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Grounding Church Initiative Church Initiative to Develop Environmental Awareness

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Abstract:

This research explores the various activities that churches can undertake to encourage their congregations to be more concerned about environmental damage. The case study focuses on PT Toba Pulp Lestari in Porsea, North Sumatra. Despite its benefits in driving the community's economy, many cases of environmental damage have occurred due to the establishment of this mill since its inception. At the same time, there have been protests, demonstrations, and anarchist actions, some of which have been supported by the local Church aimed at closing the mill. I believe the Church should not resort to such violent acts, but I also disagree that the Church has not taken any initiative to minimize the damage. The reason for the Church to participate in saving the environment is so that the Church does not get caught up in the theoretical understanding that is only centered on teaching in the Church room, thus forgetting the practice taught in daily life. This paper provides various initiatives the Church can take to encourage its people to be actively involved and care more about the environment.

Keywords:

Church, TPL, Grounding Church, Church Initiative

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Introduction

A paper mill called PT Toba Pulp Lestari (TPL) is located in Porsea, North Sumatra. This factory has various controversies because there are people who support it and those who are against it. There are still many other problems in previous years caused by the presence of TPL in the North Sumatra area. Although the presence of TPL provides economic benefits to the surrounding community, more is needed to provide meaningful benefits to the environment in which they live (Sitompul, 2016). In other words, TPL does have good benefits for the regional economic sector, opening up job vacancies for the surrounding community and increasing economic commodities. However, the community feels that the environmental damage produced by TPL is far worse than the benefits provided. In addition, the presence of TPL in the North Sumatra area is quite disturbing to the surrounding community because the activities and technology used to manage the environment have only been adequate now. The lack of these supporting factors certainly makes the image of the TPL factory even worse in the community (Manurung et al., 2022).

The truth is not many people need to care about the financial benefits TPL provides. This is not surprising due to the many massive protests and demonstrations by the community, so this company is immediately closed. Even in 2021, several demonstrations and strong protests from the community were carried out in various places, namely around TPL, in front of the DPR building, and at the presidential palace (Suarasumut.id, 2021; Tempo.co, 2021). This protest action was carried out in various ways, such as demonstrations carrying banners reading *TUTUP TPL*!, dialogue with local governments, meetings between indigenous peoples and company coordinators, and even the most extraordinary action was walking from North Sumatra to the Presidential Palace in Jakarta which covered a distance of approximately 1700 km by "Team 11" from the Alliance to Close TPL (Mongabay, 2021).

Unfortunately, the Church has contributed little to supporting community resistance to TPL in the past ten years. Most of the Church prefers to be ignorant of this factory's presence. This is because many

of the strong resistance that has been carried out before, such as demonstrations, physical fights, and so on, are considered to have less than maximum results. I agree with the Church's choice not to resist the factory through violent and anarchic actions physically. However, I also cannot entirely agree with the Church's choice to remain silent and do nothing to seek environmental safety.

There are several reasons why the Church should be involved in educating the congregation to be more concerned about caring for the environment. Robert McKim discusses the role of religion in global and local contexts. He said there are two compelling reasons for religion to contribute to caring for the environment: First, religious practices can affect many people's lives, especially their congregations. Secondly, it is believed that many religions have enough power and influence to redirect attention from this environmental crisis to its primary task (McKim, 2023). The Church's involvement in this matter is based on its ability to educate its people. The Church does not have to do various harsh and coercive actions to be accepted by the people. However, the Church can explore various effective activities according to the ability and potential of its people. This paper will discuss relevant ways that churches located around factories that have the potential to damage the environment can encourage their congregations to contribute to caring for the environment.

Literature Review

Any Cases for Christian Social Initiative

Arti (2020) describes a social-ecological initiative to promote conservation and environmental sustainability around a manganese mill in Manggarai, East Nusa Tenggara, Indonesia. The initiative has successfully brought together Catholicism and indigenous religions to negotiate with the State and private sector and advocate for a mining moratorium. This article shows that religion can be a transformative agent for ecological change. The initiative consists of three periods. During the first period, it was focused on helping farmers and activists imprisoned and charged with illegally using forests. The second period saw a shift towards anti-mining efforts, which may have been caused by the loss of protected forests between 2005-2007 and the use of mining by politicians to garner voter support. The third period saw the initiative expand its reach, building networks nationally and internationally.

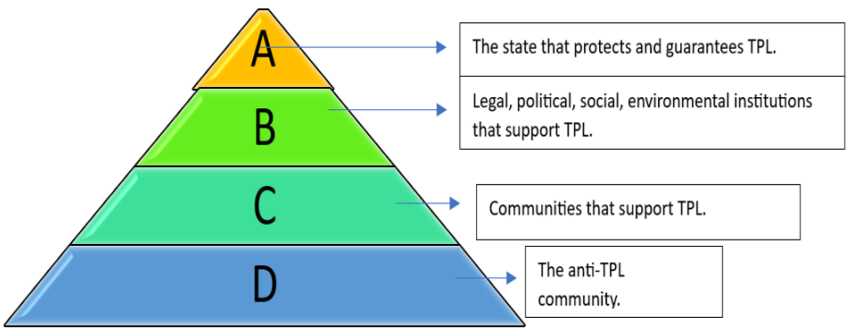
Sousia et al., (2019) focused their research on social initiatives promoted by the Maluku Protestant Church (GPM). The church is located in Maluku and is very concerned about several environmental crises, such as maritime issues, community-based management of coastal communities, and sustainability of natural resources. The church has implemented a model of centralization of vision and decentralization of initiatives that has mobilized community concern for the environment. This article mentions some of the results of the GPM initiative, including the formation of a special commission to investigate and discuss environmental issues, the preparation of a master service pattern and service development plan, and the implementation of various social projects to build community welfare based on church management, especially in marine issues. Most importantly, this church has introduced a theological perspective as the basis for developing the theological praxis of its congregation that views the island environment as an essential resource for life together in Maluku.

The two cases mentioned above are clear evidence of the success of religion, especially Christianity, as a promoter of voicing environmental concerns to the broader community, starting from its small community in the church. There are still research gaps in both articles; for example, in the first article, there still needs to be more information about the tangible impact of the sustainable ecology initiative and how the move impacts the Manggarai community. Moreover, the research gap for the second article is that it has yet to use an inter-, multi-, and trans-disciplinary approach, so quantitative methods are needed to consider this initiative to get more accurate results. As a temporary conclusion from the two articles above, Christianity has realized to position itself as an agent of environmental care.

The Church is not established like an NGO (Non-Government Organisation) that voluntarily works for environmental justice, fights for the environment, or even mobilizes congregations to act to protest in defense of their environment. However, the Church is responsible for teaching its people to care for the environment. This teaching can be obtained from the beliefs and faith taught by the Church so that it impacts its people's awareness to care for the environment.

Community Struggle againts Toba Pulp Lestari (TPL)

Previous research explained about various community action to close PT Toba Pulp Lestari (TPL) because it was considered to have damaged the environment and various other disasters (Manalu, 2016; Silaen, 2005). New research summarised by various news sources shows that TPL has also caused various problems to surround communities, such as environmental damage, leading to a reawakening of community protests to close the factory (Mongabay, 2021; Suarasumut.id, 2021; Tempo.co, 2021; TribunMedan.com, 2023). These protests arose from public anger because they had seen various disadvantages and environmental damage, which were increasingly caused by various TPL components such as waste, factory fumes, technology not following environmentally friendly standards, etc. The community has long been aware of this factory's impact on the environment. This awareness is still applied through various actions from one demonstration to the next so that almost all forms of struggle are similar. The struggle also tends to go too far. For more details, I will illustrate it in the following illustration chart.



Based on the analysis of various sources of data on community resistance from the past to the present, it is found that Chart D tends to fight against Chart B directly (Manurung et al., 2022; Silaen, 2005; Sitompul, 2016) and even some directly to chart A (IDN Times, 2021; Manalu, 2016; Mongabay, 2021; Suarasumut.id, 2021; Wicaksono, 2021). Sometimes people forget that what needs to be reached out first

is the C chart or a joint strength with all levels of society so that the social initiative that is carried out is more substantial. Forming a more significant social initiative is easier if society is already divided like this.

I believe that the Church can unite both (supporters and anti-TPL). The Church does not need to be overtly offensive about who is pro or contra the plant. The Church does not need to be anti-TPL supporters because everyone is interested in it, such as financial needs, profession, and so on, so they support the factory. In other words, the Church does not have to take sides with only one party. In this case, the Church should be neutral and focus on developing the congregation's faith through various means so that the congregation's faith will give birth to initiatives to care for the environment from excessive damage.

Method

This paper uses the Grounded Church approach as part of the church movement that originates from God's words in Matthew 5:13 about the salt of the earth. This concept then collaborates with the theology of kenosis or self-emptying and Eco-Theology proposed by Joan Martinez Allier. This theory was inspired by the historical experiences experienced by the community around the TPL plant and how they acted in response. Sources come from news, books, magazines, and supporting journal articles. The focus and purpose of this paper are to explore the church's role in building a framework for understanding environmental sustainability. This approach is the basis for developing various other approaches supporting this paper to provide new knowledge, especially for the church.

Result and Discussion

A Short History of the TPL Porsea Mill

TPL Porsea was officially established on 26 April 1983 and began operations in 1986. The company cut down many trees. The results of the trees that have been cut down initially aim to produce pulp, but many people are skeptical because, in that year, TPL made a profit of 10.79 billion rupiahs. After an investigation, it turned out that the

results of the tree felling were not only used for pulp production but were exported to several match, chopstick, and toothpick companies in Pematangsiantar. What is even more concerning is that the felled trees were never reforested (Silaen, 2005).

Another problem was that from the beginning, Industry Minister A.R. Soehoed and Environment Minister Emil Salim did not favor the plant. The reason was because of the environmental impact that would be very dangerous. The village's infrastructure could have been better as there was no road to collect raw materials. However, the Research and Technology Minister B.J. Habibie was adamant about building Indorayon in Porsea. President Soeharto approved this with various requirements that Indorayon must fulfill. PT Inti Indorayon Utama (IIU) was established on 26 April 1983 with the status of a Domestic Investment Company (PMDN) and has received approval from the Investment Coordinating Board (BKPM) in the field of pulp and rayon mills in North Sumatra (Tobing, 2020). In line with this, on 31 October 1984, North Sumatra Governor Kaharuddin Nasution granted PT Indorayon's application for a 200-hectare factory site in the Sosor Ladan area of Porsea, Toba Regency. Later that year, on 19 November 1984, PT Indorayon obtained Forest Concession Rights (HPH) covering 150,000 hectares of Merkusi pine forests in several districts in North Sumatra province (Wicaksono, 2021).

Indorayon was founded by a Sumatran timber conglomerate named Sukanto Tanoto. He was a golfing buddy of President Soeharto. At that time, he also served as an administrator of APKINDO (Indonesian Vehicle Entrepreneurs Association). As described above, Indorayon was originally established in Porsea, North Sumatra. It aimed to utilize Lake Toba as a water source for its production. Since it began operations, especially in 1988, Indorayon has cut down around 100,000 hectares of forest, similar to more than 50% of the water catchment area of Lake Toba. This has resulted in many problems such as flooding, erosion, decreased water supply to rice paddies, fisheries, and livestock problems (Nomura, 2009). From the various problems that arose, WALHI (*Wahana Lingkungan Hidup Indonesia*) mobilized. They were supported by local people who were against Indorayon's existence (Zulkarnaen, 1996).

The movement could have produced more satisfactory results despite WALHI establishing its legal standing and making history as a milestone

in environmental awareness. Indorayon is still operating. Even the State itself could not take decisive action to close Indorayon. More concerning is that the State, through the President, is supported by instruments such as the ABRI (*Angkatan Bersenjata Republik Indonesia*) (Nomura, 2009). The failure of the protests further strengthened the State's position to implement oligarchic so that the State could take control of community protests and take steps to prevent riots. For example, there is a community group that calls itself KSPPM (*Kelompok Studi Pengembangan Prakarsa Masyarakat*). The group had been organizing the community for many years. However, in August 1992, their activities were suspended by the Military Commander without any explanation. One of the alleged reasons was because KSPPM was too close to the community, especially in supporting the community in their demonstration to close Indorayon (Interview with KSPPM staff in Parapat, 22 July 2003 in Nomura, 2009). The State still maintained the oligarchic policy at that time. This policy is very detrimental to society in general because society consists of various social and economic layers, so this policy widens the gap between the rich and the poor.

Another factor is the participation of elite entrepreneurs who have invested in the factory (Tobing, 2020, p. 79). This is one of the strongest reasons the State is reluctant to close TPL. The capital invested by elite businessmen is certainly large. I will not go into the details here, but it is worth noting that the State has been plunged into a dilemma in this case.

The following is a chronology of significant events summarised from several sources (Manalu, 2016; Wicaksono, 2021) that have been listed based on the chronology of significant events and years related to the harm caused by TPL to the environment and the community.

Problem Type	Victim
Land Deprivation	Customary land of the descendants of Raja Sidomdom of Sugapa village totalling 51.36 hectares. (1986)
	Deprivation of 150 hectares of land cultivated by 100 households in Negeri Dolok Village (1988)
	Levelling about 70 hectares of coffee, candlenut, clove and other lands in Dolok Parmonangan village (1989)
	Expropriation of 18 hectares of grazing land for residents of Sianjur village, Siborongborong when residents had previously handed over 225 hectares. (1990)
	Cutting pine on 160 hectares of land in Parik Sabungan, North Tapanuli. (1990)
	Dispossession of customary land in Sampuara-Jangga and Parsoburan as HPH area of PT Indorayon and planted with eucalyptus by manipulating customary law. (1991)
	Deprivation of customary land belonging to the heirs of Ompu Debata Raja Pasaribu in Huta Maria (1991)
	Deprivation of customary land in Pollung Sub-district, Sipituhuta Village, Bius Lontung, and Aek Lung Village. (2006-2010)
	Dispossession of customary land in Dolok Ginjang, Pandumaan-Sipituhuta Village, Humbang Hasundutan Regency. (2013)
	Dispossession of customary land by TPL to residents in Toba district (2021)

Ecological Problems	Landslide covers rice fields due to road construction in Simare forest, 15 hectares belonging to 43 residents were buried (1987)
	The collapse of a wastewater reservoir of about 1 million cubic metres polluted the Asahan river (1988)
	Landslide in Bulu Silape village, Silaen sub-district. 13 people died, 5 houses were destroyed, 30 hectares of rice fields were buried, 6 hectares of farmland were damaged. (1989)
	The boiler explosion and chlorine leak caused air pollution and the Indorayon plant was forced to close. (1993)
	The collapse of the waste storage or aerated lagoon. Caused the Asahan River to become polluted and many fish died. (1994)
	PT TPL was reported for the alleged criminal offence of using land without permission to become a Nursery waste disposal channel. (2019)
	TPL employees polluted drinking water sources and damaged crops belonging to the Siporhas Indigenous Community and prohibited indigenous people from cultivating their customary land. (2019)

Violence and abuse issues	16 residents fought back by removing PT Indorayon's stakes on 52 hectares of community land. As a result, they were all arrested and imprisoned. (1989)
	When people tried to protest, the State apparatus consisting of ABRI (Armed Forces of the Republic of Indonesia) hunted and chased them (1989).
	Several people are known to have been injured, some people were chased to their homes, while others fled to the rice fields. Other protests resulted in many people losing their lives and being injured in clashes with the Indonesian Armed Forces (ABRI). (1998)
	There was a clash characterised by the arrest of 16 residents. (2013)
	One of the villagers criminalised by PT TPL for forest destruction. (2016)
	PT TPL brought police and heavily armed TNI officers to intimidate the Ompu Umbak Siallagan indigenous community in Dolok Parmonangan, Simalungun. (2019)
	This year there were about 6 cases of criminalisation committed by TPL against a number of residents for allegedly obstructing their plans to operate (2020)

Grounding Church Initiative Environmental Care

Silaen and Tobing shows that the church continues to participate in the resistance as a form of its responsibility to save the environment. That research found that the churches most strongly against TPL were HKBP (*Huria Kristen Batak Protestan*), GKPI (*Gereja Kristen Protestan Indonesia*), HKI (*Huria Kristen Indonesia*), and the Catholic Church. Meanwhile, the division of the community paradigm in supporting and rejecting TPL eventually formed a new church community called *Gereja Masehi Indonesia* (GMI). In general, there are two types of resistance carried out by churches contra TPL: *Unorganized resistance*. This resistance is a type of sudden resistance carried out by people who are also adult congregations. Examples of activities are uprooting eucalyptus seeds owned by TPL, blocking TPL trucks operating, and others. *Organized resistance*. This is the type of resistance that has organized institutions. Examples of activities are demonstrations led by religious leaders from both anti-TPL churches in direct demonstrations to the field and making statements through open letters to the public (Silaen, 2005; Tobing, 2020).

Can TPL be shut down when there is a massive social initiative at once? Or can the case of TPL's destruction be fought through a law organisation as was done in Manggarai and Maluku? Maybe on, but the facts and data show it is very difficult because TPL has faced such demonstrations very often. WALHI itself as an official law institution has fought with all its might to immediately close TPL but the results are not satisfactory (Zulkarnaen, 1996). I argue that such methods are not very relevant in this day and age. Then, does the Church have to move to save the environment? Of course not, but the Church can provide new knowledge to its people to be more concerned about the environment. This is because most Christians occupy the area around the TPL plant, so they should increase their concern for the environment instead of adding to the environmental damage.

Jonathan Smith et al. (2022) listed many of interactive initiatives by communities carrying out religious traditions to defend and preserve the environment. For example, Christian communities in Raja Ampat, West Papua, conduct customary Sasi systems and sea offering rituals with the aim of coastal conservation and ecotourism. Christian communities in West Nusa Tenggara perform rituals to cleanse sacred land from the

damage caused by marble mining to limit its impact. In addition to these examples, hundreds of other social initiatives have proven successful when communities include religious traditions or rituals. In other words, social initiatives mobilized by religion are, in fact, very effective in combating environmental damage, influencing the legal and regulatory system, or at least minimizing the impact of environmental damage.

The various community social activities mentioned above do not intend to make the Church a tool to save the environment, so the Church falls into utilitarianism. The Church is also not an NGO that is obliged to carry out such movements or demonstrations. The various examples of Church actions listed on Smith's website, as mentioned above, happened because of the local congregation's faith, so they were willing to go to any lengths to save their neighborhoods.

The Church should participate in this so that the Church does not fall into a rhetorical stance and forget the practical aspects of daily life. These aspects include many things, and one of them is concern for the environment. In addition, some people involved have a Christian identity in the area. The Church may not directly consider that the movement was initiated by it. However, indirectly, the Church's ability to influence the faith of its congregation to be more concerned about the environment is one of the manifestations that the Church has grown faith in its congregation through its responsibility for the environment.

I offer the concept of grounding green church to start a initiative to save the environment. As the name implies, this initiative is "underground," not to do bad things but to take on the role of the "salt" that gives flavor to the dish. When the salt is still visible on the surface, it cannot impart flavor to the whole dish. The salt has to be stirred in and mingled with the whole dish to give flavor and preservation. Salt does not have to be visible. When the form of salt is still visible and in the same shape as its initial form, it has not yet mingled with the dish. The church does not have to be visible through its roles and initiatives. No church figure stands out. What is important is the initiative produced by the church. Initiatives that struggle and mingle together with the community to realize a good mission, in this case, the mission to save environmental damage through initiatives that are not too conspicuous to oppose factories that destroy the environment, but through interactive and dialogical initiatives and even creative to realize awareness to

its congregation that the environment needs to get special and extra attention.

The grounding church initiative is not a initiative that aims to close the factory that destroys the environment by doing various kinds of ways. This initiative is only intended to raise awareness for the community, especially church congregations around the TPL factory, to be more concerned and sensitive to the surrounding nature rather than making any initiatives and surrendering to the surrounding conditions. This awareness is gained by realizing that people are unlikely or find it difficult to leave their homes. So, instead of staying silent and surrendering to the situation, the Church should provide "intensive" spiritual needs that are deeper for the congregation and the community.

The environmental damage caused by TPLs can be an encouragement for religions to do small and beneficial things for the environment. I am optimistic and recommend that the Church and society unite to make interactive religious initiatives. I do not believe in sudden movement, even if carried out in large numbers. Especially if those movement are violent. Small initiatives that have a sustainable impact are much better than large ones that are only done once a year. A few of the activities below were inspired by the struggles of the church (Arti, 2020; Smith et al., 2022; Sousia et al., 2019) in some areas as summarised in the literature review section. The following activities have indeed been carried out in churches around the TPL factory, especially HKBP, but unfortunately not carried out on an ongoing basis, making the Church's education on environmental awareness not so intense. Some of these activities include:

First, *Kebaktian Padang*. This is a worship outside the church building or in nature, carried out as part of church activities to strengthen relationships with God and deepen togetherness in the congregation (Riadi, 2018). The concept of the *Kebaktian Padang* in many churches have the same purpose as worship in a church building, which is to praise and glorify God, listen to God's Word, and deepen relationships with God and others. The concept of this worship also allows the congregation to experience the beauty of nature as a tangible manifestation of His majesty.

Mircea Eliade (1968) considers that there is a grouping of people about a place so that the term sacred appears for places that are considered sacred or special and profane or places that are considered not sacred.

This opinion is criticized by Jonathan Smith (2011), who considers that both terms will only narrow the meaning of humans about their place of residence. When these two terms are developed, they will slowly shape the human mindset in treating a place. Humans will specialize in certain places and destroy other places because they are considered not as special as the special place. I agree more with Smith's view because it would be more in keeping with the Christian doctrine of omnipresence, which means that God is present in all places.

This is one of the goals of the *Kebaktian Padang*, which is to improve the thinking of its congregation about their treatment of places so that the congregation can honor all of nature as God's creation. All places deserve good treatment. The congregation's obedience in caring for God's creation shows that the congregation respects the creator of nature. The church should promote this service in its worship agenda by setting certain times according to the conditions and situation. This initiative, of course, is not done to break down or destroy TPL. Christianity should not be anarchic like that. This initiative or service is purely carried out to make the congregation more aware of respecting nature as a place to live. When this awareness is active, other initiatives about environmental care will arise.

Second, *Dialogue and Discuss*. Quoting the opinion of Kroeck (2021) there are three aspects of the Church's practical tools to be able to start the mission of caring for the environment: a) The theological reflection means incorporating care for creation in congregational activities. This activity must be dialogical so that the congregation is increasingly helped to understand and increase knowledge of the importance of nature-related issues. b) The congregation's concern for the environment is considered a form of Diakonia (service), an important dimension in Christian teaching. c) It enriches the congregation's spiritual life by forming small groups actively and critically involved in action and discussion.

I agree with Kroeck's opinion because teaching must be practiced to remain in the congregation's memory. In addition, these three dimensions are also quite relevant to churches, specifically HKBP. In the Church, there are several activities other than Sunday worship, such as Bible Study, Sidi Catechisation (usually for teenagers), Youth Association choir practice, and other activities. This means that church provides daily dialogue-based education, making incorporating environmental issues in its teaching possible. For future interactive dialogue activities, the

Church needs to voice environmental issues globally by utilizing social media for information distribution. Social media can also be a platform to exchange ideas and opinions about something. In this case, the Church needs to design an appropriate scheme to develop its platform. In this case, the main target is the tech-savvy young generation.

Third, *Kenosis as a Method of Self-Emptying*. Another important point made by Joan Martinez-Alier (2002) is that ecological conflicts are almost always connected and linked to economic and social conflicts, so environmental injustices can exacerbate social and economic injustices. For example, the connection with TPL is that the communities around TPL are not prosperous and are instead at great risk of being affected by the hazards of exposure to the factory's smoke or waste (Latifah, 2012; Manalu, 2016; Manurung et al., 2022; Suarasumut.id, 2021; Wicaksono, 2021). This reinforces Martinez-Alier's theory of inequality and injustice. She says the poor and disempowered minority groups usually inhabit the most exposed to pollution and environmental degradation. As a result, they often experience severe health problems and have limited access to the natural resources necessary for their lives. Meanwhile, the company has profited enormously from exploiting natural resources and environmental damage. This can worsen social and economic injustice by taking advantage of poorer areas and deepening the economic gap between the poor and more powerful companies.

This concept is also similar to that of Sallie McFague (2003) who believes there are two most important crises today: economic and ecological. These crises are manifested in more detailed issues of financial distribution inequity and climate change. She says that higher levels of consumption are adversely affecting the planet. The solution offered is the awareness to consume less and not more. McFague believes religions, especially Christianity, are well prepared to meet this challenge. He suggests that people can change from their current living situation based on kenosis or self-emptying, as found in Christianity. The concept of *kenosis*, or self-emptying, aims to rid humans of greed and gluttony to get what they want. This concept is also self-sacrificing and similar to the Buddhist concept. The target is to minimize economic excess so that it does not significantly impact dependent lifestyle changes. Kenosis also means simplicity, about living life sustainably. However, *kenosis* is not an ascetic practice denying this world; it is a term for seeing how it

works. Kenosis works at all levels to make space and sacrifice for nature and others.

This gap encourages religions, especially Christians around TPL, to fight with the community. In practice, the environmental care initiative urgently needs support from religions and beliefs to produce environmental justice through a participatory approach. The good values and teachings taught by Christianity should provide a good and refreshing example for the community. Religious leaders and religious communities should play a role in fighting for environmental rights and social justice and promoting sustainable practices such as environmentally friendly changes in consumption and production patterns. Self-emptying is also necessary to limit the need for excess.

Examples of *kenosis* activities that the church can teach include:

a. Prayer and Meditation. According to Matthew 21: 22, Jesus said to his disciples: "Whatever you pray for in faith you will receive". How does prayer affect the person praying? This can happens in two ways. Firstly, although prayer does not affect the way the world is, it does influence the attitude of the person praying towards the way the world is. To the extent that prayer influences anything, it influences us, not God. We do not pray to influence God. We pray to transform and correct ourselves in order to receive well what God wants to give us (Aquinas, 1964 in Brummer, 2008). Churches can teach meditation practices focusing on contemplation and communicating with God. This can be done through communal meditation sessions or in private prayer. The aim is to absorb and reflect on God's goodness in one's life. In every worship service, there must be prayer. However, the church needs to take a special time to invite the congregation to pray for the environment so that the congregation's awareness is also open to being grateful for the existence of the environment in their lives. For example: In the HKBP church, there is a common prayer called *tangiang mangido udan pambornok* which means a prayer to ask for the arrival of cooling rain. All villagers usually hold this prayer because the dry season is so long that their crops do not thrive. If this type of prayer is applied to concern for the environmental crisis, it will be extraordinary, especially if it is held regularly.

b. Carying for each other. What is the main motive for the community to support TPL? The answer is money (Manurung et al., 2022). People think that putting themselves or family members to work at TPL can earn enough to fulfill their needs and sometimes even more than enough. To use Mahatma Gandhi's words: "The earth is enough to fulfill everyone, but there is not enough to fulfill the greed one" (Gandhi in Naess, 1973). This statement indicates Gandhi's belief that God could not have been careless when he created the world. Everything is believed to be related to one another. Bruno Latour also believes that the world is interconnected, which he developed into a theory called ANT (Actor Network Theory) (Latour, 1993) denen sie sich ausgesetzt gefühlt haben, nachdem das Buch in Frankreich erschienen ist. Diese Reaktion ist abgeheftet unter Sokal. Dort findet sich auch ein Bericht aus dem Tagesspiegel. In LRB ist am 16. Juli 1998 eine Besprechung der englischen Übersetzung erschienen. Der Reviewer (John Sturrock. If these two parts are connected with the communities around TPL, they can show a very contrasting network between the pro and anti-TPL communities. Manurung et al., (2022) believe that the two camps of society experience an economic disparity. Pro people tend to be "spoiled" by the factory by employing their family members and giving them quite a lot of salary.

Meanwhile, the anti-TPL people -with their idealism- reject any assistance provided by TPL, so most of them have less income than the pro-TPL people. I think the Church does not have to support and ignore one side. What the Church can do is to increase the carrying to understand one another. The Church can educate the pro-TPL community to care more about helping others because most already earn more than enough. Then, the Church can also educate the anti-TPL community to carry out peaceful initiatives without hating one another. In this way, the Church can develop as a bridge between the two communities that conflict with each other so that the community realizes its entity as an interconnected part of the same network in preserving the environment so that it remains balanced and provides good benefits in their lives. This method is also part of *kenosis* because people are trained to understand others by not

glorifying what they have too much.

Fourth, *Eco-Theology*. Martinez-Alier (2002) proposed eco-theology or environmental theology, which explores the relationship between religious beliefs and environmental issues. Eco-Theology is a theological approach that sees that the existence of humans and their environment is closely linked to the theological view of God's existence. It argues that religion can be a driving force in promoting environmental awareness and changes in human behavior towards the environment. Eco-Theology can help build spiritual awareness and responsibility and strengthen the connection between humans and nature. It is important to include the religious dimension in debates on environmental issues and explore how religious values can be applied to address global environmental concerns.

Conclusion

The case of environmental destruction caused by TPL has been going on for a long time. Every year, the community continues to try to express their protests through demonstrations on the ground. Unfortunately, the Church's role in supporting these efforts has not been vital enough. Therefore, the Church should begin to pay attention and develop its teachings to the congregation regarding environmental care through various actions, ranging from easy to complex. Building this awareness is a challenging thing, hence the need for the proper steps to get started.

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