

SOCIAL IMPACT ASSESSMENT REPORT
UPDATED ENVIRONMENTAL ASSESSMENT
PHYSICAL AND CULTURAL RESOURCES (PCR)

UPPER CISOKAN PUMPED STORAGE PROJECT

BANDUNG

2009

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SOCIAL IMPACT ASSESMENT

UPPER CISOKAN PUMPED STORAGE POWER PROJECT (UCPSS) ADDITIONAL ENVIRONMENTAL STUDIES 2009

1 BACKGROUND

A Social Impact Assessment is required to complete the Environmental Impact Assessment for the Upper Cisokan Pumped Storage Power Project (UCPSS). Two important issues which require analysis are physical cultural resources and connectivity. For this purpose, a field investigation has been carried out in all regions of the project site both in West Bandung Regency and Cianjur Regency.

The report is based on the scope of work as stipulated in the Terms of Reference and contains a general description of the physical cultural resources as well as connectivity issues. An impact analysis has been conducted and mitigation measures proposed.

2 THE OBJECTIVE OF THE STUDY

- To update and elaborate on previous surveys of physical cultural resources and to provide a database of affected sites.
- To assess the importance of the various sites and significance of the impact.
- To develop mitigation and management plans for physical and cultural resources for inclusion in the overall EMP.
- To describe and elaborate on connectivity conditions in the reservoir areas and the importance of connectivity facilities for the local community.
- To analyze the possible impact of the project connectivity facilities on the local community and propose mitigation plans.

3 METHODOLOGY OF STUDY

3.1 Method of Study

The study was carried out by using a descriptive method intended to explore in depth the existence of Physical Cultural Resources (PCR) and accessibility facilities in the local community that will be affected by the Upper Cisokan Pumped Storage Power Project.

3.2 Method of Data Collection

Primary and secondary data were collected. Secondary data was collected by reviewing previous studies relating to the UCPSPP project as well as related other secondary data sources. Primary

data was collected by field investigation in the project areas and in-depth interviews with relevant parties to the project, such as: Head of Kecamatans, Head of Villages, informal leaders, religious leaders, local communities, schools near the project, and related institutions (archeological institutions).

3.3 Method of Data Analysis

- Data analysis was conducted using qualitative descriptive analysis to identify, categorize, and interpret field data.
- Analysis and description of the presence of Physical Cultural Resources in the project sites were made using the Chance Finding Procedures and The World Bank's Policy on Physical Cultural Resources (Operation Policy 4.11).

4 OBJECTIVE OF THE STUDY

4.1 Physical Cultural Resources

- Physical and cultural resources include movable or immovable objects, sites, structures, groups of structures, natural features and landscaping that have archeological, paleontological, historical, architectural, religious, and aesthetic importance.
- Other physical resources include modern graves, sacred trees, sacred rocks, temples, and historical buildings.

4.2 Connectivity Issues

- Public interest to use the project bridge for access to another area.
- Review of alternative route(s) that could be used once the reservoir is in operation.
- Review of the infrastructure needed for the alternative routes.
- Impact of the loss of the reservoir area.

5 LOCATION OF STUDY

5.1 Physical Cultural Resources

No.	The Project Areas	Location	
		District/ Regency	Villages
1	Lower Dam	Rongga/West Bandung Rongga/West Bandung Campaka/Cianjur	Bojongsalam Cicadas Margaluyu
2	Upper Dam	Rongga/West Bandung Rongga/West Bandung	Bojongsalam Sukaresmi
3	Camp and Auxilliary Camps Sites	Cibeber/Cianjur Campaka/Cianjur	Karangnunggal Margaluyu

No.	The Project Areas	Location	
		District/ Regency	Villages
		Rongga/West Bandung Rongga/West Bandung	Bojongsalam Sukaresmi
4	Power Station	Rongga/West Bandung	Sukaresmi
5	Borrow Pits and Disposal Areas	Pongkor/West Bandung Rongga/West Bandung	Baranangsiang Sukaresmi
6	Access Road	Pongkor/West Bandung Rongga/West Bandung	Sarinagen Cijambu Sirnagalih Cibitung Sukaresmi
7	Transmission Line Alignments	Bojong Picung/Cianjur Haurwangi/Cianjur	Cibarengkok Jatisari Sukajaya Sukarama Kemang Sukaratu Neglasari Sukatani Haurwangi Ramasari

5.2 Connectivity

- Reservoir areas in Rongga District West Bandung Regency: Bojongsalam Village, Cicadas Village, and Sukaresmi
- Reservoir area in Campaka District Cianjur Regency: Margaluyu Village

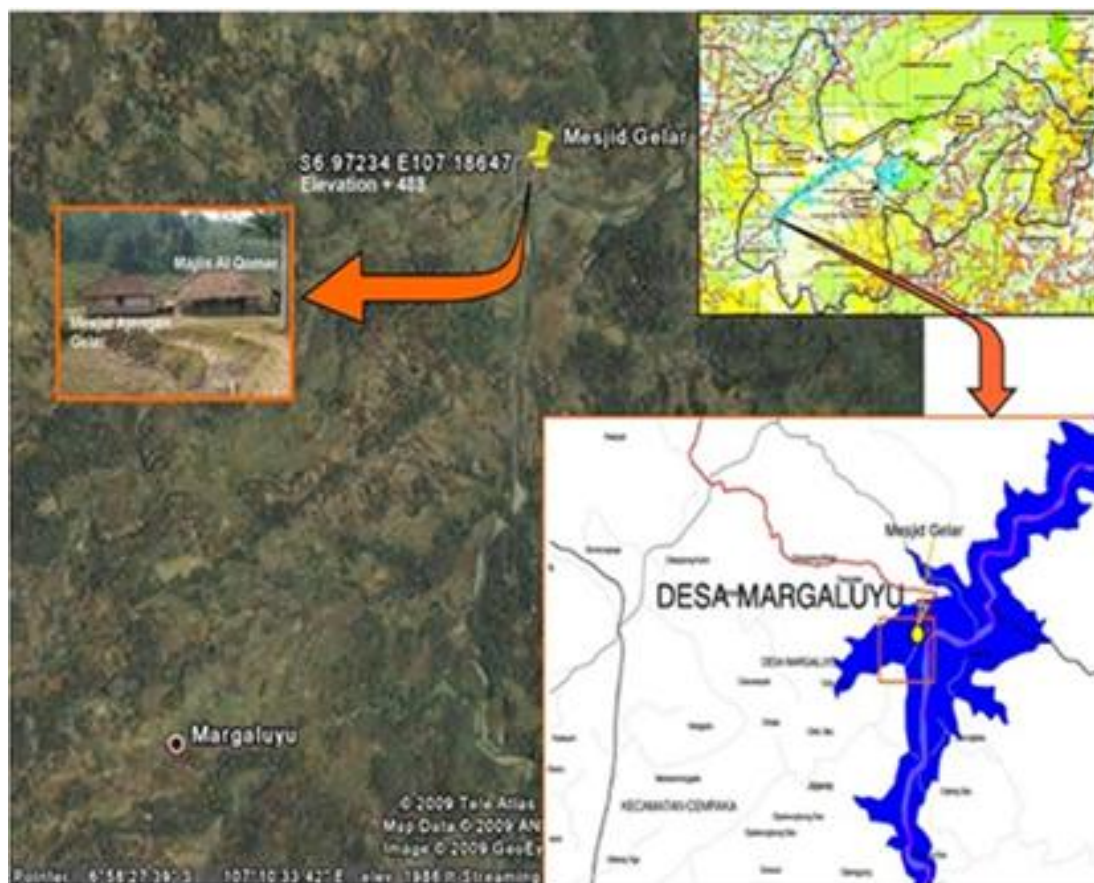
6 PHYSICAL CULTURAL RESOURCES (PCR) CHANCE FIND REPORT¹ MAIN WORKS

6.1 Name of PCR: Ajengan Gelar Mosque and Majlis, Al-Qomar

6.1.1 Location of the Discovery:

Ajengan Gelar Mosque and Majlis Al-Qomar are in the project site in the Lower Dam (Flooded Area) in Kampung Bobojong, Lingkungan Cisitu, Margaluyu Village Cibeber District, Cianjur Regency (see the map below).

¹ Institutional responsibilities and institutional capacities for each physical cultural resource can be found in Annex E-1.



Ajengan Gelar Mosque and Majlis Al-Qomar Location

6.1.2 Date and Time of Discovery:

August 26th, 2009/12.53 PM and September 12nd, 2009/08.07 AM.

6.1.3 Description of the PCR:

- Masjid Ajengan Gelar (Ajengan Gelar Mosque) is a place of worship for Muslims, especially for residents in the village of Margaluyu and other villages in and the outside of the Cibeber district. The Mosque is called Ajengan Gelar because this place was founded by Mama Ajengan Gelar (H. Zein Abdul Somad), the owner of Pesantren Gelar (school of Qur'anic studies) in Cianjur. In addition to the mosque, there is a majlis or madrasa named Majlis Al-Qomar commonly used by the public for religious study, discussion and learning the Qur'an.
- This place was founded about 15 years ago by Mama Ajengan Gelar with waqaf land (land given by a person for a social purpose, such as mosques, schools, madrasas, etc.) from H. Qomar, one of Mama Ajengan Gelar's students boarding at Margaluyu Village.
- This is the 135th majlis founded by Mama Ajengan Gelar and also the Last Majlis before Mama Ajengan Gelar's death. Another Majlis has been built in West Java and Sumatra. In West Java, in areas such as Cianjur, Sukabumi, and Pamijahan in Tasikmalaya. Mosques

or Majlis were built by Mama Ajengan Gelar in vulnerable places considered to have a lack of religious values according to the demand of the students in the region.

- The Majlis has an important value to the Muslims in Margaluyu Village and the villages around it because it is used for Muslim worship regularly, especially by the students of Pesantren Gelar Graduate who came from Banten, Garut and Sukabumi. The worship activities include special prayers, shaum (fasting) and specific wiridan (recitation of Qoranic passages) on certain days which have been determined in accordance with objectives to be achieved, namely Riyadhoh or purification.
- In this place, Haulan (Muslim meetings) are routinely conducted every year on the specific date of the Islamic calendar (on 14th Sya'ban and 17th Maulid) and are attended by hundreds of people from the village and surrounding Margaluyu. Materials are provided on the history and privileges of the Rajab Month and the history of Prophet Muhammad's Birth. Lecturers are usually invited from Pesantren (boarding schools) Gelar in Cianjur.
- In addition to Haulan activities, instruction is carried out routinely by mothers every Monday starting at 6am to 7am with the faculty of the Ustadz in Margaluyu Village. On every Friday the fathers use the mosque for Friday prayers.
- Object Status: Movable Object
- The observation of physical cultural above is subject to change as a result of the fact finding by the expert before construction.

6.1.4 Estimated weight and Dimensions of the PCR



The total area of land of mosque and Majlis (madrassa) is 900 m², consists of 2 buildings, Majlis (madrassa) for lectures and meeting activities, and Masjid (mosque) to perform prayers.

Masjid Ajengan Gelar (the left) and Majlis (Madrassa) Al-Qomar (the right)



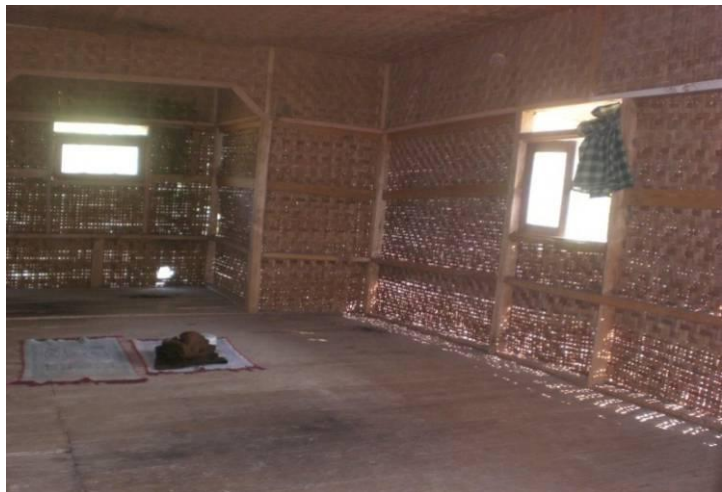
The mosque building is wood-paneled booths and wooden structures with roof tiles. Size 150 m² with a length of 15 meters and 10 meters wide. Architectural style of buildings using ordinary sunda house and roof are not using the dome, as well as building a mosque.

Masjid Ajengan Gelar (Ajengan Gelar Mosque). The direction of the building facing the qibla.



The Front of Mosque Ajengan Gelar. Direct entrance to the Qiblah

Section in Ajengan Gelar Mosque, the entire chamber wall is made of wood and wood floors. This place is special for prayer. The front of the little bay in the place of Imam Prayer. The direction of the building facing the Qibla.



Majlis (Madrasa) building
300 m² area with a length
of 20 meters and 15
meters wide. Buildings
with wooden walls and
roof tiles

Majlis (Madrasa) Al-Qomar,
unlike the mosque building,
the front of the building
facing south.



Side of Majlis Al-Qomar

Roofs of Majlis Al-Qomar made of tiles



Back of Majlis Al-Qomar



Inside of Majlis Al-Qomar, usually used for discussing, teaching and learning The Qur'an and other religious activities.

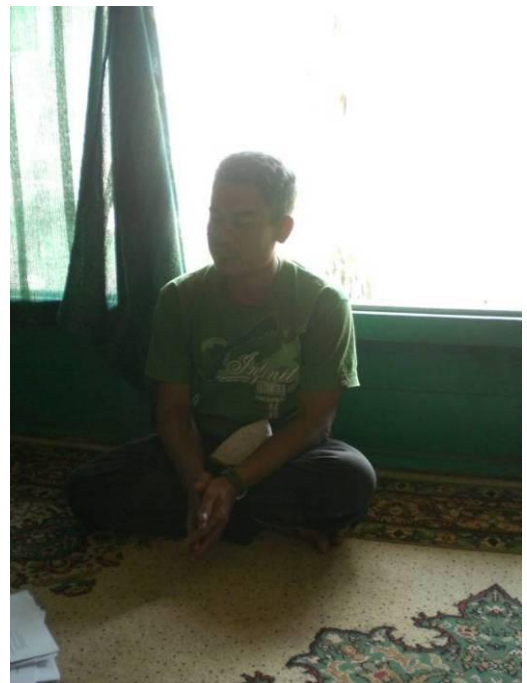


6.1.5 Ownership

Ajengan Gelar Mosque and Al-Qomar Majlis were built with waqaf land from H. Qomar, one of Gelar's students from Boarding School Gelar in Margaluyu Village. Although the mosque was founded by Ajengan Gelar from Boarding School Gelar in Cianjur, all activities and management of Mosque Ajengan Gelar and Majlis (Madrasah) Al-Qomar are currently managed by the son of H. Qomar (H. Badrudin).



Administrators and the land owner of Masjid Ajengan Gelar and Majlis Al-Qomar (H. Badrudin)



6.1.6 Temporary Protection Implemented

None

6.1.7 Proposed Mitigation Measures

The Type of Impact

- Mosque and Madrasa Ajengan Gelar have important roles as religious and educational facilities not only for the Muslims in Margaluyu village but also for surrounding villages. People perform certain rituals in certain months of the Islamic calendar, such as the months of Maulid and Sya'ban. Therefore, if the location of the Mosque and Madrasa will be inundated, they have to be relocated. The impact of relocating the Mosque and Madrasa Ajengan Gelar will occur during the process of land acquisition and relocation.
- The magnitude of the impact is mainly caused by loss of the Mosque and Madrasa Ajengan Gelar as religious and educational facilities for Muslims in the area. There is no historical value of the Mosque and Madrasa Ajengan Gelar because they were built 15 years ago according to H. Badrudin (person-in-charge of mosque maintenance). However, the nature of the impact will be temporary until the completion of construction of new Mosque and Madrasa.
- The impact is mainly from 1) the number of people affected because the Mosque and Madrasa Ajengan Gelar are used not only by people from Margaluyu village but also by people from outside Campaka Sub-district; 2) the duration of time until the Mosque and Madrasa are back in operation; 3) the accumulated impact can be a potential conflict if reconstruction of the Mosque and Madrasa does not happen quickly enough (for example because of prolonged negotiation of land price with PLN); and 4) the possibility of the impact spreading to other regions since the Mosque and Madrasa Ajengan Gelar have emotional value for the alumni who live in various cities in West Java.

The Conditions

- In particular, the relocation of activities required by the transfer process and procedures according to the teachings and ordinances of Islam, and the provision of a safe place from the project activities in accordance with the needs and habits of residents/visitors.
- Consultation with PLN, Land Owner/Boarding School, Margaluyu Village/Cibeber District and MUI² of Village/District on land

² Majelis Ulama Indonesia (MUI) is a forum or *majelis* which gathered Indonesian Muslim Clerics to unify movements and plans of Indonesian Muslims in order to realize joint Muslim goals. Majelis Ulama Indonesia established on 7 Rajab 1395 H or 26th July 1975 in Jakarta, as a result of Clerical meetings and discussions who gathered from all over Indonesia. (quoted from http://www.mui.or.id/index.php?option=com_content&view=article&id=49&Itemid=53 accessed on 1st October 2010 at 01.30pm)

prices and compensation processes of moving the Mosque and Madrassa in accordance with the teachings and ordinances of Islam and according to the habits/needs of residents/visitors.

- Determination of proof of the endowments ownership by the Margaluyu Village and Cibeber District.
- The observation of physical cultural above is subject to change as a result of the fact finding by the expert before construction.

Design and Equipment Needs

- Plans to build the Mosque and the Majlis include permanent construction replacing the existing structure using wood materials
- There is a need for a relocation plot suitable for worship, safe from the projects activities and in accordance with the needs of the community.

Timetable of Planned Activities

The environmental management and monitoring plan will be performed starting from the land acquisition process and relocation, construction and operation to avoid negative impacts.

6.2 Name of PCR: Public Cemetery and Old Grave

6.2.1 Location of The Discovery:

The location of Public Cemetery and Old Grave are in the project site in the Lower Dam (Flooded Area), exactly in :

- Kampung Bobojong, Cisitu Area, Margaluyu Village Cibeber District Cianjur Regency
- Kampung Nangela, Rawa Bogo Area, Margaluyu Village, Cibeber District Cianjur Regency



Public Cemetery and Old Grave Location in Margaluyu Village

6.2.2 Date and Time of Discovery:

August 26th, 2009/16.01 PM and September 12nd, 2009/07.58 AM.

6.2.3 Description of the PCR:

- The area of the public cemetery in Kampung Bobojong which will be inundated is 150 m². Overall size of the public cemetery is about 500 m². Status of land is the common burial ground and is estimated to have been built in 1980 at Margaluyu Village.
- The funeral location at The Kampung Nangela to be inundated is approximately 200 m². The total estimated area is 400 m². The land is privately owned.
- Some graves are marked by tombstones and trees that show clearly the name and year of birth/death, but many are simply marked with stones and trees, so it is unknown as a grave. Especially for the poor, because to build a tomb is costly. But there are also people who follow the provisions of Islamic teachings that mark tombs with stones.
- There was one old grave in the Kampung Nangela considered sacred by the people, called the Tomb of Mbah Jangkung. This tomb is sometimes visited by residents on certain days, like on Thursday night.
- It is unknown when the tomb was erected, but Mbah Jangkung was considered instrumental in the spread of Islam in this region.

- Around the tomb of Mbah Jangkung there are resident's graves that will also be inundated.
- The old tombs which are the ancestral graves are scattered throughout the Margaluyu village. Some graves are considered sacred by society, but along with the level of public knowledge guided by religion, that belief began to decrease gradually. Such activities are rarely seen today, although there are still people who come on visit.
- Object Status: Movable Object
- The observation of physical cultural above is subject to change as a result of the fact finding by the team included the expert before construction/ removed.

6.2.4 Estimated Weight and Dimensions of the PCR:



Public cemetery in Kampung Bobojong which will be inundated area 100 m², the number of around 20 graves. Overall of size public cemetery about 500 m². There are signs with the tomb stones, trees and stones.



Funeral location at The Kampung Nangela will inundated approximately 200 m² with the number of approximately 40 graves. Signs tomb generally with stones and trees.



Mbah Jangkung Grave to be inundated in Kampung Nangela Margaluyu Village. The size of the tomb of approximately 2 meters long and 2 meters wide.



Less maintained grave condition, with stones and tree signs. In addition to the grave a place for visit and prayer.



Access road to Mbah Jangkung Grave through Ciseupan River from Kampung Cisitu

6.2.5 Ownership:

The status of the graveyard in Kp. Cisitu is a common burying ground, while the status of the graveyard in Kp. Nangela is private land. The heirs of tombs in Kp. Nangela are in Margaluyu Village.

6.2.6 Temporary Protection Measures:

None.

6.2.7 Proposed Mitigation Measures:

The Type of Impacts

The impact caused by inundation of the public cemetery and sacred old graves:

- 1) The process of finding replacement land will have an impact on the differing perceptions between land owners, heirs, and PLN, especially the transfer of the graves because there is no alternative place for relocation. Additionally, the amount of compensation received by the heirs and the land owner will have an impact. 2) There will be a disruption to the visitors who regularly visit sacred graves on certain day (such as Thursday night).
- The significance of the impact is measured by the number of people affected, especially the people of Margaluyu and surrounding villages who regularly visit sacred graves. The impact is temporary, because after relocation the visitors can continue their custom.

The Conditions

- Consultation process regarding the replacement of land with land owners, in Margaluyu Village and Cibeber District.

- The process of consultation with beneficiaries regarding the measurement process, procedure, and the cost of moving the graves.
- Cemetery relocation procedure in accordance with Islamic teachings and local customs:
 - a. Before the relocation process, the community will have Quranic readings and prayers.
 - b. Before excavating, involved parties will say a prayer for the deceased.
 - c. Continue with excavation.
 - d. The remains of the deceased will be put in a white sheet.
 - e. The new location should be marked so it can be easily recognized by the family and community, even if only in the form of a stone or tree.
 - f. Say a prayer in the new location.
- Coordinate with Religious Leader of Margaluyu Village / Religious Leader of Cibeber District in the process of moving graves and transfer procedures.
- Consultation with Perhutani if the graves will be moved to the Perhutani location.
- The observation of physical cultural above is subject to change as a result of the fact findings by the team included the expert before construction.

Design and Equipment Needs

- The Grave development process does not require design in particular, only signs for the new graves.
- In the process of relocating sacred graves, in accordance with information from the local community, a shaman who is believed to have special skills to relocate the grave without creating unexpected impacts to the community will be involved. The relocation process will be a typical process of relocating a cemetery as explained in the previous section or if considered necessary will be complemented by an offering and prayer by a shaman.
- Support is needed to identify a location for the graves that is safe from project activities and in accordance with the needs of the community.

Timetable of Planned Activities

The environmental management and monitoring plan, is performed starting from the land acquisition process and relocation, construction and operation to avoid the negative impact.

6.3 Name of PCR: Public Cemetery and Old Grave

6.3.1 Location of The Discovery:

The location of the Public Cemetery and Old Grave is in the Lower Dam (Flooded Area), exactly in Kampung Cipiring, Cicadas Village Rongga District, West Bandung Regency (see the map below).



Public Cemetery and Old Grave Location in Cicadas Village

6.3.2 Date and Time of Discovery:

August 20th, 2009/13.13 PM and August 26nd, 2009/14.14 AM.

6.3.3 Description of PCR

- There is a public cemetery to be inundated in Kampung Cipiring. This cemetery has the families graves, public graves and ancestral graves in Kampung Cipiring.
- Family/heirs of the cemetery lived in the Cianjur area, Cibeber, Cibaregbeg and Sindangsari.
- It is unknown when the cemetery was established.
- There is an old grave by name "Mbah Jugo Grave" that is considered sacred by people in the area as well as by citizens from outside the village. It is used for recluse activities to get "wangsit" (messages) or certain goods, such as the "keris" (name of the sword used by the Java community). These activities

are customs rather than religious activities. Based on public trust a particular grave can provide a certain strength that is magical.

- The old graves which are the ancestral graves are scattered throughout the village Cicadas. Some graves are considered sacred by society, but along with an increase in public knowledge through religious guidance, that belief gradually began to decrease. Some people still come on visit.
- Object Status : Movable Object
- The observation of physical cultural above is subject to change as a result of the fact findings before construction.

6.3.4 Estimated Weight and Dimensions of The PCR



Cemetery Location which will be inundated in Cicadas Village.



New graves can usually known as the headstone marked with the names, birth and death. While the old graves with signs indicated only with rocks and trees.

Mbah Jugo stone grave in Cicadas village be inundated

6.3.5 Ownership

The status of the graveyard in Kp. Cipiring is private land.

6.3.6 Temporary Protection Implemented

None

6.3.7 Proposed Mitigation Measures

The Type of Impacts

The impact caused by inundation of public cemetery and old sacred grave for the community:

- 1) The process of finding replacement land will have an impact on the differing perceptions between land owners, heirs, and PLN. Particularly, the replacement process of land and transfer of the graves will have an impact because there is no alternative place of relocation and the amount of compensation received by the heirs and the land owner is still undecided. 2) There will also be a disruption of the custom of visiting sacred graves on a particular day (Thursday night) and in a certain month of the Islamic calendar, such as the Prophet's birthday. The nature of the impact is temporary, because after relocation the visit activity can continue.

The Conditions

- Consultation process regarding the replacement of land with land owners, the Cicadas Village and Rongga District.
- Consultation with beneficiaries, regarding the measurement process, procedure, and the cost of moving the graves.
- Coordination with religious leader of Cicadas Village/ religious leader of Rongga District in the process of moving graves and the transfer procedures.
- Cemetery relocation procedure in accordance with Islamic teachings and local customs:
 - a. Before the relocation process, the community will conduct Quran readings and prayers.
 - b. Before excavating, involved parties say a prayer for the deceased.
 - c. Continue with excavation.
 - d. Remains of the deceased will be put in a white sheet.
 - e. The new location should be marked so it can be easily recognized by the family and community, even if only in the form of a stone or tree.
 - f. Say a prayer in the new location.

- In the process of relocating sacred graves, in accordance with information from the local community, a shaman who is believed to have special skills to relocate the grave without creating unexpected impacts to the community will be involved. The relocation process will be a typical process of relocating a cemetery as explained in the previous section, or if considered necessary will be complemented by an offering and prayer by a shaman
- Coordination between PLN and Cicadas village for the process of moving graves to be transferred to the village land.

Design and Equipment Needs

- The Grave development process does not require design in particular, only signs for the new graves.
- Support is needed to identify a location for the graves that is safe from project activities and in accordance with the needs of the community.

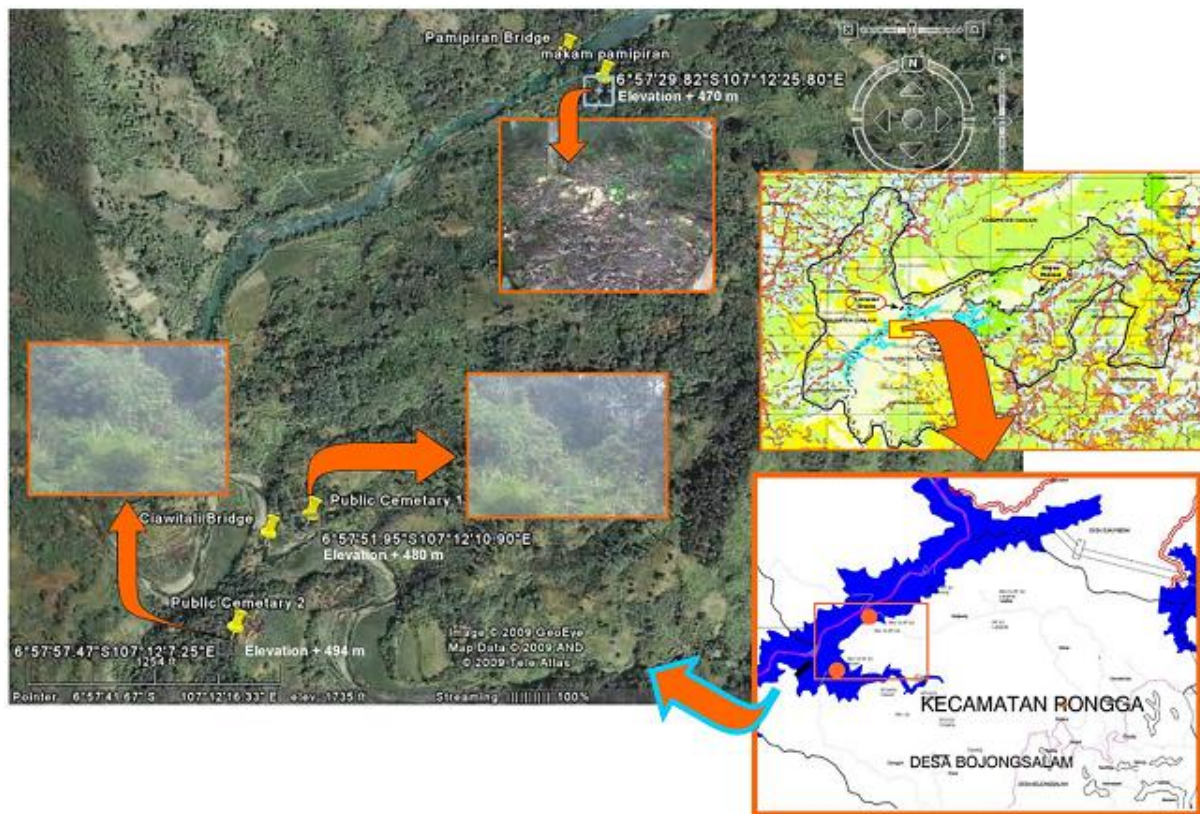
Timetable of Planned Activities

The environmental management and monitoring plan is performed starting from the land acquisition process and relocation, and operation.

6.4 Name of PCR: Public Cemeteries

6.4.1 Location of The Discovery:

The locations of the Public Cemeteries in Lower Dam (Flooded Area), are at Kampung Pamipiran, Kp. Ciawitali and Kampung Muaracitali in Bojongsalam Village Rongga District, West Bandung Regency (see the map below).



6.4.2 Date and Time of Discovery:

September 11st, 2009/09.11 AM.

6.4.3 Description of The PCR:

- In Kp. Ciawitali there are 2 public cemeteries located near Ciawitali Bridge. The first cemetery is 4.000 m². The status of the land is Perhutani Land. The second cemetery is 2.000 m². The status of the land is village land.
- In Kp. Muaracitali (Hamlet II RT 03 RW 10) there are 2 locations of the cemetery near Bantarpicung Bridge, distance of about 20 meters. The first cemetery is 2.500 m² and the second is 1.600 m² in Perhutani land status.
- In Kp. Pamipiran There are 3 burial sites near Pamipiran Bridge. The first is 1.000 m² and 4.200 m², and the third is 800 m². All of the burial sites are private land.
- In Cipedes Hamlet, in RT 03/RW 10, there is a cemetery that will be inundated. The area is around 3,600m².
- All of the cemeteries are uncategorized sacred, just as common cemeteries.
- All graves in the three cemeteries are marked with rocks and trees, or only marked with a tree. Rarely marked by headstones, so it is unknown as a grave or a tomb, especially tombs located in Perhutani region.
- Object Status: Movable Object

- The observation of physical cultural above is subject to change as a result of the fact finding by the team included the expert before construction.

6.4.4 Estimated Weight and Dimensions of The PCR



Flooded Graves in Kp. Pamipiran near Pamipiran Bridge. 2.400 m² areas in owned land. (*Taken from distance*)



Flooded Graves in Kp. Pamipiran near Pamipiran Bridge. 2.400 m² areas in owned land.



Graves Location marked only with rocks and trees



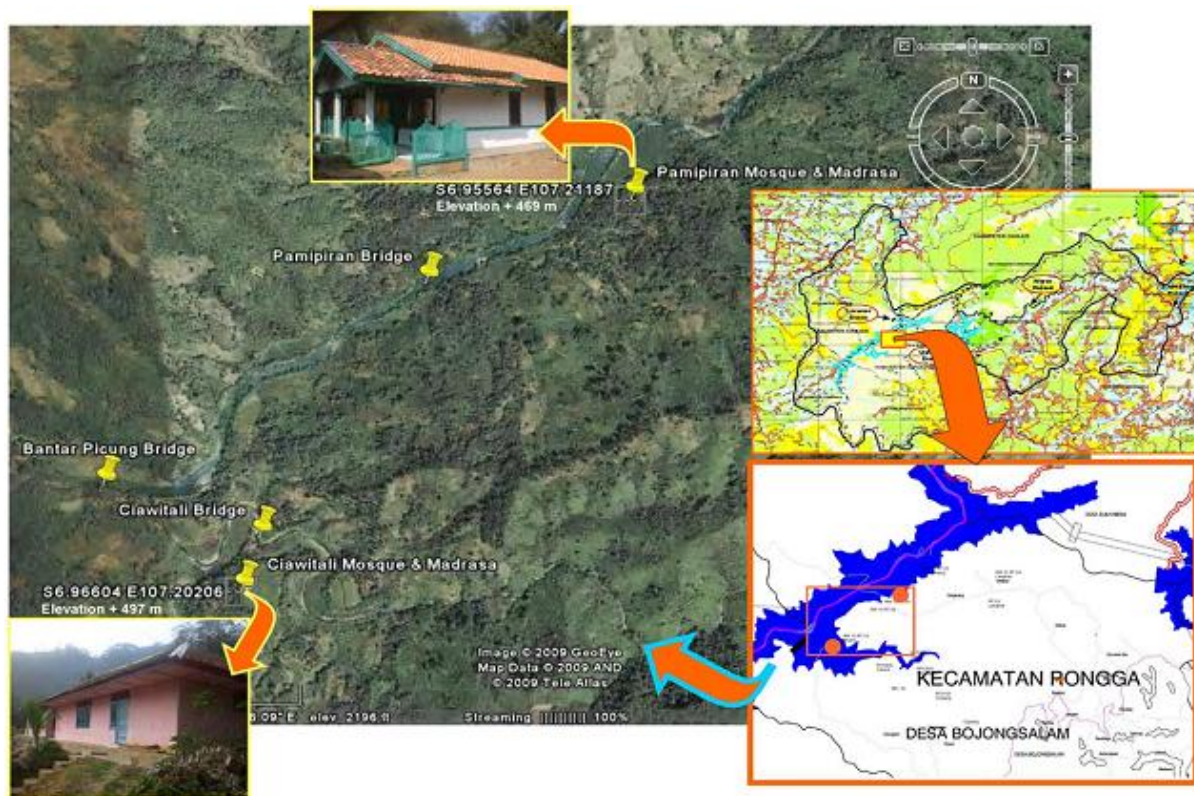
6.4.5 Ownership

- The status of the graveyards in Kp. Ciawitali is Perhutani land and village land. In Kp. Pamipiran the status is owned land.
- The heirs of tombs of the three cemeteries are in Kp. Pamipiran and Kp. Ciawitali.

6.5 Name of PCR: Mosques and Madrassas

6.5.1 Location of The Discovery:

The location of the Mosques and Madrassas are in the Lower Dam (Flooded Area), exactly in Kampung Pamipiran and Kampung Ciawitali Bojongsalam Village Rongga District, West Bandung Regency (see the map below).



Mosques and Madrassas Location in Lower Dam Area in Bojongsalam Village

6.5.2 Date and Time of Discovery:

September 11st, 2009/08.05 AM and 08.59 AM.

6.5.3 Description of The PCR

- In Kp. Ciawitali there is a mosque and a madrasa could be be inundated with waqaf land status. The location is near the cemetery and 1 meter under pool stake. Other than that, there are 6 mushola (small mosque) that could be inundated in RT 03/RW10 and RT 10.
- In Kp. Pamipiran there is a mosque and a madrasa could be inundated with waqaf land status. Four mushola could be inundated in RT 01 RW 10.
- In Cipedes hamlet there are Mosques (2 unit), Madrasah (2 unit), and Mushola (5 Unit) that will be inundated in RT 03/RW10.
- Mosques are used for Muslims religious activities every day, like the five daily prayers and the weekly Friday prayer. In addition to prayer activities, the Mosques are used to study each day of the week by mothers and every Friday by fathers. Madrassas are used to study by children each day after 'Ashar' prayers.
- Object Status: Movable Object

- The observation of physical cultural above is subject to change as a result of the fact finding by the team included the expert before construction/ relocation.

6.5.4 Estimated Weight and Dimensions of the PCR



Mosque in Kp. Ciawitali with permanent structures (walls, bricks and with roof), Size : width 6 meters x length 11,5 meters.



Part in Ciawitali Mosque, the room facing the qibla. Equipped with a pulpit and place of prayer for the Imam.



Madrasa in Ciawitali with permanent structures (walls bricks, and with roof), Size : width 6 meters x length 8 meters.



Part of the madrasa to teach children the Qur'an and other Islamic religious studies. Semi-permanent structures, with walls and wood.



Upper Water Level ABOVE of
CIAWITALI MOSQUE



Mosque in Kp. Pamipiran with semi permanent structures (walls, wood and with roof), Size : width 5 meters x length 10 meters.



Masjid in Kp. Pamipiran
with semi permanent
structures (walls, wood and
with roof), Size : width 5
meters x length 10 meters.



The front of Masjid in Kp.
Pamipiran

The front of Masjid in Kp. Pamipiran



Mosque completed by wudhu facilities or place to clean themselves before prayers



The madrasa in Ciawitali be inundated, made of wood and booths.



Part of the madrasa to teach children the Qur'an and other Islamic religious studies, with wooden and booths structures.

6.5.5 Ownership

All of the mosques and madrassas, both in Kp. Ciawitali and Kp. Pamipiran, were built with waqaf land from residents or Jama'ah. Because they were built above waqaf land, all Mosque and Madrassa activities are contributed to the community. In addition, the transfer process will be handled by the community when the Mosques and Madrassas are flooded.

6.5.6 Temporary Protection Implemented

None

6.5.7 Proposed Mitigation Measures

The Type of Impact

- Impacts will occur from the project activities during pre construction/ relocation, especially in the process of land acquisition and relocation of the Mosque and Madrasa. In the land acquisition process, the impacts that will occur include a disagreement regarding the pricing issue of land between land owners and PLN.
- In the relocation stage, the impact will be mostly in the loss of function of the Mosque and Madrasa as religious and educational facilities for Muslims in Kp Ciawitali, Km Pamipiran, and Kp Cipedes, but will not affect the historical value of the Mosque and Madrasa. The impact is temporary until a new mosque and madrasa is built.
- The impact is measured by 1) the number of people affected because the Mosque and Madrasa are used by all people in Kp. Ciawitali and Kp Cipedes. 2) The impact will occur until a new Mosque and Madrasa are operational. 3) The impact will be accumulated if the new Mosque and Madrasa are not built in a timely manner, because of disruption of religious and educational activities.

The Conditions

- In particular the relocation of activities required by the transfer process and procedures according to the teachings and ordinances of Islam, and the provision of a safe place from the project activities in accordance with the needs and habits of residents/visitors.
- Consultation with PLN, Land Owner/Boarding School, Bojongsalam Village/Rongga District and Religious leader of Village/District on land prices and compensation process of moving the Mosque and Madrassa in accordance with the teachings and ordinances of Islam and according to the habits/needs of residents/visitors.

- Determination of proof of the endowments ownership by the Bojongsalam Village and Rongga District.
- The observation of physical cultural above is subject to change as a result of the fact finding by the team included the expert before construction/ relocation.

Design and Equipment Needs

- The mosque and madrassa will be built permanently (walls) with the same structures and current condition of the buildings.
- The relocation place needs to be suitable for worship, safe from the project activities, and in accordance with the needs of the community.

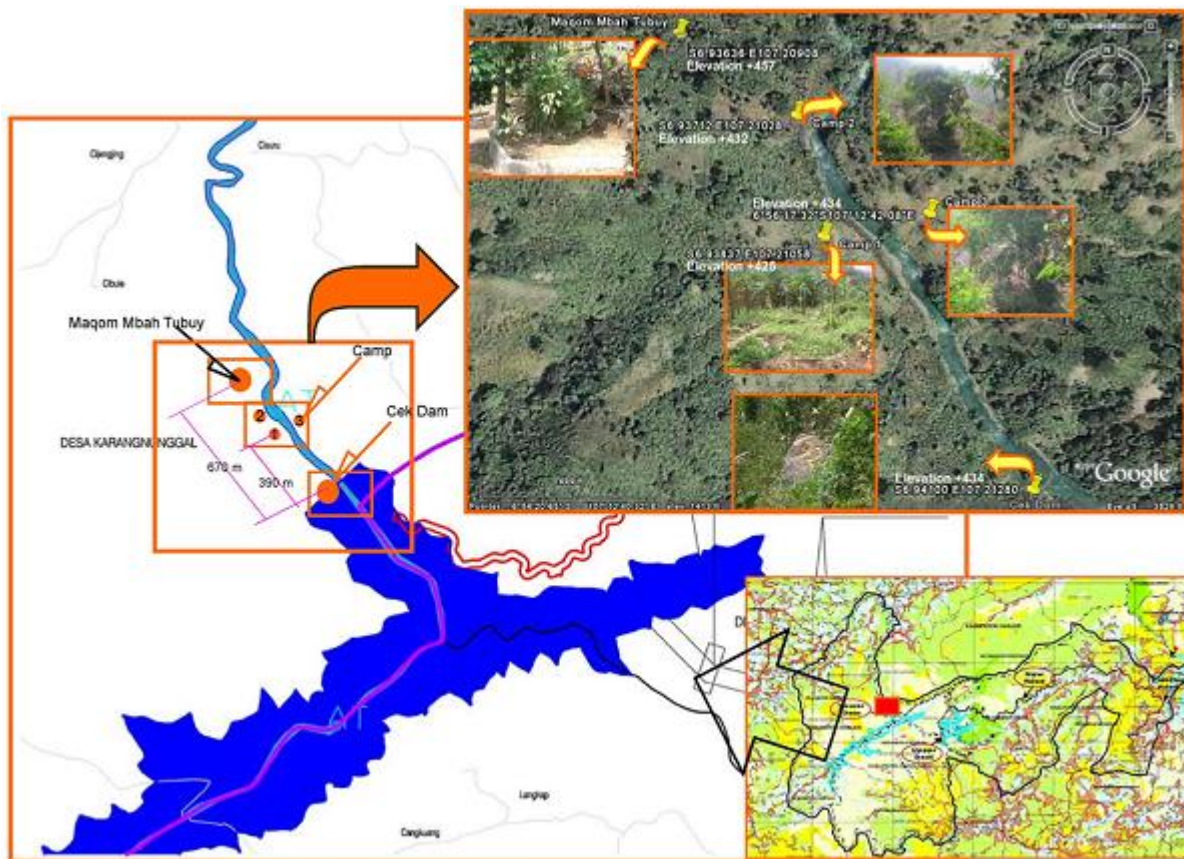
Timetable of Planned Activities

The environmental management and monitoring plan is performed starting from the land acquisition process and relocation, construction and operation. Monitoring is performed to avoid negative impacts.

6.6 Name of PCR: Maqom Mbah Tubuy

6.6.1 Location of the Discovery:

The location of Maqom Mbah Tubuy is in The Flying Camps Area exactly in Kampung Tubuy RT 05 RW 02 Kadusunan I Karangnunggal Village Cibeber District, West Bandung Regency. There are 2 camps near "Maqom Mbah Tubuy" location that are not far from Cisokan River and located about 270 meters from Maqom with a straight line drawn. Another camp is across Cisokan River (see on the map below).



MAQOM MBAH TUBUY LOCATION NEAR THE FLYING CAMPS IN KARANGNUNGAL VILLAGE

6.6.2 Date and Time of Discovery:

August 27th, 2009/07.42 AM and September, 9th, 2009/10.25 AM.

6.6.3 Description of the PCR

- Maqom Auliya Eyang Tubuy, also called Maqom Syeh Maulana Mansur, was a haven for Syeh Maulana Mansur as he travelled to Banten from Cirebon. This place had been around 400 years ago.
- Syeh Maulana Mansur was a spreader and teacher of Islam and was also known as the guardian of Banten. He frequently traveled to Cirebon and met with Sunan Gunung Jati together other 'guardian' (wali) in Java. Maulana Sheikh Mansur is believed to be descendants of Sunan Gunung Jati.
- At the time of traveling, Syeh Maulana Mansur once stopped in this area to Riyadah (as a way to draw near to God). Today, this place is a place of visit for Muslims, who come from various regions such as Jakarta, Bandung, Cianjur, Banten and others.
- This place is usually crowded with visitors on particular months of the Islamic Calendar such as the Month of Maulid and Sha'ban, with the number of visitors reaching hundreds of people.

Visitors usually do religious activities such as: shalawat (read the greeting to the Prophet Muhammad SAW), dzikr (remembrance of Allah SWT), and reading the Qur'an depend on the purpose of each visitor. The main purpose of the visitors is to get a blessing or "Karamah".

- Object Status: Immovable Object
- The observation of physical cultural above is subject to change as a result of the fact finding by the team included the expert before construction/ relocation.

6.6.4 Estimated Weight and Dimensions of the PCR



Maqom Mbah Tubuy Park



Maqom Mbah Tubuy/Syeh
Maulana Mansur



Plants and Rocks For Place
Standing Signs (Syeh
Maulana Mansur Maqom)



Road to the intersection
of Lower Dam Site (left)
and the direction Maqom
Mbah Tubuy (right)

Road Conditions to Maqom
Mbah Tubuy



Markers check dam in Kp.
Leuwilayung Karangnunggal
Village. Distance to Maqom
Mbah Tubuy about 900 meters.

Access Road to Check Dam Area



Camp I Area in Kp. Cibule
Karangnunggal Village



Access Road to Camp I Area



Camp III Location Cisokan River
Crossing in Kp. Cibule
Karangnunggal Village

6.6.5 Ownership

- The status of the land of Maqom Mbah Tubuy is Perhutani land. Formerly Maqom Mbah Tubuy land was arable land of great-grandfather Pak Dota, but it has been overgrown by the forest. Part of the ground in Kp. Cibule is currently occupied by Mr. Dota and his wife.
- Maqom Mbah Tubuy is managed by Pak Dota's family. Pak Dota is the 4th generation of his great-grandfather earlier. Currently Pak Dota's age 98 years.



The care taker of Maqom
Mbah Tubuy (Pak Dota and
His Wife)

6.6.6 Temporary Protection Implemented

None

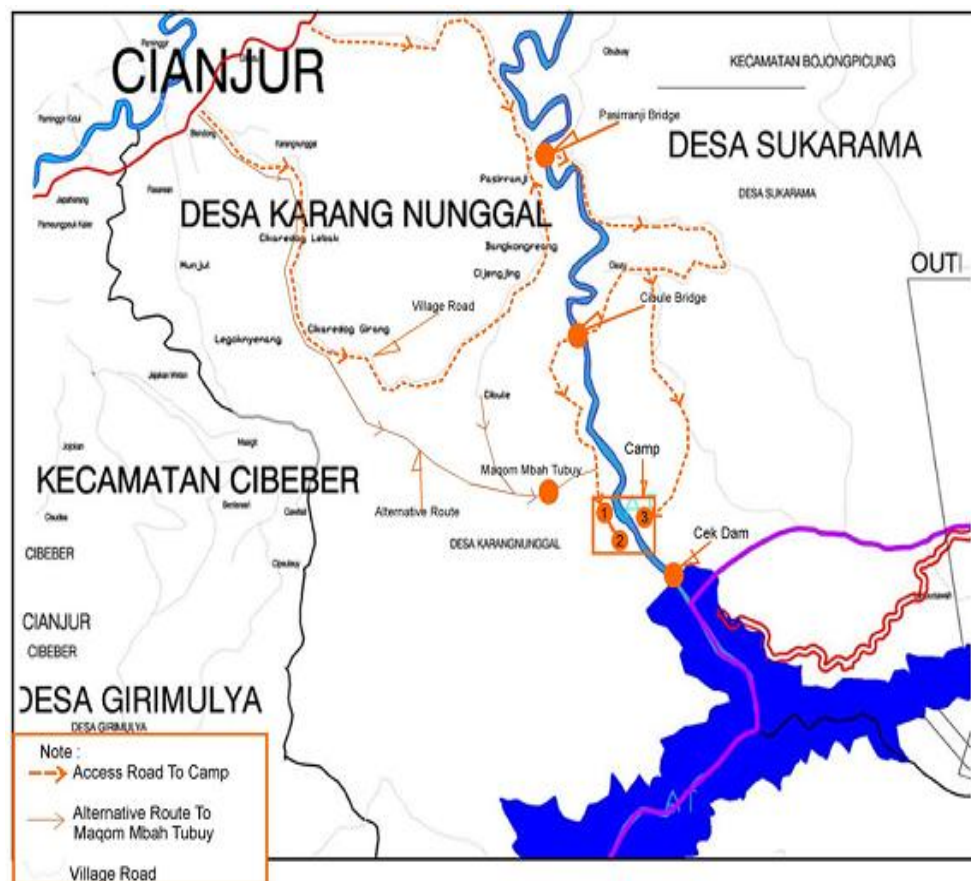
6.6.7 Proposed Mitigation Measures

The Type of Impacts

- During the construction phase with the camp activities near Maqom Mbah Tubuy, the impact of the disruption to the activities of the visitors will be in the Islamic month in which the most people come to visit, like Maulid Month and Sha'ban Month.
- The impact may continue to the operation stage, and the number of people affected will be the people who live in Karangnunggal village, but also for visitors from West Java and Jakarta.

The Conditions

- Coordination between Religious leader, Karangnunggal Village, Maqom managers, community leaders and PLN to manage the visit activities in order to not interfere with camp activities during the construction phase.
- The camp activities setting in order to not disturb the visit activities, especially during the special month of visit when the community reaches its peak. Mitigating the disruption can begin by making SOP in the construction stage by stating contractors should pay attention and make an effort to maintain the location as it is.
- The community can use an alternative route from KP. Cikaredok to the tomb location - see picture.



Alternative Route to Maqom Mbah Tubuy from Kp. Cikaredok

Design and Equipment Needs

Management has planned activities only for the area used for visit and camps, so what is needed is coordination among the relevant parties in the area of Maqom Mbah Tubuy. The outcome of the discussion and coordination can be the basis of making SOP for the protection of PCRs.

Timetable of Planned Activities

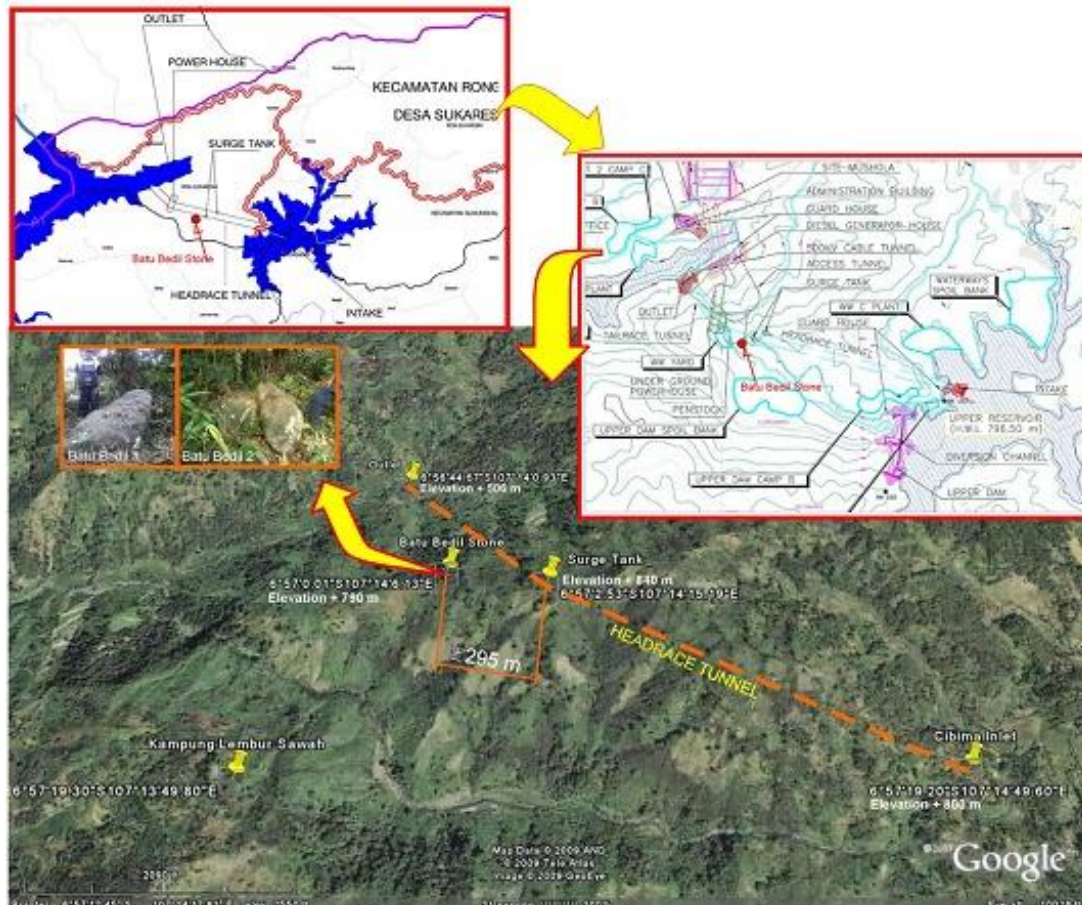
The environmental management and monitoring plan is performed starting from the land acquisition process and relocation, construction/ relocation and operation to avoid negative impacts.

6.7 Name of PCR: Batu Bedil (Bedil Stone)

6.7.1 Location of the Discovery:

Batu Bedil (Gun Stone) location is in the vicinity of the Surge Tank. The precise location is in The Hill of Batu Bedil Kampung Lembur Sawah, Sukaresmi Village, located about 295 meters from the

Surge Tank. Batu Bedil location can be reached from Kp. Cibima in the Inlet Location, by continuing up the Hill of Batu Bedil for a distance of 3 Km. Batu Bedil also can be visited from Kp. Lembur Sawah to The Hill of Batu Bedil for a distance of 2 Km. This route requires passing the slope of a cliff of about 75 to 80 degrees.



Batu Bedil Location in Kampung Lembur Sawah Sukaresmi Village

6.7.2 Date and Time of Discovery:

September 5th, 2009/14.11 PM and September 15th, 2009/13.50 PM

6.7.3 Description of the PCR

- Batu Bedil is in forestry land, but is now cultivated by local residents for gardening.
- The area around Batu Bedil is a ridge hill/flat ground area of 1 ha. "Batu Bedil" is about 10 meters x 10 meters.
- The area is called Batu Bedil (The Gun Stone) because the stones are in the formation of cannon. According to common belief, these formations will never change. Although they have shifted or moved to another location many times, they always return into the original position. Based on verbal information from locals,

once Batu Bedil was intentionally moved to another location, but it returned to the original location. Therefore, locals do not dare to move it to another location.

- The Batu Bedil locations are separated in two locations in approximately 10 meters.
- The citizens have never made a visit to the Batu Bedil site, while it is revered, it is not considered sacred or historic by the citizens.
- According to Badan Arkeologi Bandung and the Department of Tourism and Culture of West Java Province, there has not been a special study of the historical value of the Batu Bedil.
- As a comparison, in another area such as the Hamlet of Batu Bedil in Panggung Island Tanggamus District Lampung, Batu Bedil Inscriptions are archaeological relics from the 10th century AD. The religious content of the inscription indicates that the Hindu-Buddhist religion had elements of megalithic traditions. The inscription was made in the era of Sriwijaya, and is historical evidence of the population in this region during the time of the kingdom.
- Object Status: Immovable Object
- The observation of physical cultural above are subject to change as a result of the fact finding by the team included the expert before construction/ relocation.

6.7.4 Estimated Weight and Dimensions of the PCR



Batu Bedil Location in The Hill of Batu
Bedil in Kp. Lembur Sawah Sukaresmi
Village.



Batu Bedil Location in The
Hill of "Batu Bedil"



The one of Batu Bedil
the location



The First Batu Bedil Location, Size : 185 cm
long, 72 cm wide, 55 cm thick.



The Second Batu Bedil Location.
The rocks formation look like a
cannon to be fired



Distance Between Batu Bedil I and
Batu Bedil II about 10 meters.

Comparison of the similar megalithic object in other region.



Existence "Batu Bedil" with inscription in the Island
Tanggamus Lampung District at megalithic the site of
Sriwijaya kingdom. "Batu Bedil" was also often took a
gunshot or explosion according to the local community
in the past. In this area also "Batu Bedil" are in 2
locations.

6.7.5 Ownership

- "Batu Bedil" is in Perhutani Land, and is currently tilled by residents for gardening.

6.7.6 Temporary Protection Implemented

Sign board and simple fence will be installed by the project. No management action or special assessment of the "Batu Bedil" has been made by government. There is only public opinion that this stone has importance, but it is not considered a historic site by the community or by the local government.

6.7.7 Proposed Mitigation Measures

The Type of Impacts

- The impact may occur if the construction activity was conducted over the tunnel. The impact may come from the construction labourer (vandalism etc), and during construction of the surgetank.

The Conditions

- Batu Bedil is a series of historical objects related to a Buyutan site upstream of Cisokan named "Bujangga Manik". This site, from an archeological study, is the largest megalithic site in Southeast Asia. The site is located in Gunung Padang, Karyamukti Village, Campaka Subdistrict, Cianjur Regency. There is similarity in physical appearance between Batu Bedil in Kp Lembur sawah and Gunung Padang Megalithic site.



Megalitik site at Gunung Padang
Source : Pikiran Rakyat, 20 January 2006

- Polygonal stone columns were formed during the cooling process of magma. During the cooling process, cracks create polygonal forms. Stones with light grey color are andesit basaltic. Gunung Padang is believed to be formed by the cooling process of prehistoric volcanic activity during the early Pleistocene age, around 21 million years ago (source Pikiran Rakyat News Paper, Jan 20, 2006). From a geological study in AMDAL, the outlet location where Batu Bedil is located is an outlet of smooth sandy stone, grey, laminated, and weathered, with an extension joint pattern.
- PLN will coordinate with Archeology department and create an SOP for the management of the PCR if it is classified as historical during construction or operation stage. The management action can consider inputs from recognized institutions in the archeological field.

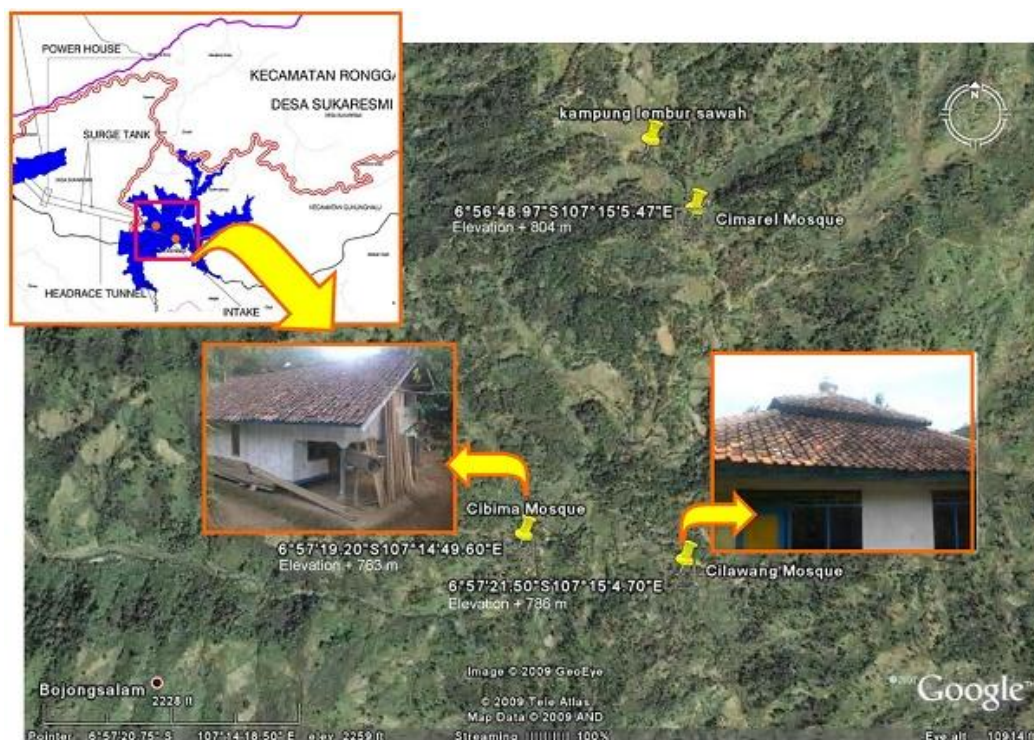
Timetable of Planned Activities

The environmental management and monitoring plan is performed to avoid negative impacts.

6.8 Name of PCR: The Mosques

6.8.1 Location of the Discovery:

Religious facilities in form of a Mosque and Mushola are located in Kp. Cimarel, Lembur Panjang, Cimanggu, Tapos, Cipateungteung, Cipedes, Cibima, dan Cilawang. Two locations identified from the survey are located in the Tunnel Inlet location in Cibima and the reservoir area in Kp Cilawang.



The Mosques will be inundated in The Intake Location (Kp. Cibima) and The Upper Dam Area (Kp. Cilawang)

6.8.2 Date and Time of Discovery:

September 4th, 2009/08.46 AM and 5th, 2009/06.36 AM

6.8.3 Description of the PCR

There are 9 religious facilities in the form of a Mosque and Mushola with a total area of 527m² that will be inundated in Sukaresmi Village in the following hamlet: Kp. Cimarel, Lembur Panjang, Cimanggu, Tapos, Cipateungteung, Cipedes, Cibima, dan Cilawang.

- All of the mosques are used daily for prayers by the community. On every Friday the fathers use the Mosque for the Friday prayers.
- The Mosques are also used to teach the Qur'an by mothers on a regular basis once every week and by the children to learn and to read Al_Qur'an activities every day in the afternoon.
- Object Status: Movable Object.
- The observation of physical cultural above are subject to change as a result of the fact finding by the expert before construction/ relocation.

6.8.4 Estimated Weight and Dimensions of the PCR



Mosque to be inundated at the inlet location in Kp. Cibima



Visible drum used to call the prayer in congregation



The entire mosque building is made of wooden with roof tiles



Marks the inlet locations that will lead to the tunnel. The first (left) distance is only 1 meter and the second (right) is 5 meters from the mosque building.



Another mosque in Kp. Cilawang which will stagnate in the reservoir area



Roof of the mosque following the architecture of the Sunda house

Structure made entirely of wood

6.8.5 Ownership

The mosque in Kp. Cilawang was built with waqaf land from residents or Jama'ah (Except the Mosque in Kampung Cibima, built on land owned by Ajengan A. Baihaqi). Because it was built above waqaf land, then the Mosque and Madrassa activities are submitted to the community.



Management of Mosque and
The Land Owner in Kp.
Cibima in Inlet Location :
Ajengan Baihaqi

6.8.6 Temporary Protection Implemented

None.

6.8.7 Proposed Mitigation Measures

The Type of Impact

- The impact is mainly caused by the loss of the Mosque and Madrasa as religious and educational facilities for Muslims in Sukaresmi village, especially for people in KP Cibima and Kp Cilawang. The historical value is not impacted because those objects are not historical objects. However, the impact is temporary until the

new Mosque and Madrasa are built. The impact is mainly from the number of people affected, because the Mosque and Madrasa Ajengan Baihaqi were used not only by people from Margaluyu village but also by people from outside Campaka Sub-district;

- Significant impact is mainly caused from project activities in pre-construction phase are land acquisition and mosque relocation processes.

The Conditions

- Activities required by the transfer process should follow procedures according to the teachings and ordinances of Islam. Additionally, the provision of a safe place from the project activities in accordance with the needs and habits of residents/visitors should be supplied.
- Consultation with PLN, Land Owners/Boarding Schools, Sukaresmi Village/Rongga District and religious leader of Village/District on land prices and the compensation process of moving the Mosques in accordance with the teachings and ordinances of Islam and according to the habits/needs of residents/visitors.
- Determination of proof of the endowments ownership by the Sukaresmi Village and Rongga District.

Design and Equipment Needs

- The Mosques will be built permanently (walls) in line with the needs of the community and religious activities in the new location.
- The relocation place should be suitable for worship, safe from the project activities, and in accordance with the needs of the community.

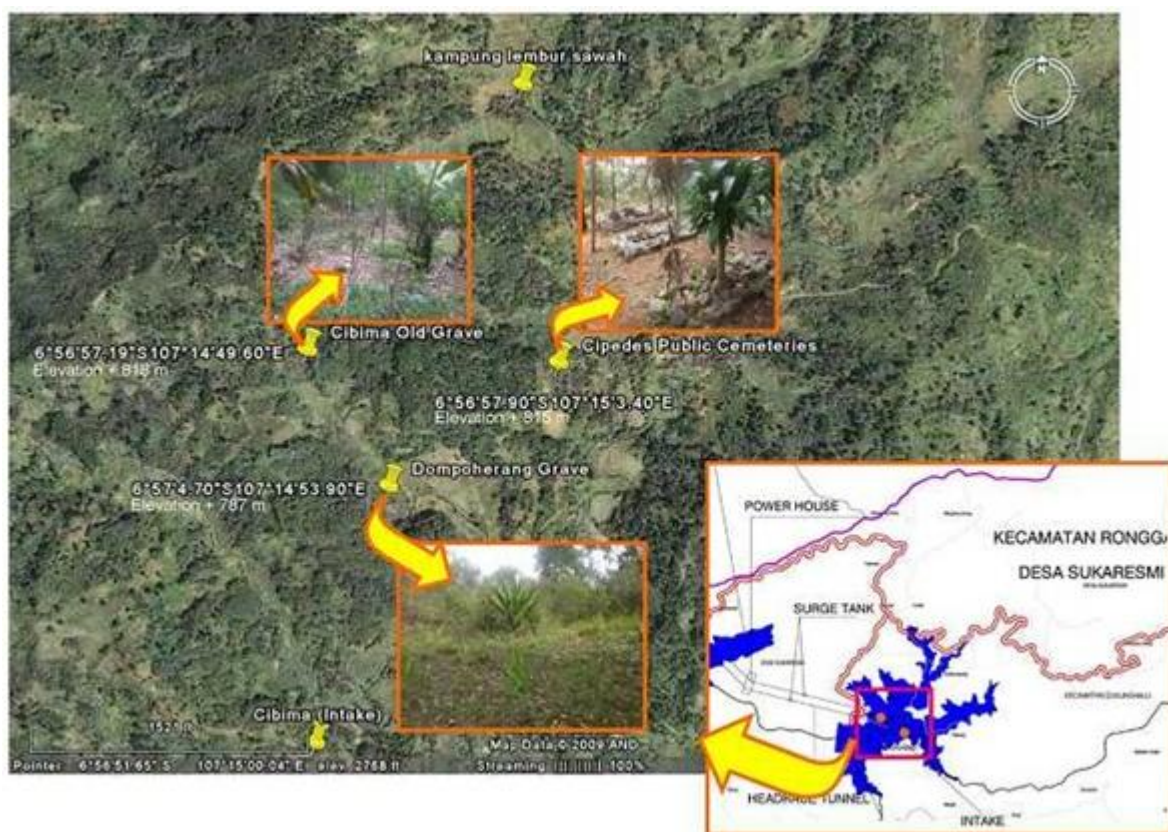
Timetable of Planned Activities

The environmental management and monitoring plan is performed starting from the land acquisition process and relocation, construction and operation to avoid negative impacts.

6.9 Name of PCR: The Public Cemeteries, Resident Graves and the Old Grave

6.9.1 Location of The Discovery:

The location of Public Cemeteries is in the project site in the Upper Dam (Flooded Area), exactly in Kampung Cipedes and Kp. Cibima Sukaresmi Village Rongga District West Bandung Regency. The other location of the public cemetery, based on information from village administration, is in Kp. Cijambu and Kp. Saninten. Other cemeteries are located in Kp. Saninten, Kp. Cijambu, Kp. Baru, Kp. Hanjawar, and Kp. Cimarel. An old grave is located in Kp. Cimarel, called Mbah Dongkoherang.



6.9.2 Date and Time of Discovery:

September 4th, 2009/ 13.41 - 14.28 PM

6.9.3 Description of the PCR

- The cemetery in Kp. Cipedes is 2000 m² wide and a publicly owned graveyard. According to village administration, community cemeteries are located in Kp. Saninten, Kp. Cijambu, Kp. Baru, and Kp. Hanjawar with 1400m² acre.
- The family graves in Lembur Panjang with an area of 600 m².
- There are 2 public cemeteries, the first is above the Tapos Bridge (border Lembur Panjang and Tapos) with 2000 m². The second is in Perhutani land in an area of 600 m². It was founded in 1980

as the oldest cemetery in Cibima. According to village administration of Sukaresmi Village, there are 1200m² acreage in the public cemetery in Kp Cijambu and Kp Saninten.

- There are two old graves, the first one is Mbah Dongkoherang Grave and the second is Mbah Kabayan Grave. According to the Head of Sukaresmi and its citizens, the two old graves do not have historical value or a connection to the citizens in Cimarel. Mbah Dongkoherang was known as having supernatural power, and Mbah Kabayan was a friend of Mbah Dongkoherang.
- From outside the village communities sometimes take visit to Dongkoherang grave. This type of visit is not a religious visit but a particular purpose visit to receive wangsit or business guidance.
- Cimarel residents often visit the other sacred graves 600 meters from Cimarel. These are religious leaders in Cimarel and not in the inundated area.
- Object Status: Movable Object.
- The observation of physical cultural above are subject to change as a result of the fact finding by the expert before construction/ relocation.

6.9.4 Estimated Weight and Dimensions of the PCR



The family graves in Kp. Lembur Panjang with 600 m² areas.

Tombs were walled round, so easily recognizable as a tomb.



Public Cemetery in Kp. Cibima in Perhutani Land, with 600 m². Founded in 1980 as the oldest cemetery in Cibima.



Public Cemetery in Kp. Cipedes, with 2.000 areas. The graveyard is public cemetery land and owned land status. Graves marked by tress and stones.



Mbah Dongkoherang Grave Location, surrounding the fields and community gardens



Tomb was overgrown by weeds. But people generally know that this tomb is the Mbah Dongkoherang tomb. residents also believe that there are 2 graves in it, which one is the Tomb of Mbah Kabayan, friend of Mbah Dongkoherang.



Access Road to Mbah Dongkoherang Grave

6.9.5 Ownership

The status of the graveyard in Kp. Cibima is Perhutani Land, and the graveyard in Kp. Cipedes is public cemetery land and private land. Mbah Dongkoherang grave is on private land. The determination of the relocation policy of the tombs was left with to the heirs and the land owner.

6.9.6 Temporary Protection Implemented

None.

6.9.7 Proposed Mitigation Measures

The Type of Impacts

The magnitude of impact if the public cemetery and old sacred graves are inundated:

- a. The process of finding replacement land will have an impact on the differing perceptions between land owners, heirs, and PLN, especially the transfer of the graves because there is no alternative place for relocation. Additionally, the amount of compensation received by the heirs and the land owner will have an impact.
- b. There will be a disruption to the local custom of visiting the sacred tombs, particularly Thursday night. However, the impact is temporary until the tombs are relocated.
- c. Negative perceptions in the community could occur if the process of moving the tomb is not in accordance with Islamic teachings and habits prevailing in the community.

The Conditions

- Consultation process regarding the replacement of land with land owners in Sukaresmi Village and Rongga District.
- Consultation with beneficiaries regarding the measurement process, procedure, and the cost of moving the graves.
- Cemetery relocation procedures in accordance with Islamic teachings and local customs:
 - a. Before the relocation process, the community will hold Quranic readings and prayers.
 - b. Before excavating, involved parties say a prayer for the deceased.
 - c. Continue with excavation.
 - d. Remains of the deceased will be put in a white sheet.
 - e. The new location should be marked so it can be easily recognized by the family and community, even if only in the form of a stone or tree.
 - f. Say a prayer in the new location.
- Coordinate with Religious leader Village / Religious leader of Rongga District in the process of moving graves and the transfer procedures.
- Consultation with Perhutani (there is a grave site in the area of Perhutani) on the transfer process.

Design and Equipment Needs

- The Grave development process does not require design in particular, only signs for the new graves.
- In the process of relocating sacred graves, in accordance with information from the local community, a shaman who is believed to have special skills to relocate the grave without creating unexpected impacts to the community will be involved. The relocation process will be a typical process of relocating a cemetery as explained in the previous section, or if considered necessary will be complemented by an offering and prayer by a shaman.
- Support is needed to identify a location for the graves that is safe from project activities and in accordance with the needs of the community.

Timetable of Planned Activities

The environmental management and monitoring plan is performed starting from the land acquisition process and relocation, construction and operation to avoid negative impacts.

7 PCR CHANCE FIND REPORT FOR THE ACCESS ROAD

There are several PCR locations that will be affected by the access road plan, either the existing road or the new road. These locations include public cemeteries, the graves of citizens and the old graves considered sacred by the community. Villages that will be passed by the access road include: Desa Sarinagen and Desa Karang Sari for the existing access road, and Desa Cijambu, Desa Sirnagalih, and Desa Sukaresmi for new Access Road.

In PCR Chance Find Report only describes the old graves considered sacred in Cibitung Village and the public cemeteries, the resident graves and the old grave considered sacred in Sirnagalih Village.

7.1 Name of PCR: The Old Graves in Cibitung Village

7.1.1 Location of the Discovery:

The old graves considered sacred by the community in Cibitung Village are Mbah Jahid grave, Mbah Bale grave, Mbah Santri Grave and H. Ilyas Grave.

- a. Mbah Jahid grave is located in Ginaya Mount (Ginaya Hamlet), located approximately 100 meters from the stake location road (5+800).
- b. Mbah Bale Grave is located in Pasir Pogor Mount (Dedengkeng Hamlet), located approximately 100 meters from the stake location road (6+500).
- c. Mbah Santri Grave is located in Puncak Suji, located approximately 40 meters from the stake location road (8+450). Other tombs in Puncak Suji in line with Santri Mbah Grave are Mbah Sampan Grave and Mbah Udin Grave.
- d. Mama H. Ilyas Grave, founder of Pesantren Sukamanah, is located approximately 100 meters from the new roads. The Tomb location is close to Cijambu River, 250 meters from Kp. Cijambu.

The location of old sacred graves can be seen in the picture below:



The Old Graves Location Around New Access Road

7.1.2 Date and Time of Discovery:

September 3, 2009/14.22 PM – 14.38 PM.

7.1.3 Description of the PCR

- In the Cibitung village there are many old tombs considered sacred by the community. The famous tomb often visited by society, especially by the students of Pesantren Sukamanah, is the grave of H. Ilyas. Other tombs often visited after a visit to the tomb of H. Ilyas are Mbah Jahid Grave, Mbah Bale Grave, and Mbah Santri Grave. These peoples were a family who are direct descendants of Mbah Ngabuy (father of Mbah Bale and H. Ilyas). They all are public figures and religious leaders and highly respected by the community because they had an important role in spreading Islam, especially in Bandung regency and in general in West Java.
- **Mbah Ngabuy** was the founder of Pesantren (Boarding School) Lembur Gede in Cibitung Village and his tomb is in Cibitung. It is often visited by society. Its location is far enough away from the new road plan (about 500 meters). Mbah Ngabuy came from Sukapura Citeureup Bogor. Pesantren Lembur Gede in Cibitung is still standing, and is one of the oldest boarding schools in West Java. It is a destination of students from various regions who want to deepen their understanding of Islamic Teaching.
- **H. Ilyas** was the son of Mbah Ngabuy (founder of Pesantren Sukamanah) and he is famous in other areas outside of Bandung regency. The development of Pesantren Sukamanah occurred rapidly and now has expanded to Citeureup Bogor. H. Kosasih, son-in-law of H. Ilyas, is in charge of Pesantren Sukamanah and is a highly respected elder and community leader in the Cibitung Village and other areas. Pesantren (boarding schools) that are in Cibitung include: Tonjong, Lembur Gede, Sindangsari, Cibugis, Pesantren Ajengan Aam, Bojong Sempur and Ginaya.
- **Mbah Jahid**, from Cibitung village, is powerful in magic. His tomb is often visited by people who perform every Friday night until morning. Usually visitors perform dzikr or read the Koran and not use offerings.
- **Mbah Bale** was Mbah Ngabuy's son and brother of Mbah Santri. He is known as a freedom fighter against the Dutch. Mbah Bale himself has a son named Mbah Pangagui. Mbah Bale Grave is often visited by young people and old people. Mbah Bale was known as a strong knight, and his favorite pet; and to "Puter" birds.
- In general, people come regularly for a visit of the tombs in the Islamic months that are honored by the community, such as the date of the 1st until the date of 22nd in Maulid month. The number of visitors who came to Cibitung Village is approximately

17,000 people. The visitors come from Bogor, Jakarta, Tasik, Cianjur, Bandung, and Sumedang. There are also visitors from Java and Malaysia. Apart from ordinary people who make the visit, students also come from Pesantren Cibitung.

- The activities of the visitors to the tombs are said to be "Haulan". Haulan activities are also normally attended by government officials who come from West Bandung Regency and Cianjur Regency.
- In the event of Haulan, visitors usually read Qur'an, followed by Dzikir, for several days at locations around the tombs.
- Peak activity of Haulan usually lasts for 1 week where the visitors come to the Cibitung village nightly.
- Visitors also come in groups from places farther away. Generally they use cars, which often cause traffic jams because Cibitung Village Road is not large. Usually the visitors use the existing road as a parking location and then walk to the tombs.
- The Haulan activity has provided substantial benefits for Cibitung Village, particularly in increasing village income as well as the income of the local community. Haulan activity has become an important agenda for the village and the community every year.
- Object Status: Immovable Object.
- The observation of physical cultural above are subject to change as a result of the fact finding by the expert before construction/ relocation.

7.1.4 Estimated Weight and Dimensions of the PCR

Mbah Jahid Grave



The Road Stake Location (5+750,5+800), approximately 100 meters from The Mbah Jahid Grave



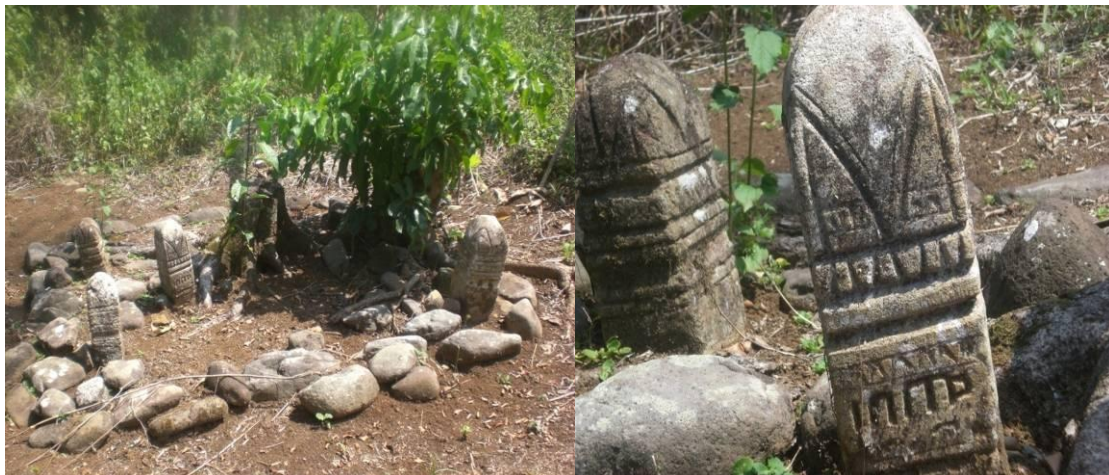
Mbah Jahid Grave Location
in Ginaya Mount Kp. Ginaya
Cibitung Village



Grave signs only with rocks
and trees, so do not look
as a tomb.



Another tomb is considered
sacred, was not far from
the tomb Mbah Jahid, but
unknown grave name.



Mbah Bale Grave



Mbah Bale Grave Location,
near New Access Road in Pasir
Pogor Mount Kp. Dedengkeng,
Cibitung Village.



Location of the grave was
in the land grant from the
community. the size of the
tomb of about 1 meter x 2
meters.



Grave marked only with stones.



There are no names and other information on the tomb. But the public knew that this tomb is the Mbah Bale tomb because people often make a visit to the tomb.



The Road Stake Location (6+500), approximately 100 meters from Mbah Bale Grave

Mbah Santri Grave



Road Stake Location (8 + 450),
approximately 40 meters from
Mbah Santri Grave



Mbah Santri Grave Location, in
Kp.Puncak Suji, approximately
40 meters from stake road New
Access Road (8+450).



Mbah Santri Grave marked only by trees and stones under the big tree.



Grave Mbah Santri seen up close, there the stone as a sign of grave.



In other parts of the tree there are another graves, name are "Mbah Udin Grave" (left) and "Mbah Sampan Grave" (right). They were friends of Mbah Santri also often be visited.



There is Visit Place (Left) near Graves Location (right).



The inside of Visit Place For Doing Dzikr, Read the Koran and Prayer



The Access Road to Mbah Santri Grave from Cibitung Village office approximately 1 Km.

7.1.5 Ownership

- The tombs for Mbah Bale and Mbah Santri are land grants from Pesantren Lembur Gede Cibitung and are currently managed by Pesantren Cibitung. Meanwhile, H. Ilyas Grave, located in Pesantren Sukamanah, is still managed by the son-in-law of H. Ilyas, H. Kosasih.
- Mbah Jahid Grave is located in the public cemetery and is managed by communities and Cibitung Village.

7.1.6 Temporary Protection Implemented

For the non affected graves close to road alignment, the sign board and simple fence will be installed by the project.

7.1.7 Proposed Mitigation Measures

The Type of Impacts

- An impact might occur primarily during road construction activities if the activities coincide with Haulan, especially during the peak time of the visit in Cibitung village. The frequently visitors visited. This number will through the existing roads in Cibitung Village. Another impact is the disruption of Haulan activities by the transportation of construction materials and equipment. These activities will also use the existing road in Cibitung village to reach the new access road location.

- Haulan activities and construction activities, if occurring together, will lead to increased congestion, which will disrupt the visit activities.
- In the operating phase the existence of the new access road will lead to a positive impact because the community's access to the location of the sacred tombs will be much closer.

The Conditions

The Construction Phase

- Use of the existing road in Cibitung village, especially when the Haulan activities are held, so as not to disrupt the visit activities. For that purpose, good coordination is needed between PLN and Cibitung Village.
- Coordination between Religious leader of Cibitung Village, Pesantren Lembur Gede, Pesantren Sukamanah, and PLN to manage the visit activities in order not to interfere with construction activities.

The Operation Phase

- New access road management between PLN, Cibitung Village and Pesantren Lembur Gede, because people will use the new road to access the sacred tombs.
- Local community involvement in the management of new roads for Haulan activities.

Design and Equipment Needs

- In the construction phase, the use of the existing road during Haulan activities is necessary. Traffic arrangements will need to be made on some roads, especially around the area of Pesantren Lembur Gede, Pesantren Sukamanah, and the location of visitor parking along the existing road.
- In the operating phase, traffic arrangements will be necessary for some new roads, particularly roads that are very close to the graves sites that will be visited by the community in Kp. Ginaya, Kp. Dedengkeng (Pasir Pogor), Puncak Suji, and Kp. Cijambu.

7.2 Name of PCR: The Resident Graves, The Old Graves, and the Public Cemetery in Sirnagalih Village

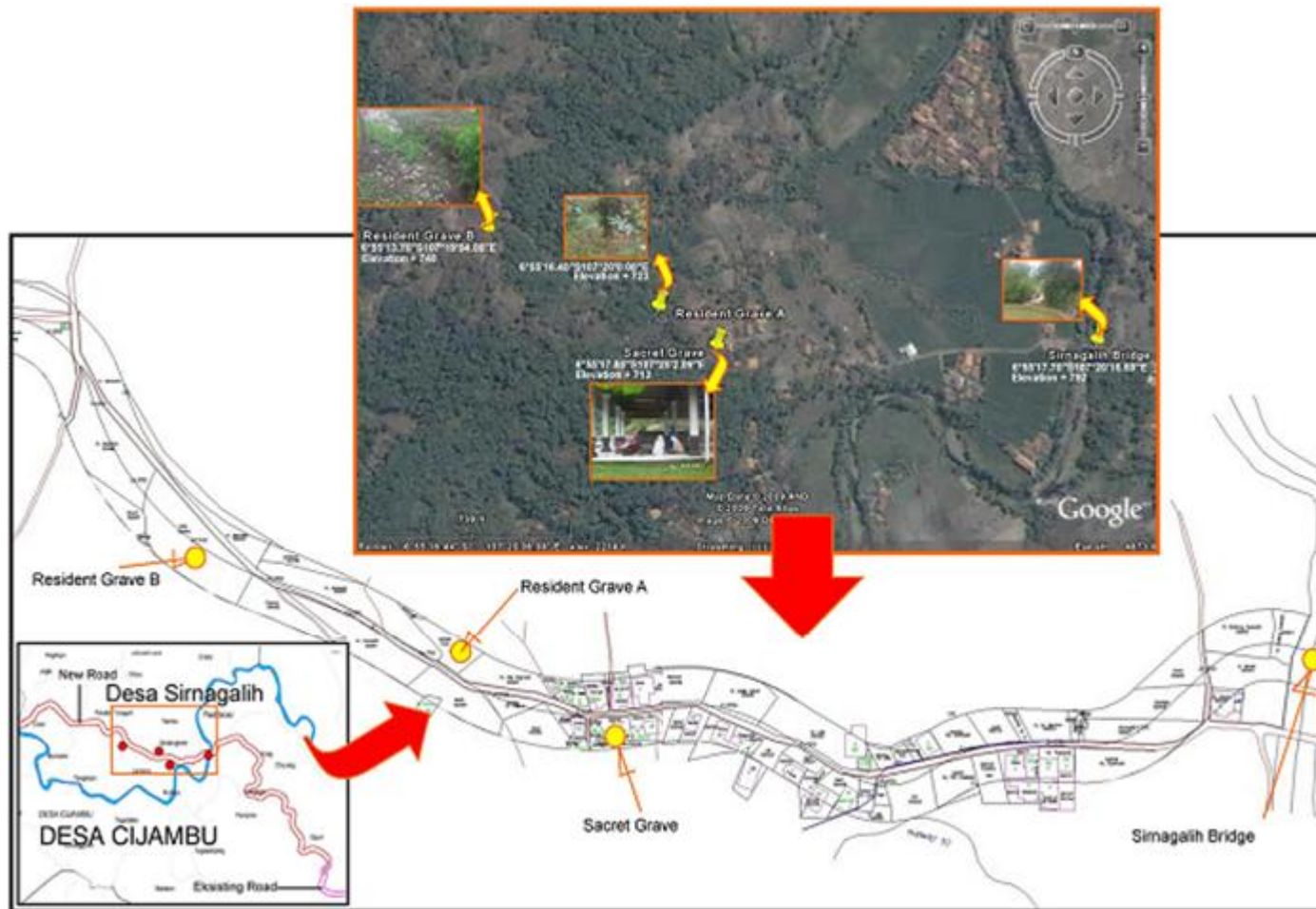
7.2.1 Location of the Discovery:

- A Sacred Grave, located in private land at Kp. Pangkalan sekitar patok 2+650 koordinat S 06° 55' 17.8'', E 107° 20' 02.9'' Elev = 713 meters.³
- Community cemetery Desa Sirnagalih which will be affected:
 - a) Grave A, located on private land nearby STA 2+750 coordinates S 06° 55' 16.4'', E 107° 20' 00.0'' Elev = 723 meters.
 - b) Grave B, located on private land nearby STA 2+900 coordinates S 06° 55' 13.7'', E 107° 19' 54.0'' Elev = 748 meters.
 - c) Grave C, berlokasi located on private land nearby STA 3+150 koordinat S 06° 55' 11.5'', E 107° 19' 49,5'' Elev = 736 meters.
 - d) Grave D, located on private land nearby STA 3+150 coordinates S 06° 55' 10.7'', E 107° 19' 48,7'' Elev = 741 meters.
 - e) Grave E, located in private land nearby STA 3+200 coordinates S 06° 55' 4.2'', E 107° 19' 48,3'' Elev = 738 meters.
 - f) Grave F, located in private land nearby STA 3+800 coordinates S 06° 55' 03.6'', E 107° 19' 33,0'' Elev = 729 meters.
 - g) Grave G, located in private land nearby STA 4+150 coordinates S 06° 55' 08.3'', E 107° 19' 23,0'' Elev = 712 meters.
 - h) Grave H, located in private land nearby STA 4+250 coordinates S 06° 55' 08.6'', E 107° 19' 19,0'' Elev = 707 meters.
 - i) Grave I, located in private land nearby STA 4+300 coordinates S 06° 55' 06.5'', E 107° 19' 15,1'' Elev = 712 meters.
- Public Cemetery located at Kp. Pangkalan, Kp. Lamping and Kp. Anglaya.

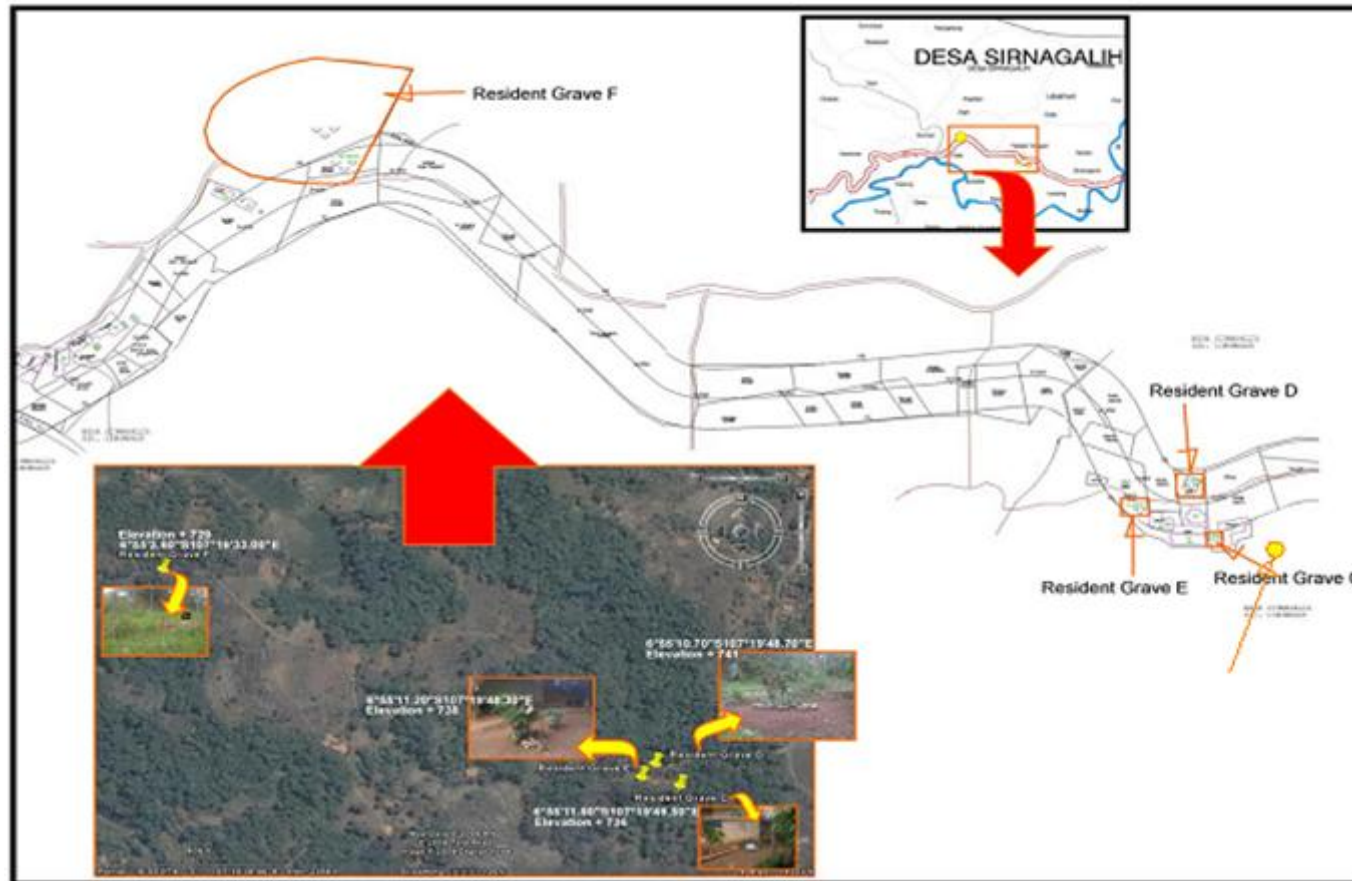
³ Coordinates of the grave, sacred grave and community cemetery are relative to the access road axis STA X+YYY

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Complete PCR locations can be seen in the pictures below:

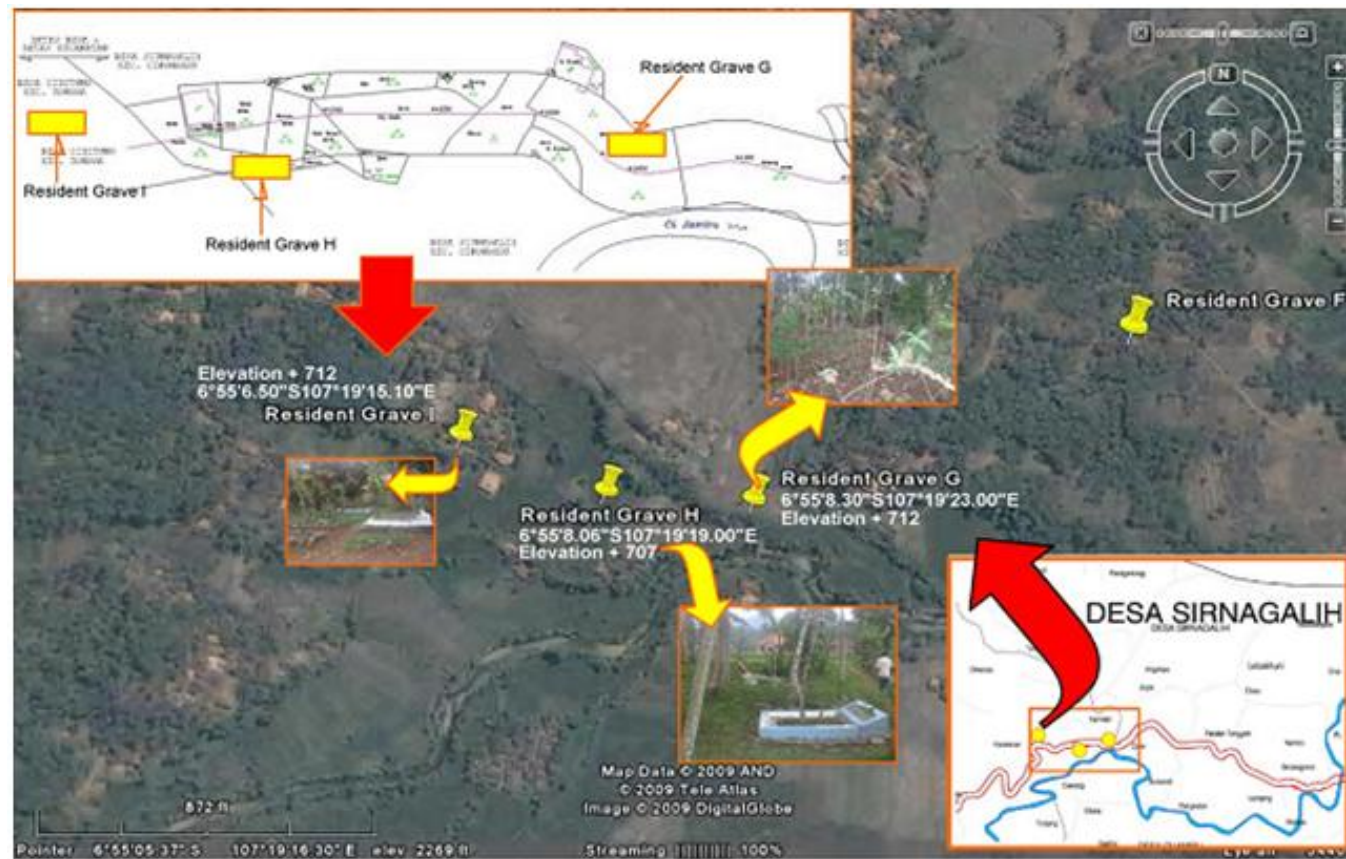


Resident Grave and Sacred Grave Location in the New Access Road Sirnagalih Village



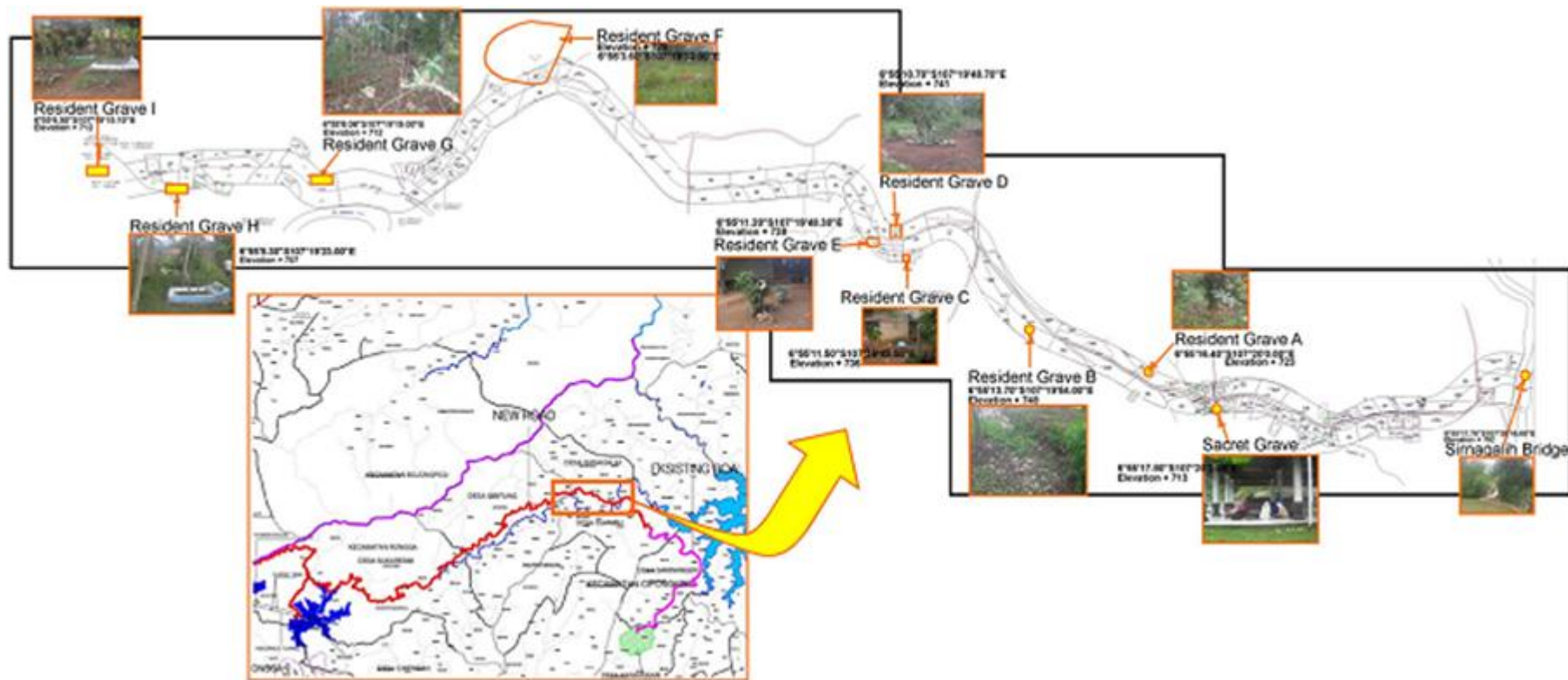
Resident Graves Location in the New Access Road Sirnagalih Village

Upper Cisokan Pumped Storage Hydropower Scheme
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Resident Graves Location in the New Access Road Sirnagalih Village

Upper Cisokan Pumped Storage Hydropower Scheme
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The PCR Locations in the New Access Road Sirnagalih Village

7.2.2 Date and Time of Discovery:

September 3, 2009/09.30 PM – 11.00 PM.

7.2.3 Description of PCR

- In Sirnagalih village, there is a sacred grave close to the new access road (approx 20 m), located in Kp Pangkalan. The grave was estimated to be 100 years old. Locals called it "Makam Bebuyutan" or tombs of great-great grandparents of Sirnagalih Village resident. Visitors from outside Sirnagalih village, such as Cianjur, Bandung, Bogor, and Jakarta often visit this tomb. Responsibility of the tomb is in the hands of the family.
- Another sacred grave is located in the chief of the village's land, but the location is far from the access road route, approx 3 km.
- A public cemetery that will be affected by the new access road is located in Kp Lamping, it has an area of 448 m². In Kp Pangkalan, the area is 69 m².
- A public cemetery located in Kp Anglaya is 558m² and in Kp Ciawi it is 208 m².
- In Sirnagalih village and other villages, there is a custom to bury the deceased in their yard. Therefore in Sirnagalih village, which will be passed by the new access road, there are tombs nearby houses. There is a need to facilitate a visit for the family.
- Status of Object: Movable Object.
- The observation of physical cultural above are subject to change as a result of the fact finding by the expert before construction/ relocation.

7.2.4 Estimated Weight and Dimensions of the PCR



Picture of Visit activity. The picture was not very clear because the visitors are not willing to be taken.



Other tombs around sacred grave. The tombs are marked by permanent tombs stone.



Graves A, located in private land. The graves are not clearly marked, only by big stone and trees.



Graves B, a grave in mix garden. Only in form of earth bumps.



Graves C, a grave in house yard. This is a customary to place tombs nearby house.



Grave D, tombs in private land, marked by stone and trees.



Graves E, one of the tombs in house yard which are not well maintained. Marked by stone and tree.



Graves F. Tombs in mix garden
location marked by stone and trees.



Graves G, grave in
mixgarden area. Marked by
stone.

Graves H, a grave marked
by permanent tomb and well
maintained.



Graves I, Community graves
marked by stone, trees, and
permanent tombs.

7.2.5 Ownership

- The sacred grave is located on private land, and maintenance is the responsibility of deceased.
- A private grave on private land is the responsibility of their family
- Community graves located in the village communal land is the responsibility of village administration to acquire land for relocation with the actual relocation the responsibility of the family of the deceased.

7.2.6 Temporary Protection Implemented

For the non affected graves close to road alignment, the sign board and simple fence will be installed by the project.

7.2.7 Proposed Mitigation Measures

The Type of Impacts

- Impacts might occur on sacred grave especially in construction and operation stage. In construction stage, source of impact mainly from mobilization of heavy equipment and material, and construction activity. Magnitude of impact is in form of disruption to the grave because of storage of equipment or material for road construction, because distance of grave and access road is only 20 meters. Other impact is disruption to activity of visitor, especially during specific dates (Thursday night) and certain month in Hijriah year (Moon Calendar) such as month of Maulid. Type of impact is in form of disruption to access to grave location because of construction activity. In operation stage, impacts are in form of dust and noise because of traffic which may disrupt the visitors.
- Impact for public grave and resident grave might occur from land acquisition process and relocation process. In land acquisition process, especially in survey and measurement stage, there is possibility of disagreement between surveyor and land owner and heirs on acreage and number of graves to be relocated. Other impact may occurs if there is negative perception in community if the process of relocating graves are not in accordance to Islamic teaching and customs.

The Conditions

The Construction Phase

- A Standard Operating Procedure (SOP) is needed to ensure construction activity will not disturbing existence of sacred graves and visit activity.
- Coordination and consultation on procedure of land measurement and number of graves to be relocated, determination of land compensation between PLN, Sub district office, village administration, land agency and land owner are needed.
- Coordination between Religious leader(Muslem Leader Assembly of Indonesia) Sirnagalih Village and land owner, heirs and PLN on process of relocating graves in accordance to Islamic teaching and custom. Cemetery relocation procedures in accordance with Islamic teachings and local customs:
 - a. Before the relocation process, the community will have Quranic readings and prayers.
 - b. Before excavating, involved parties will say a prayer for the deceased.
 - c. Continue with excavation.
 - d. The remains of the deceased will be put in a white sheet.
 - e. The new location should be marked so it can be easily recognized by the family and community, even if only in the form of a stone or tree.
 - f. Say a prayer in the new location.

The Operation Phase

- New access road management is required between PLN, Sirnagalih Village and the family of the Sacred Grave because people will use the new road as access to the location of the sacred tombs.
- An SOP for operation is needed to ensure that project transportation will not create disturbing noise and dust during visit activity. One measure is to plant trees around the location.

Design and Equipment Needs

- In the operating phase, traffic arrangements are necessary for the roads that are very close to the sacred grave that will be visited by the community in Kp. Pangkalan.

- Support is needed in the location of the graves to make the area safe from project activities and in accordance with the needs of the community.
- For relocation of the sacred grave, consultation with local public figures is needed

Timetable of Planned Activities

The environmental management and monitoring plan, in accordance with regulations, is performed starting from the land acquisition process and relocation, construction and operation. Monitoring is performed to avoid negative impacts.

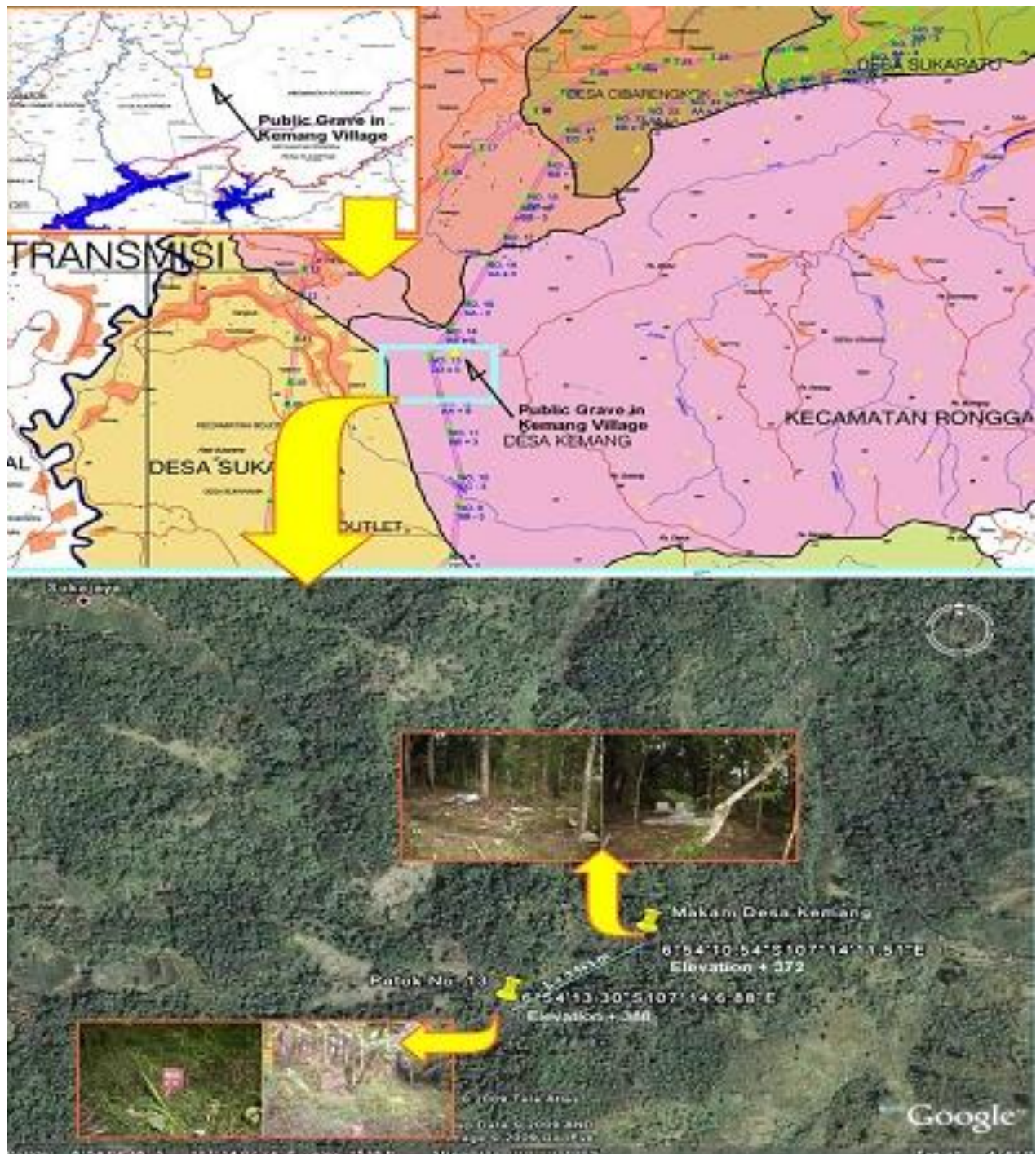
8 PCR CHANCE FIND REPORT FOR TRANSMISSION LINE

There are several PCR locations that will be affected by transmission lines, especially in Bojong Picung District, such as Kemang Village, Cibarengkok Village and Sukaratu Village. PCRs in transmission areas include the public cemetery, the citizens' graves and the old tomb which are considered sacred by the community. In the area of the transmission lines that cross Haur Wangi district no PCR locations were identified in the field survey. A complete overview of PCRs in all the transmission line areas can be seen in the Annex. Below are the descriptions of the PCR's conditions in Kemang Village, Cibarengkok Village and Sukaratu Village.

8.1 Name of PCR: Residents Graves

8.1.1 Location of the Discovery

There are several residents' graves in Kemang village that will be affected by transmission lines, exactly around stake No. 13. There are also other tombs located on village land, but located some distance from transmission lines, approximately 100 meters distance. Description of the resident's graves that will be affected by transmission lines in Kemang Village can be seen in the figure below.



Graves Location in Transmission Lines Kemang Village

8.1.2 Date and Time of Discovery:

September 10, 2009/10.23 AM – 11.30 AM.

8.1.3 Description of the PCR

- The graves that will be affected by transmission lines in Kemang village are common graves and are not categorized as sacred. These tombs are near the location of stake No. 13 and probably should be moved to another location, if the location is

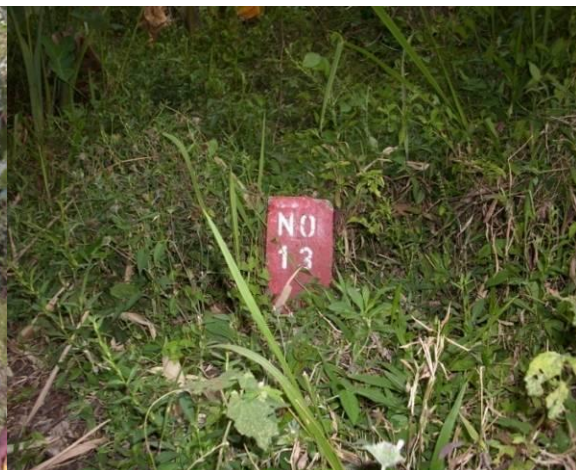
established as a transmission tower. If there is no transmission tower, these tombs do not have to be moved.

- Tombs in the transmission line area in the Kemang village Bojong Picung District are categorized as modern graves. These graves generally use a tombstone, complete with the name, date of the birth and date of the death so that it can easily be identified as a tomb.
- It is not known how many graves are around stake No. 13 because it has not been measured exactly. It is estimated to be only about 10 graves.
- Other tombs are located on the village land, but are located some distance from transmission lines (approximately 100 meters), so do not need to be moved.
- Object Status: Movable Object.
- The observation of physical cultural above are subject to change as a result of the fact finding by the expert before construction.

8.1.4 Estimated Weight and Dimensions of the PCR



The location of Tomb in transmission lines on the stake of No. 13.



The Stake of No. 13 Location in Kemang Village



Residents tombs around the location of the stake No. 13 on land owned.

Tombs are scattered in some areas and there were not many. Estimated there are 10 graves.



Another Public Cemeteries on The Village Land. Approximately 100 meters from Transmission Line.

8.1.5 Ownership

- Tombs located around stake No. 13 are on owned land. Transfer policy of the tomb was submitted to heirs and owners of the land, in case these graves have to be moved to another location.
- Other tombs on village land do not need to be moved to another location because their location is some distance from the location of the transmission lines.

8.1.6 Temporary Protection Implemented

For the non affected graves close to Transmission lines alignment, the sign board and simple fence will be installed by the project.

8.1.7 Proposed Mitigation Measures

The Type of Impact

- A negative impact will occur if the graves are located near tower No. 13. These graves should be moved to another location if a transmission tower will be built. The impacts are:
 - a) The possibility of a disagreement between the land owner and PLN in the event of land compensation negotiations.
 - b) The occurrence of negative perceptions in the community, if in the process of moving the tomb is not in accordance with Islamic teachings and habits prevailing in the community.

The Conditions

- If the tombs around tower No. 13 should be moved to another location, a place of relocation is needed that is safe from transmission lines, time transfer, and removal procedures and that is tailored to the Islamic teachings and habits of local communities.
- Cemetery relocation procedures in accordance with Islamic teachings and local customs:
 - g. Before the relocation process, the community will have Quranic readings and prayers.
 - h. Before excavating, involved parties will say a prayer for the deceased.
 - i. Continue with excavation.
 - j. The remains of the deceased will be put in a white sheet.
 - k. The new location should be marked so it can be easily recognized by the family and community, even if only in the form of a stone or tree.
 - l. Say a prayer in the new location.
- Conducting the measurement process of the land to be released and counting the tombs to be relocated, as the planned transmission lines are implemented.
- Price of land compensation negotiations between PLN and the owner of the land, overseen by the Head of Kemang Village and the Head of Bojong Picung District.

- Coordinating the process of moving the graves between PLN and the heirs, overseen by the Head of Kemang Village and Religious leader of Kemang Village.

Design and Equipment Needs

- In the transfer process, the tombs should be moved to a safe location from the project activities. Tomb design should at least be the same as before it was moved and equipped with a permanent headstone (structure with walls). Graves should be transferred in accordance with Islamic teachings and habits of the local communities.

Timetable of Planned Activities

The environmental management and monitoring plan is performed starting from the land acquisition process and relocation, construction and operation. Monitoring is performed to avoid the negative impacts.

8.2 Name of PCR: The Old Grave, Public Cemeteries, Private Graves, and Historic Bridge

8.2.1 Location of Discovery

- The old Grave that is considered sacred by the people in Cibarengkok village is the Grave of Eyang Jaga Karsa, the location is about 62 meters from the transmission lines.
- Funeral residents located near the transmission lines, near stake No. T.21, is a distance of about 70.68 meters.
- Public Cemetery (Cinangsi Location) is located about 46 meters from the transmission lines.
- Residents Grave around the location of the transmission lines are located on land owned by residents.
- Sasak Luhur Bridge is located quite far from the transmission line, a distance of about 500 meters.

8.2.2 Date and Time of Discovery:

September 11, 2009/11.30 AM - 14.30 AM.

8.2.3 Description of the PCR

- The Grave of Eyang Jaga Karsa is located about 62 meters from the transmission lines. It is sanctified by the local community because it is an ancestral tomb and is believed to have a special "Karamah" by people. "Karamah" is the community's understanding of something that can bless someone's lives.
- People usually visit the Eyang Jaga Karsa Tomb in a particular Islamic month, generally in the month of Mawlood. In addition to the Moon of Mawlood, people come on visit every Thursday night. At the tomb during visit, usually people will conduct ritual activities such as reading the Qur'an, prayer and remembrance.
- In the General Cemetery near the transmission lines there are several graves (Cinangsi location) located about 46 meters from the transmission lines. At this location there is no grave to be moved.
- Sasak Luhur Bridge is considered a historic building built in the era of Dutch colonization. But its location is far enough away from the transmission line, a distance of about 500 meters. So the transmission activities will not interfere with the existence of the bridge.
- There are about 22 citizen's graves on public land but they are located far enough away, about 70 to 80 meters, from transmission lines. The transmission activities will not cause a negative impact on the existence of the tombs.

8.2.4 Estimated Weight and Dimensions of the PCR



Eyang Jaga Karsa Grave in
Cibarengkok Village approximately
62 meters from T-21 Point

T-21 Point of Transmission Line



Eyang Jaga Karsa Grave marked
with tombstones and Trees, More
modern than another graves in
reservoir areas.



The Public Cemetery in
Cibarengkok Village



The Private Graves in
Cibarengkok Village

Another Private Graves
in Cibarengkok Village

The graves in Public
Cemetery areas, marked
with tombstones.



Sasak Luhur Bridge is considered a historic building built in the era of Dutch colonization. 500 meters away from the transmission line in Cibarengkok Village

8.2.5 Ownership

Eyang Jaga Karsa Grave and the tombs of residents are located on private land. The public cemetery is located in the public graveyard. So the policy of the existence of the tombs is left to the heirs and the land owners.

8.2.6 Temporary Protection Implemented

No temporary protection implemented. Current measurements of land have been carried out by the LARAP Team and the village government. The measurement results show that the locations of the PCR were far enough away from the transmission area.

8.2.7 Proposed Mitigation Measures

The Type of Impact

Eyang Jaga Karsa Grave, the cemetery, citizen's grave and Sasak Luhur Bridge, are all located quite far from the transmission line. They will not be affected by the transmission activities in the operation stage.

The Conditions

Not required specifically for management during the operation phase.

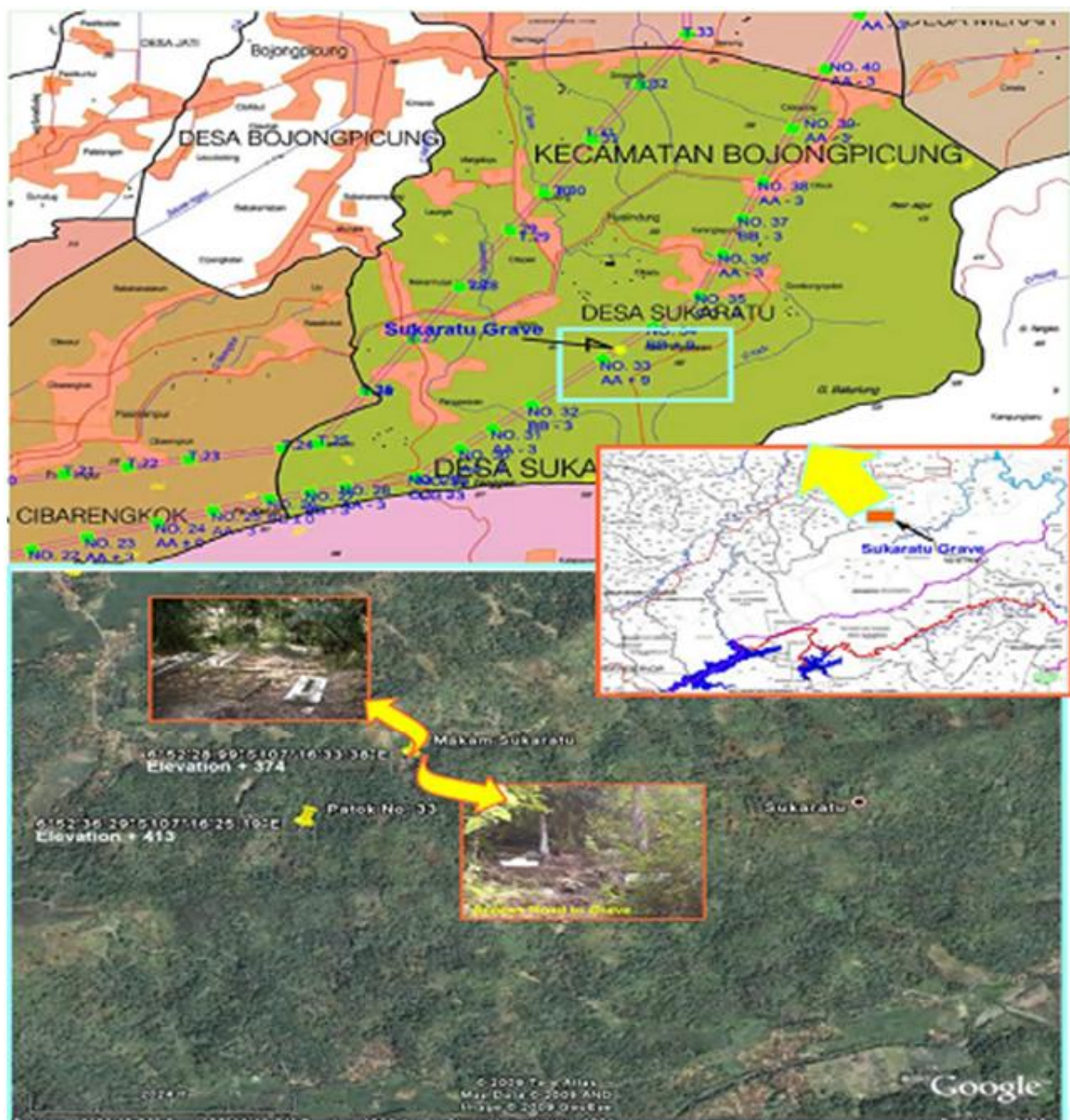
8.3 Name of PCR: The Public Cemeteries and the Old Sacred Grave

8.3.1 Location of Discovery:

There is a public cemetery and old tombs that are considered sacred by the communities around the transmission lines in Sukaratu village.

Upper Cisokan Pumped Storage Hydropower Scheme
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- A Public Cemetery is located on village land. It is located approximately 20 meters from transmission lines.
- There is a sacred tomb with the same name as Cibarengkok village, the name is Eyang Jaga Karsa Grave. It is located 200 meters from the transmission lines.
- A Public Cemetery is located on the edge of the transmission lines with a distance of 10 meters. This cemetery is adjacent to Neglasari Village.



The PCR Location Around Transmission Line in Sukaratu Village

8.3.2 Date and Time of Discovery:

September 12, 2009/9.20 AM – 11.30 AM.

8.3.3 Description of the PCR

- The Public Cemetery is on village land. This common cemetery has been standing since the Dutch era.
- A Sacred Tomb, the tomb with the same name as the village of Cibarengkok, is named "Eyang Jaga Karsa". This happened because there are differences in the understanding of the term "Maqom" and "Grave" or "Makam" in Indonesian. "Maqom" is defined as a place to stand and "Makam" is a place where a corpse was buried. It is not known in the village in which tomb the "Eyang Jaga Karsa" is buried. People know only that "Eyang Jaga Karsa" has a few graves, in Cibarengkok Village and Sukaratu Village. In the Sukaratu village there are 3 tombs with the same name.
- Tombs with the name "Eyang Jaga Karsa" are located on the Village Land with the manager namely "Ajengan Ade". This tomb is located approximately 200 meters from transmission lines. In the same manner as the tomb in the Cibarengkok village, this tomb is often visited by the community. Generally, visitors coming from outside the area. The time for a visit is not fixed and the number of visitors is not much. The location of this tomb is located in the Pasir Bende. In earlier times this place was a gathering place for residents to talk about something that was considered important. People were called to come together by hitting Bende, so this place is called Pasir Bende.
- Another public cemetery is on village land with a 5 Ha area. This cemetery is used by residents of the Sukaratu Village, Neglasari Village and Bojong Picung Village.

8.3.4 Estimated Weight and Dimensions of the PCR



Public cemeteries in Sukaratu Village
Land. Approximately 20 meters from
Transmission line.



Each grave has a tombstone, in headstone is usually mentioned the name of the body, day and date of birth and date of death. So these tombs can be seen as a grave and the age of tomb can be known.



The Access Road to Graveyard



Eyang Jaga Karsa Graves in
Sukaratu Village.
Approximately 200 meters
from Transmission line.



There are 3 graves with the
name Eyang Jaga Karsa in
Sukaratu Village. A similar
name with graves in
Cibarengkok Village.



The Public Cemeteries in
Sukaratu Village Land, with
5 Ha areas. Approximately
10 meters from Transmission
line.



Tombs known because almost all have a tombstone with the name, date of birth and date of death.

8.3.5 Ownership

- The public cemetery is located on the village land, so the village government and the heirs are responsible for the tombs.
- Eyang Jaga Karsa Graves are on propertied land, so the heirs and the undertaker are responsible for the existence of these tombs.

8.3.6 Temporary Protection Implemented

- No temporary protection implemented.
Current measurements of the land have been carried out by the LARAP Team and village government. Although the cemetery location is relatively close to the area of the transmission lines, it does not endanger the PCRs. This is supported by data from Sukaratu Village that shows in Sukaratu Village no PCR location will be affected by transmission line activity.
- The tomb Eyang Jaga Karsa is quite far from the area of the transmission lines and according to the Sukaratu village data, is not affected by the activities of transmission.

8.3.7 Proposed Mitigation Measures

The Type of Impact

- A negative impact is predicted to occur primarily for the public funeral area that is close to the transmission lines (range 10 to 20 meters). An impact will occur especially when the activities of equipment and materials mobilization for the construction of

transmission lines and towers. An impact will occur when storage equipment and materials are placed around the cemetery location. It is predicted to disrupt the building tombs and visit activities. The existing cemetery is used by residents in the Sukaratu Village, but also used by residents of other villages, such as the Bojong Picung Village and Neglasari Village.

- A negative perception in the community is predicted when a disturbance to the public cemetery area occurs by the mobilization of equipments and materials. Public rejection to the project activities is possible because tombs could be damaged and public visit activities disrupted. The impact will continue to be the potential conflict if a comprehensive solution to the disorder that occurred in the community is not found.
- The impact of construction activities to the tomb of Eyang Jaga Karsa is can occur from the mobilization activities of the construction materials. The public visit activities can be disrupted, but the impact is relatively small because its location is far enough away from the transmission lines (approximately 200 meters). Also, visits to the tomb of Eyang Jaga Karsa are not often, only once in one year at certain times of the Maulid Month.

The Conditions

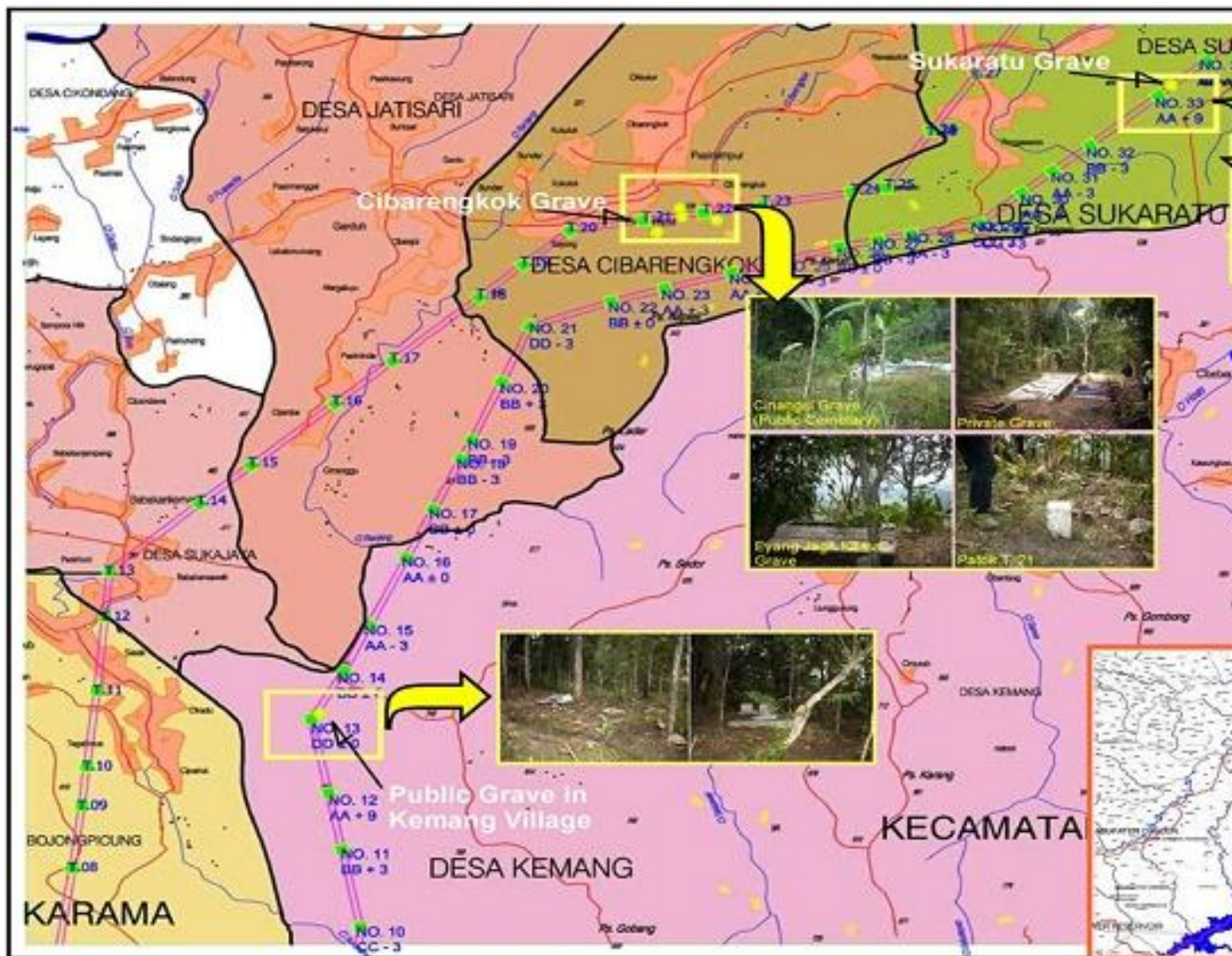
- Prior to the start of construction, proper socialization of development activities for the transmission line and tower is required for the community, in coordination with the Bojong Picung District and Sukaratu Village.
- At the time of the mobilization of equipments and materials for construction, the storage of equipments and materials should be far enough away from the gravesite in order not to disturb public funerals and visit activities.
- Determination of the location for equipment and material storage can be done together with Sukaratu village and the local community in Bojong Picung District.
- A temporary fence needs to be constructed between the cemetery and the transmission lines in the construction phase.
- If the mobilization of equipment and materials result in a negative impact to society, such as the disruption of the cemetery area and the activities of the visit, consultation should be carried out. The consultation should be between PLN, or a contractor appointed by PLN, and the community in Sukaratu Village to discuss the best solution that benefits both parties with the principle of a win-win solution.

Design and Equipment Needs

- A storage location for equipments and materials for construction is needed to ensure safety and no interference of the common funeral area and the activities of visit in the Sukaratu village.
- A temporary barrier is needed between the cemetery and the transmission lines in the village of Sukaratu.

Timetable of Planned Activities

Implementation and Monitoring of the Environmental Management Process will be carried to avoid the negative impact.



Overview of PCR in Transmission Line Kecamatan Bojong Picung

