TOWARDS CHILD-FRIENDLY INDONESIA

Series 2

Policy Advocacy for the Fulfillment of Children’s Rights and Protection
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TOWARDS CHILD-FRIENDLY INDONESIA
Series 2:
Policy Advocacy for the Fulfillment of Children’s Rights and Protection
TOWARDS CHILD-FRIENDLY INDONESIA

Series 2:
Policy Advocacy for the Fulfillment of Children’s Rights and Protection

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The Government of Indonesia has enacted Law No. 23/2002 on Child Protection and Law No. 35/2014 on Amendments to Law No. 23/2002 on Child Protection; as well as other laws and regulations governing on child rights fulfillment and child protection. The children population in Indonesia is quite large, 30% of the total population, stated there were 79.5 million children under the age of 18.

The National Priorities in the National Medium-Term Development Plan (RPJMN) 2020-2024 supported by KemenPPPA is on improving Quality of Competitive Human Resources. This is derived more specifically to the children issues under PP 5: Improving the Quality of Children, Women and Youth. The direction of the President in his second term mandated the policy priorities of the KemenPPPA related to the children issues, i.e. increasing the role of families in education/childcare, decreasing violence against women and children, decreasing child labour, and preventing child marriage.

As a country that has ratified the Convention on the Rights of the Child (CRC) in 1990, reinforcing the statement that the fulfilment of the rights and protection of children must be carried out starting from the international, national to regional levels that have been strengthened by legal instruments. The Child-Friendly Districts/Cities (CFC) is one of the flagship programs of the Indonesian government through the KemenPPPA. Until 2019, we highly appreciate the local government, where 247 districts/cities have received the CFC awards.

The Child-Friendly District/City (CFC) is a district/city with a child rights-based development system by integrating the commitments and resources of the government, community, and private sector; thoroughly and continuously planned policies, programs and activities to ensure the fulfilment of children’s rights and protection. Wahana Visi Indonesia’s support in encouraging CFC policy at the regional level is a collaboration between government agencies and non-government organizations. These success stories are documented in the "TOWARDS A CHILD-FRIENDLY INDONESIA: Policy Advocacy in Fulfilling Children’s Rights and Protection."
FOREWORD

There are at least two important points one will gain from reading this book. First, the importance of advocating for change. Second, how the process of policy implementation and realization can be achieved using the Mainstreaming Rights of Children (Pengarusutamaan Hak Anak/PUHA) approach.

The child rights approach is a holistic integration of child rights as agreed in the United Nations (UN) Convention on the Rights of the Child in 1989. To carry out this approach, it is necessary to integrate policies from national to village level. Since 2008, many districts/cities have declared their commitments towards child-friendly districts/cities (CFC). However, making the declaration was not merely about completing the data and regulations to achieve the indicators. The main challenge was the process of integrating PUHA into the government’s technocratic design, as well as the appropriate partnership coordination and implementation process (including programs and use of funds).

Wahana Visi Indonesia’s (WVI) contributions to CFC are delivered through community development, advocacy and disaster response, which includes health, education, child protection, and family economic empowerment sectors in 52 assisted areas across 14 provinces. Until 2019, WVI has supported 30 districts/cities to declare their commitment to being CFC in Indonesia. WVI continues to support various local capacity building sessions to understand the CFC, encourage the strengthening of the task force, strengthen partnerships and collaborations, encourage the regulations and action plans integrated with technocratic designs at the provincial, district/city, to village levels.

This book is a continuation of the Towards Child-Friendly Indonesia: Smart Practices in Fulfilling Children’s Rights. In the first book, good practices have been identified regarding some of WVI’s interventions in supporting the fulfilment of CFC indicators. This second book will describe more about the advocacy approach undertaken by WVI to encourage pro-child policies at the local level. This book also explains how the lessons learned were then replicated and contributed to sustainable development goals (SDGs). This process is then localized into the National Medium-Term Development Plan (RPJMN) and the Regional Medium-Term Development Plan (RPJMD), specifically SDG 1. No Poverty; SDG 2. Without Hunger; SDG 3. Healthy and Prosperous Life; SDG 4. Quality Education; SDG 6. Clean Water and Proper Sanitation; SDG 16 Peace, Justice and Strong Institutions.

This book is divided into four chapters. First, encouraging the involvement of children in advocacy actions. Second, influencing policy through evidence-based systems and advocacy approach. Third, involving the civil society, private sector, and key figures from three areas (religious leaders, community leaders, and traditional leaders) in advocacy efforts. Fourth, social accountability model for improving services and pro-child policies. Hopefully, this book can provide lessons for stakeholders and all parties to adopt some evidence-based interventions that are appropriate to the context of their respective regions. The inspirational stories along with the supporting data set presented in this book may trigger more innovative and creative actions from various groups to work together towards Child-Friendly Indonesia (Indonesia Layak Anak/IDOLA) 2030.

Jakarta, July 2020
Wahana Visi Indonesia Foundation

Doseba T. Sinay
CEO & National Director
CHAPTER 1

Promoting Children Engagement in Advocacy
Oslin rubbed her eyes repeatedly fighting her sleepiness. The girl, who just turned 14, was struggling with the jet lag due to an 11-hour difference between Sumba and New York. It was her first travel abroad. The junior high school student had never dreamed of giving a talk and sitting as a panellist of an event attended by high officials from various countries. Wrapped in East Sumba tenun ikat (traditional fabric) with her hair curled up, Oslin delivered her speech with confidence.

In the series of High-Level Political Forum (HLPF) 2019 events, Oslin was one of the children delegates attending the annual United Nations (UN) event to report the progress of Sustainable Development Goals. Najat Maalla M’jid, who was recently elected as the Special Representative of the UN Secretary-General on Violence Against Children, opened a special face-to-face meeting and SRSG/VAC panel (Special Representative of the Secretary-General on Violence Against Children) attended by children state representatives. Oslin specifically spoke about the sustainable development target of goal 16.2 (stopping cruel treatment, exploitation, trafficking, and all forms of violence and torture against children), particularly the mechanism of reporting violence, the importance of children’s voices, stopping child marriages, and accelerating birth certificates. She shared her experience and involvement in advocating for child protection in her area.
Fighting for the Provision of Birth Certificate, Pro-children Musrenbang

Living in a small village, with limited facilities and access, did not prevent Oslin from being active in the children’s forum since elementary school. Together with her friends in the children’s forum of Wahana Visi Indonesia (WVI), Oslin actively demanding children’s rights. In 2019, thanks to the demand of the Kombapari Village Children’s Forum, the village where Oslin lives were committed to being a Child-Friendly Village. Some policies were issued, including mass birth certificates and the issuance of a Child Protection Village Regulation to prevent child age marriages and birth certificate ownership obligations.

The Kombapari Children’s Forum is also involved in the Village Development Planning Meeting (Musrenbangdes). The incorporation of children voices in the development plan generated a positive contribution with the allocation of village funds of Rp. 60 million for the campaign to eradicate violence against children.

Encouraging children participation in child-led advocacy is an extensive process. Children were first provided with proper information and knowledge regarding the fulfilment of children’s rights and protection according to the mandate of the 1989 Convention on the Rights of the Child and the Child Protection Law. Besides, children were
equipped with the skills to analyze the social issues around them.

At that time, we did a Situation Analysis of Children by mapping out social issues. "One of the issues identified was many of our friends who went to school in Waingapu were rejected as they did not have a birth certificate," Oslin said in an interview with some foreign media in New York.

The advocacy process did not stop at the socialization and education stage. The children’s forum continued to oversee the proposals submitted to the village head to be discussed at the Musrenbangdes. The child-led advocacy was characterized by the continuous process. The delivery of data-based demand can help increase the legitimacy of children’s forums, making them more influential in the policy process.

The Challenge of Tokenism: Do Adults Listen?

Oslin’s eyes sparkled. "Ibu Najat was great. She gave us an opportunity and listen to us (children) talking. Wow, I’m her big fan! " she said in cheerfully. Oslin acknowledged the advocacy she led did not start easily. "We felt that sometimes adults did not take our voice seriously. They might just listen without really considering making a decision based on our input," she explained. "But gradually, the village leader began to hear our voice. At present, we have a new village head. I gave input so that in important places such as village offices, Puskesmas or Posyandu, etc., adopted a no-smoking area policy. Because in those places many mothers bring babies and toddlers. It's a pity, they are exposed to smoke at such a young age," said Oslin. She was optimistic the new village head would consider the policy.

Delivering data-based demand can help increase the legitimacy of children’s forums, making them more influential in the policy process.

policy implementation, with the support of village funds, was carried out until 100% of children in the village received birth certificates.

Child-led advocacy is very closely related to the notion of ‘participation’. Listening to children’s voices does not only provide space to accommodate voices between children’s forums and policymakers; it also ensures children can be part of the whole policy-making process - like adults - and have the authority and opportunity to control and monitor the process, from planning to evaluation.
The challenge was incorporating children in the delivery of opinions as through the complementary of adult people’s events, without taking their voices seriously, and with no real impact on decisions. This experience often occurs in Musrenbangdes or the Local Government Organizations (OPD) forum, where children are allowed to speak but only as a formality. The solution to reducing the practice of tokenism is providing meaningful engagement. Delivering voice based on data can help improve the legitimacy of the children’s forum, thus making it more influential in the policy process.

“For all children in the world, I encourage all of us to speak out. Do not be afraid! I want to see this world free from violence against children!” Oslin said in her speech, which was greeted with applause.

This case demonstrates the voice delivery - both at the village and international level - by children - is possible. Certainly not as a practice of tokenism, but as an effort to ensure children are given the space to speak for their rights.

In expressing their voices, children should be provided in advance with data on issues in their surrounding and awareness of children’s rights. It’s like feeding them first, before letting them talk. With the power of data, the tokenism practised by stakeholders or policymakers can be minimized. The voices of Oslin and her peers are likely to be truly heard and accommodated in local policymaking.

This is Our Voice, Children’s Voice

Oslin in her participation at the five HLPF 2019 side events, raised four advocacy messages related to:

1) the importance of birth certificates, 2) child protection mechanisms by optimizing report and cadres of child protection, 3) the importance of children’s participation in development planning decisions with the government, and 4) invitations for all stakeholders to prevent child marriage.
CHILD-LED RESEARCH: “WE WANT TO BE PROTECTED, NOT EMPLOYED”

Linanti was one of the members of a child-led research team of Gandringstar Children’s Forum, Bengkayang District, West Kalimantan since she was in junior high school in 2014. “Initially, I just joined in. But seeing its activities as exciting and interesting, I began to be active in the subdistrict children’s forum called the Gandringstar Children’s Forum,” said the 17-year-old teenager when appointed to represent the school. From the children’s forum activity that was facilitated by Wahana Visi Indonesia (WVI), Linanti and her friends learned many issues about children: children’s rights, the Child Protection Law, resilience, and other valuable insights. The awareness encouraged them to care for children who experience violence in their areas, including working children.

The concern was then channelled by researching children worker. They were involved in various activities, from Child-Led Research training in June 2019, selecting topics, locations and respondents, collecting data, writing research reports, and publishing a book entitled “We Want to Be Protected Not Employed”.

In August 2019, Bengkayang Wahana Visi Indonesia Area Program (AP), helped the Gandringstar’s Children Forum to convey their research findings to parents, parents, village government, and community leaders in the village and sub-district meetings. Although the actual policy on working children has not been issued by the government and community, the community leaders who were present welcomed and agreed...
with research findings presented by Linanti and her friends.

The study found some children in the village were working at the age of 7 years old, and many teens age 14-17 years old involved in dangerous and worst types of work, such as noreh (plantation), panning (mining), logging (logging and wood processing), and building (construction).

The children under study expect the village government to assist, and to not allowing child worker because working can endanger the health and growth of children. Besides, children who work can threaten the future of children, because 7 out of 25 children who work, quit school.

The presentation allows Gandringstar Children’s Forum to convey their voice and recommendations of children to the government and all elements in the community, to make policies responsive to important issues related to children’s rights.

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**The mapping results of child protection issues by the Gandringstar Children’s Forum**

**AGE WORKING CHILD**
- The Oldest is 17 years
- The youngest is 7 years
- Most widely 15 years

**TYPE OF WORK**
- panning
- carrying wood
- Tapping
- Building work

**CHILDREN DROPOUT**
- Want to continue school but lazy to repeat
- Disappointed
- Regret and wrong

**OTHER**
- Age range of 10-14 years
- Building work

**Government does not allow children to work**
- Want to get government assistance program
- There are no more children working
Linanti, who was in Class XII, felt happy because after following the research process with her peers; in November 2019, she was selected to participate in dialogue and child consultation activities in celebration of the 30th Year Convention on the Rights of the Child in Jakarta. Being able to sit with children from other provinces in Indonesia was a remarkable experience for her. Moreover, their research findings were delivered in front of the UN Children Rights Committee members and the Ministry of Women’s Empowerment and Child Protection (KPPPA) of the Republic of Indonesia.

Linanti’s cheerfulness was reflected in her big smile during the photo session and that enthusiasm to attend each session. For Linanti, this will be

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**Mapping Results Conducted by the Gandringstar Children’s Forum**

- **Child laborer**
  - Many children work at the age of the child
  - Dropout
  - Disturb health
  - His rights are not fulfilled
  - Affect other children

- **Child marriage**

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<th>Village</th>
<th>Children</th>
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<tr>
<td>Suka Maju Village</td>
<td>20 child</td>
</tr>
<tr>
<td>Cipta Karya Village</td>
<td>27 child</td>
</tr>
<tr>
<td>Karya Bhakti Village</td>
<td>8 child</td>
</tr>
<tr>
<td>Suka Bangun Village</td>
<td>28 child</td>
</tr>
<tr>
<td>Bhakti Mulya Village</td>
<td>17 child</td>
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her last chance; because after graduating high school, she can no longer join the Gandringstar Children’s Forum.

In this event, Linanti presented the research findings of Gandringstar Children’s Forum on child worker. The recommendations of the research were:

1. **To the government:** an assistance program for disadvantage children to prevent child worker.
2. **To parents:** to not allowing their children engage in dangerous work, and encouraging them to continue school.
3. **To community:** not opening employment involving children to work.
4. **To children:** encourage their peers to join positive activity, stay active in children’s forum, and use their youth to learn and achieve their goals.

During the meeting, Mikiko Otani, member of the UN Committee on the Rights of the Child from Japan, listened to Linanti and other participants’ presentations about child issues in some regions of Indonesia. She said, she would recommend to the Indonesian government, on the issue of children that had been submitted, thus the implementation of the Convention on the Rights of the Child in Indonesia could be improved. Also, Mikiko opened a discussion session with the participants. In addition to Linanti, the child representatives from Jakarta and Ende District, NTT, also presented their child-led research approaches, so they could share experiences about obstacles when researching the field, and what is driving vulnerable children to experience violence in their respective areas.

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**Child–Led Research Stages**

- **Preparation**
- **Designing Research**
- **The Data Collection Process**
- **Analyzing Findings**
- **Make a report**
- **Develop an Action Plan**

Children lead the process, make decisions
The child-led research is a process that fully involves children in all stages, from research design, data collection, making recommendations, and disseminating research results with adult support. The child-led research method is one of the evidence-based advocacy models that can strengthen policy recommendations. According to Roganda Solin, an expert on Children’s Participation in Development, this approach is necessary as we cannot just be satisfied with children consultation without dialogue. Roganda explained, "The research conducted by children should be realistic in determining the research scale with a focus on one topic in one village. In addition, research activities should not place children at risk. Therefore, it must still be accompanied by adults, conducting a risk analysis beforehand, securing parental consent and permission of the village or neighbourhood head."

It is also important to emphasize if the research findings are not followed up with adult support, the children engagement are wasted. Therefore, an advocacy action plan should be carried out to ensure the efforts to protect children rights can be implemented through policies, both at the village level and above.

**Powerful Tool for Cross-Sectoral Advocacy**

Child-led research is a form of data-based children’s participation. This is a strong advocacy approach because the process is led by children, and through this process, adults will learn about the children’s time, dynamics and capacity. Of course, the results of this study should be combined with many other studies, so it becomes a powerful tool for cross-sectoral advocacy, such as social protection service, family livelihood, education, and health.
IF YOU’RE RIGHT, DON’T BE AFRAID!

The Story of PKTA Film Campaign

The title above is quoted from the Petualangan Sherina (Sherinas’ Adventure) film, released in 2000. A child-themed film or simply a film that children can watch in Indonesia is arguably a minority. The Film Censorship Institute (LSF) once issued data that from January 2017 to March 2018, the films for all ages were not more than 12 per cent. Compared with the total population of children who make up 30% of the Indonesian population, the number is indeed incomparable.
Children’s films are not just movies children can watch. It also should be interpreted as films that carry messages from children. The message about children’s issues was intensively produced in the New Order (1966-1998) era. In the early 70s, many children films made by Indonesian filmmakers were screened. The theme was related to the child’s situation. At that time, the Family Planning campaign to stimulate the plummeted economy was very intense. Some films carried the campaign’s message, for example, families with many children facing many troubles. Unsurprisingly, writer Taufik Ismail once wrote that 70% of the children’s figures in the 1977 Indonesian Film Festival were a single child. Thus, children’s themed films are no stranger to Indonesia. But do children films speak of children perspective? In this context, Sherina’s Adventure is one of the few Indonesian films that carry children’s messages. Apart from the fictional story, the musical film, watched by 1.1 million people, has brought the perspective of children into the film. As the director, Riri Riza, said, the main character, Sherina, represents the views and feelings of children in seeing the world. For children to speak through films, Wahana Visi Indonesia (WVI) adopts the Behavior Change Communication concept. In short, this method places children as the centre. Story ideas, scenarios, cast selection, location, shooting, editing, to launching, all managed by children. Of course, there are roles of for adult supporters. Shootings were also assisted by adults. But the children are the heart of the film production. WVI developed this program in Jakarta, Kubu Raya in West Kalimantan, and Hilifalawu Village in South Nias.

**Four Stages**

The film production processes consist of four main stages. First, mapping children issues; second, formulation of stories; third, production; and fourth, film campaign. Because the initiation of this film was related to the Campaign to Stop Violence against Children, the issues identified were mostly related to issues of violence against children. In the first stage,
the children held discussions about the situation of violence against children in their respective areas, and how they thought the problem could be resolved.

The discussion led to the second stage, where the results of the discussion were outlined in the script. The scriptwriters were children to ensure adult distortion can be minimized.

The third stage was production, including site selection, cast and shooting all managed by the children. Child crews, for example, were asked to meet at the shooting location in the community. They made presentations in front of the neighbourhood chairpersons and sent a letter to the village head to secure the permit, and presented their vision and mission. This film, although managed by children, also involved their respective communities.

The fourth stage, the film campaign was the culmination of the entire process. The children utilized this film as an advocacy tool to encourage children friendly policies. Children met with policymakers and influential figures talked about their films and messages of the film. In some WVI service areas in Jakarta, this campaign resulted in a commitment to strengthen Community-Based Integrated Protection by the village government and neighbourhood associations.
It should be noted that this film’s goal is not merely to change the community, but mainly to enable the children, the film producers, to become agents of change.

**Dale cone**

The Behavior Change Communication through film is indeed based on the “Dale Cone”.

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**Graphic courtesy of Edward L. Counts, Jr**

- (Abstract) High
  - Text / Verbal Symbol
  - Pictures / Visual Symbols
  - Audio / Recordings / Photos
  - Motion Pictures
  - Exhibits
  - Field Trips
  - Demonstrations
  - Dramatized Experience
  - Contrived Experiences
  - Direct – Purposeful Experiences

- Low (Concrete)
Tickling and Blunt

The messages in the short films made in the three WVI assisted areas were part of the Campaign to Eradicate Violence Against Children, to achieve the Sustainable Development Goal number 16.2, i.e. stop the cruel treatment, exploitation, trafficking, and all forms of violence and torture of children.

The film talked about sexual violence, child marriage, harassment, disability issues, child identity, unhealthy courtship, and children who smoke. Every film has a subtle tickling message, but some are blunt. For example, the work of Hilifalawu’s children (South Nias), which dared to highlight the situation of children smoking. In the film, there is a scene where the father rebukes the child for being caught smoking, and the child replies: "You, father, gave me a bad example by smoking at home!" One message that speaks loudly.

According to Dale, the more concrete the process of abstraction, the more directed a message is. Reading and writing is a highly abstract activity, thus the knowledge and awareness can be biased. Picture, sound, and film are considered more directed and minimally biased. To have directed and strong learning, Dale recommends using the “experience the situation” approach. Another term widely used by education activists is a simulation.

Children in filmmaking engage in the simulation process as agents of change in their community, namely the Elimination of Violence Against Children. No wonder in the post-program questionnaire, two dominant points emerged: the children were motivated to carry out activities to eliminate violence against children in their environment and acknowledge that their understanding of the elimination of violence against children increased.

Making films is certainly not an easy task, especially with children leading and managing the process. However, children enjoy and feel satisfied when their voices can come out through stories, sounds, and images. Messages come alive and speak more. Sometimes, the children themselves are surprised by their explicit messages in the film. But as Sherina said: "If you're right, don't be afraid!"
Her friends call her Amel. She is a college student who loves joining various activities. “I like joining organizations both on campus or in the neighbourhood,” said Amel. One of the organizations is the Jakaringan Cinematography Club, a forum facilitated by Wahana Visi Indonesia (WVI) for children and adolescents (up to 24 years old) in the Jatinegara region, East Jakarta, and Penjaringan and Kamal Muara, North Jakarta. The club is a platform for those who want to be involved in voicing children’s rights and stopping violence against children through visual media; such as videos or short films, photography and graphic design. For Amel, Jakaringan is not just an organization, but a ladder to bring her dreams to come true.
The story began with a simple cinematography club that was part of the Children's Forum (FA) of Jatinegara Sub-district, Jakarta. Together with other members, mostly children, Amel began to learn simple video and photography techniques. She even participated in a national video blog competition on HIV/AIDS organized by the Ministry of Health. Not just wanting to win the competition, Amel and her teammates were interested to gain some experience and build their portfolio. Yet they managed to win as the 2nd winner in that competition. The initial success did not make her quickly satisfied. She continued to produce videos, while occasionally trying her luck in various competitions.

The emergence of Jakaringan

Her enthusiasm was boosted when Wahana Visi Indonesia (WVI) facilitated Amel and her team to take part in training on script and film production techniques. This was where Amel met other training participants, i.e. children who were members of the Children's Forum (FA) Penjaringan and Kamal Muara (both in North Jakarta). The training continued with the project of producing six short films on stopping violence against children. The whole process from the story idea, production, to editing involved children. Who would have thought, the film which was a pilot project succeeded in bringing some children flying to Singapore to take part in the Singapore Campus Party? Besides, some of the six short films have been previewed in school buses operating in Jakarta. Amel and her team did not stop there! Using the six short films they have produced, together with Penjaringan and Kamal Muara Children's Forum, they conducted a campaign about stopping violence against children through film previews in some villages in North Jakarta and East Jakarta. The most exciting part of the campaign was the invited participants and guests, which consisted of the lurah (urban village head) and staff, as well as adult parties, who were expected to be part of the process of stopping violence against children; including PKK (Family Welfare Empowerment) members and some community leaders. They were also invited to discuss the role of village heads and community leaders in dealing with violence against children, which often occurs in their respective regions.

The relations between Amel and her team with the children from Penjaringan and Kamal Muara deepened throughout the Project and generated a new club called the Jakaringan Cinematography Club. Jakaringan stands for Jatinegara, Kamal Muara, and Penjaringan - the area where children come from. The cinematography club that Amel previously participated in, now merges with Jakaringan. The activities of the new club were not much different. Amel and other Jakaringan members were more productive in producing videos and often participated in competitions. For them, learning is not only from the training materials but also from the surrounding environment. Therefore, one of Jakaringan's activities is to
Photo Caption: The film production process involves children in all stages.

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accompany children around to make a simple video about their area of residence. All videos are uploaded to Jakaringan’s social media accounts.

**MO-TO, Move Together**

Until one day, Amel was mandated to lead her friends in Jakaringan. It was not easy for her to connect different groups in Jakaringan. However, she continues to learn and adjust things as she always does. Amel realized that to voice children’s rights and campaign for an end to violence against children, it could not be done alone with Jakaringan. In October 2019, on behalf of Jakaringan, Amel managed to invite more children to be involved in voicing children’s rights and campaigning for an end to violence against children, through the MO-TO (Move Together) event. With the theme "I Know, I Want to Make a Change", the MO-TO event managed to attract many people to be involved in making changes in children’s lives.

Based on the experience of being involved in events on campus, Amel and Jakaringan tried to prepare everything from determining the format of activities and needs analysis, contacting speakers, to securing the permission of the venue to hold the MO-TO peak event.
Realizing an event this big is not an easy thing to do. There’s a lot to think about and prepare as well as possible, including the little things.

For Amel, being part of MO-TO event was extraordinary learning, and of course new experiences in preparing for and carrying out an event. Initially, it was difficult, especially as for most Jakaringan members large event organizing was new. But thanks to the strong will, hard effort, and good cooperation, everything can be passed.

The MO-TO event was not the end of everything, but rather the beginning of a series of big projects for Amel and Jakaringan. There are still many things they must do to be able to voice children’s rights and take part in campaigning the stop of violence against children. For Amel personally, her work with Jakaringan was one of the best things she had ever experienced. She wants other children to gain the same one.
VOICE OF CHILDREN IN POST-DISASTER VILLAGE DEVELOPMENT IN PALU, SIGI, AND DONGGALA

Wahana Visi Indonesia (WVI), with the support of World Vision Canada and World Vision Australia, has served 24 villages in Palu City, Sigi Regency, and Donggala (Pasigala) Districts since 2009. The priority sectors are health, education, economic development, and child protection. Most of the WVI service villages were affected by the earthquake in 2018; where hundreds of homes/schools collapsed and thousands of people were injured. The government has been promoting rebuilding in the past years. Although there are still people living in refugee camps or huntara (temporary shelters), the spirit to recover continues to be echoed through the slogan “Resilient Pasigala”.

Unfortunately, the voice of children as one of the most affected victims is still limited. The baseline survey (395 respondents) of WVI in 2018 noted that only two children said they had been involved in development planning activities in their village. Other findings were 63.2% of respondents had experienced physical/emotional abuse and 36.6% experienced sexual violence (verbal/nonverbal) from the closest persons. Adults should not only take action, but children must also speak up and act.

Child Assistance Process
To realize child participation, since the beginning of its service, WVI encouraged the Children’s Forum (FA) as a forum for participation and child development. Children learned to organize and be critical of the situation around them, especially related to the efforts of adults and government in fulfilling children's rights. Socialization and training on children’s rights to village cadres and community members were carried out consistently to raise
awareness on the importance of various activities supporting child development. As awareness grew, together with them, WVI formed the FA in the service area. Since 2018, around 11 FAs have been formed. Some of them were Padende Village (Sigi District), Lere Village (Palu City), Mbuwu Village and Watatu Village (Donggala District).

"In the past, I did not know that children have rights that must be fulfilled and protected. After participating in FA activities, I learned about children’s rights and the laws governing child protection," said Hidayat (16-year-old) FA member of Mbuwu Village. In the past, there were not many activities that children did, other than going to school and religious activities (Al-Quran). Various child activities were initiated by WVI through the FA, such as training on children’s rights, socialization of the dangers of child marriage, and others according to their interests/talents (such as sports, August 17 competition).

Through the FA, WVI taught children knowledge on the disaster, as one of the post-disaster activities. "I have become more confident and no longer traumatized, since joining the FA. I know what to do if there is an earthquake," said Galang (9). Some other actions that the FA has planned and organized include the socialization of PHBS (Clean and Healthy Behavior), anti-drugs, prevention of child marriage, and the importance of childbirth certificates. "I was involved in the Aku Anak Sehat (I am a healthy kid) movement and explained to elementary school children how to maintain oral health. I am very happy to be able to play a role in this activity," said Kornelia Indah (13) FA of Watatu Village.

**Children Proposal Listened**

After successfully encouraging the increase in children’s knowledge and confidence, WVI saw greater children participation in conveying their voices in a formal forum in the village; as part of advocacy for post-disaster village development. For this reason, a supportive environment was needed. A series of formal/informal meetings (including training) with the village head and village officials were held. They were equipped with the rights and role of children in development.

It is not easy to convince stakeholders in the village to listen to children’s voices. Moreover, the perspective of seeing children as objects of development is still strong. But hope is slowly growing. In 2019, several villages began allowing children to attend the Musrenbang (Development Planning Meeting) and presented their proposals. One of them was Padende Village. FA members made some proposals, such as the provision of a mobile library to increase children's interest in reading and teaching children to read the Al-Quran. It was encouraging to see the village agreed to the proposal and included it in the village medium-term development plan (RPJMDes)
As a priority program, "I became more courageous in leading and expressing my opinion after I participated in FA activities. Moreover, I have the opportunity to participate in village Musrenbang and represented the children in my village to present our programs where government’s support is needed," said Eca Aulia (17), a member of the FA of Padende Village, happily.

Another village allowing children to express their voice was Balane. In the meeting attended by the village head, village officials, and members of Bamusdes (Village Consultative Body), the FA submitted some proposals: space for gathering/activities, allocation of funds for children's activities, permission for FA to use village facilities, and involving FA in socialization and collection of child's birth certificate required documents. Seeing their enthusiasm, the village finally agreed to provide a place for children to gather/run their activities, and involve the FA in the process of birth certificate campaign. It was encouraging that Balane was willing to allocate fund for children's activities as priorities in the village Musrenbang.

Ensuring the Role of Children in Village Development

The FAs in Padende and Balane have been approved by the village through a Decree (SK) issued by...
the village head (SK 04/2019 of Padende Village and SK 47/2019 of Balane Village). The decrees were an important step to place the children’s voice as a priority in village development, in addition to ensuring the sustainability of FA facilitation.

"Since I joined the FA, I know what the rights of children are. Since then, I have gotten used to expressing my opinions and learning more broadly about issues of preventing child marriage and child worker. I am very happy to join the FA because I can learn more. I have the opportunity to express my opinion in a child consultation dialogue conducted by the Ministry of PPPA (Women’s Empowerment and Child Protection) and other institutions.” said Iftita, a member of the FA of Lere Sub-District, Palu City. Iftita’s comment demonstrates that children participation does not only increase her life skills but also benefits her surrounding. This role is becoming increasingly important, as the village is still in the process of post-disaster rebuilding.

Challenges remain, especially in ensuring the consistency of children’s commitment to activities and village government in hearing children’s voices. Long hours of studying at schools and lack of FA activity varieties made FA members are still limited and dominated by women. This is a joint issue of all stakeholders to solve.

Realizing the Right to Participation

Among the 4 basic rights of the children (right to life, right to growth and development, right to protection, and right to participation), the most often overlooked is the right to participation. Often adults assume children are not worthy of expressing their opinions. This makes children rarely have the courage to think, consequently the critical thinking capacity of children is curtailed. The Child-Friendly District/ City as mandated by Law No. 35/2014 requires the importance of children’s participation/voice in development, as represented through the FA or children’s activities at all levels in the region. Hearing the voice of children guarantees a child-friendly perspective in the development planning and implementation.
COVID-19 AND ITS IMPACT ON CHILDREN: DO NOT NEGLECT THE MOST VULNERABLE CHILDREN

Mira (17) from Biak, Papua, is one of the children who cannot access technology to communicate and learn online during the physical distancing period. In an online discussion (05/05/2020) to commemorate the National Education Day, organized by Wahana Visi Indonesia (WVI), the National Secretariat of the Disaster Safe Education Unit of the Ministry of Education and Culture and the Ministry of Women’s Empowerment and Child Protection, Mira had the opportunity to convey her complaints and her peers. “To do an online learning system, we need a strong signal. Many children from Papua do not access to such online learning system,” said Mira. “Our teachers provide a learning system to study from home. But due to lack of parents awareness, many children end up doing chores rather than studying,” she added.

Children experience disasters differently from adults, so the government policy should consider the perspective of children as a rights holder. Based on this insight, WVI encourages children sensitive government policies, especially the most vulnerable ones.

Tantangan Masa Jaga
Challenges Experienced by Children during the Physical Distancing

During the COVID-19 pandemic, not only adults who experienced a lot of pressures, but also children. They are worry even afraid of the plague and its effects. While having to study at home, children miss school activities and their friends. They want creative and fun distance learning. WVI conducted a Children's Voice Survey to listen to children's perspectives on government policies affecting them regarding the prevention and treatment of COVID-19. An online survey
was circulated on April 2-21, 2020, mostly involving junior and senior high school student as respondents, covering 30 provinces in Indonesia.

There are four common challenges raised by children during the physical distancing period, i.e. 1) Adaptation of distance learning, both in terms of methods and supporting facilities; 2) Relationship between mental health and social (psychosocial) conditions; 3) Risk of declining the long-term impacts of the COVID-19 pandemic will affect the quality of education in Indonesia. The policymakers, both at the national and local levels, however, should pay attention not only to academic/cognitive fulfilment but also to students’ psychosocial needs.

Children facing a vulnerable situation during a non-natural disaster emergency may experience multiple layers of other vulnerability factors.

Children experience disasters differently from adults, so the government policy should consider the perspective of children as a rights holder.

To overcome this problem, it is very important for governments, the United Nations (UN), donors, Civil Society Organizations (CSOs), and the private sector to adopt an integrated approach prioritizing the needs and rights of children, especially the most vulnerable, to reduce the impacts of COVID-19 in the long run.

These include: children from low economic families, children who experience violence and exploitation (including through online media), children who experience racial discrimination, children from the foremost, disadvantaged, outermost (3T) regions, COVID-19 affected children, children with special needs; plus other negative effects of physical distancing policies. These groups have higher risks of being left behind in getting a quality education.

The efforts to make schools a crossing point in meeting the needs and services closest to children should be strengthened through coordination and

**Do Not Neglect the Most Vulnerable Children**

Based on these four findings,
communication mechanisms with the community, village government, Education Office, Educational Quality Assurance Agency (LPMP), Community-Based Integrated Child Protection (PATBM), representatives of School Committees, and Educational Standard Operating Procedures (SOP) (Disaster Safe Education Unit/SPAB at the provincial level). Schools can also have a central role in humanitarian actions, such as health checks, feeding programs, or therapies for children with special needs.

Do pay attention to the children with special needs and marginalized students as they have the potential to be impacted or to experience the secondary effects of the physical distancing. There needs to be coordination and governance lead by the local government and involve cooperation with schools and village government as the authority holder to use village funds, for the allocation of direct cash assistance or scholarships to children who have difficulty accessing education.

The anticipation of learning gaps is needed for children who are left behind, for example, children from low economic families, people with mental health problems, those who have the status of People in Monitoring (ODP), Patients in Oversight (PDP), even COVID-19 positive; they are likely being left far behind their peers with better facilities to learn from home. When schools reopen, identification and mechanisms are needed to overcome learning gaps, and inform improvement programs, so all children can catch up quickly.

Schools should set up periodic monitoring mechanisms, to notify local health authorities of increased student and staff absenteeism, to control the potential for outbreaks. Schools also need to record students whose whereabouts are not detected during the physical distancing, including those who migrate, return home, go home, go to work with parents; children who are threatened with dropping out of school, and those who experience pregnancy and violence/exploitation.

Schools must support the mental health and psychosocial well-being for anyone in the education unit, and pay close attention to the possibility of students experiencing exclusion and intimidation. Child protection to avoid stigmatization of students/staff who may be exposed to viruses is also needed. Education must continue to be friendly, respectful, inclusive, and be a supportive environment for all, especially detecting the possibility of students from families being exposed to COVID-19 (directly or indirectly). Schools need to work with school health workers, social workers, or the Technical Implementation Unit for the Protection of Women and Children (UPTD PPA) in identifying and supporting students/staff who show signs of distress or violence.

Involving Children and Youth

The involvement of the voices of children and adolescents is an inseparable part of the active community in Indonesia. Therefore, it is necessary to open

EMOTIONAL IMPACTS DUE TO PHYSICAL DISTANCING
Isolated from friends, fear and boredom, limited outdoor activities, no allowance, potential relation violence due to moods of family members, vulnerable to social stigma.

DISTANCE LEARNING METHOD
Still challenging, such as solely focusing on assignment, rigidly stick to curriculum, lessons not understood due to absence of face-to-face learning, uncertain schedule, potential of cheating, parents can’t help teenager children.

SUPPORTING FACILITIES
Not available, such as internet quota, access to internet/gadget, no TV, unconducive home environment, unaffordable fee (private schools).

MISSING IMPORTANT MOMENTS
Planned events, such as national exam and farewell party as a stage of life.

IMPACT OF HOUSEHOLD CONDITION & LACK OF ACCESS TO SOCIAL PROTECTION
1. Children from most vulnerable groups are at risk of not being included in data collection for social assistance and/or protection.
2. Parents working in informal sector/daily wages are at risk to bring their children falling deeper into the poverty line.

FREQUENT USE OF ONLINE MEDIA
1. New media as main information channel.
2. False information dan online use without parental guidance make children are vulnerable to pornography, online violence, and game addiction.

a space for children’s sensitive social accountability, to get feedback from the children’s perspective. There is a need for campaigns involving children and adolescents, for example, Anti-Violence, Digital Literacy (Anti-Hoax), Anti-Social Stigma, Anti Online Harassment, Learning from a Healthy Home, and so on.

We all certainly hope that children can still experience ‘Merdeka Belajar’ (freedom to learn) during the distance learning period and when they return to school, or a combination of both, especially in promoting inclusive new for children from the most vulnerable groups. Greetings from the voice of Indonesian children, for Indonesia.
CHAPTER 2

Influencing Policy with System Approach and Evidence-Based Advocacy
It has been six years since Law No. 6/2014 on Village implemented its own financial arrangements. Previously, the village only had a source of income from the allocation of the Village Budget and Expenditure (APBDes) which was disbursed from the District Budget and Village Original Revenue (PADes). Now, villages also receive village funds from the central government ranging from Rp. 600 million to Rp. 1 billion. Under the policy of the second presidential term, embodied by the Village Ministerial Regulation or Permendesa 11/2019, the village government and the Village Consultative Body (BPD) should be further encouraged to use a pro-child budget.

As a public service institution entity directly dealing with the community, the village is now at the forefront in fulfilling children’s rights and protection. Therefore, village cadres, government, and activists should be strengthened with reliable capacity on the perspective of children’s rights, which enable them to raise issues and ideas in the village development planning meetings.

Village as a front guard for the protection and fulfillment of children’s rights

Since 2008, many districts and cities have declared their territories as Child Friendly Districts/Cities (CFC). In reality, however, the declaration is not as easy as completing the data and regulations. The biggest challenge

Now villages are not only encouraged to build infrastructure, as the priority of the past five years; but it is necessary to allocate a non-infrastructure budget by making a breakthrough, related to the use of more pro-child village funds.
is integrating the mainstreaming of children’s rights into the government’s technocratic program; and implement it appropriately, both in the use of funds and programs.

Referring to the Minister of Village Regulation No. 11/2019 on Priority of Village Funds, village funds are prioritized to finance development spending and empower village communities. It means there is actually an opportunity for the village to allocate part of its budget to fulfill children’s rights and protect children.

### Priority of Village Funds for the Fulfillment Children’s Rights and Protection based on Permendesa No. 11/2019

#### Education
- PAUD teacher training for HI ECD and convergence of stunting prevention in villages;
- Promotion of population data benefits to village development cadres;
- Training and IEC on child marriage prevention and handling violence against women and children;
- Education fee assistance;
- Educational equipment assistance;
- Assistance to children not attending school (ATS);
- Procurement of communication media, village library, training center, etc.

#### Governance Strengthening
- Socialization of the use of village funds;
- Meetings for groups of poor people, people with disabilities, women, children and groups marginal;
- Formation and development of the Village Children Forum as a community center and a place of participation for children in the village;
- Meeting on stunting in the village;
- Children’s village consultation as part of Musrenbangdes;
- Training of cadres/facilitators of children’s forum (or other children groups) related to children’s rights, children facilitation skills, and organizing;
- Advocacy for the fulfillment of the rights of children, women, people with disabilities, poor citizens, and marginal communities against access to population administration and civil registration.

#### Health
- Environmental health services;
- Cadre training;
- Campaigns & outreach;
- Health assistance & care;
- Cadre incentive assistance;
- Parenting skills, child protection and prevention of child marriage;
- Village scale clean water, latrine, toilet (MCK).

#### Preparedness & Management of Natural/Social Disaster
- Provision of information services on disasters;
- Community Disaster Preparedness Training;
- Volunteer training for disaster management;
- Training disaster hazards and mitigation.

#### Economy
- BUMDesa business development and/or Joint BUMDesa focusing on featured and/or main product of rural area formation and development.
WVI promoted training on child rights and child protection as part of the implementation of a Child-Friendly Village (DLA). "In Ende, we encouraged the creation of Children-Friendly Village. It was not only activities for children, or for the community to get training on child protection and strengthening KPAD (Village Child Protection Cadres), a special unit for child protection. In addition, we also encouraged children to be involved in the process of musrenbangdes (village development planning meeting)", said Jeammy, WVI Child Protection Coordinator for Ende District.

Villages have limited knowledge about fulfilling children’s rights and protection. The issue of child protection has been directly under the responsibility of the Office of Women’s Empowerment, Child Protection and Family Planning (PPPA/KB). Therefore, the Regional Disaster Management Agency (BPBD) should be strengthened to get them exposed to the fulfillment of children’s rights and protection is a priority for village funding. "In Ndito Village, we provide training on village governance, so they know about the transparency of funding and regulations. We also encourage a disaster prevention and birth certificate acceleration team," Jemi added.

**Lack of Village Funds for the Protection of Violence against Children**

So far, many villages have budgeted programs for child welfare through National Children’s Day events, providing educational facilities, and children’s forums. However, a pro-child village fund policy cannot be simply about providing facilities and infrastructure or holding events involving children. Village policies also need to create child protection mechanisms, as the village today is facing complex problems related to child protection. The village government is not well prepared, however, to respond to emerging children issues. Moreover, many

However, pro-child village fund policies are not merely about providing facilities and infrastructure or organizing events involving children. Village policies also need to create child protection mechanisms.
villages do not have adequate institutional tools to respond to various child protection cases. Due to the absence of a mechanism for complaints of violence, most cases were closed as if nothing had happened.

Some Regional Child Protection Commissions (KPAD) or Community-based Integrated Child Protection (PATBM) have been formed, but they are still predominantly focusing on socialization. When cases of child abuse occur, the response and mechanism for handling cases are still weak. Many village officials do not dare to allocate village funds to respond to child protection cases.

**Relying on Village**

Violence against children and women in various forms, such as physical, psychological, sexual and emotional violence, mostly occurs in rural areas. Meanwhile, the Women and Child Protection Technical Implementation Unit (UPTD PPA) or the Integrated Service Center for Women and Children Empowerment (P2TP2A) at the district/city level always have limited funding. Compared to higher government structures, the village is directly facing and adjacent to children. Therefore, as a public service institution, the village is the frontline in handling child protection cases. This is where village funds should be encouraged to function more optimally to meet the basic needs of their citizens, including children vulnerable to violence.
At a Child-Friendly District/City (CFC) Taskforce meeting in one district on Nias Island, North Sumatra Province, the representatives of government agencies and civil society organizations fulfilled the invitation of the Sekda (regional secretary) to discuss the follow-up to the CFC declaration. All representatives of the Regional Representative Organizations (OPD) in their official attire were present at the meeting that morning, following up on the Decree of the District Head of the CFC Taskforce. Some civil society representatives working on the fulfilment of children’s rights and protection, sit in the room corner. Unfortunately, no media and private representatives were present.

Boisterous complaints emerged after the meeting, during informal chats. A participant from Dukcapil (Population and Civil Registration) mentioned the difficulty of meeting the birth certificate target for all children. He said, “How are we going to achieve 100% ownership of birth certificates when people can’t even meet the required documents.” Just before lunch, a staff member from the Health Office whispered to nearby participants, “Stunting data is not for the public. We can’t share it to the Taskforce yet, that’s my boss instruction.”

From the meeting, two things emerged that we may question. Is the role of the OPD as a member of the Taskforce limited to public administration, or is it our collective task to encourage the crucial role of local government in public policy? Does the data that may not benefit an institution’s reputation require transparency given the fact that the Taskforce is a common problem for the common good?

Taskforce: From One Dilemma to Another

While in another place, at the end of August 2019, the provincial government of East Nusa Tenggara (NTT) held a workshop attended by the OPD representatives from 14
districts/cities. The meeting which lasted for two days in Kupang City planned and evaluated the implementation of CFC in NTT region. There were three common issues in implementing CFC, i.e. cross-sectoral coordination, difficulty in data collection and integration, and weak budgeting to support the CFC policy.

According to workshop participants, the CFC taskforce was slowed down by the sectoral ego mentality. Participants who were mostly heads of OPD sections and divisions considered CFC as the sole responsibility of the P3A Office (Women’s Empowerment and Child Protection), although the task force was under the coordinator of Bappeda (Regional Development Planning Agency). Another issue was the coordination format. “Not many taskforce members attended the meetings if it wasn’t the district head who invited,” said one participant from East Sumba. Due to the difficulty of bringing together all DPOs and partners, the P3A Office prepared a data collection format to be submitted to the relevant DPOs, although many of them didn’t return the document.

The constraints were not only in coordination and data collection. According to some meeting participants, reflecting on their experience, allocating CFC budget was not a priority. The budgeting issue was due to the low commitment and data weakness to justify the urgency of the program. The data issue was not just about collecting them, but also how the data was analyzed to strengthen better policies by meeting the 24 CFC indicators.

Mainstreaming Children’s Rights into Local Policies

The Taskforce will work well if the operating system is supported by a cross-institutional collaboration network in providing legitimacy and commitment to its sustainability. Reflecting on the district/city experience, the taskforce can run strong if the commitment and political support of the local leaders (district head or mayor). Thus, the leadership is one of the key factors.

If the commitment of the main local leader is high, the CFC Taskforce coordinator under the Regional Development Planning Agency (Bappeda) has a crucial planning role. However, the real strength of the CFC was not only at the elite level of the District Taskforce. To accelerate the implementation of the CFC, the task force needs to mobilize all resources, funds and facilities, both in the central government, local government, community, mass media, and private sector.

The task force meeting is not merely about providing information on what each DPO and the NGO has done. It takes courage to give criticism and input between OPD and non-government organizations and to complement each other, to ensure the children sensitive policies. Therefore, there needs to be good coordination between Bappeda and DP3A, from planning to evaluation. In the technocratic design, the CFC taskforce should integrate the Regional Action Plan/RAD-KLA into the strategic plans of each OPD and the work plans of partners, which are members of the taskforce. At a higher level, the
Bappeda needs to integrate RAD-KLA into the RPJMD (Regional Medium-Term Development Plan), as well as other policies that are already running.

At this stage of policy integration, budgeting will automatically follow. In other words, when the commitment of the local government is high, and the data is well integrated, the APBD will increase.

The CFC policy will become a mere district brand if no local-level policy is implemented. At the lower level, the Child-Friendly Village/Neighborhood Association is implemented through the PATBM (Community-Based Integrated Child Protection), Children’s Forum, village child protection regulations, etc. In this case, the Village Fund and the Village Fund Budget should be utilized in encouraging the fulfilment of children basic needs and protection. The application of the CFC can be identified also from the Child-Friendly School, and/or child-friendly places of worship. In principle, CFC should start from the lowest level, i.e. the village.

CFC is More Than a Brand

Some districts/cities may consider CFC as an effort to gain a reputation or brand. Yet overall, CFC is about policy. The better the CFC of an area, the more likely the Children’s Rights Mainstreaming Policy in the District/City is going well.

CFC, however, is more than a cross-sectoral administrative division, but the organization of cross-sectoral policies at the local level. Indeed, the CFC taskforce is a challenging mission. In addition to cross-sectoral constraints and collaboration with NGOs, another key obstacle is the collision with the bureaucratic model and hierarchical governance, which focus on separate funding and accountability flows.

.... if the commitment of the local government is high, and the data is well integrated, the budget will likely to increase.

It is depending on each region. Whether this opportunity is used as a mere reputation and appreciation, or an essential responsibility for organizing social justice, specifically for local children and to all Indonesian children in general.
PROMOTING VILLAGE REGULATION ON CHILD PROTECTION IN BENGKAYANG

That day was the 70th anniversary of the independence of the Republic of Indonesia. In a soccer field, the village head gathered with the village apparatus, chairperson of the BPD (Village Consultative Body), traditional leaders, religious leaders, hamlet heads, RT heads and almost all villagers Suka Maju, Bengkayang District, West Kalimantan Province. They declared themselves to be a Child-Friendly Village (DLA) as the symbol of their commitment to support Bengkayang as a Child-Friendly District (KLA).

Photo caption: Sungai Betung Sub-district head, the village head, village apparatus and community representative declared their commitment towards Child-Friendly Village, on August 17, 2015

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After the declaration, the village government established a DLA team to formulate and draft the Village Regulation on Child Protection in Suka Maju. Some organizations supporting the best interests of children were also formed, including the Village Children’s Forum and Integrated Community-based Child Protection (PATBM) to implement the DLA. After conducting the social analysis on the children issues involving adults and children, the Village Regulation on Child Protection (Perdes PA) was issued in Suka Maju in 2017. The Perdes PA included 28 CFC indicators which are discussed in detail in each article. The regulation made Suka Maju the only village, out of 122 villages in Bengkayang, with a Perdes PA.

**Takes Time and Continuous Approach**

The process of issuing the Perdes was not as fast as planned, because the capacity and paradigm of the village head on children issues was still minimal. Besides, the discussions with traditional Dayak and Malay figures on children issues required a considerable amount of time to change their paradigm and formulate a village regulation that took into account the children's perspective and rights.

Progress began when Wahana Visi Indonesia (WVI) assisted them through training, workshops, and socialization for village government, traditional leaders, religious leaders, and community leaders on Children’s Rights and the Child Protection Law, as well as other topics related to CFC/DLA. “It’s not easy to be able to change people’s views on something new. It takes time and a continuous approach,” said Markas (50 years old), Head of Suka Maju Village.

It took about two years for the village regulation draft on child protection to be ready. During these two years, various activities and efforts were carried out by the village government together with WVI to ensure village officials - including RT heads, community leaders, religious leaders, youth leaders and the community in general - realized that a policy was needed to prevent violence against children with customary or legal sanctions.
The activities were carried out through the socialization using banners, meetings and training. The PATBM team was also formed to focus on prevention programs; while the Children’s Forum at the village level was designed to be a useful forum for the local children.

**Challenge: Physical Development is Preferable**

When drafting a village regulation on child protection in 2017, it took three days to agree on the Perdes PA. The long debates centred around child marriage. Some participants thought that once a young girl is pregnant, the child must be married. But after a long debate, enriched with information related to the Child Protection Law and Marriage Law, they finally agreed that as long as the victim or the perpetrator was a child, they would not be married off.

The ongoing challenge is the community’s perspective regarding the village program. Most villagers often favour physical development as a priority. Also aligning local government policies on to the use of village funds and account codes that were not previously in the RKPDes (Village Government Work Plan). Thus, some activities were complicated by activities that already existed in the village account code. “Without the account code, the activity cannot be carried out, so the budget must be used from other activities,” explained Yanto (41 years) as the Village Secretary.
The PATBM, which has been formed and approved in a Village Decree (SK), as of this writing, has not been accommodated by the village government. The child case assistance was still limited to the initiative of the volunteer team. There has been no assistance from the village government related to assisting cases, which is currently limited to training or socialization to volunteers.

Promoting Pro-Child Village Regulation

According to the Village Law No. 6/2014, the village regulations were set by the village head after being discussed and agreed with the Village Consultative Body. The Village Law gives greater authority to the village head as the holder of financial management authority. Therefore, the village leader is expected to have a policy providing fair benefits to meet the basic needs under sustainable justice-based principles.

In the Law No. 12/2011 on Legislation, although it does not have the power of criminal sanctions, village regulations are legally recognized and have binding legal force. Because Perdes is a political product, its production must follow a democratic and participatory process, which involves the village community.
The Child Protection Village Regulation encourages village governments to conduct more targeted programs related to children’s programs. Programs related to children can be prioritized, compared to the year before the Perdes PA. For example, concerning Children’s Forum, if previously it was considered as an activity merely to fill the children’s free time, the Children’s Forum is now a priority for the community empowerment.

Therefore, there were training activities for children, in which the Children’s Forum activities were facilitated using village funds. The Children’s Forum was invited and allowed to speak when there was a Village Development Planning Meeting. Some programs for children have also been improved, such as the construction of Poskesdes (village health posts) in some hamlets, supplementary feeding at Posyandu (integrated service posts), providing assistance for PAUD (Early Childhood Education), procurement of reading books in village libraries, the additional quota for members of the BPJS (Social Security Administering Body) for underprivileged families, birth certificate services in the village, and finally: socialization related to the Covid-19 pandemic and building 17 handwashing units in the village.

All of them are comprehensive programs based on a pro-child spirit. Bengkayang is proud to have started it.
CHILD-FRIENDLY SUB-DISTRICT ADVOCACY
PLANTING THE SEEDS OF CHANGE FOR TOJO UNA-UNA, CENTRAL SULAWESI

Children as the foundation of hope have many interrelated aspects in their lives. Not in a straight line, but a layered circle which Urie Bronfenbrenner (1917-2005) called the ecological circle of children’s life. The first layer of life begins with the child, as the centre of life and who has rights and responsibilities. The second layer is family, where children first recognize the good and the bad. The next layer is the community in the immediate environment of the child (school, neighbours, peers, religious environment), where children learn to recognize the social norms around them and practice what they have learned from the family. The fourth and fifth layers come from the broader environment, which is not directly in contact with the child but has influence in their life.

Children’s ecological circle emphasizes the importance of efforts to fulfil children’s rights and protection as interaction with all people. Law No. 35/2014 concerning Child Protection, article 20 states “The State, Government, Regional Government, Community, Family, and Parents or Guardians are obliged and responsible for the implementation of Child Protection”. Specifically, the responsibilities of the regional government are emphasized in article 21 paragraph 5 on the responsibilities in the development of a Child-Friendly District/City (CFC).

CFC Stages
Based on the Minister of Women’s Empowerment and Child Protection Regulation (PermenPPPA) No. 11/2011, the development phase of the CFC was carried out with three approaches: bottom-up, top-down,
and combination. The bottom-up approach emphasizes community initiative and participation starting from the family, then RT/RW (neighbourhood association), village/kelurahan, kecamatan, and CFC (Figure 1).

The PermenPPPA No. 13/2011 concerning the CFC Development Guide in article 4 paragraph 1 mention in more detail the stages of CFC development: preparation, planning, implementation, monitoring, evaluation, and reporting. Paragraph 2 mandates “In each stage of the development of the CFC as referred to in paragraph (1) must consider the views of children obtained through child consultation”.

**Tojo Una-Una District in a Glance**

Tojo Una-Una/Touna District (Central Sulawesi) consists of 12 sub-districts, with a population of 155,885 people and 39% of them are children. Wahana Visi Indonesia (WVI), with the support of World Vision Japan, has been serving in Touna since 2011, in Ampana Tete Sub-district (five villages) and Ulubongka District (five villages). The focus of the service is family economic development and child protection.

The results of the 2018 baseline survey (385 respondents) by WVI found that 52.2% of children had experienced physical/emotional abuse and 23.1% of children had experienced sexual violence. Based on this study, WVI advocated all stakeholders in Touna to collaborate in building child-friendly district.

**The CFC Advocacy Process in Ampana Tete Sub-district**

The CFC advocacy in Touna was an ongoing process. From the development of the Child-Friendly Village (DLA) in Mantangisi Village, followed by the declaration of the Ampana Tete Sub-district (20 villages) toward the CFC.

It was not easy to attract the attention of stakeholders on child protection issues. The habit of seeing children as objects made children issue were lower development priorities.
Promising point emerged from M. Ichsan Mursali’s vision as the Ampana Tete Sub-District Head to make his region progressed with well-educated, quality, and protected children. He was open to cooperating with all agencies to support this vision. “We often run WVI activities in the meeting room of Tete Sub-district. Therefore, he could easily attend our activities, while completing his routine work,” said Maryam Sopamena, WVI staff in Touna.

At the beginning of the 2019 fiscal year, in a cross-sectoral meeting at the Ampana Tete Sub-district, WVI presented on Child-Friendly District or Village. After hearing this, Ichsan Mursali considered this idea a good way to realize his vision and hoped that WVI, together with the sub-district government, would work on it step by step.

Intensive coordination and communication then began, including preparing communities and partners in villages throughout the Ampana Tete Sub-district. WVI facilitated meetings at the sub-district level attended by village government and potential partners, such as DP3A (Office of Women’s Empowerment and Child Protection) of Touna District. The District Children’s Forum (FA Sivia Patuju) and FA of the Ampana Tete Sub-district were also present at the meeting. An agreement was reached to support the commitment of the Ampana Tete Sub-district as a CFC. Children’s forums played a big role in initiating and supporting the implementation of the activities.

Roles of Children’s Forum

The involvement of the children’s forum began from the children’s meeting in the district and sub-district to discuss the technical aspects of the event; followed by meetings with the sub-district head and partners to agree on details of activities, including budgeting. Considering the availability of time, budget, and positive impacts, a joint decision was made to make a declaration in conjunction with the Sub-district Anniversary and the PHBS (Clean and Healthy Behavior) declaration. Coordinated by the sub-district secretary and the FA, each village government allocated IDR 1 million from the Village Fund Budget (ADD).

The event was held (07/27/2019) with more than 600 people (children and adults) attended. In his remarks to open the event, Deputy of Touna District Head, Admin AS Lasimpala, appealed to the community to protect and monitor children, as well as strengthen families in supporting child development. “Children are now not only spectators, but they are also the main actors in development,” said Admin, who also expressed his appreciation for WVI’s support. The signing of the declaration by the village heads and related agencies was the highlight of the event.

Attended by the district head assistants, head of DP3A, village heads, BPD (Village Consultative Body), PKK (Family Welfare Development), Puskesmas, child facilitator cadres in Ampana Tete sub-district. The children assisted
The partnership developed with DP3A of Touna Regency and Ampana Tete District in the declaration of Ampana Tete towards CFC was the main capital for the next steps. The existence of the Ampana Tete Subdistrict Children’s Forum is an additional asset. However, the change of leadership in the offices and the absence of the shared orientation on child protection made CFC was less prioritized; and the efforts to move to the next stage of the CFC have not been completed. “There is still a long way to go yet the support is still limited,” added M. Ichsan, Sub-district Head of Ampana Tete.

Results and Challenges

The signing of the declaration in Borone Village was carried out by 20 villages throughout the Ampana Tete Sub-district. The next mission was involving all cross-sectors (including the private sector) in fulfilling CFC indicators, especially the establishment of a task force at the district level to prepare the declaration of Touna Regency as a CFC. Considering that WVI has entered the final phase of service in Touna, the short time remaining in service was a major challenge.

by WVI - Children’s Forum played important roles as the main organizing committee. “Thank you WVI for the trust in organizing this activity,” said Mega, FA Chairperson of Touna District.

The problems and challenges of the CFC are joint challenges that need to be resolved immediately. However, the declaration is a key to open the gate for the next intervention step.
PARTNERING FOR CHILD-FRIENDLY CITY ADVOCACY IN TERNATE

The city of Ternate, the capital of North Maluku Province, has a population of 223,111 people with 38% of them are children have been served since 2008 by Wahana Visi Indonesia (WVI) with the support of World Vision Malaysia. WVI service area covers three sub-districts: Ternate Island (four villages), West Ternate (five villages), and Hiri Island (six villages). The focus of services is on improving the quality of education, toddler health, economic development, and child protection.

The results of the 2018 WVI survey baseline, with around 387 adolescent respondents, showed 64.2% of children had experienced physical and emotional abuse, and 30.2% of children had experienced sexual violence (verbally and physically) from those closest to them. The survey also identified the issue of parents’ lack of attention to education or the future of their children.

Advocacy Process

It all started with the concern of WVI, the community and children about the children issues in Hiri Island. "I have a dream all the rights of all children on this island are fulfilled, free from violence, and can be creative in pursuing their passion," said Nurlita (18), chairperson of the Children’s Forum/FA Hiri.

WVI then identified several strategic partners, including DP3A (Office of Women’s Empowerment and Child Protection) of Ternate City and Daur Mala Foundation (a local foundation in North Maluku focusing on child protection). The triangular collaboration was continued in 2018 by establishing the PATBM (Community-based Integrated Child Protection) in ten villages of the WVI service area. The PATBM group carried out the campaign on the importance of environmental care for children, monitored children’s issues, and cooperated with the village government to follow up.

The PATBM in Dorarisa, Togolobe, and Mado Village was able to encourage the application of special time for children to study at night, which was then replicated to four other villages. The PATBM members included village government, religious leaders, traditional leaders and children’s groups to strengthen their position in the community. The triangular cooperation (DP3A
of Ternate City, Daur Mala, and WVI) also increased support for the development of the Children’s Forum (FA).

The warm welcome from the community and stakeholders on Hiri Island towards the development of PATBM and FA encouraged the DP3A of Ternate City together with WVI initiated the idea of Hiri Island as a Child-Friendly Island. The idea was strengthened after Nurlita, a member of the FA of Hiri Island, represented Ternate City to express her voice to Ms Yohana Yembise, Minister of Women’s Empowerment and Child Protection (MenPPPA) at the National Children’s Day (HAN) 2018. On that occasion, Nurlita invited Mrs Yohana to celebrate HAN in her village.

Eventually, the Minister of PPPA was present in the declaration of Hiri Island as Child-Friendly Island (2018). On a separate occasion, Indonesian Bank (BI) sponsored the implementation of the *sidang isbat* and initiated a creative corner on Hiri Island. In 2019, under the Mayor’s Decree, thematic villages were developed such as traditional villages, sports villages, tourist villages, etc, which reinforced the declaration of Hiri Island as a Child-Friendly Tourism Island.

**Strategic Steps**

The role of the children was significant in this process. For example, the involvement of FA in the *Musrenbang* (Development Planning Meeting) of Pulau Hiri Sub-district. The children proposals were fulfilled through the establishment of FA Secretariat in Mado and Tafraka Sub-districs. “In our village, there were rarely children’s activities. I am glad the secretariat helped many children have the opportunities to be involved in various activities,” Nurlita said. Another impact was the improvement in children’s life skills. “I used to be shy and did not dare to speak in public. But because I was involved in WVI activities, I finally dared to speak up in front of many people and conveyed my aspirations.” Nurlita added.

Based on the ongoing process, to strengthen the realization of the CFC, WVI, Daur Mala, and DP3A of Ternate City were aware of the need for a stronger regulation through *Perda* (Regional Regulation). The regulation will ensure all stakeholders are active in protecting children in Ternate City, by encouraging budget allocation, child-friendly development planning, and involvement of children in the *Musrenbang* process at all levels. A series of intensive informal discussions took place from November 2018 to prepare for this.

In December 2018, WVI held formal coordination (between DP3A Ternate City, DPRD (Regional House of People’s Representatives), Daur Mala, and SRA facilitators) discussing the drafting of the CFC Regional Regulation. The meeting which was attended by 14 participants agreed on the draft, ratification process by the DPRD, the SRA declaration plan in all schools, and the plan to launch child-friendly transportation in Ternate City. The intensive communication continued, including with several factions in the DPRD. Finally, in the mid of 2019, Perda No. 1/2019
on CFC, endorsed by the DPRD of Ternate City.

To realize the CFC perspective, the private sector (companies in the city of Ternate) was also involved. The inauguration of the Indonesian Children Friends Company Association (APSAI) was carried out (07/31/2019) in front of the PPPA Deputy Ministry and Forkompinda (Regional Leaders Communication Forum).

Results and Challenges

The issue of the CFC Regional Regulation indirectly encouraged the increasing ownership of childbirth certificates, replication of PATBM and FA in 14 villages of WVI service area in Ternate City. Now almost 100% of Ternate City children have birth certificates. Besides, some schools (SD-SMP) declare themselves as SRA (Child-Friendly School). The designation of some public facilities as non-smoking areas was another impact of the CFC Regional Regulation. “Parents now understand more about the Child Protection Law, thus minimizing violent contact against children,” said Rani, a cadre of Hiri Island.

Challenges still lie in the realization of Ternate City as a CFC. “There are still many parents who have the habit of committing psychological violence towards children, even physical violence. When reprimanded, they are indifferent, do not care,” said Faisa, parent of children assisted by WVI. In addition to public awareness, another challenge lies in the consistency of the government. “There is no Perdes (village regulation) and lack of support from the city government, and people, in general, are still lack of awareness on child protection. Only WVI who always conducts socialization about child protection” said the village heads from Tomajiko and Mado.

A meeting with the local stakeholders, were members of the Ternate City CFC Taskforce, to evaluate the CFC progress was conducted in September 2019. The results of the evaluation placed Ternate City at an intermediate level, out of the CFC classification, i.e. initiation, pratama, intermediate, nindya, and utama.

Despite the challenges, the intermediate CFC category shows that the process is on the right track. The existence of local foundations such as Daur Mala, which has a strong interest in child protection, is the main capital for program sustainability. “The key to the success of an intervention is building relationships and good communication with partners, it has happened since the beginning of WVI in Ternate City,” said Charles Frans, Ternate’s Program/AP Area Manager. Another point is the foresight to identify partners with a shared vision. “When establishing a group or taskforce, we must be able to identify know and approach partners that we can work with, that is the initial capital,” added Charles. Above all, it is the courage and willingness to consistently build hope for a better child’s life. “Don’t be afraid or ashamed when delivering our voices! Don’t sit in the back when building partnerships,” concluded Charles.
DATA-BASED ADVOCACY IN THE FORMATION OF A NEW POLICY IN THE EDUCATION SECTOR

Literacy skill enhancement was one of the targets of the Wahana Visi Indonesia (WVI) Area Program (AP) Landak, West Kalimantan. This goal was also in line with the Sustainable Development Goals point 4, focusing on quality education. Unfortunately, the literacy rate of the Landak District ranked lower in West Kalimantan. Therefore, WVI sought to assist the Landak District by encouraging the Landak Education and Culture Office to pay attention to the literacy capacities of children, especially children in Primary Schools (SD) grades 1 to 3. The assistance was carried out both in formal and informal terms.

WVI formally supported the schools and trained teachers in the served areas to help them be more sensitive to the development of children's literacy. Informally, WVI helped villages to initiate reading groups and mobilized the community to independently facilitate the reading groups. Besides, the community facilitators together with WVI promoted ‘reading corners’ in people’s homes, so children got closer access to reading materials.

Children’s Literacy Capacity in Landak District

In 2017, WVI first conducted a literacy ability test to grade 3 of elementary school students in four schools assisted by AP Landak. The first test showed only two out of ten (22.75%) children were able to understand their reading. Ideally, all grade 3 elementary school students or children aged 8 to 9 years should understand the reading material.

After the teachers at those schools were trained by WVI, in 2018, students in the same school were tested again for their literacy abilities. As a result, six out of ten (64.5%) children were able to understand the reading. Furthermore, at the end of 2019 until early 2020, WVI AP Landak again conducted literacy measurements, but this time AP Landak expanded the school goals.
In 2020, WVI AP Landak is targeting 25 elementary schools in Landak District. The analysis demonstrated five out of ten (54.43%) grade 3 elementary school students were able to understand the reading material. There are still four schools, however, where the proportion of students who cannot read is greater than students who understand the reading material. Furthermore, WVI AP Landak tried to discuss the follow-up of the measurement results. One effort is to match these results with school conditions, for example with the number of teachers available.

Based on the results of this analysis, WVI AP Landak proposed four schools to be fully supported in cooperation with the Education and Culture Office of Landak. During the discussion, it turned out one school is in the process of being merged, thus it will be automatically supported by the Landak Education and Culture Office. WVI together with the Landak Education and Culture Office then agreed to assist three elementary schools in the district, i.e. SDN 25 Ambarang, SDN 17 Kase, and SDN 03 Karangan Mas.

**Significant Contribution to Children’s Literacy**

Furthermore, the Landak Education and Culture Office agreed to provide a budget to increase the number of teachers and to support teacher training with WVI through the *Wahana Literasi* program. The Head of the Office also agreed to support the training of trainers in teaching.

*Photo caption: The district head, teachers, and staff of the Landak District Government together with general manager of WVI West Kalimantan, during the inauguration of the Green School model, December 2019.*

*Photo: Fenny Samosir*
In the informal education sector, interesting results emerged when WVI conducted literacy tests at the end of 2019. WVI found that two out of three villages involved in reading groups and reading corner interventions had good reading ability results. In fact, in one hamlet that has a reading group and a reading corner, there are no more children who cannot read. In another village, the proportion of children who understood the reading material far exceeded children who could not read. In other words, the intervention of the reading groups and reading corners WVI initiated contributed significantly to children’s reading abilities.

Based on this progress, the community facilitators were also directed to voice the needs of operational funding for reading groups through the development planning meetings at the village level. The village government was also involved in the reading group evaluation activities so they knew what the people were striving for. At present, the advocacy is still ongoing while continuing to engage the government in supporting this progress, as no reading group receive any operational assistance yet from the village government and Landak Education and Culture Office.

Green School Concept and Children’s Skills

Green school intervention is a
WVI’s attempt to instil the values of self-harmony, a harmony of nature, and harmony among students, school communities, and the surrounding communities. The inculcation of this value is not only done through environmental activities but also the teacher training activities to create and design better teaching and activities with parents or guardians of students. The baseline study was conducted with a questionnaire on life skills and positive character for students in 26 schools in Landak District in 2017. The study found 65% of grade 6 elementary school students indicated good life skills.

A promising achievement occurred in 2019, where all students were identified to have good character as they demonstrated self-harmony, natural harmony, and harmony among themselves. Besides, 76 out of 100 students (76%) gained good life skills useful for self-development and their surroundings. They showed self-control, persistence, and managed to perform well.

This figure attracted the attention the Landak District Head, Dr. Karolin Margret Natasa, who endorsed a Memorandum of Understanding (MoU) between WVI and the district government in December 2019, which included the Office of Education and Culture. This MoU stated three green school models were approved in the Landak District, i.e. SDN 07 Tubang Raeng, SDN 15 Tebedak, and SDN 09 Jelimpo. With the approval of these three schools, the district government supported the replication of the green school’s concept and the deployment team for other schools in the district.

**Lesson Learned on Data-Based Advocacy**

Every progress, both small and large, is a celebration for the people of Landak and also WVI. One tool that can record progress is data. The data can show concrete results from the struggle of the community in advancing their people, as we have seen in the reading groups. Data is also able to encourage the government to provide a concrete contribution to accelerate children’s literacy skills and support the cultivation of positive characters for students in Landak District.

Finally, data can also reflect the extent to which the government and the community work together in advancing education that prioritizes child development. Data-based advocacy, as well as inter-party synergy (WVI, government, and community), that are well implemented in Landak may inspire other districts.
OPPORTUNITIES TO REORGANIZE VILLAGE INSTITUTIONS TO ACCELERATE THE IMPLEMENTATION OF A CHILD-FRIENDLY VILLAGE

Amanubah Tengah Sub-district is located in Timor Tengah Selatan (TTS) District, East Nusa Tenggara Province (NTT), with 11 villages. Sopo Village is one of the villages in the sub-district with a population of 1,469 people (664 of them are children). This village often gets awards from the local and central government for its extraordinary achievement in village development, one of them as a Desa Sadar Hukum (Legal Awareness Village) presented by the Ministry of Justice and Human Rights in 2018. For many, the Sopo Village Head is a visionary and passionate person in village development. Pa Marthen, his nickname, said that his big dream is to get Sopo Village to be an economically independent village where the community was able to process, produce, and market crops that will eventually improve the quality of life of its residents, including children.

The big dream to protect children is realized through the allocation of Village Funds in purchasing village car for the transportation of children in two hamlets to school. This was due to the emerging cases of sexual violence against school-age children (some were even pregnant), so the village government felt obliged to protect children by ensuring the safety of their journey between home and school.

Another initiative undertaken by Sopo Village concerning child wellness was declaring the Child-Friendly Village (DLA) in 2019 by establishing a Taskforce, data collection on birth certificate ownership and National Health Insurance (JKN); and allocation of Village Funds to improve the quality of mother-child health (including stunting) and improving children’s talents/interests.
The efforts made by the Sopo village government were not oriented to the Children Friendly District (CFC) policy issued by the Ministry of Women's Empowerment and Child Protection (KPPPA) since 2010, which is top-down by mandating villages to implement derivative policies as outlined in the DLA Technical Guidelines. Unfortunately, the technical document did not describe systematically how the technical implementation of the link between the implementation of the DLA with the Village Administration System (SPPD). As a system, SPPD is highly correlated with the capacity of village government apparatus to contribute to the improvement of the quality of public services and uphold the dignity of villagers.

Four Problems of Fulfilling Children’s Rights in the Service Villages

As the implementation of the national program of Indonesia Children Friendly (IDOLA) 2030; since 2018, TTS had declared its commitment towards CFC, followed by some efforts to realize optimal child development in pro-child policies and programs. The derivative of the CFC policy development is the DLA. The noble ideals of creating a safe and comfortable environment for children at the village level in the future were inseparable from the current situation experienced by children as child rights holders.

There are four issues experienced by children in the TTS District service villages: 1) Birth certificate: Of the 2,631 children registered in the sponsorship program, 62.8% of children do not have a birth certificate. 2) Education: Higher education was more accessible for boys (18.6%) than girls (15.5%); however, this condition was inversely proportional to access to secondary and basic education, where the percentage of women was higher. 3) Violence against children: 86.7% of children claimed to have experienced physical violence (the proportion of boys is higher than girls), with the closest perpetrators being 39% friends and 29% boyfriends. The rate of violence against children in education shows 81% of children have experienced violence (beaten by teachers) at school, 66% of children have experienced violence (beaten) by peers, and 23% of children experienced abuse (subordinative violence) between older and younger siblings. In conclusion, 42.5% of the majority of violence occurs in the classroom (students were considered to disturb the order of teaching and learning activities). Gender-based sexual violence was experienced by 26.4% of adolescents; where the proportion of teenage boys is higher than teenage girls. 4) Health status: the special health situation of children is the mortality of children under five and the nutritional status of children in TTS District. Based on the 2017 NTT Health Profile Report, there were 1,174 cases of under-five mortality in NTT, with the highest number of deaths in TTS of 170 under-five babies (14.7% of the total province).
Bureaucratic Reform in Village Institutions

If the situation of fulfilling children’s rights in the service village compared with the DLA indicator, it is safe today there is still a long way to go; the commitment and leadership of the village head and his apparatus are not enough. As Marthen Jabi’s, Village Head of Sopo, said: "At present all programs from ministries are mandatory to be implemented by villages, not to mention programs from districts. Sometimes we are confused about which one to implement? Although we commit children, sometimes we can’t implement it, because there are urgent programs from the centre or others." The villages are burdened by too many development programs instructed by the central/regional governments.

Based on this situation, the solution was reorganizing village institutions by holding a special position in the village government structure with the task/function of taking care the fulfilment of children’s rights, and coordinate with the sub-district and district as technical implementers of the DLA policy mandate. Why is it necessary? The implementation of the DLA, which was derived through the CFC Technical Guidelines, only explained the procedures for the development of the DLA, including the prerequisites for fulfilling child rights clusters. It is not yet clear which village apparatus has the function/technical task of fulfilling these indicators, and ensuring that the procedures for developing the DLA are suitable with the mandate. The achievement of the DLA indicator is closely correlated with the achievement of the CFC predicate.

The regulations related to institutional structuring (Law No. 6/2014, Chapter III) states that village structuring is not only about bringing development funding sources for villages, but also providing special space to transform the village’s "face". The effectiveness and efficiency of village government performance are needed in accelerating the improvement of community welfare, including child development; and improving the quality of public services and governance of village government as a priority for village development programs. The main problem that occurs in the village government is often related to the delivery of public services in the fulfilment of children’s rights, where there are still complaints and criticisms of the quality of the village administration in responding to children’s issues in the village that seems slow, unfinished or incompletely resolved.

Lessons Learned During DLA Advocacy

The lessons learned during the DLA advocacy process can be used as notes for implementation in other areas. Various programs issued by ministries are sometimes not in line with what has been planned in the village development meeting (Musrenbang); thus, it has an effect on the priority of
village development programs, one of which is related to the fulfilment of children’s rights. In the structure of the village government, the Kaur Kesra (Head of People’s Welfare Affairs) has duties related to the formulation of technical policies, preparation of religious programs, empowerment, and social community. In its implementation, the Kaur Kesra also manages village programs related to DLA. So, you can imagine how complex the burdens/tasks are and their realization is considered slow.

Following the mandate of Minister of Domestic Affairs Regulation No. 30/2006 Regarding Procedures for Submitting District/City Government Affairs to Villages, it is clear that district/city government affairs can be delegated to villages, including the Women’s Empowerment and Child Protection. The opportunity to advocate a special position for the fulfilment of children’s rights in the structuring of village institutions can be done with legal support, such as laws and regulations.
THE OTHER SIDE OF THE CHILD LIFE OF MIGRANT WORKERS’ FAMILIES

The presence of parents is needed to educate, nurture, and take care of the children. A complete family presents opportunities for children to gain their rights, including children from the Indonesian Migrant Workers (PMI) families. The world of care they experience is far from expectations. They often live with the absence of one or both parents. The opportunity to live with parents - accompany study or chat - is only a dream. As NL (15 years old) stated, “My father have gone to Malaysia for four years when I was at grade 5 of elementary school. Now, I’m in 8th grade of junior high school, he never comes home, just making phone calls. Last December, Mama also went with Father, bringing my little brother with her. Now I live with Bai (grandfather). If I miss them, I can only meet in my dreams.”

In the minds of PMI family children, the life they live is a bitter reality, separated from parents and forced to work to help meet the needs of the household while living with a guardian. As AT (16) said: “Now I live with auntie, my father’s younger sister. Every time I go home from school, I have to do chores at home, and then go to work at the shop until 8 p.m.

Children left behind by parents to work outside the village can be categorized as children vulnerable to social problems, especially violence and neglect. In Indonesia, an estimated 2-3% of children are abandoned by their parents to migrate abroad (Bryant, 2005).

Overview of Bokong Village

The care situation and conditions of each family are different, influenced by social, cultural and economic backgrounds. The PMI family in Bokong Village, Kupang Regency, East Nusa Tenggara Province, chose to leave the village and migrate to big cities or Malaysia to increase their income. Children are also handed over to their spouse or family/relatives.
Villagers were relocated from the village of origin, namely Tilong Village. Their lives were disturbed when the government issued a policy related to the construction of the Tilong Dam to meet the clean water needs of the people of Kupang. Ironically, even though the location of Bokong Village is close to the dam, they don’t enjoy the water flow in the slightest. Rain and river are their main sources of water for their and agricultural purposes. Unfortunately, the only river does not have enough water discharge to support the needs of the three closest hamlets. Every dry season, when the river water runs dry, residents are forced to buy water.

Besides, the need for cash for household needs and children’s education is a burden the villagers have to deal with. This situation is the background of them going abroad. There were 2,077 PMI recorded in NTT, in which 10% of elementary school education had migrated to work in the domestic and public sectors, both domestic and foreign; with Malaysia as the main destination country (BNP2TKI, 2018).

One of the PMI origins in Kupang District is Bokong Village. Data from the village government (2013-2017), around 13% of family heads migrate to find work. Although there were already two PMI corpses due to domestic violence sent back from Malaysia in 2014 and 2016, it did not dampen the intention of the residents to migrate to Malaysia, by leaving the children with family/relatives.

Care in the PMI Family

There are two models of care in the PMI family. First, single parenting; and second, nurturing by the guardian. The results of the study showed that children raised by single parents tend to look for missing figures through family/other relatives. The absence of a role model in the family will affect the concept of family in the mind of the child. Families they observed in the vicinity are different from the reality they experience. Space needs to be filled so that the concept of the complete family is not lost.

The above solution is not easy when seen from the phenomenon of migration in NTT. Women are the only parents when their husbands leave. Women carry a double burden, as breadwinners and caregivers at home. Ironically, the income received by women must be allocated to the adat affairs of the husband’s tribe. Inadequate income triggers women to follow their husbands overseas or migrate alone by leaving the child with parents/family. This is where children experience repeated risks and the potential for neglect and mistreatment. A study of children of migrant families in Bokong Village in 2017 showed a potential risk of neglect of 17, acts of violence against children 11%, falsification of children’s identity 9%, and children dropping out of school 7%.

The phenomenon of migrating is very influential to the values and norms of life that lead to lifestyle
changes in the community. This is also the case in Bokong. There is a motto among PMI: “When you get out of the village, never go home without bringing a lot of money and building a cemented house”. The brick-walled house with cement floor shows the improvement of one’s social status and the value of prestige among fellow PMIs. Unsurprisingly, this has triggered them to be reluctant to go home if they have not fulfilled these ideals, although it means leaving family and emotional wounds to children left behind.

An Environment that Protects Children

The problem of PMI family children is not solely the responsibility of parents and family, the involvement of the village community plays a role in alleviating it.

The circle of interaction in the picture means that the survival of children is very dependent on the roles of adults, institutions, and interrelated social order. The vulnerability of children is the basis of why the role of
stakeholders at the village level is needed in improving the social problems experienced by PMI family children.

The assistance programs from the central government to improve the household economy (as a precautionary measure) are indeed available, to encourage the residents to remain in the village; and assistance for former PMI who have returned to the village. However, there needs to be a strategic policy designed according to the needs of the community, especially in improving the household economy to reduce the rate of migration. Social control is also needed by involving the social institutions in the village, to ensure the migration process is following the official state procedures to avoid human trafficking.

**Recommendations for the Village Government**

The active role of the village government can be done by issuing regulations at the village level in favour of children. For example, the age limit of children who can be abandoned by parents to work outside the village. It is necessary to build a village data collection system related to citizen mobilization, to determine migration trends and village demographic monitoring tools.

The village government should not be reluctant to work with social and religious institutions in the village so that it can be activated as an alternative care medium for children left behind. Collaboration with the Social Service, the Office of Women’s Empowerment and Child Protection (DP3A), as well as the PKK to activate family consultation rooms at the village level can be used by residents who want to migrate and leave children with their spouses or guardians.

The village government also needs to open access to the participation of PMI family children in public discussions in the village, so their voices can be heard and become a consideration in designing village development programs with children perspective.
Kuanfatu Village is located in Kuanfatu Sub-district, Timor Tengah Selatan (TTS) District, East Nusa Tenggara (NTT) Province. From Kupang City, the trip to Kuanfatu Village is about 3 hours by public transportation (car or bus) or 1.5 hours by motorcycle. Half the journey is filled with rocks and mud passing through steep hills. Although access to the location was quite challenging, the author found the children in Kuanfatu Village have a high enthusiasm for learning and self-development. This reality was a special consideration for Wahana Visi Indonesia (WVI) to cooperate with the village government in initiating the movement towards a child-friendly village.

This story began with the anxiety of the author who often hears complaints from people of Kuanfatu Village about the increasing number of school dropouts, especially students who want to continue college. “We want to send our children to school, but the cost is constraining. The tuition fees are very expensive,” said YT, a 38 years old mother where one her children is a member of the children’s forum in Kuanfatu Village.

Relying on Loans

Various efforts have been made by Ms YT, from borrowing to a cooperative to getting a loan from neighbours and acquaintances, both inside and outside the village. So now her family is indebted. Her husband who used to work in Papua intended to set aside his income for the college registration fee. But the money from his work in Papua went out to cover the debts. Borrowing from the cooperative is a common practice for most villagers.

The above phenomenon encouraged the author to find solutions in helping families who want to send their children to school; at the same time raising the community awareness for education and the future of their children, to create a Child-Friendly Village.
ASKA the Bearer of Hope

One day, the author decided to visit one of the farmers and arisan (saving) groups in the village, whose members were cleaning the church garden. While distributing biscuits and throwing jokes, in a relaxed atmosphere, the author explained about ASKA (Saving and Loan Groups Association for Child Welfare).

ASKA is a savings and loan group, where each member has the right to save and borrow. ASKA is not the same as arisan or julujulo, because its members will get interest on shares obtained from borrowing. Loan interest is relatively low and based on trust, interest profits are returned to the members. This concept is consistent with ASKA’s motto “from us, for us, by us”.

The ASKA solution was welcomed by the group leader, so the author was asked to present ASKA to the arisan members who happened to gather that night, in coincidence with the arisan schedule. At that night, after the presentation on ASKA to 20 group members, 8 people committed to becoming ASKA members.

As time went by and more community members were joining, thanks to the campaign by the ASKA members. They were indeed direct examples of beneficiaries, so outsiders were also interested. In the second year, all members of the arisan group were officially joining ASKA. In the third year, the number of ASKA members reached 59 people.

Achievements and Challenges

Before ASKA, most members borrowed from the cooperatives. Daily cooperatives were informal institutions managed by a group providing high-interest loans (20-50%) to their members. High-interest rates were very burdensome to borrowers, especially with the daily debt repayment system. It was not unfamiliar to see debt collectors visiting people’s homes to collect loans.

This condition was contrary to the ability of villagers to earn income. They did not earn daily, as they were mostly farmers. They usually earn money when selling farming products on market days; and in Kuanfatu Village, the market is only once a week.

Since the initiation of ASKA, the members do not borrow from the daily cooperative any longer. They prefer to borrow in ASKA because the interest is small (only 2%); and this loan interest will be distributed to all members, so the borrower can get the money back.

Achievements are often accompanied by challenges, and so is experienced by ASKA. Various negative issues have been blown up so some people are hesitated to join, especially when some people lost their money due to the closure of a cooperative in the village where ASKA was initiated. This challenge, of course, did not dampen the efforts of ASKA members to continue their promotion, inviting more and more villagers to join.
Children’s Rights Fulfilled

After four years of WVI assisting parents through the ASKA group, the members are now 60 people. Most members borrow money for venture capital, so their income tends to increase.

Another encouraging point is through the ASKA group, children’s rights can be increasingly fulfilled. For instance, the right to live decently, as children get sufficient food and drink from their parents; also the right to education because parents can afford to pay school fees regularly and meet their children’s school needs.

One example is Ms YT, who eventually joined the ASKA group and was listed as an active member of saving. Besides saving money, she borrowed money to enrol her son in college. Now her son is a second-semester student at Nusa Cendana University, Kupang. The dream of the mother and child told at the beginning of this chapter can finally be fulfilled.

In the process, the village government is always involved and continues to be informed of the development of ASKA. The Kuanfatu Village Government is very supportive of the ASKA group because more and more parents are concerned about fulfilling children’s rights, and this means that the road to Child-Friendly Village is increasingly open. This change also opens up access for more and more children to pursue their dreams, to go to school as high as they can, to shout to the world: “village kids, you can!”
CHAPTER 3

Involvement of CSOs, Private Sector, and Tripartite Key Figures in Advocacy
CUSTOMARY LEADERS ENCOURAGE LOCAL GOVERNMENT TO INVITE WVI TO WORK (AGAIN) IN ALOR

In mid-2015, before the exit of Wahana Visi Indonesia (WVI) from the local government and the Alor community, some traditional leaders were nervous. They were uncertain about the sustainability of the Cultural Revitalization Movement in Alor. Their memories went back to the earlier period where the local troubling habits were still practised. One example was the baku ambil main bahasa (cursing each other) in the procession of the customary wedding ceremony. This abusive action could disturb the procession and the bond of marriage. There were also indications of deception regarding the types and prices of moko (dowry), being practised by some traditional figures. But since the revitalization of culture, the practice has not been found any longer.

Local people might return to the era before the cultural revitalization, or even worse. This is where the role of WVI is needed as a facilitator. The elders were unable to do it themselves because they were 'not middlemen' (not neutral), and among them have been mutual deceive or revenge. They were determined to ask WVI to come and work again at Alor.

A Glimpse of the Cultural Revitalization Movement in Alor

It all began with a series of WVI meetings with traditional Alor leaders, which generated the following agreements:

- **Simplification of the stages of marriage**, by cutting down customary processes that last for days. This was tough work because some parties were reluctant to change the traditional rules.
- **Decreased amount of belis (dowry)**. The was also a challenging effort because it required the mindset changes among the Alor traditional leaders and people. Over time, positive responses have increased related to a more rational amount of belis to improve the relations between
community members and the future interest of their children and grandchildren. Simplifying the stages of marriage and decreasing the amount of belis may benefit people from all socio-economic levels. Mass marriage is now possible because all this time adat (customs) tends to shackle and sometimes even hinder religious marriage.

- **Emphasis on identity.** Gradually people realized the meaning of belis was an identity marker of the Alor people. One solution is to make a Customary Marriage Certificate, which includes the belis rules and the meaning of marriage before God and adat. By holding the deed, the owner feels recognized as an Alor.

- **The formation of a traditional institution to socialize the agreement.** Various meetings were held until finally it was agreed to establish a customary institution to socialize various activities - the forerunner to cultural revitalization.

**WVI’s Farewell to Alor Government and People**

Finally, in September 2015, WVI’s Farewell Party with the local government and Alor Community was held. The event was attended by the Minister of Social Affairs Khofifah Indar Parawansa, local government officials, children, community members, village government, and WVI partners. During the 15 years of WVI’s service at Alor, quite a lot of impressions, memories, changes, and impacts were felt. One of them was the Cultural Revitalization Movement, with some achievements.

Based on the mapping of customary territories, Alor District is divided into 12 traditional families. Seven of them already have New Adat Marriage Rule (simplification of affordable belis and moring).

The mass marriages in some families began with the establishment of the Joint Mass Marriage Committee. This committee consisted of three batu tungku (a local term for three parties: government, traditional leaders, and religious leaders). The traditional leaders served as the committee and organizer of traditional marriages, arranged a simple belis process, and led the traditional marriage vow and moring (provision from the bride's family). At the end of the activity, each partner received a customary marriage certificate. Religious leaders from each religion become committee and organizer of the religious marriage. The village head and other village apparatuses were the committee and organizer for Nikah BS (civil marriage). The mass marriage ceremony was carried out well; where almost all family groups were involved, often even exceeded the target.

**Based on Data, Traditional Leaders Advocated the Alor Government**

A month afterwards, some traditional leaders representing 12 families came to Alor District Head. They requested that WVI returned, with the main agenda facilitating the continuation of the Cultural Revitalization Movement, especially in the five traditional families that did not yet have the new customary rule.
During the meeting, they submitted data on 'Impact of Cultural Revitalization on Indigenous Marriage, Religious Marriage, and Civil Marriage', which informed that seven families had a New Rule, and mass marriages had been conducted for 2,372 couples. They also presented similar information to the leaders of the Alor District DPRD in a different meeting.

A few months later, the Alor District Head and five leaders of the Alor District DPRD met the leadership of the Wahana Visi Indonesia Foundation. They submitted a request for WVI to come back and work in Alor District, considering the various benefits felt by the community and Alor Government.

### Impact of Alor Cultural Revitalization against Customary, Religious, and State Record Marriage

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*Source: Adat Forum of Alor District, 2019*
Role Sharing of WVI and Alor Government

WVI expressed its willingness to work again in Alor, but with a different program scheme. In the previous program, the source of funds, and management were all from WVI. Under the new scheme: the local government must support program funds, while WVI will be in charge for the program management. This agreement was stated in a Memorandum of Understanding dated March 15, 2016 between WVI and the Alor Government, which was followed up with an Operational Cooperation Agreement (PKSO) between WVI and related SKPDs.

There are three programs carried out by WVI and Alor Government, i.e. cultural revitalization, BUMDes empowerment, and supervisión of children’s forums. The PKSO between WVI and the Village Community Empowerment Agency (DPMD) included a cultural revitalization program and BUMDes empowerment. Whereas the PKSO between WVI and the Office of Women’s Empowerment, Child Protection, Population Control and Family Planning (DP3A-P2KB) included a children’s forum supervision program. The WVI collaboration program with the Alor Government lasted for three years (2016-2018). While the next period was carried out annually, according to the Alor Government’s Budget Implementation Document (DPA).

In the 2016-2017 period, five customary family groups could finally hold a Customary Consultation and Customary Oath to ratify the New Customary Marriage Rule - following seven other families. Funding for this activity came from Alor Government, specifically the DPMD DPA.

Sustainability of Alor Culture Revitalization Program

The success of the Cultural Revitalization Movement was largely due to the facilitator in placing the customary figures as subjects. If they were placed as objects, the program objectives would be difficult to achieve. As the changes occurred during the facilitation stayed as knowledge for academic purpose; while traditional leaders did not experience the benefit.

This change of heart and the renewal of the role of traditional leaders is what guarantees the sustainability of the Cultural Revitalization Movement. Based on data from 6,000 couples married under the new rule (as of September 30, 2019), they believe the numbers will continue to increase.

Local government support for this movement was through the issuance of District Regulation No. 4/2018 on Recognition and Empowerment of Customary Institutions. This regulation was followed up with Alor District Head Regulation No. 12/2018 on the Implementation of Alor District Regulation Number 4/2018 on Recognition and Empowerment of Customary Institutions.

From the religious elements, this movement was supported by the GMIT Synod Council (Evangelical Christian Church in Timor) and the Alor District MUI (Indonesian Ulema Council). The leaders of the two institutions provided guidance to
the lower level religious leaders to support the Cultural Revitalization Movement, with socialization and monitoring of implementation.

Closing

Customary leaders and the Government of Alor Regency have taken concrete steps over the traditional shackles experienced by the community. Although WVI has left its service area, Alor District Head and DPRD leaders invited WVI to return. The invitation demonstrates the fact that WVI program can answer the needs of the community. Hopefully Alor’s experience may inspire other districts struggling with the customary shackles. For WVI, this is a call to work more holistically to ensure the acts of love and humanity can be practiced.

Source: Adat Forum of Alor District, 2019

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CONTRIBUTION OF CULTURAL TRANSFORMATION IN ACCOMPLISHING A CHILD-FRIENDLY INDONESIA

There is a byword that says that the people of NTT (East Nusa Tenggara) remains poor because of two shackling demons: belis (dowry) and wedding ceremony. This assumption is probably because most NTT people, when talking about customary affairs will have to think hard: “Where else to take debt from?” Debts in the form of traditional objects (moko, ivory, gong, cloth, machete, etc.) or livestock (buffalo, horse, pig, goat, etc.). This is the first shackle, the social costs of customary ceremonies. The second shackle is the pattern of customary relations, which requires certain customary community ‘to serve’ other customary groups and practised from generation to generation, openly or veiled.

This condition has a major impact on efforts to protect and fulfil children’s rights. Most residents still recognize, respect and carry out adat (customary) processions. They are bound to adat from the womb, as a child, adult, married, until death. Cultural transformation is one of the solutions to liberation from adat shackles.

The Social Costs of Adat: Predator of All

Admittedly, some NTT people have succeeded, such as Frans Seda, Prof. Dr. WZ Johannes (NTT’s first medical doctor), Herman Johannes (former chancellor of Gajah Mada University), Adrianus Mooy (former Governor of Bank Indonesia), Manasse Malo (University of Indonesia/UI lecturer, member of Parliament), Gorys Keraf (UI lecturer), and Sonny Keraf (former Minister of the Environment). There was an assumption that their success was due to migration from their hometown.

NTT people are very obedient to the customs inherited from their ancestors. In this context, the adat social costs are relatively restricting to household domestic finances. Some even say, ‘customary affairs are predators of everything’. Household needs (food, clothing, shelter, education) can be less prioritized when it comes to following adat.
procession. Those who neglect the adat will face social sanctions or being cursed by their ancestors.

The high customary social costs (such as belis, traditional ceremonies, building traditional houses) can suck up domestic household funds (education, nutrition, and family savings) so families are bound by ‘customary debt’. Increased family income, as a result of government and Non-Governmental Organizations (NGOs) programs, has not been able to overcome the ‘bondage of adat debt’. This is reflected in the poverty index in NTT which are relatively stable, and even tend to worsen from year to year (Central Bureau of Statistics, 2020).

Why the Need for Cultural Transformation?

Customs of ancestral heritage existed earlier than the presence of religion, brought by migrants. The presence of religion in NTT was accompanied by the presence of the Dutch East Indies government, which eventually became the government of the Republic of Indonesia. For traditional leaders, this history gave birth to a ‘veiled vengeance’ because before religion and the government were present in managing people’s lives, the traditional elders were the sole leader. The presence of religious and government leaders means reducing the authority of adat leaders; which then triggers conflicts between adat and religion and government, both openly and in hidden terms.

In some areas, the customary elders set customary social costs as a recognition of their traditional leadership. While in some other areas, reconciliation between adat and religion has taken place. So, when the government of the Republic of Indonesia was established, the traditional system suffered from degradation and the customary social costs were minimal and under control. Similar cases can be explored from other regions, for example, Aceh and Minangkabau; where after the customary and religious conflicts (Padri War, Aceh War), there was a reconciliation of citizens to face a common enemy, namely the colonial Dutch.

Therefore, the reconciliation between adat and religion is needed, which is made possible through cultural transformation.

Cultural Transformation Process

In the process of cultural transformation, it is assumed that the facilitators - both as an individual and as an institution – have prepared themselves to carry out this role. The process of cultural transformation is generally divided into two stages: preparation and implementation. The preparation phase includes several steps:

- **First**, restoration of the relationship of traditional leaders with themselves, through introspection and reflection. Identifying traditional leaders who are willing to change and become changemakers.

- **Second**, prophetic dialogue between facilitators and traditional leaders, who are placed as the main subjects/actors of cultural transformation. The prophetic
dialogue requires careful listening, speaking skills, empathy, deep respect; which is done with honesty, confidence, courage, and faith.

- **Third**, facilitators together with the traditional leaders conducted a discernment, a reflection to ask the Creator: whether it is time to change the customary practices that bind. Previously, the facilitators and traditional figure asked for His forgiveness for the traditional shackles which were burdensome for the people. Then, ask for His blessings and guidance for the process and ways that may have never been done by the ancestors, for the good of our children and grandchildren.

- **Fourth**, restoration of relations between fellow traditional leaders, especially those who have hated each other, due to past conflicts; by forgiving one another and opening hearts to dialogue.

- **Fifth**, restoration of relations between traditional leaders and religious leaders and government officials. At this stage, traditional leaders are offered to be agents of change, then invited to forgive, pray for, and open discussions with religious leaders and government officials, so that they support this cultural transformation.

- **Last step**: facilitators, traditional leaders, religious leaders, and government officials scheduled a joint work program to start discussions and technical matters in organizing workshops and traditional deliberations. Religious leaders and government officials should support this joint work - for example, funds, space for activities, consumption, accommodation, and so on.

The stages of implementing cultural transformation are presented in the infographic below:

**Cycle of Cultural Transformation Implementation Steps**

- **Adat Mapping**
  (territories, power patterns, customary shackles, other issues)
- **Discussion Workshop**
  (according to theme or issue)
- **Formulation Workshop**
  (according to theme or issue)
- **Adat Consultation**
  (agree on the results of the Formulation Workshop)
- **Adat Oath**
  (ratification of the customary results of Indigenous Consultation)
- **Documentation**
  (copying the results of the Adat Consultation and Adat Oath)
- **Socialization & Monitoring**
  (refer to documentation & agreement)
- **Local regulation**
  (find new themes / issues)
Impact of Cultural Transformation on the Protection and Fulfillment of Children's Rights

The restoration of relations between traditional leaders and their partners (fellow traditional leaders, religious leaders, and government officials) can synergize the efforts to protect and fulfil children's rights. As explained in the following Table of Cultural Transformation Steps, particularly in the benefits Cultural Transformation column.

Path of Cultural Transformation

Causes of Adat Shackles

A. Background of Adat Social Costs

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1</td>
<td>Ancestral adat heritage, much older than religion (revelation)</td>
</tr>
<tr>
<td>2</td>
<td>Arrival of religions (revelation)</td>
</tr>
<tr>
<td>3</td>
<td>Conflict between adat and religion (open or latent)</td>
</tr>
<tr>
<td>4</td>
<td>Adat elders 'felt' their authorities lessened, due to the presence of religious leaders</td>
</tr>
<tr>
<td>5</td>
<td>Presence of government (Dutch East Indies, continued by the Republic of Indonesia); traditional leaders 'felt' their leadership were further curtailed</td>
</tr>
<tr>
<td>6</td>
<td>Adat leaders 'determine' adat social costs as an 'embodiment of their traditional leadership', a kind revenge against religion and government'</td>
</tr>
<tr>
<td>7</td>
<td>No forum/opportunity for reconciliation between adat, religion and government</td>
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</table>

B. Emergence of Adat Relationship Patterns

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Distribution of adat territories (and adat sub-territories) based on certain clans/tribes</td>
</tr>
<tr>
<td>2</td>
<td>War between adat territories</td>
</tr>
<tr>
<td>3</td>
<td>Winner has the right to the 'life and death' over the loser</td>
</tr>
<tr>
<td>4</td>
<td>Losers faced a difficult choice: their people exterminated' or 'declare loyalty to the winner</td>
</tr>
<tr>
<td>5</td>
<td>Loser who 'declares loyalty to the winner' 'sold as a servant' to other territories/groups as their 'master'</td>
</tr>
<tr>
<td>6</td>
<td>Adat relations: winners, losers and masters; regulated in the Adat Oath (as the last reserve at that time, to prevent being exterminated)</td>
</tr>
<tr>
<td>7</td>
<td>Present perspective: Adat master-servant relations is considered violating human rights, but is still practiced as due to the the Adat Oath (renewed 'best past' decision)</td>
</tr>
</tbody>
</table>
## Adat Shackles and its impact

### A. Coverage of Adat Social Costs

1. **Adat** marriages (belis, traditional wedding, **adat** fines, etc.)
2. **Adat** death rituals (**adat** animals slaughter, burial processions, traditional objects, mourning, etc.)
3. **Adat** (large) house (**adat** animal slaughter, building material, construction procession, blessing, procession of [large] **adat** house warming)

### B. Scope of Adat Relation Patterns

1. Inherited unequal relations (servants-master), open and latent
2. “Hidden” revenge of **adat** leaders against other **adat** leaders, religious leaders and government

### C. Impact of Adat Shackles

1. Worsening relations of **adat** leaders with themselves: fellow traditional leaders, religious leaders and the government.
2. **Adat** social costs sacrifice the domestic expenses (nutrition for children, education, family savings, etc.)
3. Violence in the household and community (sense of superiority over others)
4. Negligence of civil rights (no marriage certificate, birth certificate, etc.)
5. Constraining **adat** debts and burden for the family (husband, wife, children, grandchildren, etc.)
6. Shackled **adat** relations patterns (master-servants, revenge of **adat** leaders, etc.)
7. Deviations of cultural practices (originally noble and civilized) to corrupted by the **adat** elders’ motives (economic, political, prestige, etc.)

## Cultural Transformation Process

### A. Restoration of Adat Relations

1. Restoration of relations between **adat** leaders and themselves
2. Prophetic dialogue with **adat** leaders inspired to be the initiators of Cultural Transformation (emic)
3. Restoration of relations between traditional leaders and the Creator
4. Restoration of relations between **adat** leaders and fellow **adat** leaders
5. Restoration of relations between **adat** leaders and religious leaders
6. Restoration of relations between **adat** leaders and government officials
7. Starting joint work in pursuing the Cultural Transformation Stages

### B. Stages of Cultural Transformation

1. **Adat** geographical and power mapping workshop
2. Workshop on cultural transformation themes (and sub-themes) per **adat** area
3. Workshop on formulation of Cultural Transformation themes (and sub themes) per **adat** area
4. **Adat** Meeting to agree on the Results of the Formulation of themes (and sub-themes) of Cultural Transformation per **adat** area
5. **Adat** Oaths in **Adat** Meeting before the **Adat** Altar to Legitimate the **Adat** themes (and sub-themes) of Cultural Transformation per **adat** area
6. Documentation and Duplication of the **Adat** Meeting and **Adat** Oath results
7. Dissemination of **Adat** Meeting and **Adat** Oaths results to traditional leaders (as a reference/guide), religious leaders and government apparatus (as joint monitoring and evaluation)
8. If it covers one district, all documents resulting from the **Adat** Oath become the the references for Academic Texts to formulate the Local Regulation on the Recognition and Empowerment of **Adat** Institutions (as proposed and desired by **adat** leaders from **adat** territories in the district.)
Results of Cultural Transformation

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Restoration of relations between <em>adat</em> leaders with themselves, fellow traditional leaders, religious leaders &amp; government official (SDGs 16)</td>
</tr>
<tr>
<td>2</td>
<td>Restoration of relations between: communities, families and indigenous people (SDGs 16)</td>
</tr>
<tr>
<td>3</td>
<td>Contributing to the reduction in the poverty depth index (SDGs 1)</td>
</tr>
<tr>
<td>4</td>
<td>Contributing to the fulfillment of family nutrition and sustainable agriculture (SDGs 2)</td>
</tr>
<tr>
<td>5</td>
<td>As the traditional rituals getting under control, reducing the probability of death at productive age (SDGs 3)</td>
</tr>
<tr>
<td>6</td>
<td>By controlling customary social costs, motivating families to have children’s education savings (SDGs 4)</td>
</tr>
<tr>
<td>7</td>
<td>Prevent: child marriage, child abuse, and domestic violence (SDGs 5)</td>
</tr>
<tr>
<td>8</td>
<td>Customary leaders living around springs, rivers and water sources maintain and preserve its sustainability (SDGs 6)</td>
</tr>
<tr>
<td>9</td>
<td>As the social costs of <em>adat</em> are under control, domestic family spending on welfare increases and is stable (SDGs 8)</td>
</tr>
<tr>
<td>10</td>
<td>In general, there are <em>adat</em> sanctions against perpetrators of environmental destruction (SDGs 13)</td>
</tr>
<tr>
<td>11</td>
<td>In general, traditional leaders are ‘inspired’ to preserve the natural environment (SDGs 15)</td>
</tr>
</tbody>
</table>

Role of Facilitator

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Reflections on <em>Adat</em> Shackles and Their Impacts</td>
</tr>
<tr>
<td>B.</td>
<td>Spiritual Preparation</td>
</tr>
<tr>
<td>C.</td>
<td>Discernment of Kairos Allah against <em>Adat</em> Shackles</td>
</tr>
<tr>
<td>D.</td>
<td>Technical Preparation</td>
</tr>
<tr>
<td>E.</td>
<td>The Call to Be a Facilitator (Ethics)</td>
</tr>
</tbody>
</table>

Reflections and Recommendations

The reflection in this paper is expected to a joint reflection. Do *customary shackles* still occur in our immediate surroundings? How do we respond to this condition? Where do we stand on this? How to help those who are shackled? Will we be their supporters in this process of cultural transformation?

Whatever the results of contemplation, let’s contribute through various capacities we have - in prayer, funds, program creations, and other efforts as a real initiation of cultural transformation that can restore and bring prosperity for others.

Author: Slamet Kusharyadi
HABIBIE & AINUN ADVOCACY IN HANDLING COVID-19

Remember this scene? Captain Jean-Luc Picard was in an important meeting determining the life and death of USS Enterprise passengers with the angry General Klingon. The meeting was held not in a room through a large computer screen. The meeting was in a dead-end, and Picard said, “It’s hard for us to know thoroughly if we don’t meet face to face.” Picard’s remark may reflect the feeling of advocacy activists, especially in the COVID-19 crisis.

For those who don’t know who Picard and Klingon are, they are characters in the television series of Star Trek Enterprise. The above scene is footage from the futuristic film. Virtual meetings without any physical engagement.

As of the writing of this book, the active users of Zoom, the most popular online meeting software, have reached almost 13 million. The active users are those who host the meeting rooms. If at least half the users do virtual meeting once every day, there are 6-7 million online meetings per day. That’s just Zoom, not to mention other platforms such as Microsoft Teams and Google Meet. Online meetings are a daily activity for advocacy activists in responding to the COVID-19 pandemic. But before the rising popularity of the online meeting, advocacy activists have pursued their campaign through a smart mobile device, the WhatsApp application.

Advocating by telephone, short messages, e-mail and online meetings are not new. Before the COVID-19 pandemic, the lobbying method through communication tools had been carried out. Then what is different? We never discuss or deepen problems through these devices. Advocacy essentially relies on face-to-face meetings to encourage a policy.

There are only a few research articles on the effectiveness of face-to-face meetings. The World Bank report on social accountability by Malena, Forster, and Singh (2004) emphasizes community involvement, including direct face-to-face processes. This is an important stage, the report said. But it does not raise the issue of whether a face-to-face meeting is indeed necessary.
The emphasize on direct face-to-face was discussed in a Cornell University journal (Duffy & McEuen). Although this is not an article related to advocacy, but on the hospitality industry. The researchers found that the face-to-face approach provides maximum benefits in terms of:

1. Attract attention, especially when you want to start something new or different;
2. Inspire positive emotions, as a way to catalyze collaboration, innovation, and performance;
3. Build networks and relationships between people, realizing that information can be shared virtually. But greater value exists in networks and relationships between people.

The three points above are essential in the advocacy approach, which means that advocacy activities are difficult to escape from face-to-face meetings. The best advocacy effort is making changes for the sake of justice done by the citizens. This is often called Advocacy by People. The concept of “advocacy by citizens” is preferred because according to research it is more likely to be carried out and sustainable.

But in a COVID-19 crisis, face to face meeting is not recommended. Although there are protocols on “physical distancing”, but it is not allowed at all. Therefore, many policies related to the handling of the COVID-19 outbreak were issued without involving community participation. At the national level, the implementation gap might not be felt. However, in various online discussions, participants from the villages described the inability to implement those policies at the community level.

For example, socialization policies that mostly rely on the internet. The policymakers forget that according to the 2019 report, there are still 24 thousand villages in Indonesia that have not been reached by the internet. Or the fact that 24.79 million people are in the poor category with minimal economic capacity for internet access. If the power goes out, then the internet is gone.

As a benchmark in the area of South Kalimantan and Central Kalimantan, in 2018, it has the highest frequency of outages, an average of 31 times per customer per year. This has not been added to the reach of electricity in remote areas of Indonesia.

The irony is some advocacy activities promote internet-based solutions. This was felt in various discussions or policy recommendations. It can’t be blamed, because the research base is spread through the internet.

Thus, of course, the respondents are limited. Advocacy activists must manoeuvre to capture the voices of those being neglected by the online methods.

Despite these obstacles, advocacy activists have little choice in the COVID-19 crisis. We still have to maximize what is in the hand. If it is the WhatsApp application, then use it. If it is an online meeting, then speak out loud for inclusive policies, including the issue of children and those who have not been voted in online surveys.

Wahana Visi Indonesia (WVI) prioritizes four main strategies in advocacy: encouraging the
As of this writing, WVI’s advocacy has succeeded in encouraging the coordination of 13 Gusturah to produce better policies in handling the COVID-19 outbreak for the community and children. WVI also promotes child protection and parenting protocols in pandemic crises. This protocol has been adopted by gustunas (national task force) of COVID-19. WVI is active in all national clusters of national disaster management of COVID-19. It all starts with initiation via online communication. This communication ensures that the sustainable development targets of numbers 3d, 4a and 16.2 are reached.

The recipe for communication is like a human relationship. The book "Habibie and Ainun" can be a reference. During his super hectic schedule, Habibie maintained quality communication with Ainun, the girlfriend who became his wife. Habibie was well aware that communication can bring change for the better. This quote from the former Indonesian president echoes all the time: “Without love, intelligence is dangerous, and without intelligence, love is not enough”.

Let me paraphrase the message into: “Without good communication, our expertise, our data, is in vain. Without expertise and data, good communication is also useless. Advocacy requires good communication and expertise and data. Let’s start to open communication.”
CONTRIBUTIONS OF CIVIL SOCIETY ORGANIZATIONS IN ENCOURAGING THE ESTABLISHMENT OF A CHILD-FRIENDLY SEKADAU DISTRICT

The Sekadau District Government must increase budget allocations in the health sector, specifically for sanitation, immunization, and improving the nutritional status of children. If the government allocates funds, it is for the benefit of children and the community, not for our benefit. “Suryati, Chairperson of KOMPAS (Sekadau Child Caring Community Coalition), closed her presentation before the DPRD (Regional Representative Council) of Sekadau District, West Kalimantan.

KOMPAS was initiated through the Civil Society Organizations (CSOs) Empowerment Project funded by the European Union aimed to improve the quality of public services that led to the establishment of an accountable child-friendly district (CFC). Through this project, a coalition of civil society organizations in Sintang, Melawi and Sekadau districts - all in West Kalimantan Province - was formed.

Initially, bringing together coalition members consisting of women’s organizations, religious organizations, professional organizations, traditional organizations, youth organizations, and children’s forums was not easy. The different focus, competencies, and working methods of each organization is a challenge. But eventually, the “child issue” unites these differences, due to the awareness that whatever the identity of the institution, every family has children - both biological children, or siblings. It takes a village to raise a child.

Under the Republic of Indonesia Health Law No. 36/2009, the state is required to allocate at least 10% to the health sector outside of employee salaries. However, Sekadau District only allocated 7.07% of its budget.
**How was the advocacy done?**

At the district level, a coalition of civil society organizations was initiated to accommodate community participation in the development of the CFC. Besides, the direct intervention was carried out in 50 villages in three districts. The intervention was carried out through Citizen Voice and Action (CVA), an advocacy method that mobilizes the public to improve the quality of public services through dialogue and meetings between the community and the government. The stages of the CVA involved the use of standard assessment and monitoring cards, as one of the recommendations from the coalition to the government. “I was compelled to search for data, after doing a CVA. I realized that the data was very important and could also be used for other issues, such as sanitation,” said Suja’i, one of the CVA village facilitators who was also a member of KOMPAS.

Data generated from CVA activities were juxtaposed with analysis of government planning and budgets and related local policies. These documents produced coalition recommendations and also a policy brief. Then the recommendations were submitted to the government through a public hearing with the DPRD and also a lobby. “Coalition recommendations regarding exclusive breastfeeding must be included (in planning and budgeting), I will make

Photo caption:
Top: Suryati, Chairperson of KOMPAS, presented and submitted KOMPAS recommendations in a hearing at Commission III of the Regional Parliament of Sekadau.

Down: District Secretary of Sekadau accepted the KOMPAS recommendation.

©Wahana Visi Indonesia

in the 2016 Sekadau Regional Budget. Nutritional status in Sekadau District is also still below the World Health Organization (WHO) standards.

KOMPAS initiated the advocacy efforts at the village to district level to ensure the health sector becomes a priority for the government. At the village and sub-district level, KOMPAS implemented a community voice and action approach to improve the quality of health services.
sure it is included,” said Zakaria Umar, Regional Secretary of Sekadau District, during a meeting to deliver the KOMPAS recommendations.

**Challenges**

In the process, the coalition faced some challenges. The project target was an increase of 1% every year for the Health Office. But in reality, from 2016 to 2019, the percentage of the Sekadau District health budget was fluctuating and did not increase every year. There was a small budget decrease of 0.02% from 2016 to 2017. The same thing happened with the nutritional status in Sekadau District, where the percentage of stunting had dropped 7.88% in 2017; but rose again by 1.55% to 32.97% in 2018 (Monitoring of the Nutrition Status of Sekadau/PSG-SKD 2018).

Besides, KOMPAS also encouraged the District Regulation (Perda) of the Sekadau CFC. The relatively large budget commitment required made the advocacy efforts took more than two years; until finally the regulation was issued. In its journey, KOMPAS was considered to be pitting the executive against the legislative in the government. This assumption was because KOMPAS coordinated with both parties to ensure that the drafting of regional regulation is budgeted in the Regional Budget (APBD).

However, these challenges did not dampen the enthusiasm of coalition members to pursue the fulfilment of children’s rights. Because, apart from existing data, the positive impact that is happening on the community is also increasingly visible.

**Changes that Happen in the Community**

After implementing the project for four years, the impact began to be felt by the community. The government budget for health and welfare at the district level does not always increase, but the budget allocation at the village level increases thanks to the implementation of the CVA which also continues to be voiced up to the district.

Positive changes that occur include:
- The existence of the Local CFC Action Plan;
- CFC local regulation;
- Regional Regulation on Partnership between Midwives and TBAs;
- Addition of midwives and health workers in the village;
- Training of posyandu cadres budgeted by villages, puskesmas, and districts;
- Increasing and routine incentives for posyandu cadres;
- Posyandu equipment procurement such as microtoise, measuring instruments, and others;
- Regular supplementary feeding;
- Construction or rehabilitation of posyandu, polindes, poskesdes, and Puskesmas buildings.

The improvement in public services also contributed to the results of the assessment of compliance with service provider standards by the Ombudsman of West Kalimantan Province. In 2018, Sekadau Regency ranked 68th with 78.12 points (yellow zone); in 2019 it increased to 50th with 85.10 points (green zone).

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**Photo caption:**
Amis Rianto (member of KOMPAS) stood in front of the IHC equipment, provided by the Sekadau Community Health Center. 
©Wahana Visi Indonesia
“It has been 11 years since I became a Posyandu cadre. After CVA, I received incentives from the village. There used such an incentive from puskesmas through midwives, but it is gone. Now we regularly received Rp 450,000 per 6 months,” said Fransiska Bunga, Posyandu Cadre of Selimus Hamlet.

"I'm just an ordinary housewife. I never thought I could talk in front of the people and the government. Now when I meet the government, I cannot stop talking. I want to make sure the issue in the community is heard by the government," said Suryati. "The mission of KOMPAS is to work with the community, government and private parties to make Sekadau as a Child-Friendly District," she continued in excitement.

Everyone present agreed that. Presumably so do each of us who have the opportunity to contribute by making a coalition with various elements of the society to fight for the interests of many people, especially the protection and fulfilment of children’s rights. The coalition is the key.

The Coalition is the Key

All changes that occur are not solely the result of the work of one institution; but rather a tangible embodiment of the government and community commitment. This shows that the participation of civil society in conducting advocacy efforts has a very positive impact. Partnering through a coalition has broader impacts than working alone. By forming a coalition, the community is also enabled to voice their aspirations through sound advocacy efforts and ensure the sustainability of the program, because the people doing the project are the people themselves.
CHILDREN ADVOCACY AGAINST ALOR CUSTOMARY ELDERS

There is a common concern for the majority of male adolescents in Alor District, East Nusa Tenggara (NTT) Province. They are worried that if they decided to marry with an Alor girl, the belis (dowry) value would be fantastic. Thus, some young people tend to argue, “You should look for a girl outside NTT, so the belis would be minimal or even absent”. Whereas for young women, in addition to worrying about the amount of moring (provision of life) borne by the bride family, they are also likely to experience domestic violence if married to an Alor man who can pay for the belis. They are also worried about the condition of their parents, as often expressed as “afraid of papa beating mama, afraid of mama papa separate, or afraid of papa leaves us”.

Similar anxiety was felt by parents and the Alor community in general. They saw the need for major changes to the cultural customs (especially the belis and moring). The question was “who will start and how to begin”. It felt especially because the traditional leaders have been ‘locked in revenge’, to maintain the authority of their adat (customs). They however also expected a solution to this complicated issue.

Customary Affairs, Children’s Rights Neglected

For the people of Alor, customary affairs are often haunting and considered burdensome. For families with daughters, there is a concern that if the belis can be paid off, the daughter will experience domestic violence by her husband’s extended family. This violence occurs because the
men assume: "I have the right to beat the women/children because I have bought it, as moko and gong (dowry)". Therefore, the belis are made in high amount so they are not reachable by men. For families who have sons, they will be obligated to fulfil and pay for the belis. As long as it is not paid off, the husband is often quipped by the female family. Not infrequently, men leave their families, because they cannot stand the pressure.

The customary system of marriage in Alor tends to ensnare from generation to generation. The wife becomes like a slave and experiences domestic violence after her husband paid the full price. Conversely, men lose self-esteem when unable to pay the belis to a woman's family, and are called by derogatory term: maya or malea (a term in local language meaning slave). If the wife gets this treatment, then the children have the potential to be treated similarly, both by the father and mother. It could be worse.

Advocacy for Customary Elders

This condition encouraged Markus Samoy (Head of Tulleng Village) and Seprianus Kafolamau (Head of Lembur Barat Village). They were determined to break the chain of traditional shackles that cause concern and impact on children. Both of them began to advocate for traditional leaders in their respective villages.

In Mark and Seprian's understanding, advocacy is not only carried out with the government but also to traditional and religious leaders. The three policymakers, following the local system in Alor, are called 'tiga batu tungku' (three stone stoves).

It is usually difficult to advocate the religious authority, as it relates to the appreciation of faith and practice in the name of dogma/teachings; plus the status of someone who is allowed to convert. For the government, it is common practice to advocate using the Minimum Service Standards (SPM), where the government is essentially obliged to provide services and protection to the community.

In the realm of adat, there were three challenges. First, traditional leaders in the village do not have a kind of superior to account for their roles. Customary figures were assumed to be responsible to the Creator and themselves. Unsurprisingly, they were greatly admired and respected; and their advice is almost always followed by indigenous people. Second, an indigenous person cannot transfer to another custom, because it is considered impossible for someone to change their tribe. This is reflected on a local byword saying: "born to a certain tribe, and being part of that tribe for a lifetime". Third, traditional leaders generally have an understanding that for customary matters (including in speaking of adat) it should not be arbitrary. The procession must be carried out at the traditional hall and outsiders must not interfere, including the district head, sub-district heads, village heads, priests, and others.
**Tireless Efforts**

Markus and Seprianus tirelessly continued to hold dialogues with traditional leaders. Not only in the villages they lead but also with other neighbouring villages. They worked as if there was a division of tasks between the two of them. Markus Samoy was in charge of the customs territory of Lembur people in the eastern part and central part, covering seven villages. Whereas Seprianus Kafolamau was responsible for the western part and the central part, covering eight villages.

They continued to motivate the traditional leaders to be willing to change for the sake of their children and grandchildren. What these two community leaders, is in line with the understanding of WVI staff, which is contained in Wahana Visi Indonesia’s Vision. “Our vision for every child lives fully; Our prayers for every heart to make it happen. “ Hopefully this prayer, hope and effort can be realized for the prosperity of Alor people.
BANU (CUSTOMARY OATH) IN KEFETORAN NOEMUKE AS CHILD PROTECTION EFFORTS

There was an anxiety in the community, especially families of victims of child abuse in the villages of Kuanfatu, Kelle and Kelle Tunan, East Nusa Tenggara (NTT) Province. It was related to violence cases that often occur, despite the formation of the Village Children Protection Committee (KPAD) and routine child protection socialization. There was also an assumption that the KPAD was afraid to community leaders, but dare to the general public. If the perpetrators of violence against children are community leaders, they tend to be more difficult to be charged under the criminal law; especially if the perpetrator requires proof [for example DNA proof of the victim’s pregnancy], which is costly and time consuming. Conversely, if the perpetrators are ordinary people, they tend not to have the power to deny their actions; then immediately confess in the police, then proceed with the law.

The Dawan tribe inhabits some areas on Timor Island, one of them is in the Timor Tengah Selatan (TTS) District. Following the ancestral wisdom, the Dawan tribe was regulated into kingdoms or Kefetoran. TTS District is inhabited by three major kingdoms: Amanatun, Amanuban, and Mollo. The kingdom of Amanuban is divided into seven Kefetoran, including Noemuke. The customary positions at the Kefetoran level are:
1. Fetor, the position below the king (in this case Raja Amanubang), so automatically the fetor is the king’s vice in the Kefetoran.
2. Meo, the second highest position in Kefetoran, a kind of patih.
3. Third level, amaf, is the commander of Kefetoran.
Noemuke’s *Kefetoran* is centered in the village of Kuanfatu, which is the capital of Kuanfatu sub-district, TTS district. The customary territory of the Noinent Pharmacy covers 19 villages; four of which are Wahana Visi Indonesia (WVI) service areas.

**Why is Banu Necessary?**

Based on data of violence against children cases in NTT Province, the highest areas were Timor Tengah Utara (TTU) and Timor Tengah Selatan (TTS). In TTS, one of the sub-districts with high cases of violence against children was Kuanfatu.

### Number of violence cases against children - NTT Province

<table>
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<tr>
<th>REGION</th>
<th>Children in Conflict with Law</th>
<th>Victim of trafficking</th>
<th>Children Victims of Violence</th>
<th>Total Cases of Violence against Children</th>
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Source: adapted from https://ntt.bps.go.id, accessed on Wednesday 8 April 2020, at 16.50 WITA.
In Kuanfatu District, since 2013, WVI together with community leaders in the villages of Kuanfatu, Kelle and Kelle Tunan have tried to prevent violence against children, through:

- awareness raising of child protection efforts in all social, religious and government activities;
- establishment of KPADs in each village; with a budget according to the ability and management of the Village Revenue and Expenditure Budget Plan (RAPBDes);
- KPAD was equipped with training on the protection and fulfillment of children’s rights, as a provision in conducting socialization to the community;
- KPAD developed a mechanism to handle cases of violence against children, including the provision of its management as a paralegal;

An evaluation in 2018 showed that although the KPAD had been formed and functioning, and the Child Protection Law was enacted; cases of violence against children still occur, especially in Kuanfatu Sub-district. The KPAD faced the challenge in completing the case especially if the perpetrator was a community leader (traditional figure, religious figure, educator, government), or the victim and the perpetrator still has a family relationship, or the perpetrator required proof (e.g. DNA proof of the victim's pregnancy) which was costly and time. As a result, people began to doubt the function and existence of the KPAD.

After this reflection, WVI involved the traditional leaders in preventing violence against children, especially in Kuanfatu. WVI tried to find ‘insiders’ who were willing to change, in anthropological terms commonly known as emic. Such figure was eventually identified, called Melianus Babis, a member of Fetor Noemuke.

**Banu Discussion and Ceremony**

The process began with the Focus Group Discussion (FGD) on “Brainstorming on Nobility Values in Awan Indigenous Culture” (07/05/2019). The FGD participants consisted of some key traditional leaders (fetor, meo, amaft) from Kefetoran Noemuke. They were guided by reflective questions, such as: Are there things (attitudes, behaviors, habits) that in our grandmother’s era were still Good and noble; but now there has been a shift or deviation? Does this bring the glory of God?

After many hours of dicussions, the FGD resulted in an agreement which was concluded by the adat leaders: “It is time for adat to move, so children are protected and the environment is preserved; legally adopted in the Customary Oath called Banu.” Banu is an adat regulation as a result of mutual agreement through customary oaths regarding certain matters. Usually Banu has to do with
caring for nature, agriculture, and animals. Together with WVI, a breakthrough was created by incorporating the issues of child protection, family and community welfare into Banu.

From May to August 2019, adat leaders exchanged dialogues and prepared themselves to hold customary meetings and oaths. The preparations included: the location of adat meetings and customary oaths, traditional leaders involved (fetor, meo, amaf), indigenous people, and other invitees (including WVI).

The Indigenous Consultation was held on August 20-21, 2019, with the discussion and formulation of the Kefetoran Noemuke Customary Oath text, in the form of:

1. Prohibition of violence against children, where the definition of violence refers to the Child Protection Law;
2. Prohibition of underage marriages, where the minimum age is 19 years;
3. Prohibition of violations of nature conservation, such as felling trees around springs, hunting of protected endangered species (white parrots) - using either rifles or slingshot, spreading potassium or electrocuting fish in rivers, and efforts to preserve springs and water sources, etc.
People called it *banu* in three prohibitions: *sonde bole buat keras pada anak* (do not do any violence to children), *sonde bole kawinkan anak bawah umur* (do not marry underage children), and *sonde bole kasi rusak alam* (do not do any harm to nature).

**Cultural Synergy and Local Characters**

Furthermore, the three prohibitions were disseminated to the public in various activities at schools, churches and mosques, government offices and a series of meetings. In the safari, the traditional leaders were given the opportunity to convey about *banu*.

A month later, Charles, Head of Kelle Village, conveyed his response about *banu*: “The traditional leaders’ efforts are very good, as it can protect children from becoming the next victims. So far, even though there are KPADs and Perdes, child abuse still occurs. Some perpetrators were even the parents, *ba’i* (grandfather) of our children. After this *banu*, people will surely be deterred, because people are respecting the customary law.”

The child protection efforts undertaken by the Kefetoran Noemuke are cultural transformations that contribute to the Sustainable Development Goals (SDGs) through:

1. **The recovery of relations of traditional leaders with themselves, fellow traditional leaders, religious leaders, and government officials;**

2. **Prevent: child marriages, child abuse, and domestic violence (SDGs-5);**

3. **Maintenance around springs, rivers and water sources - to maintain their sustainability (SDGs-6);**

4. **Inclusion of customary sanctions against perpetrators of environmental destruction (SDGs-13);**

5. **Fetor, meo, and AMF is determined to preserve the natural environment (SDGs-15).**

Synergizing local culture and involving local leaders is an innovative effort that is highly recommended in providing significant results for the program to the community, especially vulnerable children. The *banu* in Noemuke is one such best practice.
A GLIMMER OF HOPE FROM NORTH PAPUA: THE ROLE OF THE CORPORATION IN REALIZING CFC

Under the bright Biak sky that day (10/08/2016), dozens of children performed local dances excitedly. The results of routine training for almost a month were warmly welcomed by those who attended the Declaration of Biak Child-Friendly District. This was a rare opportunity for children members of the Waupnor Village Children’s Forum, Biak Kota District (Papua Province) to create and convey the “Voice of Biak Children” in front of many people. We want all Biak children to better care in terms of education and health - this was one of their messages. The former Minister of Women’s Empowerment and Child Protection, Yohana Yembise, accompanied by the Biak Numfor District Head, who has agreed to sign the Declaration of Biak Numfor District Towards Child-Friendly District (CFC). The Task Force Draft has been formed, waiting for the next stage, namely the process of the inauguration and joint action. Unsurprisingly, there was an assumption the Task Force was still not optimal in supporting the CFC.

However, the spirit of the children's forum did not subside. In 2019, at the Waupnor Village office, there was an unusual practice in the Musrenbang (Development Planning Meeting). The astonishment mimic was seen on the faces of the parents seeing the children sitting in the front row. This was the second time that children were included in the village level Musrenbang, after the first one in 2018. This was the impact of the intensive involvement of Lup Waupnor’s village head in children’s activities. Slowly but surely, his perspective on the importance of involving the children perspective in development programs developed.
In two years, some children’s activities have received support from the village government, such as the provision of children’s books at the reading house and the initiation of reproductive health programs. This activity also encouraged the transformation of the children’s forum (FA). “Previously, I was very difficult to talk about and express opinions. But in the children’s forum, we learn to recognize the problems of children in our environment and present them in the forum,” said Mira Bukorpioper, Chairperson of FA Waupnor, during the discussion of formulating the FA program proposal in Musrenbang.

**Child-Friendly Recreational Facilities**

Optimism for a child-friendly environment continues to flare up, although the CFC Task Force is not yet optimal due to district budget conditions. The efforts to support Child-Friendly Indonesia (IDOLA) by 2030, continue to be carried out in the spirit of CFC acceleration organized in Solo (10/15/2018). The effort was ignited through reading and writing activities in the reading house program. This program targeted children who cannot read yet, by making collaboration between the FA and adults as tutors. The spirit of Waupnor was contributing to the CFC indicators, especially Cluster V Education, regarding the use of leisure time and cultural activities. The Reading House also filled the large gaps related to the literacy conditions in Papua.

From the Wahana Visi Indonesia (WVI) Biak Program Area survey in 2017, it was found that the proportion of grade 3 elementary school children who at least reached a minimum reading level was only 31.70%. This figure was
very far from the expectations as a child-friendly district. The next survey in 2019 showed an insignificant increase of 38.46%. This number threatened the readiness of the younger generation to be ready and able to rise to a further level. For this reason, what FA Waupnor has done is very important and meaningful to realize the CFC.

At the same time, in Nermnu Village, North Biak District, the same enthusiasm in eradicating illiteracy was taking place. The Children's Forum every Friday was involved in the Reading House. Dozens of children who cannot read received a touch of joy from the FA through the division of roles in the Reading House class with adult volunteers. This activity was at the same time answered to parents’ lack of understanding on the purpose of the FA. Finally, in the 2020 Musrenbang, the FA received an invitation from the village head to propose programs supported by village funds. The FA board, represented by the chairperson and secretary, proposed the Reading House program, English classes, computer classes, sports classes, and gardening. “Hopefully this activity proposal is approved, so our program can run well,” hoped Yana, the chairperson of the FA, during the Musrenbang activities.

**Corporate Support**

The road towards CFC may still be far and it takes a long process to make it happen. Therefore, support from various parties is
important, including the private sector. Lenny Nurhayati Rosalin, Deputy Minister for Child Growth and Development, the Ministry of Women’s Empowerment and Child Protection (KemenPPPA), on several occasions stated that the role of the private sector in creating a child-friendly environment is one of the important pillars in improving the quality of child development.

On that basis, WVI also cooperates with corporations to synergize with partners. Not only with DP3AKB (Office of Women’s Empowerment for Protection of Children and Family Planning), the church, and the village head but also with corporations who shared the same vision, so children can live fully intact. Together with PT Samsung Electronics Indonesia, through the Samsung Smart Learning Class (SSLC) Program, the children at Waupnor have an interesting and fun learning forum, which is called the Smart Class.

In the Smart Class, children are taught the ability to manage information on the internet into learning material. This is a synthesis of the current massive anxieties about the misuse of internet media among children and adolescents. In Smart Classes, children are directed to use devices to access educational information and keep negative content away. When WVI conducted surveys through links shared via social media, the feedback given by child participants were commendable. They are technology literate, willing to participate, and can express their opinions to adults.

**Good and Smart Practices**

The climax was when Mira, Chairperson of the Waupnor Children’s Forum received an invitation to represent the children of eastern Indonesia expressing the opinions of children during the Covid-19 pandemic. In the online video conference session at the Samsung Smart Class, Mira delivered her opinion, which incidentally was heard by the KemenPPPA. “There is a learning system provided by teachers to learn from home. But less attention from parents. Most parents tell us to do household chores than to study,” Mira said innocently.

The work of the children above is exemplary learning, as well as good and smart practice in maintaining the spirit of creating a friendly environment while encouraging stakeholders to continue the stages of implementing CFC. This existence indicates that the spirit has not been extinguished. The fire is still burning and ready to light up the entire Biak District in nurturing a better generation of young Papuans.
CHANGES IN CUSTOMARY LAW HAPPENED, CHILDREN ARE PROTECTED

It all started with the presence of Santo, Head of Tubang Raeng Village (Landak District, West Kalimantan), and Torman, Chairperson of the BPD (Village Consultative Body) in the workshop “Accelerating the Fulfillment of Birth Certificates”. Both agreed on a follow-up plan to establish Community-Based Integrated Child Protection (PATBM), with Santo as the chairperson. PATBM began to receive training to increase its capacity in understanding child protection. The involvement of DP3AKB (Office of Women’s Empowerment for Child Protection and Family Planning) as a facilitator was very helpful in presenting some of the technical knowledge and concepts of PATBM.

Immediately after the training, Santo and other village administrators conducted socialization to churches and communities in Tubang Raeng hamlets. When conducting socialization, there was information about cases of violence against children, both from the community and from some media; which was often settled amicably so it did not end up in positive law.

**Ideas for Changing Customary Laws for Children**

He began to communicate the idea of changing the customary law in favour of children began to Wahana Visi Indonesia/WVI. WVI staff then welcomed his insights, because it was in line with the vision of Child-Friendly District/CFC from various aspects, including spiritual and cultural aspects.

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Plans were also drawn up to discuss with the district head and the adat council. The idea received
good reception and support, which followed by an assessment of customs and cases of child abuse that occurred in the community.

The Commitment to Making Changes

WVI scaled up the issue of changing the customary law in favour of children to the district level, by inviting pastors and traditional leaders throughout the Landak District. This activity was delivered through the “Channel Hope for Child Protection” workshop aimed to get the participants enlightened, increased their knowledge and capacity related to child protection issues.

On that occasion, Santo and Atek (a traditional leader with the title of Timanggung Binubah Sangku) shared their concerns about violence against children, both physical violence, child marriage, and sexual violence which resulted in losses for children. “We should be part of the traditional tools, which can protect children from these things,” said Santo. Atek chimed in: “There needs to be a written customary law, which is in favour of the child.” This sharing of thoughts motivated participants to follow up on their respective areas. The traditional leaders (timanggung, pesirah, and pangaraga) were determined to hold an adat meeting to discuss cultural practices that were
originally honour and support the growth and development of children. However, there was not enough time to explore, plus the traditional leaders in attendance were limited.

Santo and Atek were determined to be the first initiators in making changes to customary law in their area. They expected support from the WVI team to assist with the socialization at the meetings they initiated.

**Step by Step Towards Change**

The Head of Landak District, Karolin Margret Natasa, conveyed the Adat Call for Child Protection during the Naik Dango (post-harvest ceremony) event accompanied by the signing of the Child Protection Commitment by the Dayak Indigenous Council, 13 sub-districts and 3 districts.

The appeal was a supplement in starting to plan the steps to develop a customary law in favour of children. Santo initiated the inaugural meeting in early July 2019, which was attended by pesirah, priests, PATBM members, youth, village officials, and community representatives. Some participants suggested that the discussion of customary law was not only on the child protection issues but also on interfaith marriages, theft and grave excavation. Finally, it was agreed to focus on child protection, while other issues will be discussed separately at different times. Some positive points generated, among others were participants gained insight on the protection of children from physical, sexual, and mental abuse, and traditional sanctions for cases of violence against children. The explanation was not specific, however, as there have not been any sanctions against those involved to marry the child; sanctions were weak and did not favour children.

The second meeting (08/21/2019), although without the presence of Timanggung Binuah Sangku, the participants still proceeded to produce an agreement, and increasingly focusing on children issues. The result was the formation of a small team from several community elements to draft a Child Protection Customary Law, focusing on three violence against children (physical, sexual, child marriage), and agreeing on the socialization of customary law related to violence against children at the village level.

At the third meeting (27/09/2019), participants focused on the presence of four pesirah dusun to summarize and determine sanctions for the three types of violence against children. The mapping of common adat sanctions in each dusun provoked long discussions and debates; interspersed with various conducive proposals. In the end, the final draft of customary law was finished and brought to the village level meeting, then disseminated to the community members.

The last meeting was held at the village level, attended by around 30 people who were religious leaders, traditional leaders, village government, teachers, PATBM activists, youth and representatives of village communities. Santo and Ajun (pesirah) presented the background, the process that had been carried out, and what
was produced. Submission of this customary law draft had raised concerns among teachers because they could be considered a perpetrator of violence. But it was conveyed that all disciplinary actions must indeed eliminate violence against children.

The ratification process took almost two months from the last meeting because there was a pilkades (village head election) process. Finally, in December 2019, the Customary Law on Child Protection was legally signed by Timanggung Binuah Sangku, pesirah, village heads, and chairperson of the BPD.

**Change Happens**

Asun, a pesirah, expressed his hope to put the customary law in writing that can be a reference for everyone. There is an impression in the community, that adat instruments are labelled as people who take advantage of adat, because sanctions are set based on their thoughts. "We are thankful that WVI is willing to work hard to accompany us here, to formulate the Customary Laws on Child Protection," said Asun sincerely. He also hoped that in the future this adat law would be adopted at the sub-district to the district level.

"In the past, only family or parents who handle if there is a case of violence against children. Now the community is aware that this is a common problem, including the pesirah adat. We are glad this change has happened," said Santo, this time with a big smile.
CHURCH SUPPORT IN FULFILLING CHILDREN’S RIGHTS

Generally speaking, the church is a place where Christians conduct worship activities and explore the spirituality of their lives. On the other hand, the church is also a place to build social relations, which is not limited to a specific age category. The church also accommodates relations in every age category, such as Sunday school services for children, youth worship services, and parental worship.

In the context of the East Nusa Tenggara (NTT) region, the church is not just a place of worship, but also a place to build togetherness, work together, gain knowledge, share, and be able to deliver progress for the churchgoers. Many activities are not limited to church buildings but can be done amid the community.

Wahana Visi Indonesia (WVI) in Kupang and Timor Tengah Selatan (TTS) saw this situation as an opportunity to collaborate in fulfilling children’s rights. WVI has cooperated with churches in 15 assisted villages. This collaboration was carried out because WVI saw that the churches also played a major role in the community development program.

Church Relations with Village Government

The village government is the lowest government institution in Indonesia. It has crucial roles and responsibilities in realizing welfare for the community in the village. Thus, the village government is the vanguard in responding to emerging physical and non-physical issues in the community.

Under the village government system, there are various elements involved in supporting their programs, through the village meetings. Religious institutions are one of the elements invited to work together with the village government.

In Kupang and TTS districts, religious institutions are important partners to work with, especially the church, because the majority of the population in the two districts are Christian. The churches also have programs supporting community welfare and children’s rights. For example: making visits to the
homes of devotees, making reflections/sermons for adults about positive care for children, helping the elderly get free treatment programs, providing teaching materials for Sunday school (learning by creative methods), etc.

Church programs are very relevant to work with the village government because the people in government are also Christians who support church programs; and conversely, people who are in the church are also residents/citizens who support the village government program. Thus, So the two have a reciprocal relationship, give and take.

Sunday school

Children are part of the people who have the right to be served, the same as adults. In the context of the Kupang and TTS districts, children are very happy to come to church and be involved in various activities according to their talent, such as singing, dancing, playing drama, fashion shows, poetry, and so on.

“Children are members of the church, since a very young age. GMIT (Evangelical Christian Church in Timor) adheres to familia Dei or family of God, where all are equal, parents and children. Therefore, the church must not ignore children’s rights. After all, children are the bud and the future of the church. What the church will look like in the future, depends on how we teach and guide today’s children. A church that does not pay attention to the rights and needs of children is a church that is heading towards emptiness,” explained the GMIT Rev. Rahelita Modokh.

In October 2019, WVI surveyed 58 churches in Kupang and 51 churches in TTS. This survey was conducted to see how much the church’s support for the fulfilment of children’s rights through the Sunday school.
**Sunday school existence**

As many as 50% of churches in Kupang and 48% in TTS already have Sunday schools. In the church, in addition to exploring spirituality, children are also trained to have good character, learn to develop their interests and talents, and build relationships with others. It can be concluded, a church without Sunday school does not have a concern for children's rights.

**Allocation of funds for Sunday school**

51% of churches in Kupang and 55% in TTS have allocated funds for Sunday school activities, and the rest have not. The availability of funds is one thing that is quite important to provide the infrastructure in fulfilling children's rights. The existence of funds can maximize children's services. However, in the village context, it is difficult to provide funds because of the limitations of the community in giving donations to the church, so the village government can support the fulfilment of children's rights through the church.

**Child-Friendly Church**

There are still many churches that view child service as insignificant. Therefore, WVI of Kupang and TTS took the initiative to create a child-friendly church, in collaboration with five pilot churches in the two districts. A child-friendly church aims to realize the fulfilment of children's rights in the church, by inviting everyone in the church to care for children, including the village government.

Through this program, the church has a role to 1) help creating a child-friendly environment; 2) provide education to adults in understanding the importance of children's rights and supporting the fulfilment of children's rights; 3) provide education for children to know their rights and responsibilities as children, as well as training them to be able to protect themselves (self-defence); 4) invite all people to care about fulfilling children's rights.

A total of five churches in two districts, have declared as Child-Friendly Church and are committed to realizing children's rights in line with the child rights cluster, as stipulated in Law No. 23/2002.

"Since the commencement of the Child-Friendly Church program, WVI has helped us to see our shortcomings as a strength. It allows us to pursue the hopes and dreams of helping children to secure their rights," said Priest Imelda Maakh. Reverend Ros Mnir also shared similarly notions, "Through the Child-Friendly Church program, the church has become aware of continuing to care about the presence of children. They are the future of the church, so it’s worth noting early on. The church cannot carry out everything if there is no collaboration with the congregation, church partners such as WVI, and the government. Communication and openness between each party to keep reminding each other the role in fighting for children's rights is very important."
The opinions of the two church leaders above confirm the reality that the church’s presence is not limited to filling the spiritual space of children and adults only. The church has and will always be present in reality, to provide support to the village government, in fulfilling children’s rights and creating child-friendly villages.
Social accountability model for the improvement of pro-child service and policy
SOCIAL ACCOUNTABILITY IN THE VILLAGE MUSRENBANG PROCESS

“Citizens’ Voice and Action help us to get the village government to meticulously and wisely allocate budget for health development as proposed by the citizens,” said Rofinus Manikin, Head of Tainsala Village, Timor Tengah Utara District, East Nusa Tenggara (NTT). Similar recognition also came from some village heads in the Wahana Visi Indonesia (WVI) service areas. Citizen Voice and Action (CVA) is a social accountability approach to improve the quality of public services through dialogue/meetings between the community and government. For the villagers, CVA is not only a means to participate or express their voice; but also helping the village government to plan well-targeted development and budget allocation according to the community needs.

The village heads were also grateful that the social accountability model developed with the WVI is in line with the government’s expectation to encourage villages to become independent, following the Village Law No. 6/2014. Village development is expected to be faster and more appropriate according to the conditions and desires of the people. This can be achieved if the villagers themselves are actively involved and consciously plan, monitor and evaluate the implementation of village development.

The active involvement of these citizens, in turn, can lead to transparent and accountable development and village planning. Active community participation in dialogue and deliberation with the government and service providers in the village is referred to as social accountability. Seeing this basic characteristic of social accountability, the CVA approach is in line and integrated by some village heads with the participatory planning and budgeting process in the village, the Musrenbang Desa (Village Development Planning Meeting).
Collaboration for Service Improvement

Different from some other social accountability approaches focusing on the process of community assessment cards or community scorecards, social audits, and social contracts; CVA gives an equally important emphasis on three main stages. First, it enables citizen involvement through the process of citizen education, related to citizens’ obligations as well as minimum service standards or related policies. Second, the community and service providers who have attended citizen education are expected to be involved in some assessment processes, namely standard monitoring by service providers and assessment cards by service users. The two parties will jointly draw up an action plan, based on the assessment or evaluation. The third stage is no less important, i.e. implementation of the action plan that needs to be further advocated to policymakers.

This process provides evidence of improving the quality of services for the community. For example, in 60 villages in Kupang, Timor Tengah Utara and Sikka; where health care is getting better. The addition of 33 nurses and 35 village midwives, including health facilities that are under the authority of the village (such as posyandu, polindes, poskesdes, to puskesmas) has improved the conditions; through the repair or construction of new buildings and the addition of equipment. This change was largely supported by the Village Fund. Not only changing in physical terms, but the service users also consider that service providers’ attitudes are now better in providing services.
Improved health services are reflected in the results of Standards Monitoring conducted by service providers, which shows an increasing trend in compliance with existing service standards. The assessment of these service providers is also confirmed by the evaluation of service users through the Assessment Card, which shows that the services they received have improved.

**Integration into Village Musrenbang**

The increased quality of health services above is due to the openness and commitment of the government at the local level in integrating CVA into the planning and budgeting process. In some villages, residents and service providers involved in the CVA process were present at the Musrenbang activities to express their aspirations, through an action plan that resulted from the CVA process. Some residents and CVA facilitators claimed that they had become more confident in submitting program proposals in the Musrenbang process because what they proposed was appropriate to their needs and was a direct proposal from the community.

In addition to the Musrenbang forum, some villages and even district governments carry out dialogues in the CVA process, to capture the community’s aspiration for the process of preparing the planning and budgeting documents. The willingness of the village government to include proposals or action plans as part of the Musrenbang process - for the Village Mid-Term Development Plan (RPJM Desa), preparation of the Village Government Work Plan (RKP Desa), as well as the Village Revenue and Expenditure Budget (APB Desa) – demonstrated the increased government openness.

Openness and commitment of village and district governments, not only in providing space for community involvement or participation in the Musrenbang process, but also followed by a commitment to accommodate the voice of the community in policies and budgets to improve the service quality. The space for community participation in planning generated impacts on increasing the budget in favour of the community. It occurs because of the commitment of policies/ regulations and systems made by the local government.

There are some good examples here. One of them is the increasing attention of the local government to the maternal and child health sector, by accepting proposals from the community and health service providers, as well as support through policies and Village Budget to implement a joint action plan to improve health services. Out of the 1,927 action plans for 2015, 2016 and 2017 that have been implemented in 60 villages in Kupang, Timor Tengah Utara and Sikka districts, 724 action plans or 38% have been identified with a budget of more than 23 billion rupiahs. Most (more than 18 billion rupiahs) came from the village budget. The same thing can also be seen from the policy commitments.
What do we achieve?
Rp28.365.353.571

Total budget allocated and spent by the government to realize the recommendations of the communities, coalitions and children’s.

Health Budget in Sintang, Sekadau, and Melawi 2016-2019

*Based on district budget per year

What do we achieve?

and budgets of the district governments as seen from Sintang, Sekadau and Melawi Districts (West Kalimantan).

Optimism and Hope

The openness of service providers and local government is needed through some policies supporting the CVA process and practices, both in village and district levels, to follow up the action plans. Such openness will generate optimism for the sustainability of social accountability to improve the welfare of the community.

The social accountability approach can be carried out by integrating good practices in the process of social accountability in the stages of planning and budgeting, especially village development planning meetings, to generate pro-community programs and budgets. The participatory Musrenbang process can be strengthened by a process of social accountability that not only emphasizing the participation of its citizens but also in empowering the community with the capacity to participate and collaborate with service providers - in this case, the government. Expectations of improving the quality of development and governance in villages are also becoming more apparent.

Author: Rikardus Wawo
CITIZENS’ VOICE AND ACTION: COLLABORATIVE SOCIAL ACCOUNTABILITY FOR CHILDREN

“If you want a change
If you want to make a voice
Change will occur if you make a sound
Speaking about making changes”

The series of simple sentences above, written on a piece of paper by a facilitator as part of the “Citizen’s Voice and Action” training. It is a reflection on the Citizens’ Voice and Action approach the facilitator implemented in the village. The point is the will and courage to speak out as the gateway to change. A voice that is echoed together and continuously towards injustice and inequality in the fulfillment of the rights that should be accepted by society will produce change.

Wahana Visi Indonesia (WVI) believes that one of the efforts to fulfill the welfare of the community, especially children, is to encourage the fulfillment of their rights; including rights to basic services such as education, health, economy and other aspects of social welfare. The one of the causes of low fulfillment of the rights to these basic services is the low participation/involvement of the community, including children, in the process of making and implementing policies and monitoring/supervising their implementation.

Citizen’s Voice and Action (CVA) is an advocacy approach
that is encouraged by WVI to improve the welfare of the community, especially children. This approach, which aims to improve government services and accountability through community involvement, emphasizes four important aspects. They are: (1) strengthening the capacity of communities and service providers through the distribution of information related to service standards that must be met by service providers and the government; (2) the ability to voice the changes that must be made; (3) building dialogue space between citizens and service providers and the government; and (4) government accountability for improving services.

Through dialogue between the community as service users and the government as a service provider, it is hoped that the community can influence the quality of services and build accountability in public services, including basic services that affect the welfare of children. There are three main stages, namely: (1) enabling citizen involvement; (2) involvement through community meetings; and (3) improve services and influence policy. This approach can help the government or service providers set policies and budgets that are in the interests of the community, including children.

Information and Capacity Building

One important element to drive change, including the quality of basic services, is increasing awareness and capacity of the community and service providers (government). This awareness raising is done through increasing knowledge and information. For example, the high maternal and child mortality rates in a number of regions, one of the causes is the low awareness to check for pregnancy. A posyandu cadre of Mahebora Village, Sikka Regency, East Nusa Tenggara Province (NTT), Yovita, said, after the introduction of CVA into Mahebora Village, important changes related to infant mortality rates began to occur.

“The most important change is the increase in awareness of pregnant women to report pregnancy (pure K1) and check their pregnancy,” said Yovita. She acknowledged that his counseling abilities were equipped with counseling training provided by the Health Office, Puskesmas, and WVI. This process not only enhances the understanding of health workers and cadres, but also the community through the process of citizen education. An evaluation conducted by the Pattiro (the Center for Regional Information and Studies) on the CVA process in Sintang, Sekadau and Melawi districts (West Kalimantan) showed that the distribution of standard information of services through the stages of citizen education had an impact on raising awareness. The level of respondents (mothers, infants and toddlers, as well as cadres) understanding towards posyandu standards is very good.

Community Engagement Space

For Nindi, a member of the
Sintang Children’s Forum (West Kalimantan), the CVA process facilitated by WVI with the support of the European Union, provides space/opportunities for marginalized groups, including children, to speak out. Armed with information obtained through citizen education, the community understands that they have the rights and also the responsibility to voice change. Nindi and her peers, who were somewhat pessimistic at first, were not even sure their voices were being listened to, are now confident in speaking out. Through the Sintang Children’s Forum, their voices through the CVA process were listened to by the Sintang government, who then built child-friendly open spaces as well as a number of child-friendly policies. The voices delivered by children and citizens encourage the government in setting policies and budget allocations that are more in line with the expectations/needs of the community.

**Changing the Perspective of Power**

The CVA approach, with an emphasis on dialogue between citizens and service providers and the government, has changed the perspective of power in governance and public service systems. The Head of Mahebora Village in Sikka (NTT), Vincent Mbale, said that in the CVA process, the community was increasingly open to conveying the obstacles they faced to village officials. “The village officials also communicate to the community. So our relationship with the community is getting better,” said Vincent.

“Beforehand, I didn’t know our voices can be Heard by the government. But now, I know we as children can also express our needs to the government.”

- Nindi, member of Sintang Children’s Forum
A similar affirmation was expressed by the Head of Iligai Village (Sikka District), Eginius Edifin: “Firstly, we feel useful with this process, because we are more transparent and accountable in managing village finances.” Secondly, according to Eginius, is the relationship between citizens and the government to cooperate with each other. The village government gained more accurate information related to community needs, and the community also felt their needs were met. The shift in the paradigm of power between service providers and the government, from being closed to being more transparent in opening up spaces for community participation, has changed the pattern of relations between citizens and government. Both parties increasingly understand each other, and make concerted efforts to overcome existing deficiencies, both in basic services and governance.

**Collaboration to Overcome Gaps**

Collaboration between citizens and service providers (government) is one important element in social accountability implemented by WVI through CVA. This collaboration is a form of community accountability as good citizens and government accountability mandated by
citizens to provide quality public services. This social accountability collaboration is realized through joint action, not only at the stage of monitoring/evaluating public services, but also in overcoming the occurring gaps. “We are actually being helped by the voice of the community. So far, we have struggled alone to meet the needs of health services. With this approach, our needs are also voiced by the community. They fight for our aspirations too,” said the Head of the Eban Health Center, Timor Tengah Utara (NTT), Maria Clara Boleng.

Some of the main elements of social accountability above - information, space for community involvement or voice, changes in the paradigm of power that is open to dialogue with citizens or service users, and accountability collaboration - are expected to accelerate the fulfillment of community rights, especially children. When maternal and child health services are better, when education services are of higher quality, when family economic resilience becomes stronger, and when other sectors become more advanced due to community involvement and government collaboration with the community; the hope for a better future generation (children) can be realized.
LEARN FROM THE CVA-GPSA REALIST EVALUATION PROJECT

Citizen Voice and Action or CVA is a social accountability approach developed by Wahana Visi Indonesia (WVI). This approach was used in one of the projects funded by the World Bank through the Global Partnership for Social Accountability (GPSA) Program. The project aimed at increasing government social accountability and service providers to improve maternal and child health services in three districts (Kupang, North Timor Tengah Utara/TTU, Sikka) and 60 villages. The project ended in 2019 with major contributions to the improvement of basic health services. Posyandu that meets the Minimum Service Standards (MSS) increased from 26% to 56%; also Puskesmas (15% to 69%). In three years, the project has facilitated the advocacy of budget allocations (village funds, puskesmas funds, health services, etc.) totalling IDR 23 billion for the improvement of public health unit services. How can this project achieve the expected impact? The results of the Realist Evaluation tried to explore the mechanisms that occurred in this project.

There are so many evaluation approaches in the research method literature. This project chose Realist Evaluation. This approach did not ask whether a project intervention, such as CVA, could succeed. Realist Evaluation looked deeper how the intervention could work in a context; and what mechanisms drove the intervention to work in that context. This paper only discusses the mechanism that drives and contributes to the success of the CVA-GPSA project.

Mechanisms in the CVA-GPSA Project

The essence of the CVA approach, or social accountability, is how citizens can claim their right to get quality basic health services (posyandu/puskesmas), and how the government/service providers are accountable in providing quality services. This project evaluation found two main mechanisms, namely:
1. CVA worked by changing power relations between actors in the project, such as residents, government (village heads, local governments, health offices), service providers (village midwives, health centre heads, and others).

2. CVA worked by strengthening the health institutional system.

### Change in Power Relations

The CVA process utilized Minimum Service Standards (MSS) as a basis for dialogue and advocacy. MSS is a government standard for public services, such as posyandu/puskesmas. The use of MSS as a basis for advocacy provides legitimacy to the community’s claim to ask for better service quality. This legitimacy encouraged governments/service providers to respond to these claims to meet service standards that are the domain of their duties. Citizens, governments, and service providers used the same benchmarks to assess the quality of health services, thus the process was transparent.

The community might not be aware of their rights to get quality health services according to the standard. Or they might know but don’t understand how to make the claim, so they could only complain behind the scene. Village government might feel inferior to the district government, or the village government managing the posyandu might be inferior to the puskesmas. The CVA process facilitated these conditions, thereby changing power relations between government, service providers, and the community. It did not stop there, changes in power relations also occurred between the government and the service providers themselves.

Through the CVA process, decision-makers at various levels were brought into a shared process, where they use their respective authorities to resolve priority issues. For example, the village government has the authority to issue village regulations or use village funds; the health office has the authority to manage district health funds and the provision of its staff; community leaders have authority in mobilizing citizens. This process brought decision-makers into a joint dialogue; to build relationships between factors, and advocate for each other. For example, the head of the puskesmas had a dialogue with the village head to request an additional budget allocation in response to the community’s need for midwives or the improvement of posyandu/polyclinic facilities. The CVA process provided space for dialogue to occur, which was previously absent, due to the lack of matrix or chain of command between the Puskesmas head and the village head.

### Strengthening the Health System

The CVA process has expanded the boundaries of the health institutional system by including citizens in the system. Citizens are no longer seen as service users or patients, but rather as useful sources of information, actors...
“In the past, I did not know how to approach the village head. This project facilitated communication and coordination between us and the current village government. If they want to submit a health proposal, they will consult with us. In the past, this did not happen. Now the village government can accommodate the needs of Puskesmas through village funds.”

- Head of Sikka Puskesmas

who can approve or recommend improvements to the health service system, and are involved in decision making. Besides, this system creates a multi-stakeholder relationship between service users (residents), service providers (posyandu/puskesmas), and the government (village/district, health office).

The CVA strengthened the system by establishing coordination and cooperative relationships between components within the system, especially between the government and service providers. Governments and service providers are equally responsible for providing quality basic health services. However, the line of coordination governing the relationship between the two parties is less effective or not even available. The coordination and collaboration process facilitated by the project resulted in shared priorities and clarity on the responsibilities and contributions of each party. CVA facilitated the process of negotiation between parties, so the resources (allocation of funds, human resources) collected from many parties are bigger and stronger to resolve citizens priority issues.

CVA strengthened the system by building the capacity to collaborate at different levels. For example, building the capacity of citizens to dialogue and collaborate with village governments, puskesmas and
DPRD; building capacity of service providers (puskesmas) in collaboration with the government (village heads, health office, district head); and building capacity between service providers at different levels (e.g. posyandu, polyclinic, puskesmas and auxiliary puskesmas collaboration). The capacity was built for consultation, representation, advocacy, planning and budgeting. The existence of new skills and the building of more positive relationships between parties created a constructive feedback circle. Posyandu/puskesmas did not feel being evaluated by citizens as service users in claiming their rights. The government also did not feel being criticized by service providers in allocating budgets. Ultimately, the CVA process strengthened the system and encouraged a more effective process of collaborative dialogue and governance.

**Collaborative Governance**

The CVA approach, or social accountability, worked by changing power relations and strengthening the health institutional system. In other words, CVA encouraged collaborative governance, so the resources of many parties could be more focused and stronger in solving priority problems. The CVA process altered citizen complaints that were not effective in claiming their rights; as well as passive responses from service providers/governments to these claims, into collaborative actions. CVA provided a platform for multi-parties to dialogue and negotiate joint decision making. But no less important, CVA facilitated capacity building for each party so they can dialogue effectively. Participation of each party becomes more meaningful and not tokenism.
CITIZEN VOICE AND ACTION IN THE ACCELERATION OF BIRTH CERTIFICATE OWNERSHIP

In August 2019, Wahana Visi Indonesia (WVI) South Bengkulu Program Area facilitated the Citizen Voice and Action (CVA) training, with a focus on birth certificate ownership. The training involved community members representing almost all levels, such as educational leaders, community leaders, child protection groups, and health cadres. The aim was facilitating education and community empowerment to be able to critically examine the performance of public services, and check whether the promised government service standards are available. Although CVA has not demonstrated progressive results, the community members were supportive and open to learning and engage in the citizens’ education about birth certificates. WVI was not only facilitating the learning process but also encouraged citizens the importance of building awareness on birth certificate ownership and understanding government service regulations. Such training was not easy, because people might feel being forced to understand government policies. Not to mention that many people still consider a program or policy is only for the village government, or the district and sub-district governments.
It is important to promote the birth certificate to the community so they know and understand how and how far the current government services can be accessed easily by the community. Citizens are encouraged to open their minds, that they can communally improve government services through collective voice and action.

What the village government has done to make the community members get the birth certificates faster has gone well so far. However, in the end, it was up to the community itself. Some of them were considered less concerned about children’s rights, especially birth certificates. Villagers also have various stigmas about the process of securing the birth certificates; from complicated requirements to lengthy and costly process. The last point was related to the cost of transportation from residents’ homes to the Disdukcapil (Office of Population and Civil Registry), not to mention if the requirements were not complete and they have to return the next day. It might feel playing ping pong: the ball bounced to the village government, then back to the community. All blamed each other, throwing responsibility.

The village government was considered not optimally working to develop policies related to birth certificates; as they still refer to the central government. That was why there were no binding regulations to grow or

Photo caption:
South Bengkulu AP CVA Capacity Building Training.
Photo: Jeng Karona Sitepu
increase public awareness on birth certificate ownership. The village government then facilitate the collective application process, so the people no longer need to go to the Disdukcapil office to submit the birth certificate application documents. Yet this approach has not fully successful in attracting the community members to apply.

**Cultural Challenges in the Community**

It was not easy indeed to promote new ideas in the community. Offering piles of laws, policy materials, and techniques to facilitate the community might be irrelevant to those dealing with farming tools every day. One suggested solution was recruiting people as role models in the community and introduced them with the CVA. The introduction would allow them to understand the policy and the existing process before they could disseminate them to their fellow villagers.

What happens and takes place continuously in the community will be eventually recognized as a culture. Some people think that speaking out is a form of protest to the village government. Besides, there is also an assumption that villagers who have the willingness to learn but have not received recognition from the community, are considered unable to be heard. This relates to the habit of getting recognition for ordinary citizens (although they want to learn to change) compared to a villager with established social positions in their neighbourhood.

There needs to be an alignment of village government policies with agencies making the birth certificates an absolute requirement. For example, in primary schools, where a birth certificate is required for school registration. Such a requirement often ends up like eating simalakama fruit. If a child without a birth certificate cannot register at school - due to complex, lengthy, and time-consuming application process - the school could be considered to be indifferent to children’s rights, especially their educational rights. If the school decides that the child is accepted with the condition that the birth certificate should follow, the school will run the risk not getting the birth certificate even until the student graduated.

**Hand in hand with Disdukcapil**

It is indeed difficult to see the progressive results of the CVA process. However, one way to accelerate the ownership of birth certificates in the community was integrating it with the office issuing the population document, i.e. Disdukcapil. The South Bengkulu Disdukcapil, for instance, has a program of “printing on the spot”. The villagers who were trained with the CVA, together with Disdukcapil, provided information to the public about the importance of birth certificate ownership. This program made Disdukcapil went directly to the community to receive applications for the population documents, including the birth certificate. This access enabled the community
Photo caption: Wahana Visi Indonesia’s program in collaboration with Disdukcapil to increase ownership of birth certificate in South Bengkulu (Karang Cayo Village).

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to directly consulted the process of securing the birth certificates and directly printed; all can be processed in a day. With this proactive method, the complaints about time-consuming were erased; as well as as the complaints about costs, because everything was free. Residents were no longer bothered with transportation costs because the Disdukcapil implemented the proactive method. The community was no longer burdened to commute between the Disdukcapil office and their homes.

The results were quite encouraging. Wahana Visi Indonesia South Bengkulu Program Area was able to increase the birth certificate ownership rate by up to 87%. There is still a joint responsibility with the community and related partners to reach 100% coverage, to ensure no child does not have a birth certificate.
ADAT LEADERS’ VOICE AND ACTION:
FORMULATING A PRO-CHILD ADAT REGULATION

Before the Cultural Revitalization was carried out in 2013, Mataru Selatan Village was one of the most underdeveloped villages in Alor District, East Nusa Tenggara. Geographically, this village is closer to Oecuse (a district in Timor Leste) than to Kalabahi, the capital of Alor. As a result, they lag behind in standard of living, infrastructure, economy, education, and health. This condition is exacerbated by the still widespread practice of underage marriages. This practice occurs when a male family has made an advance of the belis (dowry) request from a female family. Or, the family of a woman owes adat to the male family, and has difficulty paying it. Generally, women’s families prefer to get their daughter married faster, to reduce the burden and they get a payment for the belis.

The Abui tribe ancestors came from Ateng Afeng village, which in the traditional family line is the border between the Abui Mataru family (all of the Mataru sub-district) and the Batulolong family (the whole of Alor Selatan Sub-district). Abui is the largest ethnic group in Alor District (almost half the population) and spread in almost all districts. Of the 12 traditional families in Alor, four of them include the name ‘Abui’ in the customary institutions, namely: Abui Mataru Adat Institution, Abui Lembur, Abui Welai, and Abui-Klon-Hamap-Masin Adat Institutions. The Batulolong traditional family, although they do not use the name Abui in their traditional institutions, are descended from the Abui tribe. This is evident from the old village located on the border.

In the past, Mataru Selatan Village was the barometer of the Abui sub-tribe, and called ‘the altar guard of the old village of Ateng Afeng’. At present, Mataru Selatan Village is a barometer because its position as the capital of the subdistrict, precisely in the Kalunan Hamlet.
Cultural Revitalization of Abui Mataru

Prior to the Abui Mataru Adat Meeting and Adat Oath, two meetings have been held, i.e. workshop on “Brainstorming of Cultural Revitalization” (13-14/01/2011) and Formulation Workshop (29-30 / 08/2012). Subsequently, a committee was chaired by Lukas Lauata, the village head of Taman Mataru.

The committee independently collected funds from the churches, governments, schools, to traditional leaders. The Adat meeting (30/01-01 / 02/2013) and Adat Oath (01/02/2013) were held in Bagalbui, Taman Mataru Village. During the opening, the sense of joy shone from the participants, remembering this was the first time in history. Customary leaders sat together discussing the simplification of the stages of the procession and the costs of customary marriages.

The discussion was tough. Some were worried if the village simplifies the belis, what if a man marries other woman from other areas with greater belis. This concern was answered, after the villagers understood that the movement would be upscaled to the district level, not only at the village level.

The dynamics of the discussion took three days. Some traditional leaders who have daughters, or who have a lot of moko (dowry), feel disadvantaged. Finally, there was an agreement on the last day at 3 o’clock in the morning, to simplify the adat dowry called Mal Baru.

History of the Adat Institution of South Mataru Village

The customary oath which renewed the hearts and attitudes of the traditional leader of Abui Mataru is a milestone. They are determined to ‘fill the independence' after freedom from traditional shackles, to catch up, especially in the fields of economy, education and health.

The adat leaders conducted customary meetings at the village and village levels. They carried out advocacy to the village government to form a Village Adat Institution (LAD). The role of the LAD is adjusted based on results of the Abui Mataru Traditional Consultation and Traditional Oaths. It was also suggested that the practice of ecclesiastical worship be given a new meaning, namely the values of ancestral heritage, which are in accordance with the teachings of the church. The goal was to allow the worship is increasingly lively and popular with the congregation.

After some discussions at the village and hamlet level, it was concluded the formation of the Selatan Mataru LAD through a Joint Decree between the Village Head and the Village Consultative Body (BPD). As a result, on August 1, 2016, the Establishment of the Mataru Selatan LAD was established under the Mataru Village Meeting Number 01/DSM/8/2016.

After the LAD was established, a five-year work program began to be discussed by adjusting the tenure of the village head. This
becomes a reference for the making of the South Mataru Mid-Term Village Development Plan (RPJMDes). The work program discussion was held in the Eybeki Hamlet (11/08/2016). A month later, LAD established a five-year program through decision No. 02/LADEMA/08/2016. This program was disseminated to the public in the Mataru Selatan Village Office Hall (12/20/2016).

**Efforts towards Pro-child LAD**

Mataru Selatan's LAD set the vision “Realizing South Mataru Village as a Village of Cultures and a Safe and Peaceful Community.” To make this happen, the work programs are formulated, including those related to child development:

1. **Pun Namei – Gat Gatang** (Exploring and preserving the culture of farming and raising livestock). The training target is for interested youth. The age limit of participants is at least 18 years, in preparation for entering domestic life.

2. **Osang Tiliy, Luk Mayai, Dar** (Exploring and preserving traditional music and dance). The settings are as follows:
   - a. Training on the use of traditional music and dance instruments from PAUD students to high school students.
   - b. Complement traditional musical instruments and regional clothing for traditional musicians/dancers.

3. **Kaulik, Bulwa, Page Tang** (To preserve the noble and civilized marriage of Abui Mataru according to the New Mall):
   - a. Cultivating a normal marriage age, which is a minimum of 22 for men and 19 for women.
   - b. *Adat* marriage certificate is done when the Bulwa or Terang Kampung ceremonies (the couple is announced in front of the community).
   - c. *Mass Nikah Masehi* (100% of the village population is Christian) in October, as the Family Month for the people of the Evangelical Christian Church in Timor (GMIT).
   - d. The process of mass religious marriage and, every October (Family Month), the cooperation of the church and village government.

4. **Stages of building a traditional house, by preserving:**
   - a. *Diyang Kiding, Diyang Foka Tau Migly*, namely small meetings (15-20 adjacent houses) and large (per hamlet/village), as a forum for the preparation of plans to build *adat* homes. It was something new for the village community, as the teenagers were involved as participants in the deliberations.
   - b. Culture of taking ‘*ramuan*’ (building materials) from old trees, according to the values inherited from the ancestors.
c. Tomot-Totawa (mutual assistance in the process of procuring ramuan, housing construction, and financing), both public buildings and homes.

5. LAD’s collaboration with the church. The 2017 Christmas celebration felt different for the Syalom Eybeki congregation, because it displayed local languages, music, and traditional dances; worship feels good for the local congregation.

LAD Existence Still Recognized

When the Mataru Selatan LAD was formed based on the needs of the community, there was no government regulation as a definitive legal umbrella mentioning the LAD; what existed was the Village Community Organization (LKD).

Two years later, the Minister of Home Affairs Regulation No. 18/2018 was issued concerning the Establishment of LKD and LAD. In article 15, it is stated that the LKD and LAD, formed before the Permen came into force, were still recognized as long as they did not conflict with regulations. Thus, Mataru Selatan LAD can continue to carry out its role according to community needs and government regulations, and support the growth and development of children in Mataru Selatan.
Sustainable Development Goals (SDGs) are 17 goals with 169 measurable achievements with deadlines set by the United Nations (UN) as the world development agenda for the benefit of humans and planet earth. Wahana Visi Indonesia (WVI), locally to internationally, through the World Vision International network, views the SDGs as an excellent initiative that must be supported through programs in community development, advocacy, and disaster response in the health, education, child protection, and economics in all WVI service areas.

WVI also supports global campaign efforts and Indonesian Strategic Plans as a pioneering country to Eliminate Violence against Children 2016-2025 and City/District Friendly Districts/Cities (CFC). Through advocacy activities by encouraging pro-child policy as part of the fulfillment of CFC Indicators at the regional level and Village-Friendly Village at the village level.

The book Towards Child-Friendly Indonesia: Policy Advocacy in Fulfilling the Rights and Protection of Children is a collection of advocacy efforts at the local to international level in WVI partner regions, in supporting the realization of the CFC and the Sustainable Development Goals (SDGs). This book is expected to be a learning tool for stakeholders in adopting evidence-based interventions in their respective regions. Inspirational stories and supporting data sets in this book hopefully can trigger more innovative and creative actions from various circles. We strongly support the global campaign to prevent and eliminate violence against children and fully support Child-Friendly Indonesia (IDOLA) 2030.
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Wahana Visi Indonesia is a Christian humanitarian social organization that works to bring a sustainable change to the welfare of children, families, and communities living in poverty regardless of religion, race, ethnicity, and gender.