



FAITH-BASED FOOD RESILIENCE: A FRAMING ANALYSIS OF 'AISYIYAH'S PUBLIC DISCOURSE IN THE 108TH MILAD

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Abstract

This study examines the framing of faith-based food resilience in 'Aisyiyah's 108th Milad Address, a crucial public discourse from a prominent Indonesian faith-based women's organization. Employing a qualitative research approach and utilizing Robert Entman's framing model, the study systematically analyzes the speech to answer two core questions: how 'Aisyiyah's discourse frames the problem and causes of faith-based food resilience, and how it frames the solutions and moral judgments related to these community development initiatives. Findings reveal that 'Aisyiyah frames the problem beyond scarcity, critically highlighting food waste and attributing its causes to educational and moral deficiencies. Solutions are rooted in the holistic concept of "Qoryah Thoyyibah," emphasizing a transformative, values-driven approach from the family to the national level, grounded in Islamic teachings. Theoretically, this study contributes to communication studies by illustrating how non-state, faith-based organizations leverage public relations strategies for social change. Practically, the insights offer Aisyiyah and other stakeholder valuable guidance for developing more effective, community-based, and values-driven food resilience campaigns.

Keywords: Faith-Based Women organization, Framing Analysis, Food Resilience, 'Aisyiyah, Public Relations

INTRODUCTION

'Aisyiyah, as a prominent faith-based women's organization in Indonesia, plays a crucial role in shaping public discourse and driving social action across various sectors. Founded in 1917, 'Aisyiyah stands as a strategic pillar of civil society, holding a very special and unparalleled position in the history of Indonesia's women's movement ('Aisyiyah, 2022; Fauziah et al., 2024). With a legacy spanning over a century, it is not only the oldest faith-based women's organization in Indonesia that remains active today but also the largest and most innovative. Its foundational role was underscored by its participation in the pioneering Indonesian Women's Congress in 1928, distinguishing it as one of only three active women's associations from that historic event, and notably holding the highest level of success in terms of its social performance (Fauziah, 2020). With a vast network and deep roots in local communities, its pronouncements and initiatives carry significant weight, particularly on issues central to societal well-being.

This research specifically turns its attention to food resilience, a global challenge with acute implications for Indonesia. Modern food systems are complex social-ecological systems, vulnerable to myriad shocks and stresses, with their intricate outcomes ranging from nutrition security to environmental and economic impacts (Zurek et al., 2022). This complexity is compounded by urgent global challenges like climate change, environmental degradation, and persistent poverty (Schulte et al., 2022).

In Indonesia, the journey towards sustainable food resilience by 2025 faces formidable multidimensional hurdles, including competition for natural resources, climate change, the dominance of small-scale farming, population growth, and shifting consumer preferences (Suryana, 2014). Therefore, sustainable and collaborative solutions, both nationally and at the community level, are urgently needed. Civil society organizations like 'Aisyiyah are crucial in this endeavor, playing vital roles in women's empowerment, promoting local food utilization, and providing nutritional education to combat issues like stunting, thereby strengthening food resilience from the ground up (Rahmawati et al., 2025; Triyono & Mamnuah, 2023).

This study critically examines 'Aisyiyah's public discourse on faith-based food resilience as articulated in its 108th Milad (anniversary) address. This text is crucial for analysis because, as an official communication from 'Aisyiyah's highest leadership, it serves as a significant public relations tool for conveying core values, strategic directions, and calls to action (Hyde-Clarke, 2023). Delivered by the General Chairwoman, the speech functions as a powerful instrument of transformational language for empowering its audience making it a rich source for understanding the organization's framing of vital societal issues (Alafnan & Dishari, 2023). Utilizing framing analysis based on Robert Entman's model, the research will systematically investigate how 'Aisyiyah defines the problem of food resilience, identifies its underlying causes, and proposes solutions within the framework of its religious and communal values.

Entman's framing model is particularly suited for this research because it provides a clear and systematic framework to analyze how communicators, like 'Aisyiyah, construct meaning in their messages (Entman, 1993; Hafidli et al., 2023). This model provides a clear framework focusing on defining problems, diagnosing causes, making moral judgments, and suggesting remedies (Sitanggang et al., 2025). Furthermore, this model is widely adopted in public relations research to understand how organizations construct social reality, position themselves on issues, and evaluate their framing's alignment with public opinion, making it ideal for examining 'Aisyiyah's communication (Prastya, 2016).

Specifically, this inquiry seeks to answer two core questions:

1. How does 'Aisyiyah's discourse on its 108th Milad speech frame the issue of faith-based food resilience, specifically in terms of defining the problem and diagnosing its causes?
2. How does 'Aisyiyah's discourse on its 108th Milad speech frame the solutions and moral judgments related to faith-based food resilience and community development initiatives?

Theoretically, this research enriches communication studies by exploring how non-state actors, especially faith-based women's organizations, use public relations to advocate for and mobilize action on critical social issues, revealing unique communication nuances from ideologically rooted organizations. Practically, the findings offer 'Aisyiyah valuable insights into its communication effectiveness on food resilience. These insights can also inform strategies for other development organizations, policymakers, and civil society actors in Indonesia and globally, leading to more effective, community-based, and values-driven food resilience campaigns.

RESEARCH METHOD

This study employs a qualitative research approach to explore 'Aisyiyah's public discourse. The primary data source is the official text of the General Chairwoman's address delivered at 'Aisyiyah's 108th Milad in 2025, collected through documentation. The unit of analysis for this research consists of specific words, phrases, or sentences within the speech text, particularly those directly pertaining to the concept of food resilience. For data analysis, this study utilizes Robert Entman's framing model, specifically applying its four key functions: defining problems, diagnosing causes, making moral judgments, and suggesting remedies.

The analytical process involves systematically coding the collected textual data by identifying recurring patterns and themes that align with Entman's theoretical propositions. Following coding, the data undergoes interpretation to reveal the underlying frames used by 'Aisyiyah. To ensure research credibility, primary data from the speech text will be triangulated with other relevant secondary documents. The final stage involves drawing conclusions based on the comprehensive analysis of the framed messages within the discourse, providing insights into 'Aisyiyah's strategic communication on faith-based food resilience.

RESULT AND DISCUSSION

This section presents the findings of the framing analysis applied to 'Aisyiyah's 108th Milad Address. The primary data for this study is the official speech text delivered by the General Chairwoman of 'Aisyiyah for the 2022-2027 period, Dr. apt. Salmah Orbayinah, M.Kes., on May 19, 2025 at Lendah, Kulon Progo, Special Region of Yogyakarta, Indonesia. This significant public discourse comprises six pages, structured with a distinct title, opening and closing salutations, and the main body of the speech. The text generally employs the Roboto Bk 18 font. Given the persistent challenges of food resilience in Indonesia, understanding the nuanced articulation of this issue within such a high-stakes communicative event is essential for comprehending 'Aisyiyah's strategic role in national development and community empowerment.

The analysis reveals that 'Aisyiyah's discourse at the 108th Milad strategically constructed a multifaceted frame around faith-based food resilience. The following discussion delineates this frame by systematically applying Robert Entman's four functions of framing, examining how the speech defines the problem of food insecurity, diagnoses its underlying causes, articulates relevant moral judgments, and proposes specific remedies rooted in 'Aisyiyah's unique organizational identity. This examination aims to illuminate the strategic choices embedded within the discourse that shape public perception and mobilize action towards achieving food resilience through a distinct community and values-driven lens.

'Aisyiyah's discourse at the 108th Milad explicitly frames the issue of food resilience by meticulously defining the problem beyond simple scarcity and diagnosing its multifaceted causes, deeply integrating both secular data and moral insights. The speech defines the problem of food resilience primarily through a

quantitative and comparative lens, highlighting Indonesia's precarious position on the global stage.

“Ketahanan pangan di Indonesia masih tergolong rendah dan perlu perhatian khusus. Pada tahun 2022, Indonesia berada di peringkat ke-69 dari 113 negara dalam Indeks Ketahanan Pangan Global (GFSI). Peringkat ini menunjukkan bahwa ketersediaan pangan di Indonesia masih tergolong rendah jika dibandingkan dengan negara-negara lain di dunia.” (Food resilience in Indonesia is still relatively low and requires special attention. In 2022, Indonesia ranked 69th out of 113 countries in the Global Food Security Index (GFSI). This ranking indicates that food availability in Indonesia is still relatively low compared to other countries in the world.)

This statement establishes a critical deficit in food availability, directly linking national performance to international benchmarks. Crucially, the discourse then broadens the problem definition to include an ironic and severe issue: food waste, explicitly identifying it as a major national concern.

“Ironisnya Indonesia menempati urutan ketiga dunia sebagai negara penghasil sampah makanan terbesar setelah Amerika Serikat dan Arab Saudi pada 2023. Dari data SIPSN di 2022, sebanyak 69,2 juta ton sampah dihasilkan Indonesia. Dari jumlah itu, 41,27% atau yang terbanyak ialah sampah dari sisa makanan. Sektor rumah tangga menjadi sumber utama timbunan sampah yakni sebesar 38,28%.” (Ironically, Indonesia ranks third globally as the largest food waste producer after the United States and Saudi Arabia in 2023.

From SIPSN data in 2022, 69.2 million tons of waste were generated in Indonesia. Of that amount, 41.27% or the largest was food waste. The household sector is the primary source of waste accumulation, at 38.28%.)

This segment skillfully redefines the problem not just as one of production or access, but significantly as one of wasteful consumption patterns, particularly at the household level. This reframing lays the groundwork for a moral and educational response, aligning with the understanding that modern food systems are complex social-ecological systems vulnerable to diverse shocks and stresses (Zurek et al., 2022), further exacerbated by global challenges such as environmental degradation and persistent poverty (Schulte et al., 2022).

The speech attributes the low food resilience to a combination of conventional socio-economic factors and, distinctively, to deficiencies in education and moral conduct. The initial diagnoses align with common understanding, “Hal ini disebabkan oleh beberapa faktor diantaranya adalah keterbatasan lahan, distribusi yang tidak merata, dan konsumsi yang tidak sehat.” (This is caused by several factors, including limited land, uneven distribution, and unhealthy consumption.)

However, the discourse then introduces a more profound and faith-based causal diagnosis related to the pervasive issue of food waste.

“Sehingga kalau kita bicara tentang Ketahanan Pangan, tidak cukup hanya faktor keterbatasan lahan, faktor ekonomi, sosial atau kesehatan, tapi juga faktor pendidikan. Literasi tentang Ketahanan Pangan menjadi sangat penting untuk dipahami bersama.” (So, when we talk about Food Resilience, it is not enough to consider only factors of land limitation, economic, social, or health factors, but also education factors. Literacy about Food Resilience becomes very important to understand together.)

This diagnostic leap positions a lack of “education” and “literacy” as a root cause, particularly for the widespread food waste, highlighting ‘Aisiyiah’s emphasis on knowledge and behavioral change. This statement further reinforces that illiteracy is a humanitarian disaster (Fauziah & Putri, 2020; Lal, 2015; Thengal, 2013). This perspective resonates with research indicating a correlation between higher education levels and healthier food consumption patterns (Islam & Sim, 2021), and studies emphasizing that a lack of household knowledge and behavior in managing food waste negatively impacts ecosystems (Tumuyu et al., 2024).

Consequently, ‘Aisiyiah frames the issue as one requiring enlightenment and awareness rather than solely systemic or structural fixes. This approach aligns with the moral economy perspective, which emphasizes the erosion of social and cultural values as a contributor to food system vulnerabilities (Reuter, 2019), and underscores the critical role of local faith communities in building community resilience and identity. The inclusion of household waste as a major contributor further reinforces the diagnosis that individual and familial practices, influenced by knowledge gaps, significantly impact national food resilience, pointing towards a need for community-based, values-driven solutions as explored by models integrating local wisdom (Utami et al., 2025).

Framing Solutions and Moral Judgments

‘Aisiyiah’s discourse presents solutions that are deeply integrated with its faith-based identity, emphasizing a holistic transformation from the individual to the community level. These proposed remedies are underpinned by strong moral judgments, advocating for a virtuous and responsible approach to food resilience.

The core solution proposed is the realization of “Qaryah Thoyyibah” (ideal village/community), a concept explicitly defined as a place where Islamic values are comprehensively implemented across all life aspects. The Chairwoman states:

“PP ‘Aisiyiah pada tahun 2012 telah merumuskan bahwa Qaryah thayyibah adalah suatu perkampungan atau desa yang menjalankan nilai-nilai agama secara kaffah dalam segala aspek kehidupan yang meliputi akhlak, ibadah, dan muamalah.” (Central Board of ‘Aisiyiah in 2012 formulated that Qaryah Thoyyibah is a village or community that comprehensively implements religious values in all aspects of life, including ethics, worship, and social interactions.)

This definition positions *Qaryah Thoyyibah* as the foundational and holistic remedy for various societal ills, including food resilience, linking it to the broader vision of a prosperous nation.

“Dengan Qoryah Thoyyibah diharapkan mampu membentuk negara yang gemah ripah loh jinawi (baldatun thayyibah warobbun ghofur), dan untuk mencapai qaryah thayyibah, maka harus berangkat dari keluarga yang baik, tenang, damai dan menjalankan nilai-nilai kebaikan, kejujuran, yang oleh ‘Aisiyiah disebut sebagai Keluarga Sakinah. Jadi Kelurga Sakinah akan membentuk QT dan selanjutnya akan mewujudkan negara yang kuat, damai dan ini membantu terwujudnya Ketahanan Nasional.” (With Qoryah Thoyyibah, it is hoped to be able to form a prosperous and fertile nation (baldatun thayyibah warobbun ghofur), and to achieve Qaryah Thoyyibah, it must start from a good, calm, peaceful family that practices values of goodness and honesty, which Aisiyiah calls Keluarga Sakinah. So Keluarga

Sakinah will form QT and subsequently realize a strong, peaceful nation and this helps achieve National Resilience.)

This narrative frames the solution as a cascading effect, originating from the individual family unit (Keluarga Sakinah) and expanding outwards to encompass the entire village and, ultimately, the nation. The remedies are further supported by a rich tapestry of Qur'anic references, providing spiritual and moral grounding for action. Here, the General Chairwoman cited Qur'an verses from Al A'raf: 96, Saba': 15, An Nahl: 18, Ali Imran: 110, Shaf: 4, Ar Rum: 21, and Ar Ra'd: 11.

Those verses collectively suggest solutions rooted in faith, hard work, cooperation, tolerance, and education, illustrating that food resilience is a byproduct of righteous living and community solidarity, where individuals uphold noble ethics and actively promote good. The speech also implicitly positions 'Aisyiyah's extensive "amal usaha" (charitable endeavors) and "GLHA" (Gerakan Lumbung Hidup 'Aisyiyah/'Aisyiyah Living Granary Movement) as practical, systemic embodiments of these solutions, focusing on enhancing quality of life through Islamic education, health, economy, and socio-culture, leading to independent and prosperous communities (Sarjiyah et al., 2023).

The speech imbues the discourse with profound moral judgments, framing food resilience as not just a policy issue but a spiritual imperative and a test of gratitude and responsibility. The opening of the speech sets a strong moral tone centered on gratitude.

"Mari kita senantiasa berucap syukur kehadiran Allah SWT atas karunia yang diberikan kepada kita semua... Mensyukuri nikmat Allah merupakan tanda pengakuan terhadap segala karunia yang telah Allah berikan kepada kita." (Let us always express gratitude to Allah SWT for the blessings bestowed upon all of us... Being grateful for Allah's favors is a sign of acknowledgment of all the blessings Allah has given us.)

"Maka nikmat Tuhanmu yang manakah yang kamu dustakan?" (Then which of the favors of your Lord will you deny?) This judgment implies that a failure in food resilience (especially due to waste) is a form of ingratitude or denial of divine blessings. The stark contrast between "low food resilience" and "massive food waste" inherently carries a moral condemnation of carelessness and excess, aligning with Islamic principles of moderation.

Furthermore, the emphasis on *Qaryah Thoyyibah* and *Keluarga Sakinah* implicitly judges a community's moral and spiritual health by its adherence to Islamic values, thereby positioning food resilience as an outcome of collective virtue. The call for education and literacy regarding food resilience also carries a moral judgment against ignorance or apathy that contributes to the problem.

In sum, 'Aisyiyah's discourse frames faith-based food resilience through a comprehensive lens, identifying problems that extend to individual behavior and moral conduct, diagnosing causes beyond conventional factors, and proposing solutions that are deeply embedded in Islamic values and community empowerment, all while subtly but powerfully invoking moral accountability.

CONCLUSION

This study, through a framing analysis of 'Aisyiyah's 108th Milad Address, reveals a sophisticated construction of faith-based food resilience. The discourse

systematically defines the problem beyond conventional scarcity, critically highlighting food waste, particularly from household consumption, as a significant national issue. The diagnosis of causes extends beyond economic and distributional factors to crucially include deficiencies in education and moral literacy. This unique framing is consistent with 'Aisyiyah's identity as a prominent faith-based women's organization, intertwining secular data with a profound moral perspective. The proposed solutions are rooted in the holistic concept of "Qaryah Thoyyibah," emphasizing a cascading transformation from the individual family unit (Keluarga Sakinah) to the broader community and nation, underpinned by values of gratitude, cooperation, and ethical conduct drawn from Islamic teachings.

Theoretically, this research significantly contributes to communication studies by illustrating how non-state actors, especially faith-based women's organizations, employ distinct public relations strategies to advocate for complex social issues. It sheds light on the nuanced ways in which religiously informed ideological frameworks shape problem definitions, causal diagnoses, and proposed remedies within public discourse. The study offers valuable insights into the strategic communication of organizations that integrate spiritual imperatives with practical development agendas, thereby enriching the understanding of diverse communication approaches in advocating for social change. Furthermore, it reinforces the applicability of Entman's framing model in analyzing comprehensive discourses from religiously oriented civil society actors.

Practically, the findings provide 'Aisyiyah with a clearer understanding of its communication effectiveness in shaping public perception and driving action on food resilience through its unique faith-based framing. These insights are also highly relevant for other development organizations, policymakers, and civil society actors in Indonesia and beyond. By demonstrating the power of framing food resilience as a multifaceted issue involving not only economic and social factors but also education and moral responsibility, this research encourages the development of more holistic, community-based, and values-driven communication campaigns to address food insecurity challenges effectively. Future research could explore the reception and impact of 'Aisyiyah's food resilience framing on different audience segments or across various communicative platforms.

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