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# WALHI Newsletter

## Fourth Edition

**42 years of WALHI:  
Striving to shift the paradigm  
of environmental movement**



## 42 years of WALHI: Striving to shift the paradigm of environmental movement

On October 15 2022, WALHI celebrates its 42<sup>nd</sup> anniversary. 42 years as an environmental movement, WALHI has gone through at least three cycles, building public awareness, democratizing natural resources, and expanding the environmental movement in Indonesia.

For more than four decades, WALHI's works to deliver ecological justice have been carried out through various interventions and capabilities, from encouraging the recognition and expansion of Community-based Area Management (WKR), pushing for law enforcement in environmental crimes, to providing various environmental education for the youth to have ecological paradigm.

One of the great successes of WALHI in doing its advocacy works is encouraging the government to issue a moratorium policy on primary natural forests and peatlands in 2011 and on oil palm expansion in 2018. These efforts have at least contributed to stopping deforestation in forest areas, reducing and repositioning the corporate power and reducing natural resource conflicts with communities.

Despite these attainments, the situation of natural resources management in Indonesia is still managed in exploitative nature, communities are still being subject to criminalization, and as the new criminal code law recently passed, democracy is experiencing a setback.

WALHI believes that the root of these problems is the Indonesian government's policy culture, which is based on political decisions that prioritize economic growth and put aside the people's interest.

Change in the paradigm and policy of natural resources management is needed. In this spirit, WALHI as an environmental movement is striving to shift the paradigm of environment movement with the new initiatives that will become centre of our work in the coming years, they are Akademi Ekologi and Ekosistem Ekonomi Nusantara.

We hope this end-year edition of our newsletter will keep you inspired. We are always grateful for your unwavering support to WALHI. Enjoy the read.

Zenzi Suhadi

Executive Director  
WALHI National Executive

# **Akademi Ekologi WALHI: Creating a Generational Layer with an Ecological Justice Perspective**

In the last 40 years, almost all layers of Indonesian society, both young and old, have gone through the natural and environmental science education process provided in the Indonesian education curriculum. During these 40 years, Indonesia has also experienced rapid progress in various aspects of development, infrastructure capacity, development of knowledge, technology, among others. However, natural destruction, environmental damage and disasters caused by humans have also increased over the last 40 years. How can this be resolved?

The advancement and expansion of natural and environmental knowledge is not always directly proportional to the advancement of natural resource protection and ecological functions, as well as measures to maintain sustainability. The culture of Indonesia's policy towards natural resources and the environment has always been developed and follows political decisions and interests for economic growth. As a result, the policies that are created are not based on the aspirations of the people and objective circumstances, and do not prioritize environmental and ecological protection, as well as natural science, as equally vital as politics and economics.

The nature of Indonesia's economy, which is still built on the extractive industry, is the root cause of the current environmental problem, and is also one of the reasons that leads WALHI to come up with holistic solutions and initiatives to the crisis through the *Akademi Ekologi* (Ecology Academy).

The WALHI Ecology Academy is an Environmental Education Movement that aspires to create young people's leadership by transforming local knowledge into shared knowledge in order to achieve ecological justice in Indonesia. WALHI aspires to mainstream "ecological justice" as a way of thinking among young Indonesians through the Ecology Academy, while also promoting and supporting their participation, innovation, and action for better long-term efforts to solve climate change and the ecological problem.

Through the Ecology Academy, WALHI is trying to respond to the environmental crisis by taking four approaches:

1. Academy of Ecology to become a cadre house for environmental activists. The Ecology Academy will be built in 28 provinces in Indonesia in each regional WALHI. It is hoped that all cadres who take part in WALHI's education process, when they have finished attending WALHI's education, they have a way of thinking, a perspective for saving natural resources and an ecological perspective.
2. The Ecology Academy is a place to create a generational layer in Indonesia that has an ecological perspective. To respond to justice between generations and a culture of policies in Indonesia that prioritize political interests, the approach taken is

through formal education. The Ecology Academy to be built in each province must be built in a place that is easily accessible to people and targets schools.

3. Academy of Ecology as a nature laboratory. Natural science education has been provided for our generation at the elementary, junior high, and high school levels, but the knowledge and theory taught in formal education face a deep chasm with natural reality, resulting in theoretical knowledge that does not develop into knowledge and awareness. The Ecology Academy will be center for research, a place for preservation, and a place where the younger generation can easily create a master plan/blueprint to address a crisis problem.
4. Academy of Ecology as a Short Course. To provide perspective to those who have influence, for instance candidates who wish to run for election to increase their credit about environment

Going forwards, WALHI sees the Ecology Academy will be giving birth to three important things for the development of natural knowledge and awareness of the environment for the younger generation, as a place of creating sources of innovation for problems that are not answered by the government, formulating solutions to global and multi-dimensional crises and lastly, as a trendsetter for the paradigm of natural resource management and culture itself.

## ***Ekosistem Ekonomi Nusantara: Restoration of Ecosystem, Rights and Economy***

The world is currently enduring a climate and civilisation catastrophe that cannot be disregarded. Our discussion has matured, and we no longer consider environmental protection and economic growth as diametrically opposed principles. However, every incumbent in power has always prioritized economic growth as their main agenda and often fails to consider social and environmental aspects as equally important. WALHI believes what must be fostered is the development of policies that can meet these three factors. In answering this, WALHI strives with our initiative about the Ecosystem of Ekonomi Nusantara (Ekosistem Ekonomi Nusantara).

In 1990-ish, WALHI had promoted the People Forest System. In 2014, the concept was then developed into “Community-based area Management” (Wilayah Kelola Rakyat/WKR) which not only covers the land/terrestrial but also coastal and small island areas. WKR is a unit of living space that is controlled and managed directly by the people with a variety of production styles, managed according to their local wisdom, aligned with the potential of its natural resources and the carrying capacity of the environment. In its concept, there are four pillars of WKR, Ownership, Governance System, Production System and Consumption System.

The characteristics of Indonesia as a country with enormous and various landscapes that shape different economic models according to their respective region prompted WALHI to conduct the "Ekonomi Nusantara" study in 2019. The diversity of economic practices are strongly tied to the landscapes and traditions, as well as the integration of ecological, social, and economic values.

With our conception of "WKR" and "Ekonomi Nusantara", in 2022 WALHI descends these two ideas into "Ekosistem Ekonomi Nusantara" into practice. Through Ekosistem Ekonomi Nusantara, WALHI strives to promote economic resistance for communities while simultaneously increasing food, economics, and energy by reducing emissions. WALHI also intends to improve the infrastructure for the quality of production as well facilitating the local products for export in a fair-trade corridor.



*Fig. 1: spices from the archipelago, areca nut (left), betel nut (right).*

As an alternative economy, there are three dimensions of WALHI's Ekosistem Ekonomi Nusantara. Firstly, recovery of the ecosystem, second is recovery of rights of the people and lastly recovery of the economy.

For instance, a community in Bantaeng Regency, manages an area which was once a logging concession by a company to be cultivated in an agro-ecology model, with coffee as one of the top commodities.



*Fig. 2: Restoration of ecosystem in Bantaeng, South Sulawesi. After years of intercropping the land, the community managed to restore the ecosystem and at the same time benefiting from the economy.*

The community in which WALHI assists with to manage their production area is consolidated via AP2SI (Association for Social Forestry Holders, an organization established by WALHI). The area managed by the community is consolidated through Community-based Area Management (WKR), and the economy for the community is consolidated by a cooperative built by WALHI.

## "Four Mountains" Festival: Enlivening the Marapu Spirituality in Tana Humba

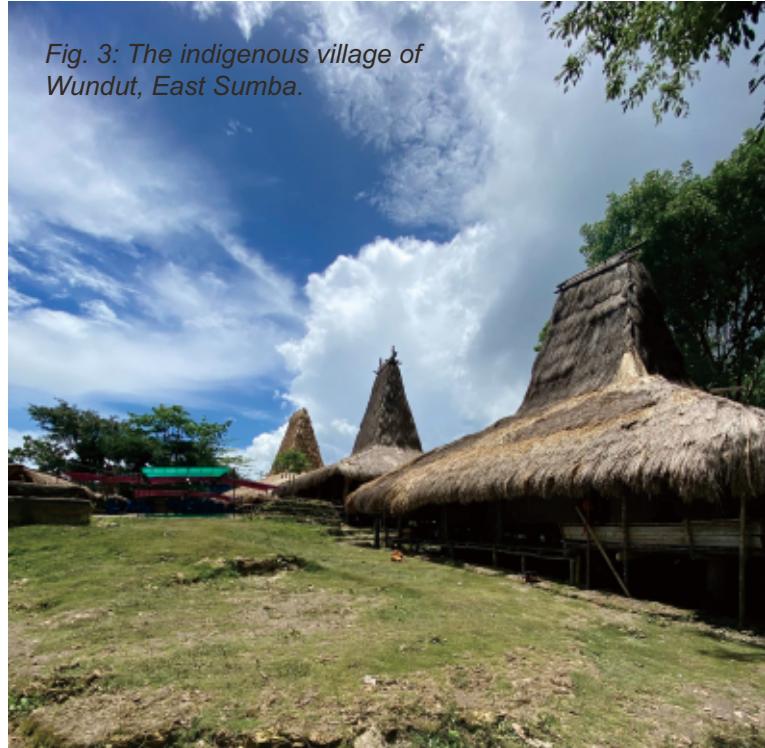
"Nda Humba Li La Mohu A Kama" which means "We are not Sumba headed for extinction" becomes the spirit that drives the celebration of "Four Mountains" Festival or known as Festival Wai Humba in Sumba island, East Nusa Tenggara. The Wai Humba "Four Mountains" Festival is a community festival from four main mountains in Sumba to preserve the culture and traditions of Humba and bring humans closer to their creators and nature, which has supported human life.

The Wai Humba Festival is also a form of reflection, movement, and a symbol of the resistance of the Humba indigenous people. Reflection on Humba culture and Marapu spirituality, and the fear of its extinction. Movement to reunite Sumba into one despite now being divided into four administrative divisions. The indigenous peoples of Sumba are one, who come from the same ancestor of Haharu Malai and the indigenous people of Sumba who embrace the Marapu belief.

Lastly, a symbol of resistance to defend the Sumba region from irresponsible parties who have become a threat in recent years. The symbols depicted in this festival also speak of the dedication of the Sumba people in their daily lives. Do they respect Sumbanese culture, language and its norms and rituals?

The mountain is a symbol of life and a source of water flowing through the life of the land of Sumba. The people of Sumba have traditionally held the idea that as long as anyone who lives on Sumba consumes its water, it is within their minds to

*Fig. 3: The indigenous village of Wundut, East Sumba.*



safeguard it. Mount Wanggameti, Mount Tanadaru, Mount Purunobu and Gunung are the four main areas in Tana Humba (Sumba island) that are sacred and function as the main support for the lives of the Sumba people as providers of water, clothing, food and shelter.

With the theme "Tana Beri Ina Mu" (The Land Is Your Mother), the ninth Wai Humba Festival was held for four days on 17-20 November 2022, in the Wundut Traditional Village, Lewa District, East Sumba, East Nusa Tenggara Province, following the success of the previous festivals.

The Humba people have three noble values that they always uphold: Divine (Marapu), Humanity, and Ecological values. These three values are always present in their lives and become life guidelines that are closely held by the community for generations. This is represented, for example, in the uma mbatang traditional house (alang-alang house) which has three parts. The first level or the lower part of the house is the room for their farm, which includes chickens, pigs, ducks and other animals. The second level is a place for humans to rest, as well as the meaning of maintaining human bonds with other humans as evidenced by cooperation, self-help, and mandara (barter practices) which are still carried out by the community. The third level or part of the house tower is the divine value, which regulates the relationship between humans and the Creator (Marapu). In practice, these three principles are connected and enshrined in the traditional ceremonies of the Sumba people. For example, to ensure the preservation of springs which are an important part of Sumba's identity, the community performs a ritual called Kalarat Wai.



*Fig. 4: Kelarat Wai ritual in Wundut village. Kalarat Wai is a ritual performed at the spring to implore the owner of the springs (Marapu) to preserve the springs and the ecosystem so that the water discharge continues.*

Returning after two years of absence due to the covid pandemic, the Wai Humba Festival has not dampened the enthusiasm of the people of the Four Mountains. With areca nut and betel nut which they always chew, shouts of victory that always spark the festival spirit. And the strains of traditional music that are always sounded when there is a change of agenda or an agreement is ratified, Wundut Traditional Village is so alive.



*Fig. 5: Performing art by the Sumbanese from four mountains lived up the festival.*



*Fig. 6: Getting ready before performing, a youth group from Yawilla mountain.*

Packaged in folk festivities, worship, inter-mountain discussions, rituals, as well as cultural and environmental campaigns, the Wai Humba serves as a reminder to keep the spirit alive against the threat from outsiders who aim to mine natural wealth on Sumba and destroy nature. In 2011, there were three Sumba warrior figures who fought

against mining carried out by companies in the Mount Tanadar area, Central Sumba. They are Umbu Mehang, Umbu Njanji and Umbu Pindingara who were jailed for nine months for fighting against a sacred source of life.

## Beremis: A local wisdom of Pasar Seluma Community in Fighting Iron Sand Mining

Over a decade, the community of Pasar Seluma, Bengkulu, has been in the front line in safeguarding the coastal area of the west coast Sumatra. The coastal area which have been the main source of people's livelihood since ancient times and serves as a Green Belt for protecting against ecological catastrophes on Sumatra's west coast are now threatened by iron sand mining activities committed by PT Faminglevto Baktiabadi.

In safeguarding their area, women of Pasar Seluma are practicing Beremis. Beremis is a local language which means searching for remis (mussels). Beremis is a local wisdom that reflects efforts to maintain the ecological balance of coastal resources through norms, values, or rules passed down from generation to generation practiced particularly by women. In Pasar Seluma, this local wisdom becomes a kind of devotion and community awareness in order to protect their management area from ecological degradation.



*Fig. 7: Women of Pasar Seluma, searching for remis (mussels) on the costal area.*

However, with the operation of PT Faminglevto Baktiabadi's iron sand mine in the women's managed area, has damaged the mussel habitat. This situation prompted the women Pasar Seluma to seek for the preservation and recognition from the state under their managed area.

## EU Anti-Deforestation Law passed

The EU Anti-Deforestation Law rules that a number of commodities, such as palm oil, coffee, meat, timber, cocoa, soybean, and rubber entering the EU market must be free from deforestation and human rights violations.

While this is encouraging news, WALHI has noted several recommendations. First, this anti-deforestation law has not fully provided the protection for human rights, both land rights and the right for a free, prior, and informed consent for indigenous peoples and local communities, because this law does not put down the international law instrument on human rights as the basis of reference. The regulations on human rights (including land rights) are passed back to the respective countries. However, the Indonesian government has not yet passed the Indigenous Peoples bill.

Second, the EU has succeeded in adopting a deforestation-free law, but failed to regulate the roles and responsibilities of their financial institutions to ensure that the companies where they invest in and provide loans are free from deforestation and human rights violations. Thus far, EU financial institutions have benefited a lot from deforestation practices and human rights violations that have occurred in developing countries, including Indonesia.



*Fig. 8: WALHI together with international networks and indigenous peoples from Brazil met with the EU Parliament in Amsterdam to present WALHI's note points and recommendations for the Anti-Deforestation EU proposal.*

Third, the EU Commission which plays key role in ensuring that this regulation run effectively needs to step forward in ensuring that the producing countries, like Indonesia, could overcome the roots of deforestation by putting an end to granting permits to corporations and recognizing people's

rights over their managed areas, whether they are forest or non-forest areas. In addition, The EU Commission must open dialogue spaces and provide access to farmers, women, indigenous peoples, and local communities to increase their capacity so that they can exceed the prerequisites regulated within the law. Including farmers' direct access to markets. It is also crucial for the EU Commission to ensure the Operational Strategic Plan of the Anti-Deforestation Law to be able to ensure that commodities entering the EU are truly free from deforestation and human rights violations. The commission also must completely involve CSOs, indigenous and local communities, farmers, and women in the discussion.

And lastly, the Indonesian government must take a serious improvement by:

- a. Canceling the Job Creation law and its derivative regulations.
- b. Stopping the concession permit grants to corporations.
- c. Accelerating and expanding the recognition of people's rights over their managed areas, both through forest management based on people's rights and agrarian reform.
- d. Passing the Indigenous Peoples bill.
- e. Implementing the law enforcement against corporate crimes.

## **Environmental Permit of Tanjung Jati A Coal Power Plant Cancelled by Court**

On June 30, 2022, WALHI filed a lawsuit against the environmental permit of Tanjung Jati A Coal Power Plant (PLTU). Aside from the fact that this power plant has the potential to become a neglected asset due to oversupply loads, the Environmental Permit must be amended and brought up to date with current standards. The Environmental Permit does not contain an assessment of the impact of greenhouse gas emissions on global warming and climate change.

Based on the data presented at the trial, it was determined that the operation of PLTU Tanjung Jati A 2 x 660 MW has the capacity to emit 513 million metric tons of CO<sub>2</sub>e over the course of 30 years. The potential for massive carbon dioxide emissions will significantly impact climate change. The reality contradicts the role of the state, as mandated by the constitution, to fulfill people's rights to a good and healthy environment, as well as the state's obligation to prevent acts that cause environmental degradation and/or damage.

On October 13, 2022, a panel of judges at the Bandung State Administrative Judge sided with WALHI's argument that the issuance of an environmental permit for the Tanjung Jati A PLTU violated Indonesian environmental law's principles of state responsibility and the precautionary principle because the Tanjung Jati A PLTU had the potential to exacerbate climate change and was not carried out. Including the predicted impact of climate change in the AMDAL document that underpins environmental permit issuing.



*Fig. 9: Trial at the Bandung Administrative Court.*

This court's rule should make the government aware that there should be no more construction of coal power plant and other fossil energy. In addition to immediately the already operating coal power plants, it is time to switch to clean, renewable energy that is environmentally friendly and low carbon.

## COP 27: Loss and Damage Fund Must be Fought for by Indonesia

On November 6-18, 2022, the 27th Conference of Parties (COP) was held in Sharm el-Sheikh, Egypt. More than 45 thousand people around the globe attended this annual climate event. They consist of elements from government and business groups and civil society, including indigenous peoples, local communities, urban communities, and women's groups, including youth and children.

Civil society organizations vigorously exchanged ideas, detailing how the climate issue had affected their lives. They foster global solidarity in the battle against the climate issue. WALHI is participating in a variety of manifestations of the global community working to establish a sustainable planet. In addition to that, WALHI is also directly involved in various important civil society forums to discuss the vulnerability of society in the world and hold industrial countries and large companies responsible for producing emissions that damage the earth. Everything is rooted in upholding climate justice.

Climate justice contains three main concepts as follows: First, demanding a shift from the discourse on greenhouse gases and melting ice into a civil rights movement with the people and communities most vulnerable to the effects of the climate crisis, especially the people who are at the center of the problem;



*Fig. 10: WALHI joined global civil society protest in calling for climate justice in Sharm el-Sheikh, Egypt.*

Second, acknowledging the disproportionate or unfair impact of the climate crisis on low-income communities around the world, especially the people and places least responsible for the climate crisis;

Third, calling for justice in environmental decision-making. This principle supports the concentration of the most irresponsible and vulnerable to the climate crisis and populations as decision-makers in global and regional plans to tackle the crisis.

COP27 was held in an uncertain global economic and geopolitical situation. However, the critical achievement must be continued and fought for is the loss and damage fund. Loss and damage funds are demands from the global environmental movement and

134 developing countries, including those from Asia, Africa, South America, and small island nations.

Friend of the Earth (FoE) International remarked that the loss and damage funds were a significant achievement in the history of climate negotiations. However, affluent countries such as the United States are attempting to thwart these funds. According to FoE International, the environmental movement must ensure that rich countries do not repeat their failure to fund the \$100 billion per year pledged more than a decade ago.

Loss and damage funds are necessary and the responsibility of developed countries, which have long enjoyed enormous economic benefits by extracting and exploiting natural resources in developing countries, especially Asia, Africa, and South America. At the same time, people in developing countries must endure never-ending crises.

In Indonesia, the climate crisis has caused damage and loss in coastal areas, seas, and small islands: First, the sinking of coastal villages in Indonesia. Every year, 1 hectare of land is lost along the coastal area of Demak, Central Java, due to rising sea levels. Second, the sinking of coastal cities in Indonesia. As many as 199 cities or regencies located in coastal areas in Indonesia will be affected by tidal floods annually by 2050. Fourth, many small islands will sink due to the acceleration of seawater. In 2016, a study said that 83 of the 111 outermost (front) small islands would sink due to rising sea levels.

Apart from these achievements, the challenge of loss and damage to funds is enormous. The mechanism for channelling these funds remains to be decided at next year's COP 28 in the United Arab Emirates, including who will contribute to the fund and who will benefit. At the national level, the loss and damage fund need clarity regarding which institution will be responsible, the distribution mechanism, and the people receiving these funds. For example, will coastal communities affected by climate crises receive these funds? Nobody can answer this question.

## IPLCs Should Play a Central Role in Tropical Rainforest Alliance

As owners of the world's largest tropical rainforest, Indonesia, Brazil, and the Democratic Republic of Congo, should propose a different solution from what was discussed at the COP 27 climate negotiations in Sharm el-Sheikh, Egypt. The answer is to place recognition and protection of the rights of Indigenous Peoples and Local Communities (IPLCs) to forests, encourage developed countries to be fully accountable for loss and damage, and reduce their consumption of extractive-based industries. This is the natural way to mitigate climate change.

Apart from being logically wrong, the carbon offset scheme will also prolong the chain of conflict because more and more IPLCs will be excluded from the forest, which is part of their source of livelihood. When the forest is used as a carbon-balancing object, the

owner of capital holds control over the forest ecosystem. At this point, the exclusion of IPLCs access to their sources of livelihood occurs.

Indonesia must lead this three-country forest alliance by making Community-based Area Management (WKR) the basis for saving and protecting forests. WKR has a very different philosophy from saving forests based on carbon neutrality. WKR places a relationship between humans and nature that is equal and holistic. Nature is an inseparable part of human life. Meanwhile, carbon offsets recognize nature/forests as capital providing ecosystem services and profit opportunities.

The Indonesian government must fix legal products and several policies that threaten the safety of forest ecosystems, peat, mangroves, coral reefs, and seagrass beds. The Indonesian government must also evaluate all permits issued in forest and outside forest areas, revoke the permits of companies that violate them, and enforce the law. Including holding the company accountable for restoring damaged ecosystems. Only with these corrective actions can Indonesia lead the coalition in world negotiations and climate change mitigation actions.

## G-20: Elite Stronger, People Suffer

During his presidency, the core tenet of the Jokowi administration's diplomacy centered on economic indicators, lowering diplomats to the role of business and trade brokers whose success was measured by the amount of foreign investment that entered Indonesia. President Jokowi places a price tag on Indonesia by making financial successes the primary focus of Indonesian diplomacy: because we have a price, we can be purchased. There was no exception even during the G20 meeting in Bali which was held in November 2022.

Since the beginning, the G20 has been in principle a committee to save itself from economic crises through the practice of imperialism: when major countries determine the destiny of poor countries through political and economic instruments with global agreements for profit. Amid the polarization of the world, the Jokowi government represents Indonesia by acting as a "trader" at the diplomatic table to attract as much investment as possible. This is reflected vulgarly all the way to the local politics of the Bali government who took advantage of the momentum of the G20 to accelerate the construction of the megaproject with the justification that this project is aligned with the G20 agenda. The hope is that this megaproject can attract investors from major countries to do business in Indonesia.

In this context, there is a complicated link between local, national, and global politics which are all oriented towards making this G20 forum for their respective business and political interests. In every public campaign, the government claims that with the G20, economic recovery will occur, especially for Bali tourism which is in crisis after the pandemic. This remark actually conceals a number of issues with the Bali Provincial Government's megaproject development on the pretext of supporting the G20.

Currently, there have been several problematic projects in Bali that have sparked protests of the Balinese. For instance, the construction of the LNG terminal in a mangrove forest that is strongly rejected by the Intaran indigenous people for its threats to the environment and marine ecosystem. Despite the rejection, the Bali government continues to insist on this development because Bali will be utilized as a clean energy pilot area, in the hope that significant investors will be incentivized to fund the government's national strategic initiatives in the renewable energy industry.

Second, the construction of the Bali Arts Center (PKB) in Klungkung, which has drawn criticism for many problems in the construction process, ranging from the rampant illegal dredging on the Klungkung hill to supply materials for this project to its construction in disaster-prone areas. However, with all these problems this development remains forced, especially in the run-up to the G20 as an effort to socialize this project to the world to invest in this project. In fact, the Bali Provincial Government claims that this PKB project is in accordance with the G20 priorities.

Third, the construction of the Medical Tourism Special Economic Zone in Sanur. The construction of this project is in line with the Indonesian government's efforts to attract investment in the health architecture sector which is also on the G20 priority agenda. Additionally, even during the preparation for the G20 event in Nusa Dua, there was no significant improvement in the welfare of tourism workers: workers continued to receive a basic salary in accordance with the minimum wage standard, except for the increase in service costs that are common in the high season of tourism. All of these things refute all the claims that governments have always propagandized when it comes to the G20: instead of improving the livelihoods of the Balinese people, there are major problems that will be faced by the Balinese once this investment project is underway.

The Indonesian government believes that all these projects are in line with the G20 priority agenda, especially in the energy and health sectors, and specifically the development of Bali tourism as part of the National Strategic Project. With the G20, various pre-designed projects have accelerated the process so that they can become a "display" for large investors who attended the G20 event in Bali.

## Criminal Code Law: A New Setback for Indonesia's Democracy

On December 06, 2022, the house of representative (DPR RI) ratified the Criminal Code bill (RKUHP) to become law. The ratification was still being pushed through notwithstanding the onslaught of rejection from the people.

At risk of sounding like a broken record, the house of representative demonstrates the face of a state that is hostile to criticism. WALHI believes that the Criminal Code bill has

a number of problematic articles, including those regarding living law, the death sentence, insulting the president, insulting the government or state institutions, contempt of court, and organizing marches, protests, or demonstrations. These articles have the potential to further narrow the space for democracy in Indonesia and increase the criminalization of the people. In 2021, WALHI recorded 53 criminalization cases and this number is believed to increase with the new Criminal Code Law.



*Fig. 11: this tagline reads, 'everyone can get criminalized by this law, except environmental criminals' as the newly passed criminal code not only detrimental in the environment sector, but other sectors as well, press freedom.*

Furthermore, the Criminal Code law reflects the fact that Indonesian law is indeed sharp downwards and blunt upwards. This demonstrated from the problematic articles which also involved the private sphere of society. While on the other hand it provides relief for corruptors, which means perpetuating corruption in Indonesia. Similarly, the articles on corporate crime in the substance of articles 46, 47, and 48 make it harder to punish corporations that commit crimes since they will defend on management blunders.

The law does not reflect the interests of the people, and has pushed Indonesia to a crossroads, particularly in terms of democratizing natural resources, seizing people's managed area, and moving further away from ecological justice. WALHI is deeply concerned for the decline of democracy in Indonesia and has made Indonesia far from achieving the welfare and prosperity of the people as aspired to in the Indonesian Constitution. The Criminal Code Law reaffirms that the government is once again committing disobedience to the constitution and worsening the democracy of natural resources in Indonesia.

## Year-end 2022: Indonesia Hit by 3,481 Disasters, 5.3 Million People Affected due to Climate Crises

As a country in the ring of fire, disaster after disaster continues to strike Indonesia. Still reeling from the devastation in Cianjur, West Java, in November 2022, floods and landslides recently swamped the population of Makassar City, South Sulawesi. Walhi South Sulawesi responded to this occurrence by responding to the South Sulawesi Provincial Government's disaster emergency response, which was still largely land-biased, even though victims of the climate crisis disaster also based in coastal areas and small islands. The South Sulawesi Provincial Government has yet to make a breakthrough in making South Sulawesi a climate-adaptive and resilient province.

According to the National Disaster Management Agency, as of December 27, 2022, 3,481 catastrophes had struck Indonesia, killing 851 people, leaving 46 people missing, injuring 8,724 people, and displacing more than 5.3 million people. Floods, extreme weather, and landslides continue to dominate the disaster. A robust mitigation plan and resilient of the people against the disaster shall be fostered.[]