



The Nature of Environmental Violence in Climate Change: Considering the Perspective of Muslim Civil Society in Banyumas

Luqman Rico Khashogi

UIN Profesor Kiai Haji Saifuddin Zuhri Purwokerto

Corresponding Author: luqman.rico@uinsaizu.ac.id

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Abstract

The multi-impact environmental damage that has an impact on climate change is the result of the lack of equitable distribution of utilization and control of resources due to the hegemony of *power* and *authority* forcing people to exploit nature. Poor environmental governance, which later became a source of crime and suffering for the community, was dominantly the result of the behavior (violence) of the authorities rather than the community's low awareness and literacy. In Banyumas, climate balance is also an essential issue. This study aimed to find answers to whether the Young Muslim Civil Society in Banyumas has concerns about climate change and its governance. The UNICEF survey in 2021 stated that the younger generation in Indonesia has empathy for environmental governance. This study was field research with a sociological approach through the paradigm developed by Jamil Salmi about violence maps; *direct violence*, *indirect violence* (violence by omission), *repressive violence*, and *alienation violence*. To map their views, I collected 304 randomly selected samples for filling out

a questionnaire based on direct validity and test-retest reliability indicators. According to the discourse of young Muslim Civil Society in Banyumas, this study indicated that *repressive violence* was an essential part of the nature of environmental violence in climate change. The Young Muslim Civil Society in Banyumas was overwhelmed with worries, which should encourage them not to let state administrators put forward desertion in responding to the global challenge; climate change.

Keywords: Violence, Climate Change, Environment, Civil Society, Young Muslim, Ecology

1. Introduction

Many people have indicated the current global challenge and it is a matter of environmental management in the future because it affects and has an impact on the global climate. Since the UN General Assembly on Climate Change in 1988, the world has been preoccupied with the issue of global warming. In March 2008, the UN Security Council approved climate change as a human rights issue.¹ In the Asian region, an expert on disaster mitigation and climate change, Prof. Sudibyakto stated that almost 80% of natural disasters are caused by hydrometeorological factors closely related to the climate situation.² This is a serious note for this country because the territory of Indonesia has a very high level of vulnerability to climate change due to damage to natural resources and the environment.

Intergovernmental Panel On Climate Change/ IPCC's latest report states that sea level rise is predicted to occur in 2050, a signal to be faced by the community, especially those living on the coast and small islands of Indonesia.³ However, the prediction of a sea level rise of 8 to 29 cm to occur faster in 2030 could result in a coastline retreat of hundreds of meters inland, threatening millions of hectares

¹ Siti Memunah and M. Lukman Hakim, "Perubahan Iklim Dan Adaptasi Kapitalisme," *Legislasi Indonesia* 6, no. 1 (2009): 122–45.

² Gusti, "Tempo 100 Tahun , Suhu Bumi Diperkirakan Naik 1 Derajat," *Universitas Gadjah Mada*, November 2012.

³ Walhi, "Tinjauan Lingkungan Hidup 2020: Menabur Investasi, Menuai Krisis Multidimensi" (Jakarta, 2020).

of ponds, and increasing water scarcity. In addition to about 2000 islands in danger of sinking, the clean water crisis in big cities and coasts would increase.⁴ This has not considered the location of Indonesia's territory in the Ring of Fire route which is prone to disasters.⁵ As a country with 17,000 thousand islands where 60% of the population lives in coastal areas and is located on the equator, Indonesia is the primary victim in the event of climate chaos.

Unwise ecological management drives the global climate to change drastically; the earth inhabited by humans is not only facing an almost unpredictable weather shift, but it is also heating up. Thus, warnings about climate change that have an impact on increasing Earth's temperature (increasing by 3-5 degrees Celsius) at the end of this century⁶ have become a major campaign (global warming) for world countries. This is because climate change causes the threat of habitat for flora and fauna in the ocean due to the increase in carbon dioxide leading on rainwater,⁷ increase in the potential for flooding due to tides in various regions as a result of the melting of polar ice, which also has an impact on the narrowing of land areas and the submergence of small islands, the sea level rises due to the increase in the atmosphere and ocean surface heat. In fact, the global sea level has risen 4-10 inches during the 20th century,⁸ this may cause reduced supply of clean water for consumption, reduced food production, increased mortality and disease due to flooding, as well as storms and heat waves,⁹ the growing season will be longer in some areas or vice versa in other areas due to the increasing earth's temperature, water on the ground will evaporate faster causing rain with heavier intensity and longer than usual in many areas. As a result, some areas will become drier than before. The wind will be blowing stronger and maybe in a different pattern. The hurricane, which derives its energy from water evaporation, will become larger. In contrast to the occurrence of extreme warm extreme, extreme cold

⁴ Memunah and M. Lukman Hakim, "Perubahan Iklim Dan Adaptasi Kapitalisme."

⁵ Walhi, "Tinjauan Lingkungan Hidup 2020: Menabur Investasi, Menuai Krisis Multidimensi."

⁶ Pujayanti Adirini, "Inter-Parliamentary Union (IPU) Dan Lingkungan Hidup," *Jurnal Politica Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional* 3, no. 1 (2012): 111-34. thus, an equal and a fair international cooperation which gives mutual benefits to developing and industrial countries is needed. This essay discusses Inter-Parliamentary Cooperation (IPU)

⁷ Sri Anindiati, "5 Pertanyaan Umum Tentang Perubahan Iklim," <https://www.kompas.com>, 2020.

⁸ Memunah and M. Lukman Hakim, "Perubahan Iklim Dan Adaptasi Kapitalisme."

⁹ Anindiati, "5 Pertanyaan Umum Tentang Perubahan Iklim."

may occur in particular periods. Weather patterns become less predictable and more extreme.¹⁰

Based on the above description, it illustrates that amid the hustle and bustle of industrialization in the current global era, there seems to be no other door for countries except to strengthen relations to jointly tackle environmental problems.¹¹ It is possible that industrialized countries may spend a huge amount of money to protect their coastal areas, while poor countries may only be able to surrender, or be forced to carry out large-scale evacuations from coastal areas.¹² Environmental degradation is a real big threat to the life support system for humans, and worryingly, the temperature increase is estimated to be faster than the estimated time¹³ under human management. Before the Covid-19 pandemic, China was the largest producer of carbon dioxide (the main cause of increasing concentrations of greenhouse gases in the atmosphere) in the world, followed by the United States and the European Union (EU) countries.¹⁴

In this case, the term Ecological Politics forms the basis that environmental problems and various disaster chains are not solely blamed and directed at the community as the key actor. It is the duties of the authorities.¹⁵ The involvement and presence of Muslim elites do not only have the duties to provide education, partnership, collaboration, or incentives, but also ensure that activities and synergies run continuously and simultaneously. The ecological theme selection plays a central role in this study, apart from being considered almost untouched by a variety of religious lectures and receiving less attention from the Islamic campus community, the complexity of public policies in favor of ecological justice does not seem to be an urgent part of the Islamic community.

The discourse of concern for ecological space does not seem to be a significant theme.¹⁶ “This issue has not been much discussed by religious

¹⁰ Memunah and M. Lukman Hakim, “Perubahan Iklim Dan Adaptasi Kapitalisme.”

¹¹ Adirini, “Inter-Parliamentary Union (IPU) Dan Lingkungan Hidup.” thus, an equal and a fair international cooperation which gives mutual benefits to developing and industrial countries is needed. This essay discusses Inter-Parliamentary Cooperation (IPU)

¹² Memunah and M. Lukman Hakim, “Perubahan Iklim Dan Adaptasi Kapitalisme.”

¹³ Gusti, “Tempo 100 Tahun , Suhu Bumi Diperkirakan Naik 1 Derajat.”

¹⁴ Anindiati, “5 Pertanyaan Umum Tentang Perubahan Iklim.”

¹⁵ L Gallen, “Konsekuensi Dari Kebijakan Perubahan Iklim Yang Buruk: Peringatan Dari Tetangga Indonesia,” *HabibiCenter.or.Id*, no. 12 (2020).

¹⁶ Muhammad Saiful Anam, “Konsep Environmentalisme Dalam Al-Qur’an,” *Jurnal Al-Fanar* 3, no. 1 (2020): 41–56, <https://doi.org/10.33511/alfanar.v3n1.41-56>.

leaders,” Muharram Atha Rasyadi said, campaigner for Urban Greenpeace Indonesia.¹⁷ In particular, the Religious Moderation Guidelines compiled by the Ministry of Religious Affairs focused on the importance of national commitment to tolerance¹⁸, paying less attention to ecology.¹⁹ Not to mention that the roots of this ecological crisis are derived from the philosophical roots of the problem closely related to materialism, anthropocentrism, utilitarianism, and capitalism.²⁰

According to Saipul Bahri, in political ecology, at least 3 (three) important aspects may cause failures in the implementation of government policies in favor of the environment; (1) weak law enforcement, (2) the impact of transactional politics holding public policymakers hostage, and (3) local government’s lack of concern for dissemination & education efforts. The three aspects are the result of a money politics culture that emphasizes the strength of corporations in the regions. Thus, strengthening civil society and monitoring permits; the system and its human resources are urgent matters that must be put forward.²¹ However, ecological conflicts do not only arise between individuals, but also with corporations and the state. Herdiansyah noted that the estuary of this personal conflict rolled like a snowball and developed into an intrastate conflict and developed further on a global scale.²² Zainal Arifin sees through Foucault’s eyes, the analysis of Eco-Friendly discourse is nothing more than an attempt to justify what they are doing. The multi-impact environmental damage is the result of the lack of equitable distribution of resource use and control. This is nothing but the impact of *power* and *authority* forcing people to exploit nature.²³

¹⁷ Siska Nirmala Puspitasari, “Langka, Ulama Yang Berdakwah Tentang Pelestarian Lingkungan,” <https://www.pikiran-rakyat.com>, 2018.

¹⁸ Kementerian RI, *Moderasi Beragama*, 1st ed. (Jakarta: Kementerian Agama RI, 219AD).

¹⁹ Mohammad Fahri and Ahmad Zainuri, “Moderasi Beragama Di Indonesia,” *Intizar* 25, no. 2 (2019): 95–100.

²⁰ Amirullah Amirullah, “Krisis Ekologi: Problematika Sains Modern,” *Lentera* 17, no. 1 (2015): 1–21.

²¹ Saipul Bahri et al., “Politik Kebijakan: Sebuah Studi Pada Implementasi Kebijakan Politik Ekologi Terhadap Perlindungan Dan Pelestarian Hutan Di Kabupaten Rokan Hilir,” *Jurnal Transformatif* 7, no. 2 (2021): 241–60, <https://doi.org/10.21776/ub.transformatif.2021.007.02.5>.

²² Herdis Herdiansyah, “Pengelolaan Konflik Sumber Daya Alam Terbaru Di Perbatasan Dalam Pendekatan Ekologi Politik,” *Jurnal Hubungan Internasional* 7, no. 2 (2019): 143–51, <https://doi.org/10.18196/hi.72134>.

²³ Zainal Arifin, “Politik Ekologi: Ramah Lingkungan Sebagai Pembeneran,” *Jurnal Ilmu Sosial Mamangan* 1, no. 1 (2012): 11–16, <https://doi.org/10.22202/mamangan.v1i1.88>.

Thus, although the population with various potential supports is the most magnificent human resource,²⁴ according to Baele, the existing industrial society may destroy the world (damages the environment). With their technological advances, they not only exploit natural resources but also expand the human-made environment that is not in favor of the environment.²⁵ Hans-Werner Sinn in *Green Paradox* also asserts that laws and public policies regarding environmental governance that aim to control climate damage and global warming threaten the ecology due to the big corporations and negative power relations with investors to produce legal “partisan dan constitutional” products. It is difficult to rely on a sound legislative process in this vicious circle.²⁶

However, due to the disclosure of information and the granting of rights to the people in the stream of democratization that seems to be a better solution, with the presence of control over various actors, policies, actions, motives, and goals in unraveling environmental management problems,²⁷ the pattern of “violence” produced by “a society that destroys the world” can be classified. This departs from the basic assumption that the public’s low awareness of the surrounding environment is the result of violent practices from the power elite. The chaotic problem of poor quality of water, soil, or air due to pollution in the environment stems from “society violence that destroys the world”. The ruler’s behavior is then categorized as violence as a “source of crime and suffering for the community”²⁸

On the other hand, from the various responses of countries with Muslim-majority populations regarding the environment, some aspects are worth mentioning from a survey conducted by the *YouGov-Cambridge Globalism Project*. The survey stated that Indonesia is ranked first in the country with people who do not believe in climate change. Indonesia is ranked first out of 23 countries, with

²⁴ Gro Harlem Brundtland, “Report of the World Commission on Environment and Development: Our Common Future,” *Environmental Conservation* (Oslo, 1987), <https://doi.org/10.1017/s0376892900016805>.

²⁵ Jach Gordon Beale, *The Manager and The Environment: General Theory and Practice of Environmental Management* (Oxford: Pergamon Press, 1980).

²⁶ Hans-Werner Sinn, *The Green Paradox; A Supply-Side Approach to Global Warming* (Boston: Massachusetts Institute of Technology (MIT) Press, 2012).

²⁷ Herdiansyah, “Pengelolaan Konflik Sumber Daya Alam Terbarukan Di Perbatasan Dalam Pendekatan Ekologi Politik.”

²⁸ Jamil Salmi, *Violence and Democratic Society: Hooliganisme Dan Masyarakat Demokrasi*, ed. Slamet Raharjo (Yogyakarta: Pilar Humania, 2005).

a percentage of 18 percent.²⁹ However, from the results of the *U-Report* survey from UNICEF in 2021 attended by 28,720 respondents from all over Indonesia, it was stated that the younger generation has empathy for environmental governance. It stated that the biggest concerns of young people are skills and learning, mental health, and climate change.³⁰

Based on the laws and regulations, youth participation has been regulated in state policy, while the mainstreaming of the views and solutions given by adolescents significantly into the decision-making process is a more complex issue. Changing common views and attitudes so that youth participation can be appreciated is a hard task because views are often something that is learned early on and embedded in the learning system.³¹ A supportive environment for realizing meaningful youth participation requires that adults and youth have the necessary skills, knowledge and resources, particularly those related to facilitation roles. Thus, it is important to look at the perception of the younger generation. In this study, we focused on and term the Young Muslim Civil Society because building relationships between young people and decision makers from an early age in the existing process can help ensure that the solutions they by dance with the priorities and budgets owned by local government and available support.³²

On a national scale, the environmental quality index in Central Java Province ranks 28th (score 67.42). Papua is the highest (79.75). Interestingly, Central Java Province is ranked at the top level on the island of Java.³³ This means that the island of Java has poor environmental conditions. In addition, although in 2020 the Water Quality Index in Central Java is considered the best in the entire Java region, this is not the case with air and soil quality. In Banyumas, the environmental crisis is worrying. 250 disasters were recorded by the National Disaster Management Agency (BNPB) resulting in the displacement of 446,697 people, as a result of more than 2000 houses being damaged and more than 50,000 houses being submerged. In an interesting study, the top 3 natural

²⁹ Anindiati, "5 Pertanyaan Umum Tentang Perubahan Iklim."

³⁰ UNICEF, "Pengarutamaan Partisipasi Remaja Di Indonesia Dalam Upaya Kesiapsigaaan, Respons, Dan Pemulihan Untuk Bencana" (Jakarta, 2021).

³¹ UNICEF.

³² UNICEF.

³³ Kementerian Lingkungan Hidup dan Kehutanan RI, *Laporan Kinerja Kementerian Lingkungan Hidup Dan Kehutanan Tahun 2020* (Jakarta: Kementerian Lingkungan Hidup dan Kehutanan, 2020).

disasters in Banyumas in 2018 were landslides (50%), floods (33.3%), and floods accompanied by landslides (16.67%).³⁴ In 2020, the Central Statistics Agency of Banyumas noted that earthquakes were the most frequent, followed by floods and landslides.³⁵

In a specific case, on the one hand, the Head of the Environment Division, the Environment Department of Banyumas Regency emphasized that the existence of trees around the community is essential and therefore needs to be maintained,³⁶ on the other hand, the existence of a large number of trees in the area has become a detrimental business commodity to the community. The Community Based Forest Management (PHBM) in Banyumas by Perhutani, for example, not only tend to prioritize business interests rather than empowering forest village communities, but it is proven that the Forest Village Community Institution (LMDH) has no room for involvement in PHBM program planning.³⁷

Certainly, it describes that the issue of climate balance in Banyumas is an important issue and the development of *Geographic Information System* (GIS) technology, despite being an important part of the development of digital mapping of disaster-prone areas,³⁸ is not sufficient. The strengthening of young civil society, an instrument to counter public policies, is also an equally important part.³⁹ With such a phenomenon, do the young generation of Banyumas Muslims have concerns about climate change and its governance, thus demanding their active involvement in public policy? Do events that occur in this country with Hans-Werner Sinn's theory a decade ago? How did it happen? Here the problem will be explained because looking at the public's perception of public policy as a

³⁴ Rizki Wahyudi and Tri Astuti, "Sistem Informasi Geografis: Pemetaan Bencana Alam Kabupaten Banyumas Berbasis Web," *Jurnal Teknologi Dan Informasi* 8, no. 2 (2018): 133–41.

³⁵ Badan Pusat Statistik Banyumas, "Kapupaten Banyumas Dalam Angka 2020" (Banyumas, 2020).

³⁶ Ari Pratomo, "Dinas Lingkungan Hidup Banyumas Himbau Masyarakat Untuk Jaga Eksistensi Pohon," <https://rri.co.id>, 2021.

³⁷ Slamet Rosyadi and Khairu Roojiqien Sobandi, "Relasi Kuasa Antara Perhutani Dan Masyarakat Dalam Pengelolaan Sumberdaya Hutan Di Banyumas: Kepentingan Bisnis Vs Community Empowerment," *KOMUNITAS: International Journal of Indonesian Society and Culture* 6, no. 1 (2014): 47–56, <https://doi.org/10.15294/komunitas.v6i1.2939>. Perhutani masih menjadi aktor dominan dengan kekuasaan besar menentukan pemangku kepentingan mana yang dikehendaki untuk terlibat dalam perencanaan programnya. Akibatnya, LMDH (masyarakat

³⁸ Wahyudi and Astuti, "Sistem Informasi Geografis: Pemetaan Bencana Alam Kabupaten Banyumas Berbasis Web."

³⁹ Masroer and Lalu Darmawan, "Wacana Civil Society (Masyarakat Madani) Di Indoneisa," *Sosiologi Reflektif* 10, no. 2 (2016): 35–63.

whole is the key to the successful implementation of adaptation policy strategies to unravel the impacts of climate change.⁴⁰

2. Method

This study was field research with a sociological approach and used inductive analysis through the paradigm developed by Jamil Salmi about the types of violence; direct violence, indirect violence (violence by omission), repressive violence, and alienation violence.⁴¹ Using the “violence” theory introduced by Jamil Salmi, this study also encouraged to emphasize the urgency of the Islamic younger generation’s involvement in ecology.

Why “violence”? As explained in the theoretical framework, the assumption is that the chaotic pattern of ecological problems is mostly caused by the authority’s behavior rather than the community’s low awareness and literacy about the importance of protecting the environment. The authority’s behavior is then categorized as violence which is a “source of crime and suffering for the community”.⁴² In addition, this perspective demands to present a variety of dynamically interrelated power behavior and discourse hegemony when legitimizing policies and their camouflage which have an impact on increasing natural destruction and horizontal conflicts.

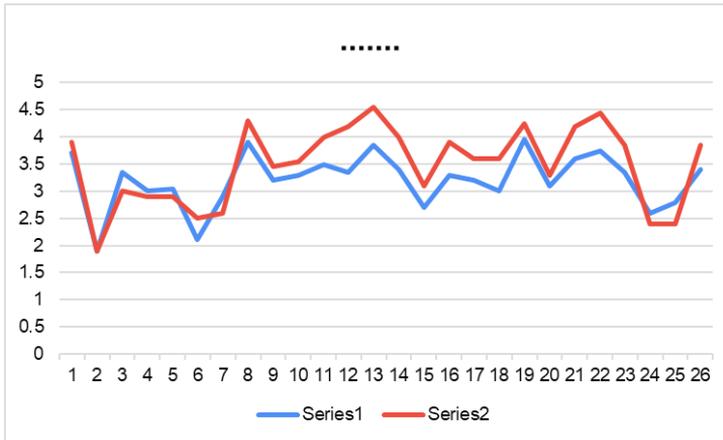
To map the views of the younger generation of Banyumas Muslims, I collected 304 randomly selected samples for filling out a questionnaire. The questions in the questionnaire were based on instruments or indicators related to a linear scale (score one for strongly disagree, two for no agree, three for neutral, four for agree, and five for strongly agree), with direct validity based on professional rational analysis and test-retest reliability. We initially tested the questions on 20 other respondents with the same characteristics in the Central Java area which incidentally was *Penginyongan*, then we retested the respondents after a different period to ensure the stability of the question’s quality. Based on Friedman’s theory with a lower limit of 0.90, the result found that none of the

⁴⁰ Christine Wulandari, “Identifying Climate Change Adaptation Efforts in the Batutegi Forest Management Unit, Indonesia,” *Forest and Society* 5, no. 1 (2021): 48–59, <https://doi.org/10.24259/fs.v5i1.7389>.

⁴¹ Jamil Salmi, *Violence and Democratic Society: Hooliganisme Dan Masyarakat Demokrasi*.

⁴² Jamil Salmi.

questions had a low score that resulted in elimination, although some of the questions were corrected to produce the best data.

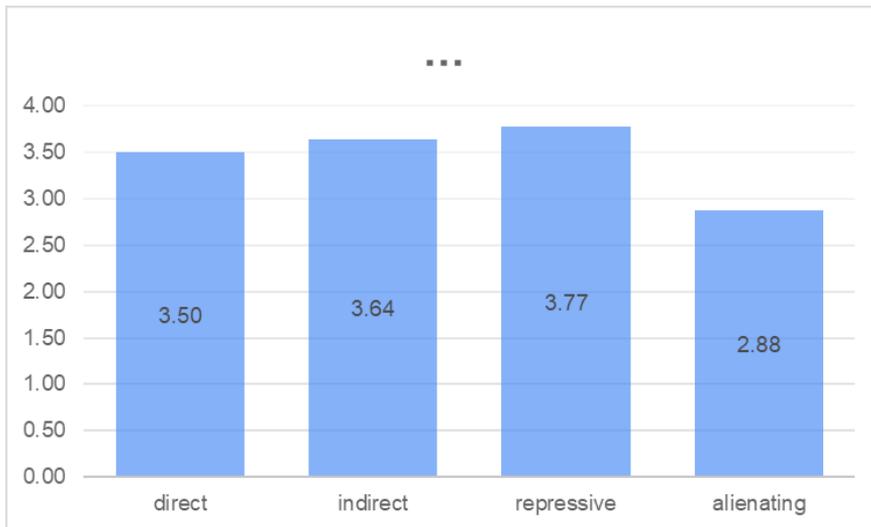


This was important in addition to revealing behavioral indicators as a reflection of the subject’s self-state which is commonly not noticed by the respondents and is more projective, the scale method also does not classify “right” or “wrong”.⁴³ The list of questions is in the appendix. As a secondary source, I referred to the results of studies and surveys of non-governmental organizations (NGOs) affiliated with their concern for the environment, such as Greenpeace, Lokataru, WALHI, Elsam, and the Legal Aid Institute (LBH)’s records publishing its annual report.

3. Research Result

The results of this study indicated that *repressive violence* was an essential part of the nature of environmental violence in climate change and it’s management. Therefore, the issue of ecological politics in the future will become a “new algorithm” where urban and rural communities must be anticipatory to follow global trends, because of the threat of ecological pathology causing sustainable disasters and making the people as permanent socio-ecological refugees.

⁴³ Anwar Sutoyo, *Pemahaman Individu: Observasi, Checklist, Kuesioner Dan Sosiometri* (Semarang: CV. Widya Karya, 2009).



4. Discussion

1. Basic Perception of Environmental Problems

To begin this study, I conducted an initial test of the natural perception of young Islamic civil society on environmental governance. The question was “In your opinion, what is the problem with the poor quality of water, soil, or air due to pollution in the environment?” I provided several response options, namely: (1) Poor management of industrial waste by the Regional Government. (2) The industrial world lacks empathy for environmental cleanliness and the health of the surrounding community. (3) The lack of community leaders/academics’ involvement in education. (4) Lack of the central and regional government’s partiality to the preservation of nature. (5) Lack of public awareness on the surrounding environment.

Our data indicated that most of the respondents viewed that the problem of poor quality of water, soil, or air due to pollution in the environment often occurs due to the lack of the community’s awareness on the surrounding environment (69%). After that, they stated that the industry was then responsible for the lack of empathy for environmental cleanliness and the health of the surrounding community (11%).

However, when I asked the question a second time, they responded that the problem of poor quality of water, soil, or air due to pollution in the

surrounding environment (after responding the first question) was caused by poor management of industrial waste by the Regional Government. (28%) Despite the small percentage, it was the dominant response. The next response was to remain in the opinion that the lack of public awareness is to blame. (22%) The following is a map of the distribution of perceptions of the young generation of Banyumas Muslims on basic questions within the framework of Political Ecology. Most of the respondents were barely able to see that environmental management and pollution are the duties of state administrator as explicitly regulated and bound by laws and regulations. They think that environmental problems occur due to the low carrying capacity of the community and the lack of capacity. They blamed society for the tangled threads of ecological problems. Society has not been able to reach the paradigm that environmental problems cannot be separated from political and economic pressures.⁴⁴

Questions	I	II
Poor management of industrial waste by the Regional Government	10%	28%
The industrial world lacks empathy for environmental cleanliness and the health of the surrounding community	11%	22%
The lack of community leaders/ academics' involvement in education	4%	17%
Lack of the central and regional government's partiality to the preservation of nature.	6%	10%
Lack of public awareness on the surrounding environment.	69%	23%

The natural perception of the Young Muslim Civil Society in Banyumas can be observed; on the one hand, they blamed themselves for feeling cornered as a result of this long chain of environmental sins, whereas on the other hand they might not have sufficient access to public policies on environmental governance. As a result, the destruction of the surrounding environment was their own responsibility as the people. Whereas normatively, the state strictly regulates in Article 45 paragraph (1) *Environmental Protection and Management Act (UUPPLH)* asserting that the Central and Regional Governments, both the DPR and DPRD

⁴⁴ Herdiansyah, "Pengelolaan Konflik Sumber Daya Alam Terbarukan Di Perbatasan Dalam Pendekatan Ekologi Politik."

have the obligation to allocate an adequate budget to finance environmental protection and management activities and development environmentally sound programs. Anticipatively, Article 46 explains that in the context of restoring environmental conditions whose quality has been polluted and/or damaged, the Government and Regional Governments are required to allocate a budget for environmental restoration.

For handling climate change, the government has launched 4 (four) main pillars; (1) land-based mitigation, (2) renewable energy, (3) adaptation and resilience, and (4) marine and fisheries. The four pillars are coordinated with the Working Group/Pokja based on Regulation of the Minister of National Development Planning/Head of Bappenas No. 12 of 2018 on the Second Amendment to the Regulation of the Minister of National Development Planning/Head of Bappenas No. 3 of 2013 on the Establishment of the Indonesia Climate Change Trust Fund⁴⁵

However, recently a civil society movement, the Indonesia People's Forum (FRI) with a background from dozens of organizations, institutions, and various community groups rejected the Omnibus Law. FRI noted 12 adverse impacts which then went viral with #Cilaka12, in relation to the alleged huge adverse impact on the people and the environment if the Job Creation Bill is passed.⁴⁶ Walhi noted, on behalf of the National Strategy Project (PSN), that it is common for regulations providing environmental protection, public participation, and licensing phase to be considered as obstacles. The presence of Government Regulation on *Online Single Submission* (OSS) through the Government Regulation No. 24 of 2018 on Electronically Integrated Business Licensing Services, as well as the presence of the Omnibus Law shifts the country's ecological situation. The overlapping regulations do not only cut the administrative process, but also resulted in the loss of public participation spaces.⁴⁷

Based on the legitimacy of the *State Controlling Rights* (HMN), the trend in the content of laws and regulations on land and forest issues has not only pushed traditional communities to the brink of social conflict, but has also neglected the safety and health of indigenous peoples because they are the most affected

⁴⁵ Indonesia Climate Change Trust Fund, *Inovasi Pembangunan Penanganan Perubahan Iklim*, ed. Kementerian PPN Bappenas (Jakarta, 2020).

⁴⁶ Lembaga Bantuan Hukum Jakarta, "Demokrasi Di Tengah Oligarki & Pandemi," 2020.

⁴⁷ Walhi, "Tinjauan Lingkungan Hidup 2020: Menabur Investasi, Menuai Krisis Multidimensi."

subjects of the land and forest policy. In addition, Destara Sati stated that the implementation of HMN in the Basic Agrarian Law (UUPA) is not in accordance with the spirit of protecting human rights and constitutional recognition of the existence of *Indigenous Peoples* (MHA) whose substance is in Article 33 of the 1945 Constitution. In fact, according to the National Commission on Human Rights, in 2016, more than 20% of the total population in Indonesia depended on natural resources; forest and land.⁴⁸

It seems that various energy transition projects with PSN legitimacy need serious attention, considering that the movement of large projects encouraged by state administrators are seen only for the expansion of the energy industry and ruling out people's safety and ecology.⁴⁹ In terms of regulations and laws, the industry admitted that the overlap between "customary" management rights and "state" rights has not been resolved.⁵⁰ As a result, conflicts between communities are almost unavoidable. Legislation remains an urgent agenda that must be addressed by state administrators.

The government's top-down spatial mapping cause to conflicts over land in many rural areas in Indonesia. It shows that the state should work more closely and friendly with local communities to create land-use maps. Not only because the local communities are not solely the mapping programs' objects, but they are also the main actors in the state's land-use planning.⁵¹

From this explanation we can conclude that the state apparatus seems to be increasing the threat (of violence) of disaster risk and encouraging conflict in the community as the result of the regulation of oligarchic products that are not in favor of the welfare and justice of the people. In this position as an educated Islamic society, it is no exaggeration to say that there is "environmental discrimination" because of no integration of religious awareness into environmental education and to act in environmental conservation.⁵²

⁴⁸ Destara Sati, "Politik Hukum Di Kawasan Hutan Dan Lahan Bagi Masyarakat Hukum Adat," *Jurnal Hukum Lingkungan Indonesia* 5, no. 2 (2019): 234–52.

⁴⁹ JATAM and Koalisi Rakyat Untuk Hak Atas Air, "CATATAN TUTURAN WARGA TAPAK INDUSTRI EKSTRAKTIF MENYOAL JEBAKAN COP26 : MENUAI BENCANA IKLIM DARI SOLUSI PALSU" (Jakarta, 2022).

⁵⁰ Nana Suparna, "Peran HPH Dalam Menjaga Keberlanjutan Hutan Alam" (Jakarta, 2016).

⁵¹ Asrul Sidiq, "Critical Approaches to GIS and Spatial Mapping in Indonesia Forest Management and Conservation," *Forest and Society* 5, no. 2 (2021): 190–95, <https://doi.org/10.24259/fs.v5i2.10921>.

⁵² Abdul Karim, "Integration of Religious Awareness in Environmental Education," *QIJS (Qudus International Journal of Islamic Studies)* 10, no. 2 (2022): 415, <https://doi.org/10.21043/qijis.v10i2.14404>.

2. Direct Violence

Direct violence views the public's perception of whether they feel that they have worked for the owners of capital or have been forced to work in the public sector with minimal wages, at least they are required to make such choice. With such a pattern, they feel threatened due to violence, cruelty, coercion, pressure, distress, demand, and restraint. Indeed, basically, the use of direct violence has three functions. First, direct violence is a means to access natural resources. Second, it is an effective means to find work. Third, it is used to maintain the continuity of capitalism to date.⁵³ Therefore, the important questions as indicators of direct violence are numbers 9, 10, 12, 15 (-).

Based on the collected data, it shows that all components in the direct violence variable are in high rating scales except for one. The highest rating scales on the *direct violence* variable is when the young Islamic civil society in Banyumas viewed that the government is in favor of large companies and sided with the industry than the community environmental health. (3.77) Among the consequences, they had relatively the same perception that the community eventually has no choice to refuse to be employed with a minimum wage. (3.49) The industrial world hires labor and uses them in the public sector with low wages. (3.34)

On the other hand, the Young Muslim Civil Society in Banyumas disagreed that it is impossible for the apparatus to intimidate local people who are reluctant to give up access to natural resources to the state, which is an unfavorable type and the smallest rating scales of this variable. It means that the statement strengthens another variable that they feel threatened due to coercion, cruelty, violence, pressure, distress, demands, or restraints. In this case, Wadas and the Geothermal Power Plant case in Centre of Java is a small part as an example to support the statement. Thus, their perspective on the lack of the state apparatus partiality on the community in economic governance seems consistent with a high rating scale.

On the other hand, the obligation of Corporate Social and Environmental Responsibility (CSER) which comes from social awareness and no explicit restrictions addressing requirements or sanctions to its implementation shows that it's so important to develop a control and supervisory mechanism against

⁵³ Jamil Salmi, *Violence and Democratic Society: Hooliganisme Dan Masyarakat Demokrasi*.

company infractions of this commitment. Not only because of high escalating economic competitiveness but also because corporate actors can ignore or violate ethics and moral principles to pursue maximum profit on weak law enforcement.⁵⁴

The Mining Advocacy Network even emphasized that there is a collaborative crime between the state and corporations. The real picture is found in the electric vehicle development sector which has become a symbol of a “low carbon” economy. Based on the case of the Harita Group recently, the State appears to be sacrificing more environmental damage because of the impact of expanding mineral and metal extraction infrastructure. (JATAM, 2023)

Here, the free market seems not only to provide a breath of fresh air for investors to develop their capital and encourage the area to be part of the main component of industrialization, but also to make the region highly dependent on its economic aspects. As a result, industry players considered that they have a significant contribution to regional economic progress. As a result, in terms of partiality, the local governments could not intervene the ecological issues. As for the implications, the people are the main victims.

Question Number	Score
9	3.49
10	3.34
12	3.77
15 (-)	2.95

3. Indirect Violence

Indirect Violence views that the community is in danger and none help them; hunger, plague, poverty, absence of health risks, occupational risks, disaster protection. This is a result of hard to access public policies. With such a character, there has been omission, neglect, silence, or immersion haunting

⁵⁴ Huta Disyon, Widianingsih Widianingsih, and Fildzah Rio, “Corporate Social and Environmental Responsibility in SOE Mining Sector in Indonesia: Commitment of Social-Legal Awareness,” *JSW (Jurnal Sosiologi Walisongo)* 6, no. 2 (2022): 159–72, <https://doi.org/10.21580/jsw.2022.6.2.12423>.the company actively contributes to addressing social vulnerability issues in communities. However, given that businesses are also impacted financially, it is interesting to find out why companies, especially State-Owned Enterprises (SOE

the community's future. As a result, there are more opportunities for the exploitation of natural resources, not because of weak regulations, but they have been weakened and this is unfair. In fact, people with unequal distribution of health and power tend to have a greater chance of facing greater crime problems.⁵⁵ Therefore, the crucial questions as indicators of *indirect violence* by omission are numbers 1, 8, 13, 18 (-), 20, 26.

Based on the collected data, it indicated that all components in the *indirect violence* variable were in high rating scales without exception. The strongest sentiment was in the statement that they admitted that they were under pressure to face a difficult economic situation. (4.22) The increase in the prices of basic commodities and food products burdened them and they were helpless. No one can help because it is a product of hard-to-access chaotic public policies. They thought that there was an unequal distribution of welfare in the community, (3,88) regardless of more accessible health care.

Interestingly, the Young Muslim Civil Society in Banyumas claimed that despite the fact that economic situation is not in favor of the poor, the community can cope up with emotional effects, especially after a disaster occurs, either in the form of a natural disaster or an outbreak of disease/covid-19. (3.54) However, in terms of economic recovery, they admitted that the community lacked the drive to recover after the disaster. (3.55) Such mental fragility of the community's economy clearly does not happen by itself. Even so, there needs to be an in-depth study of whether this mentality is the result of the product of the past; colonial hegemony after the release of Banyumas from the Surakarta Sultanate, where traditional elements were used to legitimize the position of imperialism and meet the need for skilled labor for the Dutch East Indies economy.⁵⁶ It should be noted that the 2 (two) questions were part of the benchmark for the strength of the Banyumas community in disaster mitigation. The problem is, the wealth of cultural mitigation instruments and early warning systems will perish if their history and culture as attached to the ecosystem are destroyed.⁵⁷

In fact, seeing the latest developments in national and state issues, the Young Muslim Civil Society in Banyumas has the perception that the existence

⁵⁵ Jamil Salmi, *Violence and Democratic Society: Hooliganisme Dan Masyarakat Demokrasi*.

⁵⁶ Esa Meiana Palupi, "MODERNISASI BANYUMAS 1890-1942: KAJIAN PERKEMBANGAN SOSIAL EKONOMI," *Journal Ilmu Sejarah* 2, no. 1 (2017): 90-105, <https://doi.org/10.1017/CBO9781107415324.004>.

⁵⁷ JATAM, "Bencana Yang Diundang," 2021.

of the controversial Job Creation Law provides a red carpet for corporations and the industrial world rather than opening up opportunities for the community creation in the economy. This view is not only by the national voices in the bodies of Nahdlatul Ulama and Muhammadiyah,⁵⁸ but also the voices of legal experts and various non-governmental organizations.⁵⁹⁶⁰⁶¹⁶² Legislation issues, transparency, “typo”, involvement of the State Intelligence Agency (BIN) and the Republic of Indonesia Police Indonesia (Polri) in dissemination is one of the crucial issues driving the public to criticize.⁶⁴

Question Number	Score
1	3.74
8	3.88
13	4.22
18 (-)	3.55
20	3.54
26	3.84

4. Repressive Violence

Meanwhile, the *repressive violence* variable views people’s perceptions of violations of their basic rights. Some violences are not penalized. Here, the general character of the model of violence is carried out by the state or government. In practice, state administrators do so under the guise of practicing law or deliberately stipulating it in the state constitution to interfere with the most fundamental civil and political rights, including freedom of opinion and association. With such a pattern, people feel oppressed, repressed, persecuted, tortured, intimidated, trapped, and exploited, due to the legalized violence.

⁵⁸ Mela Arnani, “Kekecewaan Hingga Kritik Dari MUI, NU, Dan Muhammadiyah Atas UU Cipta Kerja,” www.kompas.com, 2019.

⁵⁹ SETARA Institute, “Regresi Hak Asasi Di Tengah Pandemi” (Jakarta, 2020).

⁶⁰ Amnesty International, “Laporan Amnesty International 2020/21,” 2020, 1–25.

⁶¹ JATAM, “Catatan Akhir Tahun 2020 & Proyeksi 2021” (Jakarta, 2020).

⁶² Lembaga Bantuan Hukum Jakarta, “Demokrasi Di Tengah Oligarki & Pandemi.”

⁶³ Walhi, “Tinjauan Lingkungan Hidup 2020: Menabur Investasi, Menuai Krisis Multidimensi.”

⁶⁴ Pusat Studi Hukum dan Kebijakan Indonesia, “Legislasi Masa Pandemi: Catatan Kinerja Legislasi DPR 2020” (Jakarta Selatan, 2021).

Therefore, the substantial questions as the indicators of *repressive violence* are numbers 14, 17, 19, 21, 22, 24 (-), 25 (-).

In the *repressive violence* variable, the data indicates that some components are in high rating scales except for two casuistic statements. The highest sentiment on the *repressive violence* variable is the statement that the Young Muslim Civil Society in Banyumas sees the industrial world as having poorer water quality in the surrounding environment (either in rivers or wells) due to poor management of factory waste. (4.22). This consistency can also be seen from their agreement that increasing industrialization contributes to substance or energy pollution that damages and even endangers air quality, (4.02) and has changed soil quality because it is contaminated with hazardous industrial waste (3.96).

The 2020 Indonesian Forum for Living Environment (WALHI) Report states that the higher rate of ecological disasters is not merely a matter of waste management by industries, but is a portrait of a multidimensional crisis situation, stemming from the illicit relationship of investment hegemony and the grip of the oligarchy. This can be seen, among other things, through the checks and balances driven by the people (due to the blunted opposition of power) which have been suppressed by repression, loss of life, and injuries. It is as if those who speak in the constitutional path are forced to commit their crimes. Even in the name of law, all criticism against the government is ceased.⁶⁵

This reminds us of the co-optation of social media technologies, based on study from the University of Oxford in 2019 on cyber forces, which provides regimes with powerful tools to shape public discussion and spread propaganda online, while simultaneously policing, censoring and limiting digital public spaces. (Bradshaw & Howard, 2019) Nonetheless, explicit research on how cyber troop influences ecological figures and opinions on social media about environmental issues seems to be a separate study to validate the extent of the truth.

It seems that for this reason, the Young Muslim Civil Society in Banyumas agreed that corporations have recently become more flexible in the exploitation of natural resources. They believe that the behavior of violating the basic rights of the community (poor quality of water, air, and land) is regulated through legal

⁶⁵ Walhi, "Tinjauan Lingkungan Hidup 2020: Menabur Investasi, Menuai Krisis Multidimensi."

rules, which is reminiscent of how controversial the Job Creation Law is. This critical view was then confirmed through a concrete example in the latest case, Wadas and the Geothermal Power Plant (PLTPB) on the slopes of Mount Slamet, which in the questionnaire were made unfavorable. Their disagreement with the two statements strengthens the previous opinion. They seemed to criticize when a person said that the events in the two areas are free from oppression, persecution, intimidation, pressure, and exploitation. In fact, this was because the violence of law enforcement officers seems to have been validated and legal.

In this case, the Mining Advocacy Network (JATAM) also explicitly gives a red note that they are “deprived of their living space and ready to sacrifice their safety through development”.⁶⁶ Likewise in other areas where the repressive actions of the apparatus are widely noted by environmentalists.⁶⁷ State administrators are considered to be too excessive and tend to be arbitrary in managing the dynamics of dissent, criticism and politicization of identity which can result in the shrinking of the democratic movement and worsen conditions for freedom of expression, assembly and association.⁶⁸

It shows that the community in Banyumas did not have the perspective of what John Haught calls “apocalyptic religiosity”; humans do not need to bother to save the earth from destruction, because this universe is mortal (impermanent) and is leading to the destruction that has become its destiny.⁶⁹

Question Number	Score
14	3.88
17	3.59
19	4.22
21	3.96
22	4.02
24 (-)	2.79
25 (-)	2.80

⁶⁶ JATAM and Koalisi Rakyat Untuk Hak Atas Air, “CATATAN TUTURAN WARGA TAPAK INDUSTRI EKSTRAKTIF MENYOAL JEBAKAN COP26 : MENUAI BENCANA IKLIM DARI SOLUSI PALSU.”

⁶⁷ Tim YLBHI, “Catatan Akhir Tahun Yayasan Bantuan Hukum Indonesia Tahun 2017; Demokrasi Indonesia Dalam Pergulatan,” *Badan Pengurus YLBHI* (Jakarta, 2017).

⁶⁸ KontraS, “Catatan Evaluasi 4 Tahun Kinerja Pemerintahan Joko Widodo – Jusuf Kalla Kabinet Indonesia Kerja Sektor Hak Asasi Manusia HAM Bukan Prioritas” (Jakarta, 2018).

⁶⁹ Muhammad Saiful Anam, “Konsep Environmentalisme Dalam Al-Qur’an.”

5. Alienative Violence

This variable portrays people's feelings psychologically whether they feel alienated from their culture or community, it also describes objectively social phenomena whether they feel that they have been deprived of their right to determine their own destiny. With such psychological and sociological pressures, people feel resigned, compelled to submit, surrender and to give up.⁷⁰ Therefore, the substantial questions as indicators of *alienative violence* making people feel alienated are numbers 2, 3 (-), 4 (-), 5 (-), 6, 7, 11, 23 (-).

Of all the 4 (four) violence variables, *alienative violence* is the only variable with the lowest rating scales. However, it does not necessarily mean that the people of Banyumas do not feel alienated, because several statements are unfavorable to reinforce the matter, in addition to the 2 statements of the highest sentiment. The second highest rating scales on the variable is when the Young Muslim Civil Society in Banyumas agreed that the local community is currently hard to determine the right to use and control their own natural resources. (3.78) This adds to the dark record of how government officials on the one hand make rules, but on the other hand it creates resistance to local rights or indigenous communities. This long result of resistance contributes significantly to the instability of territorial control.⁷¹ Their attitude clearly shows their consistency when they view that the Regional Government is not serious about making sustainable efforts in tackling natural disasters/disease outbreaks. (3.65) In fact, local conflicts and a series of cases leading to the disappearance of natural preservation are triggered by the spirit of policies that set aside the community, or as objects that are not related to the environment.⁷²

Disagreement of the Young Muslim Civil Society in Banyumas on the statement "not worried about increasing land use change; from the agricultural sector to non-agricultural sectors" (2.21) and "surrender to adaptation efforts in climate change" (2.53), it clearly indicates that they have a high concern for various efforts to adapt to climate change and environmental law management in favor of local agrarian communities. The shift in the function of agricultural land as the main livelihood of agrarian communities seems to make people

⁷⁰ Jamil Salmi, *Violence and Democratic Society: Hooliganisme Dan Masyarakat Demokrasi*.

⁷¹ Herdiansyah, "Pengelolaan Konflik Sumber Daya Alam Terbarukan Di Perbatasan Dalam Pendekatan Ekologi Politik."

⁷² Memunah and M. Lukman Hakim, "Perubahan Iklim Dan Adaptasi Kapitalisme."

feel alienated. The difficulty in determining the right to use their own natural resources and the ongoing efforts to overcome the suboptimal epidemic also add to the psychological and sociological pressure.

Interestingly, on the other hand, the Young Muslim Civil Society in Banyumas expressed their agreement with the feeling of being “delighted about the increasing number of companies and industrialization”. They were also of the view that the Village Government was alert with efforts to maintain land, water availability, and air cleanliness wisely. They agreed that the community can easily give warnings against various forms of environmental pollution or natural destruction. Even though they are in the middle of dense population, they are also open to the increasing number of signal transmitter towers (Base Transceiver Station) as one of the important demands in the advancement of communication technology, and the consequences of telecommunication industrialization.⁷³ On the one hand, the existence of a tower is one of the indicators of developing village index in access to information and communication,⁷⁴ on the other hand, the construction design is closely related not only to the minimum area of land and construction standards, but also radiation safety distances and minimum tower distances from residential areas. In short, in this case, the main issue is the control of the tower; energy availability, spatial planning, and licensing processes,⁷⁵ based on laws and regulations and citizen safety as the major part.

Based on the brief explanation above, it can be concluded that society seems to feel psychologically and sociologically alienated because several statements have low rating scales and shows there is doubt and indecisiveness. It strengthens the 2 main statements with strong sentiments. In fact, the potential of villages in Banyumas dominated by the agricultural, livestock, plantation, fishery, industrial, and trade sectors seriously need sustainable village assistance to develop the potential and optimize BUMDes.⁷⁶

⁷³ Adhithia Arnanda, “Implementasi Kebijakan Pengendalian Menara Bersama Dalam Peningkatan Pendapatan Asli Daerah,” *Jurnal Ilmu Administrasi Negara* 13, no. 2 (2015): 127–32.

⁷⁴ Kementerian Desa Pembangunan Daerah Tertinggal dan Transmigrasi, *Buku Panduan Indeks Desa Membangun* (Jakarta: Kementerian Desa Pembangunan Daerah Tertinggal dan Transmigrasi, 2022).

⁷⁵ Rofiqoh Etika et al., “Kriteria Lokasi Pembangunan Tower BTS (Base Transceiver System) Di Kota Kediri,” *Jurnal Teknis ITS* 6, no. 1 (2017): 67–70.

⁷⁶ Bambang, “Pemetaan Potensi Desa Di Kabupaten Banyumas,” *EcceS (Economics, Social, and Development Studies* 3, no. 2 (2016): 123–54.

Question Number	Score
2	2.21
3 (-)	3.23
4 (-)	3.08
5 (-)	3.18
6	2.53
7	3.06
11	3.78
23 (-)	3.65

5. Conclusion

Finally, it is true if any study explained that to increase social acceptance, policymakers and energy industry players should integrate the various mitigation efforts by using more proper technology within the project budget and act humanely to reinforce public awareness of the use of renewable energy and cleaner energy as well as pay attention to the health, welfare, and culture of the local community. (Qorizki et al., 2021) In fact, climate hazards are the top hazard in the 2021 *Global Risks Report*.⁷⁷ It is worth pondering carefully what Diamond said that the issue of climate change, toxic buildup, lack of energy, and the use of photosynthetic earth radical is the most important part that drives the collapse of the future.⁷⁸

The Young Muslim Civil Society in Banyumas is overwhelmed with worries, which should encourage them not to let state administrators put forward desertion in environmental governance and climate change as global challenges. It's true that the multi-impact environmental damage is not only the result of the lack of equitable distribution of resource use and control, but also is the impact of the *rulling class* forcing people to exploit the nature.⁷⁹ I see it so hard to say that there was not a relationship between urban growth, power identity,

⁷⁷ Lydia Vourlidi, "How the Middle East Is Shaping Its Sustainable Development Agenda," <https://www.fastcompany.com>, 2022.

⁷⁸ Jared Diamond, *Collapse: How Societies Choose to Fail or Succeed*, First Edit (United States: Viking Press, 2005).

⁷⁹ Arifin, "Politik Ekologi: Ramah Lingkungan Sebagai Pembetulan."

political ideology, and the behavior of dominant actors.⁸⁰ The development of a young Islamic civil society to suppress ecological pathologies is very interesting topic because the momentum for Regional Head Elections is very susceptible to buying and selling permits and relinquishing of concessions as capital for candidate contestation. (Walhi, 2020)

Then, the Young Islamic civil society needs to strengthen the framework of ecological political analysis not to increase the sentiment of power behavior, but indeed the state must not follow developed countries; defected from the constitution, denied the people's voice, and ignored the obligations of state administrators as protectors of the people. I think Mason is right when said, "Environmental pressures are never unmediated by political-economic contexts, then the legitimacy of these states is open to challenge." The legitimacy will be tested openly to be challenged by the currents of global environmental politics and the behavior of nature.⁸¹

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⁸⁰ Hafid Setiadi, "Worldview, Religion, and Urban Growth: A Geopolitical Perspective on Geography of Power and Conception of Space during Islamization in Java, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 81-113, <https://doi.org/10.18326/IJIMS.V11I1.81-113>.

⁸¹ Michael Mason, "Climate Change and Conflict in the Middle East," *International Journal of Middle East Studies* 51, no. 4 (2019): 626-28, <https://doi.org/10.1017/S0020743819000709>.

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