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ECOTHEOLOGY AND INTERFAITH HARMONY IN THE PRISMATIC SOCIETY OF PENAJAM PASER UTARA

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Abstract

The transformation of Penajam Paser Utara (PPU), a buffer region for Indonesia's new capital, has brought traditional values, religion, migration, modernization, and institutional change into closer interaction. This study examines the coexistence of traditional and modern institutions in religious life, institutional accounts of interfaith harmony, the interpretation and practice of ecotheology, and the potential contribution of ecological activities to interfaith cooperation. An exploratory qualitative case study was conducted using semi-structured interviews with 16 institutional informants from the Ministry of Religious Affairs, the Religious Harmony Forum (FKUB), the National Unity and Politics Agency (Kesbangpol), the Environmental Agency (DLH), and the Religious Affairs Offices (KUA) in Penajam, Waru, Babulu, and Sepaku between July and September 2026. Interviews were supplemented by observation and documentary evidence and analyzed thematically. Informants described generally peaceful interfaith relations alongside continuing needs for community engagement and the identification of potential conflicts. Reported ecological practices included mangrove and fruit-tree planting, school and mosque greening, and tree planting by prospective married couples. Plant maintenance and program coordination remained significant constraints. These activities offer potential opportunities for encounter and joint action, but the available evidence does not establish consistent interfaith participation or demonstrate reduced social tensions. The study proposes an exploratory Interfaith Ecological Harmony Model linking shared values, spaces for encounter, collective action, and collaborative institutionalization. The model requires further testing with participants from different religious and community groups.

Keywords: *Ecotheology, Religious Harmony, Prismatic Society, Interfaith Collaboration, Penajam Paser Utara*

Abstrak

Transformasi Penajam Paser Utara (PPU) sebagai wilayah penyangga ibu kota baru Indonesia telah mempertemukan nilai-nilai tradisional, agama, migrasi, modernisasi, dan perubahan kelembagaan dalam interaksi yang semakin erat. Penelitian ini mengkaji koeksistensi lembaga tradisional dan modern dalam kehidupan beragama, pandangan informan kelembagaan mengenai kerukunan lintas agama, pemaknaan dan praktik ekoteologi, serta potensi kontribusi kegiatan ekologis terhadap kerja sama lintas agama. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus eksploratif melalui wawancara semi-terstruktur dengan 16 informan kelembagaan dari Kementerian Agama, Forum Kerukunan Umat Beragama (FKUB), Badan Kesatuan Bangsa dan Politik (Kesbangpol), Dinas Lingkungan Hidup (DLH), serta Kantor Urusan Agama (KUA) di Penajam, Waru, Babulu, dan Sepaku pada Juli–September 2026. Data wawancara dilengkapi dengan observasi dan bukti dokumenter, kemudian dianalisis secara tematik.

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Informan menggambarkan hubungan lintas agama yang secara umum berlangsung damai, disertai kebutuhan berkelanjutan untuk memperkuat pelibatan masyarakat dan mengidentifikasi potensi konflik. Praktik ekologis yang dilaporkan meliputi penanaman bakau dan pohon buah, penghijauan sekolah dan masjid, serta penanaman pohon oleh calon pengantin. Pemeliharaan tanaman dan koordinasi program masih menjadi kendala penting. Kegiatan tersebut berpotensi menyediakan ruang perjumpaan dan aksi bersama, tetapi bukti yang tersedia belum menunjukkan keterlibatan lintas agama secara konsisten maupun penurunan ketegangan sosial. Penelitian ini mengusulkan Model Kerukunan Ekologis Lintas Iman yang bersifat eksploratif dengan menghubungkan nilai bersama, ruang perjumpaan, aksi kolektif, dan pelembagaan kolaboratif. Model tersebut memerlukan pengujian lebih lanjut dengan melibatkan peserta dari berbagai kelompok agama dan masyarakat.
Kata Kunci: *Ekoteologi, Kerukunan Umat Beragama, Masyarakat Prismatik, Kolaborasi Lintas Iman, Penajam Paser Utara*

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A. Introduction

Penajam Paser Utara (PPU) occupies a strategic position in the spatial, demographic, and institutional changes accompanying the development of Nusantara, Indonesia's new capital (IKN). Proximity to the new development center has accelerated population mobility, investment, infrastructure expansion, and occupational differentiation. These processes affect the physical environment and reshape relationships among local residents, newcomers, government, businesses, and religious institutions. In this setting, religious harmony involves more than the absence of open conflict: it also concerns communities' capacity to manage differences and cooperate in addressing shared problems (Agung et al., 2024; Badan Pusat Statistik Kabupaten Penajam Paser Utara, 2025).

Penajam Paser Utara Regency in Figures 2025 provides general background on the districts of Penajam, Waru, Babulu, and Sepaku (Badan Pusat Statistik Kabupaten Penajam Paser Utara, 2025). District-level percentages for religious affiliation or migration are not reported because the figures could not be linked directly to verifiable official tables. Demographic information is therefore treated as contextual background rather than direct evidence of changes in population composition or social tensions. These changes can be interpreted through Riggs's (1964) concept of prismatic society, situated between a relatively undifferentiated fused order and a specialized diffracted order. Its principal features are heterogeneity, formalism, and overlapping: traditional and modern norms coexist, formal rules do not always correspond to practice, and established and emerging social functions intersect. The concept offers a way to examine uneven institutional change rather than to characterize a community as deficient. In PPU, mutual assistance, religious authority, and customary knowledge persist alongside the rapid

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expansion of modern regulation, migration, development, and economic interests. Chapman (1966) also discusses this theoretical framework.

Waste, drainage problems, flooding, pollution, land-cover change, and pressures on coastal areas create concerns that extend across religious boundaries. Ecotheology connects understandings of God, humanity, and nature with ethical responsibilities to sustain life. White's (1967) critique of the religious roots of anthropocentrism prompted renewed reflection on human relationships with the natural world. Religious traditions have subsequently been examined as sources of environmental ethics, restraint, justice, and intergenerational solidarity, as well as possible legitimations of exploitation (Francis, 2015; Grim & Tucker, 2014). Cross-traditional perspectives are also discussed by Grim and Tucker (2014) and Tucker and Grim (1993).

Previous research identifies complementary approaches but leaves questions relevant to this study. Cross-traditional ecotheological scholarship examines religious texts and environmental ethics (Rusmiati et al., 2023), while studies of Eco-Bhinneka investigate environmental activities as a medium for interfaith engagement (Manalu, 2023; Manufa, 2024). Research on local wisdom likewise considers social practices as channels for interfaith communication (Agung et al., 2024). Within this body of work, further attention is needed to how religious values become shared ecological practices in settings of social change and how maintenance, financing, and institutional coordination shape their continuity. This exploratory study addresses these questions through the PPU case. Its proposed contribution concerns the mechanisms and institutional constraints identified in the findings, rather than the study location alone.

The study addresses four questions: (1) How is the coexistence of tradition, modernization, and institutional arrangements reflected in religious life in PPU? (2) How do institutional informants describe religious harmony and ecological practices? (3) How are ecotheological values understood and enacted in the practices identified? (4) What opportunities and limitations characterize the contribution of ecological practices to harmony and interfaith collaboration? The effects of ecotheology on tensions associated with urbanization and migration are considered in terms of potential and limitations, because the available data do not establish changes in tensions before and after ecological activities. The conceptual contribution is an exploratory model connecting shared values, spaces for encounter, collective action, and collaborative institutionalization.

B. Method

This study adopted an exploratory qualitative case-study design to examine meanings and practices connecting environmental management with interfaith relations amid social change in PPU. It did not seek to test causal relationships. The unit of analysis comprised institutional informants' experiences and perspectives on religious harmony, ecological practices, and the conditions enabling or constraining collaboration. This design supports the exploration of initial mechanisms in qualitative research (Creswell & Poth, 2016).

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Primary data were obtained through semi-structured interviews with 16 purposively selected informants from the PPU Office of the Ministry of Religious Affairs, FKUB, Kesbangpol, DLH, and the KUA offices in Penajam, Waru, Babulu, and Sepaku. Selection reflected informants' institutional positions and responsibilities for religious harmony, religious community development, environmental management, and district-level activities. Informants were therefore recruited for their knowledge of the study's focus. Data were collected between July and September 2026. Data adequacy was assessed qualitatively in relation to the research questions and the consistency of interview accounts with available observations and documentation.

Field observation focused on greening practices associated with religious life and environmental management. Photographs documented trees planted by prospective married couples around KUA offices and tree-planting activities along the Penajam coast. Documentary materials also included a letter from a KUA head requesting seedlings from the Mentawir Modern Nursery, managed by PT Indo Tambangraya Megah Tbk (ITM), for KUA offices and schools from primary to upper-secondary level. These materials supported accounts of greening activities and program assistance. They did not independently establish interfaith collaboration. Such participation could be identified only where interviews or other evidence specified the religious groups involved and their interactions. Observations and documents were examined alongside interviews to assess consistency rather than infer causal effects on harmony.

C. Results and Discussion

The analysis generated five themes: (1) the coexistence of tradition and modernity; (2) harmony through social practices and institutional engagement; (3) ecotheology as a shared ethic expressed through action; (4) environmental issues as potential meeting points for local residents and newcomers; and (5) the need to institutionalize collaboration for sustained ecological practice. Interview accounts described generally peaceful relations alongside social changes and potential conflicts requiring attention. Tree planting and environmental initiatives were reported across several institutional settings, although their continuity was not assured.

Table 1. Themes, reported evidence, and analytical interpretation

Theme	Reported practices or findings	Authors' interpretation	Implications or proposals not yet tested
Tradition and modernity	Informants described mutual assistance, religious and customary authority, religious services, and development-related change.	Coexisting established and emerging values and arrangements can be interpreted through heterogeneity; overlapping authority is not established.	Map actors and document responsibilities.

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Harmony through practice	Cleaning, mutual assistance, tree planting, and community activities were reported; religious affiliations were not consistently recorded.	Ecological practices may provide opportunities for interaction; interfaith collaboration is not established for every activity.	Document participants, interactions, responsibilities, and experiences across groups.
Ecotheology as a shared ethic	Accounts connected cleanliness, responsibility, care for creation, and religious messages.	The authors interpret these values as an ethical basis for ecotheology.	Develop participatory environmental education and evaluate its effects.
Encounters between residents and newcomers	Social change and local–newcomer dynamics formed the context; evidence of interfaith encounters in specific activities was limited.	Environmental concerns may create shared interests; reduced social distance was not measured.	Involve local residents and newcomers and examine their experiences.
Institutionalizing collaboration	FKUB, DLH, KUA, government, and communities were associated with programs; coordination and maintenance constraints were reported.	Multiple actors indicate collaborative potential, not necessarily overlapping authority.	Define responsibilities, financing, maintenance, and evaluation.

Source: Authors' analysis of interview data, 2026

1. Prismatic Characteristics in Religious Life

The findings suggest that change in PPU does not follow a linear transition from tradition to modernity. Mutual assistance, family ties, communal responsibility, and the influence of religious and customary leaders persist as development expands regulation, population mobility, and institutional needs. Kesbangpol accounts described community guidance, outreach, appeals, and monitoring of civil society organizations to maintain peaceful conditions. An informant explained that officials approached organizations directly within their statutory responsibilities. The interview notes recorded: "We conduct outreach, issue appeals, and monitor civil society organizations. We take a proactive approach in encouraging peaceful conditions in the region. We provide guidance" (Kesbangpol informant, August 12, 2026).

DLH interview notes identified ethnic, religious, and cultural diversity, together with relationships between local residents and newcomers, as important contextual considerations in environmental management. Informants emphasized the need to account for this diversity when planning conservation programs so that activities could be accepted by and involve different communities. Environmental management was thus understood as a social and cultural undertaking as well as an ecological one. These accounts establish the relevance of social context; they do not demonstrate that diversity

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affected the effectiveness of any particular program (DLH informant, interview, August 2026).

Related dynamics were reported at district level. A KUA Sepaku informant described continuing religious diversity alongside a decline in mutual assistance: "The culture of mutual assistance is beginning to disappear, except during celebrations of Indonesia's Independence Day" (KUA Sepaku informant, 2026). This account suggests that social change may alter established forms of solidarity and create a need for new ways of supporting interaction and shared responsibility. Within Riggs's (1964) framework, heterogeneity provides an interpretive lens for the coexistence of diverse identities and orientations. The evidence does not establish overlapping institutional authority. The presence of FKUB, DLH, KUA, Kesbangpol, and other organizations identifies relevant actors but does not itself demonstrate overlapping functions. Similarly, inadequate plant maintenance and discontinuous programs would indicate formalism only if assessed against documented objectives, rules, or implementation plans.

Prismatic conditions need not lead to conflict. They may also create opportunities for social innovation by combining traditional and modern resources. Mutual assistance could be supported through funding, regulation, environmental information, interfaith networks, and corporate social responsibility. The coexistence of traditional and modern elements in PPU therefore offers opportunities to mobilize social resources, provided that responsibilities and coordination arrangements are clear (Emerson et al., 2012).

2. Religious Harmony and Opportunities for Collaboration

Informants described harmony primarily in terms of peaceful social relations, institutional engagement, and cooperation rather than open conflict. The FKUB chair reported generally peaceful interfaith relations. The interview notes recorded: "Religious harmony is maintained, with no friction between religious communities" (FKUB PPU informant, interview, July 15, 2026). Kesbangpol similarly described Penajam as safe and peaceful in 2026 and reported regular monitoring. These institutional accounts associate harmony with both tolerance and continuing efforts to manage social relations.

At district level, KUA Waru/Babulu notes referred to sedekah bumi, a communal thanksgiving ritual, tree planting by marrying couples, and community outreach. The notes summarized the practice as follows: "Each marrying couple plants one tree" (informant KUA-WB-01, interview, September 10, 2026). This account indicates the integration of ecological activities into religious services, but it does not establish interfaith participation. Interview notes also referred to tree planting, coastal cleanups, cleaning around places of worship, mutual assistance, and Friday cleanups. However, the records did not consistently identify participants' religious affiliations, interactions, allocation of responsibilities, or experiences. These activities are therefore treated as ecological practices and potential opportunities for encounter. Their classification as interfaith collaboration requires traceable evidence of participation across religious groups.

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Additional official reporting provides context for ecotheological practice in PPU. The DLH website reported its involvement in the Masa Ta'aruf Murid Madrasah (MATAMUDA) orientation at MTs Negeri 2 Penajam on July 16, 2026. The activity introduced the ASRI program (Aman, Sehat, Resik, Indah; safe, healthy, clean, and attractive) and ecotheology to students (Dinas Lingkungan Hidup Kabupaten Penajam Paser Utara, 2026). This represents cooperation between local government and a religious educational institution. The report does not identify participants from different religions and is therefore treated as cross-sector cooperation rather than direct evidence of interfaith collaboration.

The study also records an account of tree planting under the MATAMUDA program at MAN PPU involving a mosque, KUA, district authorities, a community health center, and the state electricity company, PLN. This account may indicate cross-sector cooperation, but the details remain conditional on corroboration against the official report cited by the authors. Multiple participating sectors suggest opportunities to share resources and responsibilities; they do not establish participants' religious affiliations or interfaith interaction. Accordingly, cross-sector cooperation is distinguished from interfaith collaboration, which requires evidence of involvement by at least two religious groups.

These accounts can be considered through the idea of dialogue of action: relationships developed through cooperation on shared humanitarian and ecological concerns. FKUB accounts of involving relevant stakeholders highlight openness and participation, while the reported MATAMUDA MAN PPU activity points to a possible form of cross-sector environmental cooperation. Together, these elements suggest opportunities to connect religious harmony and ecological action through collaborative governance. Evidence that different religious communities participate in planning, implementing, and evaluating activities is still needed before concluding that ecological interfaith collaboration has become consistently institutionalized.

The distribution of development benefits also matters for harmony. Where access to land, employment, services, and economic opportunities is perceived as unfair, interfaith activities alone may not resolve tensions. Relational efforts should therefore be accompanied by transparent, participatory, and equitable policies. Environmental governance scholarship emphasizes the relevance of power inequalities and the distribution of benefits within collaboration (Ba & Liang, 2026; United Nations Environment Programme, 2024).

3. Understanding and Practicing Ecotheological Values

Informants did not always use the term ecotheology explicitly. Their accounts nevertheless connected religious values with environmental responsibility, particularly through messages about cleanliness, responsibility, and avoiding environmental damage. Such connections suggest that religious values may support ecological awareness and

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practice. In this study, the relationship between religious teachings and environmental responsibility is an interpretation developed from interviews and field notes.

Notes attributed to the FKUB PPU informant suggested that environmental issues could open opportunities for interfaith dialogue and referred to mangrove and fruit-tree planting along the coast, at schools, and around mosques. The records did not specify the religious composition of participants or their interactions in each activity. They therefore support the existence of ecological practices considered relevant to harmony but do not establish that all such activities involved interfaith action. External sources provide two relevant but distinct examples. The Institut Agama Kristen Negeri Toraja repository records Gala's (2022) study of mining-related environmental damage in the service area of the Toraja Church's Moria Gersik congregation in PPU. Its abstract reports limited church attention to ecological issues and a tendency among congregants to remain silent about environmental damage (Gala, 2022). This indicates locally situated Christian ecotheological discussion; it does not demonstrate collaboration with other religious communities.

A second example is an official report documenting interfaith dialogue in Waru on August 31, 2017, involving Muslim, Protestant, Catholic, Hindu, and Buddhist leaders, community representatives, religious counselors, and government officials (Kantor Wilayah Kementerian Agama Provinsi Kalimantan Timur, 2017). This source documents a space for interfaith encounter but does not identify environmental concerns as a specific agenda. It is therefore evidence of institutional support for interfaith harmony rather than ecological interfaith action. Read alongside MATAMUDA and tree-planting accounts, these sources identify potentially complementary elements cross-sector environmental education, interfaith dialogue, and ecological practice without demonstrating their integration into a sustained interfaith program.

Prospective married couples also participated in ecological activities. The FKUB chair reported that couples planted trees on unused KUA land and around their homes, consistent with KUA Waru/Babulu accounts. Ecological action could thus be connected with stages of religious and family life. From an ecotheological perspective, this practice offers a simple way for families to express environmental responsibility. KUA Waru and Babulu accounts also described environmental cleaning, planting different tree species, using organic fertilizer, and cooperating with community members and local authorities. Field notes mentioned regular cleaning activities and organic fertilizer use in connection with livestock farming. These practices connected ecological concerns with everyday needs, agriculture, livestock raising, and social life. Ecotheology is interpreted here as an ethic expressed through practice rather than religious discourse alone.

However, ecological initiatives may remain short-lived without maintenance arrangements and clear responsibilities. A KUA Sepaku informant reported that an IKN tree-planting program had stopped because of payment problems involving a third party. The informant also noted: "The district military command carried out reforestation, but there was no continuing maintenance. After the trees were planted, they were not cared

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for" (KUA Sepaku informant, September 17, 2026). This account suggests that program assessment should consider continued maintenance, coordination, and community responsibility as well as the number of trees planted.

Values were communicated through sermons, Islamic study gatherings, talks in mosques and prayer rooms, family and school education, tree planting, the reduce–reuse–recycle approach to waste management, and community cleanups. These practices connect understanding, concern, and action: religious messages provide meaning, experiences of damage may stimulate concern, and collective activities offer opportunities to respond. This interpretation is consistent with scholarship on religion as a resource for environmental ethics and public engagement (Grim & Tucker, 2014). Kula (2001), Setiawan et al. (2022), and Fatoni and Irawan (2025) discuss different connections between religious teachings and environmental practice.

Ecotheology may nevertheless remain rhetorical when communicated only through one-way lectures. Informants reported that outreach remained largely lecture-based and that spaces for dialogue were unavailable. Participatory learning could include waste audits at places of worship, mapping water problems, seedling cultivation, waste banks, and interfaith reflection following joint activities. These are proposed approaches rather than demonstrated outcomes of this study. Experiential environmental education in pesantren offers a relevant example of translating values into practice (Fatoni & Irawan, 2025).

4. Potential and Limitations of Ecotheology Amid Urbanization and Migration

Development and population mobility form the context of social change in PPU. Institutional accounts emphasized community engagement, identifying potential conflicts, and declining mutual assistance. However, the data do not identify specific incidents of tension, the parties involved, or changes in relationships before and after ecological activities. They therefore do not establish that urbanization or migration generated particular tensions that ecotheology subsequently reduced. The authors' synthesis proposes three ways ecological practices may contribute to harmony: providing a shared ethical language of environmental responsibility; creating opportunities for encounter around public concerns; and enabling practical cooperation. In the PPU case, these are interpretive propositions derived from accounts of planting and environmental cleaning rather than measured social effects.

The study did not measure prejudice, social trust, or tensions before and after activities. Reduced prejudice and increased trust are therefore treated as anticipated outcomes for future investigation. Intergroup contact scholarship provides a theoretical basis for these possibilities, but it does not establish that such effects occurred in PPU (Pettigrew & Tropp, 2006). Ecotheology cannot substitute for pollution control, waste governance, land-dispute resolution, or equitable distribution of development benefits. Informants referred to air and water pollution, deforestation, and resource disputes involving residents, companies, and the state. Where tensions arise from material

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inequalities, symbolic activities without policy change may have limited substantive value. Ecotheology may therefore contribute as an ethical foundation for dialogue and advocacy for ecological justice. Work on nature-based approaches to peace likewise emphasizes governance and conflict context rather than environmental activities alone (United Nations Environment Programme, 2024).

Recent scholarship supports treating these connections as conditional. Bagir et al. (2026) report ecocentric stewardship orientations in Indonesia, including religious and humanistic variants. Sabir et al.'s (2025) review of 46 studies identifies diverse theoretical mechanisms and contextual influences linking religion and environmental behavior, cautioning against assuming that religiosity automatically produces ecological action. Ginting (2025) examines faith-based waste management in Indonesia, connecting religious values and local knowledge with environmental practice and the need for policy support and cross-sector collaboration. Suraijiah et al. (2026) discuss integrating ecotawhid into curricular, co-curricular, and extracurricular activities at Darul Hijrah Putera Martapura. Tahir et al. (2026) connect religious values with territorial protection and environmental governance through ecocentric Islamic jurisprudence. These studies provide conceptual context for linking values, encounter, action, and institutionalization without assuming an automatic causal sequence.

5. Ecotheology and the Proposed Interfaith Ecological Harmony Model

The study proposes an Interfaith Ecological Harmony Model comprising shared values, spaces for encounter, collective action, and collaborative institutionalization. It is an analytical synthesis rather than a validated model. Its empirical basis consists of informants' accounts of ecological practices and constraints on maintenance and coordination. Relationships between its layers remain propositions for further testing (Emerson et al., 2012; Kirin & Kariman, 2026).

Table 2. Proposed Interfaith Ecological Harmony Model

Proposed model layer	Conceptual basis	Proposed activities	Anticipated outcomes not yet tested
1. Shared values	Care for creation, cleanliness, responsibility, and ecological justice.	Contextual sermons, family and school education, and messages across religious traditions.	A shared moral language without theological uniformity.
2. Spaces for encounter	Safe and equitable ecological forums.	Dialogue on waste, water, flooding, coastal areas, greening, and places of worship.	Greater familiarity across groups; reductions in prejudice require measurement.

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3. Collective action	Regular practical activities with measurable outputs.	Inclusive Friday cleanups, waste banks, tree planting, and waste audits at places of worship.	Public benefits and shared responsibility; trust requires evaluation.
4. Collaborative institutionalization	Defined roles, resources, evaluation, and accountability.	Cooperation among FKUB, KUA, DLH, government, communities, education institutions, and businesses.	Greater program continuity and integration into policy.

Source: Authors' conceptual synthesis informed by interview data, 2026.

The model could be supported through a proposed hexahelix arrangement: government and Kesbangpol would coordinate policy; DLH would provide technical support; FKUB and the Ministry of Religious Affairs/KUA would facilitate religious harmony and religious services; religious and customary leaders and community groups would support participation; schools and universities would contribute education and evaluation; and businesses would provide accountable resource support. This allocation is a proposal, not a description of an integrated collaboration already operating in PPU.

The proposed conceptual contribution lies in connecting values, encounter, action, and institutionalization while identifying maintenance, coordination, financing, and accountability as conditions for continuity. Reported field practices include mangrove and fruit-tree planting, school and mosque greening, tree planting by marrying couples, and cleaning activities. Because information about participants' religious affiliations and interactions is limited, the term interfaith describes the model's normative orientation and collaborative potential; it does not mean that every reported practice involved multiple religions.

6. Policy implications

The PPU government could develop an ecological working forum connected to FKUB, with defined activities and measurable outputs. This is a policy proposal rather than a finding that such a forum exists. Green places of worship could also be piloted using indicators such as activity frequency, continued maintenance, the number of participating groups, and follow-up on environmental complaints. Trust and prejudice would require separate measurement if used to assess social effects.

Communication could move toward experiential education, with religious leaders explaining ethical principles and communities and DLH facilitating practical activities. Local residents and newcomers should participate equitably in identifying problems, leading activities, and sharing benefits. Corporate support requires transparency to avoid activities serving primarily as publicity. Evaluation should also consider resource disputes and environmental complaints, since ecological harmony depends on ecological justice.

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D. Conclusion

Institutional informants described generally peaceful religious relations in PPU while emphasizing the need for community engagement and the identification of potential conflicts amid social change. The coexistence of mutual assistance, religious and customary authority, religious services, and modern institutions can be interpreted through the lens of prismatic society. However, the evidence does not establish overlapping authority or formalism as settled empirical characteristics. These concepts remain tentative interpretations requiring further verification.Reported ecological practices included mangrove and fruit-tree planting, school and mosque greening, planting by prospective married couples, and cleaning activities. These accounts connect religious values and environmental concerns in social practice. However, interfaith participation was not consistently documented, and the data do not demonstrate changes in tensions before and after activities. Coordination and maintenance constraints also limit conclusions about continuity.

The proposed Interfaith Ecological Harmony Model links shared values, spaces for encounter, collective action, and collaborative institutionalization. It is an exploratory conceptual framework informed by institutional accounts and scholarship, not a tested causal model. Its implementation should be examined through evidence of cross-group participation, allocation of responsibilities, maintenance, coordination, and participants' experiences.

The study is limited by the predominance of institutional informants, insufficiently detailed reporting of observations and documents, and inconsistent attribution of quotations. Its findings cannot therefore represent all PPU residents. Future research should directly involve local residents and newcomers, religious and customary leaders, women, young people, and activity participants; document interfaith participation and interaction; and evaluate changes in social relationships and program continuity using an appropriate research design.

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Declaration of Competing Interests

The authors declare no financial or nonfinancial competing interests that could have influenced the research or the preparation of this article.

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