

ENVIRONMENTALISM IN INDONESIA TODAY

Environmental Organisations, Green Communities, and Individual Sustainable Lifestyles

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CHAPTER 1 – INTRODUCTION

1.1 Introduction

Indonesia is named the third largest polluter¹, the second biggest contributor to waste in the oceans², the second highest emitter³, and the second biggest deforester of the world⁴. This is worrisome as Indonesia is home of one third of all natural tropical forests, has therefore been called ‘the lungs of the earth’, and is recognized globally as having the second highest levels of biodiversity⁵. There has been a growing pressure on the environment due to industrialization, urbanization and the population growth. Natural resources have been exploited for economic development, and policies and regulations have been neglected or did not exist.

But the Indonesians are not blind for this, and it has been my personal observation that an environmental awareness is present in Indonesia, and organisations, communities, and individuals are environmentally active. I wrote my Bachelors’ thesis on ‘Vegetarianism and Veganism in Indonesia’, and its society has been called “*one of the biggest vegetarian societies in the world*”⁶, with as one of the main reasons to become vegetarian; environmental concerns⁷. This environmental awareness in Indonesia seemed so interesting to me, that I decided to write my Masters’ thesis on environmentalism. I observed interesting environmental developments among which were citizen initiatives, and for example the recently implemented Pay-for-Plastic-Bags policy. There are many environmental issues in Indonesia and the general view on it has been quite negative. It is my goal to acknowledge an environmental awareness in Indonesia, and its organised and individual actions.

“Environmentalism is the story of people [...] Some (environmentalists) are household names now, some are unsung heroes and heroines, teachers or housewives, local politicians or union members, wildlife enthusiasts or students. Collectively, this tiny minority have done more to change the face of environmentalism by their examples, exhortation, and persuasion [...]”– T O’Riordan⁸

1.1.1 Before Democracy

In my thesis I will be looking at environmentalism in Indonesia *today*, but to give an introduction to this, I will provide a timeline of the important environmental developments in Indonesia before it became democratic, which is my ‘today’ (the 21st century).

Protection or sustainable care for certain areas and species existed in the form of hunting areas of the nobility and aristocrats, as well as in the form of indigenous beliefs that saw certain places as sacred, haunted, or forbidden, which were later turned into nature reserves⁹. But environmentalism especially became a movement due to global trade and colonialism. The colonial areas were exploited, which led to the extinction of certain species and the loss of the natural environment, and areas and animals were protected for botanical and medical knowledge. It led to

¹ Fogarty, D. (1 December 2015)

² Azhari, M.A. & Jong, H.N.

³ Dwyer, L. & Erickson-Davis, M.

⁴ Hellmann, M.

⁵ P.94, Steenbergen, D.J. & P.144, Kartodiharjo, H. (and other)

⁶ John Davis (the International Vegetarian Union Manager) at 39th Veg Festival in Jakarta, 2010, Indrasafitri, D.

⁷ Dr. Susianto Tseng (the Asia Pacific chair holder of the Vegetarian Union); “Environmental concerns are among the main reasons for becoming vegetarian. Being a vegetarian is a good, cheap, and simple solution to save our world and prevent global warming.” Ibid.

⁸ P.315, O’Riordan, T.

⁹ P.284-285, Boomgaard, P. (1999)

the establishment of conservation parks in the eighteenth century, with British India as centre for forest conservation.¹⁰ This conservationist environmentalism existed in the Indonesian archipelago under Dutch colonial rule, especially since the nineteenth century¹¹, mainly for the elite circles organised in Mountaineering Clubs (presumably founded in 1900s), the *Nederlandsch-Indische Vereeniging tot Natuurbescherming* (Dutch-Indies Society for Nature Protection, founded in 1912)¹², and the *Nederlandsch-Indische Padvinders Organisatie* (Dutch-Indies Scouting organisation, founded in 1912). These organisations became active in formulating national regulations to protect wildlife and their habitat, although this role was limited, as well as their focus was limited to certain areas and species, with a specific purpose. Some of the regulations kept existing after independence (1945), but were ignored and neglected, and the environment was exploited for economic development under Japanese control¹³. Although the conservation reserves still existed, even those areas were not safe for the massive exploitation¹⁴. The continuing rapid growth of the population, especially on Java since the 1950s¹⁵, put pressure on the environment in the form of conversion to agricultural and settlement areas¹⁶. Due to the greater demand for food, pesticides and fertilizers began to be used since the 1960s that were harmful for the environment¹⁷. Environmental exploitation increased under the authoritarian New Order regime of President Suharto¹⁸.

In the mid-nineteenth century, a new form of environmentalism emerged with America as its centre, where several environmental movements and national parks were being established¹⁹. Climate change became an important concept, population growth and density became to be seen as the main problems, and developments arrived to preserve natural resources to benefit the many of the now and those of the future.²⁰ This developed to become 'modern, global, environmentalism' in the 1960s²¹, which was mainly different in that the public started to show interest²², due to education and the media²³. Grassroots environmental activism, environmental non-governmental organisations (ENGOs), sustainable development, and green consumerism emerged in the twentieth century. In Indonesia, we see this when students and intellectuals began participating in politics²⁴, and formed organisations and communities. Student nature lovers groups and hiking organisations were being established in the 1960s at universities²⁵, which were allowed under the authoritarian New Order Regime of Suharto, as they were not addressing socio-political issues²⁶, but for some it was a way to be able to criticise the regime, and it was from here onwards that the modern form of

¹⁰ P.5, P.12-14 & P.73, Grove, R. (1995)

¹¹ P.7, Cribb, R. (1996)

¹² P.52-57, Cribb, R. (2007) & P.8, P.11, Cribb, R., (1996)

¹³ Independent Indonesia's constitution, adopted in 1945, thus said; Land and water and the natural resources contained therein shall be controlled by the State and shall be made use of for the people (Art.33 [3]) P.6 Cribb, R. (Working Paper No.48)

¹⁴ P.11, Cribb, R. (Working Paper No.48)

¹⁵ P.153, Wirosuhardjo, K., (1993)

¹⁶ P.38, Cribb, R. (Working Paper No.48)

¹⁷ P.103, Kartodiharjo, H. (and other)

¹⁸ P.217, Osgood, D. (1994)

¹⁹ First one in 1872.

²⁰ P.3, P.12, P.35-36 & P.47, O'Riordan, T. & P.18, Kartodiharjo, H. (and other)

²¹ P.7-9, Barton, G.A.

²² P.11, Grove, R. (1995)

²³ P.311, O'Riordan, T.

²⁴ P.3-4, Gordon, J. (1998)

²⁵ P.88-90, Rodriguez, S.M.

²⁶ P.5, Gordon, J. (1998)

environmentalism began to develop in Indonesia. Environmental degradation began to be felt, as well as pressure of international and national organisations and the media. International ENGOs began opening offices in Jakarta (the first one was that of WWF in 1961) and started focussing on establishing new-or expanding and protecting existing nature reserves. The Ministry of Forestry was established in 1964, a new protected reserve was established on Komodo Island in 1966 with more to follow especially in the 1980s, and conservation training programs started to be taught, firstly at the universities in Bogor²⁷. The Ministry of Forestry has also implemented the use of the FSC-label (sustainable wood) in Indonesia in 1990, together with NGOs such as WWF²⁸.

Prof. Dr. Emil Salim, a technocrat and part of the 'Berkeley Mafia', established environmental study centres (Pusat Studi Lingkungan Hidup) in the 1970s. The Stockholm Conference on the Environment of 1972 resulted in the first Environmental Action Plan being formulated in 1973, which in turn led to an increasing awareness, international pressure, and national outcry. In 1978, the Ministry of Development Supervision and Environment was established (renamed the Ministry of Environment and Population in 1983), mainly managing pollution²⁹, with Emil Salim as first Minister of Environment. It is said that the Ministry was only created to calm down student protests and to make a good impression on foreign donors. Even though the Ministry was not particularly powerful, Emil Salim gave environmentalism a voice in Indonesia and allowed it to develop. Emil Salim made environmentalism something nationalistic³⁰, and he collaborated with national ENGOs and nature lovers groups. He organised the first National Environment Meeting in 1980³¹, with organisations, groups and individuals, which resulted in the creation of WALHI, an umbrella organisation for ENGOs and activists³², which became the largest ENGO of Indonesia. Emil Salim helped establishing more environmental study centres, and enacted the Basic Law of Environment in 1982³³. The Ministry of Environment initiated several awards and programs, such as the Kalpataru Award in 1981, awarded annually to sustainable citizen innovations³⁴, the Clean River Program (ADIPURA) in 1986, that awards cities for their environmental (waste) cleanliness, visible as well as non-visible³⁵, the Clean River Program (PROKASIH) in 1989³⁶, which is a voluntary agreement with firms not to pollute the rivers, for which the worst offenders are made public³⁷, and PROPER (Program for Pollution Control Evaluation and Rating) in 1995, using colour codes for companies, ranging from environmentally-unfriendly, to -friendly ones, of which the outcomes are announced publicly to work as 'reputation attack', which has reduced pollution levels of certain industries with 80%³⁸. The success of these programs depends on the commitment of the regional governors and mayors. In 1993, the Biodiversity Action Plan was formulated by the Ministry of Environment³⁹.

In 1989, WALHI was the first ENGO to sue a company, and even though they lost the case, it was a milestone for NGOs. However, it took until 1997 before it was legal by law for NGOs to sue

²⁷ P.8, Cribb, R. (Working Paper No.48)

²⁸ ForCES

²⁹ P.130, Resosudarmo, B.P. (2002) & P.9, Gordon, J. (1998)

³⁰ P.317, Colombijn, F. (1998)

³¹ P.501, Nomura, K.

³² Ibid. & Zerner, C.

³³ And replaced by the Environmental Management Act of 1997, P.129, Faure, M. (and other)

³⁴ P.1102, Zerner, C.

³⁵ P.154-161, Afsah, S. (and other)

³⁶ P.318, Gordon, J. (1998) & Colombijn, F. (1998)

³⁷ P.177 & P.181, World Bank

³⁸ P.154-156, Afsah, S. (and other)

³⁹ P.63-64, P.77, Kartodiharjo, H. (and other)

companies on ground of environmental conservation, and till 2000 for an ENGO (WALHI) ever to win a case.

The Suharto government relied on the expertise and funds of ENGOS⁴⁰, and they received more and more rights. The Ministry of Environment created BAPEDAL (the Environment Control Agency) in June 1990, to take over some of the roles of ENGOS, monitoring pollution and reporting violations to the President directly⁴¹. It also started implementing programs, such as the Blue Sky Program (Program Langit Biru) in 1992⁴², monitoring air pollution in cities and of companies.

Harmful pesticides were banned by the President personally in 1986⁴³, and the government signed the Montreal Protocol in 1989, making certain ozone depleting substances prohibited to use. Indonesia's government and several ENGOS joined the Rio Earth Summit in 1992, and started focussing on 'sustainable development'. Since 1992, the Ministry of Trade, Ministry of Industry, and Ministry of Environment have worked to phase-out the use of ozone depleting substances (ODS)⁴⁴. The lead content in gasoline was reduced, prices for gasoline increased, an emission standard for new vehicles was introduced, there were inspections at the road, and more⁴⁵. The government began providing integrated pest management (IPM) training to farmers in 1992, and by 1996, 650,000 farmers had followed such a training. 9,900 of them followed a 'follow-up program'. It reduced the use of pesticides, there had been no serious pest outbreaks⁴⁶, and it has been called a huge success⁴⁷.

President Suharto declared Indonesia to be in the Year of the Environment in 1993, but he avoided important issues such as the extensive logging and the industrial pollution that was still happening⁴⁸. Environmental cases were dealt with in a non-transparent manner in the government, funds were often used for other purposes, and there was a blanket of corruption⁴⁹. The 36⁵⁰ national parks established between 1980 and the end of Suharto's government were meant to protect wildlife and forests but it was done so by excluding local communities, and there was often illegal hunting and logging, due to lack of personnel and bribing⁵¹. The government started initiating activities to raise environmental awareness among citizens, as their ignorance was seen as the reason for the environmental downfall.⁵² In 1994, the government acknowledged for the first time that forest fires were due to large land-clearing, and not caused by El Niño⁵³. It took to 1997 before the government acknowledged that it was not indigenous communities performing land-clearance by lighting fires, but mostly politically influential people, often sponsored-or protected by the government⁵⁴. The statement was provoked by satellite images (Geographic Information Systems, GIS) used by WALHI

⁴⁰ P.10, Gordon, J. (1998)

⁴¹ P.177, P.181, World Bank

⁴² P.318, Colombijn, F. (1998) & P.344, Resosudarmo, B.P. (2002) & Cribb, R. (Working Paper No.48) & P.151-153, Afsah, S. (and other)

⁴³ P.44, Cribb, R. (Working Paper No.48)

⁴⁴ P.45, P.52-54, Ministry of Environment

⁴⁵ P.343, P.345-346, Resosudarmo, B.P. (2002)

⁴⁶ P.56, P.79, Smith, D.V. (and other)

⁴⁷ P.65-85, P.72-73, P.80, Desai, U.

⁴⁸ P.314, Colombijn, F. (1998)

⁴⁹ Example is the Reforestation Fund (Dana Reboisasi) of 1989, which was the largest source of state revenue's, and fell under the Ministry of Forestry. (It was also the most corrupt one) P.12-13, Barr, C.M. (and other)

⁵⁰ P.83, Rodriguez, S.M.

⁵¹ P.41, Cribb, R. (2003)

⁵² P.33, Cribb, R. (Working Paper No.48) & P.40, Cribb, R. (2003)

⁵³ P.141, Kartodiharjo, H. (and other)

⁵⁴ P.56, P.79, Smith, D.V. (and other)

and several other NGOs, to show the government that the fires mainly originated from large palm oil plantations⁵⁵.

Indonesia entered the Asian economic crisis in 1997, which hit the country hard. On top of that were major forest fires in Sumatra and Kalimantan, which was a huge environmental disaster, resulting in a loss of nature and wildlife, for example the loss of one-third of the orangutan population in Kutai National Park in Borneo⁵⁶, an atmospheric impact, and a haze covering a large area, causing health and visibility problems, and a decreased quality of life.

Indonesia signed the Kyoto Protocol focussing on Greenhouse gas emission (GHG) in 1998. Even though environmentalism and sustainability were well-arrived terms in Indonesia, only four out of the 48 political parties had put the environment on their agenda (PDI-P, PAN, PK, and PKB), but none of them acted with this in mind⁵⁷. Suharto lost his position, there were many riots, and he resigned as president in May 1998, leaving the country in economic and political crises.

1.2 Research

This thesis is a sociological study, analysing the social movement of environmentalism in Indonesia today, in the form of organisations, communities and groups performing collective action – including political – in defence of the environment, and individual practices through sustainable lifestyles, such as by being a vegan. In my thesis I identify the different forms of environmentalism that exist in Indonesia today.

Although certain identifications of environmentalism have been made by others, they tend to focus mostly (if not mainly) on organisations, and I noticed that usually large NGOs receive the most attention, with the urban, economically secure, well-educated, professional middle class (youth) as main actors⁵⁸. If we look at Indonesia specifically, the indigenous communities depending on nature have been identified as environmental actors, although researches on their environmentalism is limited⁵⁹, and sociological research has been done on regional protest movements by a few⁶⁰. Even though citizens as ‘agents of change’ are being seen of increasing importance⁶¹, and their presence has been acknowledged in Indonesia very recently, it has not been discussed yet⁶². To look at the environmental movement as a whole, analysing organisations, movements, *as well as* communities and individual actors is new, and this not been researched for Indonesia yet. These researches of environmentalism in Indonesia are lacking some other important developments in my opinion, and my research might thus perform as a broader frame for these case studies, as well as adding forms of environmentalism to it that have not been discussed yet. I am thus

⁵⁵ P.vii, Lowe, C.

⁵⁶ P.1, Rodriguez, S.M.

⁵⁷ WALHI conducted research in 1999, <http://www.walhi.or.id/sejarah>

⁵⁸ “*Today, the movement is formed by varied organisations from public interest lobbies, to professional protest organisations, participatory pressure groups and participator protest organisations. Indonesia has attracted international EMOs (environmental movement organisations) and donors [..]*”, P.382, Di Gregorio, M., P.295-301, P.9, Desai, U.

⁵⁹ P.295-301, Desai, U.

⁶⁰ Bachriadi, D. (and others), Crosby, A., Gade, A.M., Herdiansyah, H. (and others), Law, A. (and others), Mangunjaya, F.M. (and other), Nilan, P. (and other), Peluso, N.L. (and others), Rodriguez, S.M., Steenberg, D.J., Di Gregorio, M.

⁶¹ “*Post-national forms of ecological citizenship will most likely gain considerable importance in the near future (internet, transnational networks, etc.). Consumer boycotts, citizen-consumers’ buying power is becoming an increasingly relevant source of power that is used for political purposes*”, P.1892, P.1895, Spaargaren, G. (and other)

⁶² P.7-8, P.26, Kartodiharjo, H. (and other)

aiming to give a complete research on the environmental movement in Indonesia, that aims to look further than the large organisations and middle class.

Expressions of for example scholars, the general public, and politicians have been made in general, which mostly have been quite negative about the existence of an environmental awareness in Indonesia, and environmental-developments⁶³. If we were to assess the whole Indonesian population, they might be right. However, they do not seem to acknowledge that there is an environmental awareness present in Indonesia, and it is my goal to show that it is present and seems to be growing in size and strength.

Environmental developments have been discussed, mainly via a historical and political point of view⁶⁴, and I find that sociological research on the movement are fairly limited, and if existing, the researches are limited to one form of environmentalism.

The topic of this thesis is thus quite unique, and it may perform as an up-to-date, regional study for the study of environmentalism as a whole. It is not only unique, but of importance as well as Indonesia is a crucial region concerning environmental issues, and so far has been regarded as a disappointment. This thesis might be able to provide a somewhat more positive view.

1.2.1 Research Questions

The research question of my thesis is: *To what extent and in what ways can environmentalism be found in Indonesia today, and what is its significance for politics, economics, society, and the environment?*

The main body of my thesis is an analysis of different forms of environmentalism, collective (organised) and individual (lifestyle) ones, to answer the questions;

- *What are the different forms of environmentalism that exist in Indonesia today?*
 - o *What environmental organisations, communities and movements exist in Indonesia?*
 - *What are their (differing) characteristics?*
 - o *Who are the environmentalists of Indonesia?*
 - *Who are they and what are their environmental practices?*

The thesis would not be complete without some considerations for the impact of these environmental movements on Indonesia today as a whole, and thus the last part goes further into the following question;

- *What is the impact of environmentalism in Indonesia? On;*
 - o *politics, economics, society, and the environment?*

⁶³ "In reality, neither the global population nor the Indonesian population as a whole feel responsible for their present citizens, let alone for future generations", P.305-306, Colombijn, F. (1998) & "Indonesian consumers' environment consciousness is still weak", P.2, Sudyanti, S. & "Environmental values are not deeply embedded in Indonesian society", P.349, Nilan, P. (and other) & "It makes evident that although the region has had many successes, achieving broad-based sustainable development is not, unfortunately, one of them", P.4, Smith, D.V. (and other) & "Among the Indonesian public the conservationist constituency is very small, consisting mainly of a few university faculty and natural scientists. For the great majority of Indonesians, the environmentalists' concern with complex interdependencies and long-term consequences appear irrelevant to their lives", P.988, Aden, J.B.

⁶⁴ Barton, G.A., Boomgaard, P., Colombijn, F., Cribb, R., Gordon, J., Grove, R., Henley, D., Hirsch, P. (and other), Huggan, G. (and other), Desai, U. (and others), Kartodiharjo, H. (and other),

1.2.2 Methodology

The thesis is based on observations gained offline and online during my time in Indonesia until now (August 2014 until July 2016), conversations with friends and organisation members, textual and visual analyses (of online newspapers such as Coconuts Jakarta, Kompas, and Inside Indonesia, websites, such as those from ENGOs and political institutions, and social media pages, such as those from ENGOs and communities on Facebook and Instagram), and literature research. A big part of my research is based on a qualitative research in the form of an interview-like questionnaire addressed to Indonesian environmentalists (those who identified themselves as being an environmentalist), consisting of 32 questions of which most were open, spread online between the 27th of March until the 27th of June 2016, on which I have received 50 reactions. Respondents were recruited via my personal network, and some of them were addressed directly by me, such as organisation founders and members of for example the environmental organisations KOPHI, Zona Bening, Gerakan Hejo, Greenpeace Indonesia, Earth Hour, the Indonesian Vegetarian and Vegan Societies, and Forum Hijau Indonesia. I have analysed the responses by using the qualitative research program ATLAS.Ti, and I discuss the most important and interesting outcomes, of which some are turned into images with the use of Excel.

There certainly are more ENGOs, 'green' communities, and individuals in Indonesia, and my research is not necessarily able to represent the whole of Indonesia, not even the whole of environmentalism in Indonesia, but it does give us an impression of the overall environmental movement and its different aspects, and impact, that exists in Indonesia today, and thus performs as a window to Indonesian environmentalism.

1.3 Thesis Structure

The second, and thus following, chapter of the thesis will be the main body, consisting of two parts, namely organised and individual environmentalism. The first part is an analysis of organised collective environmentalism in Indonesia today, by providing examples of the different forms of environmentalism that I have identified. Their most interesting characteristics are discussed, as well as debates if existing. The second part will zoom in on individual, lifestyle, environmentalism by analysing the characteristics of individuals, via the conducted questionnaire, observations (of for example famous environmentalists), and small conversations. It will provide a window to the environmentalists of Indonesia, their consumption, and lifestyle practices. It will thus answer questions about demographics, actions and practices, awareness, and their collectiveness.

It is followed by the third chapter, in which I will zoom out again. This thesis would not be complete without some considerations for the impact of environmentalism on other aspects of Indonesia, and here I thus look at the influence of environmentalism in Indonesia on politics, economics, society, and the environment (in the form of legislation, policies, governmental plans, 'green' labelling, brands, industries, 'green' education, and media). I will close my thesis by including a final conclusion in that chapter.

After which the bibliography list follows, and the appendices, including the questionnaire in English and the link to the online document, a discussion of the demographics of the individual environmentalists, the discussed organisations, and a timeline of all discussed environmental developments.

CHAPTER 2 – ENVIRONMENTALISM IN INDONESIA

2.1 Organised Environmentalism

The most well-known example of organised environmentalism are ENGOs (environmental non-governmental organisations) but there are also local organisations, groups, movements, and communities that deserve attention. Each of these forms have their own characteristics, but there exists differences within, and overlap. It will also become clear that it is not limited to the middle class (educated urbanities).

I have divided the organisations and groups in the following categories; the International and Big National Organisations, which show advocacy, are large in size and dissemination, and have a global or national orientation, the Community Organisations, which are sometimes large in size and dissemination (within Indonesia) as well, but have a lesser role in advocacy, are organised as local organisations, have a main focus on sustainable development and dealing with environmental issues in their nearby environment, often are developed to support, inspired by, or encourage, governmental programs, and do not necessarily have the environment as their core issue, and Nature Lovers Groups, or Hobby and lifestyle groups, which differ as they consist of individuals which have the same identity or hobby, coming together and performing activities as a group in their daily life, and become attached to their identity. For each category I provide one, or several, examples, to show their unique characteristics and focus. Although this does not fully represent all organised environmentalism globally, nor those existing in Indonesia, it gives an insight on the mentioned categories.

2.1.1 International and Big National Organisations

The most important examples are that of Greenpeace and WALHI⁶⁵, as they are two of the biggest ENGOs in Indonesia. WALHI originally developed out of the Group of Ten established by Emil Salim in 1978, but became the umbrella organisation WALHI in 1980, after the National Environment Meeting⁶⁶. In 1989 WALHI decided to become part of the international ENGO Friends of the Earth, to show more advocacy⁶⁷, and in 2000 it transformed its structure into that of an organisation, with one office in Jakarta, sub branches in the cities, and a member and volunteer network; SAWA (Sahabat WALHI, Friends of WALHI), although it keeps working as an umbrella organisation. Greenpeace presumably arrived in Indonesia in the 1990s, has a large network of volunteers, and sub branches for cities. The sub branches often organise their own local movements⁶⁸. WALHI originally performed as a bridge between the government and activists and still has a link with the government by providing assistance for projects⁶⁹. Both WALHI and Greenpeace depend on the donation from its supporters, although WALHI is also facilitated by the government. WALHI says to aim to be a 'public property'⁷⁰, and thus sees democracy and transparency as important, as is reached by publishing data for example (IMG.1)⁷¹, and Greenpeace claims not to depend on the government, political parties, and companies at all for both support and money⁷².

⁶⁵ P.322, Colombijn, F. & P.504, Nomura, K. & P.vii, Lowe, C.

⁶⁶ Nomura, K. & Zerner, C.

⁶⁷ Nomura, K.

⁶⁸ Such as the Backsilemove in 2013 by Greenpeace Bandung and Jakarta, P.5, Alam, M., (2015, Indonesia)

⁶⁹ P.166, World Bank

⁷⁰ <http://www.walhi.or.id/sejarah>

⁷¹ For example, Menjadi Environmentalis Itu Gampang! (Becoming an Environmentalist is Easy!), Armansyah, A.

⁷² http://www.greenpeace.org/international/en/about/faq_old/questions-about-greenpeace-in/

WALHI and Greenpeace Indonesia perform similar actions (**IMG.2, IMG.3 & IMG.4**), and often work together in campaigns. WALHI has a large focus on human rights and politics. Greenpeace Indonesia mainly focusses on deforestation, but also deals with ocean-related issues, toxic pollution, and fossil fuels. Both try to push the government to change or reformulate existing acts and laws, and they are not afraid to criticise the government and companies. Apart from campaigning, they also perform fieldwork and develop tools, such as for example Greenpeace’s Kepo Huta (Curious About Forests, an interactive map)⁷³, offer trainings, annual reports (by WALHI since 1996), and they spread all their gained information via their own (Website, Instagram, Twitter, Facebook, and YouTube) and other media (international and national newspapers) to reach the public, and to increase pressure. Their actions can be joined via online movement, such as #stand4forest, or #polusibukansolusi.

Someone recently told me that Greenpeace Indonesia and WALHI are the only organisations in Indonesia that criticise the government and companies, and that most other organisations in Indonesia are ‘too soft’. By some however, Greenpeace, and even WALHI, are said to be ‘too international’⁷⁴. It is said that Greenpeace seemed attractive to Indonesians just because it had an ‘allure of the foreign’⁷⁵, but that they fail to represent local Indonesians; *“We don’t trust Greenpeace [..], to work together with communities”*⁷⁶. However, as an example, Greenpeace activists together with Save Our Borneo *did* successfully work together with local villagers, when they dammed a canal of a plantation draining peatlands in Sebangau National Park in December 2015⁷⁷. It is sometimes questioned to what extent they are representing Indonesian citizens, and not foreign donors⁷⁸. There exists criticism of international ENGOs such as Greenpeace to WALHI, as they are of the opinion that WALHI is focussing too much on education, social welfare, and human rights, and thus might regard nature conservation as not so important⁷⁹.

Reports (from the map, listed in chronological order)		
TITLE	LOCATION	DATE
Publisket Air Mata, 42 people Poisoning	Bogor, West Java, Indonesia	November 30 2015
Seven Rivers in Cirebon Contaminated Waste	Cirebon, West Java, Indonesia	November 29 2015
Kita Sela River Contaminated Waste	Surakarta, Central Java, Indonesia	November 14 2015
Three Rivers in NTB Contaminated Waste	Bandung Barat, NTB	November 4 2015
Smoke Cover Bengkulu Hotspots Increases	pekabekasu	Mar 5, 2015
6800 Jakarta Flood Victims Affected Life	Jakarta	February 13 2015
Contaminated, Sialk River Normalization Need	Sialk river	February 11 2015
Floods Soak 1.000 Houses	banjarmasin	January 29 2015
PT Mita Brothers Blackened Sea Air Aceh	MEULABOH	January 28 2015
Department of Public Works Kota Kupang Make Findings Resolve	Kupang	January 28 2015

Image 1. Open access reports WALHI⁸⁰

Official & mainstream news		
TITLE	SOURCE	DATE
Coalition of Civil Society Condemns Industrial ...	website USLHI	June 12 2016
The Supreme Court granted a Request Information ...	website USLHI	June 10 2016
Trade Ecosystem Services	website USLHI	Jun 8 2016
United Nations: Forests Climate Change	website USLHI	Jun 8 2016
10 Things You Need to Know in Community About ...	website USLHI	Jun 8 2016
WALHI Present Distribution of Environmental Conflicts ...	website USLHI	Jun 3 2016
Bandung Administrative Court Revoke License 3 ...	website USLHI	May 24 2016
5 Year Merakulum Become Camouflage ...	website USLHI	May 22 2016
Projection Gold Mine in Marang	website USLHI	May 22 2016
Environmental activists Perform Action in the power plant ...	website USLHI	May 15 2016



Image 2. Run-for-forest Campaign⁸¹

⁷³ Surya, T.

⁷⁴ P.323, Colombijn, F. (1998)

⁷⁵ P.164, Crosby, A. (2015, Festivals)

⁷⁶ Says Djuadi, an artist and cofounder of anakseribupulau, P.165, Crosby, A. (2015, Festivals)

⁷⁷ Indradi, Y. & Moving to Save Peatlands

⁷⁸ P.511, Nomura, K.

⁷⁹ According to WWF and ProFauna staff, P.513, Nomura, K.

⁸⁰ <https://walhi.crowdmap.com/>

⁸¹ In Jakarta, 10 May 2015 © Oscar Siagian / Greenpeace



Image 3. Earth Day Campaign⁸²



Image 4. Photo Campaign (Greenpeace, WALHI, Jatam)⁸³

2.1.2 Community Organisations

The Community Organisations are divided in Local Organisations, Indigenous Community Organisations, and Religious Organisations. The Local Organisations have their city as core concern and are often founded by the educated, urban youth. The Indigenous Community Organisations have indigenous community rights as core concern. Indigenous communities have more and more been acknowledged by scientists and NGOs as ‘experts of sustainable natural resources management, due to their ‘centuries old experience of living in and from nature’, through their local culture (*adat*), which is sometimes called ‘primitive conservatism’, or ‘tribal conservatism’. These organisations are different in that they aim to protect nature through focussing on receiving more rights for these communities.⁸⁴ The last sub category are the Religious Organisations, which have at their base religion. Indonesia has been called ‘the home of eco-Islam’⁸⁵, where ecological actions are performed as a religious duty⁸⁶, and it seems to incorporate Hindu-Buddhist thoughts and indigenous spirituality⁸⁷. I will provide one example for each of these three types of subcategories as illustration.

2.1.2A Local

Indonesia Berkebun is a local, city-based, national NGO that was established in 2010 by the architect Ridwan Kamil, the current mayor of Bandung, and is actively supporting the Green and Clean program in his city, by establishing ‘urban green spaces’⁸⁸. It has sub branches in cities and universities throughout Indonesia⁸⁹. Volunteers perform organic urban farming activities, providing a sustainable food supply (IMG.5), educating communities and students, making organic fertilizer and

⁸² On the National Environment Meeting in Palembang, April 2016; <http://www.walhi.or.id/peringati-hari-bumi-walhi-gelar-karnaval-pnlh.html>

⁸³ In Cirebon, 15 May 2016 © Ardiles Rante

⁸⁴ P.506, Nomura, K. & P.xiv, P.22, P.161, P.163, Li, T.M. & P.287, Henley, D., (2008)

⁸⁵ P.163, Saniotis, A.

⁸⁶ P.1222, Reuter, T.A.

⁸⁷ P.1221, Reuter, T.A.

⁸⁸ The public green spaces (Ruang Terbuka Hijau) are parks open for the whole public, meant to be ‘the lungs of the city’, preserve biodiversity, and encourage leisure activities to experience nature while being in the city. Ideally, 30% of the city consists of ‘green space’. The mayor of Bandung, Ridwan Kamil, for example has been active in establishing public parks, and he has turned some parks into ‘hotspots’ (free WiFi) to encourage youth to hang out in nature, ‘Government Says [...]’, and Info Bandung

⁸⁹ Such as the sub branch in Jogjakarta, which was established by girl that started to make organic soap with her friends, became more interested in organic products, and opened a Twitter account for Jogjakarta Berkebun, which was acknowledged as (part of the) movement.

organic products such as soap, and publishing materials such as books (**IMG.6**)⁹⁰, as well as being active on Facebook, Twitter, and Instagram.

The Local Organisations mostly have a limited geographical reach and focus mostly, if not only, on incorporating sustainable developments.



Image 5. Urban Farming⁹¹



Image 6. Published Material⁹²

2.1.2B Indigenous Community

Gerakan Hejo (Green Movement) is an example of an indigenous community organisation. It was established by three people; former governor of West Java Solihin GP, member of the House of Representatives and former Chairman of the Parliament of West Java Eka Santosa, and the architect Salah Eddine Belhacel. It focusses on trees and forests as important for oxygen and water, but their main focus is on protecting the culture, village, and environment of the Baduy people of West Java from disappearance. They work together with the indigenous community and educate them, by planting trees together (**IMG.7**) and organising cultural events (**IMG.8**). One of their aims is to put the Baduy ethnic people on the UNESCO list of national cultural heritage, and they use environmental-reasons to support this; *“Their disappearance would lead to the disappearance of the last natural tropical forest of the Sundanese region.”*⁹³ Most actions are performed in the region itself and not online.

The Indigenous Community Organisations are mainly about human rights. Above all, the sustainable indigenous believes are only known in a small area⁹⁴, and thus are not very influential. Some studies suggest that there are local communities that do not perform sustainable natural resources management and a concern for the protection of ‘their nature’ for their children, but instead they tended to go for quick profits⁹⁵.

⁹⁰ P.65, Nilan, P.

⁹¹ Akademiberkebun @Twitter

⁹² jogjaberkebun @Instagram

⁹³ <http://www.gerakanhejo.or.id/>

⁹⁴ P.162, Li, T.M.

⁹⁵ (Tengger farmers) *“Many do not desire or anticipate a future for their children on the land, making it logical to invest in profits, including those which result from environmentally unsound practices, in education and urban lifestyles”*, P.34, Li, T.M.

Image 7. Reforest Action⁹⁶Image 8. Cultural Event⁹⁷

2.1.2C Religious

An ecological awareness is mainly seen in the Muhammadiyah and Nahdlatul Ulama (NU) organisations⁹⁸. ‘Eco-Muslims’ have used Islamic concepts, such as *fatwas*⁹⁹, the term *haram*¹⁰⁰, *hima* (conservation area), and *harim* (protected area)¹⁰¹, to protect nature, they circulate ecological passages from the Qur’an, called ‘Eco-Dakwah’¹⁰², and publish eco-Islamic literature¹⁰³ and merchandise¹⁰⁴. *Eco-pesantrens* (ecological Islamic boarding schools), of which one of the earliest examples is that of the Pesantren Geluk-Geluk founded in 1887¹⁰⁵, received the eco-label in the 21st century and were spread by Muhammadiyah since 2010¹⁰⁶. It spreads environmental education by teaching about the environmental messages in the Qur’an and environmental destruction¹⁰⁷. Schools also create recitations and songs about nature¹⁰⁸, plant trees (**IMG.9**)¹⁰⁹, fruits and vegetables (**IMG.10**)¹¹⁰, recycle water and waste¹¹¹, perform river-and street-clean-ups daily or weekly¹¹², use

⁹⁶ Saladin_belhacel @Instagram

⁹⁷ gerakanhejo.or.id

⁹⁸ Bahrawi, N.

⁹⁹ Two new fatwas were initiated in 2006 and 2011, the first one making burning and logging illegal in South Kalimantan, and the last one questioning mining, which is much more comprehensive. There are no studies on the results of these yet. P.302-303, Mangunjaya, F.M.

¹⁰⁰ P.1223, Reuter, T.A.

¹⁰¹ P.266, Gade, A.M.

¹⁰² P.264, Gade, A.M.

¹⁰³ For example ‘Islamic Green Living’, Ziaulhaq, M., and the papers series ‘Makalah Islam dan Lingkungan’

¹⁰⁴ A T-shirt saying; “even when doomsday comes, if someone has a palm shoot in his hand, he should plant it”, P.1223, Reuter, T.A.

¹⁰⁵ Gelling, P.

¹⁰⁶ Since 2009, it was spread by the Ministry of Environment. Firstly they implemented an eco-curriculum at 90 selected pesantrens in Yogyakarta, now there are approximately 900 eco-pesantrens under the Ministry of Environment’s program, P.268-269, Gade, A.M. & P.163, Saniotis, A.

¹⁰⁷ The video “8 Minutes Climate Issues” (available on YouTube) is part of the curriculum of Muhammadiyah eco-pesantren schools. Teachers have said that “it always makes students cry and motivated them to learn more”, P.269, Gade, A.M.

¹⁰⁸ Called ‘Salawat Lingkungan’, environmental devotion, Such as the Cinta Alam (Love Nature) song of Affandi, sung at Pesantren Il-Ittifaq, P.272, P.282, Gade, A.M.

¹⁰⁹ Some of them plant thousands of trees every year, Gelling, P., another example is a school of which each student has to plant a tree two years before graduation, and care for the tree. At the graduation, he or she will receive a grade on how well the tree had thrived or not, P.267, Gade, A.M., Pesantren al-Haramain reforested thirty-one hectares, P.296, Mangunjaya, F.M.

¹¹⁰ Sometimes it is distributed to grocery store chains, P.272-273, Gade, A.M.

¹¹¹ They compost, some have a herbal pharmacy, some own a ‘Waste Bank’, P.3, Herdiansyah, H. (and others)

¹¹² P.301, Mangunjaya, F.M., P.5, Herdiansyah, H. (and others)

sustainable forms of energy¹¹³, and Islamic teachers travel to other areas or schools to inform the community (IMG.11)¹¹⁴. The area around the pesantren is a *harim* zone¹¹⁵ (IMG.12). The schools work together with the teachers and students, but also collaborates with the community. Some of these schools reach out to the community through social media.

Eco-pesantrens are being regarded as a success, a worldwide example, with Indonesia as the role model. It is said that the villages around the pesantrens understand the importance of environmental practices. However, they mainly focus on water and trees, as those are being seen as important for Muslims¹¹⁶. It does increase environmental awareness among people at a young age and through a mode (Islam) that is perhaps easily accepted in Indonesia.



Image 9. Tree Planting **Image 10.** Garden **Image 11.** Speaking Event **Image 12.** Green Mosque

2.1.3 Nature Lovers Groups

The Nature Lovers Groups are shared-hobby or shared-identity groups, such as hiking or cycling, and punkers expressing their opinion via art and music. I will give an example of these two subcategories, divided by me as 'the backpackers', whom can be identified by their backpack, consist of students with an interest for interesting natural environments, organised in groups at universities, and 'the punkers', whom have a punk identity, are often artists and musicians, not necessarily educated, and more radical in their nature lovers practices.

2.1.3A The Backpackers

The *student* nature lovers groups have been called the most well-known form of environmentalism in Indonesia¹¹⁷, with an origin in the mountain club, the scouting group, and the nature society, and first official established in 1975, under the name Mahasiswa Pecinta Alam (Mapala, Student Lovers of Nature). Nowadays, almost all university has such a group. Even though they are not limited to the elite anymore and are now for all levels of society, educated as well as non-educated, they still have an aura of being for the 'Indonesian middle class youth that is strongly nationalistic'. The idea is to foster patriotism, to educate members mentally, physically, and spiritually, and to achieve a social consciousness.¹¹⁸ This is achieved by being in nature together, by cycling, camping, hiking or climbing mountains as an organised group¹¹⁹, experiencing a national nature in an adventurous way¹²⁰. Pecinta Alam (IMG.13) has a 'backpacker' image, consisting of students that can be identified by their

¹¹³ P.163, Saniotis, A.

¹¹⁴ P.275, Gade, A.M.

¹¹⁵ P.299, Mangunjaya, F.M.

¹¹⁶ P.273-274, Gade, A.M.

¹¹⁷ P.260, Crosby, A. (2013, Blora)

¹¹⁸ P.89, Rodriquez, S.M.

¹¹⁹ P.88-90, Rodriquez, S.M.

¹²⁰ P.22, Cribb, R. (Working Paper No.48)

mountain-climbers shoes and t-shirts with quotes such as ‘explore nature’, a backpack, big cameras, and of course, the Indonesian-, university-, and/or group-flag, planted on top of the mountain they have just climbed (**IMG.14 & IMG.15**). They are organised online via Facebook and *pecinta alam* or *mapala* hashtags.



Image 13. PecintaAlam.net



Image 14. The Backpackers¹²¹



Image 15. Group Photo¹²²

2.1.3B The Punkers

At the end of the 1990s, a different type of nature lovers groups were being created out of *Mapala*, as they identified it with sexism, as conquering nature, instead of appreciating nature. They thought that it had become too national, whereas they believed the focus should be on the local¹²³. Most of its members are self-educated and self-employed, male, and identify as punker (**IMG.16**). They see art in the form of poems (**IMG.17**), music, posters, paintings, and festivals as tools to protest or raise awareness, and make and sell other forms of merchandise such as t-shirts. They also work together to expose corruption in the local government. They usually do this in the form of online blog posts, comments, and art. They organise festivals, such as the Festival Mata Air and Forest Art Festival, on which you can enjoy (confronting environmental) art, reforestation-and recycle-workshops, but you can also get a tattoo or enjoy the local punk band¹²⁴. Punker nature lovers groups became part of networks, such as *Anakseribupulau* that emerged in *Randublatung* in 1999. A member group is *Rapala*, which comes from *Randublatung* and *pecinta alam* and works as parody on *Mapala*. It is said that they climb the mountains after the *Mapala* groups to clean up the rubbish and flags they leave. However, it should be said that there also exists criticism within *Mapala* for this (**IMG.18**).

¹²¹ Mapala_International @Instagram

¹²² Faizalbadung @Instagram

¹²³ Interview with Exi Wijaya on September 2006, P.259, Crosby, A. (2013, Blora)

¹²⁴ P.20-28, P.117, Crosby, A., (2013, Festivals)



Image 16. The Punks

Image 17. Radical Poem¹²⁵

Image 18. "Let's climb the mountain. Let's now take a photo with this piece of paper (with a message and the location). Let's go down the mountain. Climbing a mountain with a backpacker bag that can bring down a light paper like that, is not possible? Lover of nature that is a destroyer of nature???"

WTF!!!"¹²⁶

2.2 Individual Environmentalism

For the second part I will zoom in on the individual environmentalists, that *not necessarily* join a collective form of environmentalism. Nature and environmentally-friendly actions are part of their identity and lifestyle, expressed through daily life practices.

This section is based on the 50 environmental aware individuals that filled in my questionnaire of which some are organisation owners or members, my observations and analysis of environmentalists such as celebrities, and small conversations. It is a selective sample, not representative of the Indonesian population, and not necessarily of the Indonesian environmentalists, but it does provide us with a window to some of their practices, and thus might help us understand environmentalism in Indonesia a bit more. The full questionnaire (in English) can be found in the appendices (a), as well as the demographical details of the environmentalists (b). These were not able to represent the majority of Indonesian environmentalists, as there are only 50 respondents.

2.2.1 Individual Lifestyles

Since the 1980s and 1990s, consumption in Indonesia grew, due to for example media and education, which led to the increase of different lifestyles and consumer culture¹²⁷. After the 1990s, but mainly in the 21st century, 'green consumerism' arrived in Indonesia¹²⁸. Individuals became

¹²⁵ Both; <http://www.educ.dab.uts.edu.au/anakseribupulau/creations/words/poetry.html>

¹²⁶ Pecinta Alam Mapala @ Facebook

¹²⁷ P.2, P.7, Huat, C.B.

¹²⁸ P.265, Gade, A.M.

'ecological citizens' and 'agents of change' by changing their lifestyle and consumption to more environmentally-friendly ones, performing sustainable consumption¹²⁹. These citizens show their political preferences through their consumption behaviour, and it also shows that they own a certain degree of knowledge, about themselves and their surroundings¹³⁰. Organic markets popped-up in malls¹³¹, vegetarian and vegan restaurants mushroomed in the cities¹³², 'green' brands became popular, or brands started to 'green' themselves¹³³.

2.2.2A Environmental Lifestyle Practices

I have asked my 50 respondents through the questionnaire what identifies them as environmentalist and practices they perform. Their responses could be divided in specific categories, such as water-, transportation-, and energy-related practices (**DIAG.1 & GRAPH.1**).

The most mentioned were waste-related practices (134 times), in the form of reducing, reusing, or recycling waste (mostly plastic), by bringing their own shopping bag, water bottle, utensils, and handkerchief, donating clothes, and making compost from their organic waste. Several said that they separate their waste, especially organic from inorganic, and keep their house and neighbourhood clean by not throwing waste just anywhere.

The second most mentioned were transportation-related practices (49 times). This was in the form of using less environmentally-unfriendly forms and replacing them with environmentally-friendly ones, such as walking, cycling, and using public transportation. Some said to use an environmentally-friendlier fuel or engine; *"I don't use premium as fuel for my motorcycle"*, and *"I use a four stroke engine with low cc"*.

Energy was the third most mentioned option (46 times). The mentioned options were putting out electricity (mostly in the form of lamps) when not at home, not in the room, or when there is enough natural light. Other options that were mentioned were not washing clothes too often and not using AC too often. Renewable energy was not mentioned.

The next most mentioned practices were consumption-related (32 times). Several said to follow a vegan-, vegetarian-, or an organic-diet, several said to eat healthy foods (vegetables and fruits, and products without additives), one said to only consume local food, and one tries not to buy products with untraceable palm oil. Organic-and vegan body-care products were mainly mentioned by girls. The brand Body Shop was mentioned by two, of which one is a guy. A friend of mine from Jakarta told me *"several of my (female) friends in Jakarta make their own organic and natural body-care products. It has become a trend for girls since a few years ago, not necessarily out of environmental reasons, but either for their own health and appearance or to follow the trend"*.

Plants and animals were mentioned twenty times in total, which seems not a lot. There was one girl, a veterinary student, who specifically said to be concerned about plants, animals, and ecosystems.

Water was mentioned fourteen times in total, by saying that they try not to use water excessively when showering or washing.

There seemed to be a clear distinction in those that were members or founders of ENGOs, and those that are individual in their practice or are environmental in their hobby, in the way they answered

¹²⁹ P.109-115, Evans, D. & P.1887-1896, Spaargaren, G. (and other)

¹³⁰ P.1887-1896, P.1901, Spaargaren, G. (and other)

¹³¹ I will discuss one such example later on in this chapter

¹³² *"Vegetarianism has been a growing trend in the cities"*, Krismantari, I. (2011) & Indrasafitri, D.

¹³³ I will give an example of this in the next chapter

questions. As example, the founder of KOPHI answered *“I bring a tumbler so to use less plastic bottles, I bring my own handkerchief so to use less tissues, I catch rainwater to wash my fruits in or water my plants with, I use public transportation, and I invite my friends to environmental activities”*, whereas an individual environmentalist said *“I try to eat healthy”*, and an environmental-hobbyist said *“I am in a cycle group and cycle often”*.

Most said to still use too much energy, too much paper, too much water, or use their motorcycle often. They also gave an explanation, blaming something else for their behaviour, such as *“I am a student and we have to use a lot of paper”*, *“I need to use a motorcycle because it is not so convenient to walk as a girl alone”*, *“I use too much water sometimes when showering because we still have a traditional shower”*, or *“I don’t clean up other peoples’ rubbish, such as cigarette butts, because they are so small and it is not my waste”*. Interestingly, smoking as an environmentally-unfriendly practice was mentioned ten times. Financial issues were not mentioned, in fact, almost all said that being an environmentalist is cheap.

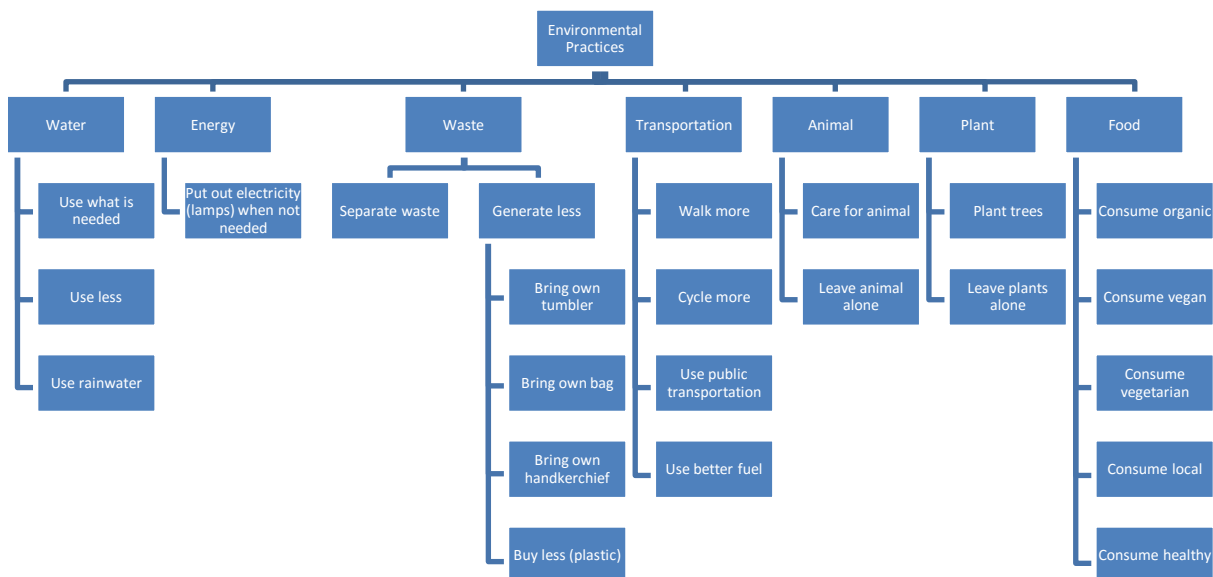
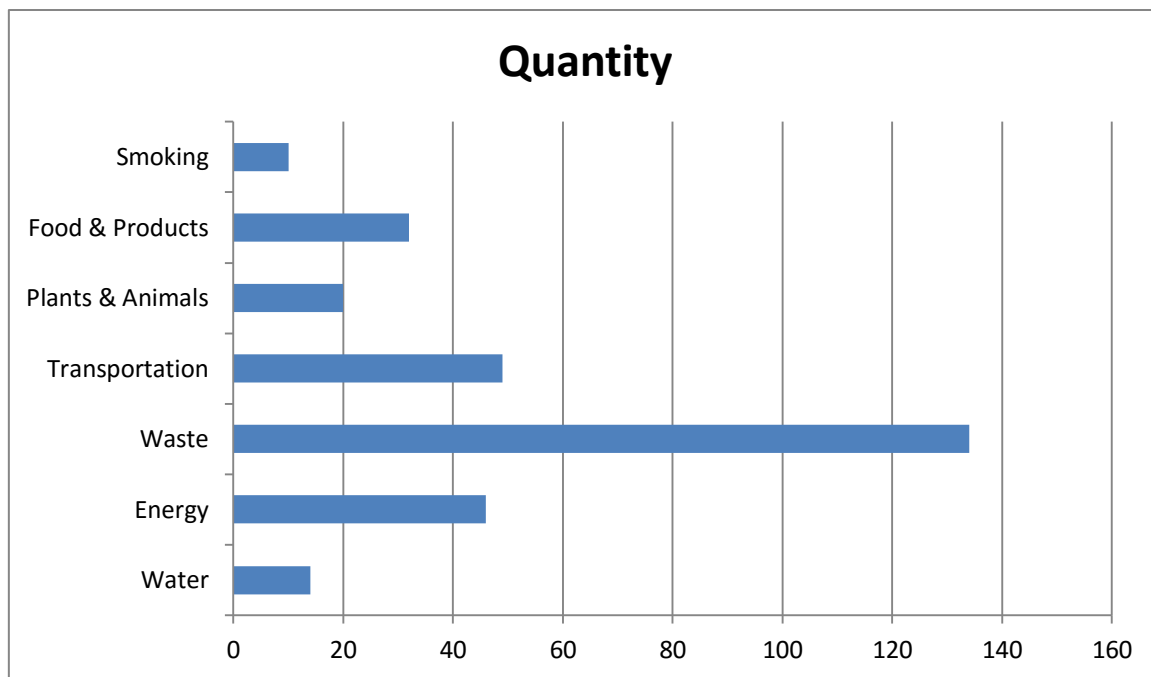


Diagram 1. Type of Mentioned Environmental Practices



Graphic 1. Quantity of Mentioned Environmental Practices

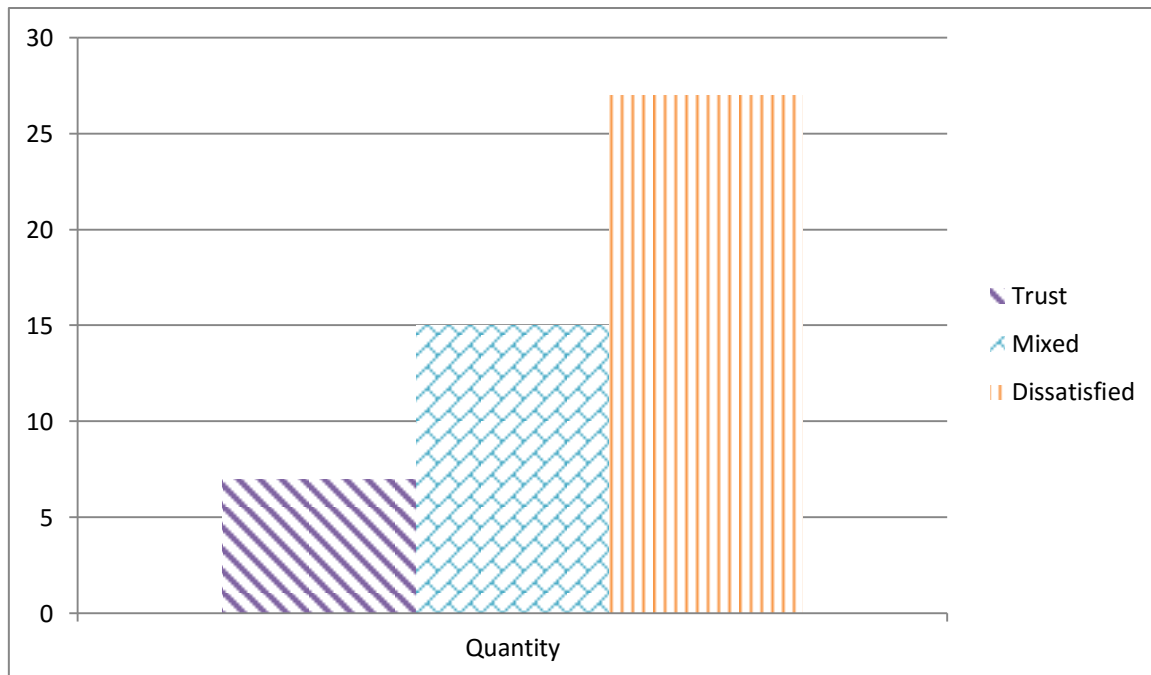
There was one of 50 who directly seemed to blame the government and companies¹³⁴. 27 out of 50 expressed a negative opinion concerning the government and politics (**GRAPH.2**); *“No, I do not believe in politicians. They do not care for the environment and just wear it as a mask”, “Their view on nature is profit-oriented and disguised as so-called ‘go green projects’”, and “The government is not cooperating with communities and activists”*. These quotes seem to be supported by opinions of researchers as well as my own.

Fifteen out of 50 had mixed feelings about the government, saying to believe in the central government but not in their regional one, or the other way around; *“I do not trust the members of the Parliament [...] but I still have enough trust in the President”, “I am VERY DISSATISFIED with the central government. But I am very satisfied with the local government of Bandung [...]”, “The central government has shown a great commitment. The local government are often still very corrupt”, and “I am not satisfied but I have to believe because we cannot stand to do this movement by ourselves”*.

Only seven out of 50 had trust in the government. *“I think that the government is now paying more attention to the environment. I support their decisions”, “The government is currently extensively pursuing excellent programs, through the Ministry of Environment”, “The government is increasingly concerned with the environment. For example they are going paperless in various governmental systems, which leads me to believe that Indonesia will be better again”, and “Yes I trust them, for example because of the plastic bag policy”*. The policy was mentioned by two others as positive example, although one said *“The plastic bag policy will not be effective to reduce plastic”*.

26% was positive about Indonesia’s place on the world’s scale (of 192 countries, where number 192 means worst country for the environment and 1 means most environmentally-friendly), and 72% was negative.

¹³⁴ *“There is no distinguished place for organic and non-organic because there are no government regulations on this [...] Regulations of local government against throwing garbage into rivers and the threat of fines for the waster are less effective. The government has not issued mandatory green product labels, so consumers do not have the information or cannot choose a product that is environmentally-friendly”, a male safety and environment in mines specialist.*



Graphic 2. Quantity of Respondents' Trust in Politics and Government

2.2.2B Environmental Awareness Indicators

The answers indicating their awareness are put in categories, such as religion, moral (among which are an idea of the future), education, and visible environmental degradation (**DIAG.2**).

It is argued that environmental campaigns used to be influenced by religions in Indonesia in the 20th century, but that it becomes less important, and mobilisation and technology, such as social media as well as music and visual arts, is more and more influencing the movement nowadays. Allowing it to move away from the campus and becoming more public¹³⁵.

For about 30 out of 50 respondents, their religion *did* support environmentalism, teaching them to respect and care for everyone and everything, including nature. There were about three out of 50 respondents who quoted or made a reference to a specific passage in the Qur'an. But, several said that their religion is not their reason for being an environmentalist. There was one who said that him being environmentalist went together with becoming atheist, "*it (atheism) goes good together with science. As species with the highest intelligent on earth (homo sapiens) we are responsible for preserving earth*", and thus for him his atheism allowed him to be the environmentalist that he is.

A lot mentioned certain environments or environmental events that makes them aware, such as "*I became aware of global warming and the weather getting more extreme*", "*the city where I lived (Bandung) began to feel hot and uncomfortable*", "*the pollution in the city is bad*", "*I went camping at a mountain and there I saw a lot of waste in the forest*", "*home is prettier when there are plants*", "*I go into nature at least twice a month*", "*I like to go to beaches or my favourite mountain*", and "*the environment is prettier when cleaner*".

One said that he was inspired by National Geographic and related channels and programs, and one said that she became environmentalist after watching 'An Inconvenient Truth' by Al Gore.

¹³⁵ Bräuchler, B.

A few mentioned that they were taught environmental lessons at school, such as *“during high school we learned to keep the environment clean and that has become a habit until today”*, or they joined clean-up actions.

However, the majority mentioned moral-related reasons¹³⁶, such as *“I want the future to experience what my life is like now”*, *“I want my descendants to be able to feel the fresh air in Yogyakarta”*, and *“the environment of the earth should be maintained, for our children and grandchildren”*. Most see it as the duty of humankind to care for the environment, and some have made it their personal duty; *“I felt that I had to do something for my neighbourhood”*, and *“I want to defend the city of Bandung, and Indonesia in general as the lungs of the world, by maintaining green zones”*.

Interestingly, several mentioned that the health-aspect of being an environmentalist is a reason.

Several showed a disagreement with environmentally-unfriendly practices or even humankind in general, such as; *“we are created to destroy, why not try to be better”*, *“the earth is filling up with trash [...] they are destroying the planet”*, *“people in this country still eat meat often, I think they do not understand what the meaning of life is”*, *“if the earth is damaged, we will not move to Mars or Venus, am I right? This is the one and only planet, so we should treat it well”*, and *“eating meat destroys the ozone”*.

They shared their opinion about those who are not environmentally-friendly, saying that environmentally-unfriendly people makes them feel hopeless, uncomfortable, and irritated. Most seemed to have a neutral opinion, such as; *“being an environmentalist or not is someone’s own choice”*.

Many of them say that they do encourage others to become more aware, and for a lot it is *“by giving the right example”*, or sharing information (online or face-to-face). Organisation members or founders are more active in encouraging others by bringing others an extra bag, educating them, and inviting them to events and actions.

A lot feel that environmentalism is not really of importance to most people yet in Indonesia and that there are not many options for an environmentalist where they live, apart from some vegetarian restaurants in the city, or the organisations they follow. There was one that called environmentalism a trend in Indonesia nowadays, noticing lifestyles of environmentalism and healthy living developing, leading to a rise of organic markets in malls.

The (geographical) reach of their environmentalism seemed for most very regional. Even though some of them did mention the future or the globe, most of them focus on greening and cleaning their own neighbourhood and city, to improve the environment that they directly experience.

¹³⁶ Moral such as that it is ‘part of their citizenship’, have ‘a feeling of guilt and responsibility’, express ‘care and compassion for a range of distant strangers (caring at a distance)’, as well as caring for future generations. P.109-115, Evans, D.

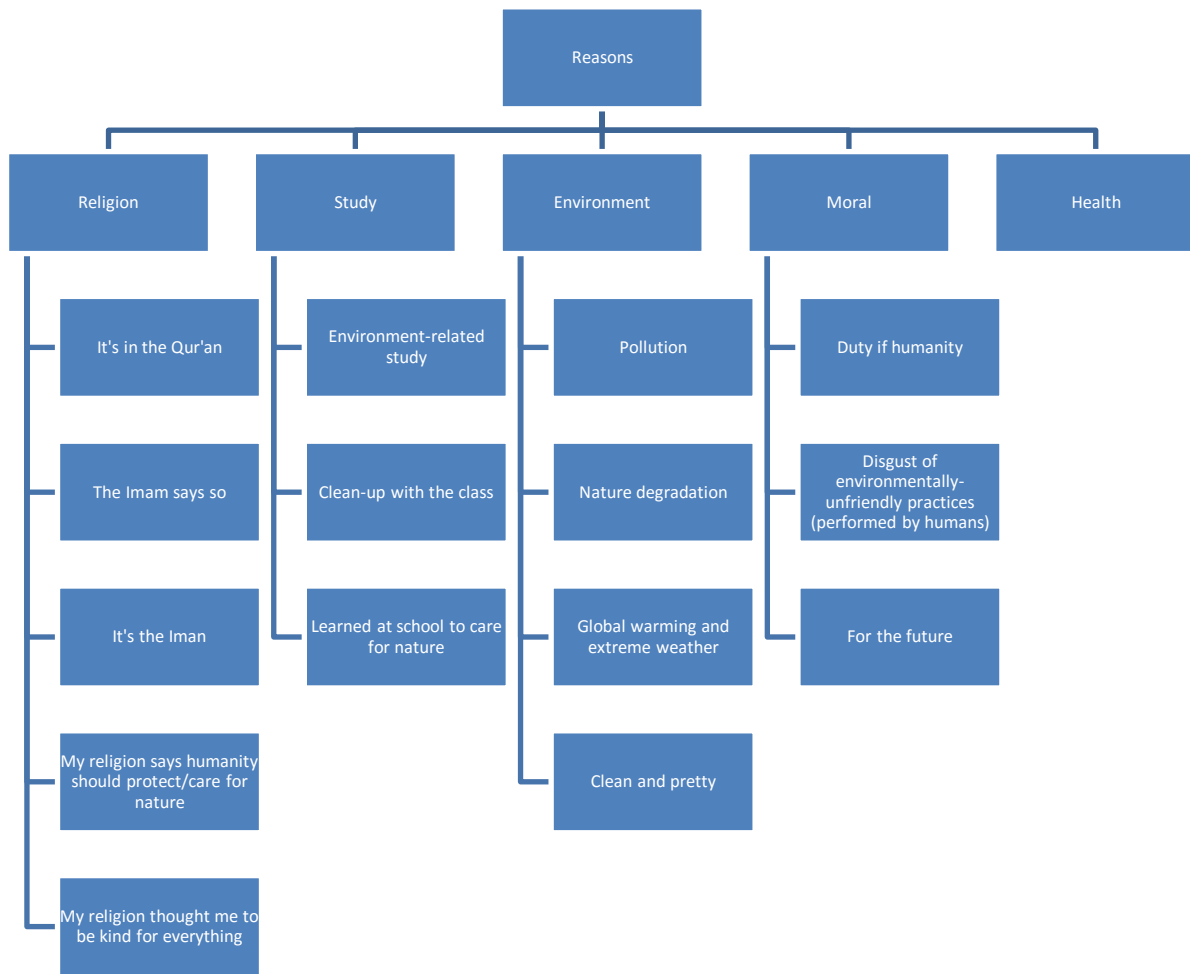


Diagram 2. Reason for be(com)ing Environmentalist

2.2.2 Collectiveness

Just above 50% said to be individual in their environmentalism but the rest joined collective practice (**GRAPH.3**). Twenty out of 50 respondents are online active; “I support via social media”, “I share my opinion via social media such as Facebook, WhatsApp and Twitter”, and “by spreading the campaign (Earth Hour Kota Batu) [...] especially via Line, Facebook, Twitter, and Instagram”. Sixteen out of 50 have said to be volunteer or unpaid member, thirteen sign petitions, seven out of 50 visit events, six out of 50 are employees, four out of 50 join protests, four out of 50 are the owner of organisations, two out of 50 are paid members (donors), and one out of 50 said he had given a donation (to WWF), but only once.

Usually ‘individual environmentalists’ are collective, for example by following the Instagram account of Komunitas Organik Indonesia (**IMG.19**), which is an organisation organising organic markets in malls, but also is active online by selling organic products and informing on how to make your own soap.

When asked what organisations or movements they mostly support, I received a range of answers. Most were international and big national organisations and campaigns, such as WWF (nine out of 50), Earth Hour¹³⁷ (seven out of 50), Greenpeace (seven out of 50), WALHI (two out of 50), and KOPHI (two out of 50).

¹³⁷ A campaign of WWF, aiming to reduce electricity use and raise awareness.

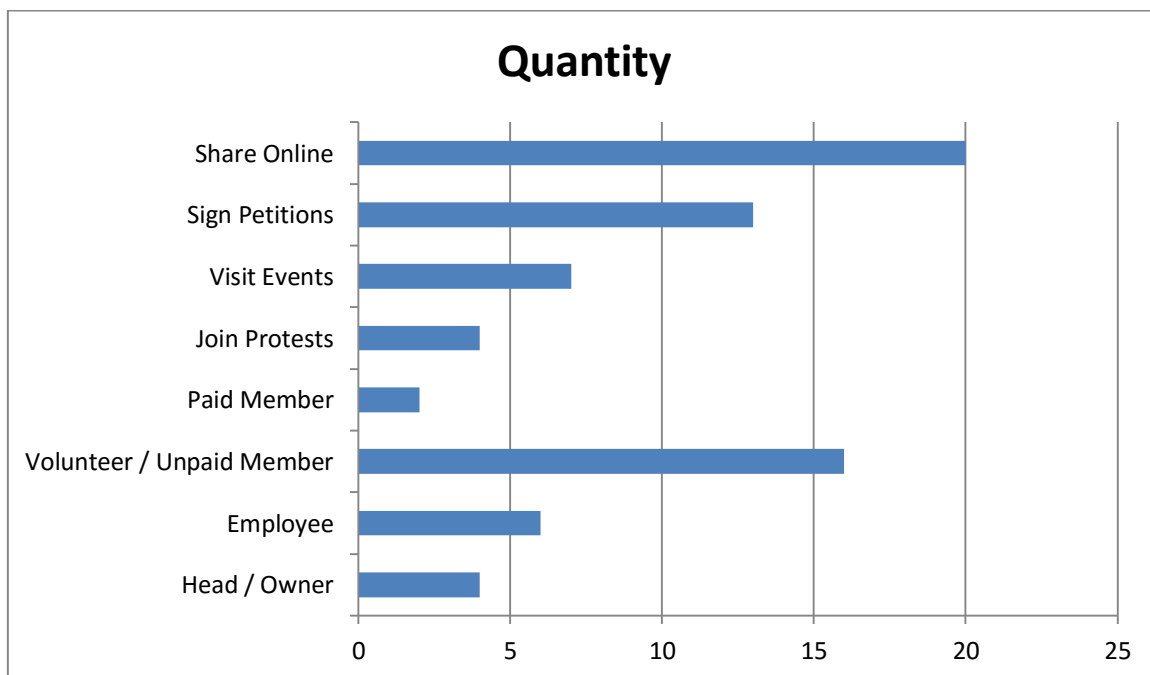
Peduli Laut Indonesia, Himasuperindo, Animal Friends Jogja, Chelonia, the Centre for Orangutans, CIFOR (Research Centre for International Forestry), the online media page Treehugger, and the petition website Change.org were also mentioned.

Community organisations and governmental campaigns, such as (local)city-organisations and indigenous community-organisations, were mentioned, such as Greeneration Indonesia, Go Green, Berkebun Bersama, Bike-to-Work, Car-Free-Day, Bandung Clean Action, Gerakan Indonesia Diet Kantong Plastik, Gerakan Mengelola Sampah, Zona Bening, Indonesian Vegetarian Society, Vegan Society of Indonesia, Komunitas Organik Indonesia, and Gerakan Hejo.

The nature lovers groups Mahasiswa Pecinta Alam was mentioned and Komunitas Sepeda, as well as several regional (punk) groups, such as Bali Tolak Reklamasi (two out of 50), Jogja Ora Didol, and Warga Yogya Berdaya.

Organisations and campaigns were often followed online, by supporting petitions such as #saveorangutans, #hentikansirkus, #saveelephants, #stopseaworld, #stopanimalabuse, and more.

Just below 50% said to feel part of the national or global movement, mainly ENGO members or founders; *“I am part of the international movement because I join Earth Hour of my city (Kota Batu) and that is a global campaign (WWF)”*.



Graphic 3. Quantity of Respondents in Type of Collective Practice



Image 19. Komunitas Organik Indonesia Instagram

Role models are often important for movements. Several of the respondents mentioned to have friends, family, teachers, community members or artists that they saw as environmentalists and that inspired them. Three out of 50 mentioned friends who were volunteer or employee of organisations, namely WALHI, Greenpeace, and Earth Hour. Some mentioned friends or parents who were vegan or vegetarian, one mentioned his mom who was fond of gardening, and one mentioned a fisher and businessmen from his hometown that advises the community and students who are on community service about aqua biodiversity.

Especially artists become role models, and through their online and offline activities, they can encourage others to follow their example. One of the 50 respondents mentioned several punk artists, such as Jerinx and Mike Ness. Jerinx even opened a fashion store in Denpasar in 2015 selling the label Rumble (RMBL, founded in 2010), of which ten percent of the profit goes to WALHI¹³⁸. His band opens petitions on Change.org¹³⁹, and are supporters of Bali Tolak Reklamasi (**IMG.20**). There are more Indonesian artists that are known for being environmentalist, and show it via their social media. Some of them seem to have made it their prime identity, and often become the face of environmental campaigns and brands, such as actresses and models Nadine Chandrawinata (**IMG.21** & **IMG.22**) and Nadine Alexandra (**IMG.23** & **IMG.24**), who reach several thousands of people through their Instagram account, posting environmental messages almost on a daily basis.



Image 20. Tolak Reklamasi, Jerinx on Instagram (@jrxsid)

¹³⁸ Bräuchler, B.

¹³⁹ Such as 'Pak Jokowi Tolak Reklamasi Teluk Benoa 2014', <https://www.change.org/p/pak-jokowi-tolak-reklamasi-teluk-benoa-batalkan-dan-cabut-perpres-51-2014>

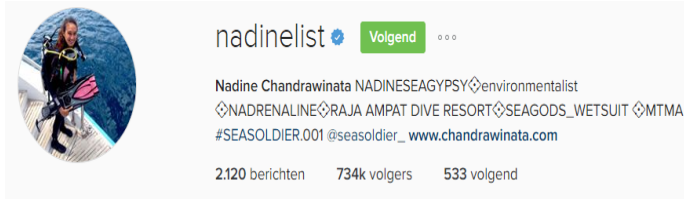


Image 21. Nadine Chandrawinata on Instagram; Sea gypsy, environmentalist, and founder of @Seasoldier



Image 22. Supporting HiLo Ocean Campaign



Image 23. Nadine Alexandra on Instagram; Gypsy, Nomad, and 'Vegan for Mama Earth'



Image 24. Supporter of Earth Hour

CHAPTER 3 – IMPACT AND CONCLUSION

3.1 Impact of Environmentalism

No study on environmentalism in Indonesia would be complete without at least some considerations of the impact of it on Indonesia as a whole, and thus its significance. In this chapter I zoom out to look at the impact environmentalism has *outside of* the environmental movement, namely on politics, economics, the society, and the environment¹⁴⁰. I will analyse environmental developments in these fields, such as the government establishing agencies, programs, regulations, spreading individual initiatives, socialisation activities and information dissemination, the arrival of green consumption in the sense of 'green' products and leisure for the general public, to see what the contribution of the environmental movement and awareness has led to. As these developments are often overlapping, I will discuss them all in one subsection, but I have divided them in different types of development. It performs as a brief assessment rather than a full analysis.

3.1.1 Politics, Economics, Society, and Environment

This analysis is subdivided by type of developments, which are; Legislation, Commitments and Actions, mostly in the form of agreements and laws by the government and ministries and actual action showing their commitment, Socialisation Activities, where the general public gets involved, and Victories and Flaws of some of the mentioned actions and activities. I mention many different developments, and actually there are many more, but the goal of this section is to show that there *is* a huge range of environmental developments.

3.1.1A Legislation, Commitments and Actions

The Ministry of Fisheries and Marine Affairs, established in 2000, started showing increasing punishment for illegal fishers and established Marine Conservation Areas¹⁴¹.

The Ministry of Forestry and the Ministry of Environment started to plant seedlings and give seed aid since 2001¹⁴², established a forest police (Indonesia Forest Police Association, IPKI), as well as regional officers, and fire fighters¹⁴³. Between 2004 and 2008, the Ministry of Forestry and the Ministry of Environment have reforested 2,277,242 hectares through the Forestry and Land Rehabilitation Program (GNRHL)¹⁴⁴.

The Government of Indonesia signed the ASEAN Transboundary Haze Agreement in 2002¹⁴⁵, and the REDD+ policy (Reduce Emissions from Deforestation and forest Degradation agreement between developing and developed countries) in 2005. Former President Susilo Bambang Yudhono made the commitment to reduce GHG with 26% by 2020, or with 41% with international support¹⁴⁶, and in 2010, the Government of Indonesia signed the Letter of Intent (LoI) with the Norwegian government to reduce GHG from deforestation¹⁴⁷. As a result, timber and plantation licenses for

¹⁴⁰ For ENGO victories, I suggest to take a look at their websites, for example Greenpeace or WALHI. My aim here is to show environmental developments that are not necessarily *only* linked to organisation's victories, but were triggered by environmentalism in general.

¹⁴¹ P.94, Resosudarmo, B.P. & Indonesië vernietigt & P.94, 112, Ministry of Environment

¹⁴² P.10, Djohan, T.S.

¹⁴³ P.63-64, P.77, Kartodiharjo, H. (and other)

¹⁴⁴ P.6, P.21, P.86, P.98, Ministry of Environment

¹⁴⁵ Rahman, R.

¹⁴⁶ Putri, A.A.P. (and other)

¹⁴⁷ P.67, Luttrell, C. (and others)

forests and peatland areas were forbidden for two years since May 2011¹⁴⁸. In 2014, current President Joko Widodo was elected, and one of his first actions was to merge the Ministry of Forestry and the Ministry of Environment so to make it easier to make environmental plans and to draw one map¹⁴⁹, as both Ministries had their own definition of forests. He set the target to reduce carbon emissions by 29 percent by 2030¹⁵⁰, and established the Peatland Restoration Agency (BRG) in the beginning of 2016¹⁵¹. It is directly controlled by the President, and will work to block canals draining peatlands and rewet dried ones. It is now being tested in areas in Sumatra and West Kalimantan¹⁵². In May 2016, Jokowi rejected all outstanding proposals for palm oil and mining licences. The Ministry of Forestry and Environment declared a moratorium as a respond on this, on all palm oil and mining companies within the Leuser ecosystem (one of the most important ecosystems of the world) and to review all companies already operating there¹⁵³.

Laws were renewed, such as the National Environment Law in 2009 which for the first time made environmental destruction illegal and allowed the Ministry of Environment to act through its agencies and programs to react on issues related to climate change¹⁵⁴, penalties were increased, such as the maximum sentence for poaching and trading protected animals (from five years to 20)¹⁵⁵, for those that are active in the logging and fires¹⁵⁶, and for those that litter, and a legislation enacted in 2013 acknowledging indigenous community forest (*masyarakat adat*) (instead of State Forest) for the first time.

In May 2008, the first national regulation on waste management was formulated; the Solid Waste Management Act. According to law, within five years, all landfills had to be replaced by controlled or sanitary landfill areas, and the 3R-concept (reduce, reuse, recycle) became to be implemented, replacing the traditional End-of-Pipe Treatment. An online system, as part of a regulation, is now being made to make it easier for regional governments to coordinate the waste banks and their waste management¹⁵⁷.

In 2015, the governor of Jakarta, Basuki Ahok Tjahaja Purnama (Ahok), established the City Public Infrastructure Agency and the Water Management Agency, or the so-called 'Orange Team', to remove waste from clogged waterways to combat the annual floods in the city¹⁵⁸, and the QLUE (City Improvement) app¹⁵⁹ which allows citizens to report littering¹⁶⁰.

The Ministry of Environment implemented the Pay-for-Plastic Bag Policy, on the National Waste Awareness Day on 21 February 2016, that forces customers to pay 200 rupiahs for plastic bags¹⁶¹. It works as a pilot-program, but will be implemented throughout the whole archipelago. Several cities have already increased the price to 5.000 rupiahs.

¹⁴⁸ P.30, P.35-36, Brockhaus, M. (and others)

¹⁴⁹ Lang, C. (Siti)

¹⁵⁰ Lumanauw, N.

¹⁵¹ Lang, C. (Siti)

¹⁵² Fogarty, D., (3 December 2015, Transform)

¹⁵³ Chor, L.

¹⁵⁴ P.151-170, P.153, P.158, Afsah, S. (and others)

¹⁵⁵ Indonesia Plans

¹⁵⁶ Soeriaatmadja, W.

¹⁵⁷ Jong, H.N.

¹⁵⁸ Lestari, S.

¹⁵⁹ 'Now that Jakarta's rivers are 'clean''

¹⁶⁰ Dachlan, D.

¹⁶¹ Jakarta Globe 15 February 2016

It is the government's goal to turn to renewable energy, as well as encouraging private businesses to turn to this industry¹⁶², and Indonesia has been promoting a shift from fossil fuels to renewable forms of energy since 2005. The result of this was the Energy Mix Policy of 2006, which has not been turned into a legislation yet, but subsidies for certain fossil fuels are being removed¹⁶³. Under this project, they have distributed free containers, cylinders, and stoves for LPG between 2007 and 2011¹⁶⁴. There are plans to build more dams¹⁶⁵, but especially geothermal options have been developing rapidly¹⁶⁶. Former President of Indonesia Susilo Bambang Yudhoyono has tried to realize a growth of geothermal power plants, and encouraging foreign investments, and some of the plans are being continued. Indonesia has 40% of the geothermal world's reserves¹⁶⁷. Furthermore, around 10,000 solar system installations have been established by the government for rural electrification. The Government has been working on making the use of biodiesel mandatory¹⁶⁸, which was produced in Indonesia since 2007¹⁶⁹. The Ministry of Transportation is supporting this program too, by developing public transportation in cities¹⁷⁰, such as TransJakarta and TransJogja, which drive on biodiesel¹⁷¹. Bali established the first waste-to-energy plant in 2008¹⁷², and several regional governments followed¹⁷³.

The Ministry of Energy and Mineral Resources has been developing Desa Mandiri Energi (DME, Renewable Energy Villages) since 2007. These villages utilize hydro-, wind-, and solar-energy, operated by the local community. By 2009 there were 612 DMEs¹⁷⁴.

3.1.1B Socialisation Activities

Programs were being established and implemented to involve the community and general public with achieving plans, such as the Waste Management Act and the REDD+ Policy, by the central government, regional government, as well as by organisations, companies, and individuals.

Examples of these are the Community Role Improvement Program, implemented by the Ministry of Environment which educates communities about communal compost-making¹⁷⁵, the Managing Forest with Community Program (Pengelolaan Huta Bersama Masyarakat, PHBM), by the Ministry of Forestry to work together with communities in tree planting activities¹⁷⁶, and the Clean and Green Program, firstly implemented in Surabaya by Unilever Foundation Indonesia (Yayasan Unilever) in 2000, which focusses on sustainable waste management, spreads the Waste Bank-concept since 2008¹⁷⁷ and awards sustainable innovations since 2002¹⁷⁸. Annual awards are also

¹⁶² Siahaan, T.S.

¹⁶³ P.189-190, Jupesta, J. (and others)

¹⁶⁴ P.62-63, Lee, S.M. (and others)

¹⁶⁵ Manuturi, V. (and other)

¹⁶⁶ Cahyafitri, R.

¹⁶⁷ Brenhouse, H.

¹⁶⁸ Lang, C. (Siti)

¹⁶⁹ P.216, Jupesta, J. (and others)

¹⁷⁰ Ministry of Environment

¹⁷¹ P.67, Asian Green City Index

¹⁷² P.182, Ministry of Environment

¹⁷³ Azhari, M.A.

¹⁷⁴ P.7, P.152-166, Ministry of Environment & Ministry of Energy and Mineral Resources

¹⁷⁵ P.21, Ministry of Environment

¹⁷⁶ P.65, P.99, P.145-146, Ministry of Environment

¹⁷⁷ And by the Ministry of Environment since 2012. It started as an individual initiative as a bank to bring recycled waste to in exchange for credit or money. Now there are approximately 900 waste banks throughout Indonesia, Sutomo & P.174, Wijayanti, D.R. (and other)

being given to sustainable innovations of citizens or companies by the Ministry of Environment, the Ministry of Transportation, and the Ministry of Trade (and more) since 2008¹⁷⁹, such as the Raksaniyata Trophy, Appreciation Award, Ozone Award, and the Wahana Tata Nugraha Award.

Environmental campaigns are also being promoted or implemented by (regional) governments, as well as national days to raise awareness, such as WWF's campaign Earth Hour¹⁸⁰, which is nationally celebrated once a year at the Borobudur and Prambanan temples, supported by the temple's managements and UNESCO, as well as it is celebrated in approximately 70 more cities throughout Indonesia¹⁸¹. The Bike-to-Work Campaign was an initiative of the First Lady of Indonesia in 2010, and the Car Free Day is a similar campaign that are both well-known throughout Indonesia, which are implemented to reduce air pollution in the city¹⁸². Another example is the World Organic Vegan Day in Bali, which was initiated by the Bali Green Community and implemented by the governor Made Mangku Pastika in 2011 on the Save the Earth Festival¹⁸³. The last example that I will give is that of the National Waste Awareness Day (or previously Solid Waste Care Day). It was initiated by the Ministry of Environment in 2009, after a waste-disaster¹⁸⁴, held in Surabaya as part of Clean and Green.

Ministries and the media helped increasing environmental awareness through environmental messages being broadcasted on the radio and TV, via for example Radio Republic Indonesia, Televisi Republic Indonesia¹⁸⁵, the Ministry of Environment's children's TV series and comic book called Si Acil (Anak Cinta Lingkungan, a Child that Loves the Ecosystem), featuring a figure from the Mahabharata¹⁸⁶, and government programs, campaigns and goals being broadcasted on the government-owned television network TVRI¹⁸⁷.

The last example of public involvement in environmentally-friendly developments is that of 'green consumerism' in the form of consumption and leisure, apparent in the rise of vegetarian and vegan restaurants, organic shops and markets, eco-tourism, public green spaces (Ruang Terbuka Hijau), and also brands turning green, such as HiLo (a sub branch of Nutrifood Indonesia, which sells mainly milk products). They have taken on a 'green' image since 2007 and support programs such as Green and Clean, by developing labelled trash bins¹⁸⁸ (**IMG.25**), as well as environmental campaigns, by for example their ocean game (**IMG.26**), aiming to raise awareness of aquatic ecosystems, which are supported by Indonesian artists, such as Nadine Chandrawinata. HiLo also organises a miss(/mister) competition to become a HiLo Green Ambassador. Another example is that of the multinational Danone, which works together with scavengers to recycle plastic water bottles for the Indonesian brand Aqua¹⁸⁹. And lastly, labels on packaging and products were introduced by industries or ministries, such as the label on packaging explaining how and where to dispose it, called the

¹⁷⁸ <http://kabarlingkungan.blogspot.nl/>

¹⁷⁹ P.86, P.57, P.47, Ministry of Environment & Windu, S.

¹⁸⁰ WWF Earth Hour also gives awards to cities that have showed the most environmentally-friendly developments that year, Tamosee, M. (and other)

¹⁸¹ Karena, E.

¹⁸² P.265, Gade, A.M.

¹⁸³ 'World organic vegan day'

¹⁸⁴ Jakarta Globe 15 February 2016

¹⁸⁵ P.56, P.75, P.143, Ministry of Environment, P.1083, Zerner, C.

¹⁸⁶ It can be found on YouTube, P.277, Gade, A.M.

¹⁸⁷ P.177, World Bank

¹⁸⁸ In 2009, labelled bins for organic and inorganic waste were introduced in city areas.

¹⁸⁹ P.2, Sweeping opportunities

Extended Producer Responsibility since 2008¹⁹⁰, the MSC-label (sustainable fish) by the Ministry of Marine Affairs and Fisheries and the fishery industry¹⁹¹, the LEI-label (IMG.27) (Lembaga Ekolabel Indonesia, Ecolabel Institute Indonesia, member of FSC)¹⁹², the ISPO-label (IMG.28) (Indonesian Sustainable Palm Oil) initiated by the Ministry of Agriculture in 2011¹⁹³, and the two eco-labels of the Ministry of Environment; Ramah Lingkungan (IMG.29) (Environmentally Friendly), and a self-declared logo (IMG.30), in 2004¹⁹⁴.



Image 25. HiLo Recycle Bins¹⁹⁵



Image 26. HiLo.co.id Home Page Green Action



Image 27. LEI



Image 28. ISPO



Image 29. Ramah Lingkungan



Image 30. Self-Declared

3.1.1C Victories and Flaws

Some of the mentioned projects, such as the Waste Bank, Ahok's 'Orange Team', and TransJakarta on biodiesel¹⁹⁶, have already proven to be successful.

The deforestation and land degradation rate is lower compared to before the 21st century, and it is reducing¹⁹⁷, fire-prone areas have been reduced by 50% between 2007 and 2008¹⁹⁸, and according to some witnesses, there are less forest fires in certain regions¹⁹⁹. Some say that "the rise of addressing cases of illegal logging due to work of the Ministry of Forestry by police and officers,

¹⁹⁰ P.509-510, Chaerul, M. (and other)

¹⁹¹ Wright, J.

¹⁹² LEI

¹⁹³ P.17, Moreno-Peñaranda, R. (and others)

¹⁹⁴ P.23, Sudiyanti, S. & Utomo, T.H.A.

¹⁹⁵ http://www.hilo.co.id/uploads/beritapromosi/0_1427254778_396537777.JPG

¹⁹⁶ It helps reducing waste and its transportation, P.30, P.60, Sutomo, There were no serious floods in Jakarta, Rayda, N., Users increased to 500,000 per day, reducing emissions by 146,055 tons, Tamosee, M. (and other)

¹⁹⁷ <http://wdi.worldbank.org/table/3.4> & P.88, Ministry of Environment (Also perhaps because there has already been a lot of deforestation, leaving only those areas forested that are inconvenient to deforest)

¹⁹⁸ Ministry of Environment

¹⁹⁹ Meijaard, E. (No more)

and successes of addressing cases deserves world appreciation”²⁰⁰, and there is a rise in protected land and marine area²⁰¹.

Nestlé, Unilever, P&G, and Mattel agreed to stop buying products linked to deforestation, as they lost customers, and Greenpeace Indonesia started to pressure two of the largest pulp and paper companies in Indonesia APP and APRIL. In 2013, and the other in 2015, they committed to stop deforestation²⁰².

Unfortunately, there are still a lot of flaws to the mentioned developments. The merging of the Ministry of Environment and of Forestry is criticised a lot, as the Ministry of Forestry is one of the most corrupt institutions in Indonesia, and its reforestation fund has been used by regional governments for other purposes²⁰³. The policy of one single map remains stagnant, promises such as the peatland agency, laws, and the moratorium on new permits have been neglected²⁰⁴, there are difficulties defining *adat* forest, and the court ruling has not been implemented fully yet, not providing the indigenous communities acknowledgment leading to conflicts²⁰⁵, Jokowi (**IMG.31**) did acknowledge peatlands but not natural forests, and his moratorium left uncovered 48.5 million hectares of forest²⁰⁶, and (newly formed) regional spatial plans, such as that of West Papua, mark only a small area as protected forest (17%)²⁰⁷. Some researches suggest that the deforestation rate has actually risen²⁰⁸ despite international agreements and support in the form of money, or at least failed to reduce it²⁰⁹. It is said that there is massive destruction of forests and water ecosystems²¹⁰, which tends to increase in production forests, that the dry season is longer and drier and the transboundary haze occurs annually, that the ozone layer above Indonesia is getting thinner²¹¹, and that it is usually rain putting out the fires, and not measurements of the government²¹². This July (2016), orangutans went from ‘endangered’ to ‘critically endangered’. A thought to be extinct rhino species (Sumatran Rhino) was discovered on Borneo this year but died soon after²¹³. According to data from Greenpeace, there are only 400 Sumatran tigers left in the wild.

According to research, water supply and sanitation are urgent problems²¹⁴, the air quality in cities has degraded, floods have increased in frequency and researches show that ‘Indonesia is one of the most vulnerable countries on earth due to climate change’²¹⁵. The Waste Bank is criticised for

²⁰⁰ P.88, Ministry of Environment

²⁰¹ <http://wdi.worldbank.org/table/3.4>

²⁰² Maitar, B. (APP) & Maitar, B., (APRIL)

²⁰³ Lang, C. (Siti) & Saturi, S. & P.97, P.102, Resosudarmo, B.P.

²⁰⁴ <http://www.greenpeace.org/international/en/high/news/Blogs/makingwaves/meet-the-indonesians-taking-climate-action-in/blog/54939>

²⁰⁵ Lang, C. (Siti) & Affandi, D.Y. & P.63, Nilan, P. & P.2, Thornburn, C.C. (and other) & P.158-159, P.180, Kartodiharjo, H. (and other)

²⁰⁶ Maitar, B. (APRIL)

²⁰⁷ Nababan, A. (and others)

²⁰⁸ <http://www.greenpeace.org/international/en/high/news/Blogs/makingwaves/meet-the-indonesians-taking-climate-action-in/blog/54939>

²⁰⁹ Lang, C. (Norway)

²¹⁰ P.116-124, P.137-138, P.144, Kartodiharjo, H. (and other)

²¹¹ P.33, P.118, Ministry of Environment

²¹² P.63-64, P.77, Kartodiharjo, H. (and other)

²¹³ ‘Weeks after its rare discovery’

²¹⁴ According to WALHI, 94% of Jakarta’s groundwater is polluted, P.305, Colombijn, F., (1998) & P.14, Ministry of Environment

²¹⁵ Wicaksono, S.A.

being implemented as one particular model everywhere, not taking into account regional differences²¹⁶, most landfills are still operating as dump-sites even though the 3R-concept encouraged to transform them into sanitary landfills²¹⁷, renewable energy is still just a minor deliverer of energy to Indonesia, but renewable energy that has been implemented such as hydropower and geothermal leads to protests, as most dams replace communities, and the geothermal locations are located in forests, which would lead to its destruction²¹⁸.

It is suggested that plans are not working as there is a lack of staff, current staff lacks knowledge, there is lots of corruption, and the general capacity of environmental management and institutions is weak²¹⁹. Furthermore, it is suggested that certain concepts and plans have not been explained to the public, and that there is simply no awareness²²⁰.

Certificates for eco-labels are often too expensive for farmers to use²²¹, and the labels are also criticised as there is a believe that they are not sustainable, and that their implementation will end in a failure²²².

Especially in politics there is no sign of a 'green' party to arrive. The National Awakening Party (PKB, Partai Kebangkitan Bangsa, led by Nahdlatul Ulama, NU) claims to be the nation's 'Green Party' since 2007²²³ but they have not acted on it. WALHI has been working on developing 'green politics', by trying to form a sort of coalition for the social movement groups²²⁴. Especially Sarekat Hijau Indonesia (Green Union Indonesia) is interesting, as they are an organisation concerned with politics and the environment²²⁵. It might lead to more environmental awareness in politics someday or even a real green party, although there is much doubt about this.



Image 31. President Joko Widodo on peatland cleared by fire²²⁶

²¹⁶ P.30, P.60, Sutomo

²¹⁷ P.198, Permana, A.S. (and others) & Munawar, E. (and other) & Sutomo

²¹⁸ P.63-64, World Bank

²¹⁹ Ibid.

²²⁰ Putri, A.A. (and other)

²²¹ Offermans, A. & Indonesia Sustainable Palm Oil (ISPO)

²²² It is suggested that in 2012, positive results of eco-labels were detected, P.509-510, Chaerul, M. (and other) & P.17, Moreno-Peñaranda, R. (and others)

²²³ Ali, S.H. (and other)

²²⁴ Political parties

²²⁵ <http://sarekathijauindonesia.org/>

²²⁶ © Romeo Gacad / AFP / Getty Images

3.2 Final Conclusion

The topic of this thesis has been collective and individual environmentalism, as divided in different categories; the international and big national organisations, the community organisations, subdivided in local-, indigenous community-, and religious-organisations, nature lovers groups, subdivided in 'backpackers' and 'punkers', and individual environmental actors.

The organisations and groups mainly began to develop after the 1960s, when the growing middle class, liberalisation of politics, freedom of speech and greater attention to environmental issues in the media, and awareness of environmental degradation, led organisations to develop and grow, not only in quantitative but in qualitative sense as well. Student (protest) groups, international ENGOs, and national organisations developed in this period. Some organisations were established or began to support governmental projects.²²⁷ Since the 1980s, several organisations started to show more advocacy and a desire to influence policy-making.

The International and Big National Organisations are characterized by showing advocacy, having a range of actions that are focussing on global issues, are large in size and campaigns, are active online, and as such encourage public awareness. Community Organisations' reach is very local, their main actions are green and clean activities, their core is not necessarily the environment (as in ecology), but the environment of their neighbourhood or city that is visible and that they directly experience, human rights of the indigenous community, or their religious moral. The local Organisations support governmental programs and are active online to encourage awareness among their fellow urbanities, the Indigenous Community Organisations are very limited to the region and usually are not very active online or elsewhere and they seem to use the environment and other NGOs as argument to make their voice stronger, the Religious Organisations are also very regional, but there are connections with other institution (pesantrens, fellow teachers and Islamic leaders). The Nature Lovers Groups consists of individuals that form groups of like-minded people to perform their hobby together, and having the feeling of a shared identity. Environmentalism is not the core of their actions as well, but some groups have become more radical organisations that do show advocacy (Tolak Reklamasi for example). They are not necessarily collective online, but organised via their university, neighbourhood, or via art and/or music events, artists and musicians. Overlap might suggest that these organisations originated from one form of environmentalism but are developing into another form, which would be an interesting process to follow. An example in which I think this is happening is Tolak Reklamasi. It seemed to have an origin in hobby/lifestyle groups but are becoming more radical and start to show advocacy.

The individual environmentalists, which were mainly the 50 respondents of my questionnaire, followed organisations that can be placed in my described forms of environmentalism, of which most organisations were international, but the discussed student- and punk-organisations were mentioned, as well as an indigenous community organisation and local (city) organisations. Religious organisations were not mentioned. Of course, some of the organisation members and founders were contacted by me, such as the indigenous community organisation, and it should be said that I could not reach a religious organisation. This research also managed to show what 'individual environmentalism' looks like in Indonesia. Green consumerism arrived in Indonesia in the 1990s and early 2000s. Each respondent performed environmentally-friendly practices in their daily life, of which the majority were related to waste management, which is interesting as this is an increasing topic of importance for the central and regional governments of Indonesia, by ways of

²²⁷ P.499-500, P.503, P.508-509, Nomura, K.

promoting the 3R-concept through implementing recycling bins and for example the Pay-for-Plastic-Bag Policy. For most, moral is a reason for them to be environmentalist, by being aware of 'other people' and the future, and seeing it as the task of humankind. The government and politics were seen by most as negative, and the bad roads, policies, regulations, public transportation, and corruption were criticised by most. There were some interesting observations, such as that some see smoking as environmentally-friendly habit, that health is an important aspect, and that most often do search for some form of collectiveness apart from those involved in organisations, in the form of going to a vegan restaurant or organic market, joining clean-up actions with school, discussing environmental-issues with friends, following musicians that are environmental, sharing online campaigns, signing online petitions, and joining online communities. Unfortunately the amount of respondents is not big enough to analyse demographics as explanatory of their practices, but I can say that from this sample, it does not seem to be the case that demographics are of importance, except that there seemed to be a difference in those that said to be individual or those that are a member or founder of organisations, namely that members or founders of organisations performed a range of practices, were more aware of the situation in Indonesia, and felt to be more 'global' in their practice.

Environmentalism in Indonesia has led the terms 'sustainable', 'renewable', and not at least 'the environment' to emerge in and become of increasing importance to the government and economics, and it especially led to an increasing awareness among the general public. If it was not for environmental organisations, most data, technologies, and attention to the problems would probably not exist. The environmental organisations and individuals have led to the establishment of protection areas, conservation areas, rehabilitation centres, reforestation actions, clean-up actions, environmentally-friendly laws, regulations, penalties, environmental education, sustainable developments such as renewable energy, organic and 'green' products, and a growth of the general environmental awareness, creating environmentally-friendlier citizens, which in turn will lead to more environmentally-friendly developments. Even though the mentioned terms are still often used in politics and the government as mainly illustrative (although there are exceptions), for the environmental movement it has become linked to terms such as 'democracy', 'transparency', and perhaps 'equal rights'.

Most attention for environmentalism *outside of the movement* seems to go to the visible, directly experienced environment (mostly the urban-scape). Governmental agencies and regulations often came into force after an environmental disaster, leading to a state of emergency that affects not only the environment anymore, but citizens. Due to huge international, ENGO-led, and public pressure, by using public actions, environmentalism in Indonesia have scored some important victories that have led the government to change the way it deals with the environment. The commitment of the central government, regional governments, and the general public seems to grow, and several influential persons, such as governors and artists, seem to encourage environmentally-friendly organisations or developments. There is still plenty of room for improvement, but I see no reason to believe that all these positive environmentally-friendly developments, no matter how insignificant they seem, do not have an impact or will disappear soon. There are enough organisations and individuals in Indonesia that are environmentally-aware and that will 'inspire' the government and economy to react on its wishes.

This thesis's main aim was not to assess positive results for the environment by analysing politics or ecosystems. It was an analysis of a social movement that is collective and individual, as existing in Indonesia. It identified environmentalism that exist in Indonesia today as different forms, aiming to show that all forms have unique characteristics and are all of importance. Environmentalism has been seen as a movement of the urban, educated, middle-class, forming large non-governmental organisations, but this thesis showed that there are different forms of environmentalism, belonging to different societal groups, and that there are thus no limits to environmentalism for the society of Indonesia. It showed that there are differences, but also similarities between them, and discussions between, as well as within them. It showed that there have been individual initiatives in the form of actions or organisations that became of importance to environmentalism in Indonesia, that were adopted or supported by the government, through for example the Ministry of Environment. The main focus of national organisations and the government is on cleaning and greening activities in one's own visible environment, and there appears to be a good awareness of and support for implemented policies. Environmentalism in Indonesia also has much to do with social conflicts and human rights. It is interesting, since environmentalism in Indonesia used to be the only mode that was not socio-political, however nowadays it is mainly political. I hoped to have shown that environmentalism in Indonesia is not as minor as often thought.

I think we should acknowledge that Indonesia is doing a pretty good job already in addressing certain environmental issues by for example implementing programs, taken that no other country has so many environmental issues that are of global seriousness and has not been a 'developed' country for that long yet. Certain issues are of greater importance, such as deforestation, and it appears that it is especially those issues that deserve not enough attention, mainly from the government and politics, BUT, there are improvements, perhaps minimally, but they do exist, and we should not take those for granted. I do not mean to ignore the seriousness of the issues and praise Indonesia into the sky, as there are still problems on many levels, but my observations have led me to believe that the end vision might not be as grim as most see it, and I believe we will be able to achieve much more if we stay positive.

Where it began as a non-socio-political form of protest that seemed to be of no threat to the then authoritarian regime, environmentalism has evolved into becoming one of the strongest forms of activism in Indonesia, that is spread well across the whole archipelago and all levels of society, and has led and will lead to many developments on environmental, societal, economic as well as political level.



Image 32. Peatlands²²⁸ **Image 33.** Orangutan Rehabilitation Centre²²⁹ **Image 34.** Farwiza Farhan²³⁰

²²⁸ In Sungai Sembilang Nature Conservation Park, South Sumatra © Kemal Jufri / Greenpeace

²²⁹ Orphaned orangutan, Frankfurt Zoological Society, in Bukit Tigapuluh Forest Landscape Jambi, Sumatra © Oka Budhi / Greenpeace

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APPENDICES

a. Questionnaire Environmentalists in Indonesia Environmentalists in Indonesia

My name is Maxime and I am a master student at the University of Leiden.

I am currently writing my thesis about Environmentalism in Indonesia, and to complete the data I made this questionnaire directed to Indonesian people that identify themselves as someone who tries to live environmentally-friendly.

The questionnaire consists of 32 questions and a comments section. It will be spread between the 27th of March until the 27th of June 2016, and it will take only fifteen minutes of your time to fill it in.

If you have any questions, you can contact me at maximecorneeltje@gmail.com

Thank you for your time!

Please answer in clear Bahasa Indonesia.

- 1.)** What is it that you do that is environmentally-friendly? (Such as in housing, mobility, food, relaxation, clothes, and body care products)

Please answer as elaborate as possible

...

Demographics

- 2.)** What is your name?

It will not be used in the thesis

...

- 3.)** What is your gender?

- a. Male
- b. Female
- c. Transgender
- d. Private

- 4.)** What is your age?

...

- 5.)** Do you have relatives or friends that are environmentalists and inspire you to follow their example? (If yes, please explain your relationship with them and their role in your decision)

...

- 6.)** What is your religion? Has your religion had an influence on your decision for becoming environmentalist? (If yes, please explain in what way)

...

- 7.)** What is your ethnicity?

For example; Javanese, Indo-Tionghoa, Batak, Indo-European

...

- 8.)** What is your (highest) education?

- a. SD

- b. SMP
- c. SMA
- d. S1
- e. S2
- f. S3

9.) What education did you follow, or are you currently following?

You can explain the major you took, your specialisation, and/or your thesis topic.

...

10.) What is your occupation?

...

11.) Are you a role model?

Such as; a celebrity, professor, politician, owner of an organisation, etc. If so, please explain.

...

12.) Where do you live?

Please name 1. The name of your city, 2. The type of accommodation (parental home, student housing, etc.), and 3. The location of your house (in the centre or outskirts).

...

Environmental Actions

13.) What environmentally-friendly options do you have in the area where you live? Are there plenty or none, and why is that?

For example; vegan restaurants, organic shops, etc.

...

14.) In what way(s) do you perform environmentally-friendly practices in your daily life?

Think about mobility, food, relaxation, clothes, body care products, energy, waste, etc. Please answer as elaborate as possible.

...

15.) Is there an aspect of your lifestyle that is not environmentally-friendly? If so, why is that?

...

16.) What is the coverage of your environmentally-friendly actions?

For example; The city where I live, the province, the country, or the whole world.

...

Organisations and Movements

17.) What is your role in environmental-campaigns, -organisations, and -movements?

Multiple answers possible.

- a. Head
- b. Employee
- c. Volunteer
- d. Paid Member
- e. I Sign Petitions
- f. I Visit Events
- g. I Join Protests
- h. I Support via Social Media

- i. None
- j. Other; ...

18.)What specific campaigns, organisations, and movements do you support? What type of petitions, protests, and events do you support?

For example organisations focussing on deforestation, on the ocean, etc. Please answer as elaborate as possible.

...

19.)Are you part of online environmental-communities or groups? If so, please explain.

For example; A Facebook group.

...

20.)Do you feel part of an international organisation/movement, national, regional, or individual?

...

21.)Do you have friends and/or family that are environmentalist? If so, what is their relationship with you and how many are there?

...

Consciousness

22.)Do you try to encourage others to become environmentalist? If so, in what way(s)?

...

23.)When did you decide to become an environmentalist? What was the reason?

...

24.)What is your reason for being an environmentalist? What is, according to you, the most important reason?

Please be as elaborate as possible.

...

25.)What is your opinion of environmentalists? How does it make you feel? And what is your opinion on people that are not environmentalist?

Please be as elaborate as possible.

...

26.)Do you also support other progressive movements?

For example organisations that support human rights.

...

27.)Would you say being an environmentalist is cheap or expensive? Why is that?

...

Government/Politics

28.)What is your opinion about the relationship of the environment and politics, central-, and local government? Is it satisfying? Do you have trust in them?

Please be as elaborate as possible.

...

29.)If you had an influence on the government and politics, would you try to enforce more laws and regulations for the environment, and if so what changes would you make?

...

30.) If you were to place Indonesia on a scale of countries that are environmentally-friendly, where would you place it? Number 1 is the most environmentally-friendly, and number 196 the least.

This is purely based on your own opinion.

- a. 1-3
- b. 4-10
- c. 11-50
- d. 51-100
- e. 101-170
- f. 171-196

31.) Was this questionnaire interesting to you?

...

32.) Do you have the plan to become more environmentally-friendly? If so, in what way(s)?

For example; "Before I wasn't so much concerned about my waste, but now I want to start recycling more"

...

Comments

33.) Do you have any comments or questions?

...

End of Questionnaire

Thank you for your time!

If you want to help to spread this questionnaire, your help is very much appreciated! You can copy and share the following link; <http://goo.gl/forms/7PcSRm9Yd90I0JAb2>

b. Questionnaire Environmentalists Demographics

The demographics I have analysed are, in order of discussion; gender, age, religion, ethnicity, education level & education, occupation, and location. The full outcomes can be found processed into Table I in the Appendices.

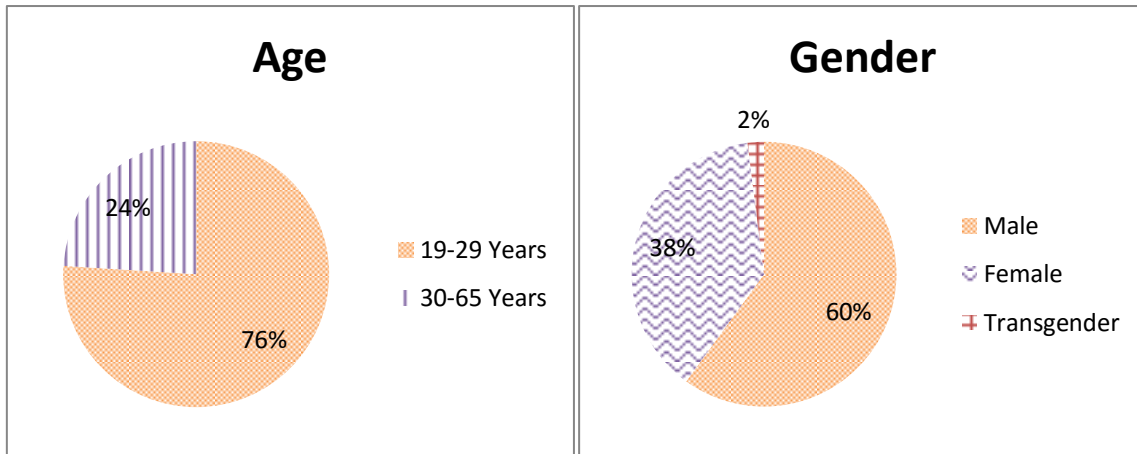
These data are not able to represent the whole of environmental individuals in Indonesia and this is not its purpose, but it might explain some of their specific actions or opinions.

Gender - Age – Religion – Ethnicity – Education Level – Education Type – Occupation – Living Location

- 1.) Man – 26 – Islam – Jawa – S1 - Accountancy – Entrepreneur – Kota Batu
- 2.) Man – 24 – Islam – Sunda – S1 - Cultural Anthropology – Assistant Student - Yogyakarta
- 3.) Man – 20 – Islam – Sunda – SMA - Fisheries – Student - Bandung
- 4.) Woman – 32 – Islam – Madura – S1 - Psychology – Housewife - Tangerang
- 5.) Man – 24 – Islam – Jawa-Sunda-Cina – S1 - Chemical Environment – Student - Bogor
- 6.) Man – 29 – Islam – Betawi – S1 - Pedagogy – Ocean Campaigner Greenpeace - Bekasi
- 7.) Man – 22 – Islam – Batak – SMA - Informatics – Student – Yogyakarta
- 8.) Man – 22 – Islam – Melayu – S1 - International Right – Entrepreneur – Bandung
- 9.) Woman – 33 - ? – Minang – S1 - ICT Business – Employee – Tangerang
- 10.) Woman – 22 – Islam – Jawa – S1 - Communication - Job Seeker – Kota Batu

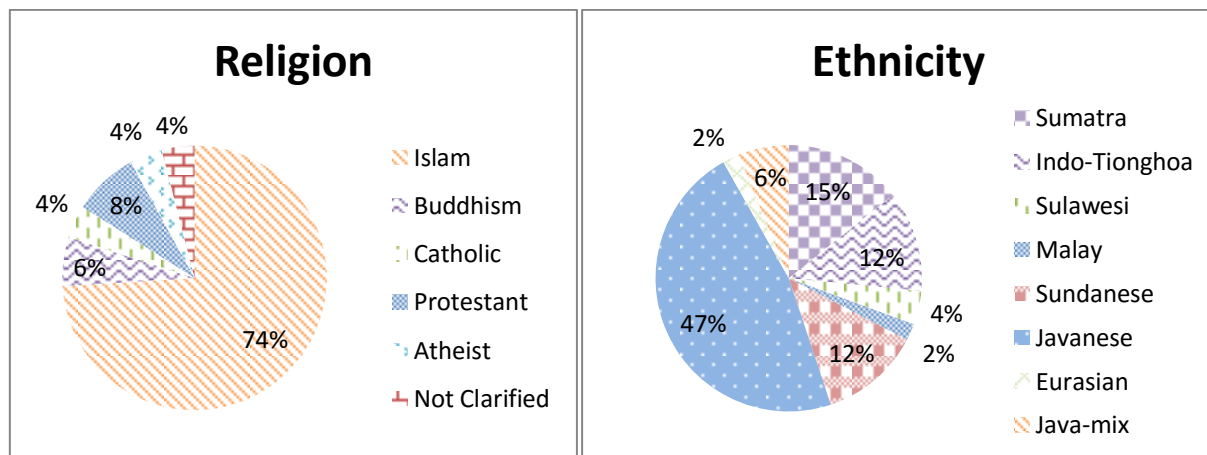
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- 11.) Man – 22 – Islam – Sunda – S1 - Asian Studies – Student – Depok
 - 12.) Transgender – 21 – Islam – Makassar – S1 - English – Student/Freelance Translator – Yogyakarta
 - 13.) Woman – 20 – Islam – Jawa – SMA - Veterinary – Student – Yogyakarta
 - 14.) Woman – 25 – Islam – Minang – S1 - International Right – Employee – Surabaya
 - 15.) Man – 30 – Atheist – Jawa – S1 - Accounting – Employee/Entrepreneur – Malang
 - 16.) Woman – 21 – Protestant – Batak – SMA - Nuclear Technic – Student – Yogyakarta
 - 17.) Man – 32 – Islam – Jawa – SMA - Management Informatics – Entrepreneur – Jakarta
 - 18.) Man – 25 – Islam – Jawa – S1 - Communication Science – Student – Yogyakarta
 - 19.) Woman – 32 – Christian/Protestant – Indo-Tionghoa – S1 Industrial Technic – Employee – Jakarta
 - 20.) Woman – 21 – Islam – Jawa – SMA (S1) - Cultural Anthropology – Student – Yogyakarta
 - 21.) Woman – 23 – Islam – Eurasian – SMA (S1) – International Relations – Student – Yogyakarta
 - 22.) Man – 28 – Islam – Jawa – S1 – Education – Entrepreneur – Bangil
 - 23.) Man – 23 – Islam – Jawa – SMA – Education – Student/Employee/Coach – Yogyakarta
 - 24.) Woman – 26 – Islam – Sunda – SMA – Communication Public Relations – Employee Environment Campaign – Tangerang
 - 25.) Man – 20 – Islam – Jawa – S1 – Veterinary – Student – Yogyakarta
 - 26.) Man – 23 – Islam – Jawa – S1 – Communication – Teacher – Yogyakarta
 - 27.) Woman – 23 – Christian/Protestant – Indo-Tionghoa – S1 – Art and Design – Employee – Surabaya
 - 28.) Man – 20 – Protestant – Jawa – SMA – Fisheries – Student – Yogyakarta
 - 29.) Man – 27 – Islam – Jawa – S1 – Informatics – Employee – Yogyakarta
 - 30.) Woman – 20 – Catholic – Manado – SMA – Music – Student – Freiburg
 - 31.) Man – 27 – Atheist – Jawa – S1 – Technics Industry – Employee – Jakarta
 - 32.) Woman – 19 – Islam – Jawa – S1 – International Rights – Student – Semarang
 - 33.) Man – 65 – Islam – Sunda – S2 – Safety and Environment Mining - Head of Technics Mine – Bandung
 - 34.) Man – 20 – Islam – Minang – SMA – Civil Engineering – Student – Padang
 - 35.) Man – 34 – Islam – Sumatera – S1 – Journalistic (Feminism) – None – Tangerang
 - 36.) Man – 27 – Islam – Sunda – S1 – Law – NGO Gerakan Hejo – Bandung
 - 37.) Woman – 25 – Islam – Jakarta/Chinese – S1 – Literature – Employee/Student – Jakarta
 - 38.) Man – 50 – Islam – Jawa – S1 – Environment Technics – Employee – Malang
 - 39.) Man – 31 – Buddhism – Tionghoa – S1 – Pharmacy – Employee- Surabaya
 - 40.) Woman – 23 – Islam – Jawa-Sumatra – S1 – Technics – Employee – Tangerang
 - 41.) Woman – 28 – Buddhism – Indo-Tionghoa – S1 – Interior Design & Teaching Buddhist Religion – Employee – Jakarta
 - 42.) Woman – 33 – Islam – Jawa – S1 – Library and Information – Employee/Founder Zona Bening – Kota Batu
 - 43.) Man – 20 – Islam – Minangkabau – SMA – Veterinary – Student/Organisation Manager – Yogyakarta
 - 44.) Man – 33 – Catholic – Tionghoa-Manado – S1 – Marketing Management – Employee (coal mining) – Jakarta
 - 45.) Man – 23 – Islam – Rejang (Sumatra) - S1 – System Information Management – Student/Head of Music Organisation – Yogyakarta
 - 46.) Man – 19 – Islam - Jawa – SMA – Environmental Health – Student – Jakarta
-

- 47.) Man – 22 - ? – Jawa-Palembang – SMA - International Relations (Specialisation in Organisation rights and environmentalism) – Student – Bandung
- 48.) Woman – 55 – Islam – Jawa – S2 - Environmental Science (Ecotoxicology of Pollution) - NGO Leader promoting Corporate Social Responsibility – Jakarta
- 49.) Man – 25 – Buddhism – Indo-Tionghoa – S2 – Environmental Technics – Sustainable Water and Energy Specialist/Owner KOPHI – Bogor
- 50.) Woman – 22 – Islam – Jawa – SMA – Communication Public Relations – Student – Malang



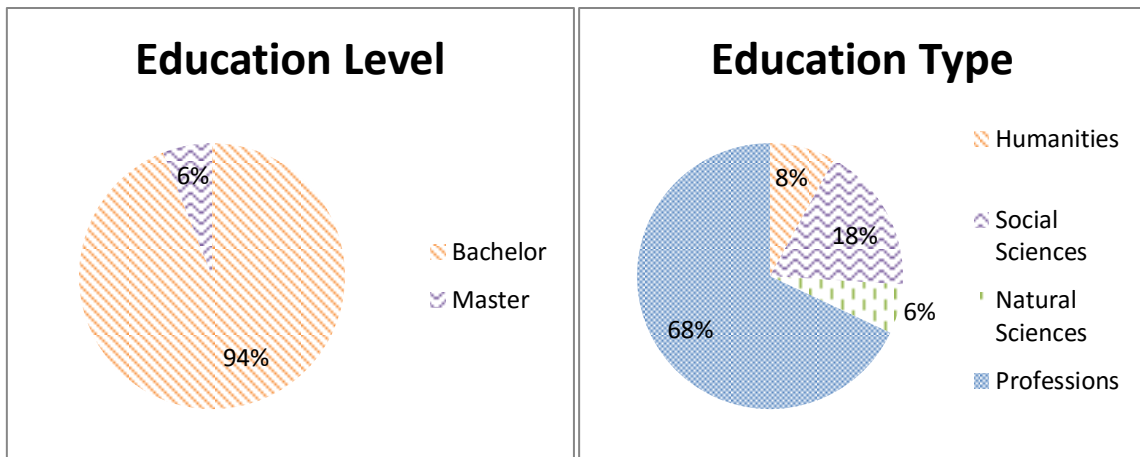
Of the 50 environmentalists, 31 are male, eighteen are female, one is transgender.

38 of them are below 30 years old but above nineteen, twelve are above 30 years old. Most are in their early twenties, only two respondents were above 50.



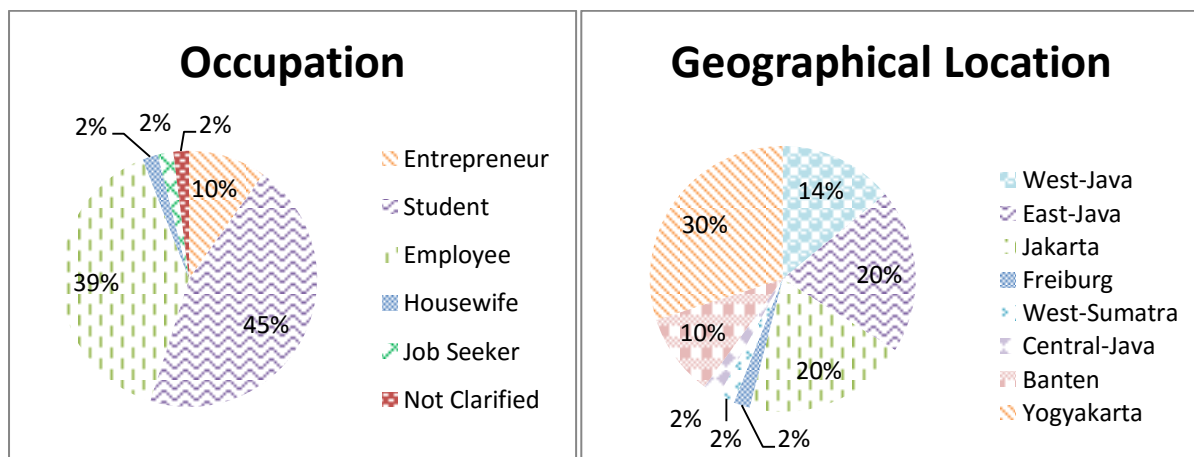
Most respondents (37) are Muslim, which is not unexpected taken the fact that Indonesia is an Islamic country. Three were Buddhist, two were Catholic, four Protestant, and two state not to have a religion. Two did not clarify their religion.

The majority (23) are Javanese (Betawi, Madura, or simply identified as Javanese), seven are Sumatra (Batak, Minang, Rejang, or Sumatra), six are Tionghoa (/Indo-Chinese), six are Sundanese, three are Javanese-Indo (Java-Palembang, Java-Sumatra, and Java-Sunda), two are Sulawesi (Makassar and Manado), one is Malay, and one is Eurasian.



A huge majority (47) has already received or is currently studying for its Bachelors' degrees. Three have received there Masters' Degree (they are the three oldest). None is completely uneducated.

Four have studied in the department of Humanities²³¹, nine in Social Sciences²³², three in Natural Sciences²³³, and 34 in Professions²³⁴. One specialised in organisation and environmental rights, one in toxicology of pollution, three in environmental technic and health, two in fisheries, one in feminism, one in safety, the environment and mining, and three in animal husbandry, making at least twelve out of 50 following an education that can to a certain degree be related to the environment or the environmental movement in Indonesia.



Twenty are employees, 23 are students, four are entrepreneur, one is a housewife, one is seeking a job, one did not clarify his/her profession. Two employees work in the coal mining sector, one is an ocean campaigner for Greenpeace, one employee is a sustainable water and energy specialist and has founded the ENGO KOPHI, one is a teacher one is an employee of an environmental campaign, one is an employee of the ENGO Gerakan Hejo, one employee has founded the ENGO Zona Bening, and one employee is the leader of an NGO about social responsibility. One of the students works as community coach and is an employee of a travel organisation, one student is the head of a music organisation, and one is the manager of an organisation.

²³¹ Art and Design, English, Literature, Music

²³² Communication, Cultural Anthropology, Asian Studies, International Relations, Pedagogy, Psychology

²³³ Chemical Engineering, Environmental Science, Nuclear Physics

²³⁴ Accountancy, Civil Engineering, Education, Environmental Technic and Health, Fisheries, ICT, Industrial Engineering, Informatics, System Management, Interior Design, International Law, Journalism, Law, Library Studies, Marketing Management, Pharmacy, Public Relations, Veterinary, Safety and Environment

Fifteen are living in the region of Yogyakarta (one in the outskirts of the city), ten are living in Jakarta (two in the outskirts; Bekasi and Depok), seven in West-Java (five in Bandung, two in Bogor), one in West-Sumatra (Padang), five in Banten (Tangerang), ten in East-Java (one in Bangil, three in Malang, three in Kota Batu, and three in Surabaya), one in Central-Java (Semarang), and one is currently living in Freiburg.

d. Discussed Organisations

WWF; <http://www.wwf.or.id/>, https://www.instagram.com/wwf_id/,
<https://www.facebook.com/WWFIndonesia/?fref=ts>

Greenpeace Indonesia; <http://www.greenpeace.org/seasia/id/>,
<https://www.instagram.com/greenpeaceid/>,
<https://www.facebook.com/GreenpeaceIndonesia/?fref=ts>

WALHI/Friends of the Earth Indonesia; <http://www.walhi.or.id/>/<http://www.foei.org/member-groups/asia-pacific/indonesia/>, <https://www.instagram.com/walhi.nasional/>,
<https://www.facebook.com/WALHI/?fref=ts>

Indonesia Berkebun; <http://indonesiaberkebun.org/>

Gerakan Hejo; <http://www.gerakanhejo.or.id/>

Eco-Pesantren; <http://www.daaruttauhiid.org/>,
<https://www.facebook.com/eco.pesantren.daarut.tauhiid/>

Pecinta Alam (/Mapala); www.pecintaalam.net, <https://www.facebook.com/PecintaAlamdotNet/>

Anak Seribu Pulau (& Rapala); <https://wearfuture.wordpress.com/2013/06/24/remaja-pecinta-alam-1980/>, <http://rapalarandublatung.blogspot.nl/>,
<http://www.educ.dab.uts.edu.au/anakseribupulau/collectives/rapala.html>,
<http://akumassa.org/id/profil-anak-seribupulau-randublatung/>

Komunitas Organik Indonesia; <http://komunitasorganikindonesia.org/>,
<https://www.instagram.com/komunitasorganikindonesia/>

e. Timeline Discussed Developments

1880 Nature Parks

1887 First Pesantren to show Ecological Awareness

1902 Mountain Club (?)

1912 Nederlandsch-Indische Vereeniging voor Natuurbescherming

1912 Nederlandsch-Indische Padvinders Organisatie

1945 Indonesia 'Independence'

1945 Ministry of Home Affairs

1945 Ministry of National Development Planning (BAPPENAS, Spatial Planning)

1953 Padvinders Organisatie becomes Gerakan Pramuka, and part of international scouting

1960 Student protests, Activism & Formulation of Organisations

1962 WWF opens Office in Jakarta

1964 Ministry of Forestry established

1970 Environmental Study Centres established (by Emil Salim)

1972 Stockholm Conference

1975 First Mahasiswa Pecinta Alam organisation (Mapala)

1978 Ministry of Environment established

1978 Group of Ten formulated

1980 First National Environment Meeting

-
- 1980 Establishment WALHI
 - 1981 Kalpataru Award
 - 1982 First Basic Environment Law
 - 1986 Clean City Program
 - 1989 Montreal Protocol
 - 1989 WALHI part of Friends of the Earth, more Advocacy
 - 1989 WALHI sued company
 - 1990 Greenpeace Indonesia
 - 1990 BAPEDAL created
 - 1990 FSC-label
 - 1992 Blue Sky Program
 - 1992 Rio Earth Summit
 - 1992 IPM Training
 - 1993 Biodiversity Action Plan
 - 1993 'Year of the Environment'
 - 1994 Gol acknowledges people responsible for fires, not only El Niño
 - 1995 PROPER
 - 1995 Rapala
 - 1996 Annual Report WALHI
 - 1997 Gol acknowledges companies responsible for fires, not only communities
 - 1997-1998 Forest Fires (Haze)
 - 1997 Legal for NGOs to sue companies for environment
 - 1998 Kyoto Protocol
 - 1999 WALHI determines only 4 companies environmental, none acted it out
 - 2000 WALHI transformation, volunteers and member program
 - 2000 WALHI wins case as first ENGO to do so
 - 2000 Ministry of Marine Affairs and Fisheries established
Marine Conservation Areas, Sea Turtle Biodiversity Plan, stricter rules for illegal fishing
 - 2001 Gol plant seedlings, field officers, police
 - 2002 BAPEDAL merges with Ministry of Environment
 - 2002 ASEAN Haze Agreement
 - 2002 Clean and Green Program initiated in Surabaya
 - 2004 Bambang Democratically Elected President
 - 2004-2008 Ministry of Forestry and of Environment Reforestation
 - 2004-2010 Development of Public Transportation; Trans-lines
 - 2004 From oil exporter, to oil importer
 - 2004 Ramah Lingkungan and other Logo
 - 2005 REDD+
 - 2005 First Clean and Green Competition
 - 2005 Gol promotes shift to renewable energy
 - 2006 Eco-fatwa
 - 2006 Towards Green Indonesia
 - 2007 Biofuel produced (Trans-lines on Biodiesel)
 - 2007 Renewable Energy Villages
 - 2007 Mining allowed in Protected Forests and Conservation Forests

-
- 2007 RSPO
 - 2007 PKB declares to be Green Party
 - 2007 HiLo turns green, planting trees together with Mapala and NU
 - 2008 NGO protests, targets reduced
 - 2008 First Waste-to-Energy Power Plant
 - 2008 Labels packaging; Extended Responsibility
 - 2008 First Waste Regulation
 - 2008 Bank Sampah
 - 2009 Eco-pesantren program by MoE
 - 2009
 - 2008-2009 Three more awards
 - 2009 Labelled bins
 - 2009 Solid Waste Care Day
 - 2009 New Environment Law
 - 2009 LEI
 - 2010 Eco-pesantren curriculum spread by Muhammadiyah
 - 2010 Bike to Work and Car Free Day
 - 2010 Indonesia Berkebun, City Green Spaces
 - 2010 Lol Norway
 - 2010 GGGI
 - 2011 Eco-fatwa
 - 2011 Vegan Day Declared
 - 2011 Label ISPO
 - 2011-2013 License for oil & logging forbidden
 - 2012 Bank Sampah under Ministry of Environment
 - 2012 Yayasan HAKA wins case
 - 2013 GoI acknowledges adat forest
 - 2013 Climate Festival
 - 2013 Green Growth Program
 - 2014 President Jokowi elected
 - 2014 Ministry of Forestry merges with Ministry of Environment
 - 2015 Ahok Orange Team
 - 2015 MSC
 - 2016 Peatland Restoration Agency
 - 2016 Licenses rejected + review of already existing ones
 - 2016 Pay-for-Plastic Bag Policy
 - 2016 WALHI and other NGOs win case of three companies in Jakarta, waste water

