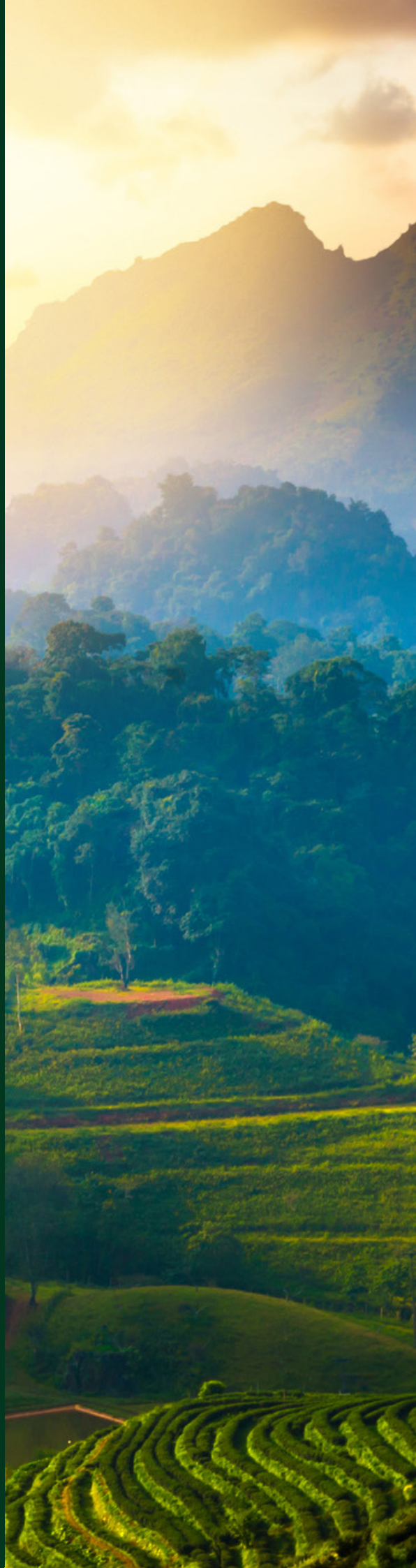
AMANAH DAYA NUSANTARA

Final Report

Interfaith Climate Action in Indonesia



Findings from Focus Group Discussions (FGDs) with Six Religious Communities in Indonesia

March – April 2026

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List of Abbreviations

AYANA	: Yayasan Amanah Daya Nusantara
BAZNAS	: Badan Amil Zakat Nasional
BBWSCC	: Balai Besar Wilayah Sungai Ciliwung–Cisadane
BNPB	: Badan Nasional Penanggulangan Bencana
CFD	: Car Free Day
CSO	: Civil Society Organization
CSR	: Corporate Social Responsibility
DKM	: Dewan Kemakmuran Masjid
FGD	: Focus Group Discussion
GHG	: Greenhouse Gas
IPB	: Institut Pertanian Bogor (IPB University)
KISUCI	: Komunitas Peduli Sungai Cikeas
KLH	: Kementerian Lingkungan Hidup
KLHK	: Kementerian Lingkungan Hidup dan Kehutanan
KPI	: Key Performance Indicator
KP2C	: Komunitas Peduli Sungai Cileungsi–Cikeas
KWI	: Konferensi Waligereja Indonesia
LAZIS	: Lembaga Amil Zakat, Infak, dan Sedekah
LPLH	: Lembaga Pemuliaan Lingkungan Hidup
LPLH SDA MUI	: Lembaga Pemuliaan Lingkungan Hidup dan Sumber Daya Alam Majelis Ulama Indonesia
LSM	: Lembaga Swadaya Masyarakat
MATAKIN	: Majelis Tinggi Agama Khonghucu Indonesia
MEL	: Monitoring, Evaluation, and Learning
MPR	: Majelis Permusyawaratan Rakyat
MUI	: Majelis Ulama Indonesia
NGO	: Non-Governmental Organization
NU	: Nahdlatul Ulama
PGI	: Persekutuan Gereja-Gereja di Indonesia
PHDI	: Parisada Hindu Dharma Indonesia
PLTS	: Pembangkit Listrik Tenaga Surya
PPI UNAS	: Pusat Pengkajian Islam Universitas Nasional
SDGs	: Sustainable Development Goals
SDM	: Sumber Daya Manusia
STF UIN	: Social Trust Fund Universitas Islam Negeri Syarif Hidayatullah Jakarta
TPS3R	: Tempat Pengolahan Sampah Reduce–Reuse–Recycle
TPST	: Tempat Pengolahan Sampah Terpadu
UBH	: Universitas Bung Hatta
UMKM	: Usaha Mikro, Kecil, dan Menengah
UNAS	: Universitas Nasional
UNDP	: United Nations Development Programme
UNJ	: Universitas Negeri Jakarta
WALHI	: Wahana Lingkungan Hidup Indonesia
WALUBI	: Perwakilan Umat Buddha Indonesia
WWF	: World Wide Fund for Nature



Flagship Interfaith Programme Recommendations

- **National Green Houses of Worship Movement**
- **Joint Secretariat of the National Interfaith Climate Action Forum**
- **Interfaith Youth Programme for Climate Justice**
- **Interfaith Green Philanthropy Initiative**

Executive Summary

Climate change in Indonesia has become a tangible crisis affecting food security, public health, and ecological resilience. Within the context of Indonesia's religious society, religious institutions have strategic potential to mobilise collective climate action grounded in moral values. To this end, AYANA organised a series of Focus Group Discussions (FGDs) with six religious communities in Indonesia—Islam (MUI), Buddhism (WALUBI), Protestant Christianity (PGI), Catholicism (KWI), Hinduism (PHDI), and Confucianism (MATAKIN)—between March and April 2026, involving more than 150 participants.

The six religious communities have implemented a wide range of environmental initiatives, including waste management (waste banks, eco-enzymes, waste almsgiving), ecosystem restoration (mangrove rehabilitation, productive tree planting, and river clean-up activities), green houses of worship (eco-mosques, eco-viharas, and green churches), eco-theological education (Environmental Month activities and educational modules from early childhood to senior secondary education), sustainable lifestyles (plastic-free practices and vegetarianism), and green philanthropy (green zakat and green waqf). Each religious tradition is underpinned by a strong theological foundation, including khalifah (Islam), stewardship (Protestant Christianity), cooperator Dei (Catholicism), Tri Hita Karana (Hinduism), karuna (Buddhism), and the Confucian principle of harmony (He). Eco-theology has also become a national priority through the Minister of Religious Affairs Decree No. 244/2025 and the Istiqlal Declaration.

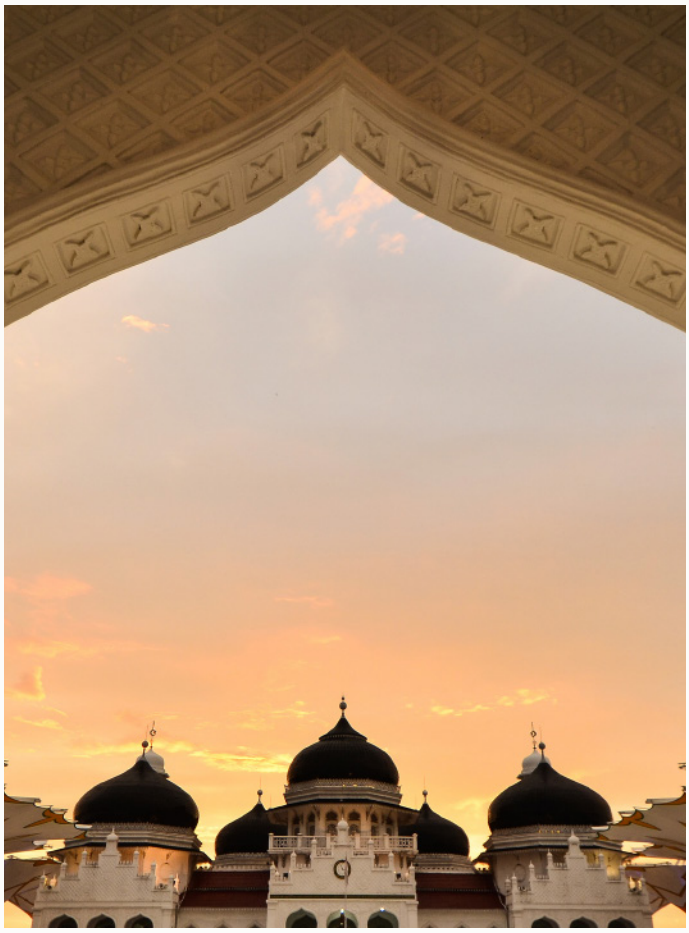
The principal challenges identified include fragmented programmes, dependence on key individuals, limited regulatory support, funding constraints, low levels of environmental literacy, and intergenerational gaps. The report proposes four flagship interfaith programmes: (1) the National Green Houses of Worship Movement; (2) the Joint Secretariat of the National Interfaith Climate Action Forum; (3) the Interfaith Youth Programme for Climate Justice; and (4) the Interfaith Green Philanthropy Initiative. With their moral legitimacy, extensive grassroots networks, and the momentum provided by national policy developments, faith-based climate action has the potential to become a transformative force in advancing a sustainable, equitable, and climate-resilient Indonesia.



1. Introduction

1.1 Background

Climate change has become one of the most pressing challenges facing Indonesia today. Its impacts are felt not only through environmental degradation but also in its effects on public health, food security, livelihoods, and the broader resilience of communities. The increasing frequency of floods, droughts, waste accumulation, coastal erosion, and environmental degradation demonstrates that the climate crisis is no longer an abstract global issue but a reality directly experienced by communities across Indonesia. Within the Indonesian context, where religion plays a significant role in shaping social values and collective behaviour, religious institutions and faith communities have considerable potential to contribute to environmental protection and climate action.



The Focus Group Discussion (FGD) organized by AYANA together with six religious communities in Indonesia — the Indonesian Ulema Council (MUI), the Communion of Churches in Indonesia (PGI), the Indonesian Bishops' Conference (KWI), the Indonesian Hindu Dharma Association (PHDI), the Indonesian Buddhist Representative Council (WALUBI), and the Supreme Council for Confucian Religion in Indonesia (MATAKIN) — found that a strong theological and ethical foundation exists within each religious tradition to support climate action and environmental protection.

To gain deeper insight into the role of religion in responding to ecological challenges, a series of Focus Group Discussions was conducted involving representatives from six major religious communities in Indonesia: Protestant, Catholic, Islam, Buddhist, Hindu, and Confucian. These discussions explored theological perspectives on human responsibility toward the environment, identified various climate action initiatives that have been implemented, mapped institutional and structural challenges, and formulated strategic recommendations to strengthen faith-based climate action movements in Indonesia.

The results of the FGD show that environmental protection is increasingly understood not merely as a scientific or political issue, but also as a moral and spiritual responsibility deeply rooted in religious teachings. Across various religious traditions, participants affirmed that care for the earth cannot be separated from religious ethics, social justice, and responsibility toward future generations.

1.2. Objectives

The series of Focus Group Discussions (FGDs) aimed to:

1. Explore the theological perspectives of each religious tradition regarding the relationship between humanity and nature, and the responsibility to maintain environmental balance.
2. Identify the initiatives and good practices undertaken by each religious community in environmental conservation.
3. Map the strategic actors within the ecosystem of faith-based climate action.
4. Explore opportunities for collaboration among religious communities, as well as with civil society organisations, academia, the private sector, and policymakers.
5. Formulate recommendations and identify opportunities for developing joint initiatives to strengthen environmental action based on religious values.

1.3. Methodology and Implementation

The series of Focus Group Discussions (FGDs) was conducted between March and April 2026, as detailed below:

No	Religious Community	Date	Venue
1	Islam (MUI)	16 March 2026	MUI Building, Central Jakarta
2	Buddhism (WALUBI)	1 April 2026	Berca Building, Central Jakarta
3	Christianity (PGI)	7 April 2026	PGI Building, Central Jakarta
4	Catholicism (KWI)	10 April 2026	KWI Building, Central Jakarta
5	Hinduism (PHDI)	28 April 2026	The Plaza Tower, Central Jakarta
6	Confucianism (MATAKIN)	30 April 2026	MATAKIN Headquarters, North Jakarta





2. Findings

A total of more than 150 participants attended the FGDs, comprising religious leaders, officials of religious organisations, academics, community practitioners, and representatives of philanthropic institutions and development partners. The FGDs employed structured questions delivered through Mentimeter (an interactive questionnaire) to gather perspectives on environmental programmes, collaboration, challenges and opportunities, and recommendations for interfaith collaborative programmes.

The series of Focus Group Discussions (FGDs) with the six religious communities identified a wide range of climate action programmes that have been implemented at both the local and national levels. The findings indicate that each religious community has developed distinctive programmes grounded in its own theological teachings. At the same time, these programmes generally focus on waste management, ecosystem conservation, the transformation of green houses of worship, environmental education, and green philanthropy. In addition to documenting these programmes, the discussions also highlighted patterns of multi-stakeholder collaboration, the structural challenges encountered, and strategic recommendations for strengthening interfaith climate action in the future.

2.1. Islamic Community (MUI & Partners)



Aspect	Details
Climate Action Programmes	Climate-Resilient Farming Villages; Eco-Takjil & Plastic-Free Qurban; Tree Almsgiving (Sedekah Pohon); Mangrove Restoration; Sustainable Villages (Desa Lestari); Waste Banks/TPS3R/TPST; Eco-Pesantren; Green Waqf; Eco-Mosques & Waste Almsgiving; Zero Waste Settlements; Green Campus; Eco-Edu Rivers; Environmental Da'wah; Green Zakat Framework; Micro-hydro.
Rationale for Programme Selection	Theological foundation (MUI Fatwa No. 86/2023 and related fatwas); contextual approaches adapted to local landscapes; integration of the green economy (agroforestry and renewable energy); direct on-site assistance.
Forms of Collaboration	Government (Ministry of Environment, National Disaster Management Agency, Ministry of Agriculture, Ministry of Religious Affairs); private sector (Coca-Cola, Pertamina, property developers); academia (IPB, UNJ, and others); NGOs (WALHI, WWF, KISUCI); interfaith initiatives (Eco-Bhinneka Muhammadiyah, Interfaith Green Movement, and Waqf Forest collaborations with Christian, Buddhist, and Hindu communities).

Challenges	Limited long-term funding; low levels of public environmental literacy; fragmented coordination; gaps between the fatwa and its implementation; licensing requirements for philanthropic programmes.
Interfaith Recommendations	Interfaith Green Movement; Religion for Better Earth; Eco-Houses of Worship (solar photovoltaic systems); Waqf for Climate; Community Forests.

The Islamic community has implemented a wide range of significant programmes, ranging from charitable initiatives, such as Tree Almsgiving (Sedekah Pohon), to sustainable ecological empowerment through programmes such as Sustainable Villages (Desa Lestari) and waste banks. MUI Fatwa No. 86/2023 on climate change provides a strong theological basis for these initiatives. Flagship programmes such as Green Waqf and Eco-Pesantren integrate religious values with the principles of the green economy. Cross-sector collaboration is extensive, involving government institutions, the private sector, academia, NGOs, and interfaith communities. The principal challenges relate to securing long-term funding and improving public environmental literacy. Among the recommendations proposed are the Interfaith Green Movement and the further development of Waqf for Climate initiatives

2.2. Buddhist Community (WALUBI)



Aspect	Details
Climate Action Programmes	Eco-Viharas (energy efficiency, water recycling, and greening initiatives); environmental education across 14 provinces; wildlife release programmes; productive tree planting; Eco-Enzyme; vegetarian programmes; cleaning of the National Heroes Cemetery.
Rationale for Programme Selection	The principle of compassion (karuna); the interdependence between humanity and nature; the practice of simple living; an approach that begins with small-scale actions (household waste management); and long-term effectiveness.
Forms of Collaboration	Government (Ministry of Environment and Ministry of Religious Affairs); academia (IPB and University Malanda India); interfaith initiatives (dialogue and climate action); and surrounding communities (water conservation and greening initiatives).
Challenges	Limited regulations and law enforcement; low levels of public consistency; intergenerational gaps in environmental education; and misconceptions about nature.
Interfaith Recommendations	Moving from dialogue to collective action; promoting practical action beginning at home; integrating religious values; strengthening synergy with the government to develop supportive regulations; and adopting socio-ecological approaches (such as planting fruit trees).

The Buddhist community emphasises an approach that begins with small-scale actions, such as household waste management and the production of Eco-Enzyme, in accordance with the principles of compassion (karuna) and interdependence. Eco-Viharas serve as a model of environmentally friendly houses of worship by integrating water conservation, energy efficiency, and greening initiatives. Vegetarian programmes are promoted as a means of reducing emissions associated with livestock production. Collaboration with government institutions and academia is extensive; however, challenges remain in relation to regulatory support and maintaining public commitment. The principal recommendation is to move beyond dialogue towards collective action, while strengthening collaboration with the government to establish supportive regulations.

2.3. Christian Community (PGI)



Aspect	Details
Climate Action Programmes	Environmental Month in churches; plastic bottle-free policy (the General Secretary of PGI would not participate in events where plastic bottles were still used); paperless church; planting of 1,500 trees; river clean-up activities; waste bank in collaboration with Unilever; "Earth-Loving Church" programme; land rehabilitation covering 1–30 hectares (ADRA); advocacy for the Climate Change Bill.
Rationale for Programme Selection	Cost-effective and practical; the theological value of Stewardship of Creation; vegetarianism to reduce emissions from livestock production; empowering communities as agents of change.
Forms of Collaboration	Jakarta Provincial Environmental Agency; Ministry of Environment; North Jakarta Municipal Government; Unilever; Eco-Bhinneka Muhammadiyah; NGOs (Agro Forest Tree, YCWS, and ADRA).
Challenges	Continued reliance on plastic and electricity; limited technological literacy (gaptek); eco-anxiety among younger generations; inadequate follow-up; limited funding.
Interfaith Recommendations	Strengthen interfaith collaboration; promote environmental education beginning within the family; encourage intergenerational action; adopt a sense of crisis approach; involve religious leaders from the outset of the regulatory drafting process.

Churches under the communion of PGI have demonstrated a strong commitment to environmental stewardship through internal policies, including a ban on plastic bottles at all activities—including the firm stance of the PGI General Secretary—and measures to reduce paper consumption. The Environmental Month programme integrates theological values into church liturgy. Practical initiatives include the planting of thousands of trees, river clean-up activities, waste banks in collaboration with Unilever, and small-scale land rehabilitation. The challenges identified include the continued use of plastic and inefficient electricity consumption, limited technological literacy (gaptek) among older congregants, and eco-anxiety among younger generations. The strategic recommendations emphasise environmental education beginning within the family and the involvement of religious leaders from the early stages of the regulatory drafting process.

2.4. Catholic Community (KWI)



Aspect	Details
Climate Action Programmes	Eco-theology animation across 24 dioceses; the "Earth, Our Common Home" Declaration at Istiqlal (the Pope and the Minister); Mass for the Care of Creation held annually on 1 September; educational modules from early childhood to senior secondary education (including banana peel nuggets); community assistance in Muara Bui (since 2014); equitable organic agriculture; Laudato Si' Indonesia (700 alumni); disability-inclusive garden (Lovely Hands); geothermal energy advocacy; Climate Village Programme (ProKlim).
Rationale for Programme Selection	Reinterpretation of Genesis 1:28 (shamar = to protect or care for; humanity as cooperator Dei); humanitarian and ecological crises; a gradual and contextual approach; learning from shortcomings in Corporate Social Responsibility (CSR) programmes.
Forms of Collaboration	Interfaith collaboration (Nahdlatul Ulama, Muhammadiyah, the Buddhist community, Interfaith Rainforest Initiative (IRI) Norway); Ministry of Religious Affairs (eco-theology curriculum); private sector (CSR programmes and BPPT); Tarakanita Foundation; the international Laudato Si' Movement.
Challenges	Gaps between ideals and implementation; misconceptions arising from theological interpretations (anthropocentrism); unsustainable CSR programmes; superficial green energy projects; the high cost of organic certification; weak prophetic advocacy.
Interfaith Recommendations	Ecological conversion (lex orandi, lex credendi); action-based education; collaborative rather than hierarchical models; circular economy approaches without certification requirements; interfaith collaboration in policymaking; greater involvement of young people and women; disability inclusion.

The Catholic community has developed one of the most structured approaches to integral ecology, beginning with a theological reinterpretation of Genesis 1:28, which understands humanity as cooperator Dei rather than as ruler over creation. Its programmes include eco-theology animation across 24 dioceses, the interfaith "Earth, Our Common Home" Declaration at Istiqlal, the annual Mass for the Care of Creation on 1 September, educational modules from early childhood to senior secondary education, community assistance for the coastal community of Muara Bui since 2014, and the development of a disability-inclusive environmental garden (Lovely Hands). Collaboration involves Nahdlatul Ulama, Muhammadiyah, the Ministry of Religious Affairs, and international networks. The principal challenges identified are the gap between ideals and implementation, as well as unsustainable CSR practices.

2.5. Hindu Community (PHDI)



Aspect	Details
Climate Action Programmes	Green Dharma; Hindu eco-theology and theo-ecology (Decree No. 13/2025); mangrove planting (East Lampung); Eco-Enzyme; KMHDI Peduli; waste management in Karangasem; Eco-Theology Religious Song Festival; greening of Pasraman; fruit seedling cultivation; waste segregation; plastic reduction initiatives.
Rationale for Programme Selection	Tri Hita Karana (particularly Palemahan); macrocosm–microcosm cosmology; Nangun Sat Kerthi Loka Bali (six values); the principle that "protecting nature means protecting ourselves"; transforming rituals into conservation action.
Forms of Collaboration	Interfaith collaboration (Cipayung Plus, Eco-Bhinneka, GreenFaith, Interfaith Rainforest Initiative (IRI), PGI, KWI, MATAKIN, and MUI); Ministry of Religious Affairs and the Interfaith Harmony Forum (FKUB) of Banten; ICLEI; environmental volunteers in Karangasem.
Challenges	Regulations that are not environmentally supportive; limited government support; limited funding (from international NGOs); fragmented and unsustainable programmes.
Interfaith Recommendations	Collective interfaith action (including calling on the government to take action); dialogue with policymakers; concrete follow-up action plans; development of green open-space villages; regulations that support climate action; ecological education for younger generations.

The Hindu community promotes climate action based on the philosophy of Tri Hita Karana, particularly the principle of Palemahan, and the six values of Nangun Sat Kerthi Loka Bali. Its programmes include Green Dharma, mangrove planting, Eco-Enzyme, waste management, and fruit seedling cultivation with an economic dimension. Environmental advocacy is also undertaken, including opposition to mining activities and assistance to Indigenous communities. Interfaith collaboration is extensive, involving Cipayung Plus, Eco-Bhinneka, GreenFaith, the Interfaith Rainforest Initiative (IRI), and other religious organisations. The principal challenges identified are regulations that are not environmentally supportive and limited government support, resulting in programmes that are often sporadic.

2.6. Confucian Community (MATAKIN)



Aspect	Details
Climate Action Programmes	Segregation of organic and non-organic waste; encouraging the use of reusable tumblers; the SMP SEGAR programme (collecting plastic bottles for social assistance); productive tree planting; regular community clean-up activities; provision of separate waste bins.
Rationale for Programme Selection	The principle of harmony (He); intergenerational responsibility; practising change beginning with oneself; integration of economic benefits (using proceeds from recyclable waste to meet community needs).
Forms of Collaboration	Ministry of Religious Affairs (Eco-Theology); MUI (Eco-Houses of Worship); Muhammadiyah (Eco-Bhinneka); PGI (reusable tumbler practices); Djarum Foundation; National Youth Gathering.
Challenges	Limited human resources ("the same people are always involved"); low levels of consistency; limited funding and dependence on external support; minority status resulting in limited public voice; unsustainable programmes.
Interfaith Recommendations	Strengthen environmental awareness and outreach; cadre regeneration and training (ecobricks and Eco-Enzyme); promote direct community action; begin with individual action; advocate to the government; integrate religious values into environmental action.

The Confucian community emphasises practices that begin with individuals and families, in accordance with the principle of harmony (He) and intergenerational responsibility. Its programmes include the segregation of organic and non-organic waste, encouraging the use of reusable

tumblers, productive tree planting, and regular community clean-up activities at Confucian temples. One notable innovation is the SMP SEGAR programme, which collects plastic bottles for sale, with the proceeds used to provide social assistance. Collaboration has been established with the Ministry of Religious Affairs through its Eco-Theology initiative, MUI, Muhammadiyah, and the Djarum Foundation. The principal challenges identified are limited human resources, low levels of consistency, and the community's minority status, which results in its voice being less frequently heard.

To facilitate reading and comparison across the six religious communities, the following comparative table summarises the key aspects of each community's climate action initiatives. The table highlights each community's flagship programmes, the theological foundations underpinning its actions, its principal collaboration partners, the main challenges encountered, and the interfaith recommendations proposed.

This comparative summary demonstrates that, although each religious tradition adopts different approaches and priorities, they share common ecological values and recognise the need to strengthen cross-sector collaboration, as well as to enhance public policy support for environmental sustainability.

Aspect	Flagship Programmes	Theological Foundation	Principal Collaboration Partners	Main Challenges	Interfaith Recommendations
Islam	Eco-Pesantren; Green Waqf; Waste Banks	Khalifah, fatwa MUI	Government; private sector; academia; interfaith communities	Funding; environmental literacy; programme fragmentation	Interfaith Green Movement; Religion for Better Earth; Eco-Houses of Worship
Buddhism	Eco-Viharas; Eco-Enzyme; Vegetarian Programmes	Karuna; interdependence	Ministry of Environment; IPB; interfaith communities	Limited regulations; inconsistent public commitment	Collective action beginning at home; strengthen supportive regulations
Christianity	Environmental Month; Plastic-Free Policy; Waste Banks	Stewardship of creation	Jakarta Provincial Government; Unilever; Muhammadiyah	Plastic use; electricity consumption; limited technological literacy (gaptek); eco-anxiety	Environmental education within families; involve religious leaders from the outset of the regulatory drafting process
Catholicism	Laudato Si'; Eco-theology across 24 dioceses; Disability-Inclusive Environmental Gardens	Cooperator Dei, integral ecology	Ministry of Religious Affairs; Nahdlatul Ulama; Muhammadiyah; international networks	Gap between ideals and implementation; unsustainable CSR practices	Ecological conversion; circular economy; disability inclusion
Hinduism	Green Dharma; Tri Hita Karana; Mangrove Planting	Tri Hita Karana (Palemahan)	Ministry of Religious Affairs; Interfaith Rainforest Initiative (IRI); Cipayung Plus; interfaith communities	Regulations that are not environmentally supportive; limited government support	Collective interfaith action; dialogue with policymakers
Confucianism	Waste Segregation; Reusable Tumblers; Productive Tree Planting	He (harmoni), Ren	Ministry of Religious Affairs; MUI; Muhammadiyah; Djarum Foundation	Limited human resources; minority status; low levels of consistency	Strengthen environmental awareness; cadre regeneration; begin with individual action





3. Discussion

This section analyses the findings of the Focus Group Discussions (FGDs) using theoretical frameworks drawn from various academic disciplines to develop a deeper understanding of the mechanisms, challenges, and potential of faith-based climate action in Indonesia. The analysis focuses on four main dimensions: (1) moral legitimacy and the transformation of awareness; (2) social capital and collective action; (3) institutional innovation in environmental governance; and (4) the structural gap between vision and reality.

3.1. Theoretical Framework: Religion and Environmental Behaviour

To understand how religious teachings can encourage climate action, a theoretical framework is needed to explain the mechanisms through which religiosity influences environmental behaviour. A recent systematic review identified 23 theories used in studies examining the relationship between religion and environmental behaviour. These theories can be grouped into six meta-theories based on the factors that motivate action: Psychological Need, Independent-Self, Independent-Structure, Communal Need, Top-Down, and Interdependent. The findings of the Focus Group Discussions (FGDs) reflect at least three of these meta-theories.

First, the Top-Down approach is reflected in the way MUI fatwas and the Laudato Si' encyclical serve as normative foundations that shape collective behaviour. Based on the FGD findings, the Islamic community regards the fatwa as providing formal legitimacy for environmental action, while the Catholic community draws upon Pope Francis' encyclical as a theological framework that challenges exploitative interpretations of humanity's relationship with nature.

Second, the Communal Need approach is evident in the way communal values, such as gotong royong (mutual cooperation) and interfaith solidarity, serve as drivers of collective action. The FGD findings indicate that interfaith collaborations, such as Eco-Bhinneka Muhammadiyah and the UNJ Interfaith Green Movement, are founded on the shared understanding that the climate crisis is a common challenge requiring collective responsibility across religious boundaries.

Third, the Interdependent approach is reflected in theological perspectives that emphasise the interconnectedness of humanity and nature. The concept of interdependence in Buddhism, Tri Hita Karana in Hinduism, and cooperator Dei in Catholicism all emphasise that humanity is not separate from nature but rather an integral part of



an interdependent ecosystem. The FGD findings indicate that these perspectives provide a strong ethical foundation for environmental action at the community level.



3.2. Moral Legitimacy and Spiritual Authority as Foundational Capital

One of the most significant findings of the Focus Group Discussions (FGDs) is the unique position of religious communities as holders of strong moral legitimacy and spiritual authority within society. This is consistent with what theorists describe as the moral authority of religious institutions. A systematic review indicates that contextual factors, such as culture, the level of religiosity, and social structures, moderate the relationship between religion and environmental behaviour. In Indonesia, where religion plays a central role in public life, this moral legitimacy constitutes a strategic asset that is not possessed by other actors.

The FGD findings show that religious communities have exercised this moral authority in various ways. Within the Catholic community, the theological reinterpretation of Genesis 1:28—from "subduing the earth" to "protecting and caring for the earth"—has become the foundation of the integral ecology movement. Within the Islamic community, MUI fatwas on environmental issues provide normative legitimacy for climate action, although awareness of these fatwas among Muslims remains limited. Within the Hindu community, the philosophy of Tri Hita Karana, particularly the principle of Palemahan (the harmony between humanity and nature), provides an ethical framework that integrates ecological awareness into everyday religious practice. Within the Protestant Christian community, the concept of Stewardship of Creation serves as the basis for internal policies, including the prohibition of plastic bottles at all PGI activities.

The development of eco-theology in Indonesia has reached a significant level of institutionalisation. In March 2025, the Ministry of Religious Affairs of the Republic of Indonesia designated eco-theology as a national strategic priority through Ministerial Decree No. 244, placing it immediately after religious harmony and humanitarian compassion among the eight priorities of the Asta Protas 2025–2029 programme. The Minister of Religious Affairs, Nasaruddin Umar, who also serves as the Grand Imam of Istiqlal Mosque, has been a key advocate of this agenda, including through the signing of the Istiqlal Declaration together with Pope Francis in September 2024, affirming an interfaith commitment to addressing the climate crisis. Istiqlal Mosque itself was recognised in 2022 as the first house of worship in the world to receive EDGE (Excellence in Design for Greater Efficiencies) certification, making it a model for the development of environmentally friendly houses of worship in Indonesia and internationally.

3.3. Social Capital and Religious Networks as Drivers of Collective Action

The findings of the Focus Group Discussions (FGDs) consistently show that religious communities possess extensive social networks and enjoy high levels of public trust. In Robert Putnam's theory of social capital, both the dimensions of bonding social capital (internal ties) and bridging social capital (external connections) are strongly evident within religious communities. Research on mosque-based Waste Almsgiving (Sedekah Sampah) programmes in Indonesia demonstrates that faith-based initiatives are capable of building mutual trust, collective norms, and strong social networks among congregants, while simultaneously reinforcing Islamic ethical values relating to almsgiving and environmental stewardship.



The FGD findings reinforce these observations. Within the Islamic community, programmes such as Waste Almsgiving (Sedekah Sampah) and Green Waqf utilise mosque and pesantren networks to foster environmental awareness. Within the Buddhist community, Eco-Viharas serve as centres for water and energy conservation that encourage active participation by Buddhist followers. Within the Protestant Christian community, the plastic bottle-free policy adopted within the PGI demonstrates how religious norms can be internalised as standards of collective behaviour.

Furthermore, at the interfaith level, there have been highly significant developments in the organisation of collective climate action. The Interfaith Rainforest Initiative (IRI) Indonesia has successfully mobilised interfaith collaboration involving eight officially recognised religious councils in Indonesia—including MUI, PGI, KWI, PHDI, WALUBI, MATAKIN, and others—in efforts to halt and reverse deforestation. The organisation has also launched the IRI Indonesia Youth Chapter, bringing together 61 young interfaith leaders in Jakarta and creating a national hub for education, advocacy, and collective action that connects youth movements with religious councils, Indigenous communities, and environmental coalitions.

This phenomenon reflects the strength of religious social capital in overcoming barriers to collective action that are often beyond the capacity of state bureaucracies to address. A study of the Chhath Puja ritual in India demonstrates how religious networks can mobilise millions of volunteers to clean water bodies on a voluntary basis, achieving outcomes beyond those of government programmes supported by multi-billion-dollar budgets. In Indonesia, similar patterns can be observed in river clean-up activities organised by PGIW DKI Jakarta involving 300 participants and 13 church councils, as well as in interfaith mangrove planting programmes implemented across various coastal areas.

Approaches that draw upon religious values to encourage participation in environmental governance have also proven effective in the contexts of agriculture and waste management. A study examining the influence of religious beliefs on farmers' participation in environmental governance confirms that religion functions as a form of social capital by connecting individuals and groups through social networks and norms of reciprocity, thereby increasing participation in collective action.



3.4. Institutional Innovation and Faith-Based Environmental Governance

The Focus Group Discussions (FGDs) identified a range of institutional innovations developed by religious communities in response to the climate crisis. These innovations are not only technical in nature but also address aspects of commons governance. Drawing on Elinor Ostrom's framework for the governance of common-pool resources, principles such as clearly defined boundaries, collective participation, monitoring, and graduated sanctions can be identified across various faith-based initiatives.

In the financial sector, the development of Green Zakat and Green Waqf represents a significant innovation linking Islamic philanthropy with ecological sustainability. The Waqf Forest Bogor programme, which applies the principle of waqf to forest conservation, provides an example of how Islamic financial instruments can be mobilised for environmental protection. Similar initiatives have also emerged at the global level, where the UN-REDD Programme, through UNDP, launched the Sharia-compliant Revolving Fund Facility to support social forestry groups in Indonesia, offering an ethical, interest-free financing model that is relevant to rural communities and cooperatives.

In the education sector, the development of eco-theology modules from early childhood to senior secondary education by the Indonesian Bishops' Conference (KWI), together with Eco-Pesantren programmes implemented by various Islamic institutions, demonstrates the integration of ecological values into religious education curricula. A study of the Ath-Thaariq Ecological Pesantren in West Java found that religious moderation is not transmitted solely through doctrinal instruction but also emerges as a habitus shaped by everyday

ecological practices and an ethic of sharing. Programmes that frame nature as a "common home" enable participants from different religious backgrounds to collaborate as stewards of the environment.

In the infrastructure sector, the development of environmentally friendly houses of worship—including Eco-Mosques, Eco-Churches, Eco-Viharas, and Eco-Puras—demonstrates the transformation of sacred spaces into centres for environmental education and sustainable lifestyles. Istiqlal Mosque, as a model low-carbon house of worship equipped with solar panels and water recycling systems, provides a concrete example that can be replicated by houses of worship across different religious traditions.



3.5. The Gap Between Theological Vision and Practical Reality

Although the findings of the Focus Group Discussions (FGDs) demonstrate the existence of strong theological foundations and a range of promising innovations, a number of structural gaps remain major challenges. Theorists have observed that applying an all-encompassing theory to examine the relationship between religion and environmental behaviour presents challenges because numerous factors moderate that relationship. In Indonesia, the gap between theological vision and practical reality is manifested in at least three forms.

First, there is a gap between religious fatwas and norms and social practices at the grassroots level. Although MUI fatwas on environmental issues have been issued, awareness of these fatwas among Muslims remains limited. Within the Hindu community, many adherents understand Tri Hita Karana primarily as the ritual performance of yadnya and religious offerings, without internalising its ecological significance in everyday life. Within the Catholic community, erroneous theological interpretations of Genesis 1:28—as a justification for the exploitation of nature—remain widespread among the faithful. These findings indicate that the transformation of ecological awareness requires time and a more systematic approach.

Second, there is a gap between community initiatives and government policy responses. Participants from the various religious communities consistently highlighted that initiatives independently undertaken by religious communities often receive insufficient regulatory support from the government. Within the Hindu community, PHDI noted that its environmental advocacy efforts have frequently failed to achieve solutions because supportive government policies on environmental issues have yet to be established. Within the Buddhist community, participants emphasised that "environmental action cannot be fully effective without regulatory support." Within the Confucian community, minority status has meant that its voice is less frequently heard in public discourse and policymaking. This has created a situation in which community movements have become highly active and progressive, yet this momentum has not been matched by the responsiveness or supportiveness of government policy.

Third, there is a gap between individual and institutional capacity. Many environmental programmes continue to depend heavily on particular leaders or volunteers rather than on strong institutional systems. Within the Confucian community, the observation that "it is always the same people involved, because if not us, there would be no one else to take the initiative" illustrates this dependence on key individuals. Within the Protestant Christian community, limited technological literacy (gaptek) among older congregants has become an obstacle to both the implementation of environmental initiatives and the dissemination of environmental information. As a result, many successful initiatives have proven difficult to replicate or sustain over the long term.

3.6. Strategic Opportunities and Momentum

Amid the various challenges identified, the series of Focus Group Discussions (FGDs) also identified significant strategic opportunities. As Wijsen (2025) emphasises in his analysis of "how green is green Islam" in Indonesia, the critical question is not simply whether environmental teachings exist within religion, but how those teachings are translated into action and public policy. As the country with the world's largest Muslim population and at the same time a global megabiodiversity hotspot, Indonesia occupies a unique position to lead the global faith-based climate action movement.

First, the national policy environment provides strong momentum. Eco-theology has been recognised as a strategic priority of the Ministry of Religious Affairs, and various initiatives—including the development of interreligious eco-theology books and curricula—are currently underway. The International Conference on Islamic Ecotheology, scheduled to be held in Jakarta in July 2026, is expected to serve as an important platform for policy advocacy and as a source of inspiration for interfaith social action.

Second, interfaith collaboration has become increasingly mature and institutionalised. IRI Indonesia, in partnership with eight officially recognised religious councils, the Eco-Bhinneka network involving Muhammadiyah and other religious communities, and the UNJ Interfaith Green Movement all demonstrate that environmental issues have become a productive space for interfaith engagement. These networks have the potential to develop into a faith-based ecological coalition with strong political and social influence.

Third, socio-ecological approaches that integrate environmental and economic dimensions have proven to be more sustainable. Programmes such as productive tree planting (which generates fruit and provides economic benefits), the conversion of waste into compost and Eco-Enzyme, and the development of parish and pasraman gardens demonstrate that climate action does not have to conflict with improving community well-being. Indeed, as identified in a study of Eco-Pesantren, ecological practices can serve as a formative medium for promoting religious moderation and strengthening interfaith solidarity.



3.7. Critical Reflection: Religion Between Solution and Contribution to the Crisis

As part of a more reflective analysis, it is important to acknowledge that the relationship between religion and the environment is not always positive. Since Lynn White Jr.'s seminal 1967 publication, which criticised the Judeo-Christian tradition for fostering an exploitative form of anthropocentrism, there has been an ongoing debate about the role of religion in the ecological crisis. White argued that an exploitative interpretation of Genesis 1:28 laid the foundation for humanity's unchecked domination over nature. Several decades later, however, the greening-of-religion hypothesis emerged, arguing that the world's major religions have become increasingly environmentally oriented.

The findings of the Focus Group Discussions (FGDs) indicate that, in Indonesia, religion is undergoing a genuine process of greening. Theological reinterpretations across different religious traditions—from shamar (to protect and care for) in Islam, cooperator Dei (co-worker with God) in Catholicism, to Palemahan (harmony with nature) in Hinduism—reflect a paradigm shift from anthropocentrism towards ecocentrism. However, this process is neither automatic nor uniform. Systematic efforts are required to ensure that these theological reinterpretations reach the grassroots level rather than remaining confined to religious elites.

As emphasised by FGD participants, religion can be a double-edged sword. If ecological values are not mainstreamed, religious practices may continue to contribute to the exploitation of nature, such as through the use of single-use plastics in religious activities or the construction of houses of worship without due consideration of their environmental impacts. Therefore, faith-based climate action in Indonesia must be accompanied by transformative efforts that seek not only to change behaviour but also to reshape the underlying worldview and value system.





4. Recommendations for Interfaith Climate Action Programmes

Based on the analysis of the Focus Group Discussion (FGD) findings and the theoretical frameworks examined, the following are the principal recommendations for interfaith climate action programmes that may be undertaken by interfaith communities in Indonesia. These recommendations have been formulated based on their urgency, implementation feasibility, potential impact, and alignment with religious values.

4.1. Flagship Programmes: Four Strategic Initiatives

A. National Interfaith Green Houses of Worship Movement

Description:
A programme to transform houses of worship representing the six religious communities (mosques, churches, viharas, puras, and Confucian temples) into community-based centres for environmental education and climate action.

Programme Components:

1. Installation of solar photovoltaic systems to improve energy efficiency (target: 100 houses of worship within two years).
2. Water conservation and recycling systems to support the water needs of religious activities.
3. Integrated waste management (waste banks, composting, and Eco-Enzyme).
4. Greening of houses of worship through the planting of productive and conservation-oriented vegetation.
5. An interfaith "Green Houses of Worship" certification programme based on measurable standards.

Theoretical Foundation:
This programme applies the principle of institutional isomorphism in environmental governance, whereby houses of worship, as central institutions within their respective communities, serve as models for collective behavioural change. Istiqlal Mosque, as a model low-carbon house of worship that has received global EDGE certification, provides a prototype that can be replicated across different religious traditions. The programme is also aligned with the Ministry of Religious Affairs' national eco-theology policy and Indonesia's national emissions reduction targets.

Potential Partners:
Ministry of Religious Affairs; Ministry of Energy and Mineral Resources; Ministry of Environment and Ministry of Forestry; renewable energy companies; interfaith environmental communities; and green philanthropic organisations.

Indicators of Success:

- Number of houses of worship receiving "Green Houses of Worship" certification
- Percentage reduction in energy and water consumption
- Volume of waste successfully managed and reduced

B. Joint Secretariat of the National Interfaith Climate Action Forum

Description:
The establishment of a permanent coordination platform that brings together representatives of the six religious communities to formulate joint strategies, undertake policy advocacy, and systematically coordinate collaborative programmes. This initiative builds upon and



accelerates the collaborative model pioneered by IRI Indonesia, which has successfully mobilised eight officially recognised religious councils in efforts to protect tropical forests and has established a national hub connecting youth movements with religious councils.

Strategic Functions:

1. Establish a joint secretariat with permanent interfaith staff.
2. Collect and disseminate data on programme impacts (e.g., number of trees planted, tonnes of waste managed, levels of participation, and other indicators).
3. Undertake climate policy advocacy with the House of Representatives and national and local governments.
4. Facilitate the exchange of good practices and interfaith learning.
5. Coordinate rapid responses to ecological disasters and climate crises.

Theoretical Foundation:
This programme applies the principles of bridging social capital (Putnam) and collective governance (Ostrom) to overcome fragmented climate action and foster interfaith synergy. The experience of IRI Indonesia demonstrates that an approach integrating scientific principles, religious doctrines, and local wisdom within a common framework for collective action can provide a national model for replication.

Potential Partners:
MUI; PGI; KWI; PHDI; WALUBI; MATAKIN; Ministry of Religious Affairs; Ministry of National Development Planning (Bappenas); Ministry of Environment and Ministry of Forestry; UNDP; and IRI Indonesia.

Indicators of Success:

- Number of policies and regulations developed or influenced
- Coverage and quality of programme impact data generated through interfaith initiatives
- Establishment of a joint secretariat that is fully operational

C. Interfaith Youth Programme for Climate Justice

Description:
A programme to strengthen the role of interfaith youth as agents of climate action through ecological leadership training, joint initiatives, digital campaigns, and the incubation of community-based environmental projects. This programme expands the IRI Indonesia Youth Chapter initiative, which has successfully brought together 61 young interfaith leaders and established a national hub for education and advocacy.

Programme Components:

1. Interfaith climate leadership training (eco-theology, advocacy, and project management).
2. National joint actions, including simultaneous tree planting, river clean-up activities, and plastic reduction campaigns.

3 #InterfaithYouthForClimate digital campaign.

4 Community-based environmental project incubator with seed funding.

5 Interfaith youth exchange visits to areas affected by the climate crisis.

Theoretical Foundation:
This programme addresses the eco-anxiety identified during the Focus Group Discussions (FGDs) as a significant challenge facing younger generations. By providing young people with agency, capacity, and opportunities for participation, the programme transforms ecological anxiety into productive collective action. A sense of crisis approach, combined with adaptive intergenerational education, constitutes a key element of the programme's success.

Potential Partners:
Religious youth organisations (GP Ansor, GPK, OMK, KMHDI, Perkhin, and others); Ministry of Youth and Sports; Ministry of Religious Affairs; UNDP; IRI Indonesia Youth Chapter; and GreenFaith Indonesia.

Indicators of Success:

- Number of interfaith youth trained
- Number of environmental projects incubated and implemented
- Reach of the digital campaign and measurable behavioural change

D. Interfaith Green Philanthropy Initiative

Description:
A programme to develop faith-based enviromental financing mechanisms involving zakat, infak, waqf, sacred offerings, other religious social funds, and innovative financing instruments such as green sukuk. This initiative builds upon existing efforts, including the Waqf Forest Bogor programme (which applies the principle of waqf to forest conservation) and the Sharia-compliant revolving fund facility supported by UNDP.

Programme Components:

1 Develop interfaith guidelines for Green Waqf and Green Zakat.

2 Establish a joint fundraising platform for interfaith environmental projects.

3 Implement pilot projects for productive waqf supporting conservation areas in five provinces.

4 Incubate environmentally focused social enterprises through philanthropic funding.

5 Provide training in green financial governance based on religious values, including Environmental, Social and Governance (ESG) principles.

Theoretical Foundation:
This programme applies the principle of social finance for sustainability, whereby religious values relating to almsgiving, waqf, and sacred offerings are directed towards ecological sustainability. The PaRD (2025) study identified the need for foundational training in ESG principles for religious institutions to enable them to participate more effectively in conservation efforts.

Potential Partners:
BAZNAS; LAZISMU; Dompet Dhuafa; Rumah Zakat; interfaith waqf institutions; the Financial Services Authority (OJK); Ministry of Finance; UNDP; and the UN-REDD Programme.

Indicators of Success:

- Amount of green philanthropic funding mobilised
- Area of conservation land financed through waqf and zakat schemes
- Reach of digital campaigns and measurable behavioural change


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5. Conclusion

The findings of the Focus Group Discussions (FGDs) demonstrate that religious communities have implemented a wide range of concrete initiatives encompassing waste management, ecosystem restoration, environmentally friendly houses of worship, eco-theological education, sustainable lifestyles, and green philanthropy. Programmes such as Eco-Pesantren, Eco-Viharas, Green Churches, Laudato Si', Green Dharma, and various community-based waste segregation initiatives demonstrate that environmental action has progressed beyond discourse to become tangible practice at the grassroots level.



Furthermore, the growing development of interfaith collaboration indicates that environmental issues have become a shared space that strengthens social solidarity and brings together religious communities around a common humanitarian purpose.

Nevertheless, this report also identifies a number of structural challenges that continue to hinder the sustainability of faith-based climate action. Programme fragmentation, dependence on individual leaders, limited funding, low levels of environmental literacy, inadequate regulatory support, and the gap between theological vision and social practice emerge as common challenges across almost all religious communities. At the same time, the process of reinterpreting religious teachings from an ecological perspective continues to face internal challenges, particularly in reaching grassroots communities and transforming everyday practices.

Even so, the growing momentum for strengthening eco-theology in Indonesia presents significant strategic opportunities. The recognition of eco-theology as a national priority by the Ministry of Religious Affairs, the expansion of interfaith collaboration networks, and increasing awareness of climate issues among younger generations constitute important foundations for building a more structured and sustainable environmental movement. In this context, religion functions not only as a source of moral legitimacy but also as a source of social capital, community networks, and institutional innovation capable of driving broad-based collective action.

Accordingly, strengthening faith-based climate action requires a more systematic, collaborative, and sustainable approach through the development of environmentally friendly houses of worship, interfaith climate action forums, the empowerment of interfaith youth, and the strengthening of green philanthropy grounded in religious values. With supportive public policies, multi-stakeholder collaboration, and the active participation of grassroots communities, religious communities in Indonesia have considerable potential to become strategic actors in building a future that is more sustainable, equitable, and resilient to the climate crisis.





This report demonstrates that faith-based climate action in Indonesia has considerable potential to become a transformative force for both social and ecological change. Through the series of Focus Group Discussions (FGDs) involving the six religious communities—Islam, Buddhism, Protestant Christianity, Catholicism, Hinduism, and Confucianism—it is evident that each religious tradition possesses strong theological, ethical, and spiritual foundations to support environmental protection and responses to the climate crisis. Values such as khalifah, karuna, Stewardship of Creation, cooperator Dei, Tri Hita Karana, and the principle of harmony (He) demonstrate that the relationship between humanity and nature is understood as a moral and spiritual relationship that entails responsibility, care, and sustainability.

Appendix

Climate Action Programmes Implemented by the Six Religious Communities:

Religious Community	Climate Action Programmes
ISLAM: Majelis Ulama Indonesia (MUI)	**Programmes within the National Network** 1. Climate-Resilient Farming Villages – Dompet Dhuafa 2. Eco-Takjil and Plastic-Free Qurban – Dompet Dhuafa 3. Tree Almsgiving (Sedekah Pohon) – Dompet Dhuafa 4. Coastal Resilience and Mangrove Restoration – Dompet Dhuafa 5. Sustainable Village Programme (Desa Lestari) – Rumah Zakat 6. Waste Banks, TPS3R, and TPST – Rumah Zakat 7. Eco-Pesantren and Environmental Research – UNAS Centre for Islamic Studies 8. Green Waqf – Emil Salim Institute in collaboration with the Majelis Ulama Indonesia 9. Eco-Mosques and Waste Almsgiving (Sedekah Sampah) – Baitul Makmur Mosque 10. Eco-Edu Park and Zero Waste Settlement – Baitul Makmur Mosque 11. Green Campus and Environmental Education – Universitas Negeri Jakarta 12. Environmental Conservation and Eco-Edu River – Mat Peci 13. Environmental Da'wah – Syi'ar Da'i Indonesia

14. Clean Water and Household Waste Management – Majelis Ulama Indonesia

15. Environmental Literacy and Research Journal – Majelis Ulama Indonesia

16. Flood Education and River Conservation – KP2C

17. Environmentally Friendly Agriculture and Renewable Energy – Majelis Ulama Indonesia

18. Green Zakat Framework – BAZNAS

Programmes in Collaboration with Government and International Organisations

1. Development of a Peatland Fatwa in collaboration with WWF and the Majelis Ulama Indonesia

2. Ecosystem Restoration in collaboration with WWF

3. Clean Water Management and Waste-to-Energy (PLTSa) in collaboration with the Ministry of Environment

4. Forest Fire Prevention in collaboration with the Ministry of Forestry

5. Micro-hydro Programme in Jambi – BAZNAS

6. Low-Methane Agriculture Programme in collaboration with the Ministry of Agriculture

7. Flood Mitigation and River Restoration in collaboration with the National Disaster Management Agency (BNPB), the Ministry of Environment, and Pertamina

8. Climate Action in collaboration with UNDP and the Ministry of Religious Affairs

9. Collaboration with universities, including IPB, Universitas Muhammadiyah Bandung, and UBH

10. Collaboration with the National Committee for Marine Debris Management (TKN PSL)

11. Collaboration in the development of solar panels for houses of worship and educational institutions

Interfaith Collaborative Programmes:

1. Eco-Bhinneka Muhammadiyah Programme – Muhammadiyah
2. Interfaith Green Movement Programme – Universitas Negeri Jakarta
3. Waqf Forest Collaboration with Christian, Japanese Buddhist, and Hindu communities – Hutan Wakaf
4. Religion for Better Earth Programme (collaboration among religious leaders and environmentally friendly houses of worship)
5. Interfaith Tree Planting and Landscape Restoration Programme
6. Interfaith Climate Literacy and Climate Justice Advocacy Programme
7. Eco-Houses of Worship Programme
8. Interfaith Climate Waqf Programme

Collaborative Programmes with Non-Religious Actors:

1. Pentahelix collaboration involving academia, the media, businesses, local communities, NGOs, and government
2. Collaboration with WALHI by Syi'ar Da'i Indonesia
3. Collaboration with KISUCI for the conservation of the Cikeas River
4. Independent Smallholder Oil Palm Assistance and Carbon Trading – Fortasbi
5. Development of carbon service enterprises based on forest conservation in West Sumatra
6. Eco-printing and environmentally friendly products using natural plant-based dyes
7. Assistance for mangrove farmer groups – Rumah Zakat
8. Environmental education programmes for schools surrounding forest areas
9. Collaboration with property developers and carbon trading consultants
10. Collaboration with local communities, schools, MSMEs, farmer groups, and artisans

BUDDHISM: Indonesian Buddhist Representative Council (WALUBI)	**Programmes within the National Network:** 1. Eco-Vihara at the Foot of Mount Salak, Ciapus, Bogor – NSI 2. Land Greening and Rehabilitation of Vihara Grounds – NSI 3. Water Conservation and Sustainable Water Resource Management – NSI 4. Domestic Water Recycling and Efficient Water Use – NSI 5. Energy-Efficient Eco-Vihara with Natural Ventilation (without air conditioning) – NSI 6. Environmental Education and Outreach for Buddhist Communities in 14 Provinces – NSI 7. Tree Planting and Land Conservation – WALUBI 8. Wildlife Release Programme (Turtles) – WALUBI 9. Productive Tree Planting (e.g. matoa) for Sustainable Conservation – WALUBI 10. Kalibata National Heroes Cemetery Clean-up Programme Prior to Vesak – WALUBI 11. Waste Segregation in Viharas and Confucian Temples – Matrisia Agung 12. Eco-Enzyme Education and Household Waste Management – VIB 13. Plastic Reduction and Recycling Programme – VIB 14. Vegetarian Programme to Reduce Carbon Emissions – MABGI 15. Vegetarian Restaurant and Plant-Based Food Programme – MABGI 16. River Protection and Environmental Cleanliness around Viharas – Kasogatan 17. Environmental Awareness Education Programme Based on Buddhist Teachings – WALUBI
	Programmes in Collaboration with Government and International Organisations: 1. Publication of the book "Buddhism and the Environment" in collaboration with the Ministry of Environment – NSI 2. Land Rehabilitation and Greening in collaboration with IPB – NSI

	3. Support for the Construction of Biogas Facilities and Greenhouses from the Ministry of Environment and Forestry – NSI 4. Environmental Education and Outreach in Viharas in collaboration with the Ministry – NSI 5. Study Visit and Eco-Enzyme Discussion with University Malanda India – VIB 6. Climate Action Collaboration with the Ministry of Environment – NSI
	Interfaith Collaborative Programmes: 1. Interfaith collaboration in interreligious dialogue and climate action – WALUBI 2. Interfaith community support for the NSI Eco-Vihara Programme – NSI 3. Interfaith Harmony Programme through Joint Environmental Action – WALUBI 4. Interfaith Youth Education on Environmental Stewardship – WALUBI
	Collaborative Programmes with Non-Religious Actors: 1. Collaboration with NGOs and Eco-Enzyme Communities – VIB 2. Collaboration with Local Communities on Water Conservation and Greening – NSI 3. Community-Based Environmental Management through Gotong Royong (Mutual Cooperation) – NSI 4. Environmental Education Programme in Schools through Practical and Extracurricular Activities – NSI 5. Family- and Community-Based Environmental Education Programme – NSI 6. Household Waste Management and Organic/Non-Organic Waste Segregation – VIB

Christianity:	**Programmes within the National Network:**
Communion of Churches in Indonesia (PGI)	1. Environmental Month Programme in Churches – PGI 2. Green Church Programme – PGI 3. Programme to Reduce Single-Use Plastics through the Use of Reusable Tumblers – PGI 4. Paperless Church Programme – PGI 5. Tree Planting Programme in Churches and Urban Areas – PGIW DKI Jakarta 6. River Clean-up and Environmental Education Programme – PGIW DKI Jakarta 7. Mangrove Planting Programme in Coastal Areas – PGIW DKI Jakarta 8. Environmentally Friendly Church (GDP 2025) 9. Collect Waste Programme in Churches across DKI Jakarta 10. Church Waste Bank Programme – PGI 11. "Earth-Loving Church" Programme for Children in Churches 12. Carbon Emissions Reduction Programme through Vegetarianism – ADRA Indonesia 13. Forest Rehabilitation and Carbon Sequestration Enhancement Programme – ADRA Indonesia 14. Women's Empowerment Programme for Food Security and Environmental Sustainability – ADRA Indonesia 15. Environmental Education Programme through Church Worship Services and Congregational Activities – PGI 16. Programme to Reduce Electricity and Water Consumption in Houses of Worship – PGI 17. Organic Waste Management Programme through Composting – PGI

	Programmes in Collaboration with Government and International Organisations: 1. Collaboration with the Jakarta Environmental Agency for River Clean-up and Tree Planting – PGIW DKI Jakarta 2. Collaboration with the Ministry of Environment on Environmental Education in Churches 3. Collaboration with the North Jakarta Municipal Government on Environmental Awareness Programmes 4. Climate Change-Based Disaster Risk Reduction Programme – PGI 5. Collaboration with Government Agencies during Earth Day and World Environment Day Commemorations
	Interfaith Collaborative Programmes: 1. Collaboration with Eco-Bhinneka Muhammadiyah on Environmental Programmes 2. Interfaith Community Programme for Environmental Action 3. Interfaith Education and Networking Programme for Climate Action 4. Family- and Community-Based Interfaith Environmental Education Programme
	Collaborative Programmes with Non-Religious Actors: 1. Collaboration with Unilever on Waste Collection and Recycling 2. Collaboration with Environmental NGOs on Waste Management and Plastic Recycling 3. Collaboration with Agro Forest Tree NGO – ADRA Indonesia 4. Community-Based Waste Management and Circular Economy Programme 5. River Pollution Reduction Programme Addressing Domestic Waste 6. Forest Area Rehabilitation Programme with Local Communities – ADRA Indonesia

Catholicism: Indonesian Bishops' Conference (KWI)	**Programmes within the National Network:** 1. Ecological Conversion Movement – Indonesian Bishops' Conference (KWI) 2. Environmental-Themed AP (Pastoral Action) Programme – Indonesian Bishops' Conference (KWI) 3. Eco-Parish / Green Parish Programme 4. Waste Management and Parish Waste Bank Programme 5. Tree Planting and Environmental Rehabilitation Programme 6. Laudato Si' Education Programme in Schools and Basic Ecclesial Communities 7. Single-Use Plastic Reduction Programme 8. Energy and Water Conservation Programme in Churches 9. Ecological Agriculture and Community Food Security Programme 10. Household Eco-Enzyme and Composting Programme 11. World Food Day and World Environment Day Programme – Gercjawi 12. Ecological Education for Catholic Youth (OMK) and Catholic Schools 13. Community-Based Organic Gardening and Farming Programme in Parishes 14. Sustainable Lifestyle Education Programme Based on Catholic Values 15. Greening Programme for Church Grounds and Catholic Schools
	Programmes in Collaboration with Government and International Organisations: 1. Collaboration with the Ministry of Environment on Environmental Education and Campaigns 2. Collaboration with the International Laudato Si' Movement on Climate Change 3. Collaboration with Local Governments on Greening and Waste Management 4. Collaboration with Universities and Catholic Educational Institutions on Environmental Research

	5. Community-Based Disaster Mitigation and Climate Change Collaboration 6. Collaboration with Caritas Indonesia in Responding to the Climate Crisis 7. Community-Based Environmental Restoration Programme 8. Capacity-Building Programme for Disaster-Affected Communities 9. Environmental Education Programme in Collaboration with International Catholic Organisations
	Interfaith Collaborative Programmes: 1. Interfaith Collaboration in Tree Planting Initiatives 2. Interfaith Dialogue on the Climate Crisis and Environmental Ethics 3. Interfaith Environmental Education Programme 4. Collaborative Earth Day and World Environment Day Programmes with Religious Organisations 5. Interfaith Green Houses of Worship Programme 6. Interfaith Ecological Solidarity Programme for Disaster-Affected Communities 7. Interfaith Climate Change Awareness Campaign
	Collaborative Programmes with Non-Religious Actors: 1. Collaboration with Environmental NGOs on Ecological Education and Advocacy 2. Collaboration with Local Communities on Waste Management 3. Community Empowerment Programme for Farmers and Ecological Agriculture 4. Collaboration with Schools and Universities on Environmental Education 5. Collaboration with the Media and Creative Communities on Digital Environmental Campaigns 6. Community-Based Coastal and Mangrove Rehabilitation Programme

	7. Collaboration with Companies through Environmental CSR Programmes 8. Community-Based Green Economy Development Programme 9. Household Waste Bank and Household Waste Management Strengthening Programme 10. Environmental Conservation Programme with Local Communities around Churches 11. Composting and Organic Waste Processing Training Programme
Hinduism: Parisada Hindu Dharma Indonesia (PHDI)	**Programmes within the National Network:** 1. Green Dharma – Parisada Hindu Dharma Indonesia 2. Hindu Eco-Theology and Theo-Ecology – Parisada Hindu Dharma Indonesia 3. Mangrove Planting Programme in East Lampung – Hindu Dharma Student Association (KMHDI) 4. Eco-Enzyme Programme at Basecamp Jakarta – Hindu Dharma Student Association (KMHDI) 5. KMHDI Peduli Programme for Social and Environmental Action – Hindu Dharma Student Association (KMHDI) 6. Waste Management Programme in Karangasem as Part of Community Service – Parisada Hindu Dharma Indonesia 7. Eco-Theology Religious Song Festival – Parisada Hindu Dharma Indonesia 8. Eco-Theology Socialisation Programme – Parisada Hindu Dharma Indonesia, West Java Provincial Chapter 9. Tree Planting Programme at Puras and Other Hindu Places of Worship – Parisada Hindu Dharma Indonesia, West Java Provincial Chapter 10. Beach and Sacred Water Source Clean-up Programme 11. Conservation Ritual Programme Prior to Nyepi through Tree Planting 12. Pasraman Greening Programme – Indonesian Pasraman Educators 13. Organic Waste Composting Programme – Indonesian Pasraman Educators 14. Fruit Seedling Cultivation and Green Economy Gardens in Pasramans

15. Organic and Non-Organic Waste Segregation Programme – Pandu Nusa

16. Tree Planting Programme in Hindu School Environments – Pandu Nusa

17. Plastic Reduction Programme – Wanita Hindu Dharma Indonesia

18. River and Residential Environment Clean-up Programme – Wanita Hindu Dharma Indonesia

19. Mangrove Planting Programme during Religious Observances – Wanita Hindu Dharma Indonesia

20. Mangrove Planting Programme in Tarumajaya and Tanjung Pasir – Parisada Hindu Dharma Indonesia

21. Nature Conservation Programme through the Concepts of Tri Hita Karana, Jagat Kerthi, Wana Kerthi, and Danu Kerthi – Parisada Hindu Dharma Indonesia

22. Environmental Education Programme for Pasraman Students and Hindu Youth

Programmes in Collaboration with Government and International Organisations:

1. Eco-Theology Collaboration Programme with the Ministry of Religious Affairs through the Directorate General of Hindu Community Guidance

2. Community Service Collaboration on Waste Management with the Ministry of Religious Affairs

3. Green Dharma Collaboration with the Regional Office for Hindu Community Guidance, Ministry of Religious Affairs, West Java

4. Collaboration with ICLEI on the Preparation of a Global Tree Planting Guidebook

5. Collaboration with the Interfaith Rainforest Initiative on the Protection of Indonesia's Tropical Forests

6. Collaboration on Indigenous Community Advocacy and Forest Protection with IRI Indonesia

7. Collaboration on Eco-Enzyme-Based Waste Management Education with Nusantara Bogor Raya

8. Collaboration with Local Governments on Environmental Advocacy and Spatial Planning Policies

	9. Environmental Regulatory Recommendation Programme for the House of Representatives (DPR RI) and Central Government 10. Preparation of the Hindu Theo-Ecology Decree No. 13/SK/Pasamuan Agung Parisada Hindu Dharma Indonesia/X/2025
	Interfaith Collaborative Programmes: 1. Climate Action Collaboration with the Cipayung Plus Group 2. Interfaith Collaboration for the Protection of the Cisadane and Ciliwung Rivers 3. Collaboration with Eco-Bhinneka Muhammadiyah 4. Collaboration with GreenFaith Indonesia 5. Interfaith Collaboration with KWI, PGI, MATAKIN, Permabudhi, and the Majelis Ulama Indonesia in Environmental Action Campaigns
	Collaborative Programmes with Non-Religious Actors: 1. Collaboration with Environmental Volunteers in Karangasem, Bali, for Community Education 2. Collaboration with National and International Environmental NGOs 3. Collaboration with Indigenous Communities on Environmental Advocacy 4. Collaboration with External Communities for Forest and River Conservation 5. Programme for the Rehabilitation of Degraded Land in Partnership with Local Communities 6. Green Entrepreneurship Education Programme through Community Gardens and Plant Nurseries

Confucianism: Supreme Council for the Confucian Religion in Indonesia (MATAKIN)	**Programmes within the National Network:** 1. Segregation of Organic and Non-Organic Waste in Houses of Worship and Homes – MATAKIN 2. Plastic Waste Reduction through the Habit of Bringing Reusable Tumblers to Religious and Organisational Activities – Perkhin 3. Collection of Plastic Bottles by School Students (SMP SEGAR Programme) for Sale, with the Proceeds Used for Social Assistance – Perkhin 4. Planting Productive Trees and Plants (fruit trees, vegetables, eggplants, and toge) in Houses of Worship – MATAKIN 5. Community Clean-up Activities in Confucian Temples (Kelenteng) and Assembly Halls – MATAKIN 6. Provision of Separate Waste Bins for Organic and Non-Organic Waste in Assembly Halls and Houses of Worship – MATAKIN 7. Environmental Education for Confucian Followers Based on Confucian Teachings (harmonious relationships with God, fellow human beings, and nature) 8. Campaign to Reduce Waste and Promote the Reuse of Plastic, Cardboard, and Glass Bottles 9. Utilisation of Household Organic Waste for Compost and Environmental Greening
	Programmes in Collaboration with Government and International Organisations: 1. Collaboration with the Interfaith Rainforest Initiative (IRI) in Tree Planting Activities 2. Eco-Theology Programme in collaboration with the Ministry of Religious Affairs, including interfaith dialogue, environmental education, and seedling distribution 3. Participation in the Eco-Houses of Worship Programme initiated by MUI to strengthen environmentally friendly houses of worship 4. Collaboration with the Ministry of Religious Affairs on Greening Initiatives and Tree Planting in Confucian Temples (Kelenteng) and Houses of Worship

Interfaith Collaborative Programmes:

1. Collaboration with Muhammadiyah through the Eco-Bhinneka Programme for Waste Segregation Training and Eco-Enzyme Production
2. Joint Activities with MUI in Environmental Forums and the Eco-Houses of Worship Programme
3. Practical Environmental Learning through Forums with PGI, including the practice of bringing reusable tumblers and reducing plastic waste during religious events
4. Participation in the National Interfaith Youth Gathering, including the establishment of waste banks and community clean-up activities during Car Free Day (2019)
5. Collaboration with Interfaith Organisations for Environmental Education and Climate Action

Collaborative Programmes with Non-Religious Actors:

1. Collaboration with the Djarum Foundation on Tree Planting Programmes supported through corporate funding
2. Education on the Benefits of Mangrove Trees, including their ecological functions and economic value
3. Environmental Awareness on Waste Segregation through Local Waste Banks to Promote Recycling and Economic Benefits
4. Collaboration with Neighbourhood Environmental Officers (RT) in Collecting Segregated Waste from Households and Houses of Worship



Together Guarding Our Sacred Trust

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