

# STUDIA ISLAMIKA

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## REVISITING RELIGIOUS ENVIRONMENTALISM IN INDONESIA: NAVIGATING ETHICS, POLITICS, AND POLICY

Testriono & Savran Billahi

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## HOW GREEN IS GREEN ISLAM? RELIGIOUS ENVIRONMENTALISM AND PUBLIC POLICY IN INDONESIA

Frans Wijzen

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## BEYOND INSTRUMENTALIZATION: LIVED RELIGION, POLITICS, AND JUSTICE IN INDONESIAN MUSLIM ENVIRONMENTALISMS

Zainal Abidin Bagir

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## International Conference on Religious Environmentalism in Actions: Knowledge, Movements, and Policies

**Firda Amalia Putri & Saiful Umam**

The Center for the study of Islam and Society (PPIM), Syarif Hidayatullah State Islamic University (UIN) Jakarta under the project of Religious Environmentalism Actions (REACT) in collaboration with Faculty of Social Sciences (FOSS), Indonesian International Islamic University Depok, and *Studia Islamika*, an international journal for Islamic studies in Southeast Asia (SEA), conducted the International Conference on Religious Environmentalism in Actions: Knowledge, Movements and Policies. This conference relies on the foundation that religious and spiritual communities are essential to the fight against environmental damage and climate change. And, it will also examine how policymakers promote collaborative interfaith engagement or develop collaborative partnerships with faith leaders and religious communities to generate more effective and long-lasting solutions for environmental and climate related problems.

Environmentalism actions initiated by or originating from religious groups, both led by environmental activists and local communities, have

increased rapidly in many places in the world. Those social actions or movements have operated in local communities and worked to respond to environmental and climate change issues. In Indonesia, for example, there are hundreds of religious-based environmental organizations or communities from various religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as local religions and indigenous communities, which are actively working on and carrying out programs, including public campaigns, to respond to environmental and climate change issues (Testriono et al. 2024; Smith 2018). These groups and communities seek to articulate what is called a “religious environmental ethics” (Grossman 2019). The commitment of religious and community leaders can be the key to the success of environmental preservation movements and joint efforts to address environmental and climate change.

Green religion, as individual and collective actions oriented towards preserving nature that uses principles derived from religious teachings in its movement (Millah 2021), has become one of the trends in environmental movements in various places and has proved the importance of studying the role of religion and environment. Efforts by religious communities to overcome the ecological crisis also demonstrate the need to involve a ‘rediscovery’ of religious teachings about environmental conservation (Deta 2020), such as Nasr’s revitalization of traditional Islamic views on the environment (Nasr 1996).

This also explains why faith-based organizations and communities are starting to see the environment as a major issue (Gade 2019, Tucker, Grim, and Jenkins 2017, 5–8). This can be seen in environmental programs that seek to provide resources that are in line with the teachings or traditions of a particular religion (e.g., the Interfaith Rainforest Initiative) (UNEP 2019). In short, faith-based environmental activists view the universal values of religion and belief as a source from which ethical-normative ecological messages can be drawn (Gade 2019).

However, although the religious environmental actions and movements continue to increase, both in terms of the number of organizations or communities and their quality actions, systematic efforts by the governments to engage with the actors of green religion have not become mainstream amidst the environmental and climate change that has been becoming a global challenge affecting various sectors of people’s lives. Little is known about how governments in



countries around the world play a role in supporting the actions and movements, and how governmental institutions network and collaborate with the green religion. In short, in environmental preservation, many tend to focus on management, policy, and science, with perhaps less consciousness of the roles of religious environmental activism and society in influencing the processes and outcomes of environmental preservation.

This is why PPIM UIN Jakarta organized the REACT International Conference. The conference recognized that religious teachings and faith communities are actively engaging in vital environmental efforts, yet their values and contributions are frequently overlooked in official plans and policies. The conference was designed to bring together religious perspectives on environmental issues with scholars, activists, and policymakers. Its goal was to help translate religious teachings and grassroots actions into practical strategies that can contribute to broader, more sustainable solutions to the environmental crisis.

### Conference Achievements

The REACT International Conference achieved significant success, demonstrated by its ability to capture broad scholarly and public interest. A key metric of this engagement was the receipt of 233 abstract submissions from around the globe. Following a rigorous peer-review process, 122 applicants were extended a Notification of Acceptance (NoA), resulting in a diverse cohort of 110 presenters. This robust response underscores that the intersection of religion and environment is a vital and rapidly expanding field of global concern.

Significantly, the conference was also held to commemorate the 30th anniversary of *Studia Islamika*. Since its inception in 1994, this journal, published by PPIM UIN Jakarta, has been instrumental in disseminating critical research on Islamic studies in Indonesia and Southeast Asia. Its enduring quality is affirmed by its indexing in major international databases, including Scopus since 2015, and its recognition through several national awards for excellence.

The conference convened on July 17-18 at the Indonesian International Islamic University, Depok, West Java. The participants represented a wide spectrum of expertise, including scholars, activists, policymakers, and graduate students from countries such as the United States, the United Kingdom, Malaysia, Singapore, the Philippines,

and Indonesia. This international and interdisciplinary composition enriched the dialogue, fostering a comprehensive understanding of faith-based environmental action.

This conference featured 31 panels organized into three major themes: knowledge, movements, and policies. Each panel had a unique topic, such as Interfaith Collaboration and Sustainability, Indigenous Knowledge and Environmentalism, and Gender, Faith, and Environmental Justice, and consisted of three to four presenters. The committee also assigned 31 chairs and discussants to facilitate the sessions, provide structured feedback, and make recommendations for the presenters' articles.

In addition to the scholarly panels, the conference incorporated supplementary events designed to engage different senses and mediums, notably a two-day Green Exhibition held from July 17th to 18th at the Jusuf Kalla Library, UIII. This exhibition featured two distinct components; A Green Craft Exhibition, which showcased the economic potential of eco-friendly practices through various sustainable products such as pouches, scarves, and keychains; and a compelling Green Religion Photography display, organized in collaboration with FOSS UIII, which offered powerful visual narratives exploring the intersection of religion and ecology.

Furthermore, a movie screening segment presented two short films. Firstly by *Islah Bumi*. This film served as an awareness-raising tool, masterfully weaving ecological challenges with Islamic values. It grounded its narrative in Quranic verses to emphasize the moral and spiritual duty of environmental stewardship as an act of faith. Another film is produced by Fire Play Project which spotlighted the environmental injustices faced by Indigenous Dayak communities. It also highlighted intergenerational knowledge and the critical role of local society in fire management, while critically examining the politics surrounding forest fire narratives. These exhibitions and screenings provided a multi-dimensional perspective on the conference's core themes, moving beyond traditional academic discourse to inspire reflection and action through art and storytelling.

Finally, the success and relevance of the REACT International Conference were amplified by significant national media coverage. The event was featured in several mainstream Indonesian news outlets, extending its impact beyond the academic sphere and into the wider public discourse.

## Conference Remarks

The conference was honored with opening remarks from high-ranking Indonesian officials representatives, the Minister of Religious Affairs and the Minister of Primary and Secondary Education. Both collectively underscored the critical intersection of faith, education, and policy in confronting the environmental crisis.

The Minister of Religious Affairs, Nasaruddin Umar, set a profound theological tone for the proceedings. He emphasized the urgency of integrating spiritual and moral frameworks into environmental action, asserting that the natural world is a sacred manifestation of God's attributes (*al-Asmā' al-ḥusnā*). He critiqued modern, desacralizing perspectives that justify the exploitation of nature and sorrow the prevalence of patriarchal interpretations within religious practice.

Highlighting a dissonance between scripture and practice, he noted that while the Quran attributes predominantly feminine qualities to the Divine, religious communities often fail to embody this balance. Defending Abrahamic traditions, he firmly stated that Islamic doctrine mandates environmental protection, framing the human role as caliphs (stewards) on Earth, which must be exercised with sustainability and compassion. Concluding with a powerful analogy, he contrasted the annual death toll of four million from climate change with the approximately 60,000 lives lost to armed conflict over two years, demanding an equivalent level of global urgency. He called for a collaborative, cross-sectoral effort to develop an inclusive and transformative environmental theology.

The Minister of Primary and Secondary Education, Abdul Mu'ti, elaborated on the foundational link between faith and environmental stewardship. He identified the Islamic concept of *ṭahārah* (ritual purification) as an early form of environmental education, seamlessly connecting cleanliness and respect for nature to the core of worship. Citing Quranic verses like "*fatayammamū ṣa'īdan ṭayyiban*", he illustrated how spiritual guidance also serves as ecological instruction.

Mu'ti urged a reconceptualization of faith, moving beyond ritual to encompass active care for the environment. He issued a stark warning about the catastrophic potential of unchecked global warming, including the existential threat for developing countries, and identified consumerist culture as a root cause. Advocating for practical change, he called for environmental education to be embedded in daily life

through activities like recycling and waste management. He concluded by envisioning the REACT conference as a catalyst for redefining the relationship between humanity, religion, and nature, fostering ideas that make ecological awareness a permanent way of life.

The Rector of UIII, Jamhari, in his opening address, framed the event as both a significant academic milestone and a demonstration of collective commitment to addressing one of the era's most pressing challenges—climate crisis. He reminded attendees that the climate crisis demands not only intellectual rigor but also moral conviction and unified action.

Representing the Embassy of the Kingdom of the Netherlands, Deputy Head of Mission, Adriaan Palm, highlighted the indispensable role of global faith communities. He argued that solving the climate crisis requires more than technological innovation, it demands spiritual wisdom and collective courage. He commended faith-based organizations worldwide for their tangible contributions, such as reforestation, river protection, and youth education—noting that these actions, grounded in sacred values, are essential and deserve sustained recognition and support.

### **Green Faith: How Different Religions View Climate Change**

The REACT International Conference opened with a profound exploration of faith in the face of ecological crisis, as leaders from Indonesia's major religious communities gathered for a keynote dialogue. The session revealed a powerful, multi-faith consensus: the environmental crisis is, at its heart, a spiritual and moral failure that demands a unified response rooted in the world's sacred teachings.

A central theme that emerged was the concept of sacred stewardship. The assembly heard how various scriptures frame the natural world not as a resource to be exploited, but as a sacred trust—an *amānah* in Islam, that humanity is obligated to protect, said Marsudi Syuhud, Deputy Chairman of the Indonesian Ulama Council (MUI).

This view directly challenges modern paradigms that desacralize nature, urging a return to a relationship with the Earth based on reverence and responsibility. The current crises of environmental degradation and climate change were presented as clear evidence of human collective neglect in this divine duty.

Beyond stewardship, Aloys Budi Purnomo from the Indonesian Bishops' Conference (KWI) presented the Catholic viewpoint emphasizing the need for a deep, internal transformation, or an "ecological conversion." He argued that technical solutions and policies are insufficient without a fundamental shift in human consciousness and values.

The conversation also highlighted a long-standing and robust theological commitment to justice and action. Jacklevyn Fritz Manuputty, Chairman of the Indonesian Communion of Churches (PGI), provided a historical and theological overview from a Protestant Christian standpoint. He cited references of dedicated work, such as the global church's "Justice, Peace, and Integrity of Creation" process and its newly declared "Decade of Climate Justice Action."

This historical context showed that faith communities have long recognized the link between social justice and ecological sustainability. In response, diverse practical models were shared, such as viewing life as a sacred offering, to standing in active solidarity with marginalized communities most affected by environmental damage.

This aligns with the Hindu concept of *dharma*, which in this context is responsible to protect the environment. Wisnu Bawa Tenaya, Chairman of the Parisada Hindu Dharma Indonesia (PHDI), reminded the audience that environmental care is a reflection of the soul's quality. Drawing from Hindu teachings on the sacredness of all creation like trees, water, air, and earth, he underscored the moral duty to protect them.

In conclusion, the keynote dialogue served as a compelling call for eco-theological solidarity. The religious leaders collectively urged a move beyond doctrinal boundaries, envisioning a collaborative interfaith leadership that can mobilize a global spiritual force. They framed climate action not merely as a political or scientific action, but as a core principle of faith itself—a collective moral duty to preserve the sanctity of life for all future generations.

### **From Moral Foundations to Grassroots Action: Scholarly Vision for Religious Environmentalism**

On the last day, the REACT International Conference conducted a scholarly presentation to provide a comprehensive intellectual framework for faith-based environmentalism, moving from its deepest ethical justifications to the practical challenges of implementation.

The session effectively established that climate change is, at its core, a profound moral and spiritual crisis. This was powerfully articulated by Anna Gade from the University of Wisconsin-Madison, who framed the issue through the lens of intergenerational justice, connecting philosophical principles like the *Theory of Justice* and the “just savings” with the Islamic concept of *amānah* (sacred trust). She noted that concepts of justice, fairness and responsibility are already central to Islamic ethics and serve as powerful frameworks to address the uncertainties and risk of climate change.

This view of the crisis as a failure of moral responsibility was echoed by Iyad Abumoghli, Director of the Faith for Earth Coalition United Nations Environment Programme, who argued that formal laws and treaties are insufficient without a foundational “moral norm.” He compellingly called for an environmental governance model that “transforms hearts,” positioning faith not on the margins but at the very core of the ecological discourse. He also emphasized that society must move toward a collective environmental ethic, one rooted not in homogenizing belief systems, but in shared moral responsibility.

On the other hand, the scholars also presented a clear-eyed assessment of the challenge of translating belief into consistent action. Frans Wijzen from Radboud University directly addressed this gap with his critical question, “How Green is Green Islam?” Presenting data from the REACT and HAN studies, he revealed that high religiosity in Indonesia does not automatically lead to pro-environmental behavior, as economic pressures often dominate decision-making. He pointed out that effective environmental policy must therefore navigate the variety of meanings people attach to environmental issues, acknowledge the multivoiced self within individuals (balancing faith, economics, and culture), and focus on building discourse coalitions that bring together religious leaders, policymakers, and communities.

This research-based caution was complemented by the empirical findings of Iim Halimatusa’diyah, whose survey revealed that while most Indonesians are open to interfaith cooperation, only a tiny fraction (around 3%) frequently engage in it, highlighting a significant “value-practice gap.”

Despite these challenges, the scholars’ presentations concluded with concrete pathways forward, focusing on tangible impacts and collaborative strategies. Michiel Schaeffer detailed direct and physical

threats climate change poses to religious life, from hazardous Hajj pilgrimages to the destruction of sacred sites—making the climate crisis urgently personal for believers. He and others pointed to practical solutions in renewable energy and sustainable urban planning. The most hopeful models emerged from the grassroots as Halimatusa'diyah highlighted successful initiatives of Muhammadiyah's Eco-Bhinneka, advocating for a "public interfaith environmentalism" that empowers community-level action. Together, these scholars charted a path from ethical grounding and a clear-eyed diagnosis of the problem toward a future built on inclusive, collaborative, and inspired action.

## **Conclusion**

The REACT International Conference is designed to discuss the interconnections between religious doctrines and knowledge, green movements, and sustainable policies. Therefore, this conference addresses a variety of issues about religion and environment, focusing on three core foundations to achieve a better future for planet Earth and humanity: knowledge, movements, and policies.

The theme of the conference is made on the basis that there have been tremendous religious leaders and activists, religious civil society organizations, and religious communities, who use their different religious identities and characters to build their strategies, networks, and work programs in dealing with environmental and climate-related problems. Experts, scholars, activists, policymakers, and graduate students are invited to give their best contribution regarding the connection between religion, activism, and policymaking in advocating environmental protection while engaging with innovative solutions to the environmental and climate crisis.

In conclusion, the REACT International Conference has set the stage for a more mature, strategic, and collaborative phase for religious environmentalism. The foundational ethical work is done. The task ahead is to build the bridges—between faith and policy, between different religious communities, and between spiritual values and tangible action, that will allow this powerful moral force to realize its full potential in healing our world.

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No Rek: 128-00-0105080-3 (Rp).

قيمة الاشتراك السنوي داخل إندونيسيا:  
لسنة واحدة ١٥٠,٠٠٠ روبية (للمؤسسات) ونسخة واحدة قيمتها ٥٠,٠٠٠ روبية،  
١٠٠,٠٠٠ روبية (للفرد) ونسخة واحدة قيمتها ٤٠,٠٠٠ روبية.  
والقيمة لا تشمل على النفقة للإرسال بالبريد الجوي.



# ستوديا إسلاميكا

مجلة إندونيسيا للدراسات الإسلامية  
السنة الثانية والثلاثون، العدد ٣، ٢٠٢٥

رئيس التحرير:

سيف المزاني

مدير التحرير:

أومان فتح الرحمن

هيئة التحرير:

جمهاري

ديدين شفرالدين

جاجات برهان الدين

فؤاد جبلي

علي منحنيف

سيف الأمم

دادي دارمادي

جاجانج جهرائي

دين واحد

ايويس نورليلاوتي

تيسيتونو

إيثيم حليلة السعدية

مجلس التحرير الدولي:

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مارتين فان برونسين (جامعة أترنخه)

جوهن ر. بويين (جامعة واشنطن، سانتو لويس)

محمد كمال حسن (الجامعة الإسلامية العالمية — ماليزيا)

فركنيا م. هوكير (جامعة أستراليا الحكومية كانبرا)

إيدوين ف. ويرنجا (جامعة كولونيا، ألمانيا)

روبيرت و. هيفنير (جامعة بوستون)

ريمي مادينير (المركز القومي للبحث العلمي بفرنسا)

ر. ميكائيل فينير (جامعة سينغافورا الحكومية)

ميكائيل ف. لفان (جامعة فرينشتون)

مينكو ساكاي (جامعة نيو ساوث ويلز)

انابيل تيه جالوب (المكتبة البريطانية)

شفاعة المرزاة (جامعة سونان كاليجاغا الإسلامية الحكومية)

مساعد هيئة التحرير:

محمد نداء فضلان

عبد الله مولاني

سفران بالله

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فرداء أماليا

ليليس صوفيانتني

مراجعة اللغة الإنجليزية:

بنيمين ج. فرمان

دانيل فتربون

موسى بتول

مراجعة اللغة العربية:

يولي ياسين

تصميم الغلاف:

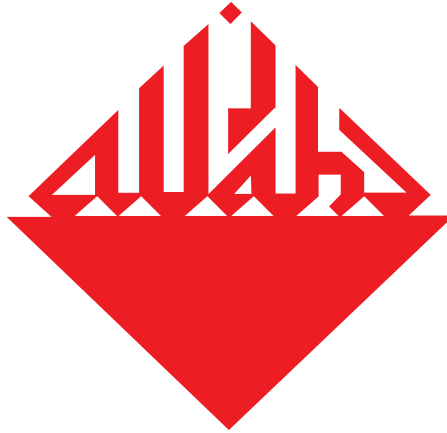
س. برنكا

# STUDIA ISLAMIKA

# سُتُودِيَا اِسْلامِيَا

السنة الثانية والثلاثون، العدد ٣، ٢٠٢٥

مجلة إندونيسية للدراسات الإسلامية



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## CLIMATE, SUSTAINABILITY, AND FUTURE GENERATIONS: AN ECOTHEOLOGY FOR INDONESIA'S UMMAH OF 'NONIDENTITY'

Anna M. Gade

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## RELIGIOUS INSTITUTIONS AS GLOBAL SUSTAINABILITY CHAMPIONS: ISTIQLAL MOSQUE'S GREEN MOSQUE PROGRAM AND THE SUSTAINABLE DEVELOPMENT GOALS

Nadia Farabi & Anjani Tri Fatharini

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## REJECTING GEOTHERMAL PROJECTS: MUSLIM ENVIRONMENTALISM IN THE SAPAR MOVEMENT FOR ECOLOGICAL JUSTICE AND SUSTAINABLE NATURAL RESOURCES

Muizudin

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