

A Crisis for Peace? Climate Change, Environmental Peacebuilding and Interfaith Harmony in Indonesia

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Abstract

This research aims to analyze mutually reinforcing relations between climate change and interfaith harmony. Interfaith peace in the context of climate change can be created more effectively by building harmony and peace in Indonesia as a plural state because alleviation is no longer segmented into faith-based efforts alone. This research uses a qualitative method with a literature study approach. Based on the conceptual framework of Environmental Peacebuilding, this study found four important points: (1) climate change and interfaith harmony are mutually reinforcing, and (2) the shift from a faith-based approach to an interfaith-based approach represents a more effective Environmental Peacebuilding effort (3) The existence of bottom-up initiatives executed in the frame of interfaith cooperation shows that the role of local communities is increasingly significant in environmental peacebuilding efforts in Indonesia. (4) Interfaith communities can conduct advocacy to build a more critical society by addressing national development that intersects with environmental interests.

Keywords; *Climate Change, Environmental Peacebuilding, Interfaith Harmony, Peace*

1. INTRODUCTION

The climate crisis is a modern problem that is important to look at in more detail than just as a geophysical phenomenon related to various environmental damage and its impact on humans. Comprehensively, the climate crisis tends to occur due to human greed and consumerism, so this phenomenon needs to be viewed from a spiritual perspective. This means the climate crisis needs to be addressed relationally by involving various communities to complement technological responses to fulfill the global good. Bearing in mind that the climate crisis is a problem without boundaries, the urgency to resolve it is a global responsibility without exception to face various threats and peace crises that may arise as implications of environmental issues. Various adverse changes are caused by climate change problems, ranging from rising sea levels and increasing temperatures to environmental degradation. If humanity does not act immediately to stop multiple activities that can damage the environment, the impact of climate change may increasingly threaten human life (Berger et al., 2012).

Climate change is a global security threat that creates tension between groups, threatens national and human security stability, and causes various chain reactions that can damage the system (Malone, 2013). Thus, climate change not only causes disasters such as drought and extreme weather but also disrupts the stability of peace in society, which has great potential for conflicts of interest. On the other hand, the impact of climate change is also viewed negatively, with speculation that economic development is one of the leading causes of global warming. Hence, various countries work together to

implement clean and sustainable development. Unfortunately, this practice causes stagnant economic development in middle-income countries and can have implications for the emergence of fears of war or conflict caused by climate change (Gartzke, 2012). It is unsurprising that climate change has significant implications for disharmony in society, suppressing the realization of peace.

The various impacts of climate change have made this problem a global urgency that needs to be addressed immediately. However, until now, climate change continues to emerge as a contemporary threat to modern society. Climate change is evidence of excessive human activity in utilizing the environment so that greenhouse gas emissions continue increasing. The level of greenhouse gas emissions that are harmful to the environment will have different impacts in various countries depending on the practices of the people in that country. For example, Indonesia, the fourth largest coal producer in the world, the largest gas importer in Southeast Asia, and the largest palm oil producer in the world, is not a sign of consequences. This practice makes the problems of emissions and deforestation Indonesia's main enemies, placing it as one of the countries most vulnerable to climate change (Rochyadi-Reetz et al., 2022).

Apart from its abundant natural resource wealth, Indonesia also has to face the problem of environmental degradation and other impacts of climate change, which are not limited to increasing temperatures, rising sea levels, inconsistent rainfall, and even threats to food security (Mariah, 2010). Not only that, but indigenous communities are also groups that are vulnerable to climate change problems, which harm safety, cultural identity, economy, and health (Krupocin et al., 2020). These conditions make the issue of climate change vulnerable to causing conflict, especially in heterogeneous regions like Indonesia, where there is a wide diversity of views. Climate change can even stimulate conflict in two ways, namely through political-economic changes that require adjustments to reduce emissions with the presence of environmentally friendly fuel transformation and through changes in the social order caused by the impact of climate change itself (Rifkin, 2004). Thus, the issue of climate change will have great significance for the realization of peace.

Apart from the negative view of environmental change, often associated with threats and conflict, the relationship between climate change and peace must be reframed. Climate change and peace components should be highlighted simultaneously as a choice we can control. This means that both can support each other, for example, by implementing climate-resilient peace practices achieved through collaboration between communities, governments, and international organizations to adapt in building trust and cooperation through environmental management (Barnett, 2019). Among the various aspects that can influence climate change, interfaith harmony is an important point that needs to be emphasized, especially in a heterogeneous country like Indonesia. Climate change cannot be accepted and seen as a disturbance to the stability of peace and causes disharmony. The author believes that climate change is a momentum to bridge peaceful relations between religious communities in Indonesia. The threat of the climate crisis is not isolated, meaning it is a challenge for all humanity without exception. So, cooperation between people can answer the challenge of climate change.

Religious actors are present as multilevel dialogue agents who can contribute to awareness regarding the climate crisis and its security threats. In fact, religious actors respond implicitly to environmental security in most cases, meaning their presence becomes an agent of change that influences people's mindset (Ventura, 2022). The problem of climate change, caused mainly by society's contribution to worsening the environment, forest deforestation, waste and industrial problems, and many more, can

be addressed through the role of religious communities in changing people's mindsets and strengthening ties between religions through climate awareness.

From the explanation above, it can be seen that the problem of environmental change has the potential to cause disharmony in society, so the presence of religious leaders to provide a common goal in overcoming climate problems becomes a momentum that can play a significant role in suppressing the impact of environmental change in society. However, what needs to be noted is that not only one religion or faith can contribute significantly to building climate awareness and establishing peace in society. This article then analyzes the practice of climate change and interfaith harmony, which are mutually reinforcing to create peace in Indonesia. Also, it shows the research gap that interfaith relations related to climate issues will be more effective in realizing harmony in Indonesia. The challenge of climate change, a common problem, has resulted in the formation of mechanisms for religions to discuss, share knowledge, and agree on joint actions that contribute to climate awareness and create harmonious relationships in society.

2. RESEARCH METHOD

The purpose of this research is to explore the other side of the climate crisis phenomenon that has been taken for granted as a threat to security, by proving the significance of climate change as a momentum that can create and strengthen interfaith peace in Indonesia. This research utilizes a qualitative method, also known as the "causes-to-effects" method, which aims to identify the causes of certain consequences under investigation (Mahoney et al., 2006). Furthermore, qualitative methods also aim to produce a comprehensive understanding of a social phenomenon that relies on humans as meaning-making agents (Fossey et al., 2002; Ugwu et al., 2023). When using qualitative methods, researchers generally explore in order to find meaning and provide insight into a phenomenon. Related to their exploratory purpose, qualitative methods seek to explain "how" or "why" a social phenomenon can work in a certain context (Mohajan, 2018).

The data used to achieve the results and objectives of this research is published secondary data. Thus, this research can also be called as secondary research by utilizing existing data (Ugwu et al., 2023). The data was obtained from books, journal articles, government publication reports, international institutions and local organizations, and official websites that provide relevant data regarding climate change impacts, faith-based peace and relations between peace and climate change.

The concept of peacebuilding is one of three types of approaches to peace, in addition to peacemaking and peacekeeping, referring to actions that seek to address the structural roots of conflict and transform conflictual relations into a sustainable reconciliation (Dresse et al., 2019; Galtung, 1976). The realization of traditional peacebuilding is driven by the dogma of liberalism through top-down approaches by global agencies that focus on building state capacity, building security systems and political processes, and establishing mutually beneficial economic and trade connectivity to secure peace (Barbieri, 2002; Conca, 2001; UNGA, 2009). The conceptualization of peacebuilding is then further refined by critical peace studies by making it a more inclusive and heterogeneous approach, namely by involving local agencies as an arena for peace policy formulation (Mac Ginty, 2015).

Meanwhile, environmental peacebuilding is a concept born from the intersection of three indicators; environment, conflict, and peace - how environmental degradation can both cause conflict risks and provide opportunities for peace (Ide et al., 2021). This

concept contains a variety of approaches to see how environmental issue managerial systems can support conflict prevention, mitigation, resolution and recovery efforts (Ide et al., 2021). Environmental problems are issues that transcend political boundaries (Conca, 2001). This means that environmental challenges are borderless issues that do not differentiate between those who have to experience it and those who do not. Everyone, literally anyone and everywhere will inevitably face the impact of environmental problems. Thus, it justifies why environmental challenges can provide opportunities for peace.

Environmental peacebuilding consist of three dimensions, which are security, livehoods and economy, as well as politics and social relations (Ide et al., 2021). The security dimension relates to inclusive and sustainable natural resource management efforts to avoid social confrontation between communities in relation to the ownership of natural resources. Ownership disputes and inequality in the distribution of natural resources such as land, water, oil, natural gas, and other valuable natural resources can, to a certain degree, transform into acts of violence (Ide, 2015). Regarding the dimension of livelihoods and economy, experts argue that weak economic capabilities accompanied by obstacles to livelihoods are the main factors that can stimulate conflict and hinder the success of peacebuilding (Cederman et al., 2017). This opens up opportunities for the armed forces to recruit economically vulnerable people to perpetuate their violent agenda.

In this article, the authors specifically use the third dimension, politics and social relations, to explain the role of climate change as an environmental challenge in efforts to create interfaith peace in Indonesia. This dimension departs from the belief that environmental issues that are common issues are potential entry points for the creation of cooperative relationships between groups, even when the relationships between groups are hostile and filled with mutual distrust (Ide et al., 2021). Environmental cooperation will lead to institutional conduciveness, integration, and eventually conflict resolution. Moreover, cooperation in addressing environmental issues that benefit all parties can further strengthen mutual trust and strong cohesion between community groups and political leaders (Ide, 2018).

Previous research on environmental peacebuilding has been dominated by a top-down approach initiated by intergovernmental and non-governmental organizations because environmental peacebuilding has traditionally been thought of as state-building or the development of institutional capacity at the state level (Johnson et al., 2021). However, community-based environmental peacebuilding initiatives cannot be ignored. Several research findings show the success of various local communities in addressing and managing conflicts related to the environment (Ostrom, 1990; Taher et al., 2012). This research will use a different point of view with a bottom-up approach involving local communities. Recognizing the significance of community-led approaches to environmental peacebuilding can help promote public participation (Ide et al., 2021), especially in the process of realizing interfaith harmony in the context of climate change.

3. RESULT AND DISCUSSION

Climate Change and Interfaith Harmony: A Mutually-Reinforcing Relations

Climate change and interfaith harmony are, at first glance, two concepts with different connotations that seem unrelated. First, climate change is an anthropocentric phenomenon in the form of a global environmental crisis characterized by fluctuating changes in ideal environmental conditions, such as temperature, rain intensity, and

wind, which then lead to various forms of natural disasters. Meanwhile, interfaith harmony reflects peace, tolerance, and cohesion among different religious communities. However, the relationship between space, specifically ecology in the current context, and religion has been a focus of study in sociology for decades (Smith, 2018). This crossover provides an opportunity for scholars to understand more deeply the relationship between religious concepts and social processes (Guhin, 2014). Therefore, this study will be an in-depth investigation to reveal a significant and nuanced interplay between these two seemingly distinct occurrences. Climate change and interfaith harmony have a mutually reinforcing relationship by looking at how climate change presents a belief that it is a shared crisis that must be addressed collectively so that later efforts to address it can support the creation of interfaith peace. Likewise, interfaith harmony can contribute to climate action.

The common thread between climate change and interfaith harmony can be connected by starting from the relationship of each of these conceptions to peace. Climate change has been known as the current global crisis that requires immediate action to avoid more severe anthropocentric impacts. Besides causing various disasters; increased sea levels, droughts, and intensification of extreme weather, natural imbalances due to climate change can disrupt the stability of peace within society. This has had extensive detrimental effects on food and water security, human health, economies, and society, as well as harm and loss to nature and people (IPCC, 2023). The scarcity of natural resources to meet human needs as a result of the climate crisis has great potential for conflicts of interest.

In addition to the impacts of climate change that affect the stability of life, the most important thing to understand further is the root causes and catalysts of climate change. Conflicts and disruptions to social order can result from activities that catalyze the negative effects of climate change itself, in addition to battles over increasingly scarce natural resources. Climate change induced by humans is the result of more than a century of net GHG emissions from energy usage, land use and land use change, lifestyle and consumption patterns, and production (IPCC, 2023). Accordingly, the global average surface temperature has risen by 1.1°C between 2011 and 2020 as compared to 1850–1900 (IPCC, 2023).

One of the most significant intersections between climate change and interfaith harmony is shared ethical frameworks. Many religious traditions emphasize humans' moral responsibility to be Earth stewards. For example, Christianity teaches stewardship, Islam promotes responsible resource usage (Hisba), and Buddhism emphasizes the interconnection of all living beings. These shared ethical ideals emphasize the necessity of environmental protection and climate change mitigation. When people of different faiths acknowledge these underlying ideals, it develops a feeling of mutual goal and solidarity.

Globally, interfaith organizations and projects have evolved to address environmental concerns such as climate change. These initiatives provide a forum for people of all religions to come together and work together across religious lines to accomplish a common aim of environmental protection. Tree planting, sustainable energy adoption, and eco-friendly community practices are examples of projects that frequently require collaboration among various religious communities. People can promote interfaith harmony by working together on these activities to develop bridges of understanding, trust, and respect.

Climate change is a driving force behind environmental displacement, causing communities to relocate as a result of extreme weather occurrences, increasing sea

levels, and scarcity of resources. Amid such issues, interfaith harmony is critical in fostering compassion and empathy for climate-induced refugees. Regardless of their faith, various religious doctrines emphasize the need to support those in need. Interfaith communities can provide critical help such as shelter, food, and resettlement, demonstrating the power of solidarity in the face of climate-related catastrophes.

From Faith-Based to Interfaith-Based

Indonesia is known as the country with the largest Muslim population in the world. With this fact, it is not surprising that many environmental conservation activities are based on or collaborate with religious groups through religious leaders or Islamic boarding schools. Faith-based environmental conservation in Indonesia is a practice of the responsibility imposed on us as Khalifah to protect God's creation, including the environment. It is not uncommon for faith-based conservation activities to be actions carried out to reduce environmental impacts that have damaged the surrounding environment, starting from floods, landslides, and various other damages. For this reason, faith-based actions in overcoming climate change must be used as momentum to increase environmental conservation, which is increasingly worrying (McKay et al., 2014). Faith-based environmental conservation is a practice that illustrates that faith and climate change can be interconnected.

Of the various Muslim community initiatives on environmental issues, at least four communities are pretty popular in Indonesia. First, the Global Muslim Climate Network has a vision of dealing with environmental problems through social media campaigns that invite Muslims to be more environmentally friendly. Second, Ecomasjid, which is an environmentally friendly mosque-based community. This community originates from Indonesia and carries a more environmentally friendly mosque program, which is realized through bamboo boxes in distributing sacrificial meat (Qurban) so that it no longer uses plastic. Third, Green Muslim, a Muslim community in the environmental sector, makes caring for nature one of its spiritual foundations. Lastly, Khaleafa is a website from a Muslim activist in Canada named Muaz Nazir, who campaigns for alternatives for Muslims to live an environmentally friendly lifestyle (Rukmana, 2020). Faith-based action related to climate change is also not limited. Previously, in 2011, the Indonesian Ulema Council (MUI) established the Institute for the Restoration of the Environment and Natural Resources-Indonesian Ulema Council (PLHSDA-MUI), whose role was centered on efforts to provide a positive response to the call of Muslims to overcome environmental problems (Nurbawa et al., 2015).

As a country with the largest Muslim population in the world, it is not surprising that there are many Muslim actions involving environmental issues. However, as a heterogeneous country, there are also various faith-based actions from religious communities other than Islam on environmental issues. For example, Protestants through the Communion of Churches in Indonesia (CCI) held a seminar entitled "Getting Closer with Climate Change: The Struggle, Involvement of the Church" and have also collaborated with the Ethics Learning Center of the Jakarta Theological Seminary in holding environmentally friendly exhibitions. Then, Catholics in Indonesia held a "Youth for Climate Camp" program to integrate environmental awareness within religious communities. Respect for the environment is a crucial element of the spiritual beliefs of Balinese Hindus, for example, at the Yadnya ceremony. Even the community of Buddhism in Indonesia is also active in carrying out environmental actions, such as through the "Tzu Chi Foundation," which provides environmental education, cleaning up rubbish on the streets, and recycling waste (Nurbawa et al., 2015). These various

actions show that the community in Indonesia has long been concerned about the environment as a form of respect for nature and to carry out religious orders. However, the next step is how to collaborate with each religion's understanding of environmental problems to produce an activity base that is no longer just faith-based but is already interfaith-based.

There are interfaith-based programs that are carried out to overcome environmental problems in Indonesia, such as the environmental campaign program initiated by Green Muslim with the name "Interfaith Learning and Activism: Exploring Why Nature Is Important for Us" which covers children aged 8-13 years from various religion backgrounds behind to carry out interfaith dialogue and environmental awareness dialogue (Rukmana, 2020). This program shows that interfaith dialogue can be aimed at young children to develop an awareness of the environment and strengthen inter-religious tolerance from an early age; it will create a young generation that is sensitive to peace and climate awareness.

On a larger scale, interfaith-based programs related to environmental issues in Indonesia can also be seen through the G20 interfaith forum and the Interfaith Rainforest Initiative. The G20 interfaith forum, better known as IF20, is an annual platform that involves interfaith groups in discussing various global problems, including environmental issues. IF20 aims to advance global conditions through collaboration between religious leaders and build peace and harmony between religions. In its 2022 policy brief, IF20 invites the global interfaith community to address the problem of deforestation as a global threat through actions to protect and repair rainforests (IF20, 2022). Then, in showing efforts to deal with deforestation in rainforest areas, including in Indonesia, the Interfaith Rainforest Initiative, which was founded in 2017 and plays a role in 8 important things which include building consensus, raising awareness, making the case, influencing policy, facilitating learning, building coalitions, mobilize commitment, and inspire action (Interfaith Rainforest Initiative, 2017). These two forums and initiatives embody that interfaith collaboration at the international level can be realized sustainably so that at the Indonesian domestic level, it is not impossible to make interfaith-based programs a momentum to create harmony between religious communities and avoid environmental problems.

Religious actors can comprehensively fight for a more central role in the environment by forming cooperation and interdependence between security and religious beliefs (Ventura, 2022). Through this shift in roles, what the author calls interfaith harmony will create created overcoming the problem of climate change. In environmental peacebuilding analysis, political dimensions and social relations state that environmental challenges are a potential momentum for the realization of cooperation between groups even though the relationship was initially marked by distrust (Ide et al., 2021). This means that the shift from faith-based to interfaith-based in environmental issues has realized environmental peacebuilding in Indonesia, which directly not only provides great hope for increasing awareness of the environment but also becomes a means of strengthening relations between religions in Indonesia so that it is not conflictual, but relatively peaceful.

Interfaith-based practices related to environmental issues in Indonesia have improved good relations between religions and opened the door to religious involvement by eliminating negative prejudices against each other. Collaboration between religions also gives society a broader perspective on previously competing understandings. This means that with interfaith collaboration, a person can become part of a religion without limiting themselves to collaborating with other religious

communities in facing the same challenges (McKim, 2023). This practice is beneficial for heterogeneous countries like Indonesia to make integrating efforts to deal with climate change problems easier. The presence of interfaith groups can consistently frame the issue of climate change as not limited to discussions of a particular religion but instead touches on religious values and beliefs without being explicitly confessional (Salter et al., 2023). This means it will be easier to carry out the social dimension of environmental peacebuilding because religious groups have provided cooperation that strengthens social relations in handling environmental problems.

In essence, interfaith dialogue encourages understanding and recognition of other religions to a certain extent. It refers to dialogue that provides understanding between religions ranging from Islam, Christianity, Hinduism, Buddhism, and more (Shoaib et al., 2021). Interfaith dialogue regarding climate change represents a collaborative environmental peacebuilding approach that encourages environmental conservation and peace to go hand in hand. In this case, religious groups that may conflict with each other are encouraged to work together to form environmentally based peace, which will strengthen the harmony of heterogeneous communities in Indonesia. Environmental peacebuilding also views environmental development as integrating society and preventing and mitigating conflict (Krampe et al., 2021). Thus, the interfaith-based program implemented to overcome environmental problems in Indonesia has massively supported the fulfillment of environmental peacebuilding by creating harmony in society.

Bottom-Up Environmental Peacebuilding in Indonesia

The global commitment to combat climate change, with the main goal of keeping the global average temperature rise below 2 oC above pre-industrialization levels and making efforts to limit the temperature rise to 1.5 oC above pre-industrialization levels, as stated in the Paris Agreement, has prompted countries around the world to swiftly implement various climate initiatives. Indonesia is no exception. Indonesia has a Nationally Determined Contribution (NDC) targeting emission reductions of 29% by its own efforts and 41% with international cooperation by 2030 (WALHI, 2023). Starting from macro-level initiatives at the national level to the micro-level One of the community-based environmental peacebuilding initiatives that seeks to alleviate climate change issues while stimulating interfaith peace is Eco Bhinneka Muhammadiyah, initiated by Muhammadiyah, one of the largest Islamic community organizations in Indonesia. Eco Bhinneka itself is a combination of the word "Eco" which refers to "ecology", which means the interaction between living things and their environment, and the word "Bhinneka" which is taken from the Indonesian motto "Bhinneka Tunggal Ika", which means although different but still united.

Eco Bhinneka Muhammadiyah is an initiative or program that refers to the efforts of Muhammadiyah in promoting environmental awareness and sustainability among its members and the general public. The initiative aims to integrate Islamic teachings with concern for the natural environment, conservation, and eco-friendly living practices. Eco Bhinneka Muhammadiyah puts forward the concept of environmental theology as an effort to alleviate environmental issues based on the values of Islamic teachings. Related to environmental peacebuilding, Eco Bhinneka Muhammadiyah puts forward the idea of interfaith tolerance in environmental conservation with the tagline "Merawat Kerukunan, Melestarikan Lingkungan" (Muhammadiyah, 2022). The hope is that efforts to preserve the environment can become a forum for strengthening social ties and interfaith harmony.

Furthermore, this program is a form of Muhammadiyah's support for the Joint Initiative for Strategic Religious Action (JISRA). JISRA is a consortium consisting of various religious, faith-based, and non-religious organizations based in seven countries: Indonesia, Ethiopia, Uganda, Kenya, Iraq, Mali, and Nigeria. It aims to work together to promote the realization of the right to freedom of religion and belief (Eco Bhinneka Muhammadiyah, 2022). As one of the 10 institutions implementing the JISRA mandate, the implementation of Eco Bhinneka by Muhammadiyah collaborates with various religious actors as agents of change, aiming to realize a peaceful and just society with the hope that all people can enjoy the freedom to practice their religion and beliefs. Eco Bhinneka Muhammadiyah wants to involve groups of youth and women from various backgrounds in religious organizations to build awareness and knowledge of the importance of religious believers in Ta'awun (helping each other) to prevent climate crises that result in environmental damage (Eco Bhinneka Muhammadiyah, 2022).

Muhammadiyah believes that environmental issues will unite everyone to take action hand in hand. Based on the belief that humans were created by Allah SWT as Khalifah on earth, it is imperative for them to adopt a more sustainable worldview and style of life. Environmental devastation is one of the topics of worldwide concern. The program is put into action using three strategies: intra-religious (within the group), inter-religious (with other religious communities), and extra-religious (with other non-religious actors, such as the government and society at large). Activities carried out by Eco Bhinneka include workshops, forums, collaborative actions, articles in the media, and training (Eco Bhinneka Muhammadiyah, 2022).

The existence of Eco Bhinneka Muhammadiyah in the community is a form of strengthening bottom-up environmental peacebuilding in Indonesia. Interfaith cooperation in the frame of Eco Bhinneka Muhammadiyah for a common vision of alleviating climate change while strengthening peace among religious communities further proves that the phenomenon of climate crisis and peacemaking can be intertwined. Thus, the awareness dimension in the community can become wider to carry out climate responsibility for common peace. Because in fact, dialogue is more than just the exchange of knowledge, rituals, and platitudes; it must also have a theological norm that can reconcile religious divides (Al-Faruqi, 1985).

Advocacy for Environmental Impact Policies

In Indonesia, there are still many developments and projects taking place that often have an impact on the environment. Unfortunately, the advocacy power of community groups still lacks impact in pushing for more pro-environmental policies. Therefore, strengthening the interfaith community in Indonesia can be an excellent momentum for strengthening the influence of the community in pushing for more environmentally friendly development policies. One example is the pressure from interfaith communities regarding coal development in Indonesia, which is considered not to implement environmentally friendly principles through clean and renewable energy. Advocacy and campaigns by interfaith communities who are members of Green Faith Indonesia and represented by Muslim youth, various religious leaders, and congregations of two large churches in Indonesia are calling for "Faith for Climate Justice" action. This action voiced the demands of various religious communities that fossil fuel projects be stopped immediately. Even in its action, this interfaith community voiced a message entitled "Stop Destroying God's Natural Creation" (Parlan et al., 2021).

Apart from that, the advocacy of interfaith groups to realize more environmentally friendly development in Indonesia is also supported by Eco Bhinneka Muhammadiyah,

which operates at the grassroots level to prepare in-depth studies regarding the relationship between environmental action and interfaith harmony. The practices carried out by Eco Bhinneka Muhammadiyah encourage its various partners to actively increase their capacity in realizing environmental care advocacy (Eco Bhinneka Muhammadiyah, 2022). Through this advocacy, Eco Bhinneka Muhammadiyah can carry out its role as an agent that implements an environmental peacebuilding approach in suppressing and criticizing development in Indonesia that is not environmentally friendly.

Then, in 2023, the interfaith community will again carry out advocacy and campaigns to encourage policy changes that are more environmentally friendly, especially regarding the construction of coal-fired power plants (PLTU). Green Faith calls on the younger generation to invite all religious adherents to be in solidarity in creating faith-based and transformative change to face policies that are not environmentally friendly (Efendi et al., 2021). From this action, it is clear that the environmental movement uses religion as moral support to strengthen responsibility and awareness of environmental sustainability (Rukmana, 2020). Thus, the interfaith community in Indonesia operates as a network that advocates for environmental policies to align with the environmental peacebuilding approach, which involves elements of environmental monitoring.

In realizing environmental impact policy advocacy, interfaith communities use the resources they have on a religious basis to motivate more decisive action against climate change. Therefore, the main priority carried out by the interfaith community is through public involvement, advocacy, and education (Salter et al., 2023). The Interfaith Community also underlines that religion recognizes the existence of shared responsibility in caring for the environment and emphasizes that plurality is not a threat to unity but instead is a resource capable of strengthening the value of collaboration (Le Duc, 2023). Applying an environmental peacebuilding approach in interfaith actions related to climate change issues encourages the strengthening of environmental peace, reducing the potential for conflict, building environmental awareness, and creating sustainable harmony in a plural society. Indonesia's interfaith relations are shaped by historical and contextual factors that have left a lasting impact on the nation's religious landscape. The archipelago's history is marked by events such as ancient trade routes connecting different civilizations and colonial influences. The religious composition of the country has been influenced by these events. The political landscape, from pre-independence struggles to post-colonial governance, has played a significant role in shaping interfaith dynamics. Additionally, economic disparities in Indonesia have influenced both the socio-economic fabric and religious affiliations, adding complexity to interfaith interactions. Competition for resources and opportunities can exacerbate tensions between religious communities when economic imbalances are present. Indonesia's geographical diversity, with its multitude of islands and distinct regions, contributes to a mosaic of local cultures and practices, which further influences how different religious groups coexist and interact.

In realizing environmental impact policy advocacy, interfaith communities use the resources they have on a religious basis to motivate more decisive action against climate change. Therefore, the main priority carried out by the interfaith community is through public involvement, advocacy, and education (Salter et al., 2023). The Interfaith Community also underlines that religion recognizes the existence of shared responsibility in caring for the environment and emphasizes that plurality is not a threat to unity but instead is a resource capable of strengthening the value of collaboration (Le

Duc, 2023). Applying an environmental peacebuilding approach in interfaith actions related to climate change issues encourages the strengthening of environmental peace, reducing the potential for conflict, building environmental awareness, and creating sustainable harmony in a plural society.

4. CONCLUSION

Indonesia is one of the countries most vulnerable to climate change due to emissions and deforestation problems. The impact of climate change in Indonesia is not limited to increasing temperatures, rising sea levels, inconsistent rainfall, and threats to food security. But it also places indigenous communities as groups vulnerable to climate change problems, which negatively impact safety, cultural identity, the economy, and health. These conditions make the issue of climate change vulnerable to giving rise to conflict, especially in heterogeneous and plural regions such as Indonesia, where there is a wide diversity of views. However, behind that, the problem of climate change can also be a momentum that can create peace in a heterogeneous society. Climate change is an issue that provides acceleration to bridge peaceful relations between religious communities in Indonesia. The threat of an unmitigated climate crisis makes it a challenge for all humanity, regardless of particular religion.

A shared ethical framework is one of the most significant intersections between climate change and interfaith harmony. Many religious traditions emphasize humans' moral responsibility to be stewards of the Earth. Therefore, climate change and interfaith harmony are mutually reinforcing to realize peace in Indonesia. There have been many actions by religious communities to encourage attention to climate change, such as through the Global Muslim Climate Network, Ecomasjid, Green Muslim, Khaleafa, the formation of the Institute for the Restoration of the Environment and Natural Resources-Indonesian Ulema Council (PLHSDA-MUI), a project entitled "Getting Closer with Climate Change: The Struggle, Involvement of the Church" organized by the Communion of Churches in Indonesia (CCI), a program entitled "Youth for Climate Camp" for Indonesian Catholics, the Yadnya ceremony of the Balinese Hindu community, and Buddhist environmental action through "Tzu Chi Foundation" which makes many contributions to environmental awareness. However, these various initiatives and action programs are only segmented towards one religion so that the resulting peace is still not fully realized and does not represent the dimension of social relations in environmental peacebuilding, which emphasizes cooperation between community groups or, in this case, a religious group. Therefore, the shift in climate awareness action towards an interfaith basis has become a great momentum that creates a more sustainable and consistent dynamic of environmental peace through an environmental peacebuilding approach. Various forms of interfaith action on climate issues, such as the "Interfaith Learning and Activism: Exploring Why Nature Is Important for Us" campaign by Green Muslim, the formation of the G20 interfaith forum, and the Interfaith Rainforest Initiative.

Not only limited to the macro scale environmental peacebuilding in Indonesia is also initiated at the micro and bottom-up scale through community-based actions. Eco Bhinneka Muhammadiyah is a concrete example of an interfaith movement encouraging solutions to environmental problems. Through its bottom-up nature, the presence of Eco Bhinneka Muhammadiyah is a driving force for advocacy in society to be more vocal in voicing environmental concerns and even in criticizing developments that can affect the environment. Apart from Eco Bhinneka Muhammadiyah, there is also encouragement from Green Faith Indonesia to articulate the demands of religious communities so that development in Indonesia can minimize its impact on the environment. The Interfaith

Community also underlines that religion recognizes a shared responsibility in caring for the environment and emphasizes that plurality is not a threat to unity but a resource capable of strengthening the value of collaboration. Thus, through various practices involving interfaith groups in Indonesia, it has been clearly illustrated that the issue of climate change can be related to interfaith harmony to create a more tolerant and peaceful society through a common awareness of environmental problems. The existence of a mutually reinforcing relationship between climate change and interfaith harmony will make more lasting peace in Indonesian society.

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