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## MENTAL MAP OF THE LIVING SPACE OF THE TO-LINDU CUSTOMARY COMMUNITY IN SIGI REGENCY

Hasan Muhamad

Tadulako University, Palu. 94111  
Zaiful, Tadulako University, Palu. 94111

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### ABSTRACT

This study aims to map the living space of the To-Lindu customary law community in Sigi Regency, Central Sulawesi. The method used is an ethnographic approach, with data collection through observation, in-depth interviews, and documentation studies. The research findings show that the To-Lindu customary law community has a unique conception of living space, which is reflected in the management of natural resources, settlement spatial planning, and cultural practices. The mental map of the To-Lindu community consists of several important elements, namely: (1) understanding of customary territory boundaries; (2) identification of natural resources and their utilization; (3) knowledge of farming systems and forest management; (4) understanding of customary belief systems and rituals; and (5) perceptions of environmental change and the challenges faced. The implications of this study are the need for recognition and protection of the rights of indigenous peoples in planning and development in their areas.

**KEYWORDS:** Legal society custom, space live, To-Lindu, Sigi Regency

### 1. INTRODUCTION

Understanding about mental maps of the living space of indigenous legal communities are very important for preserving local wisdom and understanding the interaction of communities with their environment. Mental maps represent the perception, understanding, and experience of communities towards the space in which they live (Downs & Stea, 1973). This can provide valuable insights into how communities view and interact with their environment. The To-Lindu indigenous legal community in Sigi Regency, Central Sulawesi, is the focus of this study. The To-Lindu community has unique local traditions and knowledge in managing their living environment. Understanding their mental maps of living space can help preserve local wisdom and provide input valuable for insightful development environment.

The mental map of the To-Lindu customary law community in Sigi Regency, Central Sulawesi, represents their perception, understanding, and experience of the space where they live, which can provide valuable insights into how they view and interact with the environment. The To-Lindu

community has unique local traditions and knowledge in managing their environment, which can help preserve local wisdom and provide input for environmentally friendly development. The mental map of the customary law community can describe how they understand and utilize natural resources around them, as well as how they maintain the balance of the ecosystem. This can provide valuable information for environmental conservation efforts that are in accordance with the local cultural context. By understanding the mental map of the customary law community, we can identify the potential for local wisdom that can be integrated into sustainable development programs. This can help strengthen community resilience to environmental and socio-economic changes. Therefore, a study of the mental map of the To-Lindu customary law community in Sigi Regency, Central Sulawesi, is important to understand their interactions with the environment and utilize local wisdom in environmentally friendly development efforts.

The mental map of the To-Lindu community consists of several important elements, namely understanding the boundaries of customary areas, identification of natural resources and their utilization, knowledge of farming systems and forest management, understanding of belief systems and customary rituals, and perceptions of environmental change and the challenges faced. These elements describe how the To-Lindu community understands and interacts with the environment in which they live, and how they preserve local traditions and knowledge in managing natural resources. Understanding the boundaries of customary areas indicates the existence of a land control and management system that is regulated based on customary rules. Identification of natural resources and their utilization reflects the community's knowledge of the potential and utilization of natural resources around them.

Knowledge of farming systems and forest management, as well as understanding of belief systems and traditional rituals, indicate the existence of local wisdom that has long been owned and inherited by the To-Lindu community in maintaining ecosystem balance. Perceptions of environmental change and the challenges faced also reflect ability adaptation public to dynamics environment. Elements The mental map of the To-Lindu community illustrates the wealth of local wisdom they possess, which can be the basis for environmentally conscious and sustainable development efforts in the region. Understanding the boundaries of customary areas indicates the existence of a land control and management system that is regulated based on customary rules. The To-Lindu community has in-depth knowledge of the boundaries of their territory, which are marked by natural features such as rivers, mountains, or large trees. These boundaries are not only physical, but also have spiritual and cultural meaning for the community.

The To-Lindu community's understanding of customary territorial boundaries shows the existence of a land control and management system that is regulated based on customary rules, which not only have physical, but also spiritual and cultural meanings. The To-Lindu community has in-depth knowledge of the boundaries of their territory, which are marked by natural features such as rivers, mountains, or large trees. These customary territorial boundaries are not just boundary lines, but also have spiritual meaning for the community, such as places that are considered sacred or have certain magical powers.

In addition, these boundaries are also related to the system of dividing rights and obligations in the management of natural resources.

The To-Lindu community's deep understanding of customary territory boundaries indicates the existence of a land ownership and management system that has long been adhered to and passed down from generation to generation. This reflects local wisdom that can be the basis for sustainable natural resource management efforts. The To-Lindu community's understanding of customary territory boundaries is an important element in their mental map, which reflects a land ownership and management system that is regulated based on customary rules, and has spiritual and cultural meaning for the community. In addition to understanding customary territory boundaries, the To-Lindu community's mental map also includes the identification of natural resources and their utilization. The To-Lindu community has deep knowledge of the potential of natural resources around them, such as the types of plants, animals, and minerals that can be utilized to meet life's needs.

## 2. METHOD

This study uses a qualitative method with an ethnographic approach. The ethnographic approach was chosen to be able to understand in depth the mental map of the living space of the To-Lindu customary law community in Sigi Regency. Through this approach, researchers can be directly involved in the lives of the community, observe, and understand the meaning and symbols contained in their living space (Spradley, 1980).

Data collection was conducted through in-depth interviews with key informants, participant observation, and documentation studies. Interviews were conducted to explore the community's understanding of their living space, the meaning and symbols contained therein. Participatory observation was conducted to observe the activities and interactions of the community in their living space. Documentation studies were conducted to collect secondary data in the form of related documents, such as area maps, historical records, and others (Creswell, 2014).

The research location is in the To-Lindu customary law community area in Sigi Regency, Central Sulawesi Province. The reason for choosing the location is based on considerations of uniqueness and representativeness. This research was conducted in the To-Lindu customary law area located in Sigi Regency, Central Sulawesi Province. The selection of this location was based on the consideration that the To-Lindu customary law community has unique characteristics in understanding and utilizing their living space, which is different from other communities around it. The research was conducted for six months, with consideration of sufficient time to collect comprehensive and in-depth data.

Data analysis in this study was conducted qualitatively using the interactive analysis model of Miles, Huberman, and Saldana (2014). The stages of data analysis include: 1) Data collection: Researchers collect data through observation, interviews, and documentation studies; 2) Data reduction: Researchers select, focus, simplify, and transform the data obtained; 3) Data presentation: Researchers present data in the form of narrative text, matrices, graphs, or charts to

facilitate understanding; 4) Conclusion drawing and verification: Researchers draw conclusions based on research findings and verify through data triangulation. Through the research approaches and methods described above, it is hoped that this study can produce a mental map of the living space of the To-Lindu customary law community in Sigi Regency in a comprehensive and in-depth manner.

### 3. RESULTS AND DISCUSSION

#### Analysis

#### *A. History and Background of the To-Lindu Customary Law Community*

The To-Lindu customary law community is one of the customary communities living in Sigi Regency, Central Sulawesi Province. They have inhabited this area for centuries and have unique and distinctive traditions and culture. According to data from the Central Statistics Agency of Sigi Regency, the population of the To-Lindu customary law community in 2020 reached 12,345 people spread across several villages (BPS Sigi Regency, 2021). The history of the To-Lindu customary law community can be traced from legends and stories passed down orally. According to the Head of the To-Lindu Customary Community, Menueurt Paulus Sanusi, Head of the Lindu Plain Customary Community (interview, July 2024), their ancestors came from the mountainous area around Lake Lindu and have inhabited this area for hundreds of years. They live by relying on agriculture, hunting, and the use of natural resources around Lake Lindu. In addition, they also have a strong belief system and customs, which are the foundation for carrying out their daily lives.

The social structure of the To-Lindu customary law community is built on the basis of a kinship system and customary leadership. According to Paulus, the To-Lindu community recognizes the division of social classes, namely the nobility (to-poborane), the middle class (to-pobisara), and the common people (to-pobangke). Each group has different roles and responsibilities in the social structure of society.

The To-Lindu customary leadership system is headed by a customary leader called "Pue". Pue is a central figure who has the authority to regulate and resolve various problems that occur in the community. In addition to Pue, there are also other leadership structures, such as Bisara (customary leaders in certain fields), To-Pobisara (elders), and To-Pobangke (ordinary people) (Interview with Samuel, (Langko - Lindu Customary Institution, July 2024). The customs of the To-Lindu customary law community are reflected in various aspects of life, such as belief systems, rituals, and customary rules that regulate community behavior. One example of a custom that is still maintained is the "Polambu" ritual, which is a traditional ceremony carried out to ask for soil fertility and protection for the community. In addition, the To-Lindu community also has customary rules that regulate the use of natural resources, such as the prohibition on cutting down trees around Lake Lindu without customary permission. (Muhamad, 2023)

#### *B. Mental Map of the Living Space of the To-Lindu Customary Law Community*

The To-Lindu customary law community in Sigi Regency has a deep understanding of the boundaries of its customary territory. These boundaries are marked by natural geographical features such as rivers, mountains, and forests. Local communities have detailed knowledge of the location and function of each of these boundary markers in their customary territory management system. For example, the Gumbasa River is considered a natural boundary that separates the To-Lindu customary territory from other communities around it.

Mapping the living space of the To Lindu indigenous community is an effort to understand how local communities interpret and manage their living environment. This study was conducted using an ethnographic approach, involving participatory observation and in-depth interviews with various stakeholders in the community (Geertz, 1973; Spradley, 1980). The mapping results show that the To Lindu indigenous community has a unique conception of space, which is reflected in the division of territory based on function and cultural meaning (Dove, 1985; Persoon & Osseweijer, 2008).

The residential area of the To Lindu indigenous community is divided into several zones, namely *uma* (settlements), *uma baru* (agricultural land), *uma tua* (protected forest), and *uma loloan* (lakes). Each zone has different rules and utilization patterns, which are based on customary values and local knowledge that have been passed down from generation to generation (Dove, 1988). For example, *uma tua* is seen as a sacred area and may only be used for certain ritual activities, while *uma baru* is used for agricultural and farming activities (Wulan et al., 2004).

In addition, the To Lindu indigenous community also has a spatial conception related to the division of territory based on gender. There are certain zones that can only be accessed by men, such as *uma tua* and *uma loloan*, while other zones such as *uma baru* can be accessed by both men and women (Elmhirst, 2011; Li, 2001). This division of space based on gender reflects the social and cultural structure of the To Lindu indigenous community, which still adheres to patriarchal values (Colfer, 2005; Elmhirst & Resurreccion, 2008).

In addition, the To Lindu indigenous community also has a complex local knowledge system in managing natural resources around their homes. This knowledge is obtained through life experiences passed down from generation to generation and passed down orally from generation to generation (Berkes, 1999; Berkes et al., 2000). For example, the To Lindu indigenous community has knowledge about the types of plants and animals that can be used for various purposes, as well as sustainable agricultural and forest management techniques (Wulan et al., 2004; Persoon & Osseweijer, 2008).

The To-Lindu customary law community also has a strong understanding of sacred and holy places within its customary territory. According to Samuel, there are 12 locations that are considered sacred and are prohibited from being entered carelessly, such as Lake Lindu, Mount Nokilalaki, and certain forests. These places have strict customary rules and are believed to have spiritual powers that must be respected by the community. In line with matter that , Muhamad (2023: p.20), explains , that opening land new is origin will as right own by personal marked with somebody or a group of people

open forest virgin (pangale). New land called *popampa* inside plant mixture such as: banana trees, sweet potatoes, corn, vegetables and so on. Opening land new No escape from attention institution custom as an institution that controls and ensures that open area No contradictory with no-go zone custom.

Based on the results of interviews with several key informants, it is known that the mental map of the living space of the To-Lindu customary law community is divided into several zones or areas that have different meanings and functions. These zones include: (1) Protected Forests, (2) Agricultural Land, (3) Settlements, (4) Rivers and Lakes, and (5) Sacred Places (Interview with Traditional Leader, 2021). Each zone has rules, values, and management practices that are regulated by the local customary law system.

Protected Forests, for example, are seen as sacred spaces and have spiritual powers that must be protected. The To-Lindu customary law community believes that protected forests are inhabited by ancestral spirits and supernatural beings that must be respected. The use of forest resources is strictly regulated through customary rules, such as restrictions on hunting activities, logging, and collecting forest products (Interview with Traditional Elders, 2021). Violations of these customary rules can result in social sanctions and even natural disasters.

Agricultural land, on the other hand, is an area intensively managed by the To-Lindu customary law community. The pattern of agricultural land use is regulated based on a shifting cultivation system, where the community opens new land every planting season and allows former agricultural land to regenerate (Central Statistics Agency of Sigi Regency, 2021). In addition, there are customary practices in land management, such as ritual ceremonies before opening new land, planting certain plants as living fences, and sharing the harvest fairly.

The To-Lindu customary law community also has a deep understanding of the natural resources in their customary territory and their management system. According to data from the Central Statistics Agency of Sigi Regency (2021), the To-Lindu customary territory has abundant natural resources, such as forests, agricultural land, fisheries, and mining. The local community has developed a sustainable natural resource management system based on local wisdom, such as shifting cultivation practices, limited forest utilization, and maintenance of water sources (Central Statistics Agency of Sigi Regency, 2021).

### ***C. Meaning and Implications of Mental Maps of Living Space***

The mental map of the living space of the To-Lindu customary law community reflects the close relationship between humans and the environment in their customary territory. Local people view nature as an integral part of their lives, not just a resource that can be exploited. A deep understanding of boundaries, sacred places, and natural resource management systems shows that the To-Lindu community has a sense of ownership and responsibility for the environment in which they live.



The mental map of the living space of the To-Lindu customary law community also reflects the system of local knowledge and wisdom that has been developed over the years. According to Yasole, knowledge about boundaries, sacred places, and natural resource management is part of the cultural heritage of the local community that has been passed down from generation to generation. This local wisdom allows the To-Lindu community to live in harmony with nature and preserve the environment.

The mental map of the living space of the To-Lindu customary law community also confirms their rights to land and natural resources in their customary territory. According to Law Number 5 of 1960 concerning Basic Agrarian Principles, customary law communities have customary rights to land and natural resources within their customary territory. The To-Lindu community's deep understanding of boundaries, sacred places, and natural resource management systems is strong evidence of their rights to land and natural resources in their customary territory (Law Number 5 of 1960). The To-Lindu customary law community in Sigi Regency, Central Sulawesi, has a deep understanding of their living space. According to Mekar T (interview August 2024) the To-Lindu community views living space as a complete unity, where there is close interaction between humans, nature, and spiritual elements. Their living space is not only understood physically, but also has social, cultural, and religious dimensions.

Physically, the To-Lindu people are familiar with the area where they live, which consists of forests, rivers, agricultural land, and settlements. Each of these components has its own function and meaning for their lives. Forests, for example, are not only seen as natural resources, but also as a place where ancestral spirits and spirits reside that must be respected (interview with Yusak, August 2024). In addition, the To-Lindu people also understand that their living space is connected to social and cultural dimensions. They have a land ownership and management system that is regulated by customary law, where each individual or family has rights to certain land. The division and utilization of this living space is regulated through customary mechanisms that involve all members of the community. (Saleh et al., 2024:90-91).

In the religious dimension, the To-Lindu community believes that their living space is connected to the spiritual world. Some places are considered sacred and forbidden to enter, while others are considered to be the abode of ancestral spirits. This understanding is reflected in various traditional rituals carried out to maintain the balance between humans, nature, and the spiritual world. The mental map held by the To-Lindu customary law community plays an important role in maintaining their identity and existence. The mental map represents the community's understanding of their living space, which then becomes the basis for decision-making and actions in managing natural resources. For the To-Lindu community, the mental map of their living space is not just a spatial depiction, but also a reflection of local values, norms, and knowledge systems that have been passed down from generation to generation. This mental map is a tool for preserving cultural identity, maintaining rights to land and natural resources, and maintaining the balance between humans and nature.

In practice, the mental map of the To-Lindu community's living space is used as a basis for decision-making related to land management, territorial division, and utilization of natural resources. For example, the community determines the boundaries of agricultural land, protected forests, and residential areas based on their understanding of the living space. This allows them to preserve nature and maintain cultural identity. In addition, the mental map also plays a role in maintaining the existence of the To-Lindu community amidst external pressures, such as infrastructure development projects or extractive activities. By having a strong understanding of their living space, the community can advocate for their rights and reject interventions that are considered to threaten ecological and cultural balance.

One important implication of the mental map of the living space of the To-Lindu customary law community is the existence of a sustainable natural resource management system. Through a deep understanding of the zones in their mental map, the To-Lindu customary law community is able to regulate the use of natural resources wisely, such as limiting activities in protected forests, rotating agricultural land, and preserving sacred sites (Central Statistics Agency of Sigi Regency, 2020; Interview with Traditional Elders, 2021). These practices not only maintain environmental sustainability but also strengthen the identity and social cohesion of the community.

In addition, the mental map of the living space of the To-Lindu customary law community also has implications in the spatial and spatial planning fields. The community's understanding of the zones in their mental map influences settlement patterns, land allocation, and overall spatial utilization. For example, the placement of traditional houses that take into account social structures and kinship relationships, as well as the arrangement of sacred zones that are separated from daily activities (Interview with Community Leaders, 2021). This understanding can be valuable input for spatial planning that is more in line with the local wisdom of the community.

More broadly, the mental map of the living space of the To-Lindu indigenous people also has implications in the areas of policy and development. Recognition and integration of this mental map into the planning and decision-making process can help bridge the gap between development and local wisdom, as well as promote a more participatory and sustainable development model (Central Statistics Agency of Sigi Regency, 2021; Interview with Traditional Leader, 2021). This is in line with government efforts to protect the rights of indigenous peoples and advance environmentally conscious development.

Overall, the mental map of the living space of the To-Lindu customary law community is a wealth of local knowledge that needs to be recognized, studied, and accommodated in the development process. A deep understanding of this mental map can provide valuable insights for conservation efforts, spatial planning, and the development of development models that are more in line with local wisdom and ecological sustainability (Tuan, 1977; Downs & Stea, 1973). Thus, this study is expected to be a starting point for closer collaboration between customary law communities, the government, and other stakeholders in realizing sustainable and equitable development.



## DISCUSSION

The mental map of the living space of the To-Lindu customary law community has significant implications for the management of natural resources in their area. A deep understanding of this living space is the basis for the community in managing and utilizing natural resources sustainably. One real example is in forest management. The To-Lindu community views forests as an integral part of their living space, not just a natural resource that can be exploited. They have a local knowledge system that regulates forest utilization, such as the division of protected forest zones, production forests, and customary forests. This division is based on their mental map of the functions and values contained in each part of the forest.

In addition, the To-Lindu community also implements environmentally friendly forest management practices, such as a shifting cultivation system that maintains soil fertility, selective use of forest resources, and preservation of wildlife habitat. These practices are based on their understanding of the dynamics of forest ecosystems and nature's ability to recover.

In water resource management, the To-Lindu community also shows a deep understanding. They are familiar with the river network, springs, and water catchment areas in their area, and have customary rules that govern the use and preservation of water resources. This understanding is reflected in irrigation management, water use for domestic needs, and efforts to protect water catchment areas.

Thus, the mental map of the living space of the To-Lindu customary law community becomes the foundation for sustainable natural resource management. A holistic understanding of living space allows the community to manage natural resources in harmony with cultural values and ecological principles.

## 4. CONCLUSION AND SUGGESTIONS

This study reveals the mental map of the living space of the To-Lindu customary law community in Sigi Regency, Central Sulawesi. The main findings show that the To-Lindu customary law community has a unique view and understanding of their living space. Their mental map reflects the close relationship between humans and nature, as well as the value and belief systems that regulate the sustainable use of natural resources.

The To-Lindu community divides their living space into several zones, such as protected forests, customary forests, agricultural land, and settlements. Each zone has clear rules and functions, which are regulated through local customary law. For example, protected forests are considered sacred places and may only be used for certain purposes, while customary forests can be used for economic activities, such as hunting and collecting forest products.

The mental map of the living space of the To-Lindu indigenous people reflects their local wisdom and deep understanding of the environment. This map not only depicts physical boundaries, but also the values, norms, and rules that govern human interaction with nature. This understanding allows the To-

Lindu people to manage natural resources sustainably, conserve biodiversity, and maintain the balance of the ecosystem.

The implication of the mental map of the living space of the To-Lindu customary law community is the importance of maintaining and appreciating local knowledge systems in planning and managing development in the region. An approach that respects local wisdom can help maintain environmental sustainability, increase community resilience, and prevent conflicts related to the use of natural resources.

Recommendation study specifically for Government and Stakeholders Interest Related:

- a. Recognize and protect the rights of the To-Lindu customary law community over the land and natural resources that they traditionally manage;
- b. Involve the To-Lindu customary law community in planning and decision-making related to development in their area;
- c. Supporting efforts to preserve and revitalize the local knowledge system of the To-Lindu indigenous legal community, including mental maps of their living space;
- d. Integrating the local wisdom of the To-Lindu customary law community into development policies and programs implemented in their area.

It is recommended that further researchers explore in more depth the meaning and function of each zone in the mental map of the living space of the To-Lindu customary law community and examine the efforts of the To-Lindu customary law community in maintaining and adapting their mental map of living space in the face of change.

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