



DOCUMENTATION OF

# Photovoice



Explore



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Humanity and Nature  
大分県立総合研究機構 人間文化研究センター  
综合地球環境学研究所



EAST-WEST  
CENTER



## WHAT IS EXPLORE?

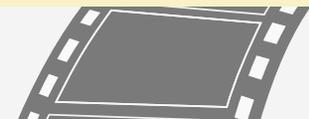
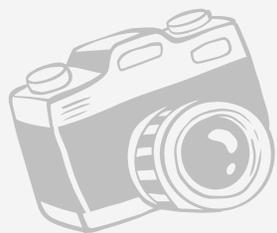
Explore is a research network and community of practice dedicated to expanding and applying knowledge on forest landscape governance in Southeast Asia. It is the only research network in the world focused on forest landscape governance.

Explore takes a multi-disciplinary, participatory, inclusive multi-stakeholder approach to contribute to the Sustainable Development Goals, the Paris Agreement on climate change and other international and national commitments. It emphasizes gender equality and social inclusion. More than 50 percent of its advisory board members are women, and it seeks equal representation by female researchers. Explore also emphasizes transboundary collaboration and problem solving.

Forest and Society Research Group (FSRG), Faculty of Forestry, Hasanuddin University is conducting a research entitled "**Fair for whom? Comparing politics, power and vulnerability in the transformation of tropical forest and agricultural frontiers in Southeast Asia (FairFrontiers Indonesia)**" funded by RECOFTC-SIDA through the EXPLORE Program for 4 (four) years (2023-2026). This research program collaborates with the Research Institute for Humanity and Nature (RIHN), CIFOR, Sekolah Rakyat Petani (SRP) Payo-Payo, University of West Sulawesi, and East-West Center.

### Research objectives:

- Understand how transformations of the forest- agriculture frontier impacted ecosystem services and human well-being of the local communities
- Understand how the forest and agricultural transformation affects gender relations
- Examine the discursive and political narratives around swidden, forests and commodity agriculture within development, green economy and climate change policies and interventions
- Analyze possibilities for alternative pathways of change in different areas around the world



## WHAT IS PHOTOVOICE?

**Photovoice is a research method that uses photography to collect data and convey participants' perspectives. Participants take photos depicting their situation. Photovoice can also explore issues related to community aspirations that are not heard by stakeholders**

Photovoice merupakan metode penelitian yang menggunakan fotografi untuk mengumpulkan data dan menyampaikan perspektif partisipan. Partisipan mengambil foto yang menggambarkan situasi mereka. Photovoice juga dapat mengeksplorasi isu-isu terkait aspirasi masyarakat yang tidak didengar oleh para pemangku kepentingan.

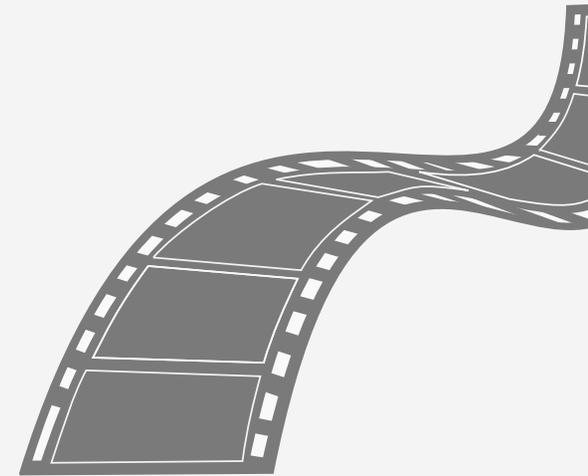
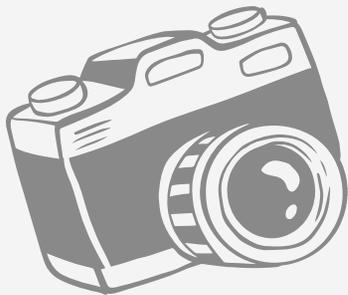




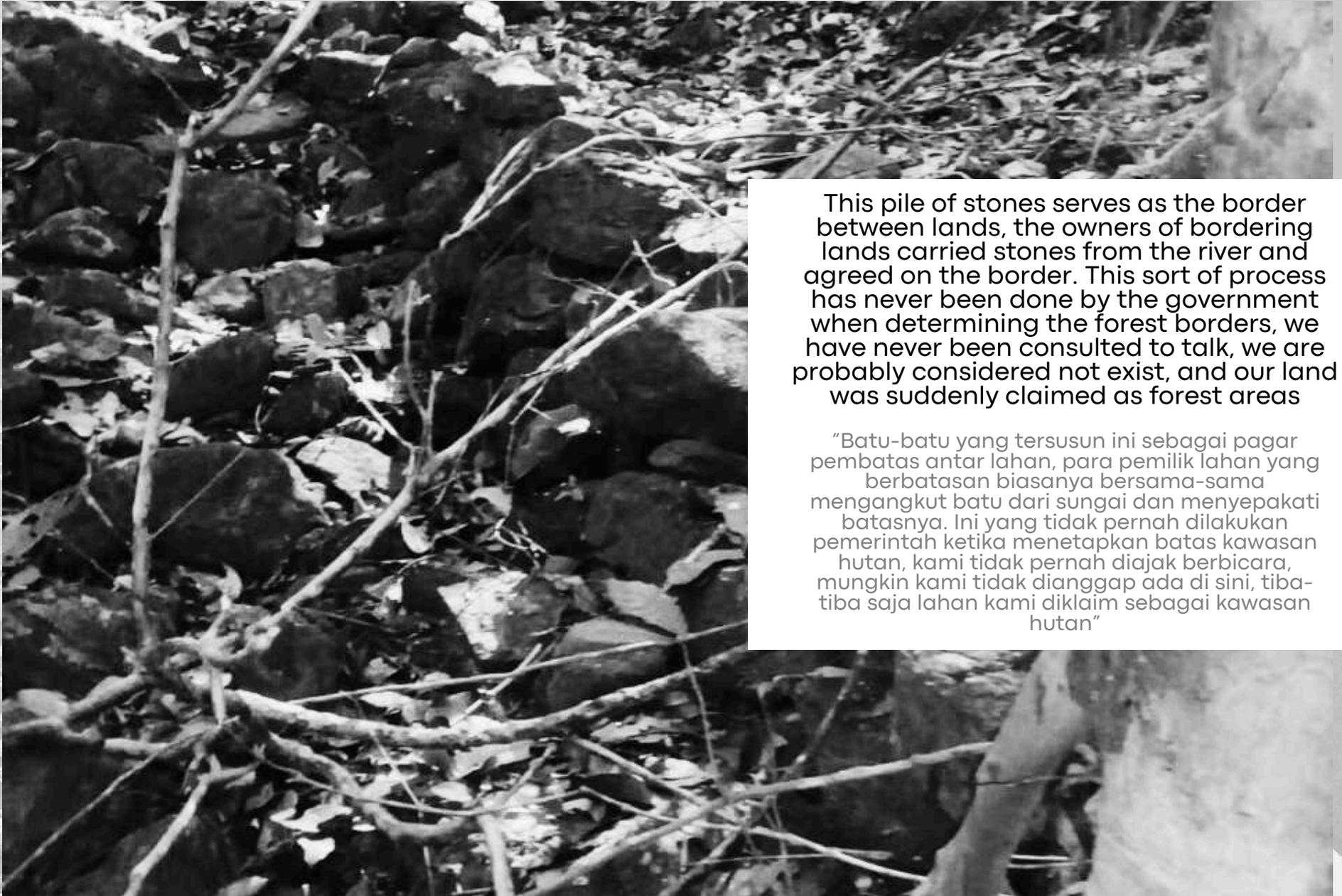
PROCESS

# Photovoice

IN JAMBUA HAMLET  
LIMAPOCCOE VILLAGE



## STONE FENCES AS THE LAND BORDER



This pile of stones serves as the border between lands, the owners of bordering lands carried stones from the river and agreed on the border. This sort of process has never been done by the government when determining the forest borders, we have never been consulted to talk, we are probably considered not exist, and our land was suddenly claimed as forest areas

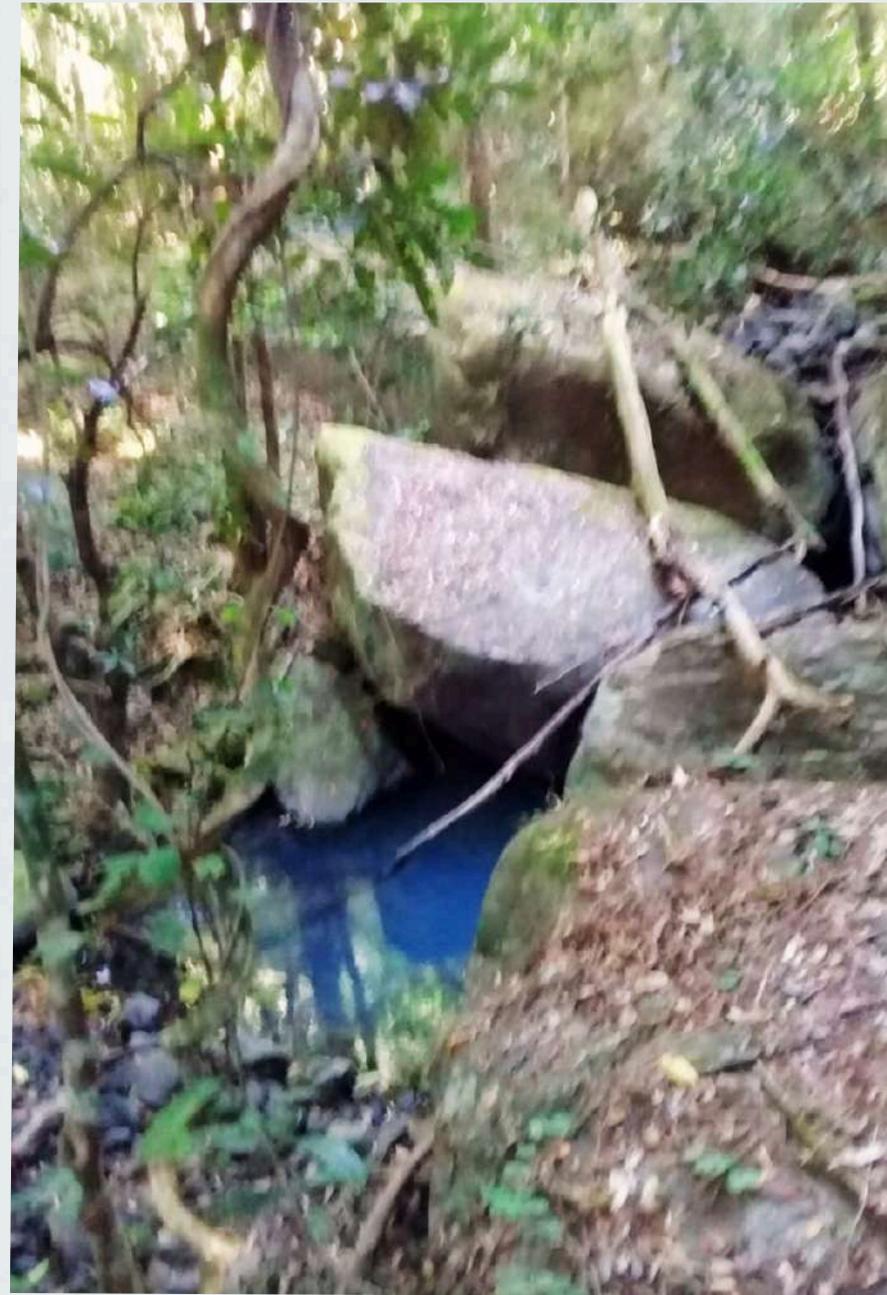
“Batu-batu yang tersusun ini sebagai pagar pembatas antar lahan, para pemilik lahan yang berbatasan biasanya bersama-sama mengangkut batu dari sungai dan menyepakati batasnya. Ini yang tidak pernah dilakukan pemerintah ketika menetapkan batas kawasan hutan, kami tidak pernah diajak berbicara, mungkin kami tidak dianggap ada di sini, tiba-tiba saja lahan kami diklaim sebagai kawasan hutan”



### **PUANG CAMMO CAVE**

This cave named after Puang Cammo, a charismatic nationalist combatant during dutch colonial time. Puang Cammo and our grandparents used the cave as hiding place and so was on indonesia islamic state rebellion era. the cave was, according to elders, also a sign of forest boundary on the dutch time.

Nama gua ini diambil dari nama seorang tokoh pejuang kemerdekaan di masa penjajahan Belanda. Puang Cammo dan nenek kami menjadikan gua ini sebagai tempat persembunyian dari penjajah dan berlanjut saat masa pemberontakan DI/TII (Darul Islam/Tentara Islam Indonesia). Gua ini dulu, menurut cerita orang-orang tua, juga menjadi penanda batas kawasan hutan di zaman Belanda.





## **AFRAID TO CUT DOWN OUR OWN TEAK TREES**

**We planted these 40 teak trees about 20 years ago. We got the seeds from our neighbors. At that time, many villagers indeed were interested in planting teak. They had various reasons: some threatened them as investments and others inherited them for their children to build houses. We have four children, and the teak trees were intended to be equally inherited. Currently, our teak trees are basically ready to be harvested. However, it turns out that half of our land is**

Pohon-pohon jati ini kami tanam sekitar 20 tahun yang lalu, jumlahnya 40an. Bibitnya kami peroleh dari tetangga, masa itu memang banyak warga desa yang tertarik dengan jati. Alasannya macam-macam, ada menganggap ini investasi, ada juga yang menargetkan untuk pembangunan rumah anak-anak kelak. Kami memiliki 4 anak, rencananya jati-jati itu akan dibagi rata. Saat ini sebenarnya sudah siap panen tapi ternyata setengah dari lahan saya diklaim sebagai kawasan hutan. Saya takut menebangnya.

## THE SHADY HUT

Since long time ago, I have wanted to enlarge this small garden hut, house because I pity to see students who usually shelter and rest packed in this small hut. Whereas I have teak trees ready to use on this land, but they cannot be cut down due to forest restrictions. I also plant bananas and cassava on this land, serving as the source of family livelihood.

Rumah kebun kecil itu sudah lama ingin saya perbesar karena kasihan sama mahasiswa yang biasa singgah untuk berteduh dan beristirahat, mereka berdesak-desakan. Padahal saya punya pohon jati yang siap pakai di kebun ini tapi tidak bisa ditebang karena dilarang kehutanan. Di kebun ini juga saya tanam pisang dan ubi kayu, ini yang jadi sumber penghidupan keluarga.





## LIVELIHOOD DIVERSIFICATION

**Besides farming, I also sell pesticides. This land is a laboratory for testing the effectiveness of various pesticides and fertilizers before I sell it to the farmer. I just built a new garden hut a year ago, previously, we only used a tent. There are lots of monkeys and wild boards that need to be controlled, I think I need a more comfortable place to monitor them.**

Selain berkebun, saya juga menjual pestisida. Kebun ini menjadi tempat mencoba efektivitas segala jenis pestisida dan pupuk sebelum saya tawarkan ke para petani. Rumah kebun itu baru saya bangun setahun yang lalu, sebelumnya hanya menggunakan tenda. Tapi saya berpikir dengan banyaknya hama monyet dan babi yang perlu diawasi, sepertinya saya memerlukan tempat yang lebih nyaman untuk berjaga-jaga.



## GRANDMOTHER'S INHERITED LAND

This is the grandmother's land that we inherited. Presently, we are planting ground nuts here. There are also about 20 candlenut trees around this land. Grandma usually invited the kids to collect candlenuts together and brought sacks of candlenuts to the home. This practice has gone because the candlenuts trees not as much before. Our grandma also used to plant wood trees on this land while hoping that one day the woods would be inherited by their grandchildren as materials to build houses, However, we were not brave enough to cut the trees since becoming 'Unhas forest'

Ini kebun nenek yang diwariskan kepada kami. Sekarang kami menanam kacang di sini. Di sekitar lahan ini juga ada pohon kemiri sekitar 20 pohon. Biasanya nenek mengajak anak-anak dan cucunya pergi bersama-sama memungut kemiri dan membawa pulang berkarung-karung kemiri. Kebiasaan itu tidak lagi dilakukan karena pohon kemiri sudah tidak sebanyak dulu lagi. Nenek kami juga dulu menanam pohon kayu di kebun ini berharap kelak akan diwariskan ke anak cucunya untuk menjadi bahan membuat rumah bagi anak dan cucunya, tapi kami tidak berani menebang pohon-pohonnya sejak menjadi "hutan unhas".

## RETURN TO THE HOMETOWN

This land, which is 0.75 hectares, was inherited by our parents. It is planted with paddy and ground nuts. I started cultivating this land in 2019 after returning from Merauke, Papua. I have been there to work for 28 years. I did any job I could do there, carpenter, farmer, driver, and trader. I decided to return to my hometown due to family reasons. This land was also one of my reasons for going back. We considered this land to be our livelihood source. However, many things changed. we cannot cut down the trees that my parents planted. Our neighbor said that this land is included in Unhas education forest. I do not know what it means and how it could happen. I worry that I will not be able to farm this land anymore in the future.

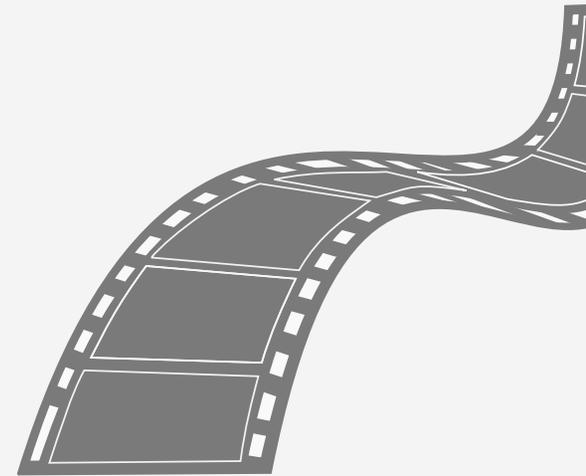
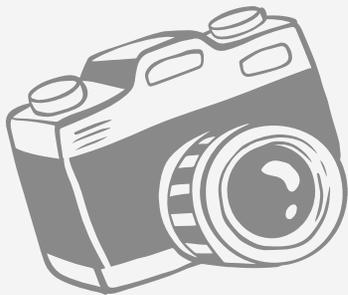
Lahan ini luasnya 0,75 hektar, warisan dari orang tua. Ditanami padi dan kacang. Saya pertama kali mengerjakan lahan ini tahun 2019, setelah balik dari merantau di Merauke, Papua selama 28 tahun. Di sana saya kerja serabutan mulai dari tukang kayu, petani, ojek, pedagang. Saya memutuskan untuk pulang kampung karena alasan keluarga, lahan ini juga jadi pertimbangan, kami menganggap lahan ini bisa jadi sumber penghidupan kami selanjutnya. Tapi ternyata banyak hal yang berubah, pohon-pohon di sekitar kebun yang orang tua saya tanam tidak bisa lagi ditebang, kata tetangga lahan ini berada di dalam hutan pendidikan Unhas, saya tidak tau apa maksudnya dan bagaimana itu bisa terjadi. Saya khawatir, ke depannya lahan ini tidak bisa saya garap lagi.



PROCESS

# Photovoice

IN ROMPEGADING VILLAGE





## RESERVOIR AND FISH THAT UNITE

This dam is located one kilometer from the settlement. The villagers usually fill the dam with fish, hoping to harvest them together. The dam's water could be drunk directly, but not anymore these days, particularly during the rainy season. The water is muddy. Besides supplying the rice field, this water reservoir is also a place for people to meet, when harvesting fish together



### **RATTAN BEFORE PADDY**

This irrigation was built by the residents of Galung-Galung Village around the 1970s. After the irrigation was built, rice fields sprung up and continued to grow, and since then it has become the main source of livelihood for residents. The irrigation was repaired again (using concrete) in 2019. After the rice fields were built, the villagers no longer took rattan from the forest to sell. Although until now, there are still people who take rattan for their daily needs.

Dulu sebelum buka sawah, cuman rotan yang dimanfaatkan, lalu ada inisiatif masyarakat membuat saluran irigasi untuk sawah, pada tahun 70-an. Masih ada yang kerja rotan tapi tidak untuk dijual. Hanya mengambil pokko-nya (umbut) untuk dimakan. Semenjak ada irigasi. Sawah bermunculan dan terus bertambah, dan sejak saat itu menjadi sumber penghidupan utama warga. Pekerja rotan pun berkurang. Warga tidak lagi mengambil rotan dari dalam hutan untuk dijual



## GINGER VS COFFEE

**This dam is located one kilometer from the settlement. The villagers usually fill the dam with fish, hoping to harvest them together. The dam's water could be drunk directly, but not anymore these days, particularly during the rainy season. The water is muddy. Besides supplying the rice field, this water reservoir is also a place for people to meet, when harvesting fish together.**

Dulu ini lahan, hutan. Kita tebang pohon-pohonnya, kemudian ditanami kopi. Ini lahan lokasinya di kaki Gunung Pa'tannunan. Tapi saat kopinya tumbuh, yang punya lahan justru pindah ke desa lain. Jadi terbengkalai, padahal luasnya 1 hektare. Tahun lalu, ada kerabat dari pemilik lahan yang datang. Dia minta agar lahan dikelola kembali, tapi ditanami jahe. Yang punya lahan bersedia. Semua pohon kopinya itu ditebang, diganti jahe.

## ALTERNATING PLANTS

Previously, this land was planted with Gmelina which is later on used as planks for houses, then replaced with elephant grass/naper grass and managed for 2 years, then changed again to chili plants which are more profitable. Chili only takes 4-5 months to harvest and sell. Usually there are traders who come here to collect. Meanwhile, during the dry season, this land becomes dry, making it difficult for elephant grass to grow.

Dulunya lahan ini ditanami jati putih yang nantinya dijadikan papan untuk bahan rumah kemudian diganti ke rumput gajah dan dikelola selama 2 tahun lalu berganti lagi menjadi tanaman cabai yang lebih menguntungkan. Cabai hanya membutuhkan 4-5 bulan sampai panen dan dijual. Biasanya ada pedagang yang datang ke sini untuk ambil. Sedangkan kalau musim kemarau, lahan ini jadi kering, rumput gajah susah tumbuh.



## ALTERNATING PLANTS

**The road was concreted in 2024. Construction of a 200-meter-long road took eight days, and it was quite quick. Four groups of people from Galung-Galung did conducted the work. Only men were involved in the work, and they were paid daily.**

**The work started at 8 a.m. and ended at 5 p.m. At lunchtime, the people usually went back home**

Jalan ini diperbaiki pada tahun 2024. Pengerjaannya memakan waktu delapan hari, untuk jalan sepanjang 200 meter. Pengerjaannya cepat karena dikerjakan secara bergiliran. Pengerjaan jalan ini dilakukan oleh empat kelompok dari warga galung-galung. Yang terlibat dalam pengerjaan jalan ini hanya laki-laki dan digaji harian. Pengerjaan jalan dimulai dari jam 8 pagi sampai jam 5 sore. Kalau makan siang biasanya pulang ke rumah



## CHANGE IS CERTAIN

The scenery here is beautiful especially during the planting season. The land is a source of income for the community that is likely to undergo changes whether due to building or whatever, as it is located on the roadside

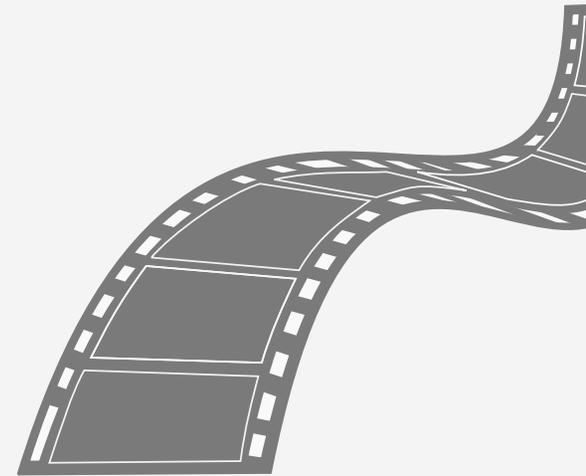
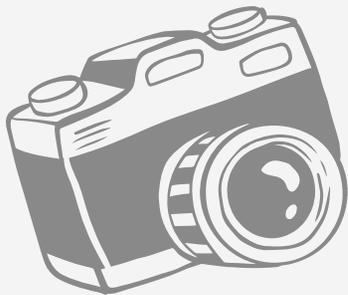
Pemandangan di sini cantik terutama saat musim tanam. Lahan merupakan sumber pendapatan masyarakat yang kemungkinan akan mengalami perubahan entah karena bangunan atau apapun, karena lokasinya di pinggir jalan.



PROCESS

# Photovoice

IN TAMALEA VILLAGE







## CULTIVATING PADDY ON THE BORROWED LAND

Our family cultivated paddy on the borrowed land. My family is not a transmigrant but came to compensate for the transmigrant's land. The first time we moved here, life was tough. At the time, I was very little. Previously my dad had a paddy field at Kalukku. After it sold, we started cultivating paddy here and till now. Lately, the harvest has frequently failed because of weather uncertainty. So, sometimes, we purchase rice [before we don't buy rice].

Keluarga kami menanam padi di lahan yang kami pinjam. Keluarga saya itu bukan transmigran, tapi datang ganti rugi lahannya orang transmigran. Waktu pertama kita pindah di sini, itu susah sekali hidup. Waktu itu saya masih kecil sekali. Bapak punya sawah sebelumnya di Kalukku, tapi setelah dijual, kita mulai berladang padi di sini, sampai sekarang. Akhir-akhir ini itu, sering gagal panen, karena cuaca berubah-ubah. Jadi kita kadang beli lagi beras



## SPRING VS EXCAVATOR

There are many springs we use in our daily life at Tamalea. Nevertheless, when it is rainy, the water gets dirty. At my home, we use water from the above spring. Therefore, we maintain the springs. Two years ago, when the mining companies built a company's road, their excavator stepped on the water's pipeline. The company takes a very long time to fix the pipeline.

Di Tamalea itu banyak mata air yang kita pakai sehari-hari. Tapi kalau lagi hujan itu airnya kotor. Tapi tidak pernah kering. Di rumahku air yang dipakai itu sumbernya dari mata air yang di atas. Jadi di sini kita rawat mata airnya, kita bendung mirip sumur. Pernah itu, dua tahun lalu, eskavatornya perusahaan injak pipa yang dari mata air ini sewaktu buka jalan perusahaan. Lama sekali baru diperbaiki.



## THE YELLOW TRUCK AND COAL

**These parked trucks in the coal stockpile. Back then, there was land leased by PT. Bonehau Prima Coal. In 2021, the company started mining the coal in Tamalea. Previously, those who owned the land - the one in the stockpile - planted corn, cassava, and a mixed crops. My husband is one of the yellow truck drivers like this. He transports coal to Bakengkeng port, near thermal power plants (PLTU)**

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## A DIFFERENT HARVEST



**From Java, my parents joined the transmigration to come here. Previously, the name of this place was 'Talondo I'. Since the first time, my parents have been cultivating cacao here. My dad said, living in the Tamalea was tough at the beginning.**

**Everything was hard, and because of this, Tamalea was isolated. This is a different year, the price of cocoa is rising. It isn't like before, we are excited again to harvest. Currently, much easier to sell cocoa outside the village. My parents already knew it, sometimes I help them, and get paid.**

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## WE THOUGHT DRY; BUT RAIN COME

2023



**In Tamalea, when one aspires to cultivate maize or paddy, people do massemba usually, clear the land and burn it to remove all the grass. But now, the weather is unpredictable, we firstly thought it's dry season, then suddenly rain falls. So, when we have done Massemba and it unexpectedly rains, the grass grows back, so we need to redo Massemba. It's tough..**

Di Tamalea, kalau mau tanam jagung atau padi biasanya orang Massemba, buka lahan, terus dibakar supaya semua rumput-rumput itu hilang. Tapi sekarang kadang itu sudah disangka kemarau, malah turun hujan. Jadi biasanya itu kalau kita sedang massemba lalu turun hujan, malah tumbuh kembali rumputnya. Jadi kita harus massemba ulang. Susah...



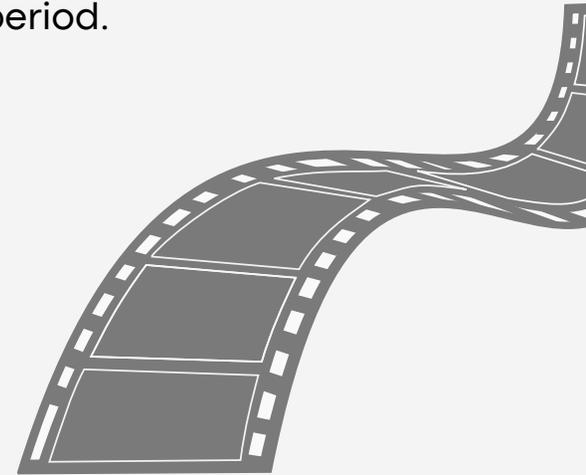
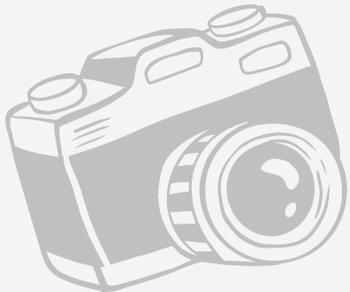
# PHOTOVOICE EXHIBITION





**“FAIR FOR WHOM? COMPARING POLITICS, POWER AND PRECARITY  
IN TRANSFORMATIONS OF TROPICAL FOREST-AGRICULTURE  
FRONTIERS (FAIRFRONTIERS INDONESIA)”**

We would like to convey our gratitude to the villagers and village staff in Rompegading, Tamalea, and Limapoccoe, who have involved and provided constructive input during our fieldwork. Students from both University of Hasanuddin and University of West Sulawesi have also meaningfully contributed to the research especially during data collection. We would also like to thank all provincial and district governments and forest authorities their meaningful involvement in our consultation workshops and their comments, suggestions, and support. We would also like to thank EXPLORE Secretariat for fully supporting research activities throughout the project period.





Explore

