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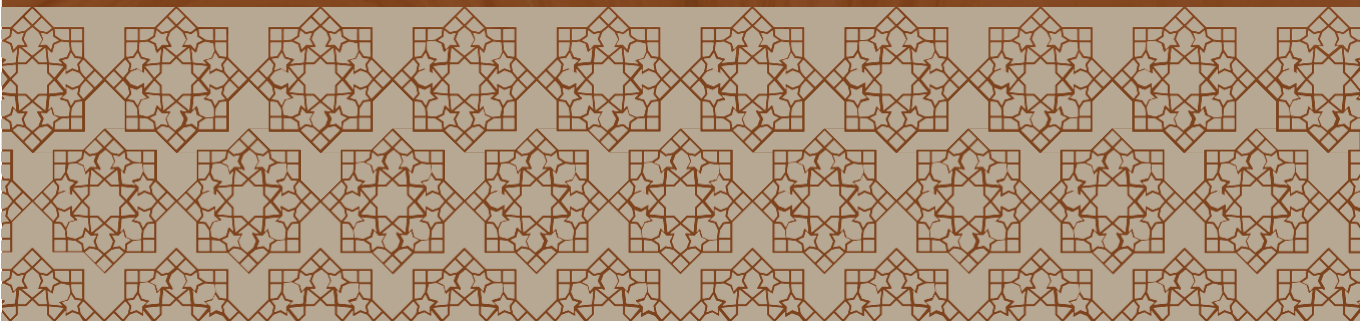
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Abstract

The issue of the ecological crisis has become a global concern, and many scholars try to address it in various ways. However, many of them ignore and don't explore the role of youth, especially interfaith youth. This article aims to provide a new perspective on how the interfaith youth movement of Eco Bhinneka Muhammadiyah fights the ecological crisis in West Kalimantan, Indonesia. A qualitative method and ethnographic approach were employed to explore what has been taken by interfaith youth in the Movements. Data collected from participant observation, interviews, and document analysis. This study concludes that the Interfaith Youth Movement of Eco Bhinneka Muhammadiyah has had an impact on fostering living harmony with all of God's creation (especially human and nature). This is evidenced by the transformation from interreligious dialogue to social action and make good impactful within the society surrounding interfaith community. This paper contributes to the global discourse on interfaith youth activism in addressing the ecological crisis. As one of the most affected victims, they use dialogue of action by combining everyday resistance that offers a new approach. Thus, this framework can be adopted globally for regions experiencing similar conditions.

Keyword: Interfaith Youth; Eco Bhinneka Muhamamdiyah, Ecological Crisis; Dialogue of Action; Harmony

Abstrak

Isu krisis ekologi telah menjadi perhatian global, dan banyak cendekiawan mencoba mengatasinya dengan berbagai cara. Namun, banyak dari mereka mengabaikan dan tidak mengeksplorasi peran kaum muda, khususnya kaum muda lintas agama. Artikel ini bertujuan untuk memberikan perspektif baru tentang bagaimana gerakan pemuda lintas agama Eco Bhinneka Muhammadiyah memerangi krisis ekologi di Kalimantan Barat, Indonesia. Metode kualitatif dan pendekatan

etnografi digunakan untuk mengeksplorasi apa yang telah dilakukan oleh kaum muda lintas agama dalam gerakan tersebut. Data dikumpulkan dari observasi partisipan, wawancara, dan analisis dokumen. Studi ini menyimpulkan bahwa Gerakan Pemuda Lintas Agama Eco Bhinneka Muhammadiyah telah memberikan dampak dalam memupuk keharmonisan hidup dengan seluruh ciptaan Tuhan (terutama manusia dan alam). Hal ini dibuktikan dengan transformasi dari dialog lintas agama menjadi aksi sosial dan memberikan dampak positif dalam masyarakat di sekitar komunitas lintas agama. Penelitian ini berkontribusi pada wacana global tentang aktivisme pemuda lintas agama dalam mengatasi krisis ekologi. Sebagai salah satu korban yang paling terdampak, mereka menggunakan dialog aksi dengan menggabungkan perlawanan sehari-hari yang menawarkan pendekatan baru. Dengan demikian, kerangka kerja ini dapat diadopsi secara global untuk wilayah yang mengalami kondisi serupa.

Kata kunci: Pemuda Antar Agama; Eco Bhinneka Muhammadiyah; Krisis Ekologi; Dialog Aksi; Harmoni

INTRODUCTION

Struktur The Anthropocene phenomenon in West Kalimantan is increasingly massive. The province, comprising 13 districts and cities, faces environmental challenges that intensify every year. Deforestation is the primary contributor, followed by river pollution resulting from domestic and industrial waste, an escalation in waste volume due to suboptimal management, and air pollution caused by forest fires.¹ This anthropogenic disaster poses a significant threat to the sustainability of local communities' lives, affecting both the quality of life and the balance of the ecosystem around them.² Responding to these various problems, interfaith youth in Eco Bhinneka Muhammadiyah West Kalimantan came as initiators to advocate and take real action through the collaboration of religious values. On the other hand, their arrival indirectly denies the stigma that the plurality of ethnic, religious, racial, and inter-group differences is no longer a barrier to contributing to matters that encompass theological and social dimensions. This perspective is shaped by the dark history of several conflicts that have occurred in the region, where small sentiments can collapse the foundations of their trauma.

¹ Nurul Maulida Arifa, "Kebakaran Hutan Kalimantan Barat Yang Mengakibatkan Terjadinya Kabut Asap Ekstrem Di Daerah Pontianak," *Pusat Publikasi S-1 Pendidikan IPS FKIP ULM*, September 2022, 1–11, <https://doi.org/10.31219/osf.io/4dqzy>; Yazid Imam Bustomi, Syukron Wahyudhi, and Nurninashahawana Hj Osmara, "Action Dialogue In Ctrs Eco Bhinneka Muhammadiyah In Maintaining Harmony Through Environmental Preservation In The City Of Pontianak," *Jurnal Studi Agama Dan Masyarakat* 19, no. 2 (2023): 140–49.

² Madan Kumar Jha, "Natural and Anthropogenic Disasters: An Overview," in *Natural and Anthropogenic Disasters*, ed. Madan Kumar Jha (Dordrecht: Springer Netherlands, 2010), 1–16, https://doi.org/10.1007/978-90-481-2498-5_1; R. A. Gakaev, "Geoecological Aspects of Adverse Natural and Anthropogenic Processes and Phenomena," 2657 (2022), <https://doi.org/10.1063/5.0107286>; Uliana Kanivets et al., "Reducing the Risks of Anthropogenic Impact on the Environment in the Light of the Concept of Sustainable Development," *E3S Web of Conferences* 389 (2023): 02011, <https://doi.org/10.1051/e3sconf/202338902011>.

Currently, young people are the central group that feels the long-term impact of the environmental crisis.³ This injustice makes them aware that when this crisis is not addressed, their survival is no longer guaranteed, as environmental uncertainty will affect their future. The issues regarding the youth movement and ecological crises are increasing rapidly and are discussed on a macro level. However, some available studies focus on micro-studies, overlooking the potential of interfaith collaboration⁴ and for instance, they fail to address the environmental crisis from an eco-theology perspective.⁵ Then, the importance of involving youth in environmental issues.⁶ Lastly, the interfaith youth movement is still limited to “harmony” as its primary outcome.⁷ Therefore, this study aims to demonstrate that the interfaith youth of Eco Bhinneka Muhammadiyah in West Kalimantan does not create a dichotomy between religious harmony and environmental issues, treating them as two distinct issues. Both are issues that must be overcome through collaborative action, without needing to differentiate the treatment.

In response to previous studies, this research aims to complement existing work on religion, youth, and the environment by exploring how interfaith youth synergy can

³ Jacques W. Beukes, “Seen and Heard: The Youth as Game-Changing Role-Players in Climate Change and Environmental Consciousness – A South African Perspective,” *HTS Teologiese Studies / Theological Studies* 77, no. 2 (October 2021), <https://doi.org/10.4102/hts.v77i2.6893>.

⁴ R. McKim, “Prospects and Possibilities for Interfaith Environmentalism,” *Religious Studies* 60, no. 1 (2024): 147–59, <https://doi.org/10.1017/S0034412523000069>.

⁵ Mansurni Abadi et al., “The Ecotheological Movement Among the Muslim Youngers Generation in Indonesia: Case Studies Eco Deen and Green Cadre of Muhammadiyah,” *Asian People Journal (APJ)* 5, no. 2 (October 2022): 179–94, <https://doi.org/10.37231/apj.2022.5.2.473>; Aloys Budi Purnomo, “The Urgency of Interreligious Ecotheological Praxis to Protect the Earth and the Vulnerable,” *Dialogo* 9, no. 1 (2022): 61–73; Mohamad Sobirin and Karimatul Khasanah, “The Pesantren Scholars’ Fatwa on Global Warming and Climate Change: An Integrative Analysis of Islamic Law, Theology, and Environmental Sciences on the Practice of Multidisciplinary Ijtihad,” *Cogent Arts & Humanities* 10, no. 1 (2023): 2193023–2193023; Fredrik Warwer, Yakob Godlif Malatuny, and Santy Layan, “Kehilangan Hutan, Kehilangan Masa Depan: Krisis Ekologi Dalam Pendekatan Biblis,” *DIEGESIS: Jurnal Teologi Kharismatika* 7, no. 1 (June 2024): 55–70, <https://doi.org/10.53547/diegesis.v7i1.446>.

⁶ Tamara Plush, Richard Wecker, and Swan Ti, “Youth Voices from the Frontlines: Facilitating Meaningful Youth Voice Participation on Climate, Disasters, and Environment in Indonesia,” in *Handbook of Communication for Development and Social Change*, ed. Jan Servaes (Singapore: Springer Singapore, 2020), 833–45, https://doi.org/10.1007/978-981-15-2014-3_134; Aptiani Nur Jannah, “Expert Meeting on Green Islam: Igniting Faith-Led Environmentalism Action in Indonesia,” *Studia Islamika* 31, no. 2 (2024): 397–403; Jonathan Davis Smith, Ronald Adam, and Samsul Maarif, “How Social Movements Use Religious Creativity to Address Environmental Crises in Indonesian Local Communities,” *Global Environmental Change* 84 (2024): 102772–102772.

⁷ Jamaludin Hadi Kusuma and Sulistiyono Susilo, “Intercultural and Religious Sensitivity among Young Indonesian Interfaith Groups,” *Religions* 11, no. 1 (January 2020): 26, <https://doi.org/10.3390/rel11010026>; Bhirawa Anoraga, “Crowdfunding for Inter-Faith Peace: Youth, Networked Social Movement, and Muslim Philanthropy NGOs in Contemporary Indonesia,” *Indonesian Journal of Islam and Muslim Societies* 13, no. 2 (December 2023): 307–37, <https://doi.org/10.18326/ijims.v13i2.307-337>; Musdodi Frans Jaswin Manalu, “Inter-Religious Engagement Fight For Environmental Crisis Eco-Bhinneka Muhammadiyah as a Facilitator of Religious Harmony through Environmental Care,” *Jurnal Religi : Jurnal Studi Agama-Agama* 19, no. 1 (June 2023): 97–110; Muhammad Alan Juhri, “The Rise of Interfaith Dialogue: Social Media, Youth, and Religious Inclusivity in Indonesia,” *FIKRAH* 12, no. 1 (June 2024): 133, <https://doi.org/10.21043/fikrah.v12i1.23001>.

produce tangible outcomes on the ground in addressing complex and multidimensional environmental crises. Thus, the study formulates three questions: (a) What are the forms of interfaith youth movements of Eco Bhinneka Muhammadiyah in addressing ecological crises? (b) What are the factors behind this movement? (c) What are the implications of the collaboration of the interfaith youth movement on the environment? With the answers to these three questions, it is hoped that they will contribute strategic insights for various parties with an interest in this issue. Of course, by integrating religious elements and developing effective models of collaboration in heterogeneous societies.

To strengthen the above hypothesis, this study is built on three assumptions. First, the interfaith youth in Eco Bhinneka come from six religions (Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism). The plurality of religions and ethnicities within it is an essential form of social capital that helps proclaim the position of religion in the crisis being experienced at all levels of the world. Second, the interfaith approach is not only a place for interfaith encounters and an invitation to ecological awareness, but also an arena to invite the wider community to take collective action that has a direct impact on the environment. Third, youth have great energy, potential, and enthusiasm to become agents of change in the social, political, religious, and environmental sectors as well. Thus, the involvement of the interfaith youth of Eco Bhinneka Muhammadiyah is expected to serve as a model for interfaith movements in various regions that face similar challenges in creating change through tangible actions. Finally, this study also wants to emphasize that the problem of overcoming the environmental crisis is not feudal or seniority-based.

To answer the questions above, I employ a qualitative approach, drawing on ethnographic methods. The data is based on observations, interviews, and documentation. In the observation dimension, I act as an observer-participant. Semi-structured interviews were conducted to unearth vital information related to the three questions. At the same time, documentation as a secondary resource is obtained from various publications, including journal articles, websites, and social media, regarding Eco Muhammadiyah's diversity programs and actions

ECO BHINNEKA MUHAMMADIYAH: INTERRELIGIOUS-BASED ENVIRONMENTAL MOVEMENT

The issue of climate change, one of the primary causes of the environmental crisis, is not a new phenomenon. It began with the Industrial Revolution in the 1700s and continued due to the greenhouse effect in the 19th century.⁸ However, in the context of

⁸ Hermine Penz, "'Global Warming' or 'Climate Change'?" in *The Routledge Handbook of Ecolinguistics*

Indonesia, environmental history is a relatively new discipline, as it was only discussed in the 1990s with a limited scope.⁹ The environmental crisis is becoming increasingly worrisome, posing a significant threat to humans. Finally, many want to take a role in fighting, one of which is the role of Religious Institutions. As a guideline for the wider community, religion seeks to be acknowledged and affirm its position in this global chaos. Therefore, Muhammadiyah, one of the largest religious organizations in Indonesia, started a Cooperation project to represent the role takers in collaboration with the Joint Initiative for Strategic Religious Action (JISRA).¹⁰

Furthermore, JISRA is an international consortium that is a member of a faith-based, interfaith organization dedicated to fighting for Freedom of Religion and Belief (FoRB). This consortium involves seven countries, including Indonesia, Ethiopia, Iraq, Kenya, Mali, Nigeria, and Uganda. It employs three approaches to achieve its aim. Intra-religious, inter-religious, and extra-religious approaches (related to supportive policies), both at the national level and at the security level, are detrimental to various minority groups, especially women. On this basis, JISRA and Muhammadiyah established a community called Eco Bhinneka. The name of this community is based on Eco, which is derived from the word “Ecology.” At the same time, Bhinneka is taken from the motto in the symbol of Garuda, meaning “various” or “different.” In complete terminology, Eco Bhinneka represents a movement that advocates for ecological justice alongside various stakeholders. This movement is spread across four provinces in Indonesia, with West Kalimantan centered in Pontianak City, followed by East Java, located in Banyuwangi; North Maluku, centered in Ternate; and Surakarta, located in Central Java.

The background of West Kalimantan was chosen to be one of the regions to implement this program. Octavia Shinta, as the regional manager of Eco Bhinneka West Kalimantan, stated:

“Besides having a wealth of ethnicities, cultures, and religions. The provinces have a dark history in the 1990s involving inter-ethnic warfare. Even though the war is only on behalf of the tribe, it is undeniable that in the future, if there

(New York, NY : Routledge, 2018. | Series: Routledge handbooks in linguistics: Routledge, 2017), 277–92, <https://doi.org/10.4324/9781315687391-19>; Bright Nkrumah, “Beyond Tokenism: The ‘Born Frees’ and Climate Change in South Africa,” *International Journal of Ecology* 2021, no. 1 (2021): 8831677–8831677.

⁹ Peter Boomgaard, “Introducing Environmental Histories of Indonesia,” in *Paper Landscapes: Explorations in the Environmental History of Indonesia*, 1st ed., ed. Peter Boomgaard, Freek Colombijn, and David Henley (Leiden: KITLV Press, 1997), 1–26.

¹⁰ Yazid Imam Bustomi, “Dialog Aksi Pada CTRS Eco Bhinneka Muhammadiyah Dalam Merawat Kerukunan Melalui Pelestarian Lingkungan di Kota Pontianak” (Undergraduate Thesis, IAIN Pontianak, 2023), 36–37.

is another religion, it will be dragged and become a spectacle to awaken the collective memory of the community.”

The argument above reflects Halbwachs's¹¹ observation that poor collective memory can prolong societal traumas. Prasojo¹² argues that riots in West Borneo not only affect the two camps that are in conflict but also have broader implications. Those will also affect all societies in West Kalimantan. Additionally, Prasojo emphasizes that conflict can lead to instability in various fields. Moreover, the occurrence of conflicts is one of them due to access to political and social issues, problems of cultural differences, economic disparities, and educational problems. Inter-ethnic conflicts in West Kalimantan are not a new phenomenon. At least, it has been happening since the 1960s until the end of 2008, involving the Dayak, Madurese, Malay, and Chinese ethnicities.¹³ However, the peak of the conflict that claimed many lives in the 90s between the Madurese and Dayak ethnicities, as well as the Malays and Madurese.¹⁴

Learning from the dark experience above, in the West Kalimantan work area, Eco Bhinneka partnered with six provincial-level religious institutions. They are the Indonesian Ulema Council (MUI), the Fellowship of Indonesian Churches (PGI), the Archdiocese (KA), the Indonesian Hindu Dharma Parisada (PHDI), the Indonesian Buddhist Guardians (WALUBI), and the Indonesian Confucian High Council (MATAKIN). This was done to enable and accompany the programs implemented by Eco Bhinneka Muhammadiyah, by sending two to three young people each. In addition to coming from diverse religions, they also come from various ethnic backgrounds. For instance, Christians and Catholics represent youth from Dayak ethnicity, Buddhism and Confucianism send youth from ethnic Chinese, Hindus send Malay-Balinese because they migrated from Bali, and finally Islam is represented by youth from Malay, Madurese, and Bugis ethnicity. This strategy was formulated to maintain the harmony that has been established, as well as to ensure the presence of religious representatives in addressing the environmental crisis.

¹¹ Maurice Halbwachs, *On Collective Memory* (University of Chicago Press, 1992).

¹² Zaenuddin Hudi Prasojo, *Riots on the News in West Borneo* (STAIN Pontianak, 2008).

¹³ Faraz Sumaya, “Identitas Dalam Konflik Di Kalimantan Barat (Sebuah Pemetaan Konflik),” *Jurnal Kolaborasi Resolusi Konflik* 2, no. 2 (2020): 86–92.

¹⁴ Syarif Alqadrie, “Konflik Etnis Di Ambon Dan Sambas: Suatu Tjauan Sosiologis,” *Antropologi Indonesia*, no. 58 (1999); Sumaya, “Identitas Dalam Konflik Di Kalimantan Barat (Sebuah Pemetaan Konflik).”

FROM DIALOGUE TO SOCIAL ACTION: INTERFAITH GREEN COLLABORATION

In recent decades, interreligious dialogue in Indonesia has become increasingly frequent in formal settings, with a tendency to focus on theological discussions.¹⁵ They discuss a religious phenomenon or compare the spiritual teachings of each religion. This type of dialogue only leads people to one perspective that all religions teach good things. The rest is no output that leads to solving problems in the field through real actions.¹⁶ Eco Bhinneka Muhammadiyah is here to bring a breath of fresh air by introducing a new pattern, namely the dialogue of action, also known as the dialogue of the hands. In this type of dialogue, religious individuals are invited to collaborate on addressing particular or standard problems.¹⁷ to make a real contribution to society and the earth. It is not just a dialogue or exchange of ideas about how religion views a phenomenon or problem. Instead, it provides solutions that are practical and have a direct impact.

Initially, in July 2022, the establishment of Eco Bhinneka Muhammadiyah West Kalimantan took place. They immediately held an interfaith dialogue with the theme of maintaining harmony and preserving the environment. At this event, religious leaders who are members of this community partner conveyed how religion sees the environmental crisis and how religion offers steps to take care of it, in addition to this agenda, as well as appointing interfaith youth as official members of Eco Bhinneka Muhammadiyah in the West Kalimantan region, which is led directly by the central management. Then, after the presentation of the concept conveyed by religious leaders. They began to adopt it and then made programs related to religion and the environment. Then, it is divided into short-term and long-term programs to measure the impact systematically.¹⁸

The first program, cycling to religious sites, was categorized as the shortest. This program invites the broader community from various religious, ethnic, and community backgrounds to visit the houses of worship while planting seeds.¹⁹ Although this program was implemented in September 2022, to continue strengthening the interfaith relationship and to track the progress of the plant seeds distributed, the Program, *Jumpa Binaku* (monitoring program), is held six times a year at six houses of worship. Visits to these

¹⁵ Izak Yohan Matriks Lattu, "Hybrid Religious Festivity as an Interreligious Civil Sphere in Central Java, Indonesia," *International Journal of Asian Christianity* 8, no. 1 (2025): 15–36.

¹⁶ Bustomi, Wahyudhi, and Osmara, "Action Dialogue In Ctrs Eco Bhinneka Muhammadiyah In Maintaining Harmony Through Environmental Preservation In The City Of Pontianak."

¹⁷ Paul F. Knitter, "Inter-Religious Dialogue and Social Action," *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, 2013, 134; Leonard Swidler, *Dialogue for Interreligious Understanding* (New York: Palgrave Macmillan US, 2014), 50, <https://doi.org/10.1057/9781137470690>.

¹⁸ Zachary Sheaffer et al., "Downsizing Strategies and Organizational Performance: A Longitudinal Study," *Management Decision* 47, no. 6 (June 2009): 950–74, <https://doi.org/10.1108/00251740910966677>.

¹⁹ Bustomi, Wahyudhi, and Osmara, "Action Dialogue In Ctrs Eco Bhinneka Muhammadiyah In Maintaining Harmony Through Environmental Preservation In The City Of Pontianak."

houses of worship will strengthen the common ground between religious communities,²⁰ allowing it to nourish the interfaith brotherhood that was initially formal and rigid and become more fluid and joyful.

Furthermore, the creative content writing workshop campaign for articles and videos. This activity trains interfaith youth to create written materials and videos, enabling them to campaign for environmental crises and learn effective strategies for addressing them. Then, a youth camp was held by Singkawang City to further strengthen the bond between interfaith youth. In addition to being presented with advanced materials on environmental management and waste cleaning actions on the beach, they also learned firsthand how to maintain harmony on a city scale. They received material on realizing a harmonious city amid cultural and religious pluralism from the Mayor of Singkawang. This city has received the title of the most tolerant city in Indonesia three times consecutively from 2021 to 2023.²¹ The following program, called “SEKA school (Sahabat Eco Bhinneka),” aims to equip interfaith youth with skills in managing used goods and environmentally friendly waste. For instance, they are trained to create ecobricks, ecoenzymes, and ecoprinting.

To provide a wider reach, Eco Bhinneka Muhammadiyah West Kalimantan held a workshop titled “Vision of Change Leaders for Harmony and Green Schools.” The purpose of this program is to foster and strengthen interfaith youth relations with religious leaders and principals of religious schools throughout the city of Pontianak. Collective awareness is also emphasized to know the importance of protecting and caring for the environment. Through these activities, the school principals were equipped to carry out reforestation with the provision of plant seed accommodation. In addition, several workshops, seminars, and discussions were held to encourage interfaith youth to coexist in harmony with humans and the universe. These efforts diverge from the optimism that religion has a significant influence on shaping behavior and views on the environment, a phenomenon referred to as the “greening of religions”.²² In addition, this optimism suggests that religion, in addition to serving as a means to unite communities, plays a crucial role in addressing social problems.²³

²⁰ Izak Yohan Matriks Lattu, *Rethinking Interreligious Dialogue: Orality, Collective Memory, and Christian-Muslim Engagements in Indonesia*, 1st ed, Global Religion -- Religion Global Series, v. 3 (Boston: BRILL, 2023), 158.

²¹ MC Singkawang, *Singkawang Kembali Raih Predikat Kota Tertoleran Se-Indonesia Tahun 2023 - Media Center Kota Singkawang*, January 2024, <https://mediacenter.singkawangkota.go.id/berita/singkawang-raih-predikat-kota-tertoleran-di-indonesia-tahun-2023/>.

²² Jens Koehrsen, Julia Blanc, and Fabian Huber, “How ‘Green’ Can Religions Be? Tensions About Religious Environmentalism,” *Zeitschrift Für Religion, Gesellschaft Und Politik* 6, no. 1 (October 2021): 43–64, <https://doi.org/10.1007/s41682-021-00070-4>.

²³ Whitney A. Bauman, Richard Bohannon, and KEVIN J. O’BRIEN, “Religion: What Is It, Who Gets to Decide, and Why Does It Matter?,” in *Grounding Religion* (Routledge, 2017), 25–39.

The long-term program is called Eco Speak, which is done monthly. They present academics, practitioners, activists, and religious leaders who share concerns in the field of the environment to discuss religion and the environment in a broad scope, accompanied by campaigns aimed at reducing plastic use. Then SEKA Goes to School is a program conducted at least once every six months in public schools and schools affiliated with religious institutions or foundations. This agenda invites students to take care of the environment in various ways. Wyatt²⁴ revealed that conflicts between people, including those driven by different religious backgrounds, can have a significant impact on environmental damage. These programs have a direct impact on strengthening harmony among interfaith youth, as well as addressing the suffering of the earth in the context of the ecological crisis through the method of action dialogue.²⁵

THE DRIVING FORCE BEHIND THE MOVEMENTS

The implementation of the above programs involves many parties and is based on several quite complex reasons, from a social, theological, and ecological perspective. All members of Eco Bhinneka Muhammadiyah in the West Kalimantan region agreed that they felt the consequences of global warming or climate change, as the two trends are deliberately differentiated by certain parties, thereby reducing the collective fear about the conditions felt by the public nowadays.²⁶ As one of the cities that crosses the equator, people experience hot weather and anomalous seasons, which are further exacerbated by the two trends above, worsening the conditions in this region. The impact can be felt when experiencing natural disasters, which are often categorized as anthropogenic disasters or organic disasters. For instance, forest fires and floods occur due to anomalous weather patterns and the mischievous actions of the community. Antonaccio²⁷ notes that in the current Anthropocene era, humans must “re-moralize” their actions to be more inclusive and holistic. Not only does it attach importance to temporary profits, but it must maintain balanced and sustainable practices. See the statement above, which reflects the current conditions. Interfaith youth of Eco Bhinneka show increased social and environmental awareness.

²⁴T. Wyatt, *Mapping the Links between Conflict and Illegal Logging*, Environmental Crime and Social Conflict Contemporary and Emerging Issues (2016), 56, <https://doi.org/10.4324/9781315580012-7>.

²⁵ Paul F. Knitter, *One Earth, Many Religions: Multifaith Dialogue and Global Responsibility* (Orbis Books, 1995), 91.

²⁶ Penz, “‘Global Warming’ or ‘Climate Change’?”

²⁷ Maria Antonaccio, “De-Moralizing and Re-Moralizing the Anthropocene,” in *Religion in the Anthropocene*, 1st ed., ed. C. Deane-Drummond, S. Bergmann, and M. Vogt (BoD—Books on Demand, 2018), 131.

These interfaith youth movements, such as Eco Bhinneka, reflect the power of religious values as a driving force. So, they are not only for the reason of fighting against the environmental crisis. The theological doctrine of man as God's representative on earth is a significant influence in real-world action. The meaning of these representations was interpreted into the concept that man must be able to protect the world from everything that makes him dangerous and fight for justice when he is in conditions beyond ideal, as a concept that requires humans to take part to get a guarantee of rewards from God if they participate in carrying out these teachings. Therefore, the interfaith youth of Eco Bhinneka provides all ideas, innovations, and maximum efforts in implementing each program as mentioned in the previous sub-chapter. As for Christian and Catholic youth, they are based on the doctrine of love, which encompasses universalism in all of God's creation, as stated in the Gospel of Mark 12:30-31. Catholic youth emphasized that they also follow Pope Francis' call to adopt the perspective of Mother Earth as a typical home in Lao Da to Si.

Buddhism also teaches four ways to attain a sublime state of mind (*Brahmavihara*): Meta (love), *Karuna* (compassion), *Mudita* (sympathetic joy), and *Upekkha* (equanimity). All the points incorporated into the *Brahmavihara* require humans to live in harmony with God's creation, regardless of their background. Similarly, when I ask about living in harmony with all of nature from the perspectives of Hinduism and Confucianism, they recognize and implement the three central teachings or the three most essential points to observe during life. Hinduism applies the concept of *Tri Hita Karana* (three causes of happiness). To achieve that happiness, man must have a good relationship with God, nature, and fellow humans. The three points taught by the prophet Confucianism are the concepts of *Tian Ti Ren*, where humans must maintain a good relationship with *Tian* (God), *Ti* (nature), and *Ren* (humanity). The Interfaith Youth's answer, which explains their respective religious teachings, reflects what is known as the "Dialogue of Theology".²⁸

In addition, Ali²⁹ said that through interreligious dialogue, whether theological or practical, it will lead us to see and listen to the plurality of religions in the world. To promote interfaith cooperation for human life and a harmonious environment. Interfaith youth branding and the movement against this environmental crisis, Eco Bhinneka, managed to get attention and support from various parties. Through hearings and presentations of work programs, the provincial government, in this case, the Governor and related agencies, participated in the success of several agendas that have been implemented. For instance, the Governor of West Kalimantan opened the cycling to religious sites program. Then the Environment and Forestry Service provides thousands of plant

²⁸ Knitter, "Inter-Religious Dialogue and Social Action."

²⁹ Abdul Mukti Ali, *Ilmu Perbandingan Agama* (Jajasan Nida, 1971), 231.

seedlings to be given to houses of worship and the communities involved. The mayor of Pontianak, the provincial ministries of religion and education, and the Forum for Religious Harmony. Furthermore, Eco Bhinneka also collaborates with communities engaged in advocacy or environmental practitioners. For instance, the Ashoka community: Everyone A Changemaker, Earth Hour, One In Diversity (SADAP), Equatorial Beacon Foundation (SAKA), etc.

The strong encouragement and support of collective social and environmental awareness, as well as religious, governmental, and community doctrine, signify that the Movement initiated by interfaith youth to combat the ecological crisis is not just an ordinary program. Giddens³⁰ reveals that social change does not need to wait for government intervention through policies and the like. Instead, change can occur when social groups actively speak out through collective action to address injustice. This reflects on the incredible power and enthusiasm of youth as agents of change. In each program implemented, a social exchange is manifested in symbols and interactions between participants.³¹ With this social capital, it is a strong reason why Interfaith Youth want to be involved in this movement.

UNITY OR HIDDEN CONFLICT?

Interfaith encounters on one “stage” will always bring many surprises, whether it is a new experience that can lead them to adopt the concept of living in harmony with each other, or present conflicts due to the exchange of ideas, and so on. Such an impact is a necessity in interfaith dialogue for a movement that leads to change, as conflict is a part of human nature. The good or bad of the effect depends on the “facilitator” who leads in which direction.³² One of the interfaith youth said there were minor frictions several times when they conducted meetings. She states,

³⁰ A. Giddens, *Sociology*, 7th ed. (Polity Press, 2013), 491, <https://books.google.co.id/books?id=vKifQgAACAAJ>.

³¹ Karen S. Cook et al., *Social Exchange Theory* (2013), 61–88, https://doi.org/10.1007/978-94-007-6772-0_3.

³² E. M. Pope and T. M. Paulus, “Agree to Disagree? Allowing for Ideological Difference during Interfaith Dialogue Following Scriptural Reasoning,” *Journal of Ecumenical Studies* 58, no. 1 (2023): 31–59, <https://doi.org/10.1353/ecu.2023.0002>.

“Debating ideas in meeting forums has become common when designing a program. We see it not as a meaningful conflict, but as an encouragement that Interfaith Youth wants to provide the best for all religious people who are facing an environmental crisis.”

This expression represents a form of decolonization of the Western paradigm, which stereotypes humans and nature as separate entities. Because if we adhere to this paradigm, humans will never truly become “modern”.³⁴

On the other hand, Eco Bhinneka Muhammadiyah has had a significant positive impact on the harmony sector between living beings. Interfaith Youth stated that after joining this community, they became more aware of the fact that they were on the verge of an environmental crisis. So that they start living more environmentally friendly such as reducing the use of single-use plastics and beginning to apply the knowledge gained when they participated in the training as mentioned in the previous discussion. as people (youth) who are most disadvantaged by the impact of the environmental crisis,³⁵ they inevitably have to try to improve their lifestyle to be able to enjoy environmental friendliness for them in the future. Practical awareness owned by Interfaith Youth, which is based on religious teachings, illustrates that religion will always transform to adapt due to the impact of the environmental crisis. Moreover, this movement of interfaith youth demonstrates that religion can offer a holistic perspective on ecological crisis issue.³⁶

The impact is not only felt by the practitioners, namely, all members of Eco Bhinneka Muhammadiyah. One of the partners in this community, Pastor Paulus Ajong, stated that the programs carried out by Eco Bhinneka Muhammadiyah have brought about significant changes in the context of harmony. He states,

“In Christianity, establishing good relationships with living beings is an inseparable part. Eco Bhinneka, to me, is an expression of faith that incorporates concern for the environment, and this community encourages me to be open. We discuss anything, jokes, but always in a positive context, which indicates that our relationship is fluid. Because we already trust each other. It is tough to describe and very expensive in value.”

³⁴ Bruno Latour, *We Have Never Been Modern* (Cambridge, Massachusetts: Harvard university press, 1993), 10–11.

³⁵ J. Asbrand and F. Peter, “Supporting Young People in Social Crisis Situations – Taking Joint Responsibility for the Mental Health of Children and Young Adolescents | Unterstützung Junger Menschen in Gesellschaftlichen Krisenlagen – Gemeinsam Verantwortung Für Die Mentale Gesundheit,” *Praxis Der Kinderpsychologie Und Kinderpsychiatrie* 74, no. 4 (2025): 297–315, <https://doi.org/10.13109/prkk.2025.74.4.297>.

³⁶ D. Gerten and S. Bergmann, *Religion in Environmental and Climate Change: Suffering, Values, Lifestyles, Religion in Environmental and Climate Change: Suffering, Values, Lifestyles* (2011), 274.

The transformation from structural engagements to quotidian engagements suggests that Eco Bhinneka has successfully transitioned formal interactions into more natural relationships in daily life.³⁷

Learning from the statement above, it is clear that adopting the concept of dialogue of action is crucial in every movement or program involving an interreligious dimension. Knitter³⁸ urges religious practitioners to be able to counter the paradigm brought by Marxists and Humanists that religion is opium that afflicts humans. Therefore, religion is always associated with the cause of suffering. Thus, we must now report that religion has become part of the solution through real actions that have an impact on the harmony of living beings, as exemplified by Eco Bhinneka Muhammadiyah. The paradigm popularized by Marxists and Humanists is also dismissed by Jenkins³⁹, who says that religion can provide a strong moral basis and spiritual inspiration for those engaged in environmental advocacy. Interfaith youth at Eco Bhinneka successfully summarized narratives and editorials that convey morals and inspiration from each religious teaching. Then actualize it into the struggle against the environmental crisis, which at the same time produces unity between religious communities. It can be said that the implication of this Movement is a collective consciousness to live in harmony with all living beings.

This unity arises because the dialogue fostered by interfaith youth in collaboration with Eco Bhinneka's partners and the broader community through its programs is grounded in mutual trust and respect.⁴⁰ Because it is true when involving religion in a problem. Not only is the concept in the head and hands, but it is also in every human heart.⁴¹ Therefore, to build unity between religious communities, it is necessary to eliminate suspicion and foster mutual respect between the parties. Global issues, such as environmental crises, cannot be solved by individuals alone. Moreover, the level of heterogeneity of West Kalimantan society is relatively high. I agree with Hans Küng⁴² that one of the most potent tools for uniting perceptions and concerns among religious people is dialogue. Especially after the 1989 "Fall of the Wall" and 9/11, prejudice and Islamophobia spread. Since then, the world needs dialogue, and the heart of dialogue is interreligious dialogue.⁴³ In addition, fighting or overcoming the environmental crisis

³⁷ Lattu, *Rethinking Interreligious Dialogue*, 151.

³⁸ Knitter, "Inter-Religious Dialogue and Social Action," 139.

³⁹ Willis Jenkins, "Whose Religion? Which Ecology?: Religious Studies in the Environmental Humanities," in *Routledge Handbook of Religion and Ecology* (Routledge, 2016), 22–32.

⁴⁰ Leonard Swidler, *Breakthrough to Dialogue: The Story of Temple University Department of Religion* (Mesa: Ipub Global Connection, 2019), 2.

⁴¹ Swidler, *Dialogue for Interreligious Understanding*, 25.

⁴² Hans Küng, *A Global Ethic for Global Politics and Economics* (Oxford University Press, 1998), 114.

⁴³ Leonard Swidler, "The History of Inter-Religious Dialogue," *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, 2013, 3.

Ecological Crisis Response By Indonesian Interfaith Youth Activism Of Eco Bhinneka Muhammadiyah is not enough with only “dialogue”. It must use the approach of dialogue of action or dialogue of the hands.

FROM CRISIS TO OPPORTUNITY: THE MOVEMENT’S FUTURE

As a movement that emerged in response to global issues threatening a shared future, Eco Bhinneka has successfully utilized the threat of an “ecological crisis” as a political opportunity through programs that increase collective awareness of the environmental crisis. Tarrow⁴⁴ explained that political opportunities provide momentum to encourage and offer incentives for collective action. Moreover, the framing brought about by this community, in stating that the environmental crisis is not the responsibility of any one religion, makes it socially and culturally relevant to the broader community. To ensure that the framing of the ecological crisis primarily occurring in West Kalimantan is not just an environmental problem. Instead, it becomes a moral and spiritual obligation that must be completed or acted upon immediately by the public.

Furthermore, the “interfaith” strategy, as an identity-framing and branding approach, creates social solidarity.⁴⁵ In addition, the mobilization of religious teachings as a repertoire also strengthens the broader appeal, where people who are not yet involved or interested in environmental issues can join in their own way. Initially, Eco Bhinneka did not conduct an open and organized resistance to raise public awareness. They implemented Everyday Resistance. The purpose of everyday resistance is that Eco Bhinneka invites the public to change their lifestyle gradually and indirectly, thereby challenging the local authorities.⁴⁶ Although Scott’s theory departs from the phenomenon of the marginalized class, this approach can be implemented with slight modifications. For instance, Scott⁴⁷ offers everyday resistance that is carried out gradually and hiddenly. In the all-digital era, everyday resistance to the environmental crisis should be amplified through mass media or social media, even if marginalized individuals experience it. It will help to reach a broader range of participants and elicit a wider range of responses, as well as foster a form of innovation that is appropriate to the local context.

The success of the interfaith youth movement Eco Bhinneka can serve as a role model for transnational social change.⁴⁸ Impactful strategies and actions, as described above, can be implemented in various parts of the world that are currently facing environmental crises. Collective consciousness is essential to be awakened in everyone. Therefore, the

⁴⁴ Sidney Tarrow, *Power in Movement* (Cambridge university press, 2022), 47.

⁴⁵ Tarrow, 143.

⁴⁶ James C. Scott, *Weapons of the Weak: Everyday Forms of Peasant Resistance* (Yale University Press, 1985), 29.

⁴⁷ Scott, XV.

⁴⁸ Tarrow, *Power in Movement*, 241–45.

concept of teachings that prioritize human teachings must maintain the environment as a meeting point between religious people. It needs to be emphasized again that solving problems that are of global concern is not easy and cannot be done alone. There needs to be something triggering, like the initiation, that Eco Bhinneka Muhammadiyah has set an example. This highlights the importance of interfaith cooperation and collaboration in making their grand plan feasible. Thus, this approach will be good transnationalism.⁴⁹

Ultimately, to achieve a broader impact while remaining pragmatic and sustainable, transnationalism alone is insufficient. Therefore, I propose adopting cosmopolitan principles of morality, ethics, and responsibility as a form of innovation to be internalized within this Movement. I argue that the religious values contained in the cosmopolitan principle are straightforward to imitate and implement because religious teachings are holistic.⁵⁰ This approach allows Interfaith to be self-sufficient and will not rely on outside (international) support. Because the paradigm has been established that the problem of this environmental crisis requires collective awareness and joint commitment from all parties to mitigate, or at least reduce, the existing impact.

CONCLUSION

This study has shown how the interfaith youth movement is fighting the environmental crisis in West Kalimantan. Through the Eco Bhinneka community, they invite the wider community to live in harmony with all creatures created by God, especially nature, as a place where humans live in the world. Their success is inseparable from the engagement of religious institutions as primary partners, local governments providing numerous goods, academics offering motivation and innovation, as well as communities that support every program with the foundation of religious doctrine, accompanied by increased social awareness and engagement. They conduct various programs to enhance the collective understanding of the community, recognizing that humans are currently at the threshold of an environmental crisis or have already experienced a small impact from it. Thus, it is hoped that people can change their lifestyle to live in a harmonious environment with their surroundings, thereby becoming an instrument.

This article also recommends that the most powerful way to achieve peace and save the environment is through dialogue. However, dialogue alone is not enough; it must be accompanied by a “dialogue of action or dialogue of the hands” approach. Nowadays, this approach is the most proven method to have implications for inviting humans to live in harmony with humans and nature, especially those that have been implemented by Eco Bhinneka Muhammadiyah. So that programs applying this method can be

⁴⁹ Charles Tilly and Sidney G. Tarrow, *Contentious Politics* (Oxford University Press, 2015), 201.

⁵⁰ Swidler, “The History of Inter-Religious Dialogue,” 3.

Ecological Crisis Response By Indonesian Interfaith Youth Activism Of Eco Bhinneka Muhammadiyah distributed to the public and implemented in various parts of the world. Moreover, the Everyday Resistance approach should also be employed, particularly for those whose voices are often unheard or ignored, so that this issue is not forgotten and remains a pressing concern to be addressed. So that the beauty of nature can not only be enjoyed by us today, but can also be felt by the next generation.

This study has limitations related to updates on the programs implemented this year. I am confident that the program will have a greater impact. Because these data are still focused on 2024. Additionally, there are limitations on sustaining the effect resulting from the program implemented by Eco Bhinneka Muhammadiyah West Kalimantan. Furthermore, additional research is needed to examine inclusivity within this community. Because Interfaith Youth, as the main motor in the implementation of programs, is only those from the six official religions, this is certainly still less inclusive because it does not involve indigenous communities or indigenous religions. Although the indigenous community is renowned for its sustainable nature management practices, it is essential to listen to their perspectives and observe their approaches.

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