AMANAH DAYA NUSANTARA
Together Guarding Our Sacred Trust



Workshop Report

Interfaith Climate Action Consolidation Workshop

From Dialogue to Collaborative Action:
Building a Sustainable Interfaith Ecological Movement

Hutan Kota By Plataran,
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A. Background

The climate crisis has become an existential threat to humanity, with its impacts being increasingly felt by communities across Indonesia, particularly in relation to food security, the availability of clean water, public health, and the growing frequency of natural disasters. Amid the limited capacity of government and the private sector to respond to this crisis, climate action cannot rely solely on technocratic state approaches or market mechanisms. Rather, it also requires the active involvement of social actors that possess moral legitimacy and close relationships with grassroots communities, including religious communities.

As a country with a high level of religiosity, Indonesia possesses substantial social capital for building an ecological movement grounded in religious values. Religious institutions maintain extensive networks through houses of worship, educational institutions, faith-based organisations, Indigenous communities, as well as women's and youth groups. Through these networks, religion functions not only as a source of spiritual values but also as a social force capable of shaping collective behaviour, mobilising social solidarity, and fostering cultural change in everyday life.

This workshop represents the culmination of a series of six Focus Group Discussions (FGDs) conducted between March and May 2026 with Indonesia's six religious communities. The previous FGDs successfully generated extensive data and recommendations on good practices, challenges, and opportunities for collaboration in faith-based climate action. This consolidation workshop was designed to "stitch together" these collective inputs into a concrete and measurable shared agreement.

The consolidation workshop is founded upon five interrelated strategic considerations that underscore the urgency of interfaith collaboration in responding to the climate crisis in Indonesia.

First, AYANA's research conducted on the island of Java, involving more than 4,000 respondents, revealed a highly significant finding: 70 per cent of Indonesians do not have a comprehensive understanding of the climate crisis. Although people living in major urban areas with higher levels of education demonstrate some understanding, their knowledge generally remains superficial and has not reached the underlying nature of the issue. More concerning is the fact that people in rural areas—who directly experience the impacts of the climate crisis, such as farmers suffering crop failures and fishers experiencing declining catches—often have no understanding of the crisis they are facing.

Nevertheless, amid this low level of climate literacy, one important finding emerged: religious leaders are the most trusted figures in society. This finding positions religious communities as the most effective entry point for educating the public about climate values by using simple language and drawing upon local cultures and traditions, rather than relying on international terminology that is often difficult for grassroots communities to understand.

Second, every religious tradition in Indonesia possesses a strong theological foundation for supporting climate action and environmental protection. The Islamic community emphasises the concept of khalifah fil ardh, which regards humanity as leaders and stewards of the Earth with the responsibility to maintain the balance of nature, as reaffirmed by Majelis Ulama Indonesia Fatwa No. 86 of 2023 on climate change and environmental protection. The Protestant Christian community highlights the concept of Stewardship of Creation, which views humanity as entrusted with the responsibility of caring for God's creation, such that environmental degradation is understood



not only as an ecological problem but also as a moral failure to fulfil a divine responsibility. The Catholic community draws extensively upon the concept of integral ecology, popularised through Pope Francis' encyclical Laudato Si', which understands environmental degradation, poverty, social inequality, and humanitarian crises as interconnected issues that must be addressed holistically. The Hindu community adopts an approach based on Tri Hita Karana, particularly the principle of Palemahan, which emphasises the importance of maintaining harmony between humanity and nature, viewing nature as sacred and deserving of protection as part of the cosmic balance. The Buddhist community emphasises karuna (compassion), interdependence, and the restraint of greed as the ethical foundations of ecology, understanding environmental degradation as a consequence of greed and the loss of respect for living beings. Meanwhile, the Confucian community upholds the principle of harmony (He) and moral responsibility towards future generations as ethical obligations to maintain social balance and intergenerational sustainability. These shared theological values provide a strong foundation for interfaith collaboration.

Third, a highly favourable strategic momentum currently exists to strengthen the interfaith ecological movement in Indonesia. National policy support has been established through Minister of Religious Affairs Decree No. 244 of 2025, which designates eco-theology as one of the Ministry's strategic priorities. This demonstrates the Government's serious commitment to strengthening ecological values within religious life. At the same time, global momentum has also been highly favourable, as reflected in the Istiqlal Declaration, which has become an iconic example of interfaith collaboration between Pope Francis and the Minister of Religious Affairs of the Republic of Indonesia. The Declaration serves as tangible evidence that ecological issues can become a common point of humanity amid religious diversity and provide a strategic entry point for broader policy advocacy.

Fourth, although numerous faith-based environmental programmes have developed across different regions of Indonesia—including Eco-Pesantren, Green Church, Eco-Vihara, Green Dharma, waste banks, Waste Almsgiving (Sedekah Sampah), Eco-Enzyme, mangrove planting, water source conservation, the greening of houses of worship, organic agriculture, community-based waste management, eco-theology education, and advocacy for Indigenous communities—a significant gap remains between aspirations and implementation. These initiatives continue to be sporadic, localised, and heavily dependent upon particular individuals or communities, making them difficult to replicate and sustain over the long term. Religious fatwas and teachings on environmental stewardship already exist, yet implementation in practice remains inconsistent. Moreover, development approaches undertaken in the name of the green transition continue to impose adverse impacts on Indigenous communities, the environment, and vulnerable groups. This demonstrates the need for stronger institutional capacity, sustained mentoring, and the institutionalisation of these movements so that they no longer depend primarily on individual leadership.

Fifth, awareness of the importance of interfaith collaboration has continued to grow among religious communities. Collaborative initiatives such as Eco-Bhinneka, the Interfaith Rainforest Initiative (IRI), GreenFaith, the Faith to Action Network, and various Interfaith Declarations have demonstrated that ecological issues can serve as a common point of humanity amid Indonesia's religious diversity. Indeed, IRI Indonesia has successfully brought together eight religious councils and mobilised 61 young leaders who are prepared to become agents of climate action. Nevertheless, these collaborative initiatives have yet to be institutionalised in a systematic and strategic manner, nor have they been sustained over time. Throughout the FGDs, participants consistently recommended the establishment of a common consolidation platform capable of bringing together religious communities on an equal footing to exchange good practices, strengthen coordination, undertake joint policy advocacy, consolidate programme data and impacts, and formulate a more structured and sustainable agenda for collective action.

Together, these five strategic considerations affirm that the time has come for Indonesia's faith-based ecological movement to transform from a collection of fragmented initiatives into an organised and sustainable interfaith collective movement. With the social capital, extensive networks, and moral legitimacy possessed by Indonesia's six officially recognised religious communities, this collaboration has the potential to become a global model of faith-based climate action that is both effective and equitable. This consolidation workshop represents a tangible expression of that transformation, designed to stitch together the collective inputs generated through the previous series of FGDs into a shared agreement that is concrete, measurable, and implementable.



B. Objectives of the Workshop

1 To build a shared understanding among religious communities regarding the climate crisis as a moral, social, and spiritual issue that requires collective action.

2 To strengthen the exchange of theological perspectives, experiences, and good practices in faith-based climate action among Indonesia's six religious communities.

3 To formulate a concrete, measurable, and implementable interfaith joint action agenda in the areas of ecological education, environmental management, policy advocacy, and community empowerment.

4 To promote the establishment of a sustainable interfaith coordination mechanism or collaborative forum to strengthen communication, programme synergy, and the consolidation of faith-based climate action initiatives.

5 To strengthen the role of religious communities as strategic partners of the Government and other stakeholders in promoting environmentally sustainable and ecologically just public policies.

6 To encourage the active participation of young people, women, Indigenous Peoples, and other vulnerable groups in the interfaith climate action movement.



C. Expected Outputs

Preparation of a set of interfaith joint action recommendations outlining priority collaborative programmes for community-based climate action.

Reaching an initial agreement on a national coordination mechanism for faith-based climate action, whether in the form of a forum, collaborative network, or joint secretariat.

Development of a short- and medium-term Action Plan (AP) covering joint activities, the allocation of roles and responsibilities, and implementation indicators.

Identification of opportunities for cross-sector collaboration among religious communities, government, non-governmental organisations (NGOs), academia, the media, and the private sector.

Documentation of the discussion outcomes, recommendations, good practices, and shared commitments in the form of a workshop report, meeting minutes, and visual documentation.



D. Workshop Implementation

The Interfaith Climate Action Consolidation Workshop was attended by 20 participants representing Indonesia's six religious communities. The programme commenced with participant registration followed by a networking lunch, which continued until 1.00 p.m. (Western Indonesia Time/WIB), providing participants with an opportunity to engage in informal discussions before the substantive sessions began.

The first session opened with welcoming remarks by Rizal Algamar, Executive Director of AYANA, who presented the background and objectives of the consolidation workshop. In his remarks, he emphasised the importance of an approach grounded in local values and cultural traditions, guided by the fundamental principle that this programme is designed by us and for us, rather than as an external intervention. This was followed by a presentation from Prof. Amelia Fauzia of STF UIN Jakarta, who summarised the findings from the six previous Focus Group Discussions (FGDs), including the key findings on flagship environmental programmes, the theological foundations of each religious tradition, areas of common ground across faiths, shared challenges, emerging opportunities, and the programme recommendations that had been identified.

The second session constituted the core component of the workshop and took the form of a one-hour panel discussion. Participants were divided into three groups to discuss three key questions: priority programmes that could be implemented jointly within the following six months; coordination mechanisms and the allocation of roles among the religious communities; and the most urgent forms of policy advocacy to be communicated to the Government. Each discussion group was facilitated by the STF UIN Jakarta team.

The third session consisted of a plenary, during which each group presented the outcomes of its discussions. This session produced a set of shared agreements that would serve as the foundation for subsequent follow-up actions. The workshop concluded with a joint declaration of commitment to climate action, followed by a group photograph.



E. Group Discussion Outcomes

Group 1

Group 1 consisted of ten participants representing Indonesia's six religious communities: Fr. Marthen and Fr. Adrianus Suyadi from the Catholic community; Budiana Setiawan and Dewa Gede Ginada from the Hindu community; Rev. Saud A. Singalingging and Ria Claudia Watulingas from the Protestant Christian community; Rini Antika from the Confucian community; Dr. Zulfi Amri and Farah from the Islamic community; and Tristina from the Buddhist community. The discussion was dynamic and resulted in a number of important agreements.

Joint Priority Programmes

Group 1 began its discussion by reviewing the four programme proposals that had emerged from the previous series of Focus Group Discussions (FGDs). MUI expressed its full support for Programme 1 – the National Interfaith Environmentally Friendly Houses of Worship Movement, citing the implementation of eco-houses of worship that has already been undertaken in various regions. PGI and KWI explicitly prioritised Programme 2 – the Joint Secretariat of the National Interfaith Climate Action Forum, arguing that each religious community already has its own houses of worship and that the most pressing need is therefore a shared interfaith coordination mechanism. WALUBI regarded Programme 4 – the Interfaith Green Philanthropy Initiative as the most realistic programme because it would require financial support from religious communities. Meanwhile, PHDI emphasised the importance of Programme 3 – the Interfaith Youth Programme for Climate Justice as the driving force for leadership regeneration that would become the backbone of the Joint Secretariat.

Muhammadiyah offered an alternative implementation sequence by proposing that the process should begin with the Interfaith Green Philanthropy Initiative as the foundation for securing financial resources, followed by the establishment of the Joint Secretariat, and finally the mobilisation of the National Movement through young people. Although different institutions expressed different priorities, the constructive discussion resulted in a shared understanding that Programme 3 is important as the initial catalyst, while Programme 1 was considered the most feasible programme for implementation.

Agreed Priority Programmes:

1. Joint Secretariat of the National Interfaith Climate Action Forum
2. National Interfaith Environmentally Friendly Houses of Worship Movement
3. Interfaith Green Philanthropy Initiative

Interfaith Coordination Mechanism

Group 1 reached a number of important agreements regarding the coordination mechanism. First, the forum would not

establish a new organisation, in order to avoid institutional duplication. Second, the coordination mechanism would take the form of an interfaith forum operating on the basis of equality, without any hierarchy among religious communities or institutions. Third, AYANA would serve as the leading sector, strategic communications facilitator, and bridge between religious institutions and the Government.

With regard to the forum's structure, MUI proposed the establishment of a Presidium as a mechanism for shared leadership. PHDI proposed that the forum remain under the umbrella of AYANA, with the Joint Secretariat positioned as an extension of AYANA's role in bringing together all religious institutions. PGI emphasised the need for a clear organisational structure and for institutional representatives to participate with the approval of their respective leadership. KWI proposed a forum structure consisting of an overarching umbrella organisation comprising a Board, a Presidium, and an Office/Secretariat. Muhammadiyah proposed that the priority programmes be organised into Working Groups, each with a designated focal point and working team, supported by an Advisory Council responsible for monitoring functions.

Key Agreements Reached by Group 1:

- No new organisation will be established
- The coordination mechanism will take the form of an interfaith forum
- AYANA will serve as the leading sector, strategic communications facilitator, and bridge between religious institutions and the Government
- The forum will operate on the basis of equality, without institutional or religious hierarchy
- Membership will be institutional rather than individual
- Strategic decisions will involve the leadership of AYANA together with the leaders of the six religious institutions
- The forum may be supported through contribution or membership fee mechanisms from participating institutions
- Proposed name: Interfaith Climate Forum

Agreed Forum Structure:

Presidium/Council
(Advisory and Steering Council)

Secretariat
(coordinated by AYANA)

Working Groups
Working Group on The National Interfaith Environmentally Friendly Houses of Worship Movement, The Interfaith Green Philanthropy Initiative, The Interfaith Youth Programme, and Advocacy (proposed)

Forms of Advocacy

Group 1 identified eight priority advocacy issues, namely: environmental regulations under the authority of the Ministry of Environment; urban spatial planning and land use; protection of national parks and conservation areas; waste management; more prudent and sustainability-oriented use of public budgets; protection of the rights of Indigenous Peoples in environmental matters; strengthening the relationship between environmental protection, human rights, and forest conservation; and strengthening policy measures and oversight of environmentally destructive practices.

The group recommended the establishment of an Advocacy Working Group as part of the Interfaith Climate Forum to jointly advance policy advocacy, regulatory development, and environmental protection initiatives.

Group 2

Group 2 consisted of nine participants representing various religious communities: Sr. Irene and Yosefine from the Catholic community; Ketut Budiyanto from the Hindu community; Rev. Johan Kristantara from the Protestant Christian community; Peter Lesmana and Aldi Destian from the Confucian community; Apridon Rusadi and Ustadz Usman from the Islamic community; and Wantie Bellina from the Buddhist community. The discussion adopted a highly practical approach and was strongly oriented towards concrete action.

Joint Priority Programmes

Group 2 began by reviewing the four proposed programmes. Rev. Johan observed that the concept of interfaith environmentally friendly houses of worship could be realised concretely through environmentally friendly churches, environmentally friendly mosques, and similar initiatives. He also emphasised the importance of establishing a Joint Secretariat for Interfaith Climate Action as the platform through which the other programmes—including the interfaith youth programme and the interfaith green philanthropy initiative—could be implemented.

Sr. Irene of KWI shared practical experiences from the Catholic Church in developing environmentally friendly churches, including the provision of child-friendly and disability-inclusive facilities, the elimination of cut flowers for decoration, and the use of a checklist to assess whether a church meets environmentally friendly standards. She emphasised that houses of worship should not become places where waste is left behind and that congregants should take their waste home with them. Yosefine of KWI added that environmentally friendly houses of worship could be further developed into disaster-resilient houses of worship, noting that during disasters, nearby communities often seek refuge in the nearest house of worship.

WALUBI considered the National Interfaith Environmentally Friendly Houses of Worship Movement to be the most realistic programme and regarded the establishment of a Joint Secretariat as more feasible than mobilising philanthropic funding. PHDI identified environmentally friendly houses of worship as the first priority because their impact would extend to individual households, followed by the Joint Climate Secretariat and the Interfaith Youth Climate Programme. MATAKIN highlighted the need to develop Standard Operating Procedures (SOPs) for defining environmentally friendly houses of worship and regarded the youth climate programme as both realistic and urgent, although acknowledging that funding would remain the principal challenge. SDI prioritised the Joint Secretariat, arguing that each institution has already been working independently and therefore requires a common platform to consolidate its efforts. MUI stressed the need for a collective movement capable of framing environmental issues as religious issues through eco-theology campaigns.

Agreed Priority Programmes:

1. Joint Secretariat of the National Interfaith Climate Action Forum
2. National Interfaith Environmentally Friendly Houses of Worship Movement
3. Interfaith Green Philanthropy Initiative



Interfaith Coordination Mechanism

Group 2 produced a number of practical proposals regarding the coordination mechanism. MUI proposed establishing Working Groups as the initial step to develop joint modules and working teams, with the expected outputs being a Decree (SK), shared modules, and Standard Operating Procedures (SOPs). Sr. Irene proposed that coordination meetings could be conducted via Zoom, with AYANA serving as the meeting convener, while the venue for in-person secretariat meetings could rotate among participating institutions. Rev. Johan raised the question of AYANA's readiness to appoint a Programme Coordinator, noting that the initiative would require dedicated personnel, and proposed that each religious community contribute human resources to participate in every forum meeting. SDI emphasised the importance of government serving as the regulator and highlighted the need for legislation to provide a clear legal basis for joint action.

Rev. Johan also proposed the development of a Joint Declaration as an initial commitment that could serve as a shared point of reference and be published through the websites and social media platforms of each participating institution. MUI suggested that the declaration should be structured around the four agreed programmes as integral components of the declaration. MATAKIN emphasised that the declaration should represent a shared commitment, to be followed by a Decree



(SK), subsequently a Memorandum of Understanding (MoU), and ultimately a Cooperation Agreement. SDI likewise stressed that the declaration should come first, followed by the Decree, the MoU, and eventually legislation.

Forms of Advocacy

Group 2 placed particular emphasis on the need for a joint regulation issued by the Minister of Religious Affairs and the Minister of Environment concerning interfaith climate action. Rev. Johan observed that such a regulation would have a substantial impact if adopted. SDI reiterated that the Government should act as the regulator and that legislation is needed to provide legal certainty for collaborative action. MUI added that the Working Group could facilitate engagement with the Government to develop joint regulations, while also encouraging the preparation of sermons that teach environmental stewardship as an integral part of religious life.

Group 3

Group 3 consisted of eleven participants representing various religious communities and partner organisations: Sutarno from the Catholic community; KRHT Astono Chandra Dana from the Hindu community; Merawati from Eco Enzyme Hindu; Rev. Sedihati Gea and Jacky Wattimuri from the Protestant Christian community; Anggun Senjaya and Novalia from the Confucian community; Hening Parlan, Ika Akmala, and Rini from the Islamic community; and Megawati from the Buddhist community. This group discussion was characterised by its stronger focus on urgent operational issues and grassroots-based approaches.

Joint Priority Programmes

Group 3 proposed a set of priority programmes that were highly responsive to on-the-ground conditions and pressing environmental issues. Ms Merawati highlighted the provincial regulation on waste segregation as the most urgent issue, noting that, beginning in August 2026, the Bantar Gebang landfill would no



longer accept organic waste. She encouraged participants to begin segregating household waste at its source to prevent organic waste from being sent to Bantar Gebang and thereby reduce methane emissions. She explained that organic waste could be processed into Eco-Enzyme, making plastic waste easier to process for economic purposes.

Mr Sutarno emphasised the importance of education and ongoing assistance to enable members of every religious community to practise waste segregation. He proposed a three-step approach consisting of: (1) education on waste governance; (2) the promotion of good practices in waste management; and (3) large-scale collaboration across religious communities and generations. He also stressed the importance of changing public perceptions of waste from something negative into something of value through proper management, whether via waste banks or collective waste collection initiatives. Rev. Gea added that environmentally friendly lifestyles should become part of congregational life and should begin within local communities.

Ms Hening reminded participants that the challenge extends beyond waste management alone. Climate change is also causing extreme heat, requiring a multi-issue approach supported by interfaith collaboration. She proposed three programmes: Interfaith Environmental and Climate Literacy, Green Livelihood and Community Resilience to address the impacts of methane emissions, and Interfaith Community Climate Action through a Joint Secretariat. Ms Rini emphasised that religious fatwas would have little meaning unless they are reflected in personal behaviour. She stressed that the most important priority is cultivating environmentally responsible lifestyles across generations through practical actions such as waste collection, the recycling of used cooking oil, and greening initiatives using productive plants. Ms Ika highlighted the important role of young people and the use of digital content capable of going viral on social media to engage younger generations, proposing creative approaches such as Faithwork and large-scale public awareness campaigns. Nova also highlighted fast fashion as an issue requiring greater public attention, noting that the pursuit of rapidly changing fashion trends generates significant waste.

Priority Programmes Recommended by Group 3:

1. Waste Management Education through the development of an Intergenerational and Interfaith Curriculum
2. Green Livelihood and Community Resilience through the sharing of resources among communities
3. Interfaith Community Climate Action through a Joint Secretariat
4. Policy and Knowledge Hub to promote cross-sector policy development



F. Panel Outcomes

The panel discussion commenced with a review of the four programmes that had been recommended through the previous series of Focus Group Discussions (FGDs). These four programmes were: The National Interfaith Environmentally Friendly Houses of Worship Movement, which aims to transform houses of worship representing Indonesia's six religious communities into community-based centres for environmental education and climate action; The Joint Secretariat of the National Interfaith Climate Action Forum, designed as a permanent coordination mechanism for formulating joint strategies, undertaking policy advocacy, and systematically coordinating collaborative programmes; The Interfaith Youth Programme for Climate Justice, which focuses on strengthening the role of young people as agents of climate action through ecological leadership training and joint initiatives; and The Interfaith Green Philanthropy Initiative, which seeks to develop faith-based environmental financing mechanisms through zakat, infak, waqf, sacred offerings, and other innovative financing instruments.



Based on the presentations delivered by the three discussion groups during the panel session, the participants reached a shared agreement that the Joint Secretariat of the National Interfaith Climate Action Forum should be established as the highest-priority programme.

1. Agreed Foundational Principles

All three discussion groups reached a strong consensus on the fundamental principles governing the coordination mechanism. First, the forum will not establish a new organisation, in order to avoid institutional duplication. Second, the coordination mechanism will take the form of an interfaith forum operating on the basis of equality, without hierarchy among religious communities or participating institutions. Third, AYANA will serve as the leading sector, acting as the principal driving force, facilitator of strategic communication, and bridge between religious institutions and the Government. Fourth, membership of the Joint Secretariat will be institutional rather than individual, while individuals will participate through the relevant Working Groups according to their respective areas of work. Fifth, strategic decisions will involve both the leadership of AYANA and the leaders of the six religious institutions. Sixth, the forum may be supported through contribution or membership fee mechanisms provided by each participating institution.

2. Feedback and Proposed Forum Structure

Participants offered a range of suggestions for establishing an effective forum structure. The panel proposed that the forum remain under the umbrella of AYANA, with the Joint Secretariat functioning as an extension of AYANA's role in bringing together all religious institutions. Institutional representatives would participate with the approval of their respective organisational leaders, and further meetings between AYANA and the leadership of the religious institutions would be required. The Interfaith Green Philanthropy Initiative, the Interfaith Youth Programme, and the National Interfaith Environmentally Friendly Houses of Worship Movement would constitute the forum's principal programme areas. Each religious institution would be responsible for documenting and communicating its programmes to the public through the Secretariat. AYANA would also facilitate communication with the Ministry of Religious Affairs, particularly concerning the strengthening of eco-theology and the alignment of the forum's initiatives with government programmes. The proposed name for the forum is the Interfaith Climate Forum.

3. Agreed Forum Structure

Based on all of the feedback received, the agreed forum structure consists of three levels. The first level is the Presidium/Council, which serves as the Advisory and Steering Council and comprises the leaders of the six religious institutions together with the leadership of AYANA. The second level is the Secretariat, coordinated by AYANA, which is responsible for the day-to-day implementation of the forum's programmes. The third level consists of the Working Groups, comprising: Working Group on the National Interfaith Environmentally Friendly Houses of Worship Movement, Working Group on the Interfaith Green Philanthropy Initiative, Working Group on the Interfaith Youth Programme, Working Group on Advocacy (proposed).

The panel also agreed to adopt a Joint Declaration, which was prepared and endorsed during the workshop and signed by all participants. At the conclusion of the panel session, participants agreed on the wording of the declaration, which was subsequently read aloud by Mr Rizal Algamar, Executive Director of AYANA, and recited collectively by all workshop participants. Participants then signed the declaration as a tangible expression of their shared commitment.



G. Conclusion

The Interfaith Climate Action Consolidation Workshop, held on 10 June 2026, successfully produced a set of concrete and measurable shared agreements. All participants expressed their commitment to continuing this collaboration in a spirit of solidarity and equality.

The Consolidation Workshop represents an important milestone in transforming climate action from a collection of fragmented initiatives into an organised interfaith collective movement. With the social capital, extensive networks, and moral legitimacy possessed by Indonesia's six officially recognised religious communities, this collaboration has the potential to become a global model of faith-based climate action that is both effective and equitable.



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