

CI-GEF/GCF PROJECT AGENCIES Indigenous Peoples Framework

SECTION I: Project Information

PROJECT TITLE:	Blue Halo S – Blue Ecosystem Adaptation Mechanism (BEAM)		
GEF/GCF PROJECT ID:		PROJECT DURATION:	72 months
EXECUTING AGENCY/ENTITY:	Yayasan Konservasi Cakrawala Indonesia (KI)		
PROJECT START DATE:	Est. Q2(1 st April 2027)	PROJECT END DATE:	31st , March 2033
IPF PREPARED BY:	Trisa Rembonita		
DATE OF (RE)SUBMISSION TO CI-GEF/GCF:	14 th July, 2026		
IPF Reviewed BY:	Valerie Osodo, CI-GEF/GCF ESMF Manager		
DATE OF CI-GEF/GCF Reviewed:	15 th July, 2026		
The Blue Halo S – Blue Ecosystem Adaptation Mechanism (BEAM) Project will support coastal and marine ecosystem-based adaptation and sustainable resource management in Fisheries Management Area WPP 572. Because final project sites have not yet been confirmed, this Indigenous Peoples Framework establishes the framework for identifying Indigenous Peoples, assessing potential impacts, and ensuring that project activities are implemented in accordance with the GCF Indigenous Peoples Policy, including culturally appropriate participation, equitable benefit sharing, and the application and Free, Prior and Informed Consent (FPIC) where Indigenous Peoples are present. The Framework is grounded in Indonesian law, available information on customary territories, and Project safeguard requirements. It confirms the Project's commitment to identify and engage Indigenous Peoples properly, assess potential impacts, ensure fair participation and benefit sharing, and apply FPIC where required under ESS 4. Because final Project sites have not yet been confirmed, this Indigenous Peoples Framework establishes the process for identifying Indigenous Peoples, assessing potential impacts, ensuring culturally appropriate participation and benefit sharing, and applying FPIC where required under ESS 4. It will be updated once specific Project locations are confirmed through site-level screening.			

SECTION II: Legal and Institutional Framework

2.1. Relevant Country Laws and institutional Frameworks.

Indonesia recognizes Indigenous Peoples as Masyarakat Adat and, in formal legal terminology, as Masyarakat Hukum Adat or customary law communities. This recognition reflects the existence of distinct customary law systems, customary governance structures, territorial attachment, cultural identity, and social institutions. The relevant national legal and institutional framework includes the following:

- Constitutional recognition. Article 18B (2) of the 1945 Constitution recognizes and respects customary law communities and their traditional rights, provided that they remain in existence, are consistent with societal development, and align with the principles of the Unitary State of the Republic of Indonesia. Article 28I(3) further protects cultural identity and the rights of traditional communities.
- Law No. 5 of 1960 on Basic Agrarian Principles. This law recognizes the role of *adat law* and customary or *ulayat* rights within Indonesia's land system. It is particularly relevant for Indigenous Peoples because many customary communities maintain collective relationships with land, territory, and natural resources.
- Law No. 39 of 1999 on Human Rights. This law provides protection against discrimination and supports respect for cultural identity, human dignity, and community rights. It serves as an important human rights basis for the protection of Indigenous Peoples and customary communities.
- Law No. 41 of 1999 on Forestry. This law is relevant because many Indigenous Peoples' customary territories overlap with forest areas. It provides a sectoral legal basis for forest governance, including issues related to forest status, forest use, and community rights in forest areas.
- Law No. 32 of 2009 on Environmental Protection and Management. This law recognizes the right to a good and healthy environment and requires environmental assessment, public participation, impact control, and environmental dispute resolution for activities that may have significant environmental or social impacts. It is relevant for projects affecting Indigenous Peoples, particularly where project activities may affect land, forests, livelihoods, cultural sites, natural resources, coastal areas, or marine habitats.
- Minister of Home Affairs Regulation No. 52 of 2014. This regulation provides guidelines for the recognition and protection of Masyarakat Hukum Adat. It defines customary law communities as groups with distinctive characteristics, ancestral links, customary law, social institutions, strong relationships with land and the environment, and traditional use of a specific territory. Recognition is carried out through three main stages:
 - identification of the customary law community;
 - verification and validation; and
 - formal determination by the relevant local government.
- Ministry of Home Affairs. The Ministry of Home Affairs provides the main procedural guidance for provincial, district, and city governments in recognizing and protecting customary law communities under Regulation No. 52/2014. Local governments play a central role because formal recognition of Indigenous Peoples and customary territories is often issued through regional regulations, decrees, or other local legal instruments.
- Ministry of Agrarian Affairs and Spatial Planning / National Land Agency. This ministry is relevant where customary land, *ulayat* rights, spatial planning, and land administration intersect. Its role is important for land registration, spatial planning, and the recognition of customary land rights

outside or overlapping with forest areas.

For the BEAM Project, Indigenous Peoples will be identified based on the following criteria:

- government recognition or endorsement, where available;
- self-identification as a distinct social and cultural group, and recognition of this identity by others;
- collective attachment to ancestral territories, coastal and marine habitats, or areas used seasonally, traditionally, or culturally;
- customary cultural, economic, social, or political institutions that are distinct from those of the dominant society; and
- use of distinct languages or dialects, including languages that may be under threat or no longer widely used.

This approach allows the BEAM Project to identify Indigenous Peoples not only through formal legal recognition, but also through social, cultural, territorial, and customary characteristics consistent with good international practice. The identification criteria in this section will be applied consistently in the site baseline assessment in Section III, the capacity assessment in Section IV, the impact assessment in Section V, the IP/TC Action Plan in Section VI, and the monitoring indicators in Section VII.

For consistency across this Plan, the term Indigenous Peoples (IPs) refers to communities that meet these criteria and that are present in, adjacent to, or have collective attachment to BEAM Project areas, including coastal, marine, island, forest, and customary territory contexts within WPP 572.

The project will not treat coastal communities, fishers, vulnerable groups, Indigenous Peoples, and as interchangeable categories. Indigenous Communities will be identified and documented as distinct rights-holders where they meet the criteria above, while coastal communities, fisher groups, and vulnerable groups will be assessed as separate stakeholder or social groups unless they also meet the identification criteria for IPs/TCs. This differentiation will be applied consistently in project design, consultation planning, FPIC documentation, benefit-sharing arrangements, risk mitigation, grievance handling, and monitoring.

2.2. Executing Agencies / Entities Policies and Procedures.

The Executing Entity, Yayasan Konservasi Cakrawala Indonesia, commonly known as Konservasi Indonesia (KI), will apply the relevant Conservation International Safeguard Standards, including requirements related to Indigenous Peoples, local communities, stakeholder engagement, grievance mechanisms, and environmental and social risk management.

KI will apply the principles of Free, Prior, and Informed Consent (FPIC) in all project activities that may affect Indigenous Peoples. FPIC will be implemented as a culturally appropriate, inclusive, and consent-based engagement process, ensuring that communities receive timely, accessible, and understandable information before decisions are made or project activities are carried out.

FPIC will not be treated as a one-time approval, but as an ongoing process throughout the project cycle, including project planning, implementation, monitoring, evaluation, and adaptive management.

Engagement will be conducted in a manner that respects customary decision-making systems, local governance structures, community protocols, and the participation of women, youth, elders, and other potentially vulnerable groups.

The project will respect community decisions, including:

- consent to proceed with project activities;
- consent subject to specific conditions or mitigation measures;
- withholding of consent; and

- withdrawal of consent, where applicable and consistent with agreed procedures.

Where Indigenous Peoples are present in or have collective attachment to project areas, KI will ensure that consultations are meaningful, culturally appropriate, gender-responsive, and documented. The project will also ensure that concerns, complaints, or disputes can be raised through accessible and culturally appropriate grievance mechanisms, without retaliation.

Through these policies and procedures, KI will seek to ensure that project activities are designed and implemented in a way that respects the rights, identity, dignity, livelihoods, cultural heritage, and customary institutions of Indigenous Peoples.

2.3. Local government laws and institutional Frameworks

The project will apply a practical, site-specific, and culturally appropriate approach to understanding local government laws, regional regulations, customary institutions, and community decision-making procedures that are relevant to Indigenous Peoples identified in this Framework.

The project will identify relevant local governance and customary arrangements through existing information and low-cost engagement methods, including:

- provincial and district/city governments
- village-level government institutions
- customary or *adat* leaders and councils
- publicly available information from Indigenous Peoples' organizations, where appropriate, as well as other relevant Indigenous Peoples' networks and institutions.
- publicly available customary territory mapping and registration information, where relevant
- other local civil society organizations, community-based organizations, or customary institutions supporting Indigenous Peoples and Traditional Communities.

The project will identify and assess relevant local regulations, decrees, customary rules, community protocols, and existing recognition processes related to Indigenous Peoples, Traditional Communities, customary territories, coastal and marine resource use, and local decision-making systems.

Engagement with Indigenous Peoples will be conducted in a manner that respects local procedures, customary authority, and culturally appropriate decision-making processes. At the same time, all project engagement, consultation, consent processes, and grievance handling will also comply with applicable CI-GEF/GCF safeguard requirements, including requirements related to meaningful consultation, FPIC, stakeholder participation, gender and social inclusion, documentation, and accountability. During Project preparation, KI consulted AMAN on Indigenous Peoples in WPP 572. AMAN did not identify a clearly defined coastal Indigenous Peoples target group, and no formal implementation role was agreed. AMAN may be engaged through information sharing or consultation where relevant during implementation.

Where local procedures and safeguard requirements differ, the project will apply the approach that provides the higher level of protection for the rights, interests, cultural identity, livelihoods, and customary institutions of Indigenous Peoples.

2.4. FPIC Requirement and Process

As final Project sites are not yet confirmed, Indigenous Peoples will be identified through site-level screening, community validation, government records, customary territory information, and consultation with qualified organizations. Where present or affected, the Project will ensure culturally

appropriate engagement, meaningful participation, fair access to benefits, and appropriate mitigation measures.

FPIC will be applied where required under ESS 4 through the community's own representative institutions and decision-making processes. The Framework will be updated as sites and affected communities are confirmed.

FPIC is a rights-based process that enables Indigenous Peoples to give, withhold, or set conditions on consent for activities that may affect their lands, resources, livelihoods, or territories. Consent must be free from coercion, sought in advance, based on clear and accessible information, and decided through the community's own processes.

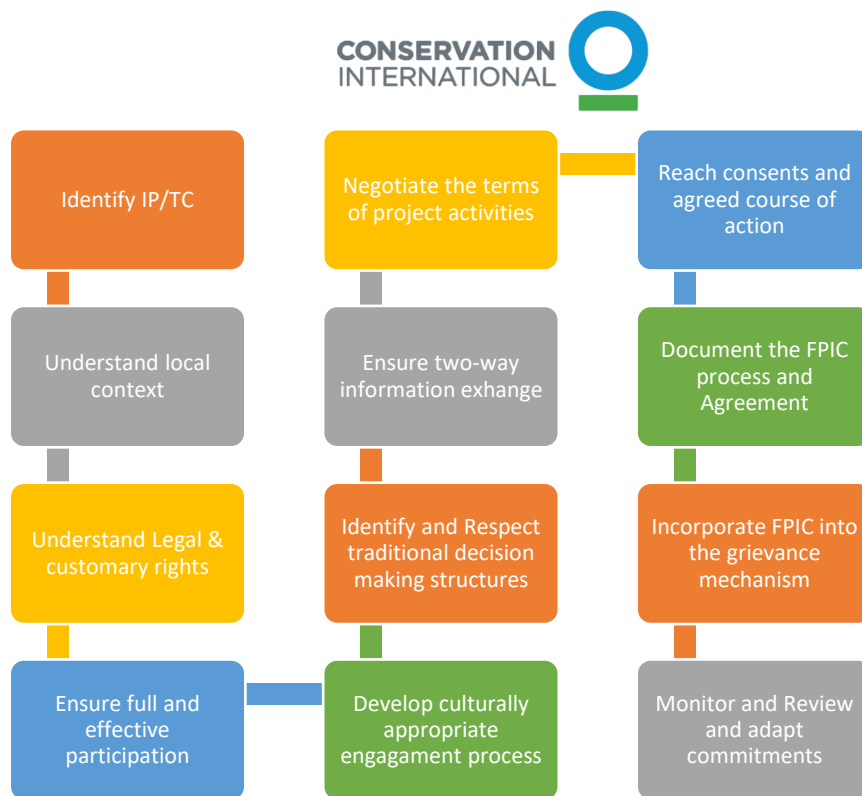
FPIC will not be treated as a one-time approval or a simple consultation exercise. It will be implemented as an ongoing, culturally appropriate, and community-driven process throughout project planning, implementation, monitoring, and adaptive management. The process will recognize that FPIC is collective in nature and must be carried out through the community's own decision-making structures, including customary institutions and legitimate representatives selected by the community.

The BEAM Project will apply the following FPIC process:

- Step 1: Identify affected Indigenous Peoples. Where appropriate, KI may consult qualified Indigenous Peoples' organizations, including AMAN, to support identification of communities that may be directly or indirectly affected by proposed activities, including those with collective attachment to land, coastal and marine areas, natural resources, cultural sites, or customary territories.
- Step 2: Understand the local context. The project will gather information on community livelihoods, resource use, cultural and spiritual values, sacred sites, gender roles, existing conflicts, stakeholder relationships, and community perceptions of the proposed project.
- Step 3: Understand legal and customary rights. The project will identify relevant legal and customary rights, including rights related to land, forests, coastal and marine areas, natural resources, traditional knowledge, cultural heritage, and customary governance.
- Step 4: Identify and respect traditional decision-making structures. The project will work with communities to identify legitimate customary authorities, representative bodies, and decision-making procedures. These may include adat leaders, traditional marine governance institutions, women's groups, youth representatives, elders, or other community-selected representatives.
- Step 5: Develop a culturally appropriate engagement process. The FPIC process will be adapted to local cultural norms, language, timeframes, community protocols, and governance systems. Information will be shared in formats preferred by the community, including oral, written, visual, or other appropriate methods.
- Step 6: Ensure full and effective participation. The project will support inclusive participation of women, youth, elders, persons with disabilities, and other potentially vulnerable or marginalized groups. Where customary forums do not traditionally provide space for some groups, the project will work with community leaders to identify culturally appropriate ways to obtain their views.
- Step 7: Ensure two-way information exchange. The project will provide timely and understandable information on proposed activities, potential benefits, risks, impacts,

alternatives, actors involved, grievance channels, and community rights. Communities will also be able to share their knowledge, expectations, concerns, conditions, and recommendations. Sensitive information, including traditional knowledge and sacred site information, will be managed according to community protocols.

- Step 8: Negotiate the terms of project activities. If the community agrees to continue considering the proposed activity, the project and community will negotiate the terms under which the activity may proceed. This may include discussion on activity design, location, timing, benefit-sharing arrangements, risk mitigation measures, protection of customary rights, participation arrangements, monitoring roles, grievance procedures, and conditions attached to consent. If the community is not satisfied with the proposed terms, the project will revise and renegotiate the terms. If no agreement can be reached, the activity will not proceed in that community or area.
- Step 9: Reach consent on the agreed course of action. Following negotiation, the project will seek the community's decision on whether and how the proposed activity may proceed. Consent may include agreement to proceed, agreement subject to conditions, request for modification, withholding of consent, or refusal to proceed. The project will clarify with the community what constitutes consent, how consent will be demonstrated, and how decisions will be documented.
- Step 10: Document the FPIC process and agreement. The project will document the FPIC process, including meetings, participants, information shared, issues raised, negotiated terms, agreed conditions, community decisions, and follow-up actions. Documentation may include written records, meeting minutes, signed agreements, audio or video records, or other methods agreed with the community.
- Step 11: Incorporate FPIC into the grievance mechanism. The project grievance mechanism will include provisions for addressing FPIC-related concerns, including inadequate information disclosure, exclusion from consultation, pressure or coercion, disagreement over consent, or non-compliance with agreed conditions. The mechanism will be accessible, culturally appropriate, timely, and may include community-based dispute resolution or third-party mediation where needed.
- Step 12: Monitor, review, and adapt commitments. FPIC commitments will be monitored with community participation. If project design, scope, location, risks, impacts, benefits, or agreed conditions change significantly, the FPIC process will be revisited and, where necessary, renegotiated with the community.



Picture 1. FPIC Process Flow

If a community decides not to consider or consent to a proposed activity, the project will respect that decision, and the activity will not proceed in that community or area. If a community provides conditional consent, the agreed conditions will be integrated into project planning, implementation, monitoring, and reporting. If consent is withdrawn or if agreed conditions are not met, the project will engage the community to review the issue and determine appropriate corrective actions. This reflects the principle that FPIC is an ongoing process requiring accountability, periodic review, and adaptation throughout the life of the project.

Where screening confirms the presence of Indigenous Peoples or potential impacts on them, a site-specific Indigenous Peoples Plan will be prepared, disclosed, consulted upon, and approved before subproject approval and activity commencement. Any required FPIC process must also be completed before approval. No proposal requiring an IPP or FPIC will proceed to the Grant Committee until the Safeguards coordinator confirms that these requirements have been met.

2.5. Preparation of Site-Specific Indigenous Peoples Plans (IPPs)

The final locations and specific activities of the BEAM Project have not yet been confirmed, this document serves as an Indigenous Peoples Framework (IPF). Following site selection and community-level screening, the project will determine whether Indigenous Peoples that meet the criteria described in this Framework are present in, have collective attachment to, or may be affected by project activities. Where screening and assessment confirm the presence of Indigenous Peoples and identify potential project-related impacts on their rights, lands, territories, natural resources, livelihoods, cultural heritage, traditional knowledge, or customary governance systems, a site-specific Indigenous Peoples Plan (IPP) will be prepared prior to implementation of the relevant activities. Consistent with the GCF Indigenous Peoples Policy and Operational Guidelines, an IPP will also be required where activities may trigger the need for Free, Prior and Informed Consent (FPIC), including situations involving impacts on lands and natural resources subject to traditional ownership or customary use, potential relocation, impacts on cultural heritage, or the use of Indigenous Peoples' traditional knowledge or cultural heritage for

commercial purposes

Each site-specific IPP will be proportionate to the nature and scale of identified risks and impacts and will include, at a minimum:

- 1) baseline information on the affected Indigenous Peoples.
- 2) assessment of risks, impacts, and opportunities
- 3) measures to avoid, minimize, mitigate, or compensate adverse impacts and enhance culturally appropriate benefits
- 4) arrangements for community-based natural resource management where relevant
- 5) documentation of meaningful consultation and FPIC processes and outcomes
- 6) culturally appropriate benefit-sharing measures
- 7) information on tenure and customary land and resource arrangements; (viii) grievance redress procedures
- 8) implementation arrangements, budget, schedule, and institutional responsibilities; and
- 9) monitoring, evaluation, and reporting arrangements.

No project activities that may affect Indigenous Peoples will commence until the relevant IPP has been prepared, consulted upon, disclosed, and approved in accordance with applicable GCF and Conservation International safeguard requirements.

SECTION III: Characteristics of IPs/TCs in project sites

This section describes the baseline characteristics of Indigenous Peoples that are present in, adjacent to, or have collective attachment to potential BEAM Project sites in WPP 572. It is aligned with the legal framework and identification criteria in Section II and provides the basis for the capacity assessment, impact assessment, action planning, and monitoring described in Sections IV to VII.

For clarity, this Framework distinguishes among: (i) confirmed, verified, registered, or otherwise recognized Indigenous Peoples or Indigenous territories; and (ii) broader contextual groups, such as coastal communities, fisher groups, or vulnerable groups, that may be relevant to project engagement but are not automatically classified as IPs unless the Section the criteria are met. Where classification is uncertain, the status will be recorded as “to be confirmed” and verified through site-level screening, community validation, and consultation with relevant customary institutions and local authorities.

The table below therefore presents different types of groups and status categories, including verified or registered Indigenous Peoples/territories, Traditional Communities with customary governance functions, and broader contextual groups whose IP/TC status requires confirmation. This distinction is intended to ensure that project design and documentation clearly identify which groups require IP/TC-specific engagement, FPIC, culturally appropriate benefit-sharing, and safeguard monitoring.

Baseline information will be collected through consultations with community representatives, customary leaders, women, youth, elders, local government, and relevant organizations. Where appropriate, separate consultations may be held with women, youth, or other groups to ensure that their views are adequately captured, especially where formal customary forums may not provide equal space for all groups to participate.

Where Indigenous Peoples are present, affected, or have collective attachment to project areas, the project will conduct IP/TC-specific consultations separately from general coastal community, fisher, or vulnerable group consultations when needed to ensure culturally appropriate engagement, adequate time for internal deliberation, and clear documentation of community views, conditions, consent, or non-consent. General stakeholder meetings

will not substitute for IP/TC-specific consultation or FPIC where safeguard requirements apply.

The following information will be collected and documented for each confirmed project site:

1. Name of Indigenous Peoples
 - Identify the name of the Indigenous Peoples, customary groups, clans, sub-groups present in or around the project site.
 - Document how the group identifies itself and how it is recognized by others, including neighboring communities, customary institutions, local government, or Indigenous Peoples' organizations.
 - Identify whether the group has formal government recognition or customary recognition.
 - Confirm whether there are any Indigenous Peoples in voluntary isolation or with limited external contact. If such groups are present or suspected, the project will apply a precautionary approach and avoid activities that may create unwanted contact, pressure, or disturbance.
2. Languages and communication preferences
 - Identify the main languages and dialects spoken by the community, including local or Indigenous languages.
 - Assess whether project information should be provided in Bahasa Indonesia, local language, oral format, visual format, written format, or a combination of methods.
 - Identify the level of literacy among different groups in the community, including women, elders, and youth.
 - Confirm the community's preferred ways of receiving and sharing information, as FPIC requires information to be provided in a language and form that can be easily understood by the community.
3. Population and demographic profile. Collect available population data for the community, including:
 - total population;
 - number of households;
 - gender-disaggregated data;
 - age groups, including children, youth, adults, and elders;
 - persons with disabilities, where voluntarily disclosed and appropriate;
 - migrant or seasonal population, where relevant; and
 - vulnerable or marginalized groups within the community.

Where official data are unavailable, estimates may be obtained through community validation, village records, customary institutions, or participatory mapping exercises.
4. Presence in project sites Identify the specific project sites where Indigenous Peoples are present.
 - Document whether communities live inside the project area, adjacent to the project area, or outside the project area but have customary, seasonal, spiritual, livelihood, or resource-use connections to the area.
 - Identify any customary territories, coastal and marine habitats, fishing grounds, sacred areas, forest areas, water sources, or seasonal-use areas that may overlap with project activities. Note whether boundaries are formally recognized, customarily recognized, disputed, or undocumented.
5. Livelihoods and natural resource use
 - Describe the main livelihood activities of the community, such as fishing, gleaning, seaweed farming, small-scale agriculture, forest product collection, livestock, handicrafts, trade, wage labor, tourism-related work, or other income-generating activities.
 - Identify subsistence and cash-based livelihood activities separately, where relevant.
 - Document seasonal patterns of livelihood activities, including fishing seasons, migration, harvest periods, monsoon-related changes, or customary closures.
 - Identify natural resources that are central to community livelihoods, food security, cultural identity, and traditional practices.
 - Assess whether project activities may affect access to land, forests, coastal areas, marine areas, fishing grounds, water sources, sacred sites, or other resources.
6. Traditional engagement protocols and existing mechanisms
 - Identify customary protocols for entering the community, requesting meetings, sharing information, conducting consultations, and seeking decisions.
 - Document whether permission is required from adat leaders, village leaders, mukim or gampong

- institutions, Pawang Laot, elders, clan leaders, respected local leaders or other customary authorities.
 - Identify existing community consultation mechanisms, such as customary assemblies, village meetings, women's forums, youth forums, fisher groups, or traditional marine governance meetings.
 - Clarify appropriate timing, venue, language, facilitation method, and documentation method for engagement.
 - Ensure that the engagement process respects local timeframes and community decision-making processes, as required under FPIC.
7. Governance structures and decision-making processes
- Describe the community's governance structure, including formal government institutions and customary institutions.
 - Identify legitimate representatives selected or recognized by the community.
 - Document how community decisions are made, including whether decisions are made through consensus, deliberation, customary councils, elders, elected representatives, majority vote, household-level consultation, or other mechanisms.
 - Clarify what constitutes community consent, including how consent is expressed and documented.
 - Identify whether women, youth, elders, and other groups participate directly in decision-making or through representatives.
 - Where decision-making structures differ between government and customary systems, the project will seek to understand both and respect the process accepted by the community.
8. Social dynamics relevant to the project
- Identify key social groups within the community, including clans, kinship groups, livelihood groups, fisher groups, women's groups, youth groups, elders, and customary leadership groups.
 - Assess whether there are existing conflicts, disputes, or tensions within the community or between communities, including disputes over land, coastal and marine resources, boundaries, leadership, benefit sharing, conservation rules, or access to resources.
 - Identify relationships with external actors, including government, NGOs, private sector actors, traders, tourism operators, or neighboring communities.
 - Assess whether any groups may be disproportionately affected by project activities or may have limited access to project benefits.
9. Gender dynamics relevant to the project
- Identify the roles of women, men, youth, and elders in livelihoods, natural resource management, household decision-making, customary practices, and community governance.
 - Document women's roles in fisheries, post-harvest activities, seaweed farming, food processing, trading, mangrove use, household water and food security, cultural practices, or other relevant activities.
 - Assess whether women and men have different access to resources, information, income, mobility, leadership roles, and decision-making spaces.
 - Identify barriers to women's participation, such as meeting times, household responsibilities, childcare, mobility constraints, social norms, or language barriers.
 - Where needed, the project may organize separate consultations with women or other groups to ensure full and effective participation. CI's FPIC guidance notes that women and other vulnerable groups may not always have the same voice or authority in community processes, and culturally appropriate measures should be used to obtain their views.
10. Cultural heritage and traditional knowledge
- Identify cultural heritage values that may be relevant to the project, including sacred sites, burial grounds, ritual areas, customary marine areas, traditional ecological knowledge, customary rules, ceremonies, oral histories, and cultural landscapes or seascapes.
 - Document traditional knowledge only with community agreement and in accordance with community protocols.
 - Sensitive information, including the location of sacred sites or confidential traditional knowledge, will be protected and will not be disclosed without community consent.
 - FPIC guidance emphasizes that information received from communities, including traditional knowledge and sensitive cultural information, must be handled in accordance with community guidance and protocols.

11. Potential risks, impacts, and opportunities

- Identify how the project may affect the community, including possible impacts on livelihoods, access to resources, customary governance, cultural heritage, social cohesion, gender roles, and community expectations.
- Identify potential benefits, including livelihood support, capacity building, conservation incentives, strengthened customary governance, improved resource management, or increased participation in marine and coastal management.
- Identify mitigation measures and benefit-sharing arrangements that may be required as part of the FPIC process.
- Where the community provides conditional consent, the agreed conditions will be included in site-level planning, implementation, monitoring, and reporting.

Baseline information will be validated with the community before being finalized. The project will ensure that documentation reflects community perspectives accurately and that community members understand how the information will be used. Where information is incomplete or sensitive, the project will apply a precautionary approach and continue engagement before implementing activities that may affect Indigenous Peoples .

Indigenous people Name	Language and communication preference	Population & Demographic profile	Indigenous Peoples Presence	Livelihood and natural resource use	Traditional engagement	Governance and decision-making process	Social dynamic	Gender dynamic	Cultural heritage and traditional knowledge	Potential risk, impact and opportunities
Mukim Blang Mee (Aceh)	Acehnese is the primary language, with Indonesian used for formal communication. Community engagement should follow local customs through the Imuem Mukim, village (gampong) leaders, and other customary authorities	Verified Indigenous territory covering 3,478 ha. Population consists of 650 households, 1,196 males, and 1,041 females. The Mukim comprises the villages of Lakuta Blang Mee, Teungoh Blang Mee, and Baroh Blang Mee along the west coast of Aceh, bordering the Indian Ocean	BRWA verified Indigenous territory located in the coastal, marine, and lowland landscape of western Aceh. The customary territory includes settlements, agricultural land, forests, coastal areas, rivers, and marine waters extending approximately 2 nautical miles from the shoreline.	Main livelihoods include rice farming, plantation agriculture, and small-scale fisheries. Customary spatial zoning recognizes forest (uteun), plantation (seuneubok), rice fields (blang), marine/coastal waters (laôt), and settlements. Natural resource management is regulated through customary institutions, including Pawang Uteun, Keujreun Blang, Petua Seuneubok, and Panglima Laot.	Community engagement should follow customary protocols through the Imuem Mukim and relevant customary leaders. Consultations and project activities are expected to be conducted through musyawarah (Duek Pakat) involving customary leaders, village representatives, respected local leaders and community members before decisions are made.	Governance combines formal village administration with a strong customary institution consisting of Imuem Mukim, Imuem Chiek, Tuha Peut Mukim, Pawang Uteun, Keujreun Blang, Petua Seuneubok, Panglima Laot/Petua Lhok, and Keuchik. Decisions are made through consensus-based customary deliberation (Duek Pakat), including representation from customary institutions and community leaders. Customary authorities regulate land tenure, forest management, agriculture, fisheries, dispute resolution, and	The community demonstrates strong social cohesion based on customary institutions, specific values, and communal resource management. Collective management of forests, agriculture, fisheries, and communal facilities remains an important feature of community life. Disputes are generally resolved through customary mechanisms before formal legal processes.	Women participate in household livelihoods, agriculture, fisheries-related activities, and community affairs, although their formal participation in customary decision-making should be confirmed through site-level assessment. Gender-sensitive consultation should ensure meaningful participation of women and vulnerable groups.	The community maintains extensive customary knowledge on coastal and marine management, agriculture, forest governance, and customary law. Traditional institutions regulate land transactions, forest protection, agricultural management, fisheries, conflict resolution, social ceremonies (kenduri), and natural resource conservation. Historical identity is linked to early settlers from South Asia, reflected in the origin of the name Blang Mee.	Potential project risks include restricted access to customary forests, fisheries, agricultural land, or marine areas if customary tenure and governance are not adequately recognized. There is also a risk of insufficient engagement with customary institutions. Opportunities include strengthening community-based natural resource management, integrating Indigenous ecological knowledge into marine conservation and fisheries management, supporting customary governance, and promoting culturally appropriate stakeholder engagement and FPIC implementation.

						enforcement of customary law.				
Mukim Glee Bruek (Aceh)	Acehnese is the primary language, while Indonesian is used for formal communication. Community engagement should be conducted through the Imuem Mukim, village (gampong) leaders, respected local leaders and other customary authorities following local protocols.	Verified Indigenous territory covering 9,018 ha. The population comprises 700 households, 1,062 males, and 893 females. The territory extends from mountainous areas to coastal and marine ecosystems along the western coast of Aceh bordering the Indian Ocean.	BRWA verified Indigenous territory encompassing mountain, lowland, coastal, and marine ecosystems. The customary territory includes settlements, agricultural land, forests, coastal areas, and marine waters extending approximately 2 nautical miles from the shoreline.	Main livelihoods include rice farming, plantation agriculture, fisheries, livestock raising, wage labor, and small-scale trading. Customary spatial planning recognizes marine waters (laôt), rice fields (blang), community plantations (seuneubok), settlements, and mountain forests (glee rimba). Natural resource management is administered through customary institutions including Panglima Laot, Keujruen Blang, and Pawang Glee/Panglima Uteun.	Community engagement follows customary protocols through the Imuem Mukim and customary institutions. Consultations and agreements are undertaken through Duek Pakat (customary deliberation) at both the village (gampong) and Mukim levels, involving customary leaders, respected local leaders, youth representatives, and community members.	Governance integrates formal village administration with customary institutions comprising Imuem Mukim, Imuem Chiek, Tuha Peut Mukim, Panglima Laot, Keujruen Blang, Pawang Glee/Panglima Uteun, and Keuchik. Decisions are reached through consensus-based Duek Pakat, while customary authorities regulate land tenure, forest governance, coastal and marine management, agricultural systems, dispute resolution, and implementation of customary law.	The community maintains strong customary institutions, specific values, and communal resource governance. Social cohesion is reinforced through collective management of forests, agriculture, fisheries, customary ceremonies, and traditional dispute resolution. Community participation is organized through village and Mukim customary institutions.	Women contribute significantly to household livelihoods, agriculture, fisheries-related activities, livestock, and community events. Their participation in formal customary governance should be further confirmed during the site-level assessment. Gender-responsive consultations should ensure the meaningful participation of women, youth, and vulnerable groups.	The community possesses extensive traditional knowledge related to forest conservation, coastal and marine resource management, agriculture, customary land tenure, and social institutions. Customary law regulates land transfers, inheritance, resource utilization, environmental protection, fisheries, agricultural practices, social ceremonies (kenduri), and conflict resolution. The historical identity of the community traces its origins to early migrants from the Arabian Peninsula and South Asia who established settlements that evolved into the present Mukim.	Potential project risks include disruption of customary access to forests, agricultural land, coastal areas, and marine resources if customary tenure systems and traditional governance are not fully recognized. There is also a risk of insufficient engagement with relevant customary authorities during project planning. Opportunities include strengthening community-based natural resource governance, integrating Indigenous ecological knowledge into sustainable fisheries and coastal conservation, reinforcing customary institutions, and ensuring culturally appropriate stakeholder engagement and FPIC implementation.
Enggano (Bengkulu)	The Enggano	BRWA verified	Verified BRWA Indigenous territory	Primary livelihoods include agriculture,	Engagement through	Governance is led	The Enggano	The Enggano	The Enggano people	Potential project risks

language remains an important cultural language, while Indonesian is used for formal communication. Engagement should follow customary protocols through the Kahaik Yamui customary institution, Paabu'ki, tribal leaders, and clan (Kaudar) representatives.	Indigenous territory (Dopok Enggano) covering 39,548 ha. Population consists of 843 households, 1,300 males, and 1,380 females, distributed across Malakoni, Apoho, Meok, Kaana, Kahyapu, and Banjarsari Villages in Enggano District, North Bengkulu Regency. The community comprises six customary groups: Kaitora, Kaahoa, Kaarubi, Kaharuba, Kauno, and Ka'amay (customarily recognized newcomer group). The Enggano people maintain a matrilineal kinship system, with inheritance following the female lineage.	encompassing hills, lowlands, coastal areas, marine waters, wetlands, forests, and customary settlements. The island is entirely surrounded by the Indian Ocean, with customary marine management covering 74 traditional sawang (marine channels) and 23 gosong (coral reef shoals) that constitute important fishing grounds and marine ecosystems.	livestock, and small-scale fisheries. Customary land use includes customary forests, mangrove forests, sacred forests, nibung forests, wetlands, lakes, settlements, plantations, rice fields, and coastal waters. Land tenure is based on Inyah Panapue (customary ownership) and Kaudaran (clan territories). Marine resources are governed through customary rules protecting coral reefs, marine wildlife, and fisheries, while forests provide food, medicine, timber, and non-timber forest products.	customary institutions and village leadership Community engagement should follow culturally appropriate protocols through the Kahaik Yamui customary institution. Consultation should involve the Paabu'ki, tribal chiefs, clan leaders (Kaudar), and customary elders. Community decisions affecting customary territories, natural resources, and social affairs are expected to be undertaken through customary deliberation according to Pahkude're'ke (ancestral values).	by the Kahaik Yamui customary institution comprising the Kapdop, Paabu'ki, Tribal Chiefs, and Clan (Kaudar) Leaders. The Paabu'ki coordinates customary administration, development planning, and dispute resolution, while tribal and clan leaders manage customary territories and social affairs. Decisions relating to land, forests, marine resources, and community disputes are resolved through customary consensus under the principles of Pahkude're'ke, the ancestral customary value system.	community maintains a strong customary identity founded on kinship, clan organization, and collective stewardship of natural resources. Social cohesion is reinforced through customary ceremonies, traditional conflict resolution, and community obligations. The community has demonstrated resilience in responding to historical pressures including colonial intervention, environmental degradation, natural resource conflicts, and social change while maintaining customary institutions	people practice a matrilineal inheritance system, where women inherit customary residential areas (Kaudar) and play an important role in maintaining family lineage and customary identity. Gender roles in resource management and decision-making should be further confirmed during the site-level social assessment to ensure equitable participation in project consultations.	possess rich traditional ecological knowledge and cultural heritage rooted in Pahkude're'ke, which guides the relationship between people, nature, and the Creator. Their heritage includes customary architecture (Eyub Yaahaoa), traditional clothing (Eyupa), weapons (Epaic and Eboh), ceremonial dances (including Yahaudo', Kahino, and Kamamu Nainoi), songs, and major customary ceremonies such as Yakarao, Ya'inam, Pa'rudae, and Pahruru'k Edobu. Customary law governs land tenure, marine and forest management, wildlife protection, mangrove conservation, sustainable fisheries, and social conduct. Traditional ecological knowledge also includes extensive use of local	include impacts on customary land tenure, clan territories (Kaudaran), coastal and marine resource access, sacred sites, and culturally significant ecosystems if customary governance systems are not fully recognized. Projects may also affect traditional fisheries, mangrove areas, coral reef ecosystems, or customary conservation practices. Opportunities include integrating Indigenous ecological knowledge into marine conservation, strengthening customary governance and biodiversity management, supporting sustainable fisheries and ecosystem restoration, recognizing customary tenure, and implementing culturally appropriate stakeholder engagement and FPIC consistent with ESS7.
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									biodiversity for food, medicine, housing materials, and livelihoods.	
Pawang Laot Community (Aceh) (Traditional Community)	Acehnese and Indonesian	Not available	Traditional fishing communities along western and southern Aceh coast	Small-scale fisheries and marine resource management	Engagement through Panglima Laot/Pawang Laot customary institutions	Customary marine governance regulating fishing practices	Strong fisher community networks	Women's roles mainly in post-harvest activities (to be confirmed)	Local wisdom governing sustainable fisheries, seasonal fishing, conflict resolution	Opportunity to strengthen sustainable fisheries and customary governance; potential disruption if customary fishing arrangements are not recognized
Nias Community (Relevant broader project context)	Nias language and Indonesian	To be confirmed	Potential presence in broader WPP 572 contexts	Fisheries, agriculture, coastal resource use	Engagement through customary leaders (Si'ulu and traditional institutions)	Customary governance alongside formal village government	Strong kinship and clan-based social organization	To be confirmed	Traditional architecture, customary law, arts, rituals, and ecological knowledge	Opportunity to incorporate customary knowledge and FPIC; potential risks if engagement does not follow customary protocols
Marga Sambat Sumber Harapan (Bengkulu)	Local Serawai language with Indonesian for formal communication. Engagement through Ketua Adat (Depati), Penggawa, and Jegangau.	BRWA verification pending. Territory covers 17 Ha in Trans Linau Village, Maje District, Kaur Regency. Population: 66 households, 151 males, 137 females. Coastal physical condition.	Indigenous territory in coastal area of Kaur Regency, Bengkulu. Western boundary is Indian Ocean. Community is an expansion from Dusun Air Long, named after a natural spring (Rapak) that never dries.	Main livelihoods are farming and fishing. Customary spatial zoning includes Cultural Heritage areas, Managed Areas and Activity Centers, and Protected Areas. Land management through individual and communal systems including Paruan (profit-sharing arrangement).	Engagement through Ketua Adat (Depati) who leads and legitimizes decisions. Consultations through Musyawarah Adat (customary deliberation) involving customary leaders and community members.	Governance through Marga Sambat customary institution led by Ketua Adat (Depati), supported by Penggawa (security) and Jegangau (ceremonial leader). Decisions made through Musyawarah Adat consensus.	Strong customary community structure. Formed in 2008 as village expansion from Air Long. First village head election in 2009.	To be confirmed through site-level assessment. Gender-sensitive consultation should ensure meaningful participation of women.	Customary law includes prohibition on opening Customary Forest at river headwaters, prohibition on clearing forest on certain slopes, and requirement for permission from customary/village officials for forest clearing. Hukum Adat Cempale regulates social conduct (Cempale Tangan and Cempale Mato) with sanctions including Jambar Nasi Kuningit and Rp 250,000 fine.	Potential risks include impacts on customary forest access and traditional resource management if customary tenure not recognized. Opportunities include strengthening customary governance and integrating traditional ecological knowledge into coastal conservation.
Marga Sambat	Local Serawai language with	BRWA verification pending. Territory	Indigenous territory in coastal area. Southern	Main livelihoods are farming and fishing.	Engagement through Ketua	Governance through Marga	Community relocated due	To be confirmed	Customary law prohibits forest	Potential risks include disruption of customary

Muara Jaya (Bengkulu)	Indonesian for formal communication. Engagement through Ketua Adat (Depati), Penggawa, and Jaganggu.	covers 100 Ha in Maje District, Kaur Regency. Population: 68 households, 131 males, 127 females. Coastal physical condition.	boundary is Indian Ocean. Community relocated in 1986 from Muara Sambat to Trans Linau as Transos village due to major sea surge disaster.	Customary spatial zoning includes Customary Forest (Hutan Adat) and Managed Areas/Activity Centers. Land management through individual and communal systems.	Adat (Depati) who also serves as Village Head. Consultations through Musyawarah Adat involving customary structure: Depati, Penggawa, Jaganggu, and community members.	Sambat Muara Jaya customary institution. Structure: Ketua Adat (Depati), Penggawa (security), Jaganggu (ceremonial leader), and community. Decisions through Musyawarah Adat.	to 1986 natural disaster. Strong resilience demonstrated through administrative transitions. Village renamed Muara Jaya in 2009 reflecting original Muara Sambat origins.	through site-level assessment.	clearing on slopes and near river headwaters. Violations sanctioned with Jambar Nasi Kunyit tutup Ayam, replanting 10 trees for each felled, and pledge not to repeat. Hukum Adat Cempale (Tangan and Mato) governs social conduct with Rp 250,000 fine.	forest management and traditional practices. Opportunities include supporting community-based natural resource management and customary governance strengthening.
Marga Sambat Linau (Bengkulu)	Local Serawai language with Indonesian for formal communication. Engagement through Ketua Adat (Depati), Penggawa, and Jegangau.	BRWA registered. Territory covers 1,087 Ha in Linau Village, Maje District, Kaur Regency. Population: 230 households, 481 males, 454 females. Coastal physical condition.	Indigenous territory in coastal area. Western boundary is Indian Ocean. Historical origins trace to British colonial era when English ships stopped at 'Line New' bay, later becoming Linau.	Main livelihoods are farming and fishing. Customary spatial zoning includes Customary Forest, Cultural Heritage, Managed Areas/Activity Centers, and Protected Areas. Individual and communal land management.	Engagement through Ketua Adat (Depati). Consultations through Musyawarah Adat involve customary leaders and community.	Governance through Marga Sambat Linau customary institution. Structure: Ketua Adat (Depati), Penggawa (security), Jegangau (ceremonial leader). Decisions through Musyawarah Adat consensus.	Rich historical identity from colonial era. Community experienced multiple natural disasters (1998 landslide and tsunami from 7.2 earthquake). Village split into Linau and Benteng Harapan in 1998. First direct village head election in 2008.	To be confirmed through site-level assessment.	Customary law prohibits forest clearing on slopes and near river headwaters. Sanctions include Jambar Nasi Kunyit tutup Ayam, replanting 10 trees per felled tree, and pledge not to repeat with threat of expulsion. Hukum Adat Cempale governs social conduct.	Potential risks include impacts on customary forests, cultural heritage sites, and coastal resources. Opportunities include integrating traditional ecological knowledge into conservation and strengthening customary governance.
Marga Sambat Air Long (Bengkulu)	Local Serawai language with Indonesian for formal communication. Engagement through Ketua	BRWA registered. Territory covers 641 Ha in Air Long Village, Maje District, Kaur Regency. Population: 89	Indigenous territory in coastal area. Western boundary is Indian Ocean. Name derives from battle between British led by Mr. Orlan and locals led by	Main livelihoods are farming and fishing. Customary spatial zoning includes Customary Forest, Cultural Heritage, Managed	Engagement through Ketua Adat (Depati). Consultations through Musyawarah Adat.	Governance through Marga Sambat Air Long customary institution. Structure: Ketua Adat (Depati),	Village formed in 1972 as expansion from Dusun Linau. First Depati was A. Mura with 25	To be confirmed through site-level assessment.	Customary law prohibits opening Customary Forest at river headwaters, forest clearing on certain slopes, and unauthorized forest	Potential risks include restricted access to customary forests and traditional resources. Opportunities include strengthening customary land management and

	Adat (Depati), Penggawa, and Jeganggu.	households, 166 males, 156 females. Coastal physical condition.	Puyang Seberani at Muara Air Kuale.	Areas/Activity Centers, and Protected Areas. Paruan system for communal/individual land management with profit-sharing.		Penggawa (security), Jeganggu (ceremonial leader). Decisions through Musyawarah Adat.	households and 60 people. Transitioned from Depati to Village Head system in 1982.		clearing. Paruan system regulates land management. Hukum Adat Cempale (Tangan and Mato) governs social conduct with Jambar Nasi Kunyit and Rp 250,000 fine.	traditional governance.
Marga Sambat Benteng Harapan (Bengkulu)	Local Serawai language with Indonesian for formal communication. Engagement through Ketua Adat, Penggawo, Jegangau, and Ketua Jungku (clan representatives).	BRWA registered. Territory covers 76 Ha in Benteng Harapan Village, Maje District, Kaur Regency. Population: 149 households, 326 males, 313 females. Coastal physical condition.	Indigenous territory in coastal area. Western boundary is Indian Ocean. Named after British colonial fortress ruins believed to be connected to underground streams.	Main livelihoods are fishing, farming, and gardening. Customary spatial zoning includes Managed Areas, Cultural Heritage Areas, and Settlement Areas. Individual and communal management.	Engagement through Ketua Adat who legitimizes decisions from Musyawarah Adat. Includes Ketua Jungku as clan/family representatives in deliberations.	Governance through Serawai Marga Sambat Benteng Harapan customary institution. Structure: Ketua Adat (decision legitimizing), Penggawo (security), Jegangau (ceremonial/healer), Ketua Jungku (clan representatives). Decisions through Musyawarah Adat.	Separated from Dusun Linau in 2005. First village head Hasnul Basri, followed by first election in 2006 (Fatmawati), then Tamrin from 2011.	To be confirmed through site- level assessment.	Customary law includes Tibeau (land management rules) and Paruan (communal land management). Prohibition on building huts on ridge tops (believed to be resting place of spirits). Cepale Tangan governs social conduct with Jambar Nasi Kunyit and Rp 250,000 fine. 2013 case: theft sanctioned with public parade carrying stolen goods and apologies.	Potential risks include impacts on cultural heritage sites (colonial fortress) and customary territories. Opportunities include integrating traditional knowledge and strengthening customary governance.
Semende Banding Agung (Bengkulu)	Local Semende language with Indonesian for formal communication. Engagement through Ketua Adat, Ulu Balang, Malim, Rebia, Raje Bujang, Raje Gadis, and Kaum Lime.	BRWA registered. Territory covers 3,437 Ha in Tebing Rambutan Village, Nasal District, Kaur Regency. Population: 447 households, 780 males, 540 females. Mountainous physical condition.	Indigenous territory in mountainous area bordering Lampung Province. Community originated from Semende Lembak, Pulau Beringin, fleeing Dutch colonial threat. Complex history of relocation and resistance against Dutch colonizers.	Main livelihood is farming. Customary spatial zoning includes Protected Forest (Hutan Lindung Adat), Cultural Heritage Areas, and Community Managed Areas. Communal management system.	Engagement through Ketua Adat who legitimizes decisions. Consultations through Musyawarah Adat involving Ulu Balang, Malim, Rebia, Raje Bujang, Raje	Governance through Semende Banding Agung customary institution. Structure: Ketua Adat (leader), Ulu Balang (security), Malim (male healer), Rebia (female healer), Raje Bujang (youth	Strong historical identity of resistance against Dutch colonizers. Community scattered during colonial period, returned to ancestral lands	To be confirmed through site- level assessment. Note: Community has both male (Malim) and female (Rebia) traditional healers.	Customary law prohibits land sale (only crop compensation allowed with permission), and prohibits land abandonment. Cempale violations sanctioned with 40 serabi, 10 leman, and 10x	Potential risks include impacts on protected customary forests and cultural heritage sites. Opportunities include supporting community forest management and documenting rich historical heritage and resistance history.

					Gadis, and Kaum Lime.	leader), Raje Gadis (young women leader), Kaum Lime (mosque officials). Decisions through Musyawarah Adat.	starting 1998. Currently consists of 5 Talang settlements.		replacement of stolen value. Non-compliance results in expulsion from territory.	
Serawai Lubuk Lagan (Bengkulu)	Local Serawai language with Indonesian for formal communication. Engagement through Ketua Adat and four Ketua Jungku with specialized roles.	BRWA registered. Territory covers 1,989 Ha in Lubuk Lagan Village, Talo Kecil District, Seluma Regency. Population: 482 households, 482 males, 525 females. Mountainous physical condition.	Indigenous territory in mountainous area. Community founded in 1617 by elephant hunters from Jungku Lintang Kanan. Named after a beautiful large pool (lubuk) surrounded by Lagan trees.	Customary spatial zoning includes Protected Areas, Plantation Areas, Rice Field Areas, and Settlement Areas. Individual and communal land management. Paroan system for profit-sharing land cultivation.	Engagement through Ketua Adat who legitimizes decisions. Consultations through Musyawarah Adat involved four specialized Ketua Jungku and community.	Governance through Serawai Lubuk Lagan customary institution. Unique structure with specialized Jungku: Ketua Jungku I (spiritual matters, leads other Jungku), Jungku II (government spiritual affairs), Jungku III (land/agriculture), Jungku IV (customary law). Decisions through Musyawarah Adat.	Long history from 1617. Community survived colonial period with weapons depot resistance (1911-1929), smallpox and atomic disease outbreaks, PRI conflict (1953-1957), and G30S/PKI period (1957-1962). Transitioned from Depati to Village Head system in 1969.	To be confirmed through site-level assessment.	Paroan system: profit-sharing land cultivation where land and crops return to owner upon request. Hukum Cempalo (three types): Cempalo Tangan Ringan (minor physical offenses), Cempalo Mulut (hurtful speech), Cempalo Tangan Berat (major theft). Sanctions include Rp 50,000 fine, Jambar Nasi Kuning with chicken, apology, or 10x restitution with public parade.	Potential risks include impacts on customary forests, traditional land tenure systems. Opportunities include documenting rich 400+ year history and strengthening unique Jungku governance system.
Tiop (Mentawai, Sumatera Barat)	Mentawai language with Indonesian for formal communication. Engagement through Sikebbukat Uma (clan head), Sipangunan, Sikerei (traditional healer), and Srimuri.	BRWA registered. Territory covers 12,421 Ha in Katurai Village, Siberut Barat Daya District, Kepulauan Mentawai. Population: 148 households, 559 males, 476 females. Physical conditions include mountains,	Indigenous territory (Polak Teteu) encompassing diverse ecosystems. Community traces origins to Suku Sagitsi from Simatalu. Multiple clans present including Sailokkoat, Sakeletuk, Salelei, Sagulu, Sakerebau, Sabailleppa, Sabebeget.	Main livelihoods are farming and fishing. Customary spatial zoning: Leleu (mountains - no clear-cutting), Onaja (swamps - women's domain, rotational cultivation), Suksuk (lowlands - settlements/farming), Baruk (coastal - coconut). Land	Engagement through Sikebbukat Uma who leads decisions. Uma (traditional house) serves as deliberation center. Sikerei leads rituals (punen) before major decisions.	Governance through Uma institution. Structure: Sikebbukat Uma (head, decision-maker), Sipangunan (advisor), Sikerei (ritual leader/healer), Srimuri (logistics coordinator),	state elementary school entered 1980. Community maintains strong Uma-based social organization with multiple clans coexisting.	To be confirmed. Women traditionally manage Onaja (swamp) areas for sago and taro cultivation.	Rich traditional knowledge: Leleu forests protected, no clear-cutting or sale. Onaja managed by women rotationally. Sanctions for violations include compensation and fines. Traditional food sources (sago, taro, banana),	Potential risks include impacts on customary forests (Leleu), marine resources, and traditional Uma governance. Opportunities include integrating traditional ecological knowledge into conservation and supporting Sikerei traditional healing practices.

		lowlands, coastal, and marine areas.		tenure: Polak Teteu (communal, rotational), Mone Koinong (single clan inheritance).		Anggota Suku (members). All decisions through Musyawarah Adat based on customary rules.			medicine plants, building materials, and clothing from natural sources documented.	
Salappak (Mentawai, Sumatera Barat)	Mentawai language with Indonesian for formal communication. Engagement through Sikebbukat Uma, Sipangunan, Sikerei, and Srimuri.	BRWA registered. Territory covers 5,014 Ha in Muntei Village, Siberut Selatan District. Population: 93 households, 217 males, 206 females. Physical conditions include mountains, lowlands, coastal, and marine areas.	Indigenous territory originating from Suku Sakerebau from Simatalu. Community named after a large tree (Salappa) whose sap was used for arrow poison. Multiple Uma established including for clans Sikerei, Sitoinong, Salaise, Sadodolu, and others.	Main livelihoods are farming and livestock. Customary spatial zoning: Onaja (swamps for sago/taro), Su'su' (settlements/farming). Land tenure: Mone Teteu (single clan, hereditary), Mone Toinong (discovered land, exclusive to finder clan).	Engagement through Sikebbukat Uma (Skautet Suku). Uma serves as center for rituals like Pangurei and Eneget.	Governance through Uma institution. Structure: Sikebbukat Uma (head, decision-maker), Sipangunan (representative), Sikerei (healer/ritual leader), Srimuri (information coordinator), Anggota Suku (members prepare ritual needs).	Bahai group entered first in 1954. Community maintains Uma structure with multiple clans.	To be confirmed. Women traditionally manage Onaja areas.	Onaja and Leleu cannot be sold. Suksuk managed communally. Tulou Pulaju sanctions for taking without permission. Alak Toga ceremony for marriage proposals. Adultery sanctioned with fines without deliberation.	Potential risks include impacts on customary land tenure and traditional practices. Opportunities include supporting Uma-based governance and traditional ecological knowledge.
Tolou Laggo (Mentawai, Sumatera Barat)	Mentawai language with Indonesian for formal communication. Engagement through Sikautet Uma, Sipangunan, Sikerei, and Sirimuri.	BRWA registered. Territory in Siberut Barat Daya District. Population: 154 households, 340 males, 302 females.	Indigenous territory (Polak Teteu) named after red full moon sighting. Multiple clans including Sareuru, Sabola, Sabaggula, Samatobe, Sabatti, Sauddeinu, Saumanuk, and many others. All originated from Bat Kokok.	Main livelihoods are fishing and farming. Customary spatial zoning: Onaja (swamps - sago/taro, women's domain), Suksuk (lowlands - farming/settlements), Leleu (mountains - tree crops), Tinambu (hills - fruit/vegetables). Land tenure: Polak Teteu (communal), Polak Koinong (private), Polak Muntogat (hereditary, non-saleable).	Engagement through Sikautet Uma. All decisions through Musyawarah Adat for deliberation and judgment.	Governance through Sikautet Uma institution. Structure: Sikautet Uma (Bakkat Katsaila - head), Sipangunan/Sikerei (representative/healer), Sirimuri (needs coordinator), Anggota Suku (members).	Pre-Dutch colonial establishment. Social housing program 1984 led to village split into Toloulaggok and Mgilek hamlets. state school entered 1980.	To be confirmed. Women manage Onaja areas rotationally.	Leleu: no clear-cutting, must be preserved, no sale. Suksuk: managed through deliberation for settlements/farming. Onaja: women's rotational management, no ownership. Baruk: coconut planting. Violations result in compensation and fines. Adultery strictly sanctioned.	Potential risks include impacts on traditional land categories and Uma governance. Opportunities include documenting traditional spatial management and supporting customary institutions.
Puro	Mentawai	BRWA registered.	Indigenous territory	Main livelihoods are	Engagement	Governance	First	To be	Leleu: managed	Potential risks include

(Mentawai, Sumatera Barat)	language with Indonesian for formal communication. Engagement through Sikautet Uma, Sipangunan, Sikerei, and Sirimuri.	Territory covers 6,595 Ha in Muara Siberut Village, Siberut Selatan District. Physical conditions include mountains, lowlands, coastal, and marine areas.	(Polak Teteu) with complex clan origins from Simatalu through Ugai. Multiple clans including Tatebburuk, Saumanuk, Sakaliau, Sagulu, Sabola, Saobbai Sagu, and others. Land obtained through traditional processes including barter.	farming, fishing, and livestock. Customary spatial zoning: Onaja (swamps), Tinambu (previously cultivated land), Leleu (unmanaged forest with boundaries). Land tenure: Polak Teteu/Monen Teteu (customary, clan-based), Polak Koinong (granted land), Muntogat (hereditary, non-saleable).	through Sikautet Uma. Land requests must go through clan head. Land exchange through barter (kuali or livestock) or customary agreement.	through Sikautet Uma. Structure: Sikautet Uma (Bakkat Katsaila - head), Sipangunan/Sikerei (representative/healer), Sirimuri (needs coordinator), Anggota Suku (members).	inhabitants: Aben Sabulat from Matotonan, then Sakerengan, Leleggu, and others. 1983 land donation from Lupa to Sakkelo. Land allocation: 2 Ha per household for housing, rice field, and farming.	confirmed. Women manage Onaja areas.	through deliberation, no clear-cutting, no sale. Onaja: women's rotational management, no private ownership. Suksuk: settlements and farming. Adultery sanctioned through Tulou process. Theft results in compensation.	impacts on customary land tenure and traditional barter systems. Opportunities include supporting traditional land management and Uma governance.
Parak Batu (Mentawai, Sumatera Barat)	Mentawai language with Indonesian for formal communication. Engagement through Rimata, Sikautet Lulak, Sikerei, and Sikebbukat.	BRWA registered. Territory covers 7,982 Ha in Makalok Village, Pagai Selatan District. Population: 320 households, 259 males, 266 females. Physical conditions include mountains, lowlands, coastal, and marine areas.	Indigenous territory (Muntogat) relocated from Bosua Baga in 1990 due to distance from school. Originally founded by Sek-sek Akek Berisigep clan. Originally practiced Arat Sabulungan belief system with two Uma: Taikatakurat and Taikativik.	Main livelihood is farming. Customary spatial zoning: Onaja (swamps - taro/sago), Leleu (mountains - tree crops/forest), Su'su' (settlements/farming). Land tenure: Muntogat (clan-based), Keineng (individual), Simonei (use rights).	Engagement through Rimata who leads all matters including land management, rituals, hunting, and inter-clan issues. Sikerei determines timing for rituals and hunting.	Governance through Uma institution. Structure: Rimata (Uma/Muntogat head), Sikautet Lulak (Rimata's assistant, liaison), Sikerei (healer, ritual leader, village protector), Sikebbukat (clan elder).	Relocated in 1990 due to 6 km distance to school at Sopak Sigoisok. Original name Pinempet changed to Parak Batu due to many rocks.	To be confirmed. Women manage Onaja for taro cultivation.	Leleu: managed, no clear-cutting, must be preserved, no sale. Onaja: women's rotational management for taro, no sale. Suksuk: settlements and farming. Baruk: coconut planting. Asusila (immoral acts) sanctioned with land and contents. Witchcraft/sorcery sanctioned with burning and expulsion.	Potential risks include impacts on traditional Uma structure and customary territories. Opportunities include supporting Rimata governance system and traditional ecological knowledge.
Matobe - Polak Muttogat Suku Mentawai (Mentawai, Sumatera)	Mentawai language with Indonesian for formal communication. Engagement through Rimata,	BRWA registered. Territory in Makalo Village, Pagai Selatan District, Kepulauan Mentawai. Population: 92	Indigenous territory (Polak Muttogat) encompasses traditional clan lands. Community lives in Taikasaragat hamlet, historically part of	Main livelihoods are farming and fishing. Customary spatial zoning: Leleu (mountains - tree crops/fruit gardens), Su'su'	Engagement through Rimata (Uma head). Rimata oversees traditional law implementation and resolves	Governance through Uma institution. Structure: Rimata (Uma head, decision-maker), Sikautet Lulak	Taikasaragat was historically part of Sibarubaru before becoming separate	To be confirmed. Women traditionally manage Onaja areas for sago and taro	Leleu: managed forest, cannot be cleared or sold, must be preserved for future generations. Onaja: rotational	Potential risks include impacts on traditional Uma governance and customary territories. Opportunities include integrating traditional knowledge in

Barat)	Sikautet Lulak, Sikerei, and Sikebbukat.	households, 170 males, 188 females. Physical conditions include mountains, lowlands, coastal, and marine areas.	Sibarubaru village. Traditional Arat Sabulungan belief system maintained.	(lowlands/settlements for housing, farming, schools), Onaja (swamps - sago, banana, taro), Baruk (coastal - coconut, fish ponds). Land tenure: Polak/Mone Muntogat (clan-based hereditary), Polak Koinong (individual), Simonei (use rights).	disputes. Sikerei determines timing for rituals.	(assistant, community liaison), Sikerei (healer, ritual leader), Sikebbukat (deliberation leader).	administrative village. Community maintains traditional social structures around Uma.	cultivation.	management by women, no private ownership, cannot be sold. Suksuk: settlements and farming. Baruk: coastal coconut. Adultery sanctioned strictly. Witchcraft/sorcery punished by burning and expulsion from territory.	conservation and supporting Sikerei practices.
Gotap (Mentawai, Sumatera Barat)	Mentawai language with Indonesian for formal communication. Engagement through Rimata, Sikautet Lulak, Sikerei, and Sikebbukat.	BRWA registered. Territory covers 4,040 Ha in Muntei Village, Siberut Selatan District. Population: 154 households, 276 males, 257 females. Physical conditions include mountains, lowlands, coastal, and marine areas.	Indigenous territory (Polak Muttogat) comprising traditional clan lands. Community primarily consists of three main clans: Sasurumata, Samailo, and Sataulagat.	Main livelihood is farming. Customary spatial zoning: Leleu (mountains - tree crops/unmanaged forest), Su'su'/Pumonean (lowlands - settlements/farming), Onaja (swamps - sago, taro - women's domain). Land tenure: Polak/Mone Muttogat (clan hereditary), Polak Keineng (individual), Simonei (use rights).	Engagement through Rimata. Sikerei leads rituals before collective activities like forest clearing (Mone). Sikautet Lulak assists Rimata.	Governance through Uma institution. Structure: Rimata (Uma head - leads land management, rituals, hunting coordination), Sikautet Lulak (Rimata's assistant), Sikerei (healer, ritual leader, protector), Sikebbukat (clan elder, deliberation leader).	Community settled in Gotap area. Traditional social organization maintained with Uma as central institution.	To be confirmed. Women manage Onaja areas rotationally.	Leleu: cannot be cleared or sold, must be preserved. Onaja: women's management, no private ownership. Suksuk: farming and settlements. Adultery is sanctioned through Tulou process with severe penalties. Theft results in compensation twice the stolen value.	Potential risks include impacts on traditional land categories and Uma governance. Opportunities include supporting traditional institutions and documenting ecological knowledge.
Saureinu (Mentawai, Sumatera Barat)	Mentawai language with Indonesian for formal communication. Engagement through Sikautet Uma, Sipangunan, Sikerei, and Sirimuri.	BRWA registered. Territory covers 3,809 Ha in Katurai Village, Siberut Barat Daya District. Population: 128 households, 282 males, 279 females. Physical conditions include mountains,	Indigenous territory (Polak Teteu) with origins from Simatalu. Multiple clans including Sakoddobak, Samelei, Sabeleteki, Sauguk, Samongoi, Sailolak Sarak, Sakitik, Sarubei, Sagulu, Samapporak, Sakaloat.	Main livelihood is farming. Customary spatial zoning: Onaja (swamps - sago, taro - women's domain), Su'su' (lowlands - settlements/farming), Leleu (mountains - unmanaged forest). Land tenure: Polak Teteu (customary clan), Polak/Mone	Engagement through Sikautet Uma. Land requests must go through Sikautet Uma or family head. Land allocation processes through musyawarah.	Governance through Sikautet Uma institution. Structure: Sikautet Uma (Bakkat Katsaila - Uma head, decision-maker), Sipangunan/Sikerei (representative/healer), Sirimuri	First inhabitants from Simatalu. Community has had various historical developments of specific building state education entering the	To be confirmed. Women manage Onaja areas for sago and taro.	Leleu: cannot be cleared or sold, must be preserved. Onaja: women's rotational management, no private ownership, cannot be sold. Suksuk: farming and settlements. Tulou process for adultery with land and asset	Potential risks include impacts on customary land and traditional practices. Opportunities include supporting Uma governance and traditional resource management.

		lowlands, coastal, and marine areas.		Koinong (individual).		(needs coordinator), Anggota Suku (members).	area.		compensation. Theft sanctioned with double compensation.	
Rokot (Mentawai, Sumatera Barat)	Mentawai language with Indonesian for formal communication. Engagement through Rimata, Sikautet Lulak, Sikerei, and Sikebbukat.	BRWA registered. Territory covers 7,785 Ha in Makalo Village, Pagai Selatan District. Population: 172 households, 296 males, 324 females. Physical conditions include mountains, lowlands, coastal, and marine areas.	Indigenous territory (Polak Muntogat) with four hamlets: Taikauluet, Taikajutet, Taikabaggai, and Taikarairirik. Each hamlet originated from different clans with shared traditions.	Main livelihoods are farming and fishing. Customary spatial zoning: Leleu (mountains - tree crops/forest), Su'su' (lowlands - settlements/farming), Onaja (swamps - sago, taro - women's domain), Baruk (coastal - coconut). Land tenure: Polak/Mone Muntogat (clan hereditary), Polak Keineng (individual), Simonei (use rights).	Engagement through Rimata (Uma head). All matters including land, rituals, hunting, and disputes handled through Rimata. Sikerei determines timing for important activities.	Governance through Uma institution. Structure: Rimata (Uma head, land/ritual/dispute manager), Sikautet Lulak (Rimata assistant, liaison), Sikerei (healer, ritual leader, village protector), Sikebbukat (clan elder).	Four hamlets have different origin clans but share common traditions and governance structure. Community maintains traditional Arat Sabulungan practices.	To be confirmed. Women manage Onaja areas rotationally.	Leleu: cannot be cleared or sold, must be preserved for generations. Onaja: women's management, no ownership, cannot be sold. Suksuk: farming and settlements. Baruk: coastal coconut. Adultery sanctioned strictly with Tulou process. Witchcraft punished with burning and territorial expulsion.	Potential risks include impacts on four-hamlet structure and traditional land categories. Opportunities include supporting Rimata governance and documenting traditional knowledge.

Table 1. Indigenous Peoples in WPP 572 (Source BRWA.or.id)

Once project locations are confirmed, the project will conduct culturally appropriate site-level screening and baseline assessment to confirm community names, languages and dialects, population and gender-disaggregated data, livelihoods, customary marine and coastal resource use, seasonal use areas, governance and decision-making structures, traditional engagement protocols, gender and youth participation, and any groups in isolation or vulnerable sub-groups. This baseline will be validated with community representatives before site activities begin and will be used to update the impact assessment, action plan, FPIC documentation, and monitoring targets in Sections V, VI, and VII

SECTION IV: Capacity of EAs and Indigenous

Konservasi Indonesia (KI), as the Executing Entity (EA), has extensive institutional experience and technical capacity in engaging with Indigenous Peoples (IPs) across Indonesia through conservation, sustainable natural resource management, and community-based development programs. KI has implemented projects involving Indigenous Peoples in terrestrial, coastal, and marine ecosystems, including customary forest recognition, social forestry, ecosystem restoration, and marine conservation initiatives. The organization has significant experience facilitating Free, Prior and Informed Consent (FPIC) processes and culturally appropriate stakeholder engagement in accordance with national regulations and international environmental and social standards.

KI has worked collaboratively with Indigenous Peoples in Papua, particularly in the Bird's Head Seascape, including Raja Ampat, where conservation initiatives have been implemented through customary marine governance systems and Indigenous stewardship of coastal and marine resources. KI has also supported collaborative management of marine and coastal resources in Kaimana and Fakfak, integrating traditional ecological knowledge with scientific approaches to biodiversity conservation, fisheries management, and marine spatial planning. These experiences have strengthened KI's capacity to facilitate dialogue with customary institutions while ensuring that conservation interventions respect Indigenous rights, customary tenure systems, and local livelihoods.

The organization maintains dedicated Environmental and Social (E&S) safeguard personnel with experience in implementing the World Bank Environmental and Social Framework (ESF), particularly ESS4 on Indigenous Peoples. KI has established Environmental and Social Management System (ESMS) procedures covering safeguard screening, stakeholder engagement, grievance management, gender equality and social inclusion, accountability mechanisms, and monitoring and evaluation. KI's multidisciplinary teams include locally recruited staff who understand local languages, cultural values, customary institutions, and traditional governance systems, enabling culturally appropriate communication and long-term relationship building with Indigenous communities. Where additional expertise is required, KI may engage qualified Indigenous Peoples organizations or specialists, including AMAN where appropriate, in accordance with Project needs and applicable procurement or partnership procedures.

KI possesses the technical capacity to facilitate meaningful engagement and two-way communication throughout the project cycle. Project staff are experienced in organizing consultations that respect customary governance systems while creating opportunities for communities to negotiate project design, implementation arrangements, and benefit-sharing mechanisms. KI also operates accessible grievance mechanisms that enable Indigenous Peoples to raise concerns and seek timely resolution

through transparent and culturally appropriate procedures.

Engagement approaches are designed to be culturally sensitive and adapted to local contexts, customs, languages, and traditional decision-making processes. During FPIC implementation, KI applies conflict-sensitive approaches that seek to prevent stigma, discrimination, retaliation, Sexual Exploitation and Abuse/Sexual Harassment (SEA/SH), and Gender-Based Violence (GBV). Consultations are designed to create culturally appropriate dialogue, provide adequate time for internal community deliberation, and ensure equitable participation of women, youth, persons with disabilities, elderly people, and other vulnerable or marginalized groups.

The capacity of Indigenous Peoples within the BEAM Project area varies across locations. However, baseline information indicates that many Indigenous communities possess strong customary governance systems and well-established mechanisms for collective decision-making. Communities such as the Mukim communities in Aceh, the Enggano Indigenous Community in Bengkulu, and Mentawai Indigenous communities maintain customary institutions responsible for regulating natural resource management, customary land tenure, dispute resolution, and community decision-making. These institutions—including Imuem Mukim, Panglima Laot, Pawang Uteun, Keujruen Blang, the Kahaik Yamui customary institution, tribal leaders, clan leaders (Kaudar), and Sikautet Uma—provide legitimate community representation during consultation and negotiation processes. The PMU will oversee implementation of the IPF. The Safeguard Coordinator will lead site screening, consultation, FPIC where required, preparation and review of IPPs, grievance management, monitoring, and reporting. Field Officers and qualified facilitators will support community-level engagement and documentation. The Grant Committee will consider only proposals that have received safeguards clearance from the Safeguard Coordinator.

Many Indigenous communities within the project area also possess extensive traditional ecological knowledge related to forests, coastal ecosystems, fisheries, agriculture, biodiversity conservation, and customary spatial management. Their long history of managing customary territories through locally developed rules and customary institutions provides a strong foundation for meaningful participation in project planning and implementation. Several communities have previous experience participating in conservation, social forestry, fisheries management, marine protected areas, and community development initiatives implemented by government agencies, NGOs, and development partners. Nevertheless, the level of experience with externally funded projects, safeguard requirements, and formal negotiation processes differs among communities. More remote communities may require additional support to fully understand project information, technical documentation, safeguard requirements, and potential project risks and benefits. Language barriers, geographical isolation, unequal access to information, and limited participation of women and vulnerable groups in formal decision-making may also affect effective participation.

To address these capacity limitations, the BEAM Project will implement comprehensive capacity-strengthening activities for both the Executing Entity and Indigenous Peoples. For KI staff and implementing partners, the project will provide continuous training on ESS4 implementation, FPIC, culturally appropriate stakeholder engagement, conflict-sensitive facilitation, grievance management, gender equality and social inclusion, SEA/SH prevention, GBV risk mitigation, and culturally appropriate communication. Lessons learned from project implementation will be incorporated into adaptive management and continuous improvement of engagement practices.

For Indigenous Peoples the project will provide accessible and culturally appropriate information using

local languages where appropriate and communication methods consistent with community preferences. Information will be disclosed sufficiently in advance of consultations to allow communities adequate time for internal deliberation in accordance with customary decision-making processes. Capacity-building activities may include awareness raising on project objectives, community rights under ESS4, FPIC principles, grievance mechanisms, environmental and social risks, benefit-sharing opportunities, community monitoring, and participation in project governance. Where necessary, interpreters, independent facilitators, or trusted local resource persons will be engaged to support effective communication and meaningful participation.

The project will collaborate with relevant government institutions that have mandates to support Indigenous Peoples, including relevant provincial and district governments, the Ministry of Forestry (particularly units responsible for Social Forestry and Customary Forest recognition), the Ministry of Marine Affairs and Fisheries where relevant, and other sectoral agencies responsible for coastal and marine resource management. Penabulu will support the project through its role in community outreach and capacity building. Field officers will facilitate FPIC, community engagement, and coordination with government at the provincial level, while ensuring that consultation and documentation are conducted in a culturally appropriate manner and consistent with project safeguard requirements.

Through these combined institutional capacities, partnerships, and targeted capacity-strengthening measures, the BEAM Project is expected to facilitate meaningful participation of Indigenous Peoples while ensuring that project implementation respects customary institutions, Indigenous rights, traditional knowledge, cultural heritage, and the principles of Free, Prior and Informed Consent. These capacity measures will directly support the mitigation measures in Section V, the activities in Section VI, and the monitoring and reporting commitments in Section VII.

4.1. Operational Capacity and Resources for IPF Implementation

To ensure effective implementation of this IPF across the project area, Konservasi Indonesia (KI) will allocate dedicated human, technical, and financial resources for Indigenous Peoples engagement throughout the project cycle. The Safeguard Coordinator will have overall responsibility for implementation of the IPF, including screening, consultation, FPIC processes, preparation of site-specific Indigenous Peoples Plans (IPPs), monitoring, reporting, and coordination with relevant authorities and customary institutions. The Safeguard Coordinator will be supported by project field facilitators, Penabulu community outreach personnel, gender and social inclusion specialists, technical advisors, and consultants as needed. Field-based personnel will support community engagement, information disclosure, FPIC facilitation, documentation of consultations and agreements, grievance handling, and participatory monitoring activities.

The Project will ensure adequate operational resources are available to conduct culturally appropriate consultations across geographically dispersed coastal, marine, and island locations within WPP 572. These resources will include travel and logistics, child care, translation and interpretation services where necessary, culturally appropriate information and communication materials, meeting facilitation costs, documentation and reporting tools, community outreach activities, grievance mechanism implementation, and participation support for women, youth, elders, persons with disabilities, and other potentially vulnerable groups.

Dedicated budget allocations for Indigenous Peoples engagement will be incorporated into the project budget and implementation workplans. These allocations will cover, at a minimum: (i) screening and baseline assessments; (ii) meaningful consultation and FPIC processes; (iii) preparation and implementation of site-specific IPPs, where required; (iv) capacity-building activities for communities and

project staff; (v) translation, facilitation, and disclosure activities; (vi) grievance mechanism outreach and operation; and (vii) participatory monitoring, evaluation, and reporting. Budget allocations will be reviewed periodically and adjusted as necessary to ensure that implementation remains commensurate with the scale, complexity, geographic scope, and safeguard risks of project activities.

SECTION V: Potential impact of project on IPs/TCs

This assessment will be advanced in a participatory way, in consultation with IPs/TCs affected by the project. It builds on the legal and FPIC requirements in Section II, the baseline information in Section III, and the capacity measures in Section IV. The mitigation and benefit-enhancement measures identified below are carried forward into the IP/TC Action Plan in Section VI and the monitoring indicators in Section VII.

Project Output or Activity	Impact (positive/negative) of the activity for IPs/TEs	Likelihood	Scale (in terms of magnitude)	Duration	Mitigation measure (negative impacts)/Measures to promote culturally appropriate benefits (positive impacts)
Site selection, screening, and baseline assessment	Positive: early identification of Indigenous Peoples, recognition of customary institutions, and avoidance of unintended exclusion. Negative: risk of incomplete identification if screening is rushed or not culturally appropriate.	Medium	Moderate	Planning phase and updated as needed	Use publicly available customary territory information, local government records, and community validation; engage Penabulu for community outreach and capacity building; deploy field officers to facilitate FPIC, engagement, and coordination with provincial government; document screening results; update the IPF when sites are confirmed.
Community engagement, FPIC, and project design consultations	Positive: meaningful participation, improved design, and protection of rights. Negative: consultation fatigue, elite capture, or exclusion of women, youth, and vulnerable groups.	Medium	Moderate	Throughout planning and implementation	Apply FPIC steps; disclose information in accessible formats; allow internal deliberation; hold inclusive meetings; document consent or non-consent; revisit consent if project conditions change.
Coastal and marine ecosystem adaptation, resource management, and	Positive: improved resilience, sustainable resource use, and culturally appropriate benefits. Negative: potential restrictions on customary access, inequitable benefit sharing, or impacts on cultural practices if	Medium	Moderate to significant depending on site	Implementation and post-activity monitoring	Co-design activities; avoid involuntary restrictions; ensure equitable benefit sharing; respect customary marine governance; use grievance mechanism;

livelihood activities	not designed with communities.				monitor impacts with community representatives.
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SECTION VI: IP/TC Action Plan

Project Outputs	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits, and ensure FPIC	Resources Required	Budget
All outputs and activities implemented in confirmed IP/TC areas or areas with collective attachment	Conduct site screening and community validation consistent with Section II criteria; prepare and update community profiles based on Section III baseline data; disclose project information in accessible language and formats; implement FPIC before activities that may affect rights, territories, resources, livelihoods, cultural heritage, or customary governance; support internal community deliberation; document consent, conditional consent, non-consent, or withdrawal of consent; co-design culturally appropriate benefits and mitigation measures linked to Section V impacts; ensure women, elders, youth, persons with disabilities, and vulnerable groups can participate; operate and publicize the grievance mechanism; and monitor and report IPF implementation as described in Section VII.	Safeguard Coordinator; Penabulu support for community outreach and capacity building; field officers responsible for FPIC facilitation, engagement, and coordination with provincial government; local translators or interpreters; gender and social inclusion support; travel and meeting logistics; IEC and disclosure materials; documentation tools; grievance mechanism outreach; monitoring tools; and technical support from customary institutions, relevant local governments, universities, and civil society organizations where appropriate, qualified Indigenous Peoples' organizations, including AMAN, to support culturally appropriate engagement, capacity building, and implementation of agreed Indigenous Peoples activities	To be confirmed in the detailed project budget and updated after site selection. Budget lines should be consistent with Section VII and cover screening, FPIC, consultation, facilitation, translation, documentation, grievance mechanism outreach, monitoring, and reporting.

SECTION VII: Monitoring and Reporting

Monitoring and reporting will track whether the identification criteria, FPIC process, baseline assessment, capacity measures, impact mitigation, and IP/TC Action Plan commitments described in Sections II to VI are implemented consistently. Monitoring will be participatory where possible and will include feedback from Indigenous Peoples including women, youth, elders, and vulnerable groups.

Reporting of Indicators During PPG/PPF

Percentage of Indigenous Peoples identified in confirmed Project sites that were involved in the design of the project.	0 To be determined after site confirmation ¹ ; A target of at least 80% has been set of identified
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¹ The information presented in this IPF is based on secondary sources

	IP/TC communities in confirmed sites consulted during design, with the remaining communities consulted before any site-specific activity affecting them begins.
Number of engagements with Indigenous Peoples identified in confirmed Project sites during PPG phase	0 FPIC will be sought for 100% IP communities where project activities may affect their lands, territories, resources, or collective rights

Indicators for Implementation Phase

Indicator	Baseline	Target
1. Percentage of indigenous communities where FPIC has been sought and documented	0 at project start; to be updated after site screening.	FPIC sought and documented for 100% of identified IP/TC communities in project sites where FPIC is required before activities affecting their rights, territories, resources, livelihoods, cultural heritage, or customary governance begin.
2. Number of Indigenous People present in the project sites that participated in the design of the project	0 at project start; to be updated after site screening.	To be determined during project implementation At least 80% of identified IP/TC communities in confirmed project sites participate in design or implementation decisions affecting them during the first year, increasing toward full coverage as site access and community schedules allow.

Person responsible for implementing and monitoring the IPF:	Safeguard Coordinator, Yayasan Konservasi Cakrawala Indonesia (KI), supported by project field facilitators, gender and social inclusion staff, technical specialists, and consultants as needed.
Budget Summary:	Budget allocations for implementation of the Indigenous Peoples Framework (IPF) are integrated within the overall BEAM project budget. Key implementation responsibilities will be carried out by the Safeguard Coordinator and three Field Officers, whose staff time is budgeted under the project management and implementation costs. These personnel will be responsible for implementing the IPF Action Plan, including site screening and baseline validation, stakeholder engagement, meaningful

	consultations, FPIC processes, preparation and implementation of site-specific Indigenous Peoples Plans (IPPs) where required, grievance mechanism outreach, monitoring, documentation, reporting, and coordination with Indigenous Peoples and relevant government institutions. Additional operational costs, including travel and logistics, facilitation, translation, consultation meetings, IEC materials, and community monitoring activities, are budgeted under the relevant project implementation components.
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