

STRENGTHENING LOCAL CLIMATE ACTION: THE RESAN COMMUNITY'S TREE PLANTING RITUAL ADVOCACY MODEL

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ABSTRACT

Drought is a natural disaster that occurs in karst areas. Gunungkidul, which has karst soil types, faces the direct impact of climate change. In addition, government programs such as massive borehole drilling with the initial aim of overcoming drought potentially damage the flow of springs and environmental habitats. On the other hand, the *Resan* Community of Gunungkidul is present and conducts a tree-planting movement with special rituals as a sign of community dissatisfaction. This study aims to analyze the advocacy model applied by the *Resan* Community in localizing climate action and evaluating environmental awareness education among the community. This research uses a qualitative method by collecting data through interviews, observation, and analysis of previous research. The results show that the *Resan* community advocacy model educates the public about climate action and mobilizes the collective actions of local communities. This action includes various ritual activities of local wisdom that distinguishes it from environmental conservation movements. This is also in line with the program of Indonesia's 2022 Nationally Determined Contribution (NDC) to improve ecosystem conservation and restoration through community education with local wisdom. The advocacy model applied in the *Resan* Community has proven effective in localizing climate action by involving the community.

Keywords: Advocacy, Climate Action, Drought, *Resan* Community

ABSTRAK

Kekeringan merupakan bentuk bencana alam yang kerap terjadi di daerah karst dan akibat perubahan iklim. Gunungkidul yang mempunyai jenis tanah karst menghadapi dampak langsung dari perubahan iklim. Ditambah lagi program pemerintah seperti pengeboran besar-besaran sumur bor dengan tujuan awal untuk mengatasi kekeringan justru berpotensi merusak aliran mata air dan habitat lingkungan sekitar. Di sisi lain, Komunitas Resan Gunungkidul hadir dan melakukan gerakan penanaman pohon dengan ritual khusus sebagai tanda ketidakpuasan

masyarakat pada kebijakan pemerintah. Untuk itu, penelitian ini bertujuan untuk menganalisa model advokasi yang diterapkan oleh Komunitas Resan dalam melokalkan aksi iklim dan mengevaluasi kegiatan edukasi kesadaran lingkungan di kalangan masyarakat. Penelitian ini menggunakan metode kualitatif dengan mengumpulkan data melalui wawancara, observasi, dan analisis penelitian terdahulu. Hasil Penelitian menunjukkan model advokasi komunitas Resan dapat mengedukasi masyarakat mengenai aksi iklim dan berhasil memobilisasi tindakan kolektif masyarakat lokal. Tindakan ini meliputi berbagai kegiatan ritual dan pengamalan kearifan lokal yang membedakan komunitas Resan dengan gerakan konservasi lingkungan lain. Hal ini juga sesuai dengan key program dari Nationally Determined Contribution Indonesia (NDC) 2022 yaitu meningkatkan konservasi dan restorasi ekosistem melalui edukasi dari komunitas dengan kearifan lokal. Model advokasi yang diterapkan di Komunitas Resan terbukti efektif dalam melokalkan aksi iklim dengan melibatkan masyarakat.

Kata kunci: Advokasi, Aksi Iklim, Kekeringan, Komunitas Resan

INTRODUCTION

Climate change has become a global challenge, especially for the people of Gunungkidul, who face the direct consequences of this phenomenon. Gunungkidul with its karst soil type often experiences prolonged drought every year (Arida, 2022). Data from the National Disaster Management Agency (BNPB) indicates that in 2020, 129,788 individuals across 16 out of 18 sub-districts were affected by drought (BNPB, 2020). This figure remained substantial in 2021, there were 16 sub-districts with a total of 127,404 affected (PPID Pemkab Gunungkidul, 2021). In 2022, the number of people impacted by drought was approximately 120.000 (Yuwono & Utomo, 2022). These recurring drought events have led to significant reductions in agricultural productivity with an increase in extreme weather events in the extreme weather occurrences within the Gunungkidul region.

The Gunungkidul Regency Government has several times prepared programs to overcome drought management such as dropping water, rainwater storage (PAH), piping, and Spamdes, to drilling wells that reach a depth of 25-80 meters (Zulfikar, 2016). In 2019, the government conducted drilling at 5 locations in Gunungkidul (Sekretariat BAPPEDA GK, 2019). But in fact, government efforts to overcome drought often do not consider the natural aspects. Large-scale exploration of drilled wells initially considered to be aimed at helping the community have instead become one of the programs that are vulnerable to damaging the surrounding environmental habitat because they endanger conservation (Assalimi & Pandhu, 2023). This is also in accordance with research by Dwangga et al., (2020) which states that the destructive power of groundwater can arise if the condition of the groundwater environment

is disturbed by groundwater extraction that exceeds its carrying capacity. Thus, if it is exploited unsustainably, it can cause wide-ranging negative impacts.

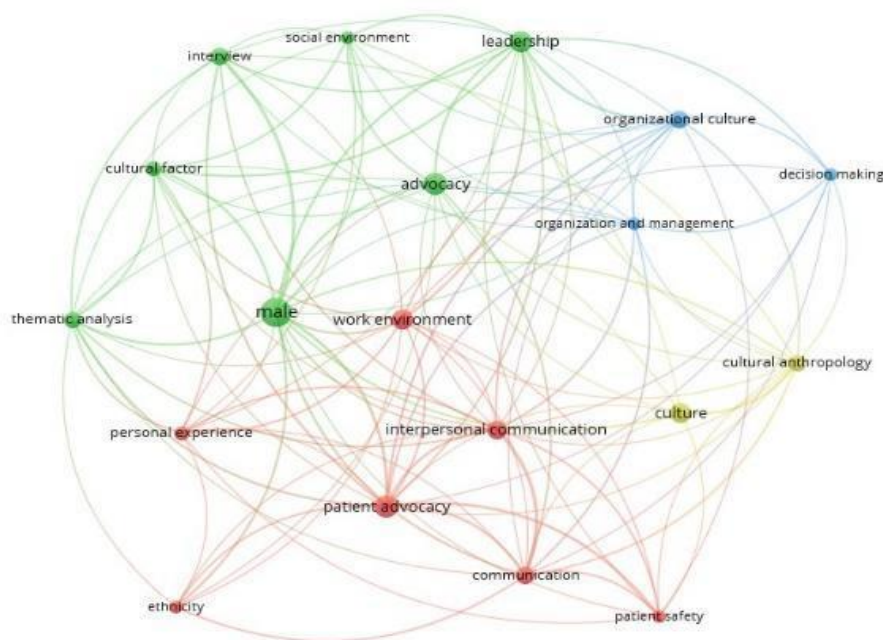
In addition to well drilling, other government policies are also often inappropriate in addressing community problems in Gunungkidul. The felling of large trees that store air is often done for purely commercial purposes. Large trees that conserve air are considered to have no economic value, so they are replaced with homogeneous trees such as teak. In 2018, the Forest Management Resort of the Giring Forest Village, Paliyan District, Gunungkidul, cut down all types of trees over an area of 140 hectares to then be replanted with teak trees (Sutarmi, 2018). In fact, the large tree, often called the "*Resan* Tree" in the Gunungkidul area, is a type of *Ficus* tree that has deep roots and a dense canopy, which can retain air in the soil (Pujangga, 2023). In the end, the trees that can bind air are reduced and when the dry season arrives, people begin to experience difficulties in finding clean water to meet their daily and farming needs.

In response to these problems, many environmental communities have collectively expressed their concerns about overcoming drought and exploitation of nature in Gunungkidul Regency. One of these communities is the *Resan* community. The *Resan* community is currently carrying out a movement to plant conservation trees and guard water sources in several areas of Gunungkidul as a form of public dissatisfaction with government policies that have been unable to overcome drought sustainably (Supadmo, 2018). This action is also in line with efforts to help realize SDG 13, which calls for immediate action to combat climate change. In this case, the *Resan* community carried out its action using a unique and different approach that emphasizes a local cultural approach as a means of advocacy for the government and the community. This action is considered quite successful in influencing the community in localizing climate action which is also in accordance with the main program of the Nationally Determined Contribution Indonesia (NDC) 2022, which emphasizes increasing ecosystem conservation and restoration through education from communities with local wisdom (NDC, 2022). This action can be said to be an advocate in preventing environmental damage which also plays a vital role in addressing issues related to climate change.

Community advocacy plays an important role in many areas, including social change initiatives to address climate change and environmental degradation. There has been extensive

research on advocacy for social and environmental issues, including research that emphasizes the importance of social advocacy in improving behavioral change and program effectiveness (Campbell et al., 2024). Research Jayaprakash (2023) discusses journalists involved in environmental communication to advocate for causes of environmental degradation. In contrast, research Huang et al. (2022) discusses the willingness of communities to engage in conservation as essential to building sustainable communities. Moreover, research by Bey (2022) suggests an alternative way of using environmental policy makers to influence the environment and offers a new perspective for ENGO leaders to influence policy. Research Dewi et al., (2024) conducted advocacy related to community empowerment through Digital Waste Bank in rural areas. In addition, Zebua et al., (2023) conducted environmental advocacy by implementing environmental campaigns to empower communities, raise awareness, and encourage environmental conservation in rural areas and indigenous communities.

Figure 1. Results of Scopus analysis using Vos viewer



Source: Researcher documents from Vos viewer analysis results, 2024.

Studies on environmental and cultural advocacy searched with Scopus with the keywords "Advocacy", "Environment", and "Culture" contained 161 articles. Researchers used Vos viewer to see the analysis of reviews that have been written a lot. Based on the results of data processing carried out by the author using the application, studies on writing about the

environment, the development of environmental advocacy carried out by communities, and its distribution can be seen in figure 1.

In the image there is a link between advocacy and the environment; discussions on advocacy and culture have also been studied. However, discussions on advocacy, the environment and culture are still rarely found. Therefore, this research aims to analyze the advocacy model implemented by the *Resan* Community in localizing climate action using a local cultural wisdom approach and evaluating the impact of environmental awareness education activities among the community.

CONCEPTUAL FRAMEWORK

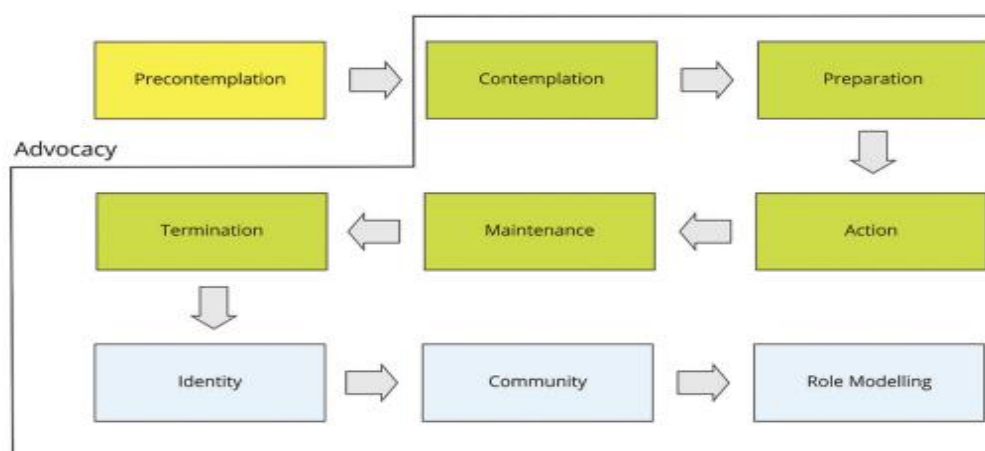
Advocacy is a way that aims to change public policy. Advocacy can also be interpreted as advocate which means to defend, put forward, create, and change (Topatimasang et al., 2016). Ritu R. Sharma mentions advocacy in her training guide to open space for participation in the development process. It includes advocacy that can be directed to change policies, programs of an institution, national parliament, and international institutions (Sharma, 1999).

Meanwhile, according to Azizah (2014), advocacy is a process that contains a number of activities to influence decision makers, this is one of the democratic processes to protect the interests carried out by the community in policies set by the government. Advocacy is expected to change a person's 'heart' which influences actions towards others, not just 'head content' or just knowledge. Advocacy requires the involvement of many parties who have different strengths but are well organized.

Campbell's definition of advocacy refers to efforts aimed at influencing others to change based on intrinsic or extrinsic motivation to promote social change that involves mobilizing individuals and communities to support goals that improve societal well-being and address social problems (Campbell et al., 2024). Likewise, advocacy can also be considered altruistic behavior, which benefits others. There are many forms of advocacy, including peer advocacy, classroom advocacy, self-advocacy, legal advocacy, and community/citizen advocacy. Each type of advocacy serves different purposes and audiences, but all share the goal of promoting positive change and supporting individuals or groups in need. Advocacy is also closely tied to the process of individual change, as it often relies on personal

transformation to drive collective action (Campbell et al., 2024). Advocacy can thrive in environments where individuals share their positive experiences and knowledge. When individuals feel connected to a cause, they are more likely to engage in advocacy, thereby reinforcing their own behavioral change and encouraging others to follow suit.

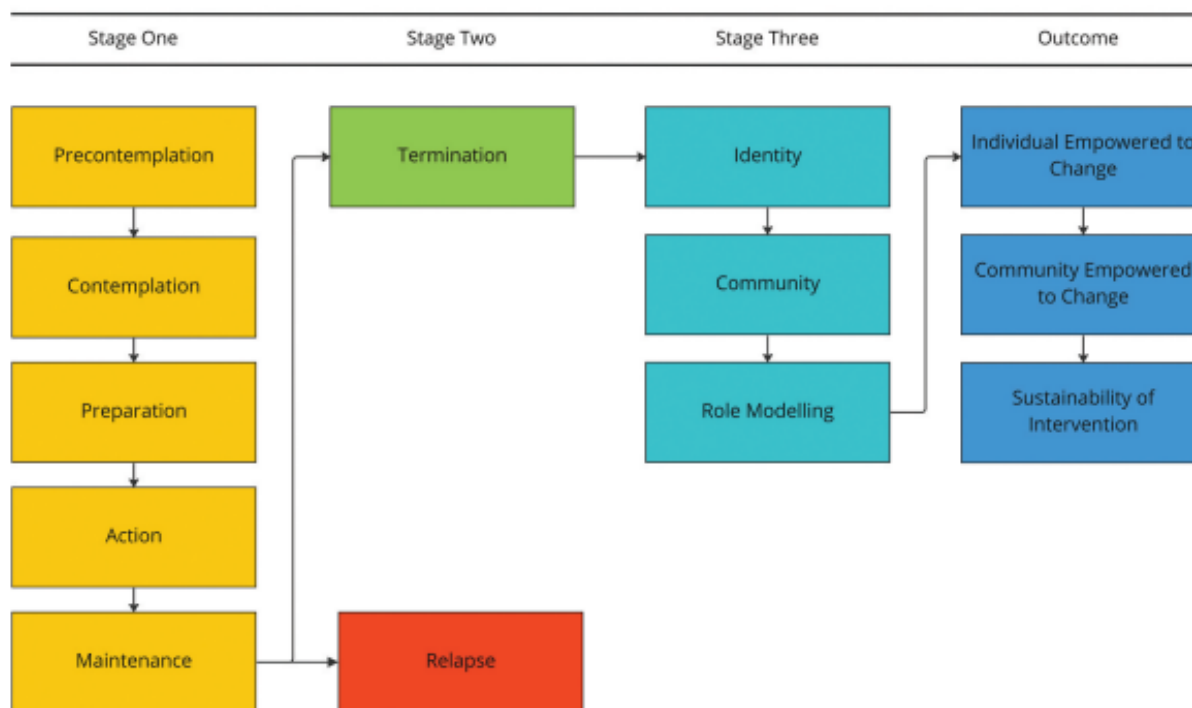
Figure 2. Social Advocacy Model



Source: Campbell et al, 2024.

The figure 2 is a social advocacy model adapted from the TTM (Transtheoretical model) (Campbell et al., 2024). TTM is popular in identifying individual readiness for change which explains how individuals move between states referred to as precontemplation, contemplation, preparation, action, maintenance, and termination (Campbell et al., 2024). Behavior change advocacy occurs when an individual's behavior goes beyond the maintenance and termination stages identified in the TTM. From a social identity perspective, when individuals adopt new behaviors, these behaviors can become part of their identity. This transformation increases the likelihood of recommending new behaviors to others, thereby encouraging social cohesion and collective advocacy efforts.

Figure 3. Social Advocacy in Practice



Source: Campbell et al, 2024.

According to (Campbell et al., 2024) social advocacy can benefit all sectors of the changing environment. Since the social advocacy model is an extension of the TTM, stages one and two represent all stages of the TTM which can also be said to be a process of change by individuals. In contrast, stage three highlights the advocacy process and the role of advocacy to others, which provides impact and results to the community or other individuals. Collective advocacy efforts can serve as role models to provide inspiration and evidence that change is possible and beneficial, so that it can be a way for others to adopt the same changes.

RESEARCH METHODS

This research uses a qualitative descriptive research design so that the emphasis is not on basic measurements (statistics), but on an actual, factual, natural and holistic picture of how advocacy is carried out by the *Resan* Community in localizing climate action and evaluating its impact on environmental awareness education activities among the community. Descriptive qualitative research is characterized by its focus on exploring and describing phenomena in-

depth based on participants' experiences and perspectives. Creswell (2018) asserts that descriptive qualitative research provides a pathway to present a detailed understanding of a phenomenon from the perspective of the participants.

Data was collected through in-depth interviews with the founder, and four members from the Resan community. Experiences, attitudes, and behavior may be exceedingly difficult to quantify accurately. Interview is considered as the most appropriate data-collection tool in this study as it enables participants to express their feelings, emotion, sounds and other nonnumerical and unquantifiable elements (McGrath, C., Palmgren, P. J., & Liljedahl, 2019). In addition, a literature study was conducted through a review of various information sourced from relevant documents, mass media, and journals to give a comprehensive analysis on this study. Upon completion, the result of interviews was first transcribed prior to being sent back to participants for confirmation. As all participants agreed with the result, data were then treated qualitatively with careful coding and categorization process. The result of the steps was then interpreted and analyzed elaboratively, and the result presented in a detailed discussion section, from which a research conclusion was drawn.

RESULTS AND DISCUSSION

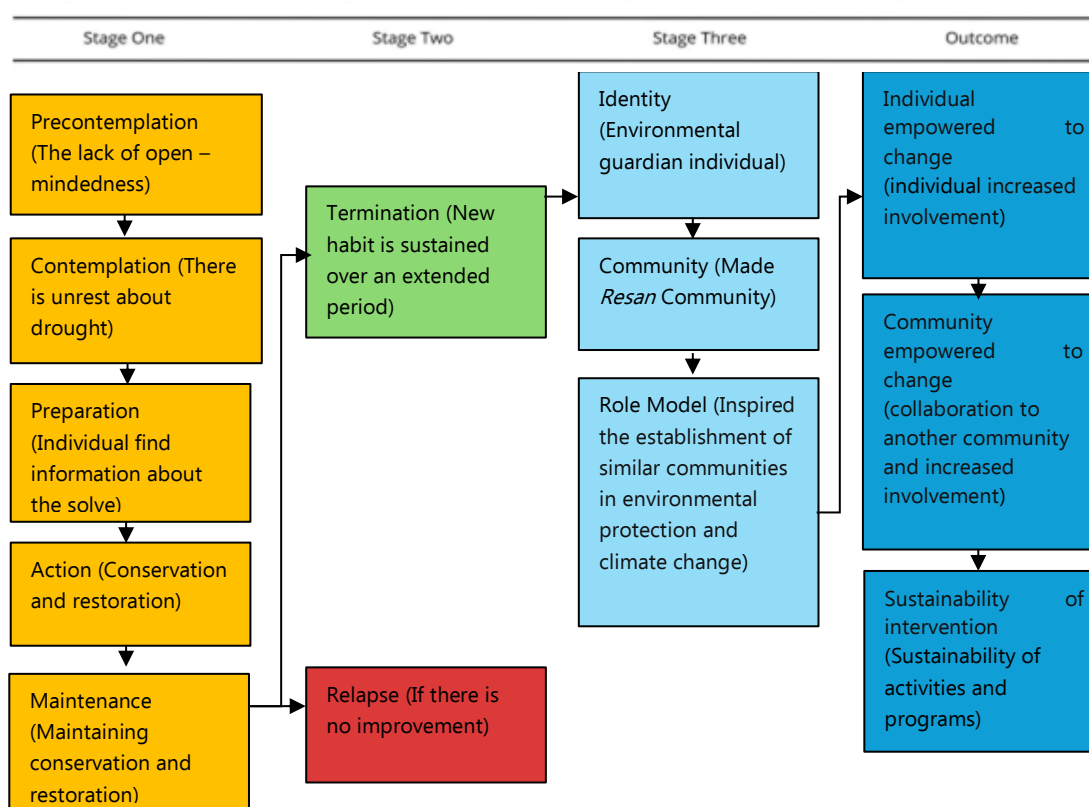
Social Advocacy in Practice by *Resan*

Advocacy from the *Resan* community has had a good impact on the awareness of the Gunungkidul community regarding spring preservation and tree conservation. This advocacy is divided into three stages. The classification division in the social advocacy theory illustrates that there are several stages that need to be done in an advocacy by applying the advocacy model as shown in figure 4 below.

Advocacy carried out by *Resan* individuals in the first stage has five activities. These activities are precontemplation, contemplation, preparation, action, and maintenance. In the second stage, advocacy is carried out to find openness or rejection so that it will not happen again, but if it can be continued, it will have an impact on the next movement. By taking and maintaining the right actions, there will be trust and interest from others to do the same thing as the group or individual who is running it. Furthermore, this will form a new identity in the third stage, that calls for the identity of the guardian of springs and conservation trees. At this

stage, an advocacy process is carried out which ultimately forms a community that then becomes a role model. Through these sequential stages, collective outcome is ultimately achieved, where other individuals or communities undergo transformation as well. This dynamic is particularly evident in Gunungkidul regency, where residents driven by the desire to address the persistent drought in their region, have initiated a sustained movement for change. This movement is perpetuated through the implementation of best practices and strategic approaches that build advocacy patterns.

Figure 4. Social Advocacy in Practice by *Resan*



Source: Researcher Document, 2024.

Individual Process of Change in *Resan*

Social advocacy carried out by (Campbell et al., 2024) adapted its model from a theoretical framework, which calls for TTM. TTM is popular in identifying individual readiness to change which explains how individuals move between states referred to as precontemplation, contemplation, preparation, action, maintenance, and termination (Campbell et al., 2024). The change process carried out by individuals from *Resan* includes five activities. An explanation of these activities can be seen in the following table 1.

Table 1. Individual Process of Change in *Resan*

Process of change	Example of process in <i>Resan</i> Community
Precontemplation	The lack of open-mindedness of residents towards drought in Gunungkidul
Contemplation	There is unrest in the state of Gunungkidul which often experiences drought, there are neglected ancestral rituals
Preparation	Make individual preparations by finding information and materials to plant conservation plants
Action	Planting conservation trees and starting to open the water points that our ancestors told us had been buried (restoring the water source) .
Maintenance	The action was nurtured, then managed to form an identity of <i>Resan</i> tree planters and spring guardians

Source: Researcher Document, 2024.

Precontemplation

The development of the times has a strong contribution to making Gunungkidul society more modern, but many of them have not realized that the nature they live in has many sources of life. Increasingly widespread development makes many areas no longer beautiful. Based on information from interviews that researchers conducted with the *Resan* community, some individuals have not realized that many springs in Gunungkidul Regency have died and are no longer used since there is Privileged Access Management (PAM). As well as technological knowledge to protect water carried out by ancestors to overcome drought.

The springs near the conservation trees are sometimes used as sacred places to visit and create ancestral stories that are used to maintain the authenticity of the springs. However, from the stories passed down from generation to generation, the spring was closed and the conservation trees around it were cut down.

Contemplation

Since 2019, the drought in Gunungkidul Regency has become more severe than ever. The increasingly erratic climate change has made some individuals begin to realize the need for water that functions for washing, cooking, and growing plants. In the past, our ancestors had a way to keep water available by protecting *Resan* trees (large trees useful for conservation), one of which was the *nglangse* culture. They protect large trees around the springs that have the function of protecting groundwater so that groundwater can be maintained and not directly into the subsoil. The water-absorbing nature of karst soils means that rainwater will not stay on the ground if there are no strong roots to store the water.

Coupled with the government's program to solve water problems by using boreholes, it still creates new problems for nature. This program has not been an effective way to solve water problems in a conservative way. The government program, which initially wanted to take large amounts of water from the lower ground layer, needed to make a change that used building materials such as cement, sand and stone which could cause damage to the soil.

Preparation

The people of Gunungkidul Regency, who feel anxious about the drought problem, are trying to find solutions and maintain environmental sustainability. Some of the efforts that have been made are seeking knowledge related to *Resan* trees or conservation trees and the culture of ancestors in protecting water and preparing *Resan* tree seeds.

Action

Individual members of the Gunungkidul community have taken proactive steps, such as planting trees at strategic locations believed to enhance water conservation and initiating river-cleaning activities to restore previously closed spring. By opening the closed springs, it is hoped that water can flow to the village. Although the springs are only a small stream, they will benefit the people of Gunungkidul district if the water does not stop.

Maintenance

The maintenance action carried out by individual residents of Gunungkidul Regency involves continuous tree planting and the preservation of reopened springs. These activities have shaped an identity among individuals as protectors of vulnerable tree species and water sources. Maintenance is carried out while staying rooted in traditional practices, with individuals voluntarily dedicating their time to ensure that these initiatives are sustained over time.

Process of Advocacy by *Resan*

Once an individual has successfully adopted a new positive change and progressed to the "termination" stage where new habit is sustained over an extended period. This process culminates in the advocacy stage, which includes three things: The Formation of individual identity, forming a community, and becoming a role model. These three things can be described as below.

Formation of an individual identity

Individuals who demonstrate concern and have reached the stage of maintaining new habits subsequently develop a new identity as guardians of springs and conservation trees. These individuals then begin to involve others who share a similar interest in planting trees to protect water resources, as well as a shared concern regarding drought in Gunungkidul. In this context, the advocacy process becomes smoother, as those who commit to sustaining positive environmental practices, such as preserving nature, planting trees, and safeguarding water. That can facilitate advocacy to other individuals more effectively. This advocacy pattern primarily develops through discussions among individuals, and it is through this shared understanding and common concern that collective actions begin to emerge.

Formed a community

The emergence of new habits and the increase in individual awareness regarding drought have led to a deeper integration of environmental concern into personal identity. This change has inspired a broader advocacy movement, ultimately leading to the formation of a community dedicated to environmental conservation,

known as the *Resan* community. Since 2018, this collective effort has focused on protecting natural resources, especially water sources and trees that are crucial for their preservations. The community adopted the name "*Resan* Gunungkidul", derived from the Javanese term "*reksa/rekso*", which means "guardian of the environment" in Gunungkidul.

The formation of the *Resan* is the result of an organic and genuine societal awareness, which then developed into an interconnected and networked group. As expressed by Edi Padmo, the founder of this community in the interview,

"...The *Resan* Community is a community-based movement. It began with individuals' awareness, which then coalesced into a unified community" (Supadmo, 2024).

Collective actions carried out by the *Resan* community are in the form of the first, establishing a community called the Gunungkidul peer community. The second is to actively plant conservative trees which they usually call fallen mountains, the third is to take care of post-planting seedlings or what is commonly called "*tilik anak*", the fourth is to normalize water sources, this is used to find water sources where water can come out, the fifth is periodic maintenance of post-normalized water sources or what they call "*tilik belik*", periodic post-normalized maintenance is useful for maintaining the beauty of springs that have been reopened so that they continue to flow and can still be used by local residents.

The next step is to perform the *Resan* "*Bleg-bleg*" puppet show, this is used to educate the Gunungkidul community on the importance of peer trees in Gunungkidul, especially to maintain the water content on the karst soil. Seventh, they do "*nnglangse*", this is an activity where a fairly old conservative tree is covered with a white cloth which will later be used as a sign that the tree should not be cut down, by not cutting down these conservation trees, it makes the water above the karst soil or in the outer layer can be maintained and utilized by the community and does not go directly into the ground into underground water. Additionally, they conduct a *Rebowagen* forum, this forum is called Rebo Wagen because in the Javanese calendar it is held on Wednesday

wage. With this forum, individuals in the peer community convey the impression of messages and improvements to the actions they have taken.

The last activity they always campaign for is through social media in the form of websites, which call for rattan.gunungkidul.com and Rebowage.com and on Instagram under the name *Resan* Gunungkidul. By modernizing the way they do this, they strive to provide education to citizens, especially the Gunungkidul district, to protect and preserve nature and provide effective solutions in overcoming drought.

These collective actions are carried out using the local cultural approach that already exists within the community, reminding people that rituals like "nnglangse" are one way to protect *Resan* trees from being cut down. When cultural rituals are performed in an area, the *Resan* community often participates in these activities to support them and provide education on environmental conservation practices passed down from ancestors. This is one of the strategies used by *Resan* to connect with the community, aiming to to raise awareness of the importance of environmental protection, climate action, and to make the community the subject of the *Resan* community itself.

To be a Role model

The *Resan* community has emerged as a pioneering model in environmental protection and climate change mitigation, particularly through its efforts in tree planting and water conservation, all achieved via a community-based approach, or rather, the lack thereof. Unlike other organizations, *Resan* does not operate under a formal management system with designated roles such as chairman, secretary, or treasurer. Instead, the movement thrives on a collective commitment, driven by a shared vision and a genuine dedication to the cause.

This informal, yet cohesive structure allows for a fluid and dynamic operation, free from hierarchical constraints. The absence of rigid roles and the inclusivity of the community, welcoming individuals of all ages and backgrounds that fosters a continuously evolving dialogue and action. This inclusivity ensures that the community remains adaptable and sustainable, with each member contributing from a place of sincerity and personal conviction.

The *Resan* community model is grounded in the belief that the sustainability of environmental efforts does not depend on formal structure but on the intrinsic motivation of individuals to protect nature. This philosophy not only distinguishes *Resan* from other environmental movements but also underscores its potential for longevity and impact, as it taps into a fundamental human capacity for environmental stewardship.

In addition, *Resan* also expanded the scope of cooperation with other groups in the Gunungkidul area, especially in conservation tree planting activities, river cleaning, and water resource conservation in the area. Which also makes *Resan* a role model. One of the keys that *Resan* has become a role model in conservation and environmental preservation efforts is its involvement as a speaker at an event last year. This underscores *Resan's* position as a community worthy of emulation by other environmental activist groups. Moreover, it is not uncommon for *Resan* to be visited by academics and representatives from other communities who seek to learn from its approach, either individually or in groups.

These visits are warmly welcomed by *Resan*, where they willingly share their knowledge and insights with visitors, hoping that these can be applied and further developed in their respective regions. Whenever academics or other organizations visit, *Resan* not only welcomes them but also encourages them to actively participate in ongoing conservation activities. Subsequently, *Resan* maintains strong communication with the visitors, continuously sharing information about their activities. This strategy is employed by *Resan* to expand the reach of its movement, often inspiring individuals or other communities to establish similar initiatives. Although the names or organizations created by these visitors may differ from *Resan*, the focus and goals they adopt continue to reflect *Resan's* philosophy, ensuring the essence of this movement persists and involves within new communities.

The Outcome of the Advocacy by *Resan*

The success of the community as a role model will have an impact on increasing individual and community involvement. The result is an effective and sustainable advocacy movement.

Individual Increased Involvement

The Weekly tree planting activities conducted by the *Resan* Gunungkidul community have successfully attracted more public participation. This indicates a shift in individuals who have become aware of the importance of environmental conservation and water resource management. The increased involvement demonstrates the community's success in educating and mobilizing individuals to actively participate in environmental preservation efforts. This success is closely tied to their approach of integrating local wisdom and cultural practices, which resonates deeply with the local population. As a result, the *Resan* Gunungkidul community has been invited by various local communities to conduct tree planting and environmental conservation education activities, signifying that they have become a reference and source of inspiration for others. Their successful initiatives have made a trusted entity, recognized for their expertise and commitment to environmental sustainability. The incorporation of local cultural elements into their education programs has played a key role. By leveraging traditional knowledge and customs, the community has been able to communicate the significance of environmental conservation in a culturally relevant and impactful manner.

Community Increased Involvement

The collective actions undertaken by *Resan* Gunungkidul have inspired the establishment of similar organizations or communities in other regions. This demonstrates that their movement has a broader impact, extending beyond local boundaries and sparking similar conservation efforts elsewhere. The replication of their model in other areas is a testament to the effectiveness and influence of their initiatives. Central to this replication is the adaptable framework of their approach, which integrates local wisdom and cultural practices specific to each region. This approach not only respects but also revitalizes traditional knowledge's systems, making the model both sustainable and scalable.

Furthermore, there have been noticeable changes in policies, where the Ministry of Public Works and Housing (PUPR) has started issuing regulations mandating tree planting for water conservation during drilling activities, which

previously did not exist (Kementerian PUPR, 2024). Historically, the government's focus has been on extracting and distributing water to the public, without sufficient consideration for maintaining surface water in terms of both quantity and quality. The advocacy and actions of the *Resan* Gunungkidul community, including members who work within governmental sectors, have significantly influenced these policy changes. This development underscores the power of grassroots movements in driving sustainable practices and pushing for policy reforms. The *Resan* efforts have successfully highlighted the need for a more holistic approach to water management, emphasizing conservation alongside distribution.

Sustainability of Activities and Programs

The changes observed in individuals and the transformations occurring in other communities contribute to the development of a sustainable pattern. This ensures that activities and programs persist with coherent vision and philosophy dedicated to environmental preservation. This is further exemplified by the *Resan* community's seven-year commitment to protecting springs and conservation trees. Sustaining such efforts within a non-formal community, particularly without external funding, represents a notable achievement. All activities are driven entirely by the initiative of its members.

Despite the increasing activity of numerous tree planting organizations, not all activities can be deemed successful. Many of these organizations focus solely on the quantity of trees planted, neglecting the critical aspect of ensuring the long-term survival of these trees. Often, such programs do not prioritize native plant species or align with local social conditions and environmental needs. According to Clark (2024), effective tree planting and environmental protection efforts will be significantly enhanced if they involve local communities and incorporate local wisdom. Key criteria include using indigenous tree species, working with organisations with a proven track record, setting clear objectives with survival rate monitoring, engaging local communities, addressing land use issues, and using respected local institutions. These elements ensure that initiatives effectively preserve trees and adapt to environmental needs. This is also in accordance with the main program of the Nationally Determined

Contribution Indonesia (NDC) 2022, which emphasizes enhancing ecosystem conservation and restoration through education from communities that incorporate local wisdom. The *Resan* Community meets the criteria that contribute to the sustainability of their movement with a local cultural approach and planting *Resan* trees that are in accordance with environmental needs.

CONCLUSION

In conclusion, the advocacy model implemented by the *Resan* community illustrates its effectiveness in social advocacy by educating the public about climate action and mobilizing collective efforts at the local level. This success is rooted in the process of individual awareness leading to the formation of collective action, a core principle of social advocacy. The model advocacy of *Resan* integrates local wisdom and adapts to existing environmental conditions, which sets the *Resan* community apart from other environmental conservation initiatives. This approach is aligned with the goals outlined in Indonesia's NDC 2022, which emphasizes advancing ecosystem conservation and restoration through community-based education informed by local wisdom. The *Resan* community advocacy model has effectively localized climate action by actively engaging community members, thereby contributing to more impactful and culturally relevant environmental efforts. It is recommended that this model be adapted for use in other contexts, ensuring alignment with local culture, wisdom, and environmental conditions to enhance social advocacy efforts in environmental conservation.

ACKNOWLEDGEMENTS

The Author wishes to acknowledge the *Resan* Gunungkidul Community, especially Mr. Edi Padmo, Mr. Sigit for sharing knowledge about the history, activities, and experiences of the *Resan* Gunungkidul community has been instrumental. Additionally, we greatly appreciate their provision of files containing provisions regarding technical guidelines for community-level implementation on water and inviting to participate in planting conservation trees around rivers in Gunungkidul. The author extends gratitude to Mrs. Mutia Hariati Hussein who for the support and provided insight into the concept of SDGs. It is important to note that no financial or material support was received for the completion of this study review.

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