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## ACKNOWLEDGEMENT

Oxfam has been working in Indonesia since 1957 through a Memorandum of Understanding with the Ministry of Social Affairs of the Republic of Indonesia. The material in this document is fully the responsibility of the author and does not reflect the opinion of the Indonesian Ministry of Social Affairs. This report is prepared for Oxfam International in Indonesia to present an evaluation study on the Indonesia Women in Leadership for Gender Equality and Empowerment (I WIL) project coordinated by Heidy Angelica Suharno, Susi Herawati and Dheni Fidiyahfika from Oxfam in Indonesia. The I WIL evaluation study is based on comprehensive research conducted by Tira Maya Maisesa Malino as the team leader and author, Yonathan Palumian as the quantitative data analyst and major contributions from Salomi Tabun as the qualitative field researcher.

The evaluation team extends its heartfelt thanks to all those who contributed to the realisation of this study, especially the enumerators, Konsorsium Timor Adil dan Setara (ADARA) in East Nusa Tenggara and the Konsorsium Adil Damai dan Setara (K-TAS) in West Nusa Tenggara, and key informants. A full list of key informants can be found in Appendix 2.

The team is also very appreciative of the unyielding support from Oxfam in Indonesia, who provided technical support and guidance from start to finish. In particular, we are thankful for the support from the government and supporting team who provided valuable input and collaboration as follows:

Government of East Nusa Tenggara Province (NTT)  
Kupang District, NTT  
South Central Timor District (TTS), NTT  
Timor Tengah Utara District (TTU), NTT  
Government of West Nusa Tenggara Province (NTB)  
Central Lombok District, NTB  
East Lombok District, NTB

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Konsorsium K-TAS NTT  
Ansy Damaris Rihi Dara– Ester Day - Filyana Tahu - Thersia Ratu Nubi – Afliana Widiaullu – Dody Kolo – Alfes Lopo – Yance Eluama – Jemry Zakarias – Stefanus Kou

Kalyanamitra Foundation  
Lilis Listyowati

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## EXECUTIVE SUMMARY

The Indonesia Women in Leadership for Gender Equality and Empowerment (I WIL) project is one of the projects carried out by Oxfam in Indonesia and contributes to 'strengthening women's leadership which focuses on vulnerable women in socio-economic', which is the scope of Oxfam's work in Indonesia in the Memorandum of Understanding with the Ministry of Social Affairs. This project was implemented in two provinces, East Nusa Tenggara (NTT) and West Nusa Tenggara (NTB), with support from the DFAT (Department of Foreign Affairs and Trade).

Since the beginning of the project implementation, several partners have been involved, including PKPA, Prakarsa, Torajamelo and Sinergantara. There were changes in partner levels due to Oxfam's adjustment in the ADPlan. Therefore, only some of these partners were involved at the end of the project. Since this year is the project implementation year, the evaluation process only involves three active partners: Konsorsium Timor Adil dan Setara in East Nusa Tenggara (NTT), Konsorsium Adil Damai dan Setara in West Nusa Tenggara (NTB), and Kalyanamitra foundation.

The IWIL project has three expected outcomes: (1) Women, men and community networks take action to transform harmful social norms that lead to the marginalisation of women and violence against women and girls; (2) More women and young women are economically empowered through an inclusive business model ecosystem; (3) More women and young women are empowered to have greater access to and control over social and political leadership and economic resources.

This report contains a final project evaluation focusing on impact, coherence, and sustainability. The evaluation captured I WIL contribution to impacts related to I WIL's three targeted outcomes related to Gender-Based Violence (GBV), Women Economic Empowerment (WEE), and Women Leadership (WL). The report also discusses project's coherence with government policies or programs, project's added-value, challenges, sustainability of the impact & project's lesson learnt.

The evaluation was conducted in October 2022 using a mixed-method approach. The quantitative analysis was based on household surveys of 268 samples distributed to I WIL's PWWWD (People We Work With Directly) in 21 villages across the 5 districts in the project implementation area of I WIL: NTT covers North Central Timor (TTU), South Central Timor (TTS) and Kupang districts, while NTB covers East Lombok and Central Lombok districts. Meanwhile, the qualitative analysis was based on 29 Key Informant Interviews (KII) and 29 Focus Group Discussions (FGDs), involving representatives from the WEE groups, women leaders, local government, men's engagement, paralegals, disabled person organisations (DPOs), traditional & religious leaders, and implementing partners.

**Overall**, the evaluation findings indicate that the I WIL multidimensional approach in the Theory of Change (ToC) has seen to be a strategic approach in driving the expected impacts. Yet, clearer outcome/success indicators, more consistent & accurate measurements in the project's MEAL Framework could have been improved the project monitoring & quality even more. In terms of impacts, I WIL has shown significant contribution in enabling positive changes that occurred among I WIL PWWWD. Many of the I WIL works & changes are likely to be continued by the various groups & champions among I WIL's PWWWD, relevant local government & NGOs. Despite its success & sustainability, there are still challenges & gaps remain to be addressed for the future intervention.

**In overcoming GBV, community-based justice access & services in NTT & NTB have been improved.** I WIL has strongly contributed in enabling effective community-based report mechanism through paralegals who have been trained. This can be seen from the increased community awareness of paralegals by 55% within 2 years followed by trust and positive preference to report to paralegals. Increased report rate by 25% within 2 years also indicates changes in community behavior and norms

that initially considered GBV as a taboo & should be kept as private matter. It is also evident that the access & services for GBV survivors with disabilities has been improved. Moreover, I WIL has contributed in *transforming social norms through local leaders*. Previously, local leaders in general support child marriage as part of the customary law consequences. But I WIL has engaged with traditional & religious leaders and now they have actively promoted values & takes actions against GBV, such as establishing village law for women & children protection (Perdes PPA) that integrated with customary law. *Government support, policies & practices to prevent GBV has also been improved*. 19 from 21 I WIL villages have ratified legal decree for paralegals. Several village governments have already budgeted operation funds for paralegals in the Village Revenue and Expenditure Budget, and paralegals in NTB has now integrated into SIMFONI (government's online database for GBV).

Despite many positive changes in preventing GBV & case-handling process, the *recovery process of GBV survivors* still need to be strengthened due to post-handling dilemmas such as social stigma, economic loss, drop-outs, etc. *Paralegals also need stronger protection & legitimacy*, as they are at risks when facilitating GBV cases.

**There are several changes regarding the women economic empowerment (WEE). At the household level**, women in general have limited participation in economic & political sphere due to disproportional distribution of unpaid care work with spouse. Yet, the evaluation data has shown that *women who involved in I WIL women groups have stronger bargaining power at the household level*, indicated from women have more time to involve in economic & socio-political activities; 96,76% men are willing to do domestic works; women who join the WEE group (173 respondents) have a higher bargaining position in carrying out financial strategic planning in the family, such as accessing loans and having savings/investments in their own name and household, compared to women who did not join the group (85 respondents). **At the community/village level**, there is *increased access to capital and inclusive business ecosystem, supported by the village government*. 81,38% women from I WIL groups report their increased income. 67% I WIL Women groups have received access to fund support for their business (from village government, banks, and other financial institutions), which resulted from the women's participation in Musrembang/village planning meeting. 2 inclusive business models have been established involving government, People with Disabilities (PWDs), and GBV survivors.

Despite I WIL success in establishing WEE groups, as many as 58.6% of respondents stated that they prefer to run their own production business (individually) but still do marketing in groups (66.84%) for various reasons. Moreover, *enabling greater access to capital or fund support for women entrepreneurs should be followed by better financial literacy & healthier financial institution*. 33% (173 respondents) of women who joined the I WIL women's group access cooperatives because they are easy to access and good enough to support business capital. However, cooperatives are not the best option because in practice, their interest is as high as a loan shark. These are some challenges & lesson-learned that needs to be considered for the future project.

**In strengthening women's leadership (WL)**, *I WIL has contributed in improving women's meaningful participation in policy-making process at village level*. Women not only attended musrembang, but 79.8% women actively raising opinion/proposal. Some proposals were granted to support WEE needs (see impact on pillar 2) and women have been included in strategic structure. Additionally, I WIL has shown great contribution in *changing men perception & behavior to actively support gender equality*. Women are hindered to access economic & political resources due to harmful patriarchy norms. Therefore, engaging with men is very important to support WEE & Women's leadership.

WEE and involvement in decision-making forums is also important for groups of survivors and people with disabilities (PWDs). I WIL project has contributed in some disability inclusion initiatives such as MoU with HWDI as DPO in NTB, paralegal trainings & complaint post for survivors with disabilities,

disabilities assessment/data collection in some villages. However, *disability inclusion* remains as a gap to be improved. Apart from dealing with stigma that hinders the identification of people with disabilities, the village government also admits that they are lacking the understanding on how to involve people with disabilities in the community development.

**The project has three main added values compare to other similar interventions.** *First*, community-based service platforms (paralegals and WEE groups) have bridged the communities to formal agencies & services. *Second*, I WIL has successfully involved key local actors (village government, religious & traditional leaders) in paralegal groups, WEE groups, & men's engagement activity. Their active involvement in those groups has played strategic role on strengthening the policies & practices, rather than just involve them occasionally or as passive participants. *Thirdly*, I WIL multidimensional approach that reflected in its Theory of Change has shown to be a strategic approach, as the three outcomes influenced and support each other. Moreover, men's engagement approach also breaks the common prejudice that gender programs only involve women.

The project will end in June 2023, but there are key modalities from the implementing partners & local communities to ensure **the sustainability of the project's impacts**. The consortium members, especially LBH, have been collaborating with the Ministry of Law & Human Rights for legal consultations, so that the paralegals will still have network with *probono* public lawyers. They also have strong networks with the government (DP3AKB) and police. Paralegals & WEE groups have gained legalities & supported by written policies and funding, not rely on certain government actors only. The WEE group program has connected with various district government sectors that are able to support in further trainings, marketing, and accessing funding. Furthermore, I WIL achievements in five villages have been documented and published in the SDGs Best Practices book. 2 villages from NTB: Pringgasela Selatan and Batu Tulis village; 3 villages from NTT: Ajaobaki, Kuanek dan Oesena Village. The book will be used as a national guideline of building village SDGs, issued by the Ministry of Villages, Development of Disadvantaged Regions and Transmigration.

**Based on the analysis of I WIL achievements, lesson-learnt, added-value and sustainability, this evaluation study suggests that the future intervention should:**

- (1) develop a specific advocacy strategy for local NGOs since the beginning of a project if the ToC targets policy strengthening. It includes policy & stakeholders mapping, existing government programs mapping, and capacity building related to advocacy for the project implementers
- (2) develop a clear disability inclusion strategy across the three outcomes since the beginning of the project,
- (3) involve more children & youth as subjects for GBV Prevention intervention,
- (4) develop a strategy for 'SME Upgrading Programs' for women's economic groups in synergy with the government's strategy on financial inclusion,
- (5) assess WEE group's dynamics and conduct visioning activities to build stronger mindset before engaging women in business development activities,
- (6) use clearer & consistent value chain intervention approach in WEE for achieving inclusive business,
- (7) exploring climate change issues when facilitating female farmers groups in WEE activities.



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## LIST OF ACRONYMS

APBDes	Anggaran Pendapatan dan Belanja Desa/the Village Revenue and Expenditure Budget
ADARA	Adil Damai dan Setara
BUMDes	Badan Usaha Milik Desa / Village Owned Enterprises
BPHN	Badan Pembinaan Hukum Nasional/ National Legal Development Agency
BPD	Badan Permusyawaratan Desa / Village Deliberation Agency
DPMD	Dinas Pemberdayaaa Masyarakat dan Desa/ Office of Community and Village Empowerment Service
DP3KB	Dinas Pemberdayaan Perempuan, Perlindungan Anak, Pengendalian Penduduk dan Keluarga Berencana/ the Office of Women's Empowerment, Child Protection, Population Control and Family Planning
Diskop UMKM	Dinas Koperasi dan Usaha Mikro Kecil dan Menengah/ the District Office of Cooperatives and Micro, Small and Medium Enterprises
Dinsos	Dinas Sosial/ the Office of Social Affairs
DPO	Difable People Organization
DAK	Dana Alokasi Khusus / Specific Allocation Fund
JPMP	Jaringan Peduli Masyarakat Perempuan Desa / Network of Care for Women in Village
FGD	Focus Group Discussion
KBG	Kekerasan Berbasis Gender / Gender-Based Violence
GBV	Gender-Based Violence
HWDI	Himpunan Wanita Disabilitas Indonesia / Indonesian Difabled Women Union
KUBE	Kelompok Usaha Bersama / Joint Business Group
KII	Key-Informant Interview
KPI	Koalisi Perempuan Indonesia / Indonesian Women Coalition
KPAD	Komisi Perlindungan Anak Daerah / Indonesian Child Protection Commission
LBH	Lembaga Bantuan Hukum / Legal Aid Institutions
Musrenbangdes	Musyawarah Pembangunan Desa/ Village Annual Development Planning Meeting
Musdes	Musyawarah Desa/village meetings
Musdus	Musyawarah Dusun/Hamlet meetings
NTB	Nusa Tenggara Barat/West Nusa Tenggara
NTT	Nusa Tenggara Timur/East Nusa Tenggara
OECD	The Organisation for Economic Co-Operation and Development
PATBM	Perlindungan Anak Terpadu Berbasis Masyarakat/ Community-Based Integrated Child Protection
P2TP2A	Pusat Pelayanan Terpadu Pemberdayaan Perempuan dan Perlindungan Anak / Integrated Service Center for Women's Empowerment & Child Protection
Pemdes	Pemerintah Desa/Village Government
PPA	Pusat Pengembangan Anak/Child Development Center
PMD	Pemberdayaan Masyarakat Desa / Village community development
PUSPA	Forum Partisipasi Publik untuk Kesejahteraan Perempuan dan Anak / Public Participation Forum for the Welfare of Women & Children
PUSPAGA	Pusat Pembelajaran Keluarga / Family Learning Center
Perda PPA	Peraturan Daerah Perlindungan Perempuan dan Anak / the Regional Regulations for the Protection of Women and Children
Perdes PPA	Peraturan Desa Perlindungan Perempuan dan Anak/ the Village Regulations for the Protection of Women and Children
PKK	Pemberdayaan Kesejahteraan Keluarga / Family Welfare Empowerment
Pra-Musrenbang	Pra Musyawarah Pembangunan Desa
PWWWD	People we work with directly
Renstra	Rencana Strategis / Strategic Plan
RPJMD	Rencana Pembangunan Jangka Menengah Daerah / Regional Medium Term District Development Plan

RPJMDes	Rencana Pembangunan Jangka Menengah Desa / Regional Medium Term Village Development Plan
RKPDes	Rencana Kerja Pembangunan Desa / the Village Government Work Plan
SDGs	The Sustainable Development Goals
SSP	Sanggar Suara Perempuan
TTU	Timor Tengah Utara / North Central Timor
TTS	Timor Tengah Selatan / South Central Timor
UMKM	Usaha Mikro, Kecil dan Menengah/ Micro, Small, and Medium Enterprises
UPTD PPA	Unit Pelaksana Teknis Daerah Perlindungan Perempuan dan Anak/ Regional Technical Implementation Unit for the Protection of Women and Children
WEE	Women's Economic Empowerment
YABIKU	Yayasan Amnaut Bife "Kuan" Nusa Tenggara Timur

## CHAPTER 1 INTRODUCTION

### 1.1 Background and Objectives

The Indonesia Women in Leadership for Gender Equality and Empowerment (I WIL) project is carried out by Oxfam and contributes to 'strengthening women's leadership which focuses on vulnerable women in socio-economic', which is the scope of Oxfam's work in Indonesia in the Memorandum of Understanding with the Ministry of Social Affairs. This project was implemented in two provinces, East Nusa Tenggara (NTT) and West Nusa Tenggara (NTB), and focuses on women and girls because they have lower access to education, health and social and political spaces, which results in gender inequality. Through sub-district social workers, community social workers and paralegals, women are encouraged to play bigger roles in economic and social spaces.

The I WIL project has three goals (I WIL's theory of change):

1. Women, men and community networks take action to transform harmful social norms that lead to the marginalisation of women and violence against women and girls.
2. More women and young women are economically empowered through an inclusive business model ecosystem.
3. More women and young women are empowered to have greater access to and control over social and political leadership and economic resources.

The I WIL project evaluation study outlines findings and an analysis that provides recommendations to project implementers on strategic areas or approaches for future interventions. The results of this evaluation are used as a reference to improve the development of gender justice programs in Indonesia. Prior to the evaluation study conducted at the end of 2022, a baseline study of the I WIL project was conducted at the beginning of 2019 to obtain an initial picture of the situation, and a midline study was performed at the beginning of 2021 to identify achievements after two and a half years of implementation.

Oxfam in Indonesia conducted this study based on three Organisation for Economic Co-operation and Development (OECD<sup>1</sup>) evaluation criteria:

1. Impact: To understand the positive, negative, primary and secondary long-term effects produced by the project, directly or indirectly, intended or unintended.
2. Coherence: To understand (i) the extent to which other interventions (internal/external, i.e. similar projects and policies) support or undermine the intervention, and vice versa and (ii) the extent to which the intervention is adding value while avoiding duplication of effort.

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<sup>1</sup> The Organization for Economic Co-operation and Development is an intergovernmental organization with 38 member countries, founded in 1961 to promote economic progress and world trade.

3. Sustainability: To understand (i) the probability of continued long-term benefits and (ii) engage partner modalities and relevant stakeholders.

Moreover, the I WIL project evaluation study monitors the progress of the program based on the three outcomes of I WIL's theory of change arranged in a logical framework, which aims to:

1. Appraise the project's achievements and impacts on the targeted communities from June 2018–August 2022 against the baseline and midline findings.
2. Reflect on the overall Theory of Change, project's approach and strategies and learn about things needed to make the intervention work for different groups in different settings.
3. Identify the project's value-added to the sector and recommend internal and external synergies to maximise the impact.
4. Make recommendations for the sustainability of current projects/activities and the design of future programs to achieve the stated goal.

## 1.2 Research Questions

Based on the three OECD evaluation criteria above, the research questions in this study are listed in the following table.

**Table 1.1**  
**The Three Criteria of Evaluation**

Criteria	Data Source	Key-Questions
Impact	Project performance reports, the Monitoring Evaluation Learning framework and the indicators document	<ol style="list-style-type: none"> <li>1. To what extent did the project produce the <i>intended</i> impacts in the short, medium and long term?</li> <li>2. How did the project contribute to the <i>intended</i> impacts? What were the particular features of the intervention that made a difference?</li> <li>3. What unintended impacts (positive and negative) did the project produce?</li> </ol>
	Households in the intervened villages	
	Project's PWWWD <sup>2</sup> /champion: <ul style="list-style-type: none"> <li>• Gender-based violence survivors</li> <li>• Women's groups and women leaders</li> <li>• Local leaders, men's engagement and paralegals</li> <li>• Village government</li> </ul>	

<sup>2</sup> People We Work with Directly



	<ul style="list-style-type: none"> <li>Disabled person organisations</li> </ul>	
<b>Coherence</b>	Village government, implementing partners and Oxfam in Indonesia	<p>4. To what extent did other similar interventions (policy/project) support or undermine I WIL's intervention?</p> <p>5. To what extent did the I WIL project add value to gender justice/equality impacts?</p>
<b>Sustainability</b>	Village government, implementing partners and Oxfam in Indonesia	<p>6. What impacts are likely to be <i>sustainable</i>?</p> <p>7. What are the key modalities from the implementing partners to ensure the sustainability of the project's impacts?</p> <p>8. What other f(actors) should be engaged to ensure the continuity of the impacts?</p>

The key research questions are operationalized into instruments and tools based on the I WIL project framework. The two methods used are the qualitative approach and the quantitative approach, which are explained in the next sub-chapter.

### 1.3 Research Methods

#### 1.3.1 Study Location, Research Sample and Profile Respondent

The districts that became sample areas in the I WIL evaluation have similarities with the baseline and midline (with slight differences in village areas). The study areas in this research include:

- Five districts in the implementation area of the I WIL project in Indonesia – North Central Timor (TTU), South Central Timor (TTS), Kupang, East Lombok and Central Lombok.
- Twenty-one I WIL project implementation target villages with details that can be seen in Table 1.2.

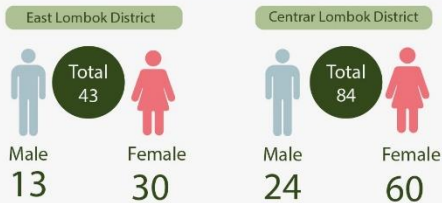
**Table 1.2**  
**Target Villages of the Indonesia Women in Leadership for Gender Equality and Empowerment Project Implementation**

East Nusa Tenggara Province	
Kupang District	<ol style="list-style-type: none"> <li>1. Tunfeu Village</li> <li>2. Niukbaun Village</li> <li>3. Nekbaun Village</li> <li>4. Oebelo Village</li> <li>5. Oelomin Village</li> <li>6. Oesena Village</li> </ol>
TTS District	<ol style="list-style-type: none"> <li>7. Biloto Village</li> <li>8. Ajaobaki Village</li> <li>9. Oeekam Village (FGD and KII)</li> <li>10. Oelet Village (FGD and KII)</li> </ol>
TTU District	<ol style="list-style-type: none"> <li>11. Maubesi Village</li> <li>12. Kuanek Village</li> </ol>
West Nusa Tenggara Province	
East Lombok District	<ol style="list-style-type: none"> <li>1. Pringgasela Selatan Village</li> <li>2. Beririjarak Village</li> <li>3. Jurit Baru Village</li> </ol>
Central Lombok District	<ol style="list-style-type: none"> <li>4. Batu Tulis Village</li> <li>5. Pagutan Village</li> <li>6. Pemepek Village</li> <li>7. Sukarara Village</li> <li>8. Nyerot Village</li> <li>9. Ubung Village</li> </ol>

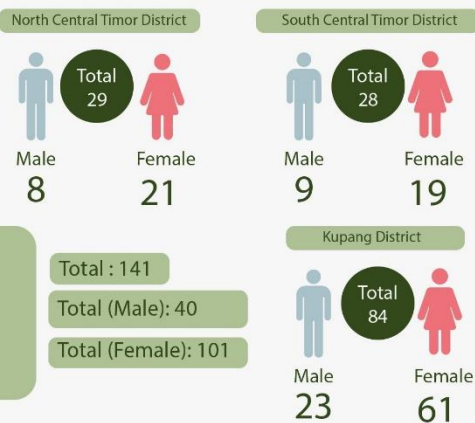
The study conducted three stages of primary data collection: household surveys, focus group discussions (FGDs) and key informant interviews (KIIs). The profiles of respondents and informants are described on the following figure.

# HOUSEHOLD SURVEY

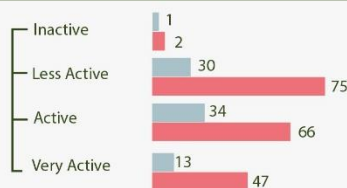
## West Nusa Tenggara Province (NTB)



## East Nusa Tenggara Province (NTT)



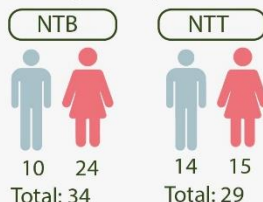
## Distribution of Respondents According to Participation Rate in IWIL Program



## Male Respondents' Participation in Men's Engagement



## Paralegal Respondents



Total (male) : 24  
 Total (female) : 39  
 Grand Total : 63

## FOCUS GROUP DISCUSSION

FGD of NTB: 57 Participants  
 Consortium's FGD (1 session)  
 Men's FGD Laki-laki (5 sessions)  
 Women's FGD (5 sessions)

FGD of NTT: 79 Participants  
 Consortium's FGD (1 session)  
 Men's FGD Laki-laki (7 sessions)  
 Women's FGD (7 sessions)

FGD of Difiable People Organisation  
 1 Session (3 participants from NTB, 1 participants from NTT)

## KEY INFOMANT INTERVIEW

NTB: 13 Stakeholders  
 NTT: 16 Stakeholders

**Figure 1.1 Respondent's Profile Based on Household Surveys, Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs)**

Using purposive sampling, the household surveys' respondents are the PWWWD of the I WIL project, specifically 9 villages in the province of NTB and 10 villages in the NTT province. The NTT province had 52.61% of the total 268 respondents, while NTB had 47.39%, and most

respondents (84.7%) are 17–55 years old. In addition, a quota sampling technique was employed to divide respondents into two groups: women and men. The portion set for male respondents per village was 25–35% (3–5 respondents). Detailed profiles of respondents in this study can be seen in Appendix 2.

### 1.3.2 Data Collection Methods

This study was conducted with the approach of both quantitative and qualitative data analysis. Quantitative data collection was carried out by 10 local enumerators in NTB and NTT. The primary data in quantitative study was collected by local enumerators from the household surveys using the KoboCollect mobile application. KoboCollect is a mobile (online) form application based on an open data kit used to collect field primary data.

The field data collection process began with online and offline enumerator training and was held on 29 September 2022 and 1 October 2022. Then, the actual data collection process for household surveys was undertaken between 4–28 October 2022.

Moreover, the team conducted KIIs and FGDs to collect qualitative data. For the KIIs, policymakers were interviewed as key informants in NTT and NTB, as described in Figure 1.1. They were conducted between 6–28 October 2022. In addition, various participants attended FGDs (see Figure 1.1) between 7–26 October 2022.

**Table 1.3**  
**Method of Data Collection**

Approaches	Methods	Method of Data Collection
Quantitative Study	Random sample Household survey from PWWWD data	<ul style="list-style-type: none"> <li>Direct respondent interviews using a KoboCollect questionnaire on an Android-based mobile phone.</li> </ul>
Qualitative Study	KIIs with purposive sample	<ul style="list-style-type: none"> <li>Face-to-face interview implementing COVID-19 health protocols.</li> </ul>
	FDGs	<ul style="list-style-type: none"> <li>Separate discussions between men and women.</li> </ul>
	Desk study	<ul style="list-style-type: none"> <li>Government reports and policies.</li> <li>Report on Oxfam in Indonesia and the consortium.</li> </ul>
	Analysis and verification workshop	<ul style="list-style-type: none"> <li>Discussions bring together unstructured data from qualitative field researchers and quantitative data analysts.</li> <li>Forum meeting with the consortium regarding initial findings and analysis.</li> </ul>

Following the data collection processes, the quantitative and qualitative data were then processed to answer the research objectives described in the Background and Objectives Section. The collected data was analysed, interpreted and compiled in a report.

Concurrently, the research team also received ethical clearance from the Head of the Research Ethics Commission, Institute for Research and Community Service at Atma Jaya Catholic University, Jakarta. This was done to obtain peer review and measure the ethical acceptance of a series of research processes. Formal documents related to proper ethical approval can be seen in Appendix 4.

### 1.3.3 Quantitative Data Analysis Techniques

#### **A. Descriptive Analysis**

For the descriptive analysis, a cross-tabulation technique and the presentation between the observed and expected frequencies of the results of a series of events or variables in the household survey were used in this study. This technique is useful for analysing differences in categorical variables, especially nominal data type. Cross tabulations used in several fields of study were used to explain demographic profiles consisting of geographical data, gender, age group, occupation, activity in the I WIL project and other factors. In addition to cross-tabulation, direct comparisons between sample groups were also used to obtain deeper conclusions between the results of the midline and endline evaluations.

#### **B. Multivariate Analysis**

Multivariate analysis is a data analysis technique used to examine the relationship between two or more variables. In this study, multivariate analysis was used to predict the I WIL PWWWD population represented by the selected sample. This prediction estimated people's behaviour after the I WIL project was implemented in their community. The multivariate analysis used partial least square, which was used to examine the influence between the variables of knowledge sharing, perceived benefit and resource sharing on the women's intention to in participating women's economic empowerment (WEE) groups in the village.

The findings from this quantitative study support triangulation in the qualitative studies using thematic analysis in 2019 (I WIL baseline study), 2021 (I WIL midline study) and the final evaluation study data collection in 2022. However, these comparisons cannot be made equivalently due to differences in baseline and midline measurement tools and changes to the program's logical framework in 2019.

#### **C. Measurement Scale**

The measurement scale used in this study consists of nominal, ordinal and interval measurement scales. The nominal scale, which is a scale that differentiates objects of observation based on names or predicates, is used for variables that can be labelled directly, such as the gender of the respondent, the respondent's occupation, the breadwinner in the family and the type of village regulations. The ordinal scale indicating the level of an object in this study is used in variables whose values can be sorted, such as the level of activity in the program, the level of understanding and the respondent's perception of a situation.

One of the ordinal scales used in this study is a Likert scale with an answer range of 1–4. It is used on variables that measure the level of respondents' perceptions among women participating in the economic group, men's participation in household work and men's level of understanding of female leadership roles. With an ordinal range of 1–4, this ordinal scale can be assumed to be an interval scale with the aim of calculating the average value of the

responses given by the respondents. The interval scale is used to calculate the length of time for women who join the WEE group to do household chores.

**Table 1.4**  
**Example of the Likert Scale Used**

Interval	Perception	Level of Engagement	Frequency
1	Strongly Disagree	Not active	Never
2	Disagree	Less active	Seldom
3	Agree	Active	Often
4	Strongly Agree	Very active	Always

### 1.3.4 Qualitative Data Analysis Techniques

The qualitative methods used for primary data collection were KIIs and FGDs. All I WIL locations were selected for men’s engagement representatives, social workers, paralegals, local non-governmental organisations (NGOs), disabled person organisations, local leaders (traditional leaders or religious leaders), WEE groups, women leaders and implementing partners. The village and district governments participated in KIIs. FGDs were the final process carried out with the consortium as implementing partners and disability paralegals to ensure the inclusiveness of women with disabilities to improve data collection. Overall, 29 KIIs and 29 FGDs were conducted.

The process of analysing semi-structured qualitative data was carried out through several stages:

#### 1. Qualitative Daily Journal

During data collection in the field (writing and recording), the field researcher conducted the first-level analysis by making daily reports containing initial findings and an analysis based on the three outcomes of the I WIL's theory of change.

#### 2. Data Classification

All recorded interviews and discussions that were transcribed verbatim were summarised and organised into themes in a structured matrix format. Then, it is coded into three main categories: impact, coherence and sustainability.

#### 3. Data Integration

This stage is the second level of analysis, which includes internal team meetings held for four days after field data collection to systematically identify initial findings from each province and then combine them with the quantitative findings of the household surveys.

#### 4. Development of Contextual Narratives and Triangulation

This stage is the final analysis that develops a contextual narrative on the OECD evaluation criteria. The main findings from the field research were triangulated and integrated with the document-based review and quantitative analysis findings.



## 5. Data Presentation

A data verification workshop was conducted by presenting the findings and initial analysis to Oxfam in Indonesia, the implementing partners (consortiums) and Kalyanamitra to seek input.

From the completed processes, the KIIs and FGDs in this evaluation study produced the most significant change (MSC) stories from the I WIL project site. The MSC findings can be seen in Appendix 1.

### 1.3.5 Research Limitations

The main limitations and weaknesses of this study are the following:

- a. Baseline data is dominated by narrative data and not accompanied by quantitative data, making it difficult to measure comparisons between the baseline, midline and endline because they do not use the same instrument.
- b. Data collection techniques based on the length of project framework in 4–5 years are evenly distributed in all interventions. In fact, interventions that were still ongoing 1–2 years before this endline evaluation study began, especially in the intervention of forming WEE groups in NTT. Therefore, this evaluation has not been able to conclude all the results, especially outcomes 2 and 3, in a more comprehensive manner because at the time this report is being prepared, the interventions are still being carried out until June 2023. In addition, other interventions are also equated when measuring changes in outcome 1.
- c. The household surveys in this evaluation study did not evaluate men's engagement and how their level of understanding of women's leadership was impacted.

## CHAPTER 2 IMPACT

This chapter explains the impact of the I WIL project in the short, medium and long term. It is divided into three sub-chapters based on the three outcomes of the I WIL's theory of change to (1) overcome gender-based violence, (2) increase WEE and (3) involve women's leadership in strategic decision making in society.

### 2.1 The Impacts of I WIL's Contribution to Overcome Gender-Based Violence

There are two major impacts as a result of the I WIL project's effort to address gender-based violence in the last four years (2019–2022). First, increasing public knowledge and attitudes by recognising paralegals (or similar nomenclature) as service channels for response to gender-based violence. Second, the gender justice policies are addressed by the village government, traditional leaders and religion leaders through regulations, decrees and actions. As discussed in greater detail below, these sub-chapters will examine access to services for survivors of violence, support from traditional and religious leaders and support in gender justice policies.

#### 2.1.1 Paralegal: Access to Services for Survivors of Violence

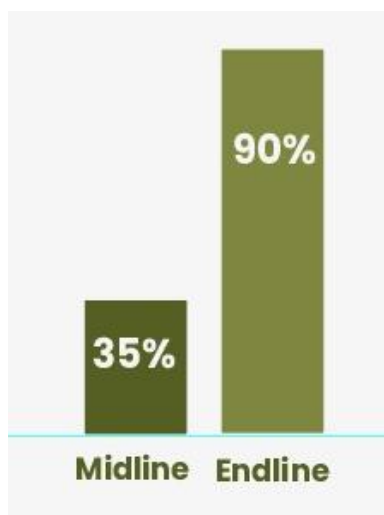
I WIL contributes to increasing community knowledge and attitudes towards the response to and prevention of gender-based violence. By providing easily accessible, affordable and inclusive services, community paralegals offer a solution to connecting survivors to social service providers.

In 2018, many cases of violence were unreported and official service institutions were unknown to the public (Baseline I WIL, 2019). However, two years after the I WIL project was implemented, 35% of respondents had raised awareness about what paralegals do in the community (Midline I WIL, 2021). Endline data shows a significant increase in knowledge related to services; almost 90% of respondents are aware that legal assistance available for survivors of violence in the village (see Figure 2.1a). Respondents who are aware of paralegal roles showed positive assessment results, and as many as 81–99% considered community paralegals easily accessible (99%), affordable or free of cost (97%), respectful and inclusive (98%) and following the standard of case management until the end of service (case closed) (81%).

This assessment of paralegals was also confirmed by two key informants from two villages NTT and one village from NTB.

'Once we access legal assistance from Oxfam in Indonesia/Yabiku, they don't cost money' (Bp R., Maubesi Village).

'When we follow a case and report it, we are not asked for transportation costs (petrol). Yabiku is helping us in solving a case, we will go with them, not worrying about the cost. In another case, with the other service to go to the police, we have to walk and give them an allowance. The important thing is the way. So, we just go ahead and settle it' (Mr M., Kuanek Village).



**Figure 2.1a The Recognition of Community-based Paralegals**

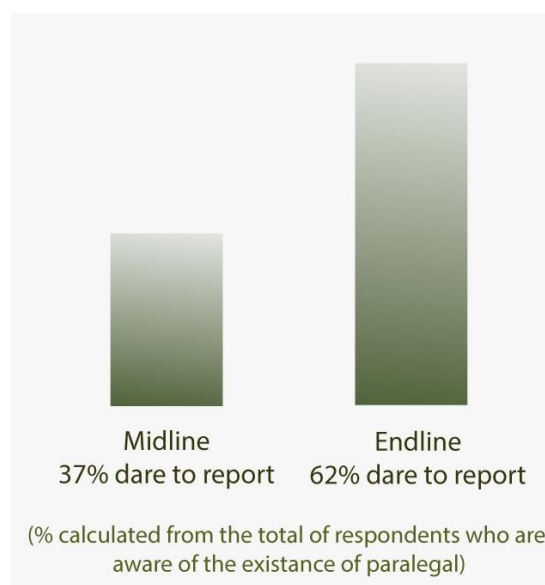
Based on other findings in the household surveys, paralegals as the most accessible service to respond violence against women and children. GBV cases predominantly handled by paralegals in the province of NTB are domestic violence, child marriages and violence related to divorce. Meanwhile, in the province of NTT, the dominant case handled by paralegals is domestic violence. The cases of gender-based violence most often carried out by paralegals in the two provinces included:

- Settlement by mediation
- Settlement in a peaceable way (with family)
- Settlements involving the authorities (law enforcement)

'The intervention to establish a paralegal...is suitable for implementation in the village, this is a good intervention, an example that works here is actually the arrangement of divorce papers. This is a lot of trouble because a woman thinks (for divorce papers you have to go to) the court, then it is assisted by paralegals

for free' (Batu Tulis Village Government).

Therefore, the percentage of attitude towards reporting rises significantly. In total, 62% report that villagers will report violence cases to community paralegals. This data shows a very significant change compared to the midline data, which stated that only 37% of the public dare to report cases of violence (see Figure 2.1b). In addition, respondents who were active in the I WIL activity tended to be more concerned about responding to acts of violence than respondents who were less active in the I WIL activity.



**Figure 2.1b Community Attitudes Towards Reporting**

Furthermore, community paralegals support people with disabilities to access legal services and facilities. The household surveys result shows that 58%<sup>3</sup> of respondents perceive that paralegals are available to groups of people with disabilities.

'... we opened a service centre and participated in the dissemination of information on social media in 2022, there are people with disabilities and their problems came straight to us for consultations and asked for assistance' (Ms S., the Indonesian Association of Women with Disabilities [HWDI] NTB).

The collaboration between Oxfam in Indonesia and the Konsorsium Adil Damai dan Setara (ADARA) with HWDI in training paralegals with disabilities resulted in the establishment of

<sup>3</sup> Most of them were answered by respondents from the villages of Oelomin, Oesena, Batu Tulis, Nekbaun and Sukarara

two service centres that provide services for women and children with disabilities in Mataram. It aims for closer and more convenient services for persons with disabilities and their families who need special assistance.

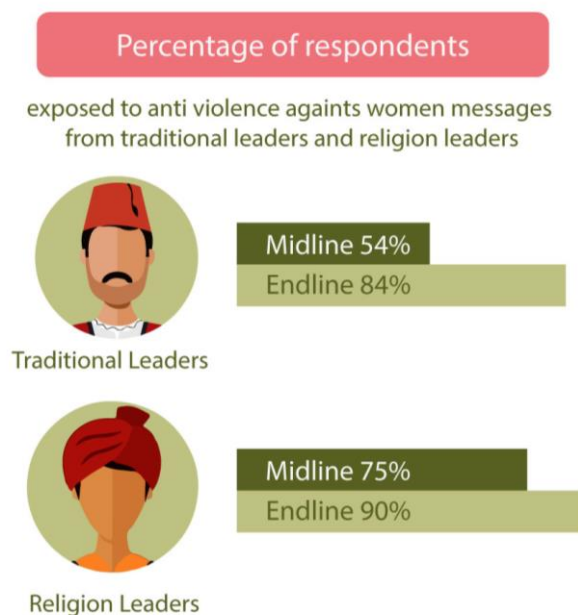
### 2.1.2 Traditional Leaders and Religion Leaders Become Champions

I WIL contributes to the involvement of traditional leaders and religious leaders as trained paralegal members and encourages them to play an active role in conveying messages on preventing violence against women and children both in religious activities, customary meetings and policy formulation.

Respondents to the household surveys stated that traditional leaders (84%) and religion leaders (90%) participated in delivering messages on preventing violence against women and children, showing an increase from the previous midline data (54% of traditional leaders and 75% of religion leaders) (see Figure 2.2).

Based on the conversion of the Likert scale to class ranges<sup>4</sup> regarding the activity of religion leaders and traditional leaders, differences in assessments were found between the provinces of NTB and NTT regarding the role of religion and traditional leaders in efforts to prevent violence against women. In the NTB, both traditional leaders (NTB score 2.86; NTT 3.04) and religious leaders (NTB score 2.87; NTT 3.12) have a fairly active role in exerting influence in preventing acts of violence against women in villages. In other findings, in NTT, the role of religion leaders and traditional leaders in society is active in efforts to prevent cases of violence against women in villages.

The two provinces in the I WIL-assisted area still adhere to religious and customary orders. The province of NTB is essentially Muslim islands, and Lombok is dominated by Sasak customs, while NTT is influenced by Christian beliefs and a mix of Timorese, Rote, Alor, Sabu, Flores and Sumba customs. Therefore, the popular communication approach used by religious leaders is through lectures at mosques, teaching at Islamic boarding schools and pastoral care at churches and communities.



**Figure 2.2 Traditional and Religion Leaders In Preventing Violence**

<sup>4</sup> The conversion from the Likert scale (ordinal) with the calculation of class ranges, namely (maximum value - minimum value) / number of classes, this means  $(4-1)/3 = 1$ . It means the class range used is 1 with the following details:

1.00 - 1.99 = Low  
 2.01 - 2.99 = Moderate  
 3.00 - 4.00 = High

'... (prevention of gender-based violence is carried out) through pastoral service, through home-visit assistance, coaching, preaching from the Bible as the basis of our ministry in the field of religion...' (Religion Leader of the Nekbaun Village).

'... Now, there is information on the prevention of child marriage in the mosque' (Religion Leader of the Jurit Baru Village).

The involvement of traditional and religious leaders in the formulation and implementation of the anti-GBV policy significantly increases, especially in NTB, which has high cases of child marriage. The approach to policymakers was carried out since the beginning of this project by making paralegal members from the following elements: village government such as the village secretary, the village head and head of affairs; religious leaders such as *ustadz*, Islamic boarding school leaders and clerics; and traditional figures such as *mamik* and the hamlet chief. Since these leaders strongly influence society, they are not only successful in issuing village regulations to protect children and women (Perdes PPA), which are integrated with customary law and statutory regulations, but also in implementing efforts to prevent child marriage by jointly giving messages and cancelling the *merariq* of the attempts of child marriage.

Efforts to incorporate customary laws that have existed for generations of customary fines for acts of violence, whether physical, sexual or psychological/emotional, are carried out in the following way.

'Customary laws regarding domestic violence in the Sasak culture exist, but there is no customary law regarding child marriage (since long time ago), what we are still doing is breaking up attempts to marry children' (Central Lombok Traditional Leaders).

Although there are no customary fines for perpetrators of child marriage, other efforts have been made by imposing social punishment on perpetrators of child marriage. For example, in the Batu Tulis Village in Central Lombok, the community is not allowed to attend the wedding of underage groom or bride. It is considered a more severe punishment compared to customary fines.

'Village regulation to women and children provides punishment for (a family who supports) underage marriages, the marriage ceremony cannot involve the head of the village head or religion leaders (since 2022) or this is a social punishment, as neighbours are also not allowed to attend the wedding and that's heavy social punishment in our society' (Batu Tulis Village Government).

This support from religious and traditional leaders encourages effective advocacy in efforts to realise policies for handling gender-based violence, as will be explained in the following sub-chapters.

### 2.1.3 Policies, Programs and Funding for Prevention and Response to Gender-Based Violence

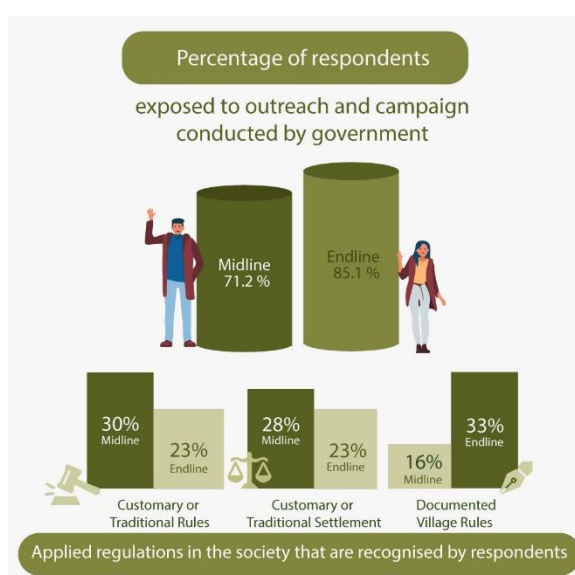
I WIL encourages advocacy for changes in policies, programs and funding for handling gender-based violence. It is evidenced that government provide Village Head Decrees for paralegals in 19 villages and village regulations to protect children and women in 10

villages which were socialised to the community. In fact, several villages have already budgeted for paralegal operations.

Figure 2.3 shows that the community (85.1% of respondents) attended an anti-gender-based violence presentation from the local government. This assessment shows an improvement when compared to data revealed from the midline study. At the beginning of 2021, 71.2% of respondents admitted that they heard about gender-based violence services (Midline study, 2021).

The progress at the end of 2022 shows significant changes. Village regulations for the protection of children and women were successfully ratified in all (9) assisted villages in NTB and 1 village in NTT; however, 11 other villages have not ratified the regulation. Thus far, in 19 out of 21 assisted villages, paralegals are recognised by the Village Government Decree. There are only two other villages (paralegals from Oelet and Oebelo villages) are not recognised by the village government.

According to Figure 2.3, 33% of respondents received the campaign to protect women and children, a 17% increase from midline data (previously 16% of respondents). This means that campaign aimed at long-term prevention of all forms of violence. In addition, this is in line with the findings of respondents' perceptions of the government's efforts to response GBV cases, which can be seen from the perception scores in NTB and NTT, 3.03 (high) and 3.05 (high), respectively.



**Figure 2.3 Awareness of Violence Against Women**

government needs to) provide operational costs' (Mr I., FGD Representative for Tunfeu Village and Oelomin Village).

Villages that set aside operational costs for paralegals generally allocate village general operational costs from the village fund budgeting. This operational fund is intended to replace transportation costs in handling cases and regular meetings that require refreshments. In addition, several villages have budgeted special accounts for handling cases and informing gender-based violence prevention. One village that has specifically budgeted is Nyerot, as stated by the secretary of Nyerot Village below:

'In the past two years, we have started budgeting village funds for paralegals and women's organizations related to services for survivors of violence, not only supporting funds, but we also support in cancelling the attempted child marriage' (Village Government of Nyerot).



In addition to village government support, the I WIL project responded to the needs of the community at the village level, bridging survivors and legal service providers at the regional level. This paralegal service ensures that the online information system for women and children protection (SIMFONI-PPA) application is completed for national data. According to 2019 baseline data, the district government previously formed the Integrated Service Centre for the Empowerment of Women and Children (P2TP2A) as an institution that provides services, as well as coordinates service provider organisations for survivors of GBV at the district level. When compared to current conditions, there has been an entity change from P2TP2A to the Regional Technical Implementation Unit to Protect Women and Children (UPTD PPA) in Central Lombok and East Lombok Districts in NTB as well as Kupang and TTS districts in NTT. The TTU district is in the process of establishing the UPTD PPA. This impact has significant coherence with national policies and contributes to central government support, which can be seen in sub-chapters 3.1.1 and 4.1.

## 2.2 Impact of Contribution of I WIL in Women's Economic Empowerment

The I WIL project has made two impacts on WEE. First, it has transformed the male paradigm regarding sharing roles in domestic affairs in the household and the husband's openness to giving his wife opportunities to carry out activities in the public sphere, for example, establishing a business, being active in paralegal activities and participating in village activities. Second, the WEE group creates a wide network for women, both to policymakers within the village and between villages to the district government. The most obvious effort is to provide a letter decree from the village head to facilitate women's access to funds from the village and outside the village. In addition, I WIL also helps women access product licenses and promotes their products.

### 2.2.1 Unpaid Care Work

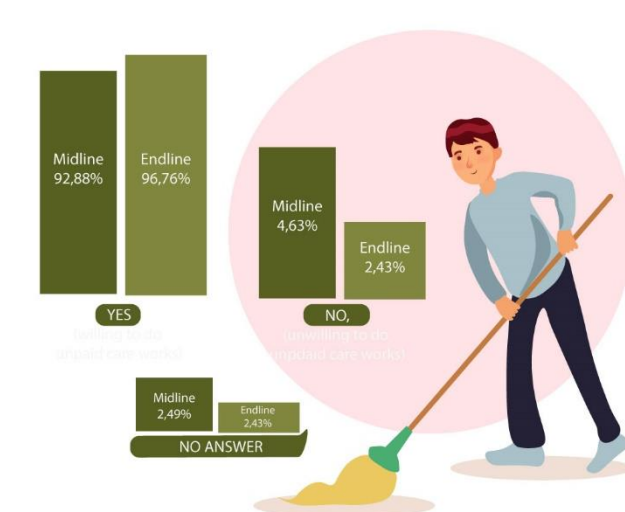
The I WIL project contributes to changing the paradigm and behaviour of the community regarding unpaid care work that can be done by men and opportunities for women to carry out economic activities. Women who join the WEE group tend to have a higher bargaining position in household financial decisions and carry out activities in the public sphere (paid work and being active in community organisations).

Data shows that women participating in the I WIL program can negotiate better in support of unpaid care work (domestic) and economic access (public) with their spouse/partner. Then we analysed three aspects, namely, how much time is spent on average by women in a day (Figure 2.4), perceptions about men doing domestic work and women doing paid work (Figures 2.5 and 2.6) and spouse negotiation in making household financial decisions (Figure 2.7).



**Figure 2.4 Women Daily Activities Between Women Economic Empowerment Team Member and Non-Member**

In the first aspect, Figure 2.4 shows a comparison of the frequency of time spent between women who join the I WIL WEE group and women who do not. According to the 141 female respondents who joined the WEE group, on average, they spent 5.8 hours doing social activities and 4.5 hours for paid work in a day. This frequency is greater than women who do not join the WEE group; they have average social activity (4.8 hours) and fewer opportunities to earn money (3.9 hours) in a day. Although there is no significant difference in the average time spent doing unpaid care work (4.6–4.8 hours per day), there are indications that women who take part in the I WIL program receive more opportunity to exist in the public sphere.



**Figure 2.5 Men's Perception Towards an Equal Sharing Of Unpaid Care Work**

In terms of the second aspect, Figure 2.5 shows an increase in the perception that men are allowed to do domestic work (against stigma). The results of the 2022 end-line evaluation show that 97.76% of male and female respondents answered 'yes', which means that men no longer find doing domestic work taboo. This change in social norms has actually been seen (92.88% of respondents) since the first year the I WIL project started based on 2021 midline data. Even though the paradigm has changed, the level of male practice shows a 'moderate' level

(NTB is 2.72 and NTT is 2.71). In other words, the chores are carried out by the male respondent or male in the household even though the frequency is medium.

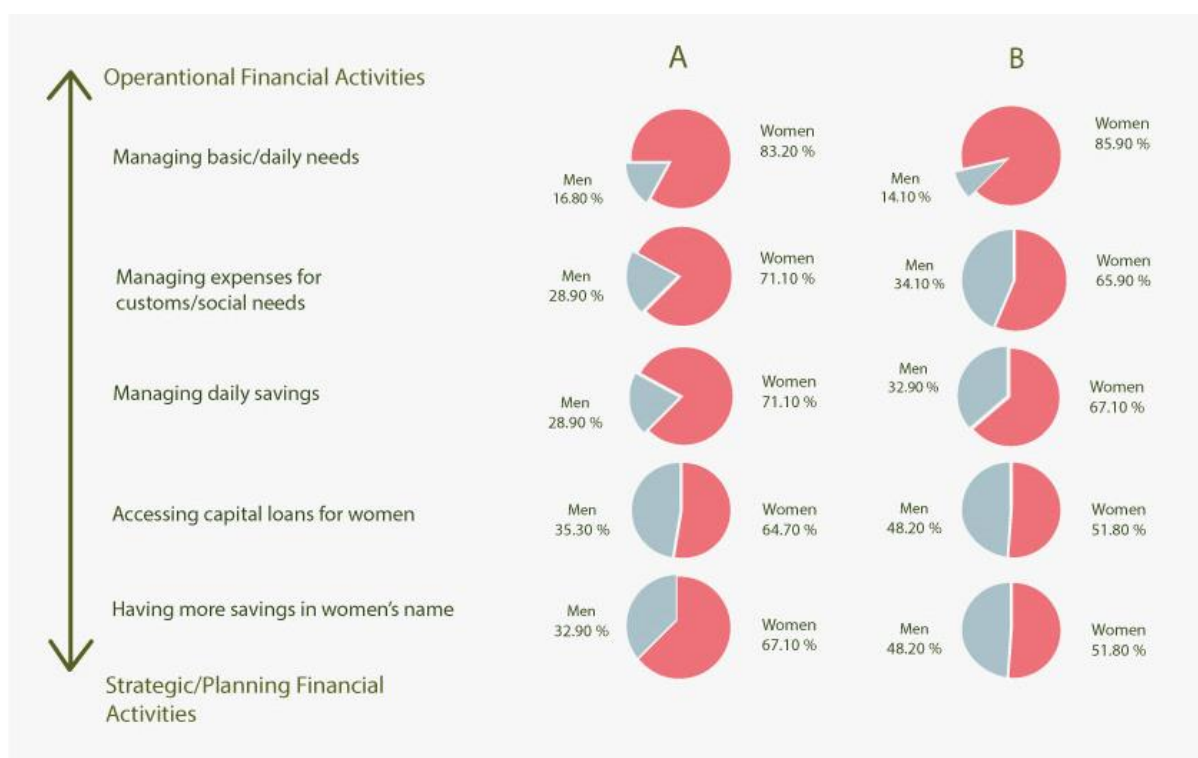
Figure 2.6 reflects data from a five point Likert scale and concludes that most men agree that women have the same authority or opportunity to contribute economically to the household, such as having their own business. In addition, men can also provide support to help with unpaid care work at home, giving women space to manage their finances and have an income, even if it exceeds theirs.

Based on the findings from the qualitative study, economically empowered women have a stronger bargaining position, so they can share the burden of unpaid care with men. For example, in the Oelomin Village and Maubesi Village, unpaid care roles are more balanced between men and women. A concrete example of this finding is taking children to school and taking care of household chores when the woman at home is busy weaving and doing business, adding to the family's income.



**Figure 2.6 Men's Perceptions of Women's Involvement in Household Decision (calculated from all male respondents)**

In the third aspect, namely partner negotiation in making decisions related to household finances, two levels of responsibility were found: operational and strategic. Figure 2.7 below shows an upward arrow, indicating that women tend to be more responsible for managing the basic daily operational needs of the household, for example, expenditures for groceries and household appliances, managing expenses for traditional or religious events, such as funerals and weddings, and managing savings. The lower arrow shows women have fewer planning and strategic financial responsibilities, such as accessing loans and savings in their own name.



**Figure 2.7 Household Financial Decision Making**

The pattern in Figure 2.7<sup>5</sup> shows that women who join the WEE group (173 respondents) have a higher bargaining position in carrying out financial strategic planning in the family, such as accessing loans and having savings/investments in their own name and household compared to women who did not join the group (85 respondents). Thus, it can be concluded that women who participate in the WEE group tend to have an equal footing with their partners and be involved in strategic financial planning in the household.

### 2.2.2 Women's Access to Economic Groups in Villages

I WIL creates and supports WEE groups that focus on entrepreneurial knowledge related to management, marketing, licensing and technical product management.

From the household surveys results, 81.38% of respondents from the women's group admitted that they felt their household income had increased in the last 12 months. Based on the findings, two categories influence women's interest in joining WEE groups: the opportunity to share resources and knowledge. Through this opportunity, the role of women's leadership becomes bigger by gaining legitimacy from the local government and market networks to fellow women Micro Small Medium Enterprises (MSMEs) outside the village.

'After we formed a WEE group (by I WIL), we issued self-capital for group financing. Thank God, now the capital has increased, then we process it into more capital to produce woven fabrics, especially the results that we will share with the group members. Apart from being in the group,

<sup>5</sup> Group A is the assessment of 173 respondents to women who join the WEE group. Group B is an assessment of 85 women who do not join WEE group.

we already have a decree letter from the village to strengthen the group on how to support the economy' (Mrs Y., Central Lombok).

Building business groups is an inclusive space for women, especially survivors of violence and women who have never previously obtained their husband's permission to gain control over their resources and access a productive economy.

'In the past, women had their own businesses. I WIL then formed a WEE group for women who were involved there, there were survivors, survivors of divorce, and survivors of domestic violence. That's why we named the group the *Keadilan* (justice) group because it really came from the survivors. After this WEE group was formed, the head of the village approached us, the village head himself encouraged me to apply for the women empowerment program in the village budget. In the end, I also fought for this budget. I joined the Musrenbang (village meeting), and I proposed that my group needed this kind of capital. Finally, thank God, the application was passed, and we received capital' (Mrs N., Ubung Village).

As a result of I WIL supporting and creating these WEE business groups, it increased village government support, and an inclusive business village model emerged. An inclusive business model is a business managed by women from various backgrounds, including survivors, persons with disabilities, young women and former women migrant workers. In this business model, women are connected to a business ecosystem that involves multi-stakeholders from the government, private sector, universities and other networks that support business development and processes. An inclusive business ecosystem provides access for women to take advantage of managed village commodities/potentials and controls every part of the business value chain, starting from (1) input (raw material supply land and production equipment), (2) production (business managing human resources, business management and ensuring that it is managed by women, persons with disabilities and GBV survivors), (3) processing (products and innovations, licensing, labels and packaging) and (4) marketing to consumers. They are also strategic partners of the government; they are involved as resource persons, recommended for access to capital, receive capacity building from various parties and have access to information and various events.

In particular, this inclusive business model was implemented in Jurit Baru (for ant sugar products) and Sukarara (weaving) as pilot villages and is still in progress. The village government of Sukarara has prepared land that can be used by women's groups for businesses and business marketing centres. Meanwhile, in the village of Jurit Baru, eight members of the group have palm trees on their land as raw materials for palm sugar production. The village head of Jurit Baru is committed to making rules so that farmers who own palm trees do not cut them down the palm trees for special occasions.

### 2.2.3 Access to Financial Capital for Women

I WIL contributes to women's economic groups by helping them access resources owned by the village government, such as village funds and village-owned enterprise (BUMDes) joint marketing information and banking capital.



**Figure 2.8 Support and Funding for WEE Group**

Even though in 2019, several capital-providing institutions were in I WIL program-assisted areas, women's access to information about capital-providing institutions was very limited. The low-interest business credit scheme at that time was difficult for women to access, and the number of government programs supporting MSMEs was very limited (Baseline, 2019). However, in 2022, government support increased compared to the baseline in 2019. In 2022, 67% of respondents in WEE groups received funding resources, and of those 67%, 58.95% received village government support through

BUMDes or village funds.

In NTT, 18 women received loans from BUMDes in amounts ranging from IDR 1–5 million (AUD 100–500) per person. One group of women received an allocation of Rp. 28.8 million in village funds for training in making woven derivatives and 8 sewing machines. Another women's group received a grant from the village government of IDR 15 million (Narrative Report I WIL, 2022)

In NTB, loans and grants from NTB banks, BUMDes and cooperatives are worth between IDR 1–3 million per person with instalments for a year. Three women's groups received grants, and one women's group received equipment from the Department of Industry and Trade. One group of women received a grant from the village government of Rp. 2 million per year to rent a weaving workshop, and the Ubung Village government allocated Rp. 16.9 million in village funds for capital for women's groups (WIL Narrative Report I, 2022).

### 2.3 I WIL's Contribution Impact on Women's Leadership

The most visible change in the last four years in almost all I WIL-assisted villages is the active participation of women in the *Musrenbangdes*, which has increased the number of women in structural and strategic positions. These structural positions include women's representation in the village deliberation agency (BPD), head of affairs and BUMDes, which provide space for women to actively participate in hamlet meetings, the BPD and sub-district planning and budgeting meetings, as well as strategic positions, such as women's representation in the village government work plan (RKPDes) preparation team, head of the task force, village secretary, religious leaders and activity committee team leaders.



### 2.3.1 Women's Participation in the Policy Planning Process

I WIL encourages women to actively contribute to village planning and budgeting. This is evidenced by representatives of paralegals and economic groups who are trusted to hold strategic positions in village institutions and are involved in forum meetings, such as the *Musrenbangdes* and RKPDes team.

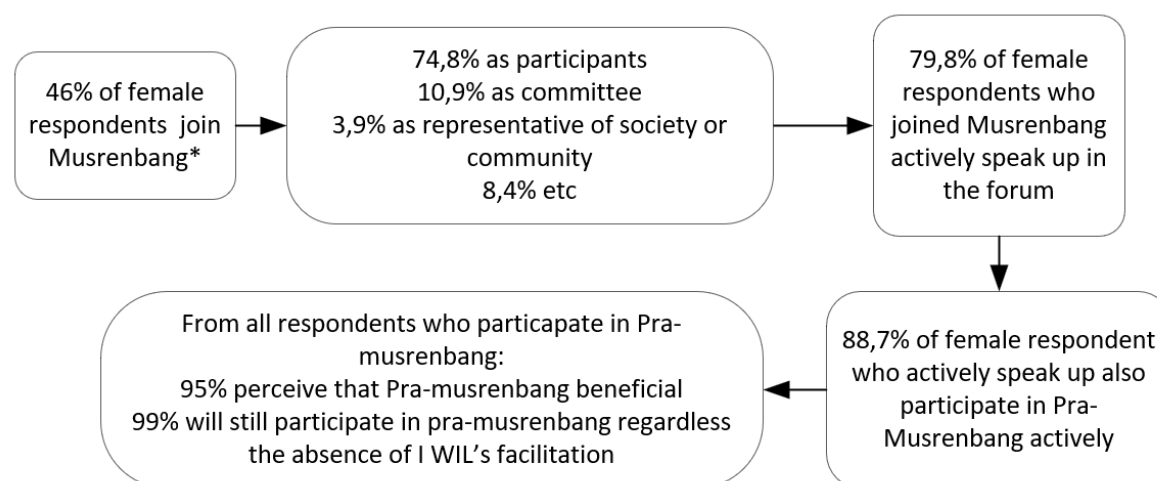
*Musrenbangdes* is an annual meeting held to agree on a RKPDes adjusted to the direction of village government policies within one year. Out of 268 respondents, 55.5% stated that the *Musrenbangdes* was the easiest and most frequently accessed strategic meeting for women to participate. The list of strategic meetings can be seen in the table below.

**Table 2.1**  
**Women's Participation in Community-Based Meetings**

Meeting type	% Frequent
Village Development Meeting ( <i>Musrenbangdes</i> )	55.5%
Woman Organisation (PKK) meetings	15.6%
Meetings in Village Groups	20.9%
Others	8,0%

% taken from observations of all respondents (268)

Of those who participated in the *Musrenbangdes*, 78.9% of female respondents said that they conveyed their voices and suggestions related to violence and economic improvement, of which 82.8% who were active in I WIL activities dared to convey their ideas.



\*The 46%-calculation is taken from all female respondents (106 out of 191)

**Figure 2.9 Women's Participation in Development Planning**

Before I WIL's intervention, women rarely attended meetings for village activities except for taking care of consumption. Only representatives of the Family Welfare Program (PKK) and health cadres were involved in village planning, but at that time, they did not actively express their opinions. This statement was felt by a representative of the FGD participants from NTT:



'In the past, before we were obligated to provide 30%, there were indeed PKK and health cadres, but at that time, whenever their proposals were recorded, they would still be mental when voting (setting priorities). They just kept quiet. Now, it's different because now they (women) have the courage to speak, and this is a must. They have to fight and have the courage to speak. The advantage of their consortium is to indoctrinate women to have the courage to stand up for what she needs/proposes' (Nyerot Village Government).

In addition to being active in the village planning process, many strategic positions are also being held by women. For example, in NTT, the ratio of women to men in the village of Maubesi is 50:50 in village government positions. In Kuanek Village, the chairperson of the BPD is held by a woman, as is the head of BUMDEs in Oesena Village, the village secretary in Niukbaun Village and the chairperson of the women and child protection task force in Oeekam Village. In NTB, in several villages, such as Sukarara Village, women have been included in Team 7/11 for drafting the RKPDes, and many women have been involved in the TPK as committee chairs.

'In Ajaobaki, from the leadership of the village head, the involvement of women and men is balanced because our village secretary is also a woman, the hamlet chief is also a woman, the neighbourhood chief is also a woman, one of the village staff is also a woman. And now the owner of this company is a woman' (Mr O, Ajaobaki Village).

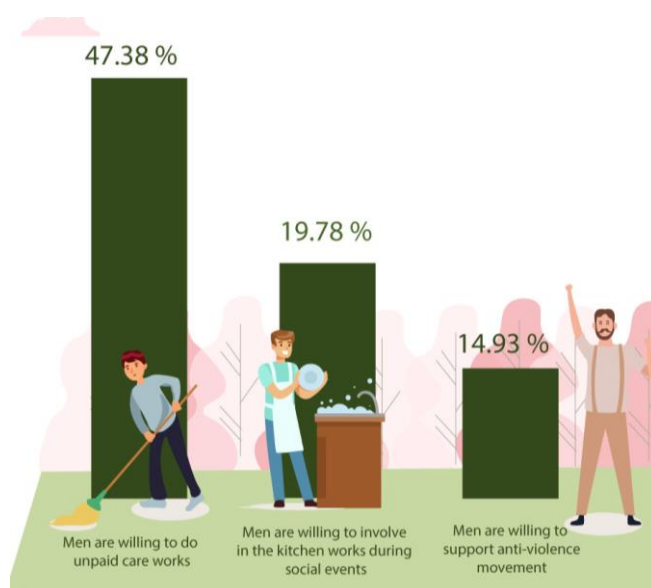
'In the past, a woman wasn't involved, the woman didn't need to be involved, she just had to accept it, she wasn't invited (to village meeting) either. It was considered that she didn't dare to speak, didn't dare to express her opinion, but now since there was I WIL, it has grown a bit. One woman who is invited has become 5 women. We also have to make suggestions first, and they also ask, "What do you want from team 11?" That's good. There are teams 11 and 7'. (Representative of Central Lombok Women's FGD Participants).

Of the female respondents, 52.9% (or 79.8% of female respondents who actively shared opinions in the *Musrenbangdes*) participated in the *pre-musrenbangdes*<sup>6</sup> stages specifically for women who experienced the benefits, namely: getting to know the village, having a wider network and being more confident. In fact, 99% answered that they would still be involved in *pre-musrenbangdes* specifically for women, even though I WIL no longer facilitated it.

### 2.3.2 Men's Engagement

I WIL has also contributed to involving men in advocating gender justice values, such as becoming a paralegal member and helping develop standard procedures to handle and prevent gender-based violence cases. By engaging men, the I WIL project can reach out to people in strategic positions in the village government, traditional leaders and religious leaders who synergise village programs to prevent and handle gender-based violence.

<sup>6</sup> Preparation process or meeting prior to Musrenbangdes



**Figure 2.10 Engaging Men in Gender Equality**

The discussion regarding men's engagement is closely related to the discussion in Chapter 2.1 regarding the involvement of religious leaders, traditional leaders and village government, most of whom are male. Figure 2.10 below shows men's perceptions of showing support for women's emancipation and preventing violence. Three aspects of support are most often chosen by respondents, namely, 47.38% of men want to do household chores, 14.93% express support for anti-gender-based violence and 19.78% want to help prepare food for public events. For example, in the Ajaobaki Village, previously, women had the role of preparing drinks/food at parties, but now, men also help cook.

**Table 2.2**

**Number of Male Paralegal Respondents Based on Their Participation Rate**

Activity level	Amounts
Not active	6 persons
Less active	5 persons
Active	6 persons
Very Active	7 persons

According to Table 2.2, 13 male respondents (54.2% of male paralegals) participated in the men's engagement activities organised by the I WIL project. In the scoring analysis, male respondents also have a high awareness of supporting women's leadership in economic and political aspects (score 3.13/high) and gender equality (score 3.12/high), but the most significant finding is their participation as paralegal members and making village rules related to the protection of women and children (score 3.23/high). For instance, men regularly involving I WIL men's engagement activities and has approached a higher level of policymakers to advocate the Community and Village Empowerment Service (DPMD) in Central Lombok and add a paralegal budget in the village.

'Yesterday, we asked the DPMD to create an account on village financial system (SISKEUDES) application to accommodate the needs of paralegals for a year. If you include the training budget, it's only for a few days. Moreover, we ask to create account for operations for paralegals in assisting GBV cases, and listening to people's stories' (Village Government of Pemepek and Representatives of Men's Engagement).

Apart from identifying male support in the sub-chapter above, the efforts of the I WIL project have been documented in the SDGs reporting. This will be explained in the next sub-chapters.

### 2.3.3 Contributions to Sustainable Development Goals 1, 5 and 8

Based on data from Oxfam in Indonesia and Kalyanamitra, five villages in the I WIL program partake in best practices of village SDGs, including yaitu Pringgasela Selatan Village and Batu Tulis Village in NTB and Ajaubaki Village, Kuanek Village and Oesena Village in NTT. All village governments (21 villages) in the I WIL project are aware of the SDGs reporting mechanism and village achievements that will be included in the national SDGs report.

To support the achievement of the above SDGs, three villages are building clean water infrastructures, which are believed to reduce women's workload (I WIL Narrative Report 2022), namely, Kuanek Village, Ajaobaki Village (support from the Indonesian National Army) and Tunfeu Village. With access to clean water, women no longer need to travel far or spend a lot of money to get water for their household needs.

I WIL also provides the capacity of the village government, the BPD, village facilitators and the SDGs data collection team in NTT and NTB to develop guidelines and tools for reporting the achievement of SDGs 1,5 and 8 in terms of village planning and budgeting and the national SDGs report. For example, in NTT, 12 village governments have prepared 12 advocacy action plans to integrate SDGs 1, 5 and 8 into the village planning and budgeting system, and 10 out of 12 villages have submitted village SDG reports to the national dashboard.

In addition, seven women's rights organisations are involved in the C20 Gender Equality and Disability Working Group to carry out three priority issues: decent wages and work, prevention and protection against GBV and the right to quality and affordable reproductive health services.

## CHAPTER 3 LESSON LEARNT

This chapter sets out the lesson learnt of I WIL project's four years of experience. It describes how the project achievements improve decision-making, the program's quality, outcomes and impacts. The first sub-chapter explains supporting interventions and identifies the added value of the I WIL project's impact on gender equality and justice. The second sub-chapter describes the factors that weakened the I WIL intervention, its unintended impacts and what lessons are learnt from these challenges.

### 3.1 Best Practices

Two key features of a positive lesson learned: The added value of the I WIL program and supporting factors outside the I WIL intervention that contribute to the impact of justice and gender equality.

#### 3.1.1 The Added Value of the I WIL Project

Based on the findings of the quantitative and qualitative analyses, three I WIL project lessons:

##### **Community-based service platforms (paralegals and WEE groups) provide a bridge to formal services**

From the local need aspect, the community acknowledge the support provided by paralegals and WEE groups such as knowledge, information, legal assistance, consulting, mediation and administrative services. These supports were previously unreachable, now, it is connected to formal services such as UPTD PPA/P2TP2A/DP3AKB, courts and police, as well as the Diskop UMKM office. Successful I WIL intervention brings about access to women groups: to legitimacy from the village administered, to business permits, to involve in the village decision-making process and to receive support from village funds.

'For access, we already have all the (business) permits, we all share information together, share anything, together'. (Ms N., Ubung Village).

From the government accountability aspect, paralegals' reports contribute to data input from the SIMFONI-PPA application to national data. This contribution also strengthens the Local Technical Unit of the Women and Children Affairs Department, which was known as P2TP2A, in district level (see Chapter 4.1). Meanwhile, from the WEE perspective, women's groups contributed to the national program of Diskop UMKM offices in data collection and mentoring of MSMEs.

##### **The targeted actors are policymakers (advocacy) and the grassroots community (community mobilisation)**

There are two main local actors involve in paralegal groups, WEE groups and men's engagement activity.

First, the role of village government, religion leaders, traditional leaders and community leaders play strategic influence on strengthening the policy. Second, community members have been involving survivors and women in their area.

The I WIL project cooperated with local NGOs on project implementation. It benefits the villagers because when the program is finished, the PWWWD in the village can still be assisted by local NGOs. For example, when paralegals need legal assistance, they can still contact their respective NGOs; for example, in NTT, there are YABIKU, SSP and LBH APIK, and in NTB, there is LBH APIK.

### **The multidimensional approach strategy on the three outcomes of I WIL's theory of change**

The three outcomes of I WIL have a causal relationship. Not only GBV program; it also touches on other crucial dimensions, such as economic empowerment and women's leadership. In addition, the advantage of the I WIL intervention is that it also involves men through men's engagement, which breaks the common prejudice that gender programs only involve women.

### **3.2.2 Supporting Factors**

#### **The intervention of other institutions in the issue of handling gender-based violence**

In NTB, Oxfam in Indonesia and the ADARA Consortium also collaborated with HWDI resulted in disability data collection in the nine I WIL-assisted villages. In NTT, other institutions have similar response to gender-based violence program. Wahana Visi Indonesia, Save the Children, Compassion, GARAMIN, PATBM, Alfa Omega and Plan International are working in I WIL-assisted villages to further strengthen gender-based violence services, social inclusion and economic strengthening. Paralegal group of I WIL has also formed collaborations with these community-based institutions and NGOs.

This inter-agency collaboration strengthens cooperation between paralegals in the villages. In TTS, Jaringan Peduli Masyarakat Perempuan Desa, Kelompok Perlindungan Anak Desa, PPA and PATBM are also collaborating with other local NGOs. In Kupang, paralegals are known as the task force and PATBM, and in TTU, paralegals are better known as the women and children protection task force who work with the local church's PPA. Some of these paralegals are grassroots communities formed prior to the I WIL project initiation (assisted by YABIKU, YSSP and LBH APIK).

#### **National policies: New Laws supporting Gender Justice**

From the government policy aspect, Indonesia ratified Law 6/2014 on Village Law, mandating village governments to involve a minimum quota of 30% of women in BPD positions and *Musrenbangdes* participants. Furthermore, Law 16/2019 on Marriage Law and Law 12/2022 on Crimes of Sexual Violence Law provide a legal umbrella for village regulations for the protection of women and children and regulations that give villages authority to integrate customary laws into village regulations that support objectives of the I WIL project.

From the policy implementation aspect, the example in East Lombok, the regent required all village heads to make village regulations preventing child marriage. Almost all schools or *madrassahs* at the junior and senior high levels issued an agreement letter between students and school staff to prevent child marriages (before age 19). To follow up on this law, the local government is opening a multi-stakeholder collaboration network, including a WhatsApp group communication channel regarding handling reports of cases of violence.

From the policy implementation on the budgeting aspect, the government provides a funding mechanism to accommodate the nomenclature of women's empowerment from the village fund technical guidelines.

'In Team 9, women can also determine the priority. It was agreed by the hamlet meeting that the village development program must be in line with the government's priority programs above it, then what is also important is that it must also be in accordance with the village head's vision and mission' (Village Government of Batu Tulis).

Based on this opportunity, women who have been trained in the I WIL project take a role in implementing policies that are increasingly pro-gender justice. However, amid the increasing number of policies that support women, challenges are being faced, which are outlined below.

### 3.3 Challenges and Reflections

These sub-chapters describe the challenges, unwanted (negative) impacts and similar interventions that undermine the I WIL project's interventions in each outcome of I WIL's theory of change. Following this discussion, reflections are made.

#### 3.3.1 Challenges and Reflections on Outcome 1

There are four main challenges identified in outcome 1:

##### Dilemmas of post-handling cases

There are two challenges faced by survivors and paralegals when finishing operational procedures. First dilemma, survivors are likely to face a stigma and more economic challenges. Secondly, no available assistance for child brides separated in *merariq* cases.

'There should be guidance after we separate this (potential of child marriage), as a government we cannot provide guidance to them. Especially if the partner (family of bride) is from a different village (which has no regulation on child marriage prevention)' (Pemepek Village Government).

Lessons learnt from these challenges require the role of the government at higher levels to follow a procedure standard for every case until the rehabilitation stage. It is also important to ensure government funds for providing an expert team and identifying social security programs and economic empowerment for survivors in cooperation with the Social Affairs Office. This lesson will be explained further in Chapter 4.1 and will become a recommendation in Chapter 5.

##### Paralegals' risks and legitimacy

There are five risks and challenges for paralegals in responding GBV cases:

- 1) Social proximity at the hamlet and village level affects decisions, especially if the perpetrator is a family or relative of the paralegal or village government.
- 2) The survivor herself withdraws the report before following the legal process due to pressure from her husband or a third party (especially in cases related to domestic violence).
- 3) Fear of reprimanding perpetrators because of threats from their families.

- 4) The community and government have not recognised the reliability of paralegals.
- 5) The decree of Regulation of the Minister of Law and Human Rights No. 3 of 2021 mentions that paralegals must be acknowledged by the National Legal Development Agency (BPHN).

Through these challenges, community paralegals gain legal legitimacy through a) producing official attributes, such as uniforms, paralegal signposts, identification cards, and educational material; b) increasing capacity-building for BPHN acknowledgement and c) integrating paralegals into existing institutions in the village.

'The paralegal of PATBM and the paralegal of Oxfam (I WIL) should be united so they have legality and we can be recognized by the community. This will help when the community asks whether you are legally present in this village or not' (Mr J., Paralegal of Oebelo Village).

From the experience of the paralegal in Oebelo Village above, community paralegals integrate with community services, such as PATBM, to strengthen the legality of an official service under the village government. This lesson will become a recommendation in Chapter 5.

### Working with policymakers

Working with policymakers has its own challenges. From the side of the district government, high turnover often requires the field staff to reintroduce the I WIL project to new policymakers. In addition, paralegals often face slow responses from enforcement officials (police) while handling cases, and the education system still does not allow pregnant teenagers to continue their education.

From the side of the village government, an election every six years affects government support alignment with the I WIL project. For example, in NTT, some village governments have not provided head village decrees for paralegals, village regulations on women and children protection and operational budgets.

The lesson is we have to strengthen policies at the district, provincial and national levels. Community paralegals should a) push for the passing of regional regulations on women and children protection in the Kupang district, b) encourage the DPMD to create a special account for paralegals' operational in SISKEUDES (the village financial system) and c) encourage the Education Office to allow pregnant teenagers to continue their education.

Another lesson is we have to learn how to connect a new village head or service staff to ensure a smooth transition. Additionally, joint discussion workshops should be held with the district and village government while identifying the strategic plan (5-year strategic plan) and work plan (1-year work plan) to create the same understanding and commitment.

'We can't change the annual work plan, so we hope there is joint collaboration. The government has been planning for 5 years, and NGOs have entered to see which strategic plan is an opportunity for NGOs to enter and support such planning. The problem is that NGOs have their own programs' (Head of Women Empowerment, the Office of Women's Empowerment, Child Protection, Population Control and Family Planning [DP3KB] East Lombok).

These lessons will become strategic and operational recommendations in Chapter 5.



### Traditional custom perspectives

In NTT, two factors for increased gender-based violence cases are economic problems and high debts as a result of marriages with large dowries (a customary burden). In NTB, social punishment for the people who conduct child marriage weddings results in unregistered marriages. In addition, there are increasing requests for dispensation to courts, which are still permitted by law with a letter from the DP3KB and the village government.

A lesson is religion leaders and traditional leaders play an important role and influence to prevent gender-based violence. Therefore, it is hoped that the role of traditional leaders will set limits on dowries to reduce domestic violence.

'It is necessary to carry out more in-depth interventions with traditional leaders in here so that the *mahar/belis* (dowry) is not too high. This will be a future burden (debt) for the bride and groom that can lead to domestic violence' (Niukbaun Village Traditional Leader).

'We are directing it to customary punishment, such as fines for physical violence and verbal violence. Yet, we don't have customary punishment for child marriages. Therefore, the schools establish a new policy to ask for fines if their students get married underage' (Pemepek Village Government).

Another lesson was learnt from the good practices of several villages that integrate customary law and positive law into village regulation. These lessons can be seen in Appendix 1 – the story of Nyerot Village and Batu Tulis Village in Central Lombok – and are recommended in Chapter 5.

## 1.3.2 Challenges and Reflections on Outcome 2

### Capital for MSMEs

Improving women's economic groups has encountered some constraints from village economic institutions (e.g. BUMDES and cooperatives). The results of the qualitative evaluation show that many BUMDES only focus on selling groceries, and some are in unhealthy conditions of savings and loans.

Data from the 2022 evaluation (Figure 2.7) shows three popular ways women access capital: cooperatives are most accessible (31.3%), followed by People's Business Credit [KUR] (23.5%) and PNM Builds a Prosperous Family Economy [PNM Mekaar] (12.3%).

**Table 3.1**  
**Women Entrepreneurs' Access to Financial Capital**

Funding Source	Aspect	Score	Remark
Koperasi/Cooperatives	Ease of Access	3.00	High
	Sufficiency	2.90	Medium
KUR (People's Business Credit)	Ease of Access	3.14	High
	Sufficiency	3.07	High
PNM Mekaar (PNM Builds a Prosperous Family Economy)	Ease of Access	3.26	High
	Sufficiency	2.96	Medium

Table 3.1 above shows that the three funding sources commonly accessed by women have high and easy accessibility (score value over 3.00), and the adequacy level of funds provided by these institutions tends to be sufficient (almost close to scoring value of 3.00).

In addition, 33% (173 respondents) of women who joined the I WIL women's group also access cooperatives because they are easy to access and nominally enough to support business capital. However, cooperatives are not the only best option because, in practice, their interest is as high as a loan shark.

'I try to see the group in our village to learn about how to loan capital. These ladies really have great abilities in marketing product skills, they have complete licenses, they have labels, and basically, everything is good. However, the obstacle is the capital, so we borrow money from the cooperative but when I looked back at the financial management method for calculating product finances, it was indeed lost because the interest was high' (Mrs 1, Representative of Nekbaun Village).

'For accessing KUR banking funds, we never tried because maybe the information hasn't arrived yet, so only those who get easy information (mostly men) know the information. Too, when we need access to capital, it is mostly done by men. Women tend to access loans nearby such as cooperatives that we call *bank rontok* (loan sharks under the guise of cooperatives)' (Ms N., Beririjarak Village).

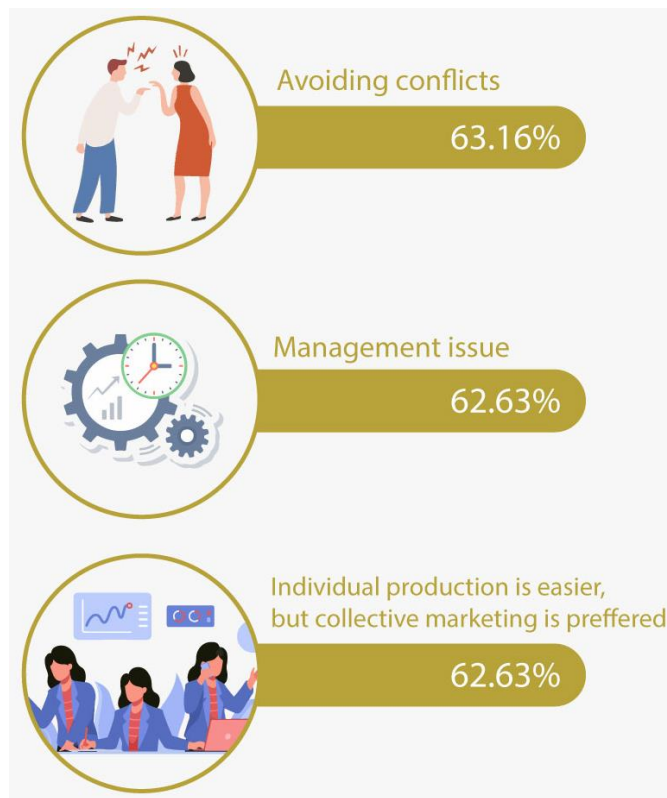
Apart from cooperatives, a small number of these WEE group members also prefer KUR (17%), PNM Mekaar (11.6%), pawnshops (7.5%) and BUMDES savings and loans (5.8%). The local government believes female entrepreneurs have more difficulty accessing banking due to less access to information, the assumption that government program loans are free and their incapacity to follow banking requirements.

'People's mindset about programs from the government regarding capital loans was perceived as free loans, so many lenders do not return their loans. So, we change the policy. We encourage MSMEs to establish a cooperative with their own capital by using mandatory savings, basic savings and voluntary savings. When the business is getting feasible, we will support it through KUR assistance, we deserve to access KUR Banking Process' (Policy Analyst, Central Lombok Cooperatives and SMEs Office).

Lessons learnt are that it is important to identify and align with government programs from the national to village level. For example, Diskop UMKM has a national program on SMEs integrated data, training for SMEs and mentoring for SMEs. In addition, the DP3KB/the Office of Social Affairs (Dinsos) program has an economic improvement program for GBV survivors and vulnerable women groups. Based on technical guidance, the village government is required to set aside village funds for WEE.

The government hopes that the women's economic groups fostered by the I WIL project will establish healthy cooperatives and be assisted by the district government so they can access greater capital through banking because encouraging women to enter banking requires special assistance. These lessons can be seen in the recommendations in Chapter 5.

## Dynamics of WEE groups



**Figure 3.1 Factors That Influence Women to be Involved or Not Involved in group**

% calculated from female respondents who join economic groups (141 women)

Establishing WEE groups is one of I WIL's successful economic interventions. However, it turned out that learning from women who had experience running these groups enriched their choices for different group management designs. As many as 58.6% of respondents stated that they prefer to run their own production business (individually) but still do marketing in groups (66.84%) for various reasons.

'We have discussed with groups, what if we establish more groups as possible that recruit adult and young females, letting them establish individual production. We use a group for marketing by establishing a marketing centre that's on behalf of the group. It will be more efficient because individual producers can manage their own finances and we just collect a marketing fee of 500 rupiahs for group involvement' (Ms Y., Village P).

The survey results in Figure 3.1 show the three reasons women prefer to run a business, either individually or as a group. First, 63.16% of women business group members find it easier to run a business individually for the reason of avoiding conflict among group members. For example, disputes between members often occur because each is busy taking care of family affairs, which affects production, time and financial management.

'The problem here is in the group members. It's normal that our thoughts are not completely the same. Our goals may be the same, but our methods are different. Here, there are members who are less active, just join in' (Ms Y., Village P).

Secondly, 62.63% of members feel that business management is an unclear rule among group members, for example, how much profit will be shared, rules for inactive members, duties and functions of members, as well as profits used for customary events.

'The most important thing is they can maintain quality. The standard of the procedure is very important. I once asked, what if this group does not adhere to the commitments in these rules? The group has awig-awig (rules), but sometimes it's very difficult to implement them, let alone being reluctant to reprimand others, okay?' (Ms Y., Village A).

Third, 62.63% of respondents choose a different type of group pattern – producing individually conducting marketing together. The following are statements regarding individual businesses:

'Initially we agreed to be in groups, but it turns out that in groups, there are conflicts within the group, for example in production, how many kilos a month for the brown rice group. When it has reached the target, then problem in promotions and so on sometimes cash contributions that we don't have capital support then the capital it was used from whose money it was, it disappeared, in the end, they prefer to sell stall at the house (individually) instead of 3–4 hours of working time in the group' (Miss N., Village B).

These three dynamics resulted in the emergence of elite group members within the business group, where those who began to feel the benefits became very dominant and reduced the number of group members.

The evaluation shows no correlation between joining the group and the individual women's vision in determining long-term matters related to needs, a better quality of life and increased motivation. Therefore, the lessons learnt from this challenge in the second outcome are (1) the need for women in an entrepreneurial mindset through visioning, group organising and self-concept approaches; (2) following up on the results of a market survey conducted by I WIL at the beginning of the project; (3) involving young people and men in economic groups; and (4) avoiding potential conflicts by establishing business groups focused on product innovation/marketing/capacity building but still providing a platform that provides individual freedom to improve production quality.

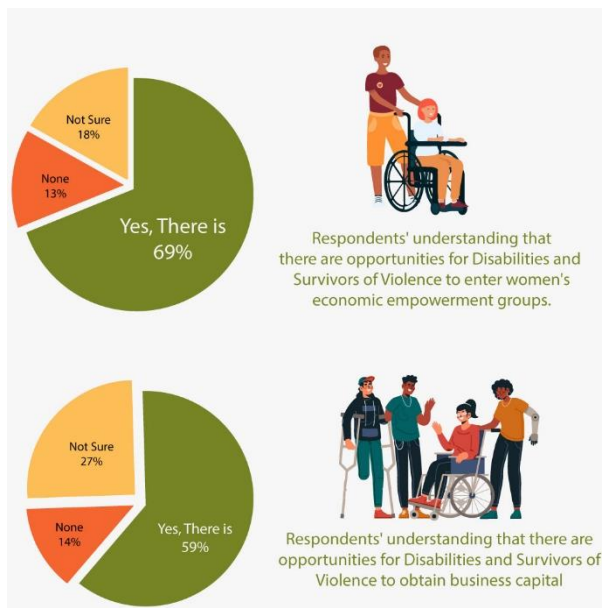
### 1.3.3 Challenges and Reflections on Outcome 3

#### **Integrating the issues of gender equality, disabilities and social inclusion in I WIL's theory of change**

WEE and involvement in decision-making forums is also important for groups of survivors and people with disabilities. However, the village government admits that this process is not easy. Apart from dealing with stigma that people with disabilities are seen as only recipients of assistance, the village government admits that they have no understanding of how to involve people with disabilities in development.

'Although the law already has an obligation to involve people with disabilities, they have not become a priority because they have not yet formed a group/representative. If there is a group, it will be easy for the village to involve them in the planning process' (Nyerot Village Government).

The following figure shows the level of inclusiveness of women's economic programs for these two marginal groups based on the general knowledge of the respondents.



**Figure 3.2 Economic Inclusion of Person with Disability**

Based on the pie charts in Figure 3.2, 69% of respondents<sup>7</sup> see the opportunity for people with disabilities and survivors of violence to enter business groups, and 59% of respondents<sup>8</sup> see they also have access to capital. This shows that even though it does not cover everything, the community sees that there are efforts to involve people with disabilities in improving the village economy.

In terms of gender-based violence services, paralegal training involving other organisations (HWDI and GARAMIN) is available. In fact, NTB has produced positive follow-ups, namely, collecting data on people with disabilities in each village. However, this activity was actually conducted at the end of the project year, so it is feared that the

implementation of disability inclusion in achieving the three outcomes of I WIL will not be optimally achieved after the village government takes over.

Lessons learnt after evaluating the I WIL project include the importance of collecting data on people with disabilities from the start of the intervention and creating strategies for involving people with disabilities in each of the three outcomes' interventions. One of the approaches pushed by HWDI and the village government is to hold a *Pre-Musrenbang* for persons with disabilities and create disability groups within the village or make rules for representing disability groups. Villages that are pilots need to develop guidelines for involving persons with disabilities; for example, Oelomin Village has involved groups with disabilities in activities at the village level (see Appendix 1).

The application of gender equality, disabilities and social inclusion (GEDSI) should be adjusted to the program objectives. Incorporating the GEDSI issue into the Theory of Change of I WIL has four important benefits:

1. Fulfilling basic rights for all individuals regardless of gender, disability, age, religion, ethnic background or skin colour.
2. Eliminating and eradicating poverty, discrimination and discomfort.
3. Realising gender equality and inclusion as concepts that do not stand alone but are interrelated.
4. Encouraging equal opportunities and benefits.

### Space for public participation

There are many spaces for participation in the Indonesian government system. *Musrenbang* is the one of popular public participation spaces; however, many spaces are available to

<sup>7</sup> Most respondents are claimed by villagers from the villages of Niukbaun, Batu Tulis, Nyerot, Oebelo, Oelomin, Oesena, Pagutan, Pemepek, Sukarara, Tunfeu.

<sup>8</sup> Most respondents are claimed by villagers from the villages of Batu Tulis, Nyerot, Oebelo, Oelomin, Oesena, Pagutan, Sukarara, Tunfeu and Ubung.

collect ideas, such as hamlet meetings, RKPDes meetings and BPD meetings. Before the implementation of I WIL, these spaces were mostly filled with male participants and few women had access to information regarding the planning and budgeting process in the village.

'Hamlet meetings should have invited a representation of women, now this is a problem in hamlet that there are no women. Those who control hamlet meetings are public figures (men), and the result of the meeting will be raised at the village meeting, then priority will be made, precisely the strategy is participatory space in hamlet. In the village meeting, there are only representatives' (Jurit Baru Village Government).

'There is a strategic public participation space for women such as hamlet meetings (search for ideas) in hamlets, this is the meeting prior Musrenbang called *Pagas* (hamlet meeting)' (Ubung Village Government).

Lessons learnt from outcome 3.1 is involving women in preparation for moving in participatory village planning spaces through *pre-musrenbang* or similar annual meetings. So, that they prepare themselves, prepare evidence-based advocacy and have an agreement to be conveyed simultaneously in all strategic spaces for conveying ideas.

Based on the lessons learnt from the added value, supporting factors and challenges above, several factors support program sustainability, which will be discussed in the next chapter.

## CHAPTER 4 REFLECTION ON SUSTAINABILITY

This chapter will reflect on factors that support sustainability in each outcome of I WIL's theory of change. The sustainability evaluation criteria will look at what impacts are likely to be sustainable (from Chapter 2 findings), the main modalities of implementing partners to ensure the sustainability of project impacts and what other factors must be involved to ensure the sustainability of impacts (from Chapter 3 findings).

### 4.1 Reflections on Outcome 1

#### The commitment of the village government, religion leaders and traditional leaders through written policies

For several years now, the village governments, supported by traditional and religion leaders, have given priority to gender issues in development planning and policies. Village head decrees for paralegals and village regulations to protect women and children are issued in almost all I WIL-assisted villages, providing legitimate support for paralegals to respond to gender-based violence.

Paralegal members are the main actor to sustain the GBV project in villages. To strengthen sustainability, paralegals are advised to become part of a legitimate institution under the village government.

'The existence of paralegals is reliable, but it is proposed that these paralegals can be institutionalized so that their recognition can be sustainable in society' (Mr 2, Sukarara Village).

Two key factors to ensure a sustainability:

1. The paralegal program must align with the village program, because village funds is one of sustainability funds for paralegals. Therefore, community paralegals must participate in the annual planning meeting (*Musrenbangdes*) and budgeting advocacy process at the village level as well as suggest villages administered to report SDGs achievements.
2. Specific advice is also proposed about working on one entity community service. For example, to unify village which has two institutions, such as PATBM and Paralegal (Satgas PPA), dealing with GBV issues.

Furthermore, there are key modalities from the implementing partners to ensure the sustainability of the project's impacts. The consortium members, especially LBH, have been collaborating with the Ministry of Law & Human Rights for legal consultations to support paralegals' access to legal consultations. In NTT, three local NGOs such as YABIKU, SSP and LBH APIK, while in NTB, there are LBH, APIK and 10 other LBH that have strong networks with the government (DP3AKB) and police. Furthermore, these consortium members already have a connection with religion leaders, village government and traditional leaders in collaboration with the UPTD PPA. Therefore, these good practices will be reported as a recommendation in Chapter 5.

#### The village, regional and central government funding



The paralegal's program is in synergy with the government work plans DPMD, DP3KB, Dinsos and BAPPEDA. For example, village governments could ask the DPMD to create a budget account for the annual operational budget for paralegals on the SISKEUDES application.

'We asked the DPMD to create an account at SISKEUDES for providing an annual operational budget for paralegals. The problem so far is that the SISKEUDES account only provides training budgets for a few days (not annually). Therefore, we ask for a special funding account to be created for paralegal operations in assisting GBV cases' (Pendes Pemepek).

Another example how to synergy with the DP3KB program, is government priority campaign on 3 End: to end violence against women and children, human trafficking and barriers to economic justice.

Central government mandate district governments to change institutions from P2TP2A to UPTD PPA. The central government has shown its commitment to the district government, which establishes UPTD PPA by providing special allocation funds (DAK) from the national budget. For example, the UPTD PPA in East Lombok received a DAK for child protection from the Ministry of Women Empowerment and Child Protection.

'In 2020, we didn't get DAK for two reasons, because the SIMPONI-PPA wasn't active (online reports) so there seemed to be few cases and because of the COVID-19 budget diversion, .... Yes, we have filled out (cases information) the SIMPONI-PPA (application) regularly, finally in 2021. In 2021, there will be 451 million for UPTD PPA services, and the DAK will receive 300 million in 2022' (Head of Women Empowerment, DP3KB East Lombok).

Apart from UPTD PPA in East Lombok, UPTD PPA in Central Lombok, Kupang and TTS have not received the DAK due to delays in establishing UPTD PPA; however, TTU is in the process of establishing UPTD PPA. These lessons will be recommended in Chapter 5.

## 4.2 Reflections on Outcome 2

### Legitimation of WEE groups

In most of I WIL assisted areas, the WEE groups have ventured into more legitimate support, receiving its village head's decree to expand their network to other villages, district offices, banks and other institutions. There have been many legacies of the I WIL project through WEE groups, such as some villages becoming pilot projects for local government, for example, a pilot project of Ajaobaki Village and Bank NTT, Sukarara Village on the Weaving Tourism Village of the Central Lombok and the integration of the PKK Pokja 1 women's economy in several villages.

WEE group members have been working to ensure a special fund account related to women's economics in the Village Revenue and Expenditure Budget (APBDes) and encourage villages to report SDGs achievements of village planning and budgeting.

### A synergy of MSMEs assistance program by the district government

The WEE group program is in synergy with the district government sectors such as The Office of Diskop and UMKM, the DPMD, the DP3KB, the Dinsos and BAPPEDA. The Office of Diskop

and UMKM provide mentors and business consultants assistance by field cooperative extension officers or MSME facilitators. Moreover, in NTB, the integrated business service center (PLUT program) is an opportunity for WEE groups to expand marketing and training to include digital marketing. WEE groups also become independent in conducting networking both vertically (to the government) and horizontally (to other business groups), having permits and legitimate documents, it is easy for them to step into a wider network.

### Women's intention to participate in WEE groups

As many as 67.9% of respondents who were aware of this group expressed an interest in joining. Respondents who joined business groups (91.42% of female respondents) received support from their families (husbands and children) to run businesses and capacity-building training in management, marketing and production. The factors that influence women to join this group are in the Table 3.2.

**Table 4.1**  
**Statistical Test of Influential Factors on Women's Participation in Economic Group**

Factors	Path Coefficient <sup>9</sup>	P-Value <sup>10</sup>
Knowledge Sharing	0.261	0.013
Resources Sharing	0.426	0.000
Perceived Benefit	0.223	0.065

*Sample: Women who have joined the WEE group*

The results of the household surveys stated that 97.9% of women who joined WEE expressed an intention to participate in the WEE group, as seen from three categories: knowledge sharing, resources sharing and perceived benefit. By using partial least square, with a confidence level of 95%, this study yields findings that sharing resources, such as facilities and opportunities to work with others, has the strongest influence in determining whether a woman will participate in the WEE group.

'The problem is that in a group, we like to rely on each other. If we try to do it personally, we can't rely on other people, so we are more enthusiastic. If we are lazy to do business, it's impossible to get money, but in a group, we can rely on friends' (Ms A., Beririjarak Village).

In other findings, knowledge sharing is a significant reason for women to join WEE groups, although the path coefficient is weaker than resource sharing.

'LBH APIK did not just talk but provided assistance until it was finished. We feel that this LBH really helped us even though at first, we couldn't speak, but we learnt to talk and make products. The results are already there, and you can see it yourself, not just talk but results' (Mrs 2, Nekbaun Village).

Sharing knowledge in this context can refer to the flow of information among group members, training among members and skills training.

<sup>9</sup> The path coefficient is a value that refers to the strength of one variable's influence on other variables. The coefficients range from -1 to +1. The closer to +1 or -1, the stronger the influence. The closer to 0, the weaker the effect. The (+) direction indicates a directly proportional effect while (-) indicates an inversely proportional effect.

<sup>10</sup> P-value is a sign of significance value. With a 95% confidence level, the requirement for an influence to be included in the significant category is <0.05.

### 4.3 Reflections on Outcome 3

#### The village government's commitment to a quota of 30% of women

The impact of outcome 3 that has a chance for sustainability is the paralegal groups and WEE groups that have been included in the list of invited participants for every strategic forum meeting in the village and to participate in the RKPDes drafting process every year.

Meanwhile, there is a local ownership through the village government (the village secretary, the head of the village and the BPD) who are members of the paralegal group, and wives of key actors in the village are involved in the WEE group. They have carried out strategic roles in the village by incorporating paralegal programs and WEE groups into the RKPDes. The involvement of women in the planning team for the preparation of the RKPDes consists of the village head, village secretary, head of community organisations, village officials, village community empowerment cadres and community elements. If paralegal women or WEE groups become representatives on the team, it is very likely that their ideas regarding services for handling gender-based violence and WEE will be accommodated in the village's annual planning and budgeting. This is evidenced by the results of a household surveys that found that members of this group would still be involved in *pre-musrenbang* specifically for women, even though I WIL no longer facilitates them.

'In the role of women in every hamlet meeting activity in forming committees, five years planning meetings, and annual planning meeting committees, women must be included because they really have to be included. Even yesterday, we formed an annual planning drafting team. Thank God, women are involved in planning the next year's budget for Beririjarak village' (Beririjarak Village WEE Group).

Furthermore, sustainability for outcome 3 is the SDGs achievements in five I WIL villages (two in NTB and three in NTT), which have been documented and published in the SDGs Best Practices book. The book will be used as a national guideline issued by the Ministry of Villages, Development of Disadvantaged Regions and Transmigration. Villages exercising best practices (including the five I WIL villages) will be included in the National SDGs report and can be submitted to become best practices at the United Nations.

## CHAPTER 5 RECOMMENDATIONS

The following recommendations are based on impact, coherence and sustainability analyses identified in the three outcomes of the I WIL's theory of change. In addition, these recommendations are also based on the analyses of key informant interviews on stakeholder consideration.

### 5.1 Final Project Intervention Recommendations

1. Suggest the drafted policy issued by Kupang District Government to protect women and children and establish a Regional Technical Implementation Unit to Protect Women and Children (UPTD PPA<sup>11</sup>) in the TTU district.
2. Suggest the Office of Community and Village Empowerment Service (DPMD) establish an annual operational account for a paralegal at the village financial system application<sup>12</sup> and ensure the Office of Women's Empowerment, Child Protection, Population Control and Family Planning (DP3KB) to fill out case recording and reporting regularly into the online information system (SIMFONI-PPA) application in order to access special allocation funds<sup>13</sup>.
3. Develop an action plan for preparing young cadres to be able to participate in both community paralegals and the WEE group.
4. Producing and distributing promotional materials and project outputs.
  - a) Make guidelines response to violence through media information, communication and education that are disseminated in other villages and for paralegal regeneration training. Materials for men's engagement should also be included in guidelines for campaign materials at the Hamlet Adolescent group, Youth Organisation, Family Welfare Programme and others.
  - b) Make guidelines for women's *Pre-Musrenbangdes* facilitators so they can be replicated and referenced for other women in any village. This *Pre-Musrenbangdes* is not only specifically for women but also needs to provide a *Pre-Musrenbangdes* specifically for people with disabilities.
  - c) Create promotional media and referral paths posted in specific locations and locations accessed by many people.
  - d) Procure paralegal attributes such as posters and paralegal identification cards.
  - e) Develop good practices stories and distribute them into popular languages and media, which can be accessed on social media by paralegals and business groups. One of the recommended good practices is the combination of religion in the context of violence and customary rules with village regulations (lessons learnt from NTB).

### 5. Strengthening the paralegal program

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<sup>11</sup> The policy for establishing the UPTD PPA as a provider of protection services for women and children has been stipulated through the Regulation of the Minister of Women's Empowerment and Child Protection Number 4 of 2018 concerning Guidelines for the Establishment of UPTD PPA which is located under and is responsible to the Head of Service who administers government affairs in the field of women's empowerment and child protection at the provincial and district/city levels.

<sup>12</sup> The Village Financial System Application (SISKEUDES) is an application developed by the Financial and Development Supervisory Agency (BPKP) in order to improve the quality of village financial governance.

<sup>13</sup> Funds from Central government to local governments through the Ministry of Women's Empowerment and Child Protection to handle cases of violence against women and children.

- a) Obtain strategic budgeting from the APBDes, and integrate the paralegal program with the village's annual program.
  - b) Community paralegals must possess more certified qualification from the BPHN in accordance with the Ministry of Law and Human Rights Regulation No. 3 of 2021.
6. Conduct dissemination of evaluation results to local and village governments. In addition, to the consortium and HWDI from NTB need to disseminate follow-up action based on people with disability assessment in 2022 to the village government.

## 5.2 Future Intervention Recommendations

### 5.2.1 Strategic Recommendations

1. Develop an advocacy strategy for local NGOs at the beginning of a project when the ToC targets policy strengthening.
  - a. These include: assessing regional stewardship, analyzing national budget (APBN)/ district budget (APBD)/ village budget (APBDes) and identifying special allocation funds for protect children and women.
  - b. Identify social security and economic empowerment programs from the Office Dinsos from the beginning of the intervention.
  - c. Build capacity and capability of project implementers about government annual planning, the budgeting process and village funds priority.
  - d. Develop a strategy in integrating customary rules with village regulations.
  - e. Determine the policymaker as a target, include the BPD, village head and village secretary as key figures in the village.
1. Develop a disability integration strategy (with GEDSI methods) into three outcomes if targeting PWWWD with disabilities and other marginalised groups.
2. Recommendations for gender-based violence services interventions are as follows:
  - a. Involving children or youth as a pioneers and reporters, especially in the highest number of child marriage.
  - b. Integrating interventions with the strategic plan and work plan of the district governments especially DP3KB, the Dinsos and the DPMD.
3. Recommendations for improving women's economic interventions are as follows:
  - a. Develop a strategy for 'SME Upgrading Programs' for women's economic groups in synergy with the government's strategy on financial inclusion. For example, forming cooperatives and upgrading to government credit programs (Ultra Micro Financing<sup>14</sup> and KUR<sup>15</sup>).

<sup>14</sup> Ultra Micro Financing (UMi) is an advanced stage of the social assistance program to become business self-sufficient which targets micro businesses at the lowest level, which cannot yet be facilitated by banks through the People's Business Credit (KUR) program.

<sup>15</sup> People's Business Credit (KUR) is a low-interest government-subsidized financing/credit program, in which 100% of the funds belong to the Bank/Non-Bank Financial Institution (LKBB) distributing KUR and channelled in the form of funds for working capital and investment needs.

- b. Conduct additional intervention activities for women's economic groups at the start of the program. These include self-introduction, developing individual entrepreneurial spirit and group organising.
- c. Integrating program intervention with the strategic plan and work plan of the District Office of Cooperatives and Micro, Small and Medium Enterprises, Dinsos (for example, GBV survivors receive Healthy Indonesia Cards, Smart Indonesia Cards, Family Hope Program and business capital) and the DP3KB.
- d. Integrating program with village fund priorities. For example, the national government directive that 20% of the village fund in 2022 be directed toward food security. Women's economic groups who have food products can be encouraged to access these allocation posts.
- e. Follow-up action on market assessment and gender value chain recommendations. A follow-up to this action should be included in program outputs, as measured in program monitoring and evaluation indicators.
- f. Identify assisted villages into one cluster based on the economic value chain; for example, village A manages raw materials, village B provides production innovation, village C cultivates agriculture to provide raw materials and village D promotes products or becomes a seller.
- g. Involve unemployed young and middle-aged men to become entrepreneurs to be more gender-sensitive and reduce cases of domestic violence.
- h. The capabilities already possessed by the Paralegal Group and the WEE Group have the potential to support other female empowerment projects such as increasing the economic empowerment of female farmers, which requires addressing the issue of climate change.

6. Recommendations for women's leadership improvement involve all policymakers at the village level from the beginning of the project to share roles and ensure subsequent local ownership.

### 5.2.2 Operational Recommendations

1. Disability data collection should be included as a baseline program from the start of the program.
2. The Monitoring Evaluation Learning framework on the ToC needs to be developed by defining measurable program objectives, identifying key success indicators and developing a timeline (target) to monitor program success on an ongoing basis.
3. The instrument should operationalise the same indicators and align measurements in the three evaluation stages – namely baseline, midline and end line – to obtain consistent and accurate measurement results and facilitate measurement. This is to easily measure the evaluation of the achievement and impact of the project in the five-year period against the baseline and midline findings.

## APPENDIXES

### Appendix 1: Most Significant Change Stories

#### 1. Women Become Paralegals

##### *Stories from Paralegals*

Initially, the handling of cases of violence was the responsibility of traditional leaders, who resolved problems in the community. Because of the strong patriarchal system in West Nusa Tenggara and East Nusa Tenggara, most of these traditional leaders are men. In solving the cases, they use unwritten customary law, which is passed down from generation to generation and merges with religious law.

Since the I WIL project has been supporting the community, the involvement of trained women in handling cases of violence has increased. Margaritha Maney, who is usually called Mama Ritha, was finally entrusted as a chair of the Women and Children Protection Task Force and the KPAD (the Village Child Protection Group) of Oe Ekam village.

Initially, Mama Ritha was involved only as a participant, but over time, she was given the opportunity to lead the team. As a chair of the KPAD, her task is mostly strategic, namely connecting the community with the I WIL project team, the police, the village superintendent, other local NGOs, etc. She explains:

I have been entrusted by all these institutions to be a leader for those [individuals], even though my educational background may not be eligible to be a chairwoman. That's what made me aware of respecting a woman as a leader.

With the intention of helping survivors of violence, Mama Ritha is willing to carry out her duties even at night in locations that are difficult to access. Currently, she has to handle cases of violence and bring them up to the realm of law. Even now, Mama Ritha wants to study law so she can provide input and consultation to people in the village.

Most of the women members also build social cohesion. Because these women often serve the community, the relationship between them is getting closer, and they do the funding independently. For example, in the village of Maubesi, East Nusa Tenggara, there is a group of paralegals who form social gatherings and group businesses that then use the funds for survivors of violence. The group also provide a 24-hour safe house for survivors from within and outside the village of Maubesi.

In West Nusa Tenggara, women already have access to official legal services, such as the police and the courts. This was explained by Ms Komariah, from Batu Tulis Village, Central Lombok:



Even now, we have the courage to go to the regional police, to the prosecutor's office and to the court. We are given the opportunity to be able enter there. Because of cases of child sexual abuse, we have the courage to file a lawsuit, so we settle one case. That is the biggest change for us as paralegals who have dared to break through. Entering into the realm of law itself is fighting for justice for society, and we can also propose to the government to make a divorce certificate, which previously had no legality, due to costs. Now they have the courage to continue their report.

With the support of fellow women, paralegals who were initially unknown by the community began to be known by female community members, who then assisted other women in obtaining divorce papers and became the entry point for community awareness of the importance of reporting gender-based violence.

## 2. Village Community Leaders Actively Prevent Child Marriage

### *Stories from Community Leaders in Nyerot Village*

Marriage is a sacred thing, and for generations, it has been part of community activities involving traditions and religion in West Nusa Tenggara. In the past, the requirement for a woman to get married was the ability to weave; there was no rule regarding the minimum age requirement. Even though West Nusa Tenggara contributes to the high number of child marriage cases in Indonesia, the government is now seriously preventing child marriage. 'Before the harvest season, there were a lot of child marriages in our area. At least in one hamlet, there were two to five children (20 to 30 children per village) who were to be married off in a year. Now, at least, it has started to decrease because we do the separation before the wedding,' said one mother.

Since the existence of the IWIL project, there has been awareness among traditional, religious and village government leaders to start implementing Law 16/2019 on Marriage and Law 12/2022 on Crimes of Sexual Violence, which forbid child marriages. This story originates in Nyerot village, Central Lombok Regency:

'It just happened a few weeks ago,' said the secretary of Nyerot village. 'After there was a case of *merariq* (attempted marriage) for minors, we all involved the head of the two villages. Village superintendents, community leaders [and the] village government went down to the case site. We needed a commitment. We insist[ed] on families who want to marry their children by telling them that [there would be] no child marriage for those who are still under 19 years old. We don't want to violate the commitments in the village regulations.'

The efforts to cancel the attempted child marriage, which involved all the influential key figures in society, bore fruit. An agreement was reached between the two villages to bring the case to the Central Lombok District Technical Implementation Unit for the Protection of Women and Children.

## 3. The Central Role of Religion Leaders in Promoting Gender Equality

### *Stories from a Religion Leader in East Lombok*

Custom and religion are inseparable for the people of East Lombok. The division of gender roles has been observed in society since ancient times. There is a stigma accepted in society that men are not fit to do household work and care for children.

One of the religious leaders called *ustads* (teachers), Muzzani begins to fight the stigma: 'Trying to change the people's views is not that easy. You have [to] use cultural and religious touches (approaches),' said Ustad Muzzani from Pringgasela Selatan village. 'In the past, if you mention[ed] about gender issues, people will argue you back. I was called a sissy, and my teaching was potentially making wife and husband fight [and] argue [with] each other. My teaching was considered as crazy teaching.'

He and other community leaders in Pringgasela Selatan village have carried out a programme of socialisation called Toddler Family Development for the community by providing an understanding of parenting styles that involve the role of men. 'That (parenting) was called as females' work. They called me crazy, crazy, crazy. Finally, I thought, "How *gila* (crazy) could be an inspiration for me," Muzzani said excitedly.

Ustad Muzzani then formulated the inspired word *gila* (crazy) to become a trend: "'G" is *gigih* (persistent) because we don't want to give up. "I" is *inisiatif* (initiative). "L" is loyal because we have to give based on existing knowledge. And the last letter, "A", stands for *agresif* (aggressive), meaning that we respond quickly to problems,' he said.

Now, religious leaders are starting to be open-minded, and some of them are even invited to join meetings at the village office about village regulations for the protection of women and children. 'We realised the phenomenon in our village that most of those who marry at a young age are divorced. In fact, they are still small, have children at a young age and get divorced earlier because their concept of thinking is not yet mature,' said the ustad, repeating the opinions of his fellow religious leaders that child marriage affects unpreparedness in terms of health and social impacts.

#### 4. Village Head: 'My paradigm has transformed'

##### *The Story of the Head of Batutulis Village*

'Around 2019, when the I WIL project just started, I was initially apathetic, talking about gender. What is that?' said the head of Batutulis village. 'The problem in my village is the rate of divorce. Female-headed households and child marriage are high. At that time, I thought that if the I WIL project would [be] implement[ed] in my village, these problems could get worse. The paradigm here is that women must obey and serve their husbands. If I WIL applies here in my village, then they [women] can understand the law. I was afraid that women will talk back to their husbands and cause more sins. However, I just follow I WIL activity.'

When the programme had been implemented, the village head experienced a turning-point way of thinking when he saw the women's self-confidence increase after the second year. One of I WIL's activists, Ms Nurhayati, inspired the village head for his leadership in social and village development programmes despite having a husband and mother with disabilities.

‘That’s where I understand, and I immediately went to the root of the problem until our village was designated to accelerate toward the elimination of stunting. We went around looking for the root of the problem, namely economic problems and many women who marry at a young age.’

The village head then issued a letter decree for the paralegal: ‘*Alhamdulillah*, in 2022, I pulled the paralegals into Team 9 (the village planning team) so they could control the budget. Team 9 is tinkering with the limited budgets. I just depend on it (village funds). Actually, only 30% we can manage.’ Now, the village head sees a change in his community. According to him, currently, there are no reports of domestic violence in the village office anymore, reports of child marriage have decreased, and finally, the community and paralegals have made village regulations regarding women and child protection.

## 5. Integrating Customary Regulations and National Law through Village Regulations

### *The Story of the Village Head*

Law 6/2014 is a milestone in granting authority to village governments to make their own regulations based on deliberation agreements. This policy indirectly provides space for customary (unwritten) rules to coexist with statutory regulations. How can the issue of handling violence be accommodated by both poles (customary law and positive law)? Batutulis village, Central Lombok, can provide a good exercise in efforts to integrate customary law and national law on children and women’s protection.

‘This regulation is formed together with the village government, the village deliberations agency and traditional leaders,’ said the village head of Batutulis. ‘The village regulation here is very authoritative. Even here, if there is an incident or conflict, [the villagers] look for the content of the village regulation, immediately look for punishment and rules in the village regulation. This village regulation is a descendant of the *awig-awig* (traditional rules)’. According to the village head, the community is increasingly aware of the law because they recognise that the highest court in the village is the deliberation that forms village regulations.

‘If a child is going to attempt marriage (*merariq*), this will be a social punishment. If there is verbal abuse to his wife, this is the penalty. The problem with verbal abuse is that [the] perpetrator pays a customary fine given to the village government, an average of IDR490,000 to IDR3,000,000 for street lights and mosques,’ the village head said.

Based on this learning, the customary regulations do not rule out child marriage, which can be ruled by positive laws related to violations of child marriage that are integrated into village regulations. The community then agreed in the article to provide social punishment to people who conduct underage marriages. ‘The penalty for child marriages is not attending the wedding ceremony and cannot involve [the] hamlet’s chief, religious leaders or neighbours, which [is] consider[ed] as tough social punishment,’ he added.

## 6. Stepping into the Public Realm: Entrepreneurship

## *Stories from WEE Groups*

The concept of women's economic empowerment (WEE) is about building an inclusive business space for women who previously could not carry out a productive economy but now have the opportunity and control over the resources they possess.

'In the past, the system was very traditional. We saw that the neighbours and the housewives still used the traditional buying and selling system. For example, women go to the fields and see something that can be bought there, and they immediately sell it to the market,' said Nani, a female WEE activist in the village of Beririjarak, East Lombok.

In Central Lombok in early 2019, several women started entrepreneurship with self-help capital. 'In the past, we had separate businesses. After the I WIL project [got] involved, there was the formation of economic groups for women who were survivors, such as divorce survivors and domestic violence survivors. That's why we are gathered,' said Nurhayati, a member of the WEE group called *Keadilan* (justice).

After the WEE group was formed, the village head of Ubung offered women support for business capital with the assistance of the village. 'Finally, the village head himself encouraged me to apply for women empowerment in the village budget. I joined the *Musrenbang* (annual village planning). I proposed that my group needed this kind of capital. Finally, thank God, the application was passed, and we received business capital.'

Having received support from the village government, the *Keadilan* group began to gain legality and a wider network. 'For access, we already have a business licence. We all share information together, share anything,' she said.

Since following this process, women have increased confidence because now they are also expanding their network with WEEs from other villages and exchanging knowledge. In fact, members of other groups who have just joined and who were previously prohibited by their husbands are now allowed to step into the realm of public space and dare to innovate in entrepreneurship.

## **7. They Used to Be Silent But Now Speak Up**

### *The Story of a Woman Who Participated in the Musrenbang*

In the past, some women have been involved in village and sub-village strategic meetings for a long time as cooks. Mama Seli from Oebelo village shared her experience before and after the implementation of the I WIL project: 'In the past, we, as women, were not invited to meetings. We, women, were invited because we cooked in the kitchen so that the gentlemen would join and talk and convey it to us, but now we are women. Our neighbourhood was also invited, so we had heard about domestic violence and could discuss solutions.'

Not only are they invited to and participate in strategic meetings, but many women are also involved in village planning and budgeting teams. In West Nusa Tenggara, women also feel the impact: 'In the past, we did not even know the information and meeting at the village

office, so the woman didn't need to be involved. She just had to accept it. She wasn't invited either. She did not dare to speak. I also do not have the courage to express my opinion, but now, after join[ing] I WIL, five women are invited. We also have to make suggestions first, and they also ask, "What do you want from team 11?" That's good. There are teams 11 and 7.'

The involvement of women on the planning team for the preparation of the annual development planning consists of the village head, the village secretary, the head of the community empowerment institution, village officials, village community empowerment cadres and community elements. If paralegal women or economic groups become representatives on the team, it is very likely that their ideas regarding services for handling gender-based violence and women's economic empowerment will be accommodated in the village's annual planning and budgeting.

## 8. Women Holding Positions

### *Stories from Women in Maubesi*

Women now feel that there is a change in social norms in their village. Mama Venny, a woman from Maubesi village, observed this change: 'In the past, only men were leaders. But now, for example, in our village there are already women who are neighbourhood, hamlet, village heads and also village officials.'

This has changed since the gender justice programme entered their village. In Maubesi, Mama Ven saw that women who only used to take care of the kitchen are now starting to see women's leadership in the village: 'We ladies and gentlemen are also involved in a village strategic meeting in [the] hamlet. In the past, we were left-behind women,' she said.

Mama Diana expressed the same thing: 'For example, we have 21 neighbourhoods here, and two of them were [*sic*] led by women chief [*sic*]. While there are two hamlets that are led by women, there are four members of the village deliberations agency who are women. In the past, the women representative may only [be] one. Nowadays, [there] are four, [a] total of five men and four women. So, it's almost equal. In fact, women are also at the forefront...,' said the mother from Maubesi village.

According to Mama Diana, in the past, women had only one position, namely housewife. Now, this role extends to strategic positions in communities, institutions, hamlets and villages. Their roles are varied, for example, the head of the task force, BPD, the head of an activity leader, the head of a division, the head of the village-owned enterprise, Team 7 and Team 11.

## 9. Inspire Village Governments to Involve People with Disabilities

### *Stories from Village Governments and Local NGOs*

Since 2018, there has been intervention and collaboration between the consortium and the village government. Through coordination, engagement, advocacy and training supported by the village government, the village government certainly received a good response from the

issuance of the decree letter of the Women and Child Protection Task Force team, the standard of procedure for handling cases of violence against women and children in the village and support for a crisis centre to handle gender-based violence cases. Apart from that, the village government provides support for register books and case report books for paralegals at the village level.

In 2022, Oelomin village was designated as one of the pilot villages for empowerment activities for people with disabilities in East Nusa Tenggara province. This can be realised with the leadership of Mr Tuce O.A Takesan, who has served as head of Oelomin village for three periods.

In 2021, Oelomin village issued a decree for the task force for the protection of women and children (Satgas PPA). In collaboration with the consortium and the GARAMIN local NGO, joint advocacy coordination was carried out targeting village governments. This local NGO that focuses on inclusive villages not only strengthens the policy but also participates in paralegal training organised by I WIL. After a one-month internship in 2022, the volunteers learned how to handle cases at the police department, the court and the church. Through the I WIL project, there has been a change, namely prioritising people with disabilities in the development plan of Oelomin village.

‘As for disabilities, for this year and last year, we have never given them business capital, but for next year, they become a priority for getting an allocation from village funds via *Musrebangs*,’ said the village head.

There are currently 47 people with disabilities in the village, consisting of children, youth, those of productive age and the elderly. Oelomin village is now a pioneering village that puts persons with disabilities on a priority scale for supplementary feeding, church access, and access to health.

## Appendix 2: Informant and Respondent List

### 1. List of Respondent Household Surveys

Province	District	Male	Female	Total
West Nusa Tenggara (NTB)	East Lombok	13	30	43
	Central Lombok	24	60	84
	Total of NTB	37	90	127
East Nusa Tenggara (NTT)	North Central Timor	8	21	29
	South Central Timor	9	19	28
	Kupang	23	61	84
Total of NTT		40	101	141
<b>Grand Total</b>		<b>77</b>	<b>191</b>	<b>268</b>

District	Village	Male	Female	Total
North Central Timor	Kuaneke	4	11	15
	Maubesi	4	10	14
South Central Timor	Ajaobaki	5	9	14
	Biloto	4	10	14
East Lombok	Beririjarak	6	10	16
	Jurit Baru	4	10	14
	Pringgasela Selatan	3	10	13
Central Lombok	Batu Tulis	4	9	13
	Nyerot	4	10	14
	Pagutan	4	12	16
	Pemepek	4	8	12
	Sukarara	4	11	15
	Ubung	4	10	14
Kupang	Nekbaun	4	10	14
	Niukbaun	4	10	14
	Oebelo	3	11	14
	Oelomin	4	10	14
	Oesena	4	10	14
	Tunfeu	4	10	14
<b>Grand Total</b>		<b>77</b>	<b>191</b>	<b>268</b>

Province	Age Group	Male	Female	Total
NTB	> 65 years old		1	1
	17-25 years old	2	10	12
	26-35 years old	14	36	50
	35-46 years old	13	28	41
	46-55 years old	7	8	15
	56-65 years old		4	4
	No answer	1	3	4
NTT	> 65 years old	2	3	5
	17-25 years old		5	5
	26-35 years old	8	21	29
	35-46 years old	11	26	37
	46-55 years old	10	28	38
	56-65 years old	9	16	25
	No answer		2	2
<b>Grand Total</b>		<b>77</b>	<b>191</b>	<b>268</b>



## 2. List of Key Informant Interviews

<b>NTB</b>	
Village Secretary	4
Head Village	3
Head of BPD Desa	1
Head of Division, Village Government	1
Head of UPTD PPA and DP3KB	2
Representative of Dinas Koperasi & UMKM	2
<b>Total NTB</b>	<b>13</b>
<b>NTT</b>	
Village Secretary	2
Head Village	6
Head of BPD	1
Head of Division, Village Government	1
Head of Sub-Division, Village Government	1
Representatives of DP3KB	3
Representatives of Dinas Koperasi dan UMKM	1
Representative of Dinas Sosial	1
<b>Total NTT</b>	<b>16</b>

## 3. List of FGD Participants

<b>Focus Group Discussion (FGD) Sessions</b>	<b>Number of Participation</b>
<b>NTB</b>	
Men's FGD in Beririjarak	4
Men's FGD in Pringgasela Selatan & Jurit Baru	5
FGD of Men's Engagement's inBatutulis, Sukarara, Nyerot, Ubung	3

Men's FGD with Traditional Leader and Religion Leader in Batutulis, Sukarara, Nyerot, Ubung	6
FGD with Consortium ADARA	7
Men's FGD in Pagutan dan Pemepek	3
Women's FGD of Beririjarak	5
Women's FGD of Pringgasela Selatan & Jurit Baru	6
Women's FGD of Pemepek & Pagutan	6
Women's FGD of WEE (Batutulis, Sukarara, Nyerot, Ubung)	6
Women's FGD of Paralegal (Batutulis, Sukarara, Nyerot, Ubung)	6
<b>Total NTB</b>	<b>57</b>
<b>NTT</b>	
Men's FGD of Tunfeu & Oelomin	5
Men's FGD of Oesena & Oebelo	5
Men's FGD of Niukbaun & Nekbaun	6
Men's FGD of Biloto	5
Men's FGD of Ajaobaki	4
Men's FGD of Maubesi	6
Men's FGD of Kuanek	5
FGD with Consortium Timor Adil Setara	8
FGD with Consortium Tunfeu & Oelomin	7
FGD with Consortium Oesena & Oebelo	7
FGD with Consortium Niukbaun & Nekbaun	6
FGD with Consortium Biloto	6
FGD with Consortium Ajaobaki	5
FGD with Consortium Maubesi	6
FGD with Consortium Kuanek	6
FGD with HWDI NTB and Garamin NTT	4
<b>Total NTT</b>	<b>83</b>

### Appendix 3: Desk Review Lists

Table of Policies on response to gender-based violence in 21 villages and 5 districts.

Documented regulations for gender-based violence case report in 21 villages in 5 districts.

Village	Village Regulation to protect women and children	Letter Decree for Paralegal	Local Regulation to protect women and children
Oelomin, Kupang	Not available	Available	Kupang : Draft (in progress for validation) UPTD PPA: Available
Oesena, Kupang	Not available	Available	
Oebelo, Kupang		Not available	
Niukbaun, Kupang	Not available	Available	
Nekbaun, Kupang	Not available	Available	
Biloto, South Central Timor	Not available	Available	South Central Timor: Available UPTD PPA: Available
Ajaobaki, South Central Timor	Available	Available	
Oelet, South Central Timor	Not available	Not available	
OEEKAM, South Central Timor	Not available	Available	
Maubesi, North Central Timor	Not available	Available	North Central Timor: Available UPTD PPA: Not available
Kuanek, North Central Timor	Not available	Available	
Beririjarak, East Lombok	Available	Available	East Lombok: Available UPTD PPA: Available
Pringsel, East Lombok	Available	Available	
Juritbaru, East Lombok	Available	Available	
Pemepek, West Lombok	Available	Available	Central Lombok: Available UPTD PPA: Available
Pagutan, West Lombok	Available	Available	
Batutulis, West Lombok	Available	Available	
Sukarara, West Lombok	Available	Available	
Nyerot, West Lombok	Available	Available	
Ubung, West Lombok	Available	Available	

#### Documents of I WIL Report

1	Baseline Studi I WIL, 2019
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2	Midline Studi I WIL, 2021
3	Narrative Report I WIL 2022
4	Report of Kalyana Mitra I WIL 2022

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## Appendix 4: Ethical Clearance



**LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT**  
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Jakarta, 23 September 2022

Nomor : 0008F/III/PPPE.PM.10.05/09/2022  
Perihal : Persetujuan *Ethical Clearance*

Kepada Yth  
Tira Maya Maisesa Malino  
Oxfam in Indonesia  
Jl. Taman Margasatwa 26, Jakarta 12550

Dengan hormat,

Setelah melakukan *peer review* terhadap proposal penelitian berjudul:

***Evaluation Study - OXFAM***

dengan ini kami sampaikan bahwa Komisi Etika Penelitian Universitas Katolik Indonesia Atma Jaya menyatakan bahwa proposal laik etik untuk dilaksanakan, sesuai masukan dari Tim Komisi Etika Penelitian terlampir.

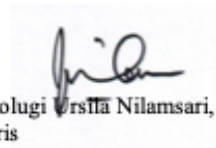
Diharapkan setelah pelaksanaan, Saudara dapat memberikan laporan beserta uraian pelaksanaan penjaminan aspek etika penelitian tersebut.

Demikian kami sampaikan, atas perhatian dan kerjasamanya kami ucapkan terima kasih.

Hormat kami



Dr. Mikhael Dua  
Ketua



Purnomolugi Wrsita Nilamsari, M.Si  
Sekertaris