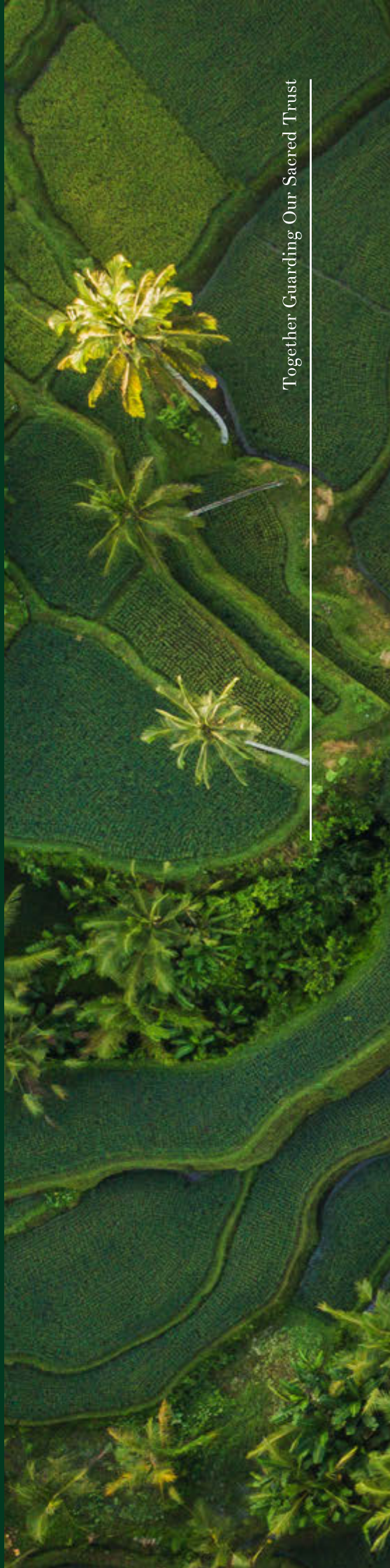
AMANAH DAYA NUSANTARA



Shared Trust:

Faith, Nature, and Collective Action

A Dialogue with Religious Communities on Values-Based Climate Engagement in Java

REPORT ON THE 1ST FOCUSED GROUP DISCUSSION (FGD)

AYANA Mid Plaza Hotel, Jakarta · March 3rd, 2026

Yayasan Amanah Daya Nusantara (AYANA)

Table of Contents

Executive Summary 03

A. Background and Rational 04

B. About the Discussion 05

C. Key Session Highlights 06

C.1 Opening Remarks 06

C.2 Presentation of Research Findings 07

C.3 Interfaith Opening Discussion 08

C.4 MUI Reflection: Islamic Perspective on the Mandate to Care for the Earth 09

C.5 Facilitated Circle Discussion 10

D. Synthesis of the Discussion 12

E. Closing Remarks 13

Executive Summary

First FGD · March 3rd, 2026
Yayasan Amanah Daya Nusantara (AYANA)

The 1st Focused Group Discussion (FGD) on Shared Trust: Faith, Nature, and Collective Action, with the theme: "A Dialogue with Religious Communities on Value-Based Climate Engagement in Java", was convened by AYANA Foundation on 3 March 2026 in Jakarta, brought together representatives from faith-based institutions, philanthropic organizations, civil society networks, academic institutions, and research bodies to explore the role of religious communities in addressing environmental and climate challenges in Java. The discussion was informed by AYANA's preliminary qualitative research involving 40 participants across several provinces in Java, which suggests that climate change is widely experienced through everyday environmental and livelihood impacts, although it is often interpreted through practical and community-based perspectives rather than technical climate terminology.

Participants reflected on how religious values and social norms already present in communities—such as harmony (rukun), collective cooperation (gotong royong), and stewardship principles rooted in religious teachings—can provide meaningful entry points for environmental engagement. Examples shared during the discussion included initiatives related to waste management, ecological education, mangrove restoration, environmentally oriented philanthropic programs, and community-based environmental activities implemented through religious and social networks. Participants also highlighted the importance of combining faith-based engagement with scientific knowledge, community participation, and interdisciplinary collaboration to support sustainable environmental practices.



Amanah Daya Nusantara FGD
"Shared Trust: Faith, Nature, and Collective Action"
Source: Activity Documentation

The discussion emphasized the role of faith-based institutions, philanthropic actors, researchers, and community organizations in fostering environmental awareness and collective responsibility. In closing remarks, AYANA indicated plans to continue the initiative through a series of focus group discussions within individual faith communities, followed by a broader consolidation discussion aimed at identifying opportunities for collaboration and strengthening an ecosystem of partners working on community-rooted environmental action.

40
Participants
Qualitative Research

15+
Institutions
Present in the FGD

5
Religious Traditions
Represented

AYANA announced plans to continue this initiative through a series of focused group discussions within each religious community, followed by broader consolidation discussions to identify collaboration opportunities and strengthen a partnership ecosystem supporting community-based environmental action.



A. Background and Rational

Indonesia is increasingly experiencing the impacts of climate change, with consequences affecting livelihoods, food security, and disaster risks across many regions. Java, which is home to more than half of the country's population, sits at the center of these challenges. Despite growing public awareness of environmental issues, engagement with climate change in Indonesia remains uneven and often disconnected from the social norms, values, and priorities that shape everyday life within communities.

Amanah Daya Nusantara (AYANA) Foundation was established to help bridge this gap by promoting a community-rooted approach to climate action. Rather than beginning from technical frameworks or policy prescriptions, AYANA seeks to understand how communities themselves interpret environmental changes, what values guide their responses, and which actors they trust. As part of this effort, AYANA conducted an exploratory qualitative study involving 40 participants across several provinces in Java through focus group discussions and in-depth interviews. The findings suggest that climate change is widely experienced but often interpreted through individual behavior and economic concerns, while faith-based values remain a deeply embedded moral language shaping how people understand responsibility toward nature and community.

In this context, faith-based organizations and religious leaders are viewed as uniquely positioned actors in fostering environmental stewardship. Values that are already present within communities—such as rukun (social harmony), gotong royong (collective cooperation), and stewardship principles rooted in religious teachings—represent credible foundations for climate engagement.

> “
> Values such as harmony and collective cooperation are credible foundations for engagement in climate issues.
>
> — AYANA Research Findings, 2026

B. About the Discussion

ORGANIZER:	Yayasan Amanah Daya Nusantara (AYANA)
DATE & VENUE:	March 3rd, 2026, AYANA Mid Plaza Hotel, Jakarta
NUMBER OF PARTICIPANTS:	+35 participants from various institutions
FORMAT:	Participatory and reflective dialogue, not a formal conference

The 1st Focused Group Discussion (FGD) on Shared Trust: Faith, Nature, and Collective Action, with the theme: "Opening Discussion with Religious Leaders on Values-Based Climate Engagement in Java," was convened by AYANA Foundation on 3 March 2026 in Jakarta as an in-person dialogue aimed at initiating cross-faith engagement on climate action and environmental stewardship.

The event brought together approximately fifteen participants representing faith-based institutions, philanthropic organizations, civil society networks, and academic institutions, including leaders, researchers, and practitioners from diverse religious traditions and community development initiatives across Indonesia. Structured as a participatory and reflective dialogue rather than a formal conference, the session combined presentations of AYANA's preliminary qualitative research, reflections from religious communities, and facilitated small-group discussions exploring how faith communities understand and respond to environmental challenges.

The discussion sought to provide a space for exchanging perspectives, identifying existing environmental practices within faith communities, and exploring opportunities for collaboration to advance culturally grounded and community-based climate action.

Participant Representation

Religious Institutions	MUI, KWI (JPIC), Syiar Dai Indonesia, PHDI, Tzu Chi
Islamic Philanthropy	Dompet Dhuafa, BAZNAS
Civil Society	Eco-Bhinneka Muhammadiyah, LPBI-NU, GEDSI
Academic & Research	Institut IPMI, Akademi Ilmu Pengetahuan Indonesia (AIPI)
Organizer	Yayasan Amanah Daya Nusantara (AYANA)

C. Key Session Highlights



C.1 Opening Remarks

Opening remarks — Rizal Algamar, AYANA 's Founder & Executive Director

In his opening remarks, Rizal Algamar (Co-Founder and Executive Director of AYANA Foundation) welcomed participants and framed the discussion as an initial step toward building collaboration among faith-based institutions, civil society actors, and community leaders concerned with environmental and climate issues. He explained that AYANA has initiated a research process to understand how communities perceive and respond to climate change, beginning with an exploratory qualitative phase that will be followed by additional qualitative and quantitative research, including audience segmentation. As the initiative remains at an early stage, AYANA intends to share its findings with partners while exploring opportunities for small pilot initiatives and collaborative activities with institutions represented in the discussion.

Rizal further outlined AYANA's approach to climate engagement, noting that climate discussions are often highly technical, elite-driven, or shaped by global policy frameworks, which may not always resonate with the lived realities of communities. In response, AYANA seeks to engage social groups that are often underrepresented in climate discourse yet remain influential within their communities, using a values-based research segmentation approach. He emphasized that AYANA does not intend to impose externally designed frameworks but instead aims to collaborate with actors who already possess social legitimacy, including religious institutions, farmers' groups, and local community networks, to co-develop initiatives rooted in existing cultural and moral traditions. Through this approach, environmental stewardship is framed as a shared responsibility grounded in community values, encouraging collaboration, co-creation, and collective action among diverse institutions and partner to translate shared values into practical climate engagement.

Environmental management is understood as a shared responsibility based on community values, encouraging collaboration, co-creation, and collective action among various institutions and partners to translate shared values into practical climate engagement.

C.2 Presentation of Research Findings

Research Findings Presentation — Novi Meyanto, AYANA's Operational Director & Treasurer



Novi Meyanto (Operations Director and Treasury of AYANA Foundation) presented the preliminary findings of AYANA's qualitative research, emphasizing that the results remain exploratory and are intended to stimulate discussion and feedback from participants. The study involved 40 participants from diverse backgrounds in terms of age, profession, religion, and location across several provinces in Java. The research combined focus group discussions—conducted with three groups consisting of interfaith participants, Islamic boarding school students (santri), and community members—with 22 in-depth interviews. The research process forms part of a broader multi-stage study that began with a literature review and exploratory qualitative work and will later expand to a larger quantitative survey and segmentation analysis.

The findings indicate that while climate change is widely experienced in everyday life, it is not always understood through the technical or policy-oriented language commonly used in formal climate discourse. Participants frequently described climate change through concrete experiences such as irregular weather patterns, flooding, unpredictable seasons, and high sea waves affecting fishing activities. These experiences were often closely linked to economic impacts, including disruptions to livelihoods, agricultural production, and daily income. Many respondents viewed environmental responsibility primarily at the individual level and rarely referred to formal institutions or environmental organizations, suggesting that while resilience exists within communities, it is not yet organized into structured collective responses.

The research also highlighted the central role of religion and community values in shaping how individuals interpret environmental issues. Across respondents, religion was widely described as a moral compass guiding everyday decision-making and community relations, while religious gatherings were seen as regular spaces for discussion, learning, and social interaction. Social norms such as harmony (rukun) and collective cooperation (gotong royong) emerged as consistent values within communities in Java. These values suggest potential entry points for climate engagement through culturally grounded narratives and collective action initiatives rooted in community and faith-based networks.

Research Methodology

Participants:	40 participants, various ages, professions, religions, and locations in Java
Method:	FGD (3 groups: interfaith, students, community members) + 22 in-depth interviews
Stage:	Literature review, Qualitative research » Quantitative survey » Segmentation analysis

C.3 Interfaith Opening Discussion

Interfaith Opening Discussion — Rully N. Amrullah, AYANA's Program Director & Secretary



Rully N. Amrullah (Program Director and Secretary of AYANA Foundation) presented the proposed program framework of AYANA, explaining that the initiative was designed to respond to insights emerging from the preliminary qualitative research. The findings suggested that religion functions as one of the most stable civic platforms in Indonesian society but has not yet been systematically connected to practical climate action. The proposed program therefore seeks to mobilize the moral authority and social networks of faith communities to support environmental stewardship, emphasizing that the objective is not to harmonize theological positions but to encourage shared responsibility across different faith traditions for the protection of the environment.

He outlined AYANA's theory of change, which emphasizes a gradual process beginning with the development of legitimacy among religious leaders and institutions, followed by co-creation of initiatives, collective action, institutionalization, and eventually broader scaling. AYANA positions itself as a neutral catalyst facilitating collaboration among diverse actors, including religious institutions, academic partners, government stakeholders, philanthropic organizations, and media platforms. The presentation introduced a proposed ecosystem

AYANA Theory of Change



model that links different spheres of engagement—public narrative building, policy engagement, community mobilization, and communication platforms—so that actors working on environmental issues can operate in a more coordinated manner rather than through isolated initiatives.

The program was described as a five-year process with phased milestones. The first year focuses on coordination and strengthening legitimacy for faith-based engagement on climate issues, followed by stages of activation, institutional alignment, collective influence, and ultimately sustained faith-led climate action. In closing, he explained that AYANA intends to monitor progress through a monitoring, evaluation, and learning framework that assesses changes at three levels—policy, organizational practice, and community perception. The framework aims not only to track activities but also to observe shifts in legitimacy, including whether religious leaders feel confident addressing climate issues, whether policies support such engagement, and whether communities increasingly view environmental action as part of everyday moral responsibility.

C.4 MUI Reflection: Islamic Perspective on the Mandate to Care for the Earth

Dr. Hayu Prabowo, LPLH-SDA Chairman , Majelis Ulama Indonesia



Dr. Hayu Prabowo (Chairperson, Institute for Environmental Stewardship and Natural Resources (LPLH-SDA) of Majelis Ulama Indonesia (MUI) opened his reflection by emphasizing the ethical and theological foundations of environmental stewardship within Islam. He explained that the term pemuliaan (stewardship or ennoblement) in the name of the MUI environmental body reflects the view that the Earth and natural resources are living creations that deserve respect and care. Drawing on his experience both within MUI and as a facilitator in the Interfaith Rainforest Initiative, he noted that while religious traditions differ in theology, they share a common concern for humanity and human welfare. From this perspective, interfaith collaboration is seen as a meaningful platform for addressing environmental challenges that affect society more broadly.

He further described MUI's institutional role as both a servant of the Muslim community (khadimul ummah) and a partner to the government (shodiqul hukumah). In this capacity, MUI contributes to environmental governance through religious guidance and normative instruments, including several fatwas related to environmental protection, waste management, climate change, and environmentally responsible mining. These religious directives are disseminated through networks of religious teachers and institutions and are complemented by applied research initiatives aimed at translating theological principles into practical actions within communities. Dr. Hayu emphasized that environmental degradation is not only a technical issue but also a moral one, requiring changes in human behaviour and values.

In concluding, he highlighted examples of initiatives that seek to connect religious teachings with practical environmental action, including programs such as eco-houses of worship, forest waqf initiatives, and community-based environmental projects supported through Islamic social finance mechanisms such as zakat and waqf. He stressed that environmental action at the community level should integrate economic, social, and ecological dimensions, while also being grounded in spiritual values. Within this perspective, caring for the environment is framed as both a moral responsibility and a form of ongoing charitable contribution (sedekah jariyah), reflecting the broader Islamic principle that the best individuals are those who bring the greatest benefit to others.

> *"Caring for the environment is a moral responsibility as well as a form of continuous charity—sedekah jariyah—reflecting the Islamic principle that the best of people are those who provide the greatest benefit to others.*
>
> — Dr. Hayu Prabowo, MUI

C.5 Facilitated Circle Discussion

The facilitated discussion invited participants to reflect on four guiding questions related to the themes presented earlier in the session. Participants were asked whether the observations shared by AYANA resonated with the realities of their own communities, what actions their institutions were already undertaking to care for the environment, who within their faith communities was considered credible to speak on climate and environmental issues, and how faith-based actors could contribute to reducing polarization while strengthening discussion, empathy, and shared responsibility. These prompts provided a framework for participants to share experiences and perspectives drawn from their respective institutional and community contexts.

Four Guiding Questions

1	Do AYANA's observations align with your community's reality?
2	What actions has your institution taken to protect the environment?
3	Who in your religious community is considered to have the credibility to speak about the climate?
4	How can faith-based actors strengthen dialogue, empathy, and shared responsibility?

Participants broadly affirmed that the environmental concerns raised during the session—particularly those related to waste management, environmental degradation, and climate change—reflect challenges that are increasingly visible within their own communities. Representatives from religious organizations, philanthropic institutions, research bodies, and civil society networks noted that environmental issues are no longer abstract concerns but are experienced directly through everyday realities such as household waste, changing environmental conditions, and pressures on land and natural resources. While awareness within communities of faith has grown in recent years, participants acknowledged that many existing initiatives remain localized and fragmented, highlighting the importance of strengthening coordination and collaboration among different actors and institutions.

Several participants emphasized that environmental stewardship is already embedded within the ethical teachings and social missions of their respective traditions. Within Muslim community networks, Ustadz Usman Syafrudin (Chairperson, Syiar Dai Indonesia) described efforts to promote ecological awareness through dakwah ekologis (ecological preaching), encouraging communities to address practical issues such as waste management and environmental responsibility in daily life. Faith-based humanitarian organizations represented by Suryani (Volunteer, Yayasan Buddha Tzu Chi) shared the experiences of mobilizing its volunteers to collect, sort, and recycle waste materials, linking environmental action with social assistance programs for vulnerable communities. Representatives from Christian and Hindu communities emphasized the theological and ethical foundations for environmental care within their traditions. Edi (Staff, Komisi Keadilan Perdamaian dan Pastoral Migran dan Perantau (KKP-PMP) of the Indonesian Bishops' Conference (KWI) referred to the global Catholic encyclical Laudato Si', which frames the Earth as "our common home" and calls for ecological conversion among believers. The Church, through networks such as the Justice, Peace, and Integrity of Creation (JPIC) commission, has undertaken advocacy and educational activities related to environmental protection and forest conservation. Similarly, Budiana Setiawan (Secretary for Culture and Local Wisdom of Parisada Hindu Dharma Indonesia (PHDI) highlighted the Hindu philosophical concept of Tri Hita Karana, which emphasizes harmony between human beings, nature, and the divine. In practice, this principle has informed community responses to development projects perceived to threaten sacred sites or ecological balance, particularly in areas such as Bali.

Alongside faith-based engagement, participants also underscored the importance of scientific knowledge and interdisciplinary collaboration in addressing environmental challenges. Representatives from higher education-academic and research institutions, including Prof. Aman Wirakartakusumah (Rector, IPMI Institute) and Prof. Daniel Murdiyarso (Chairperson, Indonesian Academy of Sciences (AIPI), stressed that credible research,

evidence-based analysis, and community-based scientific collaboration are essential for understanding environmental dynamics and informing policy responses. Participants highlighted the need to bridge scientific knowledge with community practices, noting that research can play a role in supporting sustainable agriculture, coastal ecosystem management, and other local environmental initiatives when combined with community participation.

The discussion also highlighted the growing role of philanthropic organizations and grassroots networks in connecting environmental protection with community empowerment. Ahmad Juwaini (CEO, Dompet Dhuafa) and Arifin Purwakananta (Deputy I for Collection, BAZNAS) discussed efforts to integrate environmental considerations into social and philanthropic programs, including mangrove restoration, productive waqf gardens, and the development of frameworks such as Green Zakat to align Islamic social finance with environmental sustainability objectives. Meanwhile, grassroots initiatives described by Windarti (Representative, Gender, Equality, Disability, and Social Inclusion (GEDSI) of Eco Bhinneka Muhammadiyah) and Nia Zulhadji (Representative, Nahdlatul Ulama Disaster Management and Climate Change Agency (LPBI-NU) emphasized the importance of community engagement, youth participation, and culturally resonant communication strategies in encouraging public involvement in environmental action. Taken together, the discussion reflected a shared recognition that environmental stewardship requires cooperation across religious traditions, scientific communities, philanthropic actors, and local networks, with faith-based institutions playing an important role in nurturing ethical awareness and collective responsibility for the care of the Earth.



Ahmad Juwaini, CEO of Dompet Dhuafa
Source: Activity Documentation



Prof. Daniel Murdiyarso,
Chair of the Indonesian Academy of Sciences (AIPI)
Source: Activity Documentation

Voices from Various Religious Traditions

ISLAM — SYIAR DAI INDONESIA
Ustadz Usman Syafrudin

Promoting ecological awareness through ecological preaching, encouraging the community to pay attention to waste management and environmental responsibility in daily life.

KATOLIK — KWI (JPIC/KKP-PMP)
Edi, Staf KKP-PMP

Referring to the Laudato Si' encyclical which views the earth as 'our common home' and calls for ecological conversion. Advocacy and environmental education through the JPIC network.

BUDDHISME — YAYASAN BUDDHA TZU CHI
Suryani

Mobilizing volunteers to collect, sort, and recycle waste, and connecting environmental action with social assistance programs for vulnerable communities.

HINDU — PARISADA HINDU DHARMA INDONESIA
Budiana Setiawan, Sekretaris Bidang Kebudayaan

Highlighting the Tri Hita Karana concept: harmony between humans, nature, and the Divine. This principle influences community responses to projects that threaten sacred sites and ecological balance.

D. Synthesis of the Discussion

Discussion Synthesis — Prof. Amelia Fauzia, Social Trust Fund Director, UIN Jakarta

In her synthesis of the discussion, Prof. Amelia Fauzia (Director, Social Trust Fund, UIN Syarif Hidayatullah Jakarta) observed that participants shared a common awareness of environmental challenges and recognized the potential role of religious communities in addressing them. She noted that faith-based spaces provide an important social interface through which environmental concerns can be communicated and acted upon, as religion connects people through shared moral values and community networks. Drawing on observations about civil society, she highlighted that religious organizations and faith-based groups often function as important intermediaries between the state and society, enabling collective action and social engagement at the community level.

Prof. Amelia further noted that many environmental initiatives are already being implemented across institutions, including programs related to waste management, mangrove restoration, and environmentally oriented activities in religious communities. However, she emphasized that such initiatives require supporting mechanisms to ensure their sustainability and broader engagement. In particular, she highlighted the role of economic and livelihood-related programs as enabling factors that can help environmental initiatives become more grounded in everyday realities. She also underlined the importance of narrative framing and communication strategies, suggesting that environmental initiatives may gain greater acceptance when conveyed through language and values that resonate with religious communities.



She also emphasized the importance of combining research, stakeholder engagement, and community-based implementation. According to her synthesis, research can provide an important foundation for understanding environmental challenges, but its findings need to be translated into language that is accessible and meaningful to communities. In this context, philanthropic organizations and faith-based institutions can play an important role in strengthening grassroots engagement and enabling large-scale participation through community networks. She concluded that collaborative approaches integrating environmental, social, and economic dimensions—supported by research, religious leadership, and philanthropic actors—can contribute to strengthening public awareness, community capacity, and collective responsibility for environmental stewardship

> *A collaborative approach that integrates environmental, social, and economic dimensions can contribute to strengthening public awareness, community capacity, and collective responsibility in environmental management.*
>
> — Prof. Amelia Fauzia, UIN Jakarta

E. Closing Remarks

Closing Remarks — Rizal Algamar, AYANA's Founder & Executive Director

Religious Community Discussion	Consolidation Discussion	Coordination Platform
AYANA plans to organize a series of FGDs within each religious community separately	Followed by a broader consolidation discussion to explore how various perspectives contribute to the collaboration ecosystem.	AYANA primarily serves as a coordination platform and potential co-funding partner in supporting collaborative activities

In his closing remarks, Mr. Rizal Algamar expressed appreciation for the practical insights and experiences shared by participants during the discussion. He noted that the contributions provided valuable perspectives drawn from real community engagement and emphasized that these inputs would be important for informing the next steps of the initiative.

He explained that AYANA intends to pursue an approach of "not reinventing the wheel" in developing interfaith climate engagement. Rather than creating entirely new frameworks, the initiative will seek to identify existing religious teachings, values, and practices that already support environmental stewardship and explore how these can be strengthened and connected. As part of this process, AYANA plans to convene a series of focus group discussions within individual faith communities, followed by a broader consolidation discussion to explore how these perspectives can contribute to the development of a shared ecosystem for collaboration.

He further emphasized that the objective of the initiative is to strengthen a broader ecosystem of partners rather than to promote a single organization. AYANA aims to serve primarily as a coordinating platform and potential co-funding partner supporting collaborative activities among religious institutions, researchers, and community organizations. Looking ahead, he noted that further discussions will be conducted with partners, including Prof. Amelia Fauzia, to refine program ideas across different faith communities before reconvening stakeholders to review and finalize the design of a joint initiative. He concluded by thanking participants for their engagement and expressing hope for continued collaboration.

Together Guarding Our Sacred Trust.
AYANA thanks all participants for their involvement and expresses hope that the collaboration can continue for the future of the environment and future generations.



AMANAH DAYA
NUSANTARA

Together Guarding Our Sacred Trust

amanahdaya.org