

FINAL REPORT

Agama dan Konservasi: Menggalang Kerjasama untuk Pencegahan Perusakan Hutan dan Perubahan Iklim

Religion and Conservation: Opportunities for Working Together to Avoid Deforestation and Address Climate Change

UNFCCC-COP 13
BALI, 11 DESEMBER 2007



Kerjasama



REPUBLIKA
pegangan kebenaran



PENGANTAR

Kementerian Lingkungan Hidup (KLH), Conservation International Indonesia bersama dengan Universitas Islam Negeri (UIN) Syarif Hidayatullah dan Harian *Republika* telah memfasilitasi aktifitas penting dalam menjembatani para pemuka agama untuk menyatakan statemen mereka tentang perubahan iklim dan pemanasan global di arena United Nation Conference on Climate Change, UNFCCC-COP 13, di Bali 4-14 Desember 2007. Acara telah berlangsung dengan berhasil pada tanggal 11 Desember 2007 di Hotel Melia Bali.

Acara ini juga dihadiri oleh Presiden Susilo Bambang Yudhoyono yang berkenan memberikan sambutan serta Menteri Lingkungan Hidup Ir, Rachmat Witoelar. Upaya para pemuka agama untuk datang dan memberikan pernyataan dalam forum ini telah memberikan keyakinan bahwa mereka bersama para pengikutnya akan berupaya terlibat langsung dalam mengatasi bencana perubahan iklim dan pemanasan global.

Kami berharap upaya ini tidak berhenti pada sekedar statemen tetapi diikuti juga dengan aksi di lapangan yang dilakukan oleh para pemeluk agama masing-masing dalam mengatasi krisis perubahan iklim dan pemanasan global yang mengancam peradaban manusia. Oleh karena itu dokumen ini perlu dibuat sebagai upaya tindak lanjut aksi-aksi dan keterlibatan para pemuka agama dan pengikutnya di masa yang akan datang.

Pihak panitia mengucapkan terima kasih atas keterlibatan dan pengertian berbagai pihak atas terselenggaranya forum ini. Semoga dokumen ini bermanfaat.

Jakarta, 26 Desember 2007

Panitia

Parallel Event Dialogue

Agama dan Konservasi: Menggalang Kerjasama untuk Pencegahan Perusakan Hutan dan Perubahan Iklim (*Religion and Conservation: Opportunities for Working Together to Avoid Deforestation and Address Climate Change*)

Pendahuluan

Delapan puluh lima persen penduduk bumi memeluk 11 agama-agama dunia. Dan kebanyakan populasi dunia mengacu pada agama-agama besar mayoritas guna mendapatkan pedoman, arahan dan petunjuk serta untuk mendapatkan bimbingan spiritualitas. Oleh sebab itu, dalam menghadapi perubahan iklim dan pemanasan global ini dewasa ini, peran agama jelas sangat diperlukan. Lewat pemimpin agama masing-masing, ajaran agama diharapkan bisa memberi pendapat dan sekaligus bimbingan kepada masyarakat pemeluknya untuk menanggapi perubahan iklim dan pemanasan global.

United Nation Framework for Convention on Climate Change (UNFCCC) yang diadakan di Bali 3-14 Desember 2007, merupakan suatu momentum sangat strategis untuk menyuarakan keterlibatan peran agama-agama terhadap lingkungan. Indonesia---sebagai negara yang Berketuhanan Yang Maha Esa--- sudah sepantasnya mempertimbangkan pendekatan ini sebagai salah satu cara untuk menggalang kesadaran dan upaya aksi para pengikut agama-agama dalam berkontribusi melestarikan alam dan lingkungan.

Spiritualitas dan kehidupan beragama di Indonesia dikenal sangat tinggi dan mendapatkan akomodasi penting dalam kehidupan bernegara. Untuk itulah maka melibatkan peran agamawan dalam ikut ambil bagian menghadapi persoalan lingkungan terutama dalam upaya mencegah kerusakan hutan (*avoided deforestation*) dan perubahan iklim, menjadi suatu keniscayaan.

Indonesia memiliki penduduk sejumlah 206.478.725 jiwa. Dan menurut statistik Departemen Agama (2005) pemeluk agama-agama besar di Indonesia berturut turut adalah Islam (179.747.998 jiwa), Kristen (12.959.294 jiwa), Katholik (6.942.493 jiwa), Hindu (4.586.192 jiwa) dan Budha (2.242.748 jiwa). Lima agama ini dipeluk oleh mayoritas populasi penduduk Indonesia.

Berdasarkan pengalaman bekerja dengan kalangan agamawan, The World Bank (2006) dalam laporannya *Faiths and The Environment* mengatakan bahwa agama pada dasarnya mampu memberikan kontribusi dalam menggalang kesadaran lingkungan dengan berbagai cara:

1. Mereka dapat mendidik pengikutnya tentang alam dan lingkungan melalui ajaran agama yang mereka miliki,
2. Pemeluk agama dapat memprakarsai proyek-proyek konservasi lingkungan secara praktis.
3. Mereka dapat memberikan ‘khutbah’ ataupun nasihat kepada para pengikutnya guna mendapatkan dukungan bahwa melakukan pelestarian merupakan suatu kewajiban moral yang diajarkan oleh agama, dan
4. Agama juga dapat membuatkan petunjuk bagaimana sesungguhnya tujuan pengelolaan lingkungan dapat dijalankan oleh para pengikutnya.

Tujuan Pertemuan

Tujuan dari pertemuan ini adalah untuk memberikan fasilitasi kepada para pemuka (pemimpin) agama, Budha, Hindu, Islam, Katholik dan Protestan, untuk duduk bersama memberikan pemaparan mengenai kontribusi—dan sekaligus komitmen mereka—ke depan masing-masing agama dalam menghadapi perubahan iklim dan upaya-upaya mencegah kerusakan hutan.

Waktu dan Tempat

- Waktu : 11 Desember 2007
- Jam: Pk 14.00-15.30
- Tempat: Bali Room, Melia Hotel, Nusa Dua Bali,

Peserta dan Tema

Peserta yang akan terlibat diperkirakan ada 300 dengan rincian: 10 orang mewakili tokoh agama dan intelektual sebagai key note speaker. Penyelenggara yang terdiri dari staff Kementerian Lingkungan Hidup (KLH), Conservation International dan Universitas Islam Negeri (UIN) Syarif Hidayatullah, Jakarta.

1. Kontribusi Islam dan Upaya Pencegahan Kerusakan Hutan dan Perubahan Iklim (Dr. Hidayat Nurwahid following by Dr. Dien Syamsudin)
2. Kontribusi Kristen Protestan (Dr. Richard Daulay, Chairman of Communion of Indonesian Churches/ Ketua, Persatuan Gereja Indonesia-PGI)

3. Kontribusi Katholik dan Upaya Pencegahan Kerusakan Hutan dan Perubahan Iklim, oleh MGR Dogma Situmorang, OSM.Cap, Chairman Conference of Indonesian Bishops/ Ketua Konferensi Waligereja Indonesia-KWI).
4. Kontribusi Hindu dan Upaya Pencegahan Kerusakan Hutan dan Perubahan Iklim (Dr. I. Made Erata,MA, Chairman Hindu Dharma Indonesia/Ketua Umum Harian Parisada Hindu Dharma Indonesia)
5. Kontribusi Buddha dan Upaya Pencegahan Kerusakan Hutan dan Perubahan Iklim (Bhiksu Vidya Sasana Sthavira, Secretary General, High Conference of Sangha Indonesia (KASI)
6. Kontribusi Konghucu dan Upaya Pencegahan Kerusakan Hutan dan Perubahan Iklim (Ws Budi S. Tanuwibowo, Chairman, The Supreme Council for Confucian Religion in Indonesia (MATAKIN)

TERM of REFERENCE (TOR) Parallel Event

Dialogue and Statements

Religion and Conservation: Opportunities for Working Together to Avoid Deforestation and Address Climate Change

Background

Eighty percent of the earth population is adherent of 11 world religions. And the greater part of the world population being accustomed to the majors' religions of the world to find directions, and guidance for their spiritual life. Therefore, to face the global climate change and global warming, the roles of religions are undoubtedly required. Through the religious leaders, they might arise judgments and discover guidelines and strategy to their followers to mitigate and response to the climate change and global warming.

The Bali, United Nation Framework for Convention on Climate Change (UNFCCC) and COP 13 in December 3-14, is a strategic momentum involving the roles of religions and their participations and voice in or contribution and involvement toward the environments. Indonesia—as a state that appreciate of faiths and belief--- should be willing to consider this approach as a way to involvement the religious follower awareness and willing to take a lead and actions in responding to conserve nature and environment.

In fact religions can play a role in influencing people's perspective towards biodiversity conservation in three ways:

1. They can teach about the environment and natural systems upon which life depends;
2. They can provide active leaderships in initiating practical conservation projects; and
3. They can preach to, and seek to persuade their members that each individual has a moral obligation to contribute in some way to the conservation, and can provide guidance on how to pursue environmental management objectives.

To do this, dialogues and collective actions must be facilitated and encouraged among religious leaders and civil society concerning forest/biodiversity conservation, including their relationship to response to the global warming and climate change.

The spirituality and life of religions in Indonesia has predominantly high and religion should have an accommodation to express their expression to the environmental problems. And the mean of harms nowadays is related to the moral and ethical issues. Thus, to involve the religious leaders to response and halt the forest degradation and deforestation in Indonesia is a necessity.

Indonesia's population according to Ministry of Religious Affair (2005) 206.478.725 occupant by five major religions, in accordingly: Islam (179.747.998), Protestant (12.959.294), Chatholic (6.942.493), Hinduism (4.586.192) and Buddhism (2.242.748).

Objective

The objective of this meeting will facilitate the religious leaders from five major religious group in Indonesia: Budha, Hindu, Islam, Catholic, Protestant and Confucian to have a dialogue and their statement and contribution—as well as commitments--- of each religious groups to response the global climate change and avoided deforestation and degradation.

Time and Venue

- Date : Thursday, December, 11. 2007
- Time: 01.30PM -15.30PM
- Venue: Bali Room, Hotel Melia, Nusa Dua Bali

Invitations and Speakers

The venue will be attended about 300 invitees, and with about 10 representatives of religious leaders. This event conducted in collaboration with Ministry of Environment (MOE), Conservation International Indonesia and State Islamic University (UIN) Syarif Hidayatullah, Jakarta.

Statements and dialogue

1. Islamic contribution and effort to halt forest degradation and response to the climate change. (Dr. Hidayat Nurwahid following by Dr. Dien Syamsudin and Dr. Komarudin Hidayat on Behalf of Muslim and Islamic Council of Ulama-MUI)
2. Christianity effort to halt forest degradation and response to the climate change (Dr. Richard Daulay, Chairman of Communion of Indonesian Churches/ Ketua, Persatuan Gereja Indonesia-PGI)
3. Catholic effort to halt forest degradation and response to the climate change (MGR Dogma Situmorang, OSM.Cap, Chairman Conference of Indonesian Bishops/ Ketua Konferensi Waligereja Indonesia-KWI).

4. Hinduism effort to halt forest degradation and response to the climate change (Dr. I. Made Erata, MA, Chairman Hindu Dharma Indonesia/Ketua Umum Harian Parisada Hindu Dharma Indonesia)
5. Buddhism effort to halt forest degradation and response to the climate change (by Bhiksu Vidya Sasana Sthavira, Secretary General, High Conference of Sangha Indonesia (KASI))
6. Confucian effort to halt forest degradation and response to the climate change (by Budi S. Tanuwibowo, Chairman, The Supreme Council for Confucian Religion in Indonesia (MATAKIN))

5. Statemen Pemuka Agama:

a. Muslim

Statement by Muslim Leader, Prof M. Din Syamsudin.

Excellencies and Dear Colleagues,

Towards the United Nation International Conference on Climate Change, Central Board of Muhammadiyah, in collaboration with the Ministry of Foreign Affairs, organized a national deliberation of leaders of various religions and traditional-indigenous communities to respond to climate change issue. The deliberation produced a Joint-Statement of Indonesian Religious and Traditional Leaders concerning the Climate Change Issue (attached).

Indonesian religious and traditional leaders were aware that at no other time has the science of climate change been more robust than today. At no other time, too, have the impacts of climate change become more apparent and deadly, particularly for developing countries including Indonesia. Climate change is already damaging ecosystem and endangering the lives and livelihood of millions of people. It affects the whole planet and threatens human beings living in all countries on all continents. And some extents, it affects human civilizations, human existence, and human races and their cultures. In this context, Indonesian religious and traditional leaders insist justice to be practiced in the treatment and solving the problem of climate change and global warming, while appealing all countries, both developed countries and developing countries to show their responsibility and good will to restore environment and the mother earth.

Sincerely,

Prof. Dr. M. Din Syamsuddin
Chairman of Muhammadiyah

Joint-Statement of Indonesian Religious and Traditional Leaders Concerning the Climate Change Issue

In the Name of God the Almighty,
In the last decades, the world has been experiencing the impact of climate change. At the micro scale, the negative impact of climate change is directly felt by Indonesian people who live in this archipelagic country, especially the farmers, fishermen, and traditional people. I am the other side, ecological disaster occurred continuously as a direct impact

of climate change. Therefore it is important to establish concerted movements of the civil society particularly religious and traditional leaders to address the current global crisis.

We fully realize that the climate change crisis which is threatening the existence of humankind and all the creatures, is a by product of capitalistic economic system which produces global injustice and contributes to environmental sustainability.

Inspired by the values of each and every religious and local wisdom, We, Indonesian and traditional leaders hereby declare:

1. To commit ourselves in our continuous efforts to inspire and motivate our people at the grass root level through religious preaches, speeches as well as cultural and traditional events and other forums at the grass root level by campaigning and giving examples on how to develop the habit of a clean, healthy, and simple life, caring for the environment, using alternative energies, planting trees and reducing the consumption of fossil fuels and other activities to protect the earth from global warming as a part of basic religious teaching and local wisdom;
2. To enhance our commitment to promote good relationship with religious leaders from other countries to seriously address and anticipate the global climate change;
3. To appeal to the international community to significantly restructure the capitalistic global economic order as the cause of global warming;
4. To request the world economic actors as the source of Indonesian nature degradation as well as industrial countries, in particular the United States and Australia, to immediately and significantly cut the emission of green house gases, since empirically 85% of world gas emission derive from those developed countries;
5. To call for the responsibility of the developed countries to provide appropriate compensation for the developing countries in the form of grants to recover the ecological condition, due to their massive exploitation of natural resources for hundred of years for the consumption of the developed countries, which has led the developing countries to encounter ecological degradation.
6. To appeal to the Government to be committed in maintaining the sustainability of environment by correcting the paradigm of national development significantly through deliberation of various aspects of environment; to review the regulations which are not supportive to the sustainability of environment; to take firm actions in law enforcement particularly in punishing of the actors of illegal logging and the destructor of environment, including the officials involved to that matters.
7. Encouraging the Government and educational institutions to include environmental issues and local wisdoms in their curriculums at every level of education.

b. Kristen Protestan

PERNYATAAN TOKOH KRISTEN PROTESTAN DALAM RANGKA
PENCEGAHAN KERUSAKAN HUTAN DAN *CLIMATE CHANGE*
BALI, 11 DESEMBER 2007

“Pada mulanya Allah menciptakan langit dan bumi” (Kejadian 1:1). Demikianlah bunyi Firman Tuhan mengawali seluruh isi Alkitab, Kitab Suci Agama Kristen. Kemudian dikatakan, *“Maka Allah melihat bahwa segala sesuatu yang dijadikanNya itu, sungguh amat baik.”* (Kejadian 1:31)

Bumi yang terdiri dari tanah, hutan, gunung, lembah, pasir, batu, air, sungai, laut, hewan, ikan, tumbuh-tumbuhan dan seluruh komponen bumi lainnya adalah ciptaan dan buatan tangan Tuhan. Hutan bukan milik manusia, bukan milik negara, bukan milik suku bangsa, dan bukan milik pengusaha HPH. Tuhan adalah pemilik langit dan bumi serta seluruh ciptaan itu. Hutan adalah paru-paru bumi diciptakan Tuhan sebagai pilar ekosistem supaya tidak terjadi banjir, erosi, polusi, gempa bumi termasuk Tsunami. Pada mulanya segala sesuatu yang diciptakan Tuhan itu sungguh amat baik, lestari, indah dan memberikan kehidupan kepada seluruh makhluk ciptaan yang ada di dalamnya.

Kemudian Allah menciptakan manusia menurut gambar dan rupa Allah, dan diberi tugas untuk mengelola, melestarikan dan memelihara keutuhan seluruh ciptaan Tuhan itu. Tetapi, dosa merusak segala sesuatu yang diciptakan Tuhan itu. Dosa membuat manusia serakah, mementingkan diri sendiri, ingin berkuasa, lalu tidak segan-segan mengeksploitasi dan merusak hutan termasuk hutan lindung. Hutan dijadikan sebagai komoditi yang mendatangkan uang berlimpah melalui illegal lodging dan sebagainya.

Kerusakan hutan telah menyebabkan *“climate change”* yang mengancam kehidupan seluruh ciptaan, termasuk manusia. Banjir, gempa bumi, longsor, Tsunami, dan bencana alam lainnya sudah sangat menyengsarakan kehidupan umat manusia khususnya rakyat

Indonesia. Persoalan kerusakan hutan ini ini sudah sangat serius dan tidak dapat dibiarkan lagi.

Karena itu Gereja-gereja di Indonesia menyerukan sbb:

1. Kepada segenap umat Kristen di seluruh tanah air, marilah kita bersama-sama mengamalkan Firman Tuhan, bahwa bumi ini termasuk hutan adalah milik Tuhan. Tuhan meminta kita untuk memelihara kelestarian lingkungan, menjaga agar hutan tetap hutan. Marilah kita menghentikan segala tindakan yang mengakibatkan kerusakan hutan supaya bumi kita ini jangan sakit paru-paru dan kita pun jangan sakit paru-paru karena kurang oksigen. Marilah kita menanam pohon sebanyak mungkin di lahan yang kita miliki masing-masing termasuk di pekarangan-pekarangan rumah, gereja, dan sekolah-sekolah kita.
2. Kepada semua pejabat negara (Legislatif, Eksekutif dan Yudikatif) agar sungguh-sungguh menjaga kerusakan hutan dengan cara membuat aturan-aturan dan hukum serta menegakkan hukum itu sehingga hutan dapat dicegah dari kerusakan yang lebih parah. Khususnya kepada bapak Presiden RI kami meminta untuk memakai segala kuasa yang diberikan oleh seluruh rakyat Indonesia kepada Bapak sebagai Kepala Negara dan Kepala Pemerintahan, untuk memberantas segala virus-virus yang menggorogoti paru-paru bumi Indonesia: para pengusaha hutan yang bandal, para penegak hukum yang bisa disogok, para politisi yang berbisnis hutan, para pejabat negara terkait yang tak becus mengurus hutan, termasuk para Gubernur dan Bupati yang mengeksploitasi hutan untuk meningkatkan Pendapatan Asli Daerah (PAD). Siapapun yang terlibat dalam praktek *illegal lodging* dan pengrusakan hutan harus dihukum dan dimasukkan ke penjara.

Bali 11 Desember 2007

Majelis Pekerja Harian PGI

Pdt. Dr. Richard Daulay/ Sekretaris Umum

2. Protestant

STATEMENT OF THE CHRISTIAN LEADER ON THE MITIGATION OF FOREST DESTRUCTION AND *CLIMATE CHANGE*

BALI, 11 DESEMBER 2007

“In the beginning, Allah created the Sky and Earth” (Genesis 1:1). Such was God’s will in the opening of the Bible. Afterwards, *“Thus Allah sees that all His creations are perfect.” (Genesis 1:31).*

Earth, consisting of land, forest, mountain, valley, sand, stone, water, river, ocean, animals, fish, vegetation and other components are the creation of God. Forests do not belong to human, nor the state, nor any nations or companies. God is the owner of sky and earth and all creation. Forests are the lungs of the Earth created as ecosystem pillars to avoid flood, erosion, pollution, earthquake and tsunami. In the beginning, everything created by God is so beautiful and perfect and give life to all His creations.

Then, Allah created human based on His form. Human was given the task to manage, conserve and take care of all creations. Yet, sin has destroyed every creation. Sins lure humankind to greed and selfishness, to the desire for power, and inhesitance to exploit and destroy the forests, including protected ones. Forests are now commodities, producing a lot of money from illegal lodging.

Forest destruction has caused climate change that threatens the life of all creations, including humankind. Flood, earthquake, landslide, tsunami and other natural disaster have caused suffering for humankind, particularly the people of Indonesia. Such is the extent of the forest destruction that we should not sit and do nothing.

Hence, the Churches of Indonesia declare that:

1. All Christians in the Motherland to implement God's will, that the Earth, including the forests, belongs to God. God asked us to conserve the environment so that the forests will remain beautiful forests. Let's stop all the destructions to avoid illness to Earth's lungs, and to our own lungs for the lack of oxygen. Let's plant as many trees as possible in every land available, including in our own yards, churches, and schools.
2. That all state ministers and officers seriously conserve the forests by making and implementing sound rules and regulations. We particularly ask our President to use his authorities as the Head of State to expel all viruses that destroys the lungs of the Earth: the un-adhering forest companies, corrupt law makers, politicians with their own forestry businesses, and other ministers, legislatives and officers who do not conduct their duties to protect the forests. Those include the Governors and Regents who exploit forests for their local income. Anyone involved with illegal logging and forest destruction should be punished and executed.

Bali 11 December 2007

The Daily Senate of Indonesian Church Association

Majelis Pekerja Harian PGI

Rev. Dr. Richard Daulay

General Secretary

c. Kristen Katholik

Dialogue and Statement Religion and Conservation:
Opportunity for Working Together to Avoid Deforestation
And Address Climate Change

Denpasar 11 Desember 2007

Memelihara lingkungan, menjaga hutan, memanfaatkan sumber daya alam secara bertanggungjawab dan demi kesejahteraan bersama, mengurangi gas rumah kaca yang sudah ada dan membatasi emisinya secara serius ke depan adalah tugas keagamaan, kewajiban moral dan tanggungjawab setiap manusia di muka bumi.

Sehubungan dengan pelestarian alam dan perubahan iklim yang sudah amat merisaukan, Konferensi Waligereja Indonesia (KWI) mengemukakan hal-hal berikut ini:

1. Kami akan meneruskan dan meningkatkan pemikiran dan langkah-langkah untuk membangun umat yang sadar dan bertanggungjawab memelihara alam dan lingkungan hidup, keutuhan ciptaan a.l. dengan pola hidup sederhana, hemat energi, memelihara tanaman/pohon dan menanam dimana mungkin, mengelola sampah. Kami gunakan segala kesempatan, sarana dan kesempatan yang tersedia.
2. Kami mengajak Pemuka-Pemuka Agama untuk menyebarkan dan menanamkan kesadaran, pola pikir dan bertindak yang ramah lingkungan, memelihara dan merawat alam. Kami yakin bahwa bidang ini merupakan lahan dan tempat bekerjasama secara real, sehingga akan berdampak pula kepada seolidaritas, kesatuan, persaudaraan sejati dan turut merawat bumi kita dan mengasuh umat manusia di mana pun dan sampai akhir masa.
3. Kami mendukung dan mendorong Pemerintah agar menggariskan kebijakan yang mendasar, komprehensif mengenai konservasi alam kita, khususnya hutan, dan pencegahan perubahan iklim. Kami berharap pula agar Pemerintah bertindak konsisten, transparan dan akuntabel mengganjar warga yang kontributif dan menghukum mereka yang destruktif dalam hal ini.
4. Kami mendukung dan mendorong Pemerintah Indonesia agar memperjuangkan komitmen semua dan setiap negara di dunia secara prinsipial dan operasional bertanggungjawab, tidak cukup hanya menyediakan dana. Keadilan sosial-mondial dan kesatuan keluarga bangsa-bangsa adalah landasannya. Kalau kompensasi finansial merupakan tuntutan, maka martabat bangsa dan keadilan terhadap bangsa dan negara yang patut mendapatnya harus terjaga.

Kesadaran kita mengenai pentingnya konservasi alam, khususnya hutan, dan ancaman perubahan iklim perlu ditingkatkan, dipelihara dan diolah agar berpengaruh kepada pola hidup dan bertindak warga, umat, pemuka umat dan masyarakat, pengusaha dan seluruh jajaran Pemerintah. Kerjasama internasional menjadi keharusan dan kepatutan yang tak dapat ditawar. Ada dimensi iman dan ibadat kepada Sang Pencipta dan tanggungjawab moral sosial juga!

Mgr. Martinus D. Situmorang, OFM Cap
Ketua KWI

c. Chatolic

Dialogue and Statement Religion and Conservation:
Opportunity for Working Together to Avoid Deforestation
And Address Climate Change

Denpasar, December, 11 2007

Conserving the environment, safeguarding the forest, sustainably and responsibly utilize natural resources for common good, reducing the green house gases and seriously limit emissions are religious and moral obligation of every human on Earth.

In accordance to the alarming state of nature and climate, the Church Representative of Indonesia states the following:

1. We will resume and increase all efforts to build an aware community who is responsible for environmental conservation by conducting simple life style, conserving the energy, plant trees wherever possible, and manage waste and garbage wisely. We will use all available chances and tools to conserve the nature
2. We ask all religious leaders to cultivate and spread out the awareness of sustainable environmental conducts. We believe that through environmental issues we can produce realistic cooperation that will benefit the brotherhood of mankind everywhere and the conservation of the Earth till the end of time
3. We support and encourage the Government to conduct essential and comprehensive policies on the nature conservation, particularly the forest and mitigation of climate change. We also hope that the government will be consistent, transparent, and accountable in executing those involved in destructive actions.
4. We support and encourage the government of Indonesia to marshal the commitments of all nations, not only through funding, but also by responsible actions, based on the social justice and the unity of the world's nations. If financial compensation becomes the consequence, it should be conducted with care to preserve the sovereignty of and justice for the Indonesians and the nation.

We must increase our awareness on the importance of natural conservation, particularly the forests and threats to climate change. Such awareness must also be channeled to influence the life style and actions of all believers, religious leaders and communities, companies and government officers. International cooperation is an inevitable obligation, for it also involves our faith to the Creator and our social responsibility.

Mgr. Martinus D. Situmorang, OFM Cap
Chair of KWI (konferensi Waligereja Indonesia – the Indonesian Conference of Church Representatives)

d. Hindu

Religion and Conservation: Opportunities for Working Together to Avoid Deforestation and Address Climate Change.

His Excellencies the President of the Republic of Indonesia,
Mr. Dr. H. Susilo Bambang Yudhoyono;
Excellencies Minister of Religious and Minister of Environment;
Excellencies Delegates for religion dialogue;
Honorable guests, Ladies and Gentlemen ;

Om Swastyastu,

Good afternoon, may peace and grace of the almighty God always with all of us.

First of all, I would like to welcome you all honorable and distinguished participants of this very important religion dialogue, especially for those delegates who come from abroad, representing your countries or your organizations. Welcome to Bali a place of shanti, shanti and shanti (peace and harmony).

In this very rare occasion, representing the Parisadh Hindu Dharma Indonesia, of the Indonesian Hindu Community, I would like to offer the utmost appreciation for the organizing committee who has given me an opportunity to present this statement in connection with the Climate Change.

As a religious human being, we aware that we are living in this very world as a temporary step in the continuation of our spiritual live. For that reason we should always follow the moral value of our religion. In order to apprehend these value, we should be living in a balanced combination of the philosophy, ethics, and rituals that have been taught to us. All of these three basic principles always become the bases for our daily action. In each of every action that we take in our life, everything is contended with honesty, goodness and harmony. The honesty that based on the knowledge, the goodness that based on the religious value, and the harmony is based on arts which dwell in our heart and mind.

Vedas have been teaching the Vasudhaiva Kutumbakam, the teaching that means the world is a family. The human kind lives in the same world, inhale the same air and shone by the same sun. However, we sometimes forget that the family is not about the human kind itself, but also embrace all of other creatures such as animal, fish, bird, trees and grass as our other family.

Of all creatures living in the world, human kind is the only have the power or the energy to grow, voice, and mind or intelligence. These are qualities that make us potentials to disturb the balance and harmony of the nature. We have the capacity to change our condition in other to make our live convenient by creating new and improved technology continuously. Those are the causes that human being disposed too much carbon dioxide to the air. In addition to that, we always have reasons to cut trees and forests that are

disturbing the nature's capacity to absorb carbon dioxide. Therefore, if there is no balance and harmony in the air, wind and water, this is caused by less appropriate behavior of human being.

Religious value gives us a guideline to live in this world if we want to achieve the welfare of all creatures of God, including us. Our religion calls Trihita Karana. Trihita karana consists of the balance and harmony in the relationship between the humankind with God, between the humankind one to each other, and the balance and harmony between the humankind with the Mother Nature. We believe that all of these three relationship should become our consciousness in every action we take in our daily live.

This religion dialogue, will give us an opportunity to recognize and to build awareness that there is something wrong we have done that has been disturbing relationship between humankind and the environment. For that reason, we have to work hand in hand starting to mitigate this pollution to the world. And if it is not possible to persuade others to do this, at least we can make ourselves not to add more pollution. All of us should be joining this effort especially if we realize that we have taken part in wasting too much pollution to the world.

Finally, we hope that with the blessing of God, the beauty of this island, and the friendliness and generosity of all you, together we can still improve the environment. Let us make other creatures and the next generation live healthily and enjoy the beauty and prosperous world.

Om shanti, shanti, shanti.

Bali, 11 December 2007
Chairman Parisadh Hindu Dharma Indonesia
Dr. I Made Gde Erata MA

e. Buddhism

KONFERENSI AGUNG SANGHA INDONESIA (KASI)

FOREWORD AND STATEMENT by
KONFERENSI AGUNG SANGHA INDONESIA (SUPREME CONFERENCE OF
INDONESIA SANGHA)
In RELIGION AND CONSERVATION DIALOGUE :
PROMOTING UNION TOM PREVENT FOREST DEVASTATION AND CLIMATE
CHANGE
At Nusa Dua, Bali, December 11 2007

To The Honorable:
President of Republic Indonesia,
Minister of Environment of Republic of Indonesia
Ministers of Republic of Indonesia,
Fellow Ambassadors, Figures from Religious Communities,
All Delegates and Participants of Dialogue,

Namo Sakyamuni Buddhaya
Namo Buddhaya

The Supreme Conference of Indonesian Sangha delightedly welcomes this Religion and Conservation Dialogue: Promoting Union to Prevent Forest Devastation and Climate Change, which is organized by Kementerian Lingkungan Hidup (Ministry of Environment), Conservation International, and Syarif Hidayatullah Islam State University, in accordance with the COP 13/CMP 3 UNFCCC event held on December 3-4 2007 at Bali.

Present in this dialogue are religion-based communities who assemble together to express their commitment and involvement in the attempt to deal with climate change and global warming which is happening right now and yet becoming worse. Religion, in this matter, could participate in saving the Earth from destruction by sharing value and spiritual guidance to its disciple.

Therefore, KASI considers United Nations Framework for Convention on Climate Change (UNFCCC) as a strategic moment to express the involvement from religious communities towards environmental issue. All religious communities build awareness and action in conserving and saving the Earth where we belong from destruction.

In this opportunity, KASI would like to:

1. State that Earth, where we human live, should be conserved by showing religious communities their connection to nature and environment, as reflected in Buddha's teaching about law of interdependency.

2. Encourage all religious communities to start promoting a practical environmental conservation effort, as reflected in Buddha's teaching about *upaya kausalya*, which means doing good deeds practically and creatively for the wellbeing of others.
3. Encourage religious communities to conserve nature as a moral obligation that is supported by religion and as an act to obliterate greed, the main cause of environmental crisis

Lastly, KASI would like to express a wish: *Sabbe Satta Bhavantu Sukhitata*. May all beings be happy

Bali, December 11 2007

Venerable Vidya Sasana Sthavia
General Secretary of KASI

f. Konghucu

Yang kami hormati dan kasihi Presiden Republik Indonesia beserta Ibu Hj. Ani Bambang Yudhoyono,
Yang kami hormati Pimpinan Lembaga Tinggi Negara,
Yang Mulia Presiden dan Pimpinan Pemerintahan Negara-Negara Sahabat,
Yang terhormat para Menteri Kabinet Indonesia Bersatu,
Yang Mulia Duta-Duta Besar Negara Sahabat,
Hadirin dan Undangan yang berbahagia,
Salam dalam Kebajikan, Wei De Dong Tian.

Setiap agama menekankan pentingnya keharmonisan antara Sang Pencipta, alam semesta dan manusia. Dalam bahasa Khonghucu ada keselarasan antara Tian (Tuhan), Di (Bumi atau Semesta) dan Ren (Manusia). Namun kenyataannya acapkali kita hanya menekankan arti pentingnya hubungan manusia dengan Tuhan belaka. Itu pun terbatas pada puja-puji artifisial, tanpa dibarengi tindakan nyata untuk menjauhi hal-hal negatif yang dilarang Tuhan dan melaksanakan apa yang seharusnya dilakukan. Akibatnya tidaklah aneh kalau perilaku kita sering menyimpang, tidak bersahabat satu sama lain dan alam dieksploitasi jauh melebihi batas kewajaran.

Seperti halnya ajaran agama lain, agama Khonghucu juga amat menekankan pentingnya menjaga keharmonisan alam dan manusia. Teladan para nabi purba berikut ini kiranya perlu kita resapi maknanya. Fuxi, nabi tertua di dalam agama Khonghucu mengajarkan cara beternak, agar hewan yang banyak diburu pada waktu itu tetap lestari. Istrinya, Nabi Nu Wa, bekerja keras memulihkan lingkungan yang rusak akibat peperangan. Nabi Shen Nong mengajarkan cara bertani untuk mengurangi cara peladangan yang merusak. Nabi Huang Di secara ketat menjaga kelestarian hutan. Nabi Yao secara ketat membuat aturan berburu dan menjaring. Jejaring burung dan ikan tidak boleh dibuat terlalu rapat, agar burung dan ikan-ikan kecil dapat meloloskan diri. Penggantinya, Nabi Shun dan Yu menyelaraskan aliran sungai agar tidak banjir.

Sementara itu Nabi Kong Zi selalu mengingatkan pentingnya memikirkan setiap kemungkinan yang bisa terjadi di depan. Janganlah manusia sampai terkalahkan oleh seekor burung, yang sudah bersiap menambal sarangnya ketika hujan akan tiba. Lebih lanjut beliau mengingatkan bahwa bahaya yang datang karena ujian Tuhan niscaya bisa diatasi, sementara bahaya yang disebabkan oleh kebodohan dan keserakahan manusia sendiri tak bisa dihindari.

Dalam keseharian, Nabi Kong Zi juga mencontohkan perilaku hidup sederhana. Kala makan, lauknya tidaklah berlebihan. Apa yang disajikan tidak berlebihan dan harus dihabiskan. Beliau mau memancing, tetapi tidak mau menjaring. Beliau juga tidak pernah mau memanah

burung yang sedang hinggap. Dengan kata lain beliau ingin memberi kesempatan yang adil pada si burung. Bila seseorang ingin memakan daging burung, ia harus berlatih keras mengasah keterampilan agar bisa memanah burung yang sedang terbang.

Bapak Presiden dan Hadirin yang berbahagia,

Kita hidup di bumi yang semakin memanas dan lingkungan yang rusak karena ulah kita sendiri. Beruntung kita masih menyadarinya dan berkumpul bersama-sama di sini untuk mengatasinya. Nabi Kong Zi pernah berkata, “Sesungguhnya-sungguhnya kesalahan adalah ketika kita tahu bersalah, namun tidak mau mengoreksi dan memperbaikinya”. Mudah-mudahan kita belum terlambat dan terlanjur melakukan kesalahan. Semoga pertemuan ini menghasilkan output yang positif dan tidak berhenti pada wacana dan kesepakatan, namun berujung pada tindakan nyata yang memasyarakat.

Akhirnya saya ingin mengajak seluruh rohaniwan, tokoh dan umat Khonghucu agar memanfaatkan setiap kesempatan untuk berperilaku sehat, sederhana dan bertanggung jawab. Gunakanlah setiap pertemuan umat, sosial, kerohanian dan khotbah, untuk meningkatkan kepedulian terhadap sesama manusia dan lingkungan sekitar. Meski kita beraneka ragam suku bangsa, ras, etnisitas dan keyakinan, namun kita tinggal di bumi yang sama. Setiap gangguan sekecil apapun terhadap keseimbangan alam, adalah gangguan terhadap kehidupan kita bersama. Ingatlah bahwa, “Di empat penjuru lautan, sesungguhnya semua manusia bersaudara”.

Semoga tercipta keharmonisan dan keselarasan kehidupan antara Tian, Di dan Ren; Tuhan, Bumi Semesta dan Manusia. Semoga nasib kita bersama tidak berakhir tragis seperti katak yang berenang di panci yang dipanaskan secara bertahap. Ketika sadar, maut sudah terlanjur datang menjemputnya.

Huang Yi Shang Di, Wei Tian You De. Shanzai

Salam Hormat,

Ws. Budi S. Tanuwibowo
Ketua Umum MATAKIN

f. Confusian

Your Excellency the President of the Republic Indonesia and Madam President, Hajjah Bambang Yudhoyono,

Your Excellencies the Heads of Indonesian Executive

Your Excellencies the Presidents and Head of States of Adjoining and Faraway Nations

Your Excellencies Ministers of the United Indonesia Cabinet

Your Excellencies Ambassadors of Adjoining Nations

Ladies and Gentlemen, friends,

Peaceful greetings from us, Wei De Dong Tian

Every religion on Earth emphasizes the importance of harmony between the Creator, the Nature, and humankind. We call it in Konghucu: the balance between Tian (God), Di (Earth or the Universe) and Ren (Human). Yet, in reality, we often only pay attention to our relationship with God, and not with the Earth or the Nature. Our relationship with God is also limited to artificial salutations and offerings, without real actions to avoid those He forbids and conduct what we should do as humankind. Hence, it is no wonder that our behaviours are also imbalance. We do not sincerely befriend other human and we abuse the Nature.

As other religions, Confusian also emphasise the importance of harmony between human and nature. We should listen to these ancient sages to understand their teachings. Fuxi, the oldest prophet in Confusian, told us how to raise cattle, so that hunted animals are properly conserved. His wife Nu Wa the prophetess worked hard to restore the nature destroyed as the result of wars. Shen Nong sage taught us farming to reduce destructive land clearing. Huang Di Sage strictly conserved the forests. Yao Sage gave strict regulations on hunting and fishing. The mesh size of the nets should not be too small to allow small birds and fish to escape. His successors, sages Shun and Yu, balanced the flow of the rivers to avoid flood.

Meanwhile, Kong Zi Sage always reminded us of the importance of every possibility in the future. Even birds prepare themselves for the upcoming rainy seasons by fixing up their nests. Venerable Kong Zi also ensured us that we can always address and overcome any disasters designed by the Creator. Yet, we cannot avoid disasters and dangers created by our own greed and faults.

Kong Zi also promoted simple life style. We do not need too much food on the table, and we must finish what we cook. He used hook and line to fish, but not nets. He also did not want to shoot birds perching on the trees, for he wanted to give fair chances to

the bird. Should one wants to eat the bird, one must excel in archery, to shoot the flying birds instead.

Mr. President, ladies and gentlemen, friends.

We live in a exceedingly warming Earth and degrading environment, all because of our own deeds. It is fortunate that we are still aware of the cause, hence we gather together here to overcome it. Kong Zi once said, "The ultimate mistake is when we know that we are wrong, but we do nothing to fix it." I hope that we are not too late to reverse the mistake. I sincerely hope that this meeting will result in positive and grounded actions instead of mere discussions and agreements.

Finally, I call for all Confusian religious leaders and believers to use every chance we are given to conduct healthy, simple, and responsible actions. Use every social and religious gathering to increase our understanding and awareness of the plight of humankind and the Earth. Despite our diverse ethnicities, race, nations and belief systems, we live in One Earth. Any small disturbance to her systems will inevitably disturb us all. Remember: "that every humankind is actually brothers."

May harmony exists between Tian, DI and Ren: God, Earth and Universe
Semoga tercipta keharmonisan dan keselarasan kehidupan antara Tian, Di dan Ren;
Tuhan, Bumi Semesta dan Manusia. Semoga nasib kita bersama tidak berakhir tragis
seperti katak yang berenang di panci yang dipanaskan secara bertahap. Ketika sadar,
maut sudah terlanjur datang menjemputnya.

Huang Yi Shang Di, Wei Tian You De. Shanzai

Salam Hormat,

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