaluate impact on IWT: We are monitoring this through the following:*

- WWF-supported TPUs SMART patrol reports and monitoring reports on the activities of the 10 known tiger hunters and middlemen in the 11 villages;
- WWF-supported WCT reports on wildlife crime in the Riau province and beyond;
- WWF law enforcement data on poaching and trade incidents in the landscape, held in their databases;
- Number of reports from community members and clerics to TPUs on wildlife crime;
- Number of poachers committed to stop poaching;
- Number and quality of intelligence reports from ex-poachers to TPUs;
- Snare tracking and reports;
- WWF species presence/ camera trap surveys

## **9. Lessons learnt**

*Worked well*

- The poverty reduction element of our project has been very important in fostering trust, cooperation and enthusiasm from the local community for involvement in the project, especially in the sustainable agriculture work in the demonstration-plots. As a result we have seen a very strong commitment of the village governments and customary and religious leaders to the project.
- Working with Forkodas has been very effective in terms of how project partners interact with the conservation clerics. Forkodas links the clerics trained in our project area (11 villages) to conservation clerics in the wider landscape, previously trained before this project started. Forkodas clerics communicate regularly via their WhatsApp group to share information and experience and this has been a big help (apart from for those clerics located in villages with poor signals). Being able to communicate with the conservation clerics via the Forkodas group has also facilitated interaction with UNAS and WWF. Also, this grouping seems to have fostered a sense of ownership of the fatwa awareness work, so much so that they have created a distinct identity and have formed an independent foundation so that they can receive charitable donations.

- WWF has found reaching out to other government agencies rather than the MOEF has worked well in the current situation. The new relationship with the office of the attorney general of Riau, for example, is strengthening knowledge about wildlife crime in this office, and is encouraging them to take wildlife crime more seriously and increase penalties for offenders.
- We have worked closely with the village governments and community representatives, who have agreed to prioritise our recommendations for sustainable livelihoods support on an ongoing basis and in their village development plans and funding schemes.
- During the pandemic, online webinars and meetings have worked well to a certain degree to keep the momentum going with conservation clerics, who have also used social media and radio and other means to communicate fatwa messages during this time.

#### *Didn't work well*

- Collaboration between MOEF BKSDA and WWF and the cancellation of WWF's MOU in January 2020, prohibiting WWF teams to work inside the RBWR itself.
- Project monitoring conducted by phone in several villages were unreachable and difficult.
- Due to busy schedules with all organisations, having more time to sit as a group to discuss progress and revise strategy would be helpful.
- No real contingency plans for delays to activities due to dry season fires/ haze. The COVID pandemic has of course caused difficulties for in person meetings, trainings, support and availability of stakeholders.

### **10. Actions taken in response to previous reviews (if applicable)**

*Project website:* In this period UNAS PPI developed special pages on its website for all fatwa-related materials including: the fatwa booklet, Islam and environment books, sermon guides, pesantren module, comic book, posters, brochures and videos. UNAS PPI also made a formal announcement publicly launching all of the fatwa awareness materials and tools for open access use in October 2020. Please see: <http://ppi.unas.ac.id/iwt-project-awareness-tool-2018-2021/> and <http://ppi.unas.ac.id/iwt-project-awareness-tool-2018-20213/>

*Map of target villages:* Included in Annex 4.1

### **11. Other comments on progress not covered elsewhere**

### **12. Sustainability and legacy**

Our strategy has been designed to develop lasting impacts beyond the life of the project by:

- Integrating religious values-based fatwa teachings into religious sermons, education and community life in the RBWR landscape. By having influential messengers (religious leaders) speak regularly about these values to the youth and families in these villages, we hope to encourage a new ethos around wildlife protection based on deep rooted beliefs and values, and for there to be as a result less tolerance for poaching and trade in these communities. Fatwa messages are now a part of sermons in mosques, discussions in community and women's groups, echoed by village leaders, and part of the education of many schoolchildren in the landscape.
- At the same time, by providing support for alternative livelihoods for some of the poorest community members in the RBWR landscape, we hope that they will, after the project ends, continue to diversify income sources away from unsustainable rubber production and opportunistic IWT activities, based on the skills they have learned and the benefits they have experienced. We also hope that support for alternative livelihoods will help ex-poachers maintain their commitments to no longer engage in IWT. With WWF-supported TPUs remaining active in the RBWR landscape after the project ends, monitoring of and interaction with these ex-poachers will continue.
- We are also pleased that the sustainable livelihoods trainings and support have been so well received in the villages, to the extent that village government and community leaders have approved integrating these activities into their village development plans in the coming years and will allocate some of their village development funds to supporting these activities.
- We are also integrating our project as much as possible with the strategies and plans of government authorities such as with those agencies responsible for wildlife management and

buffer zone management of the RBWR; with local village and district level development plans and; with the national Islamic Council nationally and locally.

- WWF Indonesia has a long term commitment to the protection of the RBWR and will continue to integrate the fatwa approach into its ongoing activities. It is still optimistic that its MOU with the MOEF will be restored so that it can begin patrolling and monitoring inside RBWR.
- In terms of raising the profile of the project nationally, Dr. Mangunjaya in particular continues to raise awareness widely about the project in national forums and through his academic and advisory council roles. The project has excellent visibility among conservation NGOs, the MOEF, the BRG (Peatlands Agency), in targeted Islamic schools (pesantren), amongst multi-faith religious leaders, and in other priority landscapes in Indonesia where the wildlife trade and fire fatwas have been used.
- As a result, our Islamic values-based approach is being adopted in various areas. In educational circles, the uptake of our learning in an Islamic university and the interest expressed amongst students at UNAS in lectures featuring fatwa approaches, as well as interest from pesantren on our education module have been gratifying. All of our materials are open access on UNAS-PPI's website, and we have had good feedback and appreciation of our resources. We have received a small grant recently as well to strengthen the role of Islamic schools in conservation approaches and will expand on this work in RBWR.
- Other donors have shown interest in the fatwa approach. The Biodiversity Foundation in Indonesia is interested in receiving a proposal on fatwa-based approaches from PPI-UNAS. The national Peatlands Restoration Agency (BRG) is sponsoring UNAS to improve fatwa awareness in fire prone areas, based on a [fatwa on stopping destructive forest and peatland fires](#), which we supported following the IWT fatwa. In Year 2 we received a US \$ [REDACTED] for a two year songbird trade project in West Kalimantan using Islamic values-based approaches to promote behaviour change; and a £ [REDACTED] grant for support for fatwa-based awareness raising in Islamic schools (pesantren), a 1 year project.
- There is also significant interest from international faith and conservation partners. Dr. Mangunjaya and Chantal Elkin speak about this project at every opportunity. WWF will also highlight this project on our a new open access Faith and Nature web portal, to be launched in September 2021. We will feature this project prominently in order to help spread lessons learned and to inspire others, inside and outside Indonesia, to adopt similar approaches.

### **13. IWT Challenge Fund identity**

The project has used the UK Government logo on every resource we have printed including books, videos, banners for field activities and on our websites as well as highlighting DEFRA's support at our meetings and presentations locally, and nationally and internationally, for example:

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

<http://ppi.unas.ac.id/people-and-planet-faith-in-the-2030-agenda-16-18-march/>



Banner at Aur Kuning Village with UK AID logo prior to fatwa video screening

#### 14. Safeguarding

All partner organisations adhere to strict safeguards standards. WWF has published an updated Environmental and Social Safeguards Framework in August 2019 and WWF Indonesia shares this ESSF guiding framework:

[https://wwf.panda.org/our\\_work/people/people\\_and\\_conservation/?351401](https://wwf.panda.org/our_work/people/people_and_conservation/?351401)

UNAS has its own Safeguards Policy:

[https://drive.google.com/file/d/19WWIXKVfd7x\\_u3dnFWKybkj7uFQLP3C/view?usp=sharing](https://drive.google.com/file/d/19WWIXKVfd7x_u3dnFWKybkj7uFQLP3C/view?usp=sharing)

Yapeka's Ethical Guidelines policy can be found here:

[https://www.dropbox.com/s/e2m7yu36e84agbk/YAPEKA\\_Ethical%20guidelines%20%28IND%29.docx?dl=0](https://www.dropbox.com/s/e2m7yu36e84agbk/YAPEKA_Ethical%20guidelines%20%28IND%29.docx?dl=0)

And its Gender Policy:

[https://www.dropbox.com/s/sfjna3h1scpphq/YAPEKA\\_Gender%20equality%20policy%20%28IND%29.docx?dl=0](https://www.dropbox.com/s/sfjna3h1scpphq/YAPEKA_Gender%20equality%20policy%20%28IND%29.docx?dl=0)

Prior and Informed Consent (PIC) principles are respected in all of our work with local communities. Consultations with stakeholders including *adat*/customary, religious and village leaders regarding planned interventions affecting local people are a key feature. Our consultation with villagers are usually done in the presence of village and district authorities, except in the more individual surveys and interviews. Project partners also provide a point of contact for villagers if they have complaints. The privacy and security of the poachers and community members who report on wildlife crime is paramount and WWF has strict protocols to ensure informants are safe by not sharing details with anyone outside of TPU teams.

Pilot projects in distant field sites include air and road travel to rural areas, where team members' safety have been ensured. UNAS provides health insurance for faculty and will cover short-term insurance for field trips for researchers and students. Yapeka and WWF are established in Sumatra and have strong safety protocols, health insurance and evacuation arrangements, and take every precaution in their fieldwork.

#### 15. Project expenditure

Table 1: Project expenditure during the reporting period (April 2019-March 2020)

Project spend (indicative) since last annual report	2019/20 Grant (£)	2019/20 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)	
<b>TOTAL</b>	

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

N/A



**Annex 1: Report of progress and achievements against Logical Framework for Financial Year April 2020 - March 2021**

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
<p><b>Impact</b></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>		<ul style="list-style-type: none"> <li>Strengthened detection, monitoring &amp; intelligence on IWT in 11 villages in RBWR landscape</li> <li>8 of 11 tiger poachers stopped IWT; 3 more have reduced IWT. Of 2 middlemen, 1 died and the other reduced IWT</li> <li>Rise in income and decrease in expenses for 350 households in 6 poor villages in landscape, and capacity building on sustainable agriculture for 565 households</li> <li>Further integration of Islamic fatwa teachings on IWT in mosques, schools, social media and community groups</li> </ul>	
<p><b>Outcome</b></p> <p>IWT is reduced &gt;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</p>	<p>0.1 By Yr 3, &gt;50% of poachers in 11 villages near RBWR stop participation in wildlife trade (baseline = 12 commercial poachers + local opportunistic poachers) *revision: 10 hunters, 2 middlemen instead of 12 poachers</p> <p>0.2 By end of Yr 3, poaching linked to 11 villages of target species falls by &gt;50% (existing baseline = 2 tigers/yr; 7 bears/yr – and baseline for other species completed by WWF)</p> <p>0.3 By end of Yr 3, 60% of sample</p>	<p>0.1 8 poachers stopped hunting: 6 hunters committed to stop poaching, 1 moved away, 1 involved in other activities; continued outreach to 3, who have much reduced IWT activity</p> <p>0.2 To be determined during our end of project evaluation but end of Yr 3: 1 tiger, 0 bears</p> <p>0.3 Continued fatwa messaging on</p>	<p>0.1 Continued TPU monitoring of ex-poachers</p> <p>0.2 Ongoing intelligence collection by TPUs; End of project analysis of biodiversity and IWT data against Yr 1 baseline by external research partners</p>

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
	<p>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>IWT by conservation clerics in mosques, on community visits, on social media and in schools</p> <p>0.4 At end of Yr 3 568 households from 6 villages benefitting from training and support for sustainable agricultural activities. For 350 households a diversification of income away from reliance on rubber production and a rise in income to:</p> <ul style="list-style-type: none"> <li>• IDR ██████/month for vegetable production (17% rise in income per month)</li> <li>• IDR ██████/month for paddy (30% rise in income per month)</li> <li>• IDR ██████/month for rubber (26% rise income per month)</li> </ul> <p>And a <i>decrease in expenses</i> for target households of:</p> <ul style="list-style-type: none"> <li>• 100% for vegetables</li> <li>• 20% for fuel/LPG</li> <li>• 30% for fertiliser</li> </ul>	<p>0.3 Final evaluation conducted in June 2021 for end of project report compare to baseline</p> <p>0.4 As Yapeka remains in the landscape they will as much as possible offer support to 6 villages for sustainable agriculture initiatives on an ongoing basis</p>
<p><b>Output 1.</b></p> <p><b>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</b></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</p>	<p>1.1 UNAS trained 40 Muslim leaders (Male=28, 70%; Female=12, 30%) from 10 of the 11 target villages in Yr 1 and in Yr 2, 12 enforcement officials, for a total of 52. Surveys showed among clerics: a rise in knowledge on the fatwa from 52% before to 100% after the training</p>	

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
	<p>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>1.2 In Yr 1 the 40 Muslim leaders all signed commitment documents to spread awareness on the fatwa until February 2021 to 8,000 people as per Yr 1 report.</p> <p>1.3 Ongoing awareness raising by Muslim leaders in 11 villages; project partners also support events and a range of educational and media tools to strengthen awareness</p> <p>Baseline report refined in Yr 2, to be compared against final project report after final evaluation carried out in June 2021</p> <p>1.4 All materials developed and freely available on PPI-UNAS website</p> <p>(Section 3.1 Output 1)</p>	
<p>Activity 1.1</p> <p>UNAS prints 300 fatwa guide booklets, sermon handbooks, Islam &amp; conservation guidebooks; 100 training toolkits, 300 leaflets, 300 posters prior to trainings</p>		<p>Completed in Yr 1 and materials freely available on the UNAS-PPI website</p>	<p>No action required</p>
<p>Activity 1.2 UNAS leads 2 trainings with 60 clerics, community leaders, law enforcement staff, with visits to RBWR</p>		<p>40 clerics <a href="#">trained</a> in Yr 1; 12 enforcement officers trained in Yr 2 rather than 18 due to MOU cancellation with WWF</p>	<p>No action required</p>
<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>		<p>-All 40 clerics <a href="#">signed commitments</a> in Yr 1</p> <p>- Regular awareness raising by Muslim leaders in 11 villages, with support from</p>	<p>-Ongoing awareness raising by Muslim leaders in 11 villages, with support from project partners for events and media</p> <p>-PPI-UNAS carried out final evaluation</p>

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
		project partners for events and media -Feedback from 17 clerics compiled into report in Yr 2	in June 2021 to feed into final project report
Activity 1.4 UNAS distributes pre and post-trainings questionnaires to training participants		Completed in Yr 2	None
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		KAP carried out in Yr 1, baseline report combined with UNAS research refined in Yr 2	Final evaluation results will be integrated into final project report to compare to baseline
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		Surveys conducted in Yr 1 and Yr 2 for baseline report	Final surveys carried out in June 2021 in preparation for final project report
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		-Fatwa teachers supplement completed in Yr 2  -Fatwa comic book for youth distributed to 1 Islamic school and in 2 villages (with separate USFWS funding)  -In Yr 3, 300 copies of teaching supplement to pesantren in target villages; and distributed comic book to all pesantren and all villages  -Shared as online resource on Ekopesantren.com  -10 teachers from 10 pesantren trained on using supplement  -New Rufford Foundation-funded project launched to further train teachers on fatwa supplement in Yr 3	-With Rufford funding will continue support to 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	Carried out in June 2021

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
Activity 1.9 UNAS and Yapeka with ARC/ WWF UK analyse data from all surveys and use it to inform methodology going forward		Baseline reports refined in Yr 2 used for ongoing analysis and direction of project. Team strategy session and quarterly progress meetings. As Covid-19 situation developed, ongoing check ins about project strategy	Final report to be written with recommendations, once June 2021 evaluation results are analysed
Activity 1.10 WWF and UNAS develop input to fatwa-themed community radio shows and create fatwa videos		8 videos produced and a series of 19 radio shows and links to these available on UNAS-PPI website	Ongoing airing of videos, radio shows, online sermons until project end
<b>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</b>	<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</p>	<p>2.1 All agreements signed. Yapeka monitors agreements regularly.</p> <p>2.2 Completed in Yr 1</p> <p>2.3 9 demonstration plots established as of Yr 3</p> <p>2.4 28 Sustainable livelihood skills training attended by 568 households complete by Yr 3</p> <p>2.5. A core group of 21 people were chosen in Yr 2 (9 women = 43%) but still require more support to build their confidence to train others, as not as much</p>	

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
	able to provide sustainable livelihood skills training to other villagers/	support as hoped for to this group due to Covid restrictions.  (Section 3.1 Output 2)	
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		Conducted in Year 1 as per Yr 1 report but ongoing. Community events organised by project partners in Yr 2	End of project consultations, interviews, surveys, FGDs for final report conducted in June 2021 for final report
Activity 2.2 Agreements signed with 6 village chiefs to support the project		5 villages signed agreements in Yr 1 and 1 signed in Yr 2 June 2019	None
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		Progress reports conducted in Yr 2 & 3	Ongoing until end of project
Activity 2.4 Yapeka conducts village mapping showing land use, socio-economic conditions (respondents=government, village leaders)		Completed in Year 1 as per Yr 1 report	None
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)		Completed in Year 1 as per Yr 1 report	None
Activity 2.6 Yapeka analyses data and produces baseline; develops strategy document in consultation with other partners		Baseline report completed in Yr 1 integrating mapping and needs assessment	None
Activity 2.7 Yapeka establishes 5 demonstration plots for use by 6 villages to act as training and learning sites		9 demonstration plots established: 5 in Yr 1; 2 in Yr 2; 2 in Yr 3 -350 villagers participated in ongoing demo-plot planting, management and harvest by end Yr 3, including 5 individuals from 3 poacher families	None
Activity 2.8 Yapeka leads 30 small but regular trainings for 750 householders to build sustainable livelihoods skills		28 trainings held on sustainable agriculture for 568 households: 3 in Yr 1; 16 in Yr 2; 9 in Yr 3. Total trained: 580 individuals	None

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
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		Group of 21 chosen so far (9 women = 43%)	Maintain support to the group
<b>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</b>	<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>3.1 In our test sites there was a rise from the pre-project baseline income, mostly from rubber sap production, of IDR ██████████ to: IDR ██████████ for vegetable production; IDR ██████████ for paddy; and IDR ██████████ for rubber. This represents a 17% rise in income per month for vegetable produce from baseline to end of Yr 3, a 30% rise in income per month for paddy and a 26% rise income per month for rubber,</p> <p>In 2 pilot villages average rubber productivity went from a baseline average of 132 kg/month/100 trees to 162 kg/month/100 trees (23% rise) in one village and 239 kg/month/100 trees (81% rise) in the other.</p> <p>3.2 In pilot 30% of target households using organic fertiliser produced from biogas; 7 households piloting biogas as energy</p> <p>3.3 Women made up 96% of the participants in gardening activities and 56 women (17%) who participated in the training began tending home gardens by Yr 3 of our target 20%</p> <p>(Section 3.1 Output 3)</p>	
Activity 3.1 Yapeka carries out quarterly monitoring reports to assess progress on livelihood activities in 6 villages		Quarterly reports carried out	None
Activity 3.2 Yapeka provides ongoing capacity building at demo plots and on community land based on feedback from quarterly monitoring reports		On the ground capacity building provided at demo plots over the course of Year 3	None
Activity 3.3 Yapeka carries out KAP surveys at beginning and end of project		KAP surveys conducted in Year 1 as per Yr 1 report	Final evaluation to be carried out in Year 3 for final report to compare to baseline
<b>Output 4. By end of Yr 3, &gt;50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities</b>	4.1 By Yr 2 Q1, >50% of the 12 hunters (10 hunters, 2 traders) in 11 villages sign agreements to stop	4.1 In Yr 3, 8 of 11 hunters stop IWT; 6 agreements signed; 1 hunter left area; 1 took up agriculture; 3 turned to other activities and reduced IWT; 1 trader died,	

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
(*correction: 10 hunters and 2 traders)	<p>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>the other reports less activity. 5 ex-hunters work with TPU as informants.</p> <p>4.2 In Yr 3, 5 members of 3 poacher families participated in sustainable livelihoods support targeting 6 villages; 1 ex-poacher runs a grocery stand out of his house and has home garden; another grows and sells herbs.</p> <p>(Section 3.1 Output 4)</p>	
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		<p>-6 hunters signed no hunting commitments</p> <p>-5 work with TPUs as informants</p> <p>-Smartphone deemed in appropriate for remote villages; other systems of secure communications in place between informants and TPUs</p>	<p>-Continued outreach to remaining 3 hunters to join as informants</p> <p>-Ongoing monitoring of poacher activities by TPUs</p>
<b>Output 5. By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts</b>	<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>5.1 Network coverage in many areas of the landscape is scarce so is not the most effective tool. Training was given to ex-poachers by TPUs and face to face meetings found to be more appropriate.</p> <p>5.2 Religious leaders have included these messages in their outreach</p> <p>(Section 3.1 Output 5)</p>	



Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
Activity 5.1 Community awareness raising through mosques and community forum advocating reporting to community liaison on suspicious activity related to IWT		Conservation clerics included these messages in their fatwa outreach	We continue to encourage conservation clerics to more intensively include these messages in their fatwa outreach
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.		Community monitors increasingly share information on snaring and wildlife trade with TPUs, which is shared with WCT and enforcement officials	Ongoing
Activity 5.3 WWF monitoring of agreements with former poachers from 11 villages		TPUs monitor activities of ex-poachers	TPUs will continue monitoring ex-poachers
Activity 5.4 WWF analyses IWT data collected from 11 villages in conjunction with law enforcement agency and TPU reports		-Some action on this but progress has slowed due to WWF MOU canceled by MOEF. WWF has own databases on wildlife crime and SMART patrolling and will compare baseline with end of project data	-Efforts will continue in order to restore WWF-MOEF MOU and strengthen investigation, analysis and enforcement action  -Produce final report against baseline
<b>Output 6. By the end of Yr 3, research results and best practices are consolidated and shared by ARC/ WWF UK and partners for replication in other wildlife trade areas</b>	<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</p>	<p>6.1 Over the course of the project we have regularly shared results with village councils and community leaders. In Year 3 the 6 target villages agreed to integrate sustainable livelihood activities into new village development plans and funding schemes, as signed by their representatives. Before the end of the project we will share these recommendations with the other 5 villages.</p> <p>6.2 Fatwa training materials freely available on the UNAS-PPI website</p> <p>6.3 Two articles published in international journals in 2018 and 2019. At least one more publication is planned after our final report results are established</p> <p>6.4 End of project results to be shared after Septemebr 2021, but we have</p>	

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
	<p>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 funding programme; IUCN #NatureForAll Campaign; SCB Religion &amp; 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>regularly shared progress with our many faith and conservation partners in and outside of Indonesia</p> <p>6.5 Learning from Islamic approaches integrated into UNAS Masters of Biology course <a href="#">Conservation and Conflict</a> and an Islamic University in West Java has adopted this learning into their <a href="#">Environmental Theology course</a> in their Faculty of Philosophy</p> <p>(Section 3.1 Output 6)</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>Recommendations issued to village governments in 6 target villages who agreed to integrate these into their village development plans and fund allocation</p>	<p>We will share with the remaining 5 villages before the end of the project</p>
<p>Activity 6.2 UNAS finalises fatwa training kit for conservation and development groups</p>		<p>-Materials for the training kit are completed (6 modules, posters, training videos, awareness videos, educational resources, comic books, pesantren teachers supplement)</p> <p>-All materials shared freely on the UNAS-PPI website</p>	<p>We will share widely and feature these resources on WWF's Faith &amp; Nature Hub website to be launched Sept 2021</p>
<p>Activity 6.3 ARC/ WWF UK with partners submits journal article(s) to national and international publications</p>		<p>-2 journal articles on the project published (Section 3.1, Annex 4.1.2)</p>	<p>We will publish the results of our project, in collaboration with researchers associated with the Oxford</p>

Project summary	Measurable Indicators	Progress and Achievements April 2020 - March 2021	Actions required/planned for next period
			Martin School, after our final report is complete
Activity 6.4 ARC/ WWF UK and partners share project results at national and international conferences and meetings		WWF and UNAS-PPI have widely shared our project activities and results to date	We will continue to do so as opportunities arise
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		Progress shared with Siaga Bumi at their meetings, with government and NGO partners at national meetings and on social media	We will continue to do so beyond the life of the project, especially through the Faith & Nature Hub portal
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		Learning from our project is integrated into the existing Masters of Biology course and an Islamic University in West Java adopted this learning into their Environmental Theology course in their Faculty of Philosophy	Dr. Mangunjaya will continue to build interest and connection on this focus in UNAS and Islamic universities

## 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@tsi.co.uk](mailto:IWT-Fund@tsi.co.uk) if you have any questions regarding this.*

Project summary	Measurable Indicators	Means of verification	Important Assumptions
<b>Impact:</b> 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)			
<b>Outcome:</b> 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)  0.2 By end of Yr 3, poaching linked to 11	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	The government management authorities of RBWR, village authorities, Muslim clerics, community leaders and villagers cooperate with project partners to reduce illegal wildlife trade

<p>(Max 30 words)</p>	<p>villages of target species falls by &gt;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>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 &amp; 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>WWF and law enforcement agencies are able to adequately monitor change in poaching activities/ number of poachers in 11 villages</p>
<p><b>Outputs:</b>  <b>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</b></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</p>	<p>1.1 UNAS training report and pre &amp; post training questionnaires</p> <p>1.2 UNAS fatwa training reports; Commitment documents signed by training participants, witnessed by the MUI; UNAS M&amp;E reports at end of Yr 1, Yr 2 &amp; 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</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>

	<p>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>measuring shifts in awareness; women-focused surveys; surveys in pesantren; Yrs 1 &amp; 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 &amp; Yapeka reports</p>	
<p><b>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</b></p>	<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 &amp; 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/quarterly report</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>
<p><b>3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages resulting from switch to</b></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</p>	<p>Yapeka-led needs assessment in Yr 1; KAP surveys Yr 1 &amp; 3, Yapeka quarterly</p>	<p>Villagers and village governments and representatives are interested in</p>

<p><b>diversified and sustainable livelihood activities</b></p> <p>(baseline average of IDR 965,000/month to 1,254,500/month rise to IDR)</p>	<p>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>reports</p>	<p>creating diversified, sustainable livelihoods based on experience of other villages in the landscape</p>
<p><b>4. By end of Yr 3, &gt;50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities</b></p>	<p>4.1 By Yr 2 Q1, &gt;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/quarter report and regular progress reports in Yrs 2 &amp; 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><b>5. By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts</b></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</p>	<p>App database analysis regularly compiled in WWF TPU &amp; WCT reports; law enforcement agency database and reports; Yapeka quarterly field reports; UNAS &amp; 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 and instead act a stronghold against threats from outsider traders and poachers</p>

	(baseline = no outreach)		
<b>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</b>	<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 funding programme; IUCN #NatureForAll Campaign; SCB Religion &amp; 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>6.1 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>6.5 UNAS reports; course module produced</p>	<p>National and international journals, the media, conservation, development and other religious groups are interested in the subject matter</p>

## Checklist for submission

	Check
<b>Is the report less than 10MB?</b> If so, please email to <a href="mailto:IWT-Fund@ltsi.co.uk">IWT-Fund@ltsi.co.uk</a> putting the project number in the subject line.	
<b>Is your report more than 10MB?</b> If so, please discuss with <a href="mailto:IWT-Fund@ltsi.co.uk">IWT-Fund@ltsi.co.uk</a> about the best way to deliver the report, putting the project number in the subject line.	
<b>Have you included means of verification?</b> You need not submit every project document, but the main outputs and a selection of the others would strengthen the report.	X
<b>Do you have hard copies of material you want to submit with the report?</b> 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.	



### **Annex 3 Standard Measures**

In future years it is our intention to develop a series of standard measures in order to collate some of the quantitative measures of activity, input and output of IWT projects. These will not be measures of the impact or effectiveness of IWT projects but will contribute to a longer term dataset for Defra to draw upon. The collection of standard measures data will be important as it will allow us to understand the combined impact of all the UK Government funded Challenge Fund projects. This data will therefore provide useful information for the Defra Secretariat and for Defra Ministers regarding the Challenge Fund.

The standard measures for the IWT Challenge Fund are currently under development and it is therefore not necessary, at present, to complete this Annex. Further information and guidance about the IWT standard measures will follow.