

12-31-2020

The Role of Global Civil Society at the Local Level in Climate Change Mitigation: A Case Study of Earth Hour's Activities in Malang

Najamuddin Khairur Rijal

International Relations Study Programme Universitas Muhammadiyah Malang, najamuddin@umm.ac.id

Follow this and additional works at: <https://scholarhub.ui.ac.id/global>



Part of the [Defense and Security Studies Commons](#), [International and Area Studies Commons](#), [International Relations Commons](#), [Law Commons](#), and the [Political Theory Commons](#)

Recommended Citation

Rijal, Najamuddin Khairur (2020) "The Role of Global Civil Society at the Local Level in Climate Change Mitigation: A Case Study of Earth Hour's Activities in Malang," *Global: Jurnal Politik Internasional: Vol. 22 : No. 2* , Article 2.

DOI: 10.7454/global.v22i2.422

Available at: <https://scholarhub.ui.ac.id/global/vol22/iss2/2>

This Article is brought to you for free and open access by the Faculty of Social and Political Sciences at UI Scholars Hub. It has been accepted for inclusion in Global: Jurnal Politik Internasional by an authorized editor of UI Scholars Hub.

**THE ROLE OF GLOBAL CIVIL SOCIETY AT THE LOCAL LEVEL IN
CLIMATE CHANGE MITIGATION: A CASE STUDY OF
EARTH HOUR'S ACTIVITIES IN MALANG**

Najamuddin Khairur Rijal

**International Relations Study Programme
Universitas Muhammadiyah Malang**

Email: najamuddin@umm.ac.id

Submitted: 4 December 2019; accepted: 19 November 2020

Abstrak

Penelitian ini membahas peran global civil society di level lokal dalam mitigasi perubahan iklim. Isu perubahan iklim merupakan salah satu isu global yang direspons di level lokal, karena dampak dari permasalahan tersebut menyangkut kehidupan universal umat manusia. Studi ini berfokus pada aktivitas Earth Hour di wilayah Malang sebagai sebuah bagian dari global civil society. Penelitian ini menggunakan kerangka analisis global civil society dan perannya dalam tata kelola lingkungan hidup. Adapun pengumpulan data dilakukan melalui studi dokumentasi dan wawancara. Hasil penelitian menunjukkan bahwa aktivitas Earth Hour Malang memiliki tiga peran penting dalam upaya mitigasi perubahan iklim, yaitu sebagai penyedia dan penyampai informasi, memberikan masukan kebijakan kepada pemerintah, dan melakukan fungsi operasional.

Kata kunci:

Earth Hour, gaya hidup hijau, masyarakat, media sosial

Abstract

This study examines the role of global civil society at the local level in climate change mitigation. Climate change issue is one of the global issues that is responded at the local level, as the impact of the problem concerns the universal livelihood of the world's population. This study focuses on Earth Hour's activities in the Malang region as a part of a global civil society. This research uses global civil society and its role in environmental governance as the analytical framework. The data are collected through documentation studies and interviews. The results show that Earth Hour Malang's activities have three important roles in climate change mitigation efforts, namely information-based role, providing policy inputs to the government, and performing operational functions.

Keywords:

Earth Hour, green lifestyle, community, social media

INTRODUCTION

This research discusses the role of global civil society at the local level in mitigating climate change. Climate change has been under much scrutiny in recent years. Anup Shah (2015) states that, “climate change may be one of the greatest threats facing the planet.” His claim is supported by the possible catastrophes posed by climate change, ranging from natural, ecological, and social disasters. Moreover, according to the World Health Organisation (WHO), climate change is predicted to increase the number of casualties caused by malnutrition, famine, diarrhoea, and high temperature at the global level between the year of 2030 to 2050, which is estimated to reach 220,000 deaths per year (Kementerian Kesehatan, 2016). Henceforth, Hunter Lovins (in Friedman, 2009) dubs climate change as the ‘global weirding’.

Climate change becomes pivotal within the context of Indonesia due to its vulnerability to multiple ramifications caused by climate change given its characters as an archipelago situated between the Asia and Australia continents, as well as between the Pacific and Indian oceans. In addition, the equator crosses several parts of the archipelago, which is comprised of big islands and groupings of small islands, along with many straits and bays (Qodriyatun, 2016). Consequentially, climate change is deemed as an imminent challenge, as encapsulated in Indonesia’s long-term development plan from the year of 2005 to 2025 (Republik Indonesia, 2005). Moreover, Isnaeni and Wardoyo (2007) posit that multiple layers of identities which Indonesia carries in the international system are found to be linked with its geographical and socio-political aspects, which should push the government to strategically alleviate and include environmental issues in its foreign policy directives.

The Greater Malang Region, according to the Centre of Regional Research and Information (*Pusat Telaah dan Informasi Regional* or Pattiro), was found to be Indonesia’s most vulnerable region to climate change. The region is located in the East Java Province, which encompasses three municipalities, namely Malang City, Malang Regency, and Batu City (Munawir, 2016). In response to Malang’s vulnerable position, said region was deemed as one of the focus areas in conservatory and rehabilitation programmes in response to climate change through the United States Agency for International Development’s (USAID) Climate Change Adaptation and Resilience (*Adaptasi Perubahan Iklim dan Ketangguhan* or APIK) initiative. The initiative was held in collaboration with the Indonesian government (Kurniawan, 2017).

Addressing climate change is critical as ramifications from environmental destructions in one area may extend beyond communities living in said area or cause devastating global calamities. Therefore, national, provincial, and local governments have important roles in attending to and dealing with climate change issues through appropriate plans in their respective policy-making processes (Giddens, 2008). Moreover, commitment from the international community to adhere to principles and agreements in international environmental regimes, such as the Kyoto Protocol and Paris Agreement, is just as important. Such regimes are essential in ensuring efforts to combat global climate change (Pramudianto, 2016).

In response to these environmental regimes, the United Nations Framework Convention on Climate Change (UNFCCC) posits that mitigation and adaptation efforts are two important steps which can be taken to mitigate negative impacts from climate change. Mitigation efforts are linked to measures targeting causes which accelerate climate change. Meanwhile, adaptation efforts are comprised of appropriate measures to adapt with climate change by taking actions to suppress the negative impacts of natural changes due to climate change (Qodriyatun, 2016).

Mitigation efforts can otherwise be deemed as preventive measures, while adaptation efforts are rather proactive in nature. In this case, mitigation efforts can be interpreted as measures taken to reduce causes of climate change, namely curtailing sources of greenhouse gases (such as pollutants from fossil fuels usage and forest fires), wastes, excessive use of energy, environmental destructions, and other causes which accelerate climate change.

Measures to mitigate threats and issues related to climate change should not be taken by governments alone. Mishra (2012) states that such measures demand effective collaborations between governments, international organisations, the private sector, as well as the global civil society. Collaborative actions are needed as international actors will not be able to single-handedly solve global issues on their own, highlighting the need for multiple actors to act collectively (World Economic Forum, 2013). Similarly, environmental issues should also be tackled through multi-actor contributions and initiatives. Multi-actor engagements are imperative as environmental issues and the future of the earth are the global community's collective responsibilities to ensure the well-being of human race. Ireye (2002) states that the global community is conceptualised as the emergence of a global awareness which is based on several assumptions: the existence of an entity above the state and encompasses a broader scope

of audience than a nation-state; the entity is more important than individuals and other forms of groupings; the entity is not restricted by geographical limitations. Therefore, the interests which the global community carries rest upon such awareness.

Henceforth, this article focuses on the role of global civil society as an actor in climate change issues. Literatures on the role of global civil society as an actor in International Relations are rising in prominence with its improving involvement and contribution in contemporary global politics (Germain & Kenny, 2005). Such phenomenon is enabled and facilitated by the development of globalisation. Global civil society has supported initiatives taken through global institutions and by national governments to counter multiple issues which result from possible pathologies of globalisation, especially after the Cold War (Kenny & Germain, 2005). They also push for policy and societal changes or the establishment of new universal values and norms (Marchetti, 2016).

Earth Hour Malang (EHM) serves as the global civil societal actor which will be scrutinised in this research within the context of its involvement in climate change mitigation efforts in Malang.¹ Earth Hour is a global movement which has advocated climate change issues and promoted awareness on environmental issues among the global society since 2007. It was launched by the World Wildlife Fund (WWF), an international non-governmental organisation (NGO) which mainly focuses on global environmental preservation (World Wildlife Fund, 2018a). Earth Hour has developed remarkably and, until 2018, had been adopted by movements in 188 countries (Earth Hour, 2018). Meanwhile, the Earth Hour movement was adopted in Indonesia since 2009, which was demonstrated by EHM's establishment in 2012. Among other Earth Hour movements in Indonesia, EHM was the most active in engaging with campaigns and other similar activities. EHM's enthusiastic engagement allowed them to be awarded with "the Most Active Earth Hour Account Based on Engagement" award in 2018.² Therefore, this article attempts to explore the role of global civil society at the local level in mitigating climate change by conducting a case study on EHM.

Many past analyses have been conducted to understand the role of Earth Hour, both focusing on the movement on its own or understanding its role among other (global) civil societal movements, whether at the global/international, national, or local level, by advocating public interests. These analyses have succeeded to contribute to this article by highlighting activities and efforts by non-governmental actors in multiple local, national, and global issues.

Articles written by Ardhian, Adiwibowo, and Wahyuni (2016), Wardhani (2016), and Pardede (2015) have successfully contributed to debates on the important role and involvement of civil society, including NGOs, in their engagement with public issues. These analyses conclude that initiatives by NGOs should be aided with active participation from the society, as obtaining public support is central to the success of these organisations. Within the context of this research, EHM's activities to mitigate climate change are found to be intertwined with Earth Hour's activities in encouraging the society to be involved with efforts in environmental initiatives.

Then, an article by Baktiar (2014) describes the development of Earth Hour at the global level, as well as emphasises the importance of situating global civil societal activities within their respective local contexts and conditions. Moreover, Olesax and Meier (2013), as well as Ronauli (2016), provide elaborated explanations on the results and impacts of activities by movements under Earth Hour's framework. Olesax and Meier scrutinise such movements' role towards the use of electrical energy, while Ronauli focuses on their impacts on the development of environmental-friendly lifestyle among individuals. Contributions by both articles can be noted from their abilities to highlight the success of Earth Hour movements which gravitate around mitigating climate change.

Meanwhile, Marwuri (2016), along with Widorini and Hermawati (2014), focuses on the communication strategies employed by Earth Hour movements in Pekanbaru and Solo. Moreover, Ulfa and Fatchiya (2018) present an evaluation on the effectivity of Earth Hour's Instagram account as an environmental campaign platform in Bogor. Although these articles correspond with communication studies, they contribute relevant information on campaign strategies which Earth Hour movements have opted for.

There are also several literatures which attempt to understand the involvement of different actors in mitigation (and adaptative) measures towards climate change. These literatures include Purwanto and Suryanto (2012), Gough and Shackley (2001), Agrawal (2008), Santoso (2015), Chandler et al. (2002), Michonski and Levi (2010), and Keohane and Victor (2011), which respectively explore the role and involvement of communities within the society, the epistemic community and NGOs, local institutions, state actors, international society, as well as international regimes in response to climate change. These analyses note the lack of literature on the role of Earth Hour movements

and emphasise the importance of understanding the involvement of global civil society in response to climate change issues, especially at the local level.

The literatures elaborated above point to four important findings. Firstly, the success of movements by global civil society demands public participation and support. Thus, second, activities instigated by global civil society movements should be aligned with conditions and contexts at the local level. Third, to entice public support, global civil society needs communication strategies by utilising media platforms to deliver their messages to their audience. Fourth, in advocating environmental issues and other contemporary global issues, engaging with other actors, both state and non-state actors at the local, national, and international level, is becoming imperative for global civil society.

In response to the findings above, this article seeks to explain how the global civil society is involved in attempts to address contemporary global issues. This article also highlights how and in what ways the global civil society attracts the public sympathy, as well as conducts activities and engages with other actors. In this research, the global civil society is represented by EHM with their local engagements and activities to mitigate climate change. The analysis contained in this article is a continuation of a previous research which scrutinises EHM's visibility and audibility strategy (Rijal & Anggraheni, 2019).

This article argues that EHM, as a global civil society which conducts its activities at the local level, has succeeded to contribute to initiatives in climate change mitigation. Its important role is evident in providing and delivering information on climate change issues. In addition, the movement also engages with the government by contributing inputs in the policy-making process. Then, EHM has also initiated and conducted actions with the purpose of raising public awareness and attention towards environmental preservation. This article should be able to contribute to scholarly debates on global civil society, especially on its existence at the local level. Additionally, this article attempts to portray local response to global issues and demonstrates how activities at the local level could entail consequences at the global level.

ANALYTICAL FRAMEWORK

As a terminology in International Relations studies, 'global civil society' was only recognised and developed after the Cold War ended (Keane, 2003; Scholte, 1999).

However, the term ‘civil society’ has been acknowledged since much earlier in social studies, as its usage dated back to Ancient Greece. Despite being recognised at significantly different historical periods, both terminologies essentially carry the same meaning and substance. The only difference which separates them as two distinct concepts is their respective scope of actors. While civil society generally refers to a domestic actor which operates within a state, global civil society represents an actor which boasts cross-border *modus operandi*.

Moreover, global civil society scrutinises contemporary global issues in which the universal interests of the whole human race are at stake, such as environmental and climate change, human rights, international peace, global poverty, and other global issues. Marchetti (2016) states that global civil society promotes values and norms, as well as encouraging changes in the international system, through its activities which are predominantly bottom-up in nature. It can take the forms of international NGOs (INGOs), transnational advocacy networks (TANs), global social movements, private voluntary organisations (PVOs), independent advocacy groups (IAGs), faith-based organisations, charity foundations and organisations, professional association, diaspora groups, and other forms of groupings.

The transnational scope of global civil society adds to the complexity of configuring its definition and conceptualisation. “Global civil society is a fuzzy and contested concept,” as stated by Anheier, Glasius, and Kaldor (2001). Its fuzzy nature is derived from the unclear scope and limitation which the ‘global’ aspect of the terminology entails: is it ‘global’ as it encompasses the whole world and crosses national boundaries, or is it global as it advocates issues with global coverage? The terminology is also contested as its definition is dependent on who defines and interprets it and in what ways it is defined.

Amidst such debate, Keane (2003) conceptualises global civil society as the interconnection between social spaces, organisations, movements, and groups, which occurs between multiple actors, is cross-border in nature, and its interaction produces connections between local and global dimensions. Scholte (1999) shares the same understanding, as global civil society encompasses activities which bridge global or interstate issues; engages in a cross-border communication; is represented by global organisations; and operates under a cross-territorial solidarity. Both views above demonstrate that global civil society is essentially defined by its cross-border activities and interconnected nature, its character as “social spaces” (can take the forms of

organisations, associations, movements, and other forms of social spaces), and its activities which are intended to advocate a particular universal public interest.

In addition to being voluntary, non-governmental, and non-commercial, global civil society also advocates for issues which are of the public interest at the global level (Anheier et al., 2001; Scholte, 1999). Global civil society is also dubbed as the ‘third sector’ as it gains political power which rivals the state and the market (Keane, 2003; Scholte, 1999). Therefore, global civil society is essentially non-political, as it is free of the interests and intervention of states. Global civil society is also non-profit, as it does not gravitate around economic profit and is free from the interests and intervention of markets.

At the theoretical level, global civil society is conceptualised as a societal group which is not dependent on states and markets. It possesses freedom to conduct its activities without interventions from states and markets. Despite employing political strategies to put forward its advocacy, it does not seek political position and interest. Moreover, civil society is capable of ‘self-reliance’ and ‘self-supporting’ (Sukmana, 2016). It is self-reliant, as it has the potential and capacity to tackle the issue at its hand. It is self-supporting as it does not have to rely on supports from other actors. This characteristic is attributed to its voluntary activities which demand its participants to abide by the norms and values it is based upon. However, Tamzil (2016) notes that a cautious stance towards civil society is still needed. Concerns over accountability have been raised as many deem civil societal groups to be more accountable towards their donors and prioritise their survivability over being accountable to the interests of the society.

In this research, Earth Hour serves as an example of global civil society. Earth Hour was established with its focus on advocating environmental conservation, including initiatives which pertain to climate change. Its activities cross national borders and each part of the movement is interconnected and interacts with each other, producing activities which are conducted worldwide, such as the ‘Switch Off’ movement. Earth Hour is not bound by any state’s political interests nor any corporation’s economic interests. It is self-reliant, self-supporting, and voluntary, and its participants act under the basis of their sincere concern for the environment and the universal livelihood of the world’s population in the future.

Moreover, environmental global civil society occupies an important position on issues revolving global environmental governance. According to Gemmill and

Bamidele-Izu (2002), (global) civil society possesses five important roles in global environmental governance. The first role is ‘information-based role’, which correlates with their activities in collecting, disseminating, and analysing information on environmental issues. Second, it provides ‘input into policy’, highlighting their role in policy-making processes. Third, it has an ‘operational function’. Such function is related with the initiatives it has to offer, such as those on societal engagement, capacity building, as well as other initiatives under its auspices. The fourth role is assessment and monitoring, in which the condition of the environment and private and national actors’ commitments towards environmental agreements are assessed and monitored by the global civil society. Lastly, global civil society conducts advocacy by engaging with environmental issues which may disregard societal justice.

The role of global civil society within global environmental governance will be employed in this article as an analytical framework to comprehend the activities which EHM undertakes to mitigate climate change at the local level. In this case, EHM’s role is relevant in three aspects, such as fulfilling its ‘information-based role’ by gathering and delivering information on environmental issues through multiple platforms. Then, EHM provides inputs for the government and showcases its commitment at the operational level by improving public awareness and attention towards environmental issues through multiple campaigns. However, EHM’s assessment and monitoring activities, as well as advocacy activities, are rather indiscernible.

RESEARCH METHOD

This article employs qualitative method. Qualitative method demands a flexible research design which develops as the research progresses (Bungin, 2008). In response to the purpose of the research, descriptive analysis is conducted to capture the situation, without any attempt to make causal inferences or understand the relationships between different variables (Bungin, 2008). Therefore, this research focuses on the role of EHM as a global civil society at the local level in mitigating climate change and avoids making conclusions on possible impacts and influence of such role towards the outcome of EHM’s activities.

This research makes use of both primary and secondary data. Primary data are sourced from interviews with activists under EHM.³ In addition, this research also gathers primary data by documenting publications on EHM’s social media platforms (Line, Twitter, and Instagram) and blog. The secondary data is gathered through

relevant literatures which will enrich and support the primary data to provide a comprehensive answer to the research question. The data analysis technique which this research employs is adopted from Miles, Huberman, and Saldana (2014), which involves three pathways in data analysis, namely data condensation, data display, and drawing conclusions.

DISCUSSION

The Earth Hour and EHM

Earth Hour is a global civil society. Its existence and development occur through cross-national interactions and within multiple states, both at national and sub-national (local) levels. It is concerned about an issue the public is universally interested in, pertaining to the future of the world's environment. It operates on a voluntary basis, as it is not bound by political nor economic interests. The movement is made possible by the awareness of its participants to be personally involved in environmental conservation efforts which corresponds to the wellbeing of the world's population.

By tracing its history, Earth Hour was initially an initiative to turn off electrical devices for an hour to commemorate the Earth's Day. The initiative was launched by WWF-Australia and started off in Sydney in 2007. The idea has since sparked interests to adopt such movement at a global scale since 2008. Until 2018, the movement, now dubbed as the 'switch off' act, had been adopted by 188 nation states and attracted millions of participants. Throughout its development, Earth Hour has experienced expansion and transformation in its ideas and movements, which enabled the growth of a community of people who are concerned with the environment. As a community, their activities are not limited to the 'switch off' act but has expanded to other activities which are also intended to nurture awareness and care towards the future of the environment and promote environmentally friendly lifestyle changes.

As stated in EHM's website, Earth Hour carries the purpose of encouraging individuals, communities, business practitioners, and the government to partake in and commit to an environmentally friendly lifestyle in order to create a sustainable world (Earth Hour Malang, 2018). Their logo is symbolised by the number '60+', representing their belief that switching off lamps for sixty minutes can be a start to an energy sufficient lifestyle. Additionally, the symbol '+' signifies that switching off lamps alone is not enough, but needs to be complemented with other daily lifestyle changes (Earth Hour Indonesia, 2019).

In Indonesia, Earth Hour was adopted in 2009. Throughout its expansion in Indonesia, it has gathered supports from movements in 67 cities in Indonesia (World Wildlife Fund, 2018b), which are initiated by Earth Hour communities in each region. In the East Java Province, Earth Hour communities were established in Surabaya (EH Surabaya), Malang (EHM, which encompasses the City and Regency of Malang), Batu (EH Batu), Kediri (EH Kediri), Sidoarjo (EH Sidoarjo), Gresik (EH Gresik), Banyuwangi (EH Banyuwangi), and Blitar (EH Blitar).

In Malang, EHM started off with the ‘switch off’ action in 2012, which then was further developed into a community. According to the City-level Coordinator of the 2019 EHM, Iqbal Wibisono Afdan, EHM was established through a merger between two communities, ‘Fiksimini’ and ‘Coachsrfing’. EHM continued its quest by routinely conducting campaigns or green activities in Malang. Throughout the years, it is supported by volunteers which are scouted yearly, who are mainly students. Rahma Maulida Arzanti, the Coordinator of the Creative Campaign Division of the 2019 EHM, stated that the number of applications to become volunteers of EHM continued to increase. In 2018, more than 200 people applied to become volunteers. In 2019, 234 people applied.

Looking at its organisational structure, EHM is comprised of a city-level coordinator and divisional coordinators. Then, EHM’s volunteers are grouped into different divisions with their own roles and responsibilities. EHM is divided into several divisions, including the Creative Campaign, Online Campaign, Multimedia, Fund Raising, and Public Relations Divisions (Earth Hour Malang, 2018). Meanwhile, with respect to their activities, EHM conduct multiple activities, including those which are commenced yearly, such as the ‘switch off’ action or ‘*Ngalam Petengan* (Malang Switched Off)’, as well as nonroutine ones which are conditional but commenced more routinely. These nonroutine activities can be categorised into two types, which are those conducted in conventional manners and those which utilise media platforms. Conventional activities are enacted in a face-to-face manner, which EHM regards as ‘offline’ actions. Meanwhile, the ones which employ media platforms are usually conducted through social media, which EHM regards as ‘online’ actions.

Offline actions are commenced through visits to different campaign sites, such as ‘School Campaign’, ‘Café Night Campaign’, ‘*Sambang Baby Tree*’ (which involves planting trees and routine visits to take care of trees), as well as ‘City Park Campaign’ (which describes open campaigns targeting people visiting city parks). Meanwhile,

online actions are comprised of campaigns through different social media platforms, namely Instagram, Twitter, Line, and YouTube. These campaigns attempt to touch upon issues on the environment and to encourage people to adopt a green lifestyle (Earth Hour Malang, 2018).

With regards to actions to mitigate climate change, EHM is consistently involved in environmental conservation efforts and other activities to reduce sources of climate change by encouraging the public to participate. These activities are represented through the multiple roles which EHM partakes in. First, these activities are conducted within its role in delivering and sharing information. Second, it also possesses an important role in the policy-making process. The last role is evident through their operational functions in accordance with EHM's visions.

Meanwhile, the other two roles, which are assessment and monitoring, as well as advocacy, could not be traced when this research was conducted. Such condition is caused by how EHM falls within the category of 'informative and educative' civil society, which scope of action revolves around the production and dissemination of knowledge, idea, and information (Sukmana, 2016). Therefore, EHM is not inclined to assess and monitor whether actors follow environmental agreements or policies. Moreover, EHM does not partake in advocacy efforts towards environmental issues, as it is focused on changing the society and other actors' ideas and behaviour instead of speaking up for groups who suffer from ramifications of environmental problems.

Information-Based Role

EHM encourages the society, as its audience, to be involved in green lifestyle changes through its role in delivering, sharing, and disseminating information on climate change mitigation efforts. Activities related to green lifestyle referred to individual efforts in creating habits which contribute to environmental preservation. Information sharing is enabled by social media platforms. EHM utilises several social media platforms to fulfil this role, such as Twitter, Line, Instagram, YouTube, and blog.

Social media is used to conduct campaigns, deliver information, and encourage the audience to adopt a green lifestyle. Some of these campaigns are done consistently, such as a campaign which is intended to promote reusable drinking bottle usage through a hashtag '*#SeninBawaTumblr (#BringTumblrOnMonday)*'. This campaign carries the purpose of reducing plastic packages for beverages. Then, a campaign under the hashtag of '*#PlastikTakAsik (#PlasticIsNotFun)*' is held to promote reducing plastic

consumption by encouraging the public to bring and use reusable straw or reusable bag to substitute plastic bag. EHM also actively promotes bringing packed meals from home and using reusable food container by promoting a hashtag called ‘*#AyoBawaBekal* (*#LetsBringPackedMeal*)’. Therefore, in addition to reducing plastic wastes, said campaign is also intended to avoid food waste.

By using these hashtags, EHM attempts to raise the public’s awareness on reducing wastes from plastic bottles, plastic straws, plastic packaging, plastic bags, and other kinds of packaging or container which are not reusable. Such campaign is based upon data which EHM previously cited, stating that most plastic wastes are plastic bottles and packaging, which accounted for 56% of all the surveyed plastic wastes. Moreover, Indonesia produced up to 93 million pieces of wastes from plastic straws alone. Data from the Ministry of Environment and Forestry stated that in 2016, Indonesia produced 9.85 billion pieces of wastes from plastic bags (Sakti, 2019). Consequentially, with a total amount of 187.2 million tons of plastic debris disposed to the sea, Indonesia becomes the second biggest producer of plastic wastes in the sea, right behind China which ranks first (Rosadi, 2019). In addition to considering such findings, it should also be considered that it may take twenty to five hundred years for plastic wastes to be decomposed.⁴

Meanwhile, EHM also runs another campaign by using ‘*#SabtuPreiBMM* (*#SaturdayWithoutFossilFuel*)’ as its championing hashtag, which facilitates information sharing on issues related to energy and encouragement to use bicycle or walk as substitutes for conventional vehicles. Said hashtag facilitated EHM to build a narrative on the importance of cutting down fossil fuel consumption by reducing vehicles usage. In addition, the campaign is also intended to reduce pollutants, which may contain toxic substances and damage the ozone layer.

EHM also consistently shares information on the current condition of the environment and its corresponding issues, as well as recommendations on what actions individuals can take in response to those issues, to celebrate certain commemorative days, both at the international and national level, such as the National Conservation Day, the National Children’s Day, the National Electricity Day, the National Consumers’ Day, the National Waste Awareness Day, the National Public Transportation Day, the World Energy Day, the World Environment Day, the World Ocean Day, the World Elephant Day, the World Tiger Day, the World Zero Emissions Day, the International Day for the Preservation of the Ozone Layer, the World Food

Day, the International Day for Biological Diversity, the World No-Tobacco Day, the Earth Day, and so forth. For instance, to commemorate the World Zero Emissions Day, the World National Electricity Day, and the World Energy Day, EHM encourage its social media followers to reduce electricity usage, use electricity wisely, and minimise using vehicles which release emissions, as these actions are believed to be detrimental to the efforts to preserve the environment in the long run and mitigate climate change.

Moreover, to reach a broader range of audience, EHM actively utilises radio. Campaigns through radio broadcast are conducted through talk shows in multiple radio stations which target university students. EHM believes that university students are pivotal in its education efforts on adopting a green lifestyle. The coordinator for the 2019 EHM stated that campaigns on saving energy, visiting cafés, and activities on social media are intended to cater to university students. Arzanti revealed that Earth Hour Indonesia has set a specific target on the total engagements it receives on social media, which was initially set at two million people in 2018 and increased to five million people in 2019, most of which were perceived to come from university students. In addition to radio broadcasts, local television stations have also served as platforms for EHM to hold campaigns, talk shows, and deliver information on its activism. These efforts stem from the need to cultivate the public's awareness towards the future of the environment and its preservation, which contribute to climate change mitigation efforts.

Input into Policy

EHM also provides input to the policy-making process on environmental conservation and climate change mitigation efforts. For instance, on 26 March 2019, several volunteers from EHM were involved in an audience with the Acting Regent of Malang, Sanusi, who was also serving as the Vice Regent of Malang. The audience was held to gather support for the Government of Malang Regency's policies on environmental preservation effort, one of them was materialised through the government's participation in Earth Hour, or the 'switch off' action, as they followed the campaign's encouragement to switch off electronic devices for an hour in the last Saturday of March to commemorate the Earth Day.

Through the audience, Sanusi voiced out his encouragement for the public to support Earth Hour. His support was delivered through a short video which was published by EHM volunteers. Through the video, Sanusi stated that,

“I am Haji Muhammad Sanusi, the Vice Regent of Malang, and I encourage all components of the government and people of the Malang Regency to support and participate in Earth Hour on Saturday, 30 March 2019, at 20.30 to 21.20 by switching off your lamps. This is my action, ‘Connect to Earth’.”⁵

Moreover, in a much formal and legal manner, the Government of Malang Regency released the Circular Letter on Encouragement to Support the 2019 Earth Hour Movement which was directed to all components of the Government of Malang Regency, which included inspectorates, government agencies, *Satuan Polisi Pamong Praja* (Municipal Police), the regional house of representatives, hospitals, and all districts under the administration of Malang Regency. The letter encompassed two important points. Firstly, it encouraged the public, including all neighbourhoods and managers of regional landmarks and public spots, to switch off lamps for an hour on Saturday, 30 March 2019, at 20.30 to 21.30. Second, the public was encouraged to adopt an energy efficient lifestyle by only using electricity when necessary.

Moreover, the Administrative Assistant for Development and Economy of the Government of Malang Regency, Abdurachman, delivered a speech to represent the Regent during the commemoration of the Earth Hour Day on 30 March 2019. His speech stressed the importance of EHM’s efforts which were aligned with the Malang Regency’s visions and missions, as detailed in the Regional Medium-Term Development Plan. The Malang Regency prioritised three programs: diminishing poverty, optimising public health, and environmental preservation. EHM’s initiatives, according to Abdurachman, had succeeded to contribute to the government’s efforts in environmental preservation.

“Although it may not seem much, switching off lamps for an hour is a breakthrough. Later, we can count how much energy we have saved and identify its impacts for us. This will be sustainable, and when offices celebrate holidays, electricity will be switched off, all electronic devices will be switched off. The Government of Malang Regency welcomed and will be committed to this initiative. We have delivered a circular letter to all heads of agencies, all districts in the Malang Regency....”⁶

The government's policy became an important contribution to the efforts to counter environmental issues and halt the impacts of climate change. Said policies was also a part of the Government of Malang Regency's commitment to meet the targets of Sustainable Development Goals (SDGs), especially Goal 13 on tackling climate change. These contributions were reiterated through the government's cooperation with USAID APIK in establishing a regional focus for conservation and rehabilitation efforts from impacts of climate change in the Greater Malang Region due to its environmental vulnerabilities (Kurniawan, 2017).

Meanwhile, efforts to hold audience or publish a circular letter to support the Earth Hour with the Government of Malang City were hampered by a long and complex bureaucratic process, as revealed by Iqbal Wibisono Afdan. Nevertheless, such barrier does not imply that the government is reluctant with supporting Earth Hour. Their support was demonstrated by actions taken by multiple government offices and public spots, such as the mayor office and regional landmarks, by switching off lamps to commemorate the Earth Day.

EHM's ability to enter the governments of Malang City and Regency's bureaucratic process, according to Calista Amalia as the 2018 EHM's City-level Coordinator, was attributed to EHM's close relations with the government. EHM's active participation in environmental events held by the government positively contributed to the rapport built between them and the government. "In each opportunity given, we try to introduce ourselves to important figures in the government, such as the Environment Agency. Therefore, when EHM conducts an action, the government knows who we are and will make things easier for us."

EHM's close relationship with the government was demonstrated by how EHM was granted permits to hold the commemorations of the 2018 and 2019 Earth Hour Day in *Pendopo Bupati* (the Regent's Building), as well as the commemorations in 2016 and 2017 held in the Malang Townhall. The involvement of several governmental offices, such as the Malang Regent and Mayor's offices, public parks, and city landmarks, by switching off lamps to commemorate the Earth Hour Day demonstrated EHM's ability to lobby the government to answer EHM's call for action. Therefore, EHM has been able to influence and convince the government to be involved in environmental preservation efforts, both through policies or direct participation.

It is important to note that EHM's role in providing 'input into policy' represents how political instruments and strategies are employed to achieve its goals. However, it

should be stressed that these instruments and strategies are not intended to achieve political interests in its practical definition, as global civil societal groups are not politically oriented. It is an important pathway to urge the government to build policies which carry a universal interest in climate change mitigation efforts. Employing such means, according to Edelman (2001), is defined as the lobbying strategy. Such strategy is conducted through persuasive efforts towards decision makers with the intention of pushing the government to accommodate the interests or issues which global civil societal actors fight for.

Operational Functions

Operational functions refer to community-based actions which EHM undertakes at the local level. EHM annually holds the commemoration of the Earth Hour Day, which occurs simultaneously with other Earth Hour movements in different parts of the world. The Earth Hour Day, which commemorates the Earth Day, is held on every last Saturday of March. It is commemorated by switching off lamps and other electrical devices for one hour at 20.30 to 21.30.

Within the context of EHM's activities in the Greater Malang Region, the switch off action is dubbed as '*Ngalam Petengan*'. *Ngalam* means Malang, which is backwards, representing Malang people's culture to use the '*Wali'an*' language (a way of using language by reversing the order of the letters in a word). Meanwhile, *petengan* is defined as being in a state of darkness. Through *Ngalam Petengan*, EHM welcomes multiple actors to be involved by switching off lamps and electric devices which are not used. These actors range from those from the public sector to turn off lamps in governmental offices and city parks; business actors to switch off lamps in hotels, malls, cafés, restaurants, and so on; to the public to switch off their own devices.

EHM holds *Ngalam Petengan* annually, in which it encourages public and private actors to be involved and commit themselves to protect the future of the earth and the environment. It believes that a seemingly small step, represented by the act of switching off lamps for an hour, contributes to saving electricity and creating less demands for power plants and emphasises the need to create new habits to use electricity and energy efficiently.

EHM also conducts other 'offline' actions, such as the 'City Park Campaign' by building bio pores in the Merbabu Park in 2015 and the Malang City Square in 2016 to inform visitors about the importance of protecting and caring for the environment

through these facilities. Moreover, EHM volunteers actively participate in the ‘*Sambang Baby Tree* (Santri)’ campaign by visiting, cleaning, and taking care of young plants in city parks. For instance, the campaign was held in Mojolangu Park, in which volunteers visited and set up posts containing names of the sixty-six trees which were planted in the previous campaign.

Another campaign which EHM routinely convenes is ‘Café Night Campaign’, which is conducted through visits to multiple cafés to deliver information on environmental issues to visitors, as well as campaigning for green lifestyle by promoting reusable drinking bottles and straws made from environmentally friendly materials, such as aluminium and bamboo, as well as reducing food waste. In addition to café visits, the campaign also actively targets schools, starting from elementary, junior high, and high schools through ‘School Campaign’. Through such campaigns, the delivered materials revolved around energy issues, organic and non-organic wastes, as well as recycling plastic and other used goods into usable products, such as making vertical gardens out of plastic bottles, using plastic bottles as materials to make dustbin, and turning used shirts into bags. Aside from schools, EHM has also conducted visits to universities or cooperated with student organisations, such as with those in Brawijaya University, Malang State University, University of Muhammadiyah Malang, and Malang State Polytechnic.

Moreover, EHM also convened actions to commemorate the National Waste Awareness Day, which were held in Rampal Celaket Village, Malang. In this case, EHM held a discussion on climate change, waste management, energy sufficiency, and other mechanisms which the public could opt for to contribute to environmental preservation efforts. EHM also holds garage sale events in Malang Car Free Day (CFD). Garage sales allow EHM to raise funds, allowing customers to indirectly participate in EHM’s environmental preservation efforts. CFD also facilitates EHM to hold long march to promote the ‘*#PlastikTakAsik*’ campaign by allowing visitors who bring plastic bags to exchange them with recycled bags. Not only through CFD, EHM conducted similar activities in a shopping mall named Malang Town Square by distributing one thousand free goodie bags to visitors who used plastic bags.

Additionally, CFD has also facilitated EHM to hold the ‘*Ojo Nyampah*’ campaign by delivering materials to visitors on Indonesia’s increasing production of wastes, multiple impacts caused by wastes, and solutions which could be applied by visitors. Then, EHM volunteers also campaigned by cleaning up and succeeded to

gather up to four trash bags worth of wastes in an hour and a half. The volunteers also participated in a long march in CFD to voice out their concerns on issues related to problems caused by emissions from vehicles and industrial activities to commemorate the World Zero Emission Day.

To commemorate the World Zero Emission Day, for instance, EHM held events to inform passengers of public transports and drivers about the negative impacts of carbon emissions for the environment and encourage people to use public transports more frequently than private vehicles. Such events were intended to help reduce emissions gases from vehicles. EHM also conducted an action named '*Nanem Mangroves Nang Pantai Tamban* (Plant Mangroves in Tamban Beach)', which were abbreviated to 'Namaste', by planting two hundred mangrove seeds around Tamban Beach in Malang Regency (Rijal & Anggraheni, 2019). Ensuring that mangroves are present in coastal areas is pivotal as it prevents abrasion, serves as a living place for marine organisms, and absorbs carbon emissions released by vehicles. Additionally, EHM also held an action named '*Menghadap Laut di Pantai Goa Cina* (Facing the Sea in Goa Cina Beach)', in which wastes found around the coast, especially those which take a long time to be degraded, were cleaned up. The kinds of wastes found ranged from plastic bottles, plastic bags and packages, to cans. The action succeeded to gather a total amount of 98.7 kilograms worth of wastes in two hours.

In the end of 2018, EHM also held an event called 'Green Valuable Festival (G-Velfest)'. The event is convened as a final event of all campaigns held under the hashtag of '*#BeliYangBaik* (*#BuyTheGoodOnes*)', which invited the youth to participate in order to nurture wise consumption habits by applying the *#BeliYangBaik* philosophy. Said philosophy referred to the need to consider six components before purchasing an item, namely buying what is necessary, natural, local, eco-labelled, long-lasting, and portable (Rijal & Anggraheni, 2019).

All the activities above showcase that EHM has consistently and routinely attempted to give positive impacts for the environment, which ultimately would contribute to tackling climate change. It is important to note that EHM acts voluntarily and does not seek for profit. EHM fights for the interests of the public, with no inclination towards certain actors, both political and economic. Therefore, EHM is in line with the characteristics of (global) civil society: self-sufficient and independent.

Analysis: EHM's Role in Climate Change Mitigation Efforts

The previous sub-sections have shown that EHM has played several roles and showcased efforts to raise awareness on environmental issues. Its actions have directly and indirectly contributed to climate change mitigation strategy. In this case, the findings elaborated above have shown that, firstly, EHM employs multiple media platforms, such as radio and televisions, which are conventional, along with social media or 'new media', to deliver and share information. EHM has also intensified its outreach in multiple social media platforms.

Social media becomes an important platform due to its flexible, prompt, speedy, and massive nature as it is sustained by the internet. Internet is substantial to sustain the existence of global civil society as it allows them to be connected with actors across different national territories, as global civil society is characterised by interconnected and multi-layered nature (Keane, 2003). According to Khan, Gilani, and Nawaz (2011), global civil society has grown in number since internet started to gain traction among public users since early 1990s. Meanwhile, social media platforms allowed different actors, such as governments and private actors or people from different societies, to be interconnected. In other words, social media creates interconnectedness which links local issues with global responses and, vice versa, global issues to responses at the local level. In this context, by making use of all the features which the internet has to offer, environmental and climate change issues, which have global outreach, can be tackled by local responses.

Bakry (2017) notes that the interconnectedness is not only applicable to actors, but also issues, which implies that changes which occur in one place influence the situation in other places. Therefore, these issues are not meant to be solved by state actors on their own accords, which points to the need for collective efforts at the global level. Similarly, Nirbito (2013) states that environmental issues are cross-border issues, as environmental destructions in one country may inflict ramifications in other territories. In this case, climate change is a real, contemporary global issue which demands global responsibility. As stated by Kaufman (2013), which Bakry (2017) reiterates, the environment is a common good, therefore its destructions are not limited by national boundaries as environmental issues in one country may bring negative impacts to many countries, both directly or indirectly. Scientists refer to such phenomenon as 'the tragedy of common'.

Henceforth, climate change mitigation and environmental preservation efforts should be taken by everyone, starting at the individual level. The involvement of all members of the global society is important as climate change causes impacts on all sectors and components of our life, pointing to the fact that everyone is morally responsible. A small step to care for the environment will bring great benefits to the future of the environment. EHM constantly campaigns for the involvement of individuals and societies through the use of multiple media platforms to build its audience's awareness and we-feeling, allowing them to be encouraged to be involved in activities to mitigate climate change. According to Juned, Maliki, and Asrudin (2013), social media is used by citizens, activists, consultants, governments, software providers, corporations, and all components of the society to share their ideas. It is made possible by the fact that social media operates horizontally, meaning that it can motivate people to act in order to demand for changes.

Second, EHM has been able to contribute inputs towards policy-making processes. Conceptually, global civil society puts forward universal public interests and is non-political. Despite such characteristics, global civil society is not distanced from the political arena. However, its political activities gravitate around the values it fights for. Such activities are not intended to reach political goals, but to provide inputs for governments in policy-making processes and be present as a critic to governments. This is in line with their position as the 'third sector', in which it serves as a critical element to governments and private actors, while staying true to their non-political and non-profit principles.

The assumptions above echo Sukmana's (2016) conceptualisation of civil society, in which civil society is not always able to avoid entanglements with governments to fight for its goals. However, civil society does not seek for political control or other political gains. Civil society does not seek to "govern the polity as a whole," but its interactions with governments and other political instruments are limited to policy changes, institutional reforms, demands for accountability, human rights issues, raising awareness on environmental issues, and many more. Should political strategy be used, it is not aimed at achieving political interests, but to fulfil the public's interests.

Moreover, relating to its role in providing inputs for policies or employing political strategies, EHM makes use of what Habermas defined as the 'public sphere'. Public sphere is a public space which connects citizens with governments, enabling

citizens to push for their interests. Habermas wrote that “public sphere is a sphere which mediates between society and state, in which the public organizes itself into a bearer of public opinion” (Khan et al., 2011). According to Khan, Gilani, and Nawaz (2012), public sphere is a vital component which facilitates citizens to articulate their interests to influence political institutions. Therefore, EHM puts forward common interests on environmental problem to gain the attention of the governments. A free public sphere, which is free from interventions from governments and will allow anyone to speak up, is a pivotal precondition for the existence of civil society, including EHM.

Third, another finding which should be noted is that EHM has conducted numerous actions which target multiple stakeholders, such as the government, business actors, students, and the society. These actions are continuously and routinely convened. It can be concluded that mitigation efforts should bring together multiple mechanisms, involve multiple actors, and be conducted continuously.

EHM’s activities, comprising its offline and online actions, are considered as ‘public awareness campaigns’. Such campaign is defined as “a set of different activities planned for a specific time, addressed to a specific target group, whose aim is to increase knowledge, lead to change in thinking and in behaviour towards a specific social problem” (Borawska, 2017). Therefore, its activities are focused on campaigning for certain efforts which are intended towards changing the ‘hearts and minds’ of the public. The public, in this case, is not merely defined as the citizens, but also includes governments, private actors, and other elements of the society.

Moreover, Borawska (2017) deems that the success of public awareness campaign can be categorised into five levels, which include awareness, engagement, change in behaviour, social norm, and wellbeing. In this case, all forms of actions which EHM conducts are directed to cultivate awareness on the fact that the earth and the environment is a public good and environmental issues are common problems. Therefore, preservation and conservation efforts are important. Climate change is a common issue which causes negative impacts for everyone, rendering it necessary for everyone to be aware of said issue.

Such awareness is needed to attract participation or engagement from other relevant parties to take collective efforts which could positively contribute to environmental preservation efforts and other environment-based movements. When individuals or groups are involved in actions or efforts to preserve the environment, changes in behaviour towards green lifestyle will follow. Such changes imply that the

involved individuals will change their habits, such as by reducing their plastic usages, avoiding the use of privately-owned vehicles, preserving the environment, and many more.

Then, changes in behaviour will lead to the development of new norms which are internalised by individuals, pushing for the development of social norms as these newly adopted behaviours are viewed positively. Once they are transformed into massive movements, social or environmental outcomes will be generated, in which the society will see improvements in their wellbeing. Within the context of EHM's climate change mitigation efforts, its efforts to raise awareness and engage with the public are intended to nurture green lifestyle, although representatives from EHM admitted that revolutionary and complete lifestyle changes are not possible. Yet, at the very least, the developments of collective awareness and public engagement could hopefully be sufficient as preventive measures to mitigate climate change.

CONCLUSION

It can be concluded that climate change is a real phenomenon, which might bring systemic consequences and is relevant with the universal wellbeing of the global population. Henceforth, undertaking mitigation efforts is a collective responsibility, both at the global and local levels. The (global) civil society occupies an important role in conducting such efforts and attracting the society's attention to collectively assume said responsibility. In this case, EHM, as a component of global civil society which operates at the local level, has carried out multiple substantial roles and efforts which are intended to mitigate climate change and ensure the future quality of the environment.

EHM's role was evident in its efforts in information-sharing through campaigns on environmental issues which utilised different media platforms, providing inputs to the government, and directly conducting actions to raise the public's awareness. This goes to show that climate change mitigation efforts should be done in a comprehensive manner through top-down and bottom-up measures. Top-down measures require commitment from the government which is materialised through public policies and demands the role of international actors (international organisations and regimes, global governance, and many more), while the bottom-up ones require involvements from the society to take actions which could start at the individual level.

Therefore, climate change mitigation efforts should be supported by multi-actor and multilevel synergies. Multi-actor synergies are built upon the commitment and involvement of multiple actors, which come from those within the public (governments) and private (corporations) sectors, as well as civil society. Multilevel synergies are preceded by the involvement of actors from multiple levels, such as those at the local, national (state), and international (global) levels. These synergies are needed as everyone is collectively responsible with tackling environmental problems, as the effects of climate change are not isolated within certain territories or segments of the society.

The caveat of this research is found in its limitation in only focusing on the role which EHM takes in mitigating climate change. Yet, it should be noted that EHM is not the only actor whose efforts are focused on environmental preservation in Malang. Therefore, further research on other civil societal actors which focus on the same issue should be conducted. Additionally, more research is needed to unpack how such actors engage with one another to counter environmental issues and raise public awareness, as well as their engagement with governments to respond collective problems.

ACKNOWLEDGEMENTS

We would like to extend our gratitude to the Directorate of Research and Community Service and the Faculty of Social and Political Sciences of University of Muhammadiyah Malang which have facilitated and funded this research through the 2019 block grant program. We also thank our “anonymous” reviewers who have given constructive suggestions and inputs to complete this article.

BIBLIOGRAPHY

- Agrawal, A. (2008). *The Role of Local Institutions in Adaptation to Climate Change*. World Bank Group. <https://doi.org/10.1596/28274>
- Anheier, H., Glasius, M., & Kaldor, M. (2001). Introducing Global Civil Society. In H. Anheier, M. Glasius, & M. Kaldor (Eds.), *Global Civil Society Yearbook* (pp. 5-27). Oxford University Press.
- Ardhian, D., Adiwibowo, S., & Wahyuni, E. S. (2016). Peran dan Strategi Organisasi Non Pemerintah dalam Arena Politik Lingkungan Hidup. *Sodality: Jurnal Sosiologi Pedesaan, Desember, 4*(3), 210–216. <https://doi.org/10.22500/sodality.v4i3.14429>

- Bakry, U. S. (2017). *Dasar-Dasar Hubungan Internasional*. Kencana Prenada.
- Baktiar, R. (2014). Analisis Mengglobalnya Kegiatan Earth Hour Tahun 2007-2012. *Jurnal Analisis Hubungan Internasional*, 3(2), 575–595.
<http://journal.unair.ac.id/download-fullpapers-jahi5f1b02a429full.pdf>
- Borawska, A. (2017). The Role of Public Awareness Campaigns in Sustainable Development. *Economic and Environmental Studies*, 17(4), 865–877.
<http://dx.doi.org/https%3A//doi.org/10.25167/ees.2017.44.14>
- Bungin, M. B. (2008). *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*. Kencana Prenada.
- Chandler, W., Schaeffer, R., Dadi, Z., Shukla, P. R., Tudela, F., Davidson, O., & Alpan-Atamer, S. (2002). *Climate change mitigation in developing countries: Brazil, China, India, Mexico, South Africa, and Turkey*. Pew Center on Global Climate Change. Center for Climate and Energy Solutions.
<http://agris.fao.org/agris-search/search.do?recordID=GB2013202775>
- Earth Hour. (2018). *Earth Hour 2018 Highlights: Connect2Earth*.
https://cdn2.hubspot.net/hubfs/4783129/_Earth%20Hour%202018%20Report.pdf
- Earth Hour Indonesia. (2019). F.A.Q. Retrieved August 29, 2019, from
<https://earthhour.wwf.id/f-a-q/>
- Earth Hour Malang. (2018). FAQ. Retrieved January 10, 2019, from
http://earthhourmalang.blogspot.com/p/faq_10.html
- Edelman, M. (2001). Social Movements: Changing Paradigms and Forms of Politics. *Annual Review of Anthropology*, 30, 285–317.
<https://doi.org/10.1146/annurev.anthro.30.1.285>
- Friedman, T. L. (2009). *Hot, Flat, and Crowded: Mengapa Kita Butuh Revolusi Hijau dan Bagaimana Masa Depan Global Kita*. Gramedia Pustaka Utama.
- Gemmill, B., & Bamedele-Izu, A. (2002). The Role of NGOs and Civil Society in Global Environmental Governance. In D. C. Esty & M. Ivanova (Eds.), *Global Environmental Governance: Options & Opportunities* (pp. 77-100). Yale Center for Environmental Law & Policy.
- Germain, R., & Kenny, M. (2005). Understanding global civil society: Contestation, citizenship, governance. In R. D. Germain & M. Kenny (Eds.), *The Idea of Global Civil Society: Politics and ethics in a globalizing era* (pp. 196–203). Routledge.

- Giddens, A. (2008). *The Politics of Climate Change: National Response to the Challenge of Global Warming*. Policy Network.
- Gough, C., & Shackley, S. (2001). The Respectable Politics of Climate Change: The Epistemic Communities and NGOs. *International Affairs*, 77(2), 329–346. <https://doi.org/10.1111/1468-2346.00195>
- Iriye, A. (2002). *Global Community: The Role of International Organizations in The Making of The Contemporary World*. University of California Press.
- Isnaeni, N., & Wardoyo, B. (2007). Isu Lingkungan Hidup Global: Tantangan Kebijakan Luar Negeri dan Negosiasi Multilateral. *Global: Jurnal Politik Internasional*, 9(2), 225–255. <https://doi.org/10.7454/global.v9i2.269>
- Juned, M., Maliki, M., & Asrudin. (2013). Kekuatan Politik Media Sosial: Uji Kasus pada Revolusi Mesir 2011. *Global: Jurnal Politik Internasional*, 15(1), 68–83. <https://doi.org/10.7454/global.v15i1.20>
- Kaufman, J. P. (2013). *Introduction to International Relations: Theory and Practice*. Rowman & Littlefield Publishers.
- Keane, J. (2003). *Global Civil Society*. Cambridge University Press.
- Kementerian Kesehatan. (2016, September 6). *Dampak Pemanasan Global terhadap Lingkungan*. Retrieved March 10, 2018, from <http://pusatkrisis.kemkes.go.id/dampak-pemansan-global-terhadap-lingkungan>
- Kenny, M., & Germain, R. (2005). The idea(l) of global civil society: Introduction. In *The Idea of Global Civil Society: Politics and ethics in a globalizing era* (pp. 1–16). Routledge.
- Keohane, R. O., & Victor, D. G. (2011). The Regime Complex for Climate Change. *Perspectives on Politics*, 9(1), 7–23. <https://doi.org/10.1017/S1537592710004068>
- Khan, M. Z., Gilani, I. S., & Nawaz, A. (2011). The Problems and Prospects of New Public Sphere for Global Civil Society. *Global Journal of Computer Science and Technology*, 11(23), 13–21. <https://computerresearch.org/index.php/computer/article/view/415>
- Khan, M. Z., Gilani, I. S., & Nawaz, A. (2012). From Habermas Model to New Public Sphere: A Paradigm Shift. *Global Journal of Human Social Science*, 12(5), 43–51. <https://socialscienceresearch.org/index.php/GJHSS/article/view/312>

- Kurniawan, E. (2017). *Ini Langkah Kota Malang Hadapi Perubahan Iklim*. Malang Today. Retrieved March 10, 2018, from <https://malangtoday.net/malang-raya/kota-malang/kota-malang-hadapi-perubahan-iklim/>
- Marchetti, R. (2016, December 28). *Global Civil Society*. E-International Relations. <https://www.e-ir.info/2016/12/28/global-civil-society/>
- Marwuri, T. (2016). Komunikasi Persuasif Komunitas Earth Hour Dalam Membentuk Perilaku Ramah Lingkungan pada Masyarakat di Kota Pekanbaru (Studi pada Aksi Rampok Sampah Di Car Free Day Jalan Diponegoro). *JOM FISIP*, 3(1). <https://jom.unri.ac.id/index.php/JOMFISIP/article/view/8521/8189>
- Michonski, K., & Levi, M. A. (2010). *Harnessing international institutions to address climate Change*. Council on Foreign Relations. http://agriculturedefensecoalition.org/sites/default/files/file/geo_scheme_16/16YL_2010_Levi_Harnessing_International_Institutions_to_Work_on_Climate_Change_by_Levi_March_2010_Global_Governance.pdf
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook* (Third Ed.). Sage Publications.
- Mishra, V. K. (2012). The Roles of Civil Society in Global Governance. *Beijing Law Review*, 3(4), 206–212. <http://dx.doi.org/10.4236/blr.2012.34026>
- Munawir, R. (2016, September 21). *Kewenangan Desa dalam Adaptasi Perubahan Iklim*. Pattiro. <http://pattiro.org/2016/09/kewenangan-desa-dalam-adaptasi-perubahan-iklim/>
- Nirbito, A. (2013). Radikalisme dalam Aksi Pergerakan Lingkungan: Studi Kasus terhadap Earth Liberation Front (Periode 1996-2011). *Global: Jurnal Politik Internasional*, 15(2), 164–175. <https://doi.org/10.7454/global.v15i2.35>
- Oleksak, S. J., & Meier, A. (2013). The Electricity Impacts of Earth Hour and Other Coordinated Energy Demand Shifting Actions. In *European Council for Energy Efficient Economy: 2013 Summer Studies Proceedings* (pp. 2141–2146). ECEEE Summer Study Proceedings. https://www.ecee.org/library/conference_proceedings/ecee_Summer_Studies/2013/8-dynamics-of-consumption/the-electricity-impacts-of-earth-hour-and-other-coordinated-energy-demand-shifting-actions/2013/8-011-13_Oleksak.pdf/
- Pardede, M. T. (2015). Upaya World Wide Fund For Nature (WWF) dalam Mengatasi Perdagangan Penyu Ilegal di Provinsi Bali Tahun 2008-2013. *JOM FISIP*,

2(2), 1–5.

<https://jom.unri.ac.id/index.php/JOMFSIP/article/download/6890/6578>

Pramudianto, A. (2016). Dari Kyoto Protocol 1997 Hingga Paris Agreement 2015: Dinamika Diplomasi Perubahan Iklim Global dan ASEAN Menuju 2020. *Global: Jurnal Politik Internasional*, 18(1), 76–94.

<https://doi.org/10.7454/global.v18i1.119>

Purwanto, Y., & Suryanto, J. (2012). Strategi Mitigasi dan Adaptasi Terhadap Perubahan Iklim: Studi Kasus Komunitas Napu di Cagar Biosfer Lore Lindu. *Jurnal Masyarakat & Budaya*, 14(3), 541–570.

<https://doi.org/10.14203/jmb.v14i3.105>

Qodriyatun, S. N. (2016). Upaya Mitigasi dan Adaptasi Perubahan Iklim. *Info Singkat Kesejahteraan Sosial: Kajian Singkat Terhadap Isu Aktual Dan Strategis*, VIII(01), 9–12.

Republik Indonesia. (2005). *Visi dan Arah Pembangunan Jangka Panjang (PJP) Tahun 2005-2025 (2005)*. Kantor Menteri Negara Perencanaan Pembangunan Nasional/Badan Perencanaan Pembangunan Nasional.

Rijal, N. K., & Anggraheni, P. (2019). Strategi Global Civil Society di Level Lokal: Kasus Earth Hour Malang. *Intermestic Journal of International Studies*, 4(1), 28–45. <https://doi.org/10.24198/intermestic.v4n1.3>

Ronauli, M. P. D. H. (2016). Hubungan Antara Pesan Kampanye 9 Aksi Ramah Lingkungan di Akun Twitter Earth Hour Bandung Dengan Sikap Followers Aktif Terhadap Gaya Hidup Ramah Lingkungan. *Jurnal Manajemen Komunikasi*, 1(1). <https://doi.org/10.24198/jmk.v1i1.11017>

Rosadi, F. (2019). Darurat Sampah Bukan Fatamorgana. *Media Keuangan Kementerian Keuangan RI*, XIV(144).

<https://mediakeuangan.kemenkeu.go.id/Home/Detail/99/darurat-sampah-bukan-fatamorgana>

Sakti, N. W. (2019). Mengontrol Konsumsi Plastik Melalui Cukai. *Media Keuangan Kementerian Keuangan RI*, XIV(144).

<https://mediakeuangan.kemenkeu.go.id/Home/Detail/99/mengontrol-konsumsi-plastik-melalui-cukai>

Santoso, W. Y. (2015). Kebijakan Nasional Indonesia dalam Adaptasi dan Mitigasi Perubahan Iklim. *Hasanuddin Law Review*, 1(3), 371–390.

<http://dx.doi.org/10.20956/halrev.v1i3.116>

- Scholte, J. A. (1999). *Global Civil Society: Changing The World?* CSGR Working Paper No. 31/99.
https://www.unicef.org/socialpolicy/files/Global_Civil_Society_Changing_the_World.pdf
- Shah, A. (2015, February 2). *Climate Change and Global Warming*. Global Issues. Retrieved March 10, 2018, from <http://www.globalissues.org/issue/178/climate-change-and-global-warming>
- Sukmana, O. (2016). *Konsep dan Teori Gerakan Sosial*. Intrans Publishing.
- Tamzil, C. F. (2016). Contesting Global Civil Society's Legitimacy Claims: Evaluating International Non-Governmental Organization (INGOs') Representation of and Accountability to Beneficiaries. *Global: Jurnal Politik Internasional*, 18(2), 165–176. <https://doi.org/10.7454/global.v18i2.304>
- Ulfa, G. S., & Fatchiya, A. (2018). Efektivitas Instagram “Earth Hour Bogor” Sebagai Media Kampanye Lingkungan. *Jurnal Komunikasi Pembangunan*, 16(1), 144–157. <https://doi.org/10.46937/16201825129>
- Wardhani, N. F. (2016). Gerakan Lembaga Swadaya Masyarakat dalam Memperjuangkan Sengketa Lahan Waduk Sakti Sepat di Kelurahan Lidah Kulon Surabaya. *Jurnal Politik Muda*, 5(2), 138–146.
<https://journal.unair.ac.id/download-fullpapers-jpmd56d8c769cfull.pdf>
- Widorini, W. Y., & Hermawati, T. (2014). Strategi Komunikasi Earth Hour dalam Kampanye Gaya Hidup Ramah Lingkungan (Studi Deskriptif Kualitatif tentang Strategi Komunikasi Earth Hour dalam Kampanye Gaya Hidup Ramah Lingkungan di Kota Solo Tahun 2013). *Jurnal Kommas FISIP UNS*. Retrieved from http://www.jurnalkommas.com/docs/Paper_Jurnal_Wahyu_Yuliasuti_W.pdf
- World Economic Forum. (2013). *World Scenario Series: The Future Roles of Civil Society*.
http://www3.weforum.org/docs/WEF_FutureRoleCivilSociety_Report_2013.pdf
- World Wildlife Fund. (2018a). *Sejarah*. Retrieved January 10, 2019, from https://www.wwf.or.id/tentang_wwf/whoweare/
- World Wildlife Fund. (2018b). *Melalui Gerakan Earth Hour WWF akan Picu Kesadaran Dalam Aksi Global untuk Masa Depan Bumi yang Lestari*.

Retrieved January 12, 2020, from

https://www.wwf.or.id/en/news_facts/?uNewsID=64522

Note:

¹ The locus of this research is limited to Malang City and Malang Regency, as Earth Hour Malang's scope of activities only encompass both territories. Meanwhile, activities in Batu City, which is located in the Greater Malang Region, are coordinated by Earth Hour Batu City.

² In an event titled '*Kumpul Belajar Nasional*' in Bogor City, convened in the beginning of 2019, Earth Hour Malang was ranked among the most active accounts, right after Earth Hour Indonesia. Earth Hour Malang's position is followed by EH Balikpapan, EH Bogor, EH Surabaya, EH Pontianak, EH Bali, EH Bandar Lampung, EH Bandung, and EH Mataram.

³ The data gathered for this research are sourced from interviews with the 2019 City Coordinator of EHM, Iqbal Wibisono Afdan (26 March & 30 May 2019), the 2018 City Coordinator of EHM, Calista Amalia (13 August 2019), and the 2017 City Coordinator of EHM, Onil Laseta Islamic (13 August 2019). Aside from interviews, this research cites information sourced from the press conference for the 2019 Earth Hour Day in Hotel 101, Malang, on 26 March 2019 which was delivered by the 2019 City Coordinator of EHM, Iqbal Wibisono Afdan, and the Coordinator of the Creative Campaign Division for the 2019 EHM, Rahma Maulida Arzanti.

⁴ Issues surrounding plastic wastes, both found on land and in ocean, have caused multiple dilemmas. Multiple studies concluded that marine animals had died because they swallowed, or their ecosystems were polluted, by plastic wastes. Meanwhile, plastic wastes on lands were found to hamper the absorption of sunlight and water by soils. Yet, if such wastes are burnt, the smoke and ash produce dioxins which are dangerous if they are inhaled by humans. However, multiple sources stated that plastic was initially produced to protect the environment when woods and other forestry products were used in excessive quantity to produce many kinds of papers.

⁵ This was cited from a video which contains encouragement from the Vice Regent of Malang to support the Earth Hour movement. The video can be found in EHM's Instagram account (@earthhourmalang), posted on 26 March 2019.

⁶ Cited from a welcoming speech delivered by Abdurachman, the Administrative Assistant for Development and Economy of the Government of Malang Regency on the reception of the Earth Hour Day commemoration, 30 March 2019, held at *Pendopo Bupati*, Malang.