

Pioneering Youth Movement : Pandawara Group and Kader Hijau Muhammadiyah in Advocating for Ecological Justice in Indonesia

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Abstract

The purpose of this article is to analyze the positioning of the pioneer youth movements, namely Pandawara and KHM in Indonesia. The study of youth and ecology is an interesting study because so far the relationship between youth and ecology has not been well connected. However, in recent years it has been seen how the younger generation has begun to migrate towards the issues they raise. As a result of this issue migration activity, there is a tendency to strengthen the younger generation's issues in the field of ecology. This fact triggered the birth of various associations, groups, communities, youth movements or organizations which began to pay attention and concern to the ecological sector. This research uses a qualitative descriptive method. The author collected data using literature study steps. All data and facts are collected from various relevant literature in accordance with the main problem formulation that has been determined previously. The research results show that the birth of KHM and the emergence of the Pandawara Group are signs of the awakening of the younger generation where they have paid attention to ecological problems. The existence of this young generation has a central role in accelerating ecological justice in the future. The trend of the younger generation like KHM and Pandawara in the dynamic arena of the younger generation is a historical milestone that we never imagined that their positioning would be able to mobilize the strength of society to work together to build ecological awareness today.

Keywords: *Young adult; Pioneering movement; Muhammadiyah Green Cadre; Ecological justice; Pandawara group.*

Introduction

The purpose of this article is to discuss the positioning of the youth pioneering movement in advocating issues related to ecological justice. Today, as is well known, ecological issues have become the central issue of human existence which continues to be discussed in the global world. In fact, ecological damage in Indonesia is said to be a contributor to global ecological damage. Based on data released by the Global Footprint Network in 2020, Indonesia experiences an ecological deficit of 42% (Wasil & Muizudin, 2023). This data shows that the quantity of human consumption of resources is higher compared to availability. Of course, this figure will increase considering that human needs and populations are also becoming more complex. The problem that arises is how to meet human consumption of resources if their availability in nature is not commensurate with needs. This gap between needs and availability then drags ecological space into the arena of satisfying human needs.

Various human activities that intersect with ecological issues will always create deterioration and loss of ecological space itself. Therefore, it is not

surprising that since the 1970s the discourse of sustainable development has begun to be echoed on the global stage so that every country has thought about a much more sustainable ecological space (Kurniawan, 2012). The global world has begun to build a new awareness so that sustainable development built from the economic, social and environmental sectors can run in balance so as not to pose a major threat to humanity in the future (Hermansyah & Lestanata, 2024). It is at this point that the urgency of sustainable development is not only important but is also related to the existence of high quality human life in the future

In fact, if we break it down, not only humans, but also ecologists have quite an important role in determining the future of every living creature on earth. Ecology is so important, the reality shows that almost half of the global human population has no awareness of how to build ecological balance. In fact, what is interesting is that the role of ecology is quite close and inherent in human life, many of whom are unable to recognize it and tend not to care about ecological issues. This reality certainly shows a bad anomaly where the place that humans need to grow, live and develop has never

been cared for and paid attention to intensively. They all don't understand or even care about ecological issues so the impact of ecological damage. With this series of events, it is not surprising that the SDG's 2024 report states that the 2030 agenda is in danger of failing to be achieved (Rahmania, 2024). Even though the SDG concept itself is quite complex and all of it concerns human life in the future.

In Indonesia itself, ecological issues are also an important part of the issues that continue to be discussed. Various ecological damage in Indonesia is a real presentation and facts that are happening before our eyes. In fact, it is very accurate to say that to this day Indonesia is still facing an ecological emergency (Moses, 2024a). A reality that no human being has ever wanted or thought about. If humans were given the option, of course they would not want the facts of today's ecological emergency. However, this reality has certainly occurred so that the country and all components of the nation must start to raise awareness and build innovative breakthroughs to respond to this ecological emergency. This is because there will never be community welfare in the midst of an ecological emergency

(Riadi, 2024). Ecological emergencies have been proven to distance human life, especially at the epicenter of welfare development. Therefore, in the midst of an ecological crisis and emergency, who will care and think about the fate of the current ecological future (Sholikin, 2025a).

In the midst of the current ecological emergency, there seems to be a unique and interesting phenomenon. It is said to be unique and interesting because in the last few years, more precisely this half decade, it seems that the issue of the ecological emergency has been able to attract the attention of young people in Indonesia (Sholikin, 2025b). The involvement of young people in advocating for ecological issues is a new form of awareness as well as a sign of the growth of young people's civilization who are wiser in responding to reality. This reality has never been thought about and imagined how young people are starting to have a sense of belonging to the deteriorating ecological conditions. Based on the latest survey conducted by Greenpeace Indonesia online from 9 January to 1 February 2024 of 600 respondents spread throughout Indonesia, it shows that young people are starting to concentrate

on environmental issues. the majority, namely 49% of all respondents who came from generation Z, were aged 16-26 years, and the millennial generation was 39% who were aged 27-42 years. The survey results show that environmental, social and economic issues are considered crucial by the majority of the younger generation and they urge policy makers to switch to a green economic system. Some of the environmental issues that were the focus of young people in the survey were household waste management at 80%, extreme weather due to the climate crisis at 79%, industrial waste management at 78%, and air pollution at 76% (Greenpeace, 2024).

Greenpeace's findings are related to young people starting to become concerned about ecological issues and also confirm previous research conducted by Setiawan. In their research, Setawan and his colleagues looked at the political campaign process in the 2019 general election, the majority of voters were young people. Interestingly, these young people also have concern about environmental issues. This means that in this situation, to gain the political votes of young people, political parties are required to carry out a campaign process

that must accommodate issues that are currently popular with young people, namely environmental issues (Setiawan, 2024). However, on the one hand, political parties' campaigns that raise environmental issues are still very limited (Octaviyani, 2019).

In the end, this is the job of political parties in the future to be able to win the political votes of young people whose proportionality is quite large in general elections. These two research facts have provided a new and current perspective where young people have started to become part of advocating for ecological justice so that this is progress for young people and ecological issues. Therefore, this article will examine in more depth how youth movements build pioneering movements in the ecological field (Sholikin et al., 2025). This research will use the theory of characteristics of social movements put forward by Locer, where there are at least three conditions for a social movement, namely being organized, a long time process, and there being a deliberate intention to form it (Haris et al., 2019).

This theory is very relevant for measuring the ecological pioneering movement of young people so that we can see the extent to which young people

are taking part and giving birth to various innovations in building ecological justice. The relevance of this theory is also very compatible and in line with a new phenomenon where previously young people were not interested in the issue of ecological justice, but recently many young people's ecological movements have emerged with various characters and characteristics of the movements being formed. Therefore, this article will analyze how the ecological pioneering movement was initiated by young people in Indonesia and how it will exist in the future. Based on the background that has been described, the problem formulation of this research is how to position the ecological pioneering movement of young people in Indonesia in advocating for the realization of ecological justice.

METHODS

This type of research uses a qualitative approach with library research methods. The author uses this approach because in qualitative research truth is something that is not static and can be sought through an in-depth understanding of the object being studied. The use of library research methods in this research has at least two advantages. Firstly, through this method,

it will be easier for researchers to collect various data from data sourced from literature, such as official government authorities, media, books, journals, or other sources that support and are relevant to the topic being studied in this research. Second, through this method researchers have the freedom to interpret data by comparing reality with the research object being studied. However, the weakness of this method is that researchers must be careful and selective in determining the validity of the data considering that quite a lot of information is available from various sources.

This research was carried out by collecting supporting data from September 1 2024 to October 16 2024. The object used as the locus of this research is related to the positioning of the pioneering ecological movement of young people in advocating for ecological justice in Indonesia. There are at least two novelties offered by researchers from this article which rationally and scientifically make this article feasible and interesting. The first reason is related to the selection of issues that are very relevant to contemporary developments, namely ecological issues and young people. Ecology and young

people are an interesting issue because up to now young people have tended to ignore and not care about the ecological future. However, today the data reveals that young people have started and given space so that young people become an important part in moving ecological justice today. The second reason is the choice of theory, where social movement character theory is usually used very limitedly to look at the ecological movements of young people. However, this theory will be used by researchers to see the extent of the role of young children in advocating for ecological justice and what predictions it will have in the future. The approach used in understanding. Meanwhile, researchers in carrying out the research stages used Creswell's concept. According to Creswell, the stages of qualitative research consist of problem identification, literature search, research aims and objectives, data collection, data analysis and interpretation, and research reporting (Raco, 2018).

RESULTS AND DISCUSSION

Today's reality is that the existence of young people in Indonesia has become an important part of efforts to build insight into sustainable development. The existence of a new awareness

transition given by young people to the concrete reality of ecological issues is also a great hope for saving the ecology from destruction. Throughout history, it has been recorded that the attention given to ecological issues by young people through various methods and strategies has become a new phase that is increasingly strengthening. Young people and ecological issues are becoming a new phase after previously there was a phase where religious organization groups were involved which were also just finding their theological framework in addressing ecological issues. Based on a study conducted by Setiawan and colleagues, previously the involvement of religious organizations in responding to the issue of ecological damage could be said to be too late (Setiawan et al., 2022).

However, despite their delays, they were able to exert a large enough influence so that to this day, the movement of religious organizations in the ecological field can be said to still exist quite well. However, not long ago a new phase emerged marked by the involvement of young people who made ecological issues the center of their attention. They ultimately gave birth to a new ecological pioneering movement in

accordance with their character while still emphasizing a much better ecological future.

Youth Ecological Pioneering Movement, Organized?

The issue of young people's involvement in building ecological justice is actually not something that has just emerged. However, in the dynamics of today's contemporary world, young people's involvement in ecological issues is actually getting stronger. The climax point can be seen, namely the formation of the Pandawara Group, where this group is a collection of five young people who feel uneasy about the ecological future. The existence of the Pandawara Group, through its ecological movement, namely cleaning up rubbish, is increasingly known to the wider community. The activities of the ecological movement pioneered by the Pandawara Group are increasingly popular because they have received sympathy from the wider community and they do not even hesitate to publicize areas that are considered to be neglecting the issue of waste. The Pandawara Group was deliberately organized with a membership of five friends, namely Rafli Pasha (22), Agung Permana (22), Muchamad Iksan (21),

Gilang Rahma (22), and Rifki Sa'dullah (22). They are friends who come from the same high school and have been involved in the ecological activity movement since August 2022 (Pandawara, 2024).

The existence of the Pandawara Group is considered successful in reinforcing youth connectivity with ecological issues that have been disconnected. This is because so far there has been no clear relationship between ecological issues and young people. However, the Pandawara Group has awakened strong ties that had been lost, especially for young groups, to help build awareness of ecological issues around their homes. Young people are considered to be the biggest contributors in accelerating the growth of the realization of ecological justice in a structured, massive and orderly manner.

The ability of his organized movement was able to increase his popularity among young people and was able to get positive support from the wider community. In fact, the various movements and breakthroughs from the Pandawara Group are not only actively carrying out concrete campaigns in the field, but also building the identity of the ecological movement of young people in

the digital space, especially through the platforms they manage. To this day, the Pandawara Group has become a symbol and identity among young people to help build ecoliteracy until finally communities of young people operating in the ecological field have emerged.

Apart from the Pandawara Group, young people's involvement in ecological issues also exists among religious organizations, namely Muhamamdiyah under the name Kader Hijau Muhammadiyah (KHM). In fact, KHM existed in the Muhamamdiyah environment much earlier than the Pandawara Group. KHM was founded in 2018 and is four years older than the Pandawara Group. It's just that in the context of its popularity among the public, the Pandawara Group is more famous for its movement and even always appears in various coverage on television stations and other digital platforms. This means that if we look at the success of the movement in becoming known to the public, the Pandawara Group has been able to build a personal branding with the identity of a youth and ecological movement (Putri & Sudrajat, 2024).

However, even though the Pandawara Group is considered

successful in restoring young people's identity in ecological issues, KHM's role and existence should not be underestimated. KHM itself is a community da'wah organization which is the node of the Muhammadiyah cadre movement. Interestingly, KHM has a membership of young Muhammadiyah people whose sole aim is to strive for environmental sustainability. In this context, this means that the connection between young people and ecological issues actually already exists, but it has not yet experienced the process of strengthening the movement as it is today. The KHM movement in an organized manner continues to strive to gather every Muhammadiyah cadre who has an orientation towards social-ecological issues. Once collected, scientific capacity and critical understanding will be increased in looking at every social-ecological phenomenon. Next, namely mobilizing Muhamamdiyah cadres who are active in efforts to assist communities affected by social-ecological conflicts (Klikhijau, 2019a).

KHM continues to consistently produce critical narratives about ecological development. On the other hand, namely through clear

institutionalization, KHM has proven to be a group capable of building youth leadership in religious organizations that continues to maintain the relevance between religion, youth and ecology. The birth of pioneering ecological movements such as the Pandawara Group and KHM has shown how they have an existence because there is a deliberate intention on their part to continue to be organized. This is because both of them see that there is a big threat where the earth is currently withering, burning, and causing damage due to human actions. Human hands, which are very thick with their extractive movements, have actually made the situation worse so that young people have begun to be inspired to ensure that today's damage does not continue (Effendi, 2021).

Therefore, today the Pandawara Group and KHM are still symbols of connectivity between young people and the symptoms of damage to current ecological issues. In line with the current ecological situation and conditions which are not good, the youth movement has become a form of progress amidst the rise of extractive movements. The existence of KHM and Pandawara Group are two big examples of how the public assesses the ecological pioneering

movement of young people. There are still many emerging communities of young people working in the environmental sector at the grass roots. The ecological movement initiated by young people in the last few decades shows the radicalization of young people's advocacy-ecological politics (Klikhijau, 2019b).

Symptoms of the Emergence of the Young People's Ecological Movement

The emergence of young people's intervention in building their focus on ecological issues begins with the reality that ecological issues have always been seen as marginalized issues. Ecological issues will always be inferior to health, education, social and economic issues. As a result, ecological issues fail to be assessed as public issues so that in the end this issue is rarely raised in various human activities. However, interestingly, this issue only becomes stronger when humanity's future is threatened. For example, I am concerned about the climate crisis which starts from various ecological damage caused by human extractive movements. This situation certainly makes young people the key holders of a sustainable future, because they are aware that they will be the inheritors of the consequences of the

actions they take today. Therefore, the role of youth is an important part through active and meaningful participation to jointly respond to the ecological situation that has led to the current climate crisis (Anastasiedigobi, 2023). This active participation then gave birth to the ecological movement of young people from KHM and Pandawara Group.

The emergence of KHM, which still exists today as the Muhammadiyah green movement, was caused by three main factors. These three factors are theological factors, the second is the ideological factor, and the third is the socio-ecological factor. These three factors became a strong basis for why KHM was able to be formed and its ecological pioneering movement was initiated by young Muhammadiyah cadres. As is known, theologically, the emergence of KHM as a green cadre cannot be separated from its large organization, namely Persyarikatan Muhammadiyah. Muhammadiyah, which was born in November 1912, has actually started to spread its wings in the field of da'wah, including on ecological issues. They institutionally have a set of organizational institutions on ecological issues, namely the Environmental

Council (MLH) (Setiawan et al., 2022). The existence of MLH certainly has a strong connection to the direction of movement of KHM itself. Moreover, this organization has such a wide membership network that KHM itself also emerged with a membership of young green cadres in Muhammadiyah with a strong network too. This means that the theological foundation that supported the birth of Muhammadiyah to expand into the ecological sector is the same as the pioneering efforts of young green people in KHM Muhammadiyah.

The second is the ideological factor, where KHM is also a charitable movement that is good for evil. Muhammadiyah believes that this ideological perspective is able to deliver the organization's goal of forming a caliph on earth. This means that this ecological movement is part of the Muhammadiyah charity movement which is carried out in KHM so that both central institutions and lower institutions must have a movement in rhythm with the instructions instructed by the Central Leadership at Muhammadiyah. The ecological movement of young people from KHM reflects the inclusive nature of Muhammadiyah's movement in various

fields (Al-Hamdi, 2020). Therefore, of course KHM will continue to develop a movement model based on KHM's current conditions while continuing to follow the rules of the central organization as a source of ideology in Muhammadiyah (Kaderhijaumu, 2024).

Apart from that, KHM was born and cannot be separated from socio-ecological reality. The various impacts of ecological damage that occur in Indonesia, such as the climate crisis, floods, landslides, tsunamis, droughts and other natural disasters are clearly caused by human activity through the contribution of extractive hand movements (Moses, 2024b). They have unknowingly become actors and initiators in giving birth to many environmental degradators. Therefore, KHM was born as a reflection to improve how young people begin to reflect on various human actions and behaviors that have unlimited power in nature. There is an unease experienced by KHM as well as a sense of fear about the ecological reality that is increasingly rampaged by power. Economic growth is always used as a justification so that ecological warfare becomes a truth. In this situation, socio-ecologically, KHM becomes a representation of young and

green cadres in Muhammadiyah to continue building a node of ecological justice in Indonesia.

In contrast to the three main foundations that triggered the birth of the KHM ecological movement in Muhammadiyah, the basis for the birth of the Pandawara Group was very simple. The Pandawara Group was formed from five young friends who hoped for Bandung in 2022, which was triggered by the anxiety they were experiencing. They feel anxious about the region or area they live in which is often affected by floods caused by piles of rubbish. Various recurring flood events occurred around them, then they analyzed and understood until they finally came to the conclusion that the flood occurred because the piles were so full in the river flow (Muhammad, 2023)&(Andryanto, 2023). This situation made it occur to them to create an environmental campaign through social media content to clean up rubbish as well as carry out an ecoliteracy campaign, namely promoting ecological issues. Their pioneering movement has been able to arouse public concern as well as become an example of inspiring youth who are able to care about ecological sustainability. For the public, this movement is of course a

special concern because at a young age they were able to take real action so that in the end this movement became a pioneering identity for young people that is still in the minds of the Indonesian people.

Their presence has been numerous and massive, both on social media and in joint movements supported by society and the government. Even when their popularity has increased, they continue to consistently monitor and produce ecological narratives on social media while also following up with concrete practices that involve many people in activities to clean up rubbish in rivers. Their positioning has created a connection between society and ecological sustainability which has continued to strengthen in recent years. In the end, ecological issues are slowly starting to be noticed, considered and cared about by various stakeholders for the sake of a sustainable ecological future.

Youth Intentionality in Ecological Justice Interventions

KHM and Pandawara Group, which continue to exist to this day, have proven that young people have experienced a rapid transformation in reading current issues. Their participation in efforts to

raise the enthusiasm of young people would have never been imagined before. Moreover, their movements, which are quite nimble and nimble, have created new optimism that an ecological future that has been degraded can be restored by the care of young people. Moreover, KHM and Pandawara are only two concrete pieces of evidence and there are still many youth movements in the ecological field out there. The most visible advantage of the pioneering ecological movements of young people such as KHM and Pandawara is that they have great energy at a young age, healthy and fit bodies, still in their infancy, so of course strategic breakthroughs are much faster and full of enthusiasm (Hartino et al., 2021). At the same time, they are also able to cooperate in synergizing together to uphold ecological justice, even though at the level of implementation it cannot be separated from the intersection of power or state elites. This dynamic is a challenge for young citizens in building ecological balance in the future (Nugroho, 2017)&(Jannah, 2018).

The current position of KHM and Pandawara has one point in common, namely how young people have a crucial role in building a young person's mind so that it is time for them to involve

themselves in ecological pioneering issues. This involvement is part of the meaningful participation of young people, which is shown from various survey data how their group already has strong attention to the issues they are fighting for. The latest survey in 2024 conducted by pilahelect.id online on thousands of samples of young people revealed that 90% of respondents were worried about the ecological future. The survey also found that ecological issues will be a factor influencing young people's choices in the next election. This survey was spread across 36 provinces in Indonesia. This is not just one or two surveys, but many surveys have been carried out in previous years which show the same results. Therefore, the position of young people is increasingly being taken into account in various aspects, not just limited to electoral politics. However, in the context of their ecological connection, their impact in the long term is also quite crucial (Rahadi, 2024).

In future projections, the ecological challenges faced by young people like KHM and Pandawara will become even greater. Moreover, the demands for economic growth are increasingly greater and even economic aspects are

always raging and intersecting with each other, both in the social and ecological sectors. Moreover, this relationship becomes more complex when economic growth and the face of the economy are present in economic society. The magnitude of this challenge must be able to make young people remain consistent to ensure ecological balance. The growth pillar is a representation of economic growth and the fair pillar is a social pillar. Meanwhile, the sustainable pillar is a representation of ecology. In the concept of sustainable development, ideally the three sectors must have a balance point so that fairness, sustainability and growth each have the same proportion without dwarfing other sectors. However, the fact is that up to now there is a pillar imbalance where the economic sector is still the biggest orientation so that the other two sectors are very unequal. Moreover, the ecological sector is certainly much more limping and steep, so this reality still occurs and this is a very risky challenge for the sustainability of young people in building their attention to

CONCLUSION

The ecological pioneering initiated by KHM and Pandawara became an important momentum that connected

young people with sensitivity to ecological issues. Their involvement has opened the eyes of the public where they have energy as well as a comprehensive movement that is able to build synergy with the public. Through the various movement activities they have developed, now young people not only care about their own needs but are able to recognize and grow awareness of ecoliteracy which until now may have never been visible. However, the youth ecological movement in recent years has become stronger and this is a positive start to regenerate young people to ensure ecological justice for a better human life in the future. Their involvement becomes truly meaningful participation. Moreover, their concern for ecological issues is increasing and this has become capital for them to be involved more dynamically and intensely in influencing other young people to help build ecological awareness. In the concrete aspect of the movement, KHM and Pandawara have been able to position young people in the ecological space. This positioning will then enable them to create a way forward for young people to continue to take part in ecological pioneering today.

Apart from that, the presence of youth ecological movements such as

KHM and Pandawara has indirectly been able to contextualize young people with the ecological situation that exists in Indonesia. Without being triggered by an ecological situation, of course KHM and Pandawara as ecological movements which in fact represent young people would never have existed. However, the success of ecological situational contextualization has actually succeeded in building a sense of belonging among today's young people. This condition is certainly in the Indonesian context which is still relatively new where young people like them are brave and take part in ecological advocacy. Although of course the challenges they face in the future will be greater considering that the estuary of the ecological movement is oriented towards sustainable development. However, in terms of growth or economic aspects, it still dominates and dominates the social and ecological sectors. This situation is a challenge as well as a critical reflection on how the ecological movement of young people will contribute significantly to sustainable development

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