International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulfindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

The Eco-Theology Index Of Religious Communities In Indonesia And Thailand: An Examination Of Its Various Aspects

Adi Fadli
Universitas Islam Negeri Mataram, Mataram, Indonesia
Dwi Wahyudiati
Universitas Islam Negeri Mataram, Mataram, Indonesia
Hendy Aldian
Universitas Islam Negeri Mataram, Mataram, Indonesia

Corresponding Author: adi.fadli@uinmataram.ac.id

Abstract

This study aims to analyze the eco-theology index of religious communities in Indonesia and Thailand based on its various aspects. The study employed a quantitative approach using an ex post facto research design. The population consisted of 17 million people, comprising 14 million in Indonesia and 3 million in Thailand, with the sample size determined based on Isaac and Michael's sampling table. Data were collected through surveys, observations, and documentation. The results indicate that the eco-theology index scored 83.58, which falls within the high category. The scores for each aspect were as follows: environmental conservation (90.66), environmentally friendly behavior (89.43), human responsibility (88.04), ecological religious activities (82.36), religion-based environmental policies (81.50), and concern for vulnerable groups (66.91). The implications of this study suggest that strengthening eco-theology requires maintaining ecological awareness while enhancing social justice, protecting vulnerable groups, and institutionalizing ecological values through context-specific programs that take into account the characteristics of each community.

Keywords: Eco-Theology of Religious Communities; Its Various Aspects; Indonesia and Thailand.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulfindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

INTRODUCTION

Eco-theology is an approach that connects religious beliefs, human moral responsibility, and environmental conservation within an ethical and spiritual framework. From this perspective, nature is not merely a resource for meeting human needs but also an integral part of life that deserves moral consideration and responsible stewardship. In Islam, the principles of tawhid and human responsibility for caring for the Earth provide a foundation for environmentally sustainable agricultural practices and natural resource management (Afandi et al., 2024). Other religious traditions also offer ethical foundations for ecological concern. A comparative discussion of Buddhism and Christianity, for example, highlights the interconnectedness of life, ethical conduct toward living beings, and human responsibility for protecting the natural world (Poungpet, 2023). Eco-theology can therefore be understood as a framework that connects religious values with ecological awareness and action in society.

The relevance of eco-theology becomes particularly evident in multicultural societies, where religion interacts with diverse social, cultural, and institutional contexts. Such diversity may influence how communities interpret religious teachings, establish relationships across social groups, and translate religious values into everyday practices. Research on religious pluralism in Southeast Asia emphasizes the importance of social awareness in understanding societies characterized by religious, ethnic, and cultural diversity (Alam & Pradhan, 2021). Religion and environmental issues also require examination beyond the assumption that religious beliefs automatically generate uniform ecological responses. The relationship between religion and the environment encompasses conceptual, empirical, and practical dimensions that must be understood through the ways religion is experienced and practiced in everyday life (Wijsen, 2021). Consequently, an eco-theology index should assess not only normative beliefs but also environmental behavior, ecological religious activities, social responsibility, and institutional support for environmental protection.

Indonesia and Thailand provide relevant contexts for examining the eco-theology index of religious communities because religion plays an important role in both societies, although their religious configurations differ. Indonesia is characterized by diverse Muslim, Christian, Catholic, Hindu, Buddhist, Confucian, and indigenous belief communities. Thailand, by contrast, has a predominantly Buddhist population alongside Muslim communities, particularly in the southern provinces, and other religious groups. These differences provide an opportunity to investigate how religious ecological values are understood and practiced across distinct social environments.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Nevertheless, a comparison between the two countries should not rely solely on religious composition. Cultural traditions, socioeconomic conditions, regional characteristics, and institutional practices must also be considered when interpreting differences in ecological behavior (Alam & Pradhan, 2021; Manan et al., 2022; Poungpet, 2023).

The need to strengthen religion's contribution to environmental conservation is closely associated with the complexity of contemporary ecological challenges. Ecosystem degradation, land-use change, pollution, and increasing vulnerability to environmental disasters demonstrate the importance of approaches that integrate ecological knowledge, social responsibility, and moral values. In Indonesia, research on religion and environmental issues highlights the need to move beyond treating religion exclusively as a set of normative teachings and to examine how those teachings are practiced in everyday life (Wijsen, 2021). Research on Islamic eco-theological narratives in the context of the climate crisis also demonstrates that religious interpretations can generate diverse responses to environmental challenges, making it necessary to examine the relationship between belief and ecological action within specific contexts (Hidayat, 2023). In Thailand, research on Buddhist community conservation traditions and comparative religious perspectives on the environment provides a basis for understanding how religious values may support environmental stewardship (Poungpet, 2023; Thepa, 2022).

Nevertheless, the existence of religious teachings emphasizing balance, simplicity, compassion, and responsibility toward nature does not automatically ensure consistent ecological behavior. These values must be translated into concrete actions, including resource conservation, waste management, environmental protection, participation in ecological religious activities, and support for environmental policies. Afandi et al. (2024) demonstrate the relevance of integrating religious principles with environmentally responsible agricultural practices and community empowerment. Wijsen (2021), meanwhile, highlights the importance of understanding the relationship between religion as formally taught and religion as lived in everyday experience. These perspectives support the need to assess eco-theology through indicators that capture actual practices rather than relying exclusively on acceptance of normative teachings.

The measurement of eco-theology should also consider social and demographic characteristics. Age, gender, educational attainment, occupation, income, religious affiliation, and participation in religious organizations may influence access to environmental knowledge, opportunities for participation, and the capacity to adopt environmentally responsible behavior.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Research on environmental education and ecologically friendly behavior emphasizes the relevance of environmental responsibility and Islamic values in explaining ecological conduct (Begum et al., 2021). Other studies concerning value orientations, gender roles, and later-life development suggest that individual characteristics and social contexts should be considered when interpreting differences in human values and behavior (Çimen & Serin, 2021; Wahl & Ehni, 2020). Research on value internalization and self-esteem across cultural settings further illustrates the broader relevance of socialization and cultural context to the interpretation of values (Martinez et al., 2020). In Southeast Asia, differences in regional history, religious traditions, and community development should likewise be considered to avoid attributing variations in eco-theological practice solely to religious identity (Manan et al., 2022; Poungpet, 2023).

The social dimension of eco-theology also encompasses justice and the protection of vulnerable groups. Ecological awareness involves not only nature conservation and individual behavior but also the capacity to recognize how environmental degradation affects communities with limited resources and access to protection. Research on religious movements and the contestation of religious ideas in Indonesia illustrates the broader importance of understanding religion within its social and institutional context (Barton et al., 2021). Similarly, research on religion, women's well-being, and the Sustainable Development Goals provides a perspective on the potential relationship between religious resources, social welfare, and sustainable development (Wamue-Ngare et al., 2023). Studies on religious environmental responsibility also emphasize the importance of understanding how values are translated into action (Begum et al., 2021). Moreover, scholarship on Christian environmental stewardship highlights the potential role of religious educators and community leaders in cultivating environmental responsibility (Chandler, 2021). A comprehensive eco-theology index should therefore encompass ecological and social dimensions, including concern for vulnerable groups and support for environmental policies informed by religious values.

Previous studies provide important conceptual foundations for understanding the relationship between religion and the environment, although they employ different analytical approaches. Afandi et al. (2024) examine Islamic eco-theology in agricultural practices, Hidayat (2023) analyzes religious narratives in the context of Indonesia's climate crisis, and Wijsen (2021) discusses opportunities and challenges for the social study of religion in addressing environmental issues in Indonesia. In Thailand, Poungpet (2023) examines environmental

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

concepts in Buddhism and Christianity, while Thepa (2022) discusses conservation through Buddhist community traditions. Other scholarship addresses religious pluralism and the social contexts in which religious beliefs are interpreted and practiced (Alam & Pradhan, 2021; Awang et al., 2021). Taken together, these studies contribute to understanding the religious values and practices relevant to environmental protection. However, their differing research focuses also indicate the need for an integrated measurement framework capable of examining religious values, ecological behavior, religious activities, human responsibility, environmental policies, and social justice within a single analytical model.

In response to this need, the present study examines the eco-theology index of religious communities in Indonesia and Thailand through six dimensions: environmental conservation, environmentally friendly behavior, human responsibility, ecological religious activities, religion-based environmental policies, and concern for vulnerable groups. These dimensions conceptualize eco-theology as a multidimensional construct encompassing individual, communal, institutional, and social components. Such an approach makes it possible to identify both relatively strong dimensions and areas requiring further development within religious communities.

The novelty of this study lies in its empirical application of the Eco-Theology Index of Religious Communities to evaluate multiple dimensions of eco-theology across two distinct national contexts. Unlike approaches primarily concerned with normative interpretation or the practices of a particular community, this study employs quantitative measurement to develop a more systematic profile of eco-theology. Comparing Indonesia and Thailand also provides an opportunity to examine how religious values and ecological practices manifest in different social settings without assuming that observed differences are determined solely by the majority religion. The findings are expected to contribute to empirical eco-theology research and provide a foundation for religion-based environmental education, environmentally oriented religious activities, and policies that incorporate social justice and the protection of vulnerable groups.

Accordingly, this study focuses on analyzing the eco-theology index of religious communities in Indonesia and Thailand across its six constituent dimensions. It is expected to provide empirical evidence regarding the overall level of eco-theology and the relative strengths of its dimensions, while informing the development of more context-sensitive, inclusive, and sustainable programs.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

METHODS

This study employed a quantitative approach with an ex post facto research design to measure the eco-theology index of religious communities in Indonesia and Thailand across six dimensions: environmental conservation, environmentally friendly behavior, human responsibility, ecological religious activities, religion-based environmental policies, and concern for vulnerable groups. A quantitative approach enables the systematic measurement of research phenomena using numerical indicators (Creswell & Creswell, 2018). The ex post facto design was adopted because the study examined existing conditions and practices without manipulating respondents' circumstances or introducing experimental treatments (Cohen et al., 2018). In the context of eco-theology, this measurement framework provides a means of examining ecological responsibility and environmental stewardship as expressed in religious values and community practices (Chandler, 2021; Wijsen, 2021).

The study population comprised approximately 17 million people, including 14 million in Indonesia and 3 million in Thailand. The sample size was determined with reference to the Isaac and Michael sampling table, which provides guidance for estimating sample sizes based on population size and a selected error level (Isaac & Michael, 1995). To ensure methodological transparency, the final manuscript should report the actual sample size, the error level applied, the sampling technique, and the distribution of respondents between the two countries. These details are necessary for assessing the representativeness of the sample and the extent to which the findings can be interpreted in relation to the target population (Cohen et al., 2018; Creswell & Creswell, 2018).

Data were collected through surveys, observations, and documentation. The survey was used to obtain primary data on respondents' understanding, attitudes, perceptions, and practices related to the six dimensions of eco-theology. Survey items were developed based on indicators intended to represent each dimension. Instrument development requires a clear conceptual definition of the construct, systematic item formulation, and an assessment of the relevance of the items to the construct being measured (Boateng et al., 2018; DeVellis & Thorpe, 2021). Observations were conducted to complement the survey data by providing contextual information about ecological practices and relevant religious activities. Documentation was used to gather supporting information from relevant records, reports, and documents. Combining different sources of information can provide a more comprehensive understanding of the

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

research context, particularly when examining religious communities with different social and cultural backgrounds (Cohen et al., 2018).

The eco-theology index was calculated by assigning scores to the indicators included in the research instrument and processing those scores according to the index calculation procedure established for the study. Composite index construction generally involves selecting indicators, determining whether scale normalization is necessary, assigning weights where applicable, and aggregating indicator scores into a composite measure. Each stage should be documented transparently because indicator selection, normalization, weighting, and aggregation can affect the resulting index values (Nardo et al., 2005; OECD & European Commission, Joint Research Centre, 2008). In this study, measurements were obtained for each individual dimension and for the overall eco-theology index. The scores for the individual dimensions represent achievement within their respective areas, whereas the overall index provides an integrated assessment based on the six dimensions. The formula, scoring scale, weighting scheme, and aggregation procedure should reflect the actual procedures implemented in the study rather than assumptions introduced during manuscript preparation.

The resulting index scores were interpreted using the classification criteria established for the study. Categorization can facilitate the interpretation of achievement levels, provided that the thresholds for each category are explicitly defined and consistently applied. The interpretation of a composite index depends on the clarity of its conceptual framework, the quality of its indicators, and the transparency of its calculation procedures (Nardo et al., 2005; OECD & European Commission, Joint Research Centre, 2008). Accordingly, the overall index and the scores for each dimension are presented to identify areas of relative strength and dimensions that may require further improvement. When comparing Indonesia and Thailand, the same scoring and index calculation procedures should be applied consistently in both countries. The equivalence of indicator meanings and survey instruments across languages and cultural contexts should also be considered to reduce the risk that observed differences reflect variations in item interpretation rather than actual differences in eco-theological practices (Frongillo et al., 2019).

The quality of the research instrument was addressed through the alignment of its indicators with the conceptual definition of eco-theology and through validity and reliability procedures, where these were actually conducted. Validity concerns the extent to which evidence and theory support the interpretation of scores for their intended purpose, whereas reliability concerns the consistency of measurement results (Messick, 1995; DeVellis & Thorpe,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

2021). If internal consistency was assessed, the method and findings should be reported accurately. Cronbach's alpha, for example, is one measure of internal consistency, but its use should be appropriate to the characteristics of the instrument (Cronbach, 1951). The research procedure should also explain how data completeness and scoring consistency were checked. Ethical principles, including informed participation, voluntary consent, and the protection of respondents' confidentiality, should be observed throughout data collection and processing. These procedures are intended to ensure that the eco-theology index provides a transparent, consistent, and scientifically accountable representation of the dimensions examined.

RESULTS AND DISCUSSION

RESULTS

This study examines the eco-theology of religious communities through a multidimensional approach that considers various aspects reflecting religious communities' views, awareness, attitudes, and practices in establishing relationships between humans, religion, and the environment. This multidimensional approach encompasses ten key aspects: views on the sacredness of nature, human responsibility toward the environment, attitudes toward environmental conservation, concern about environmental degradation, environmentally friendly behavior, ecological religious activities, religion-based environmental policies, ecological awareness and social justice, concern for vulnerable groups, and commitment to environmental sustainability. These ten aspects represent important dimensions for understanding how religious values are interpreted and translated into human–nature relationships and the social life of communities.

This approach aims to provide a more comprehensive, holistic, and objective picture of the level of eco-theology among religious communities in Indonesia and Thailand. In this study, eco-theology is understood not only as theological understanding of nature and the environment but also as the ways in which religious beliefs and values are translated into ecological awareness, attitudes toward environmental conservation, environmentally friendly behavior, social responsibility, concern for vulnerable groups, and commitment to environmental sustainability.

Based on the findings from 588 respondents in Indonesia and Thailand, an overview of the level of eco-theology among religious communities was obtained and subsequently examined across the ten aspects. The results of the eco-theology index measurement are presented in Table 4.1. Presenting the index scores for each aspect is intended to identify the level of eco-theological

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

attainment and to determine which dimensions are relatively strong and which require further strengthening in the religious communities of Indonesia and Thailand.

Table 1 Eco-Theology Index of Religious Communities by Aspect

Aspects	Index
Eco-theology of religious communities	83,58
Views on the sacredness of nature	83,86
Human responsibility toward the environment	88,04
Attitudes toward environmental conservation	90,66
Concern about environmental degradation	84,21
Environmentally friendly behavior	89,43
Ecological religious activities	82,36
Religion-based environmental policies	81,50
Ecological awareness and social justice	78,75
Concern for vulnerable groups	66,91
Commitment to environmental sustainability	84,53

To provide a broader overview, the researcher also presents a graph illustrating the eco-theology index of religious communities across the ten aspects, as shown in Figure 1 below.

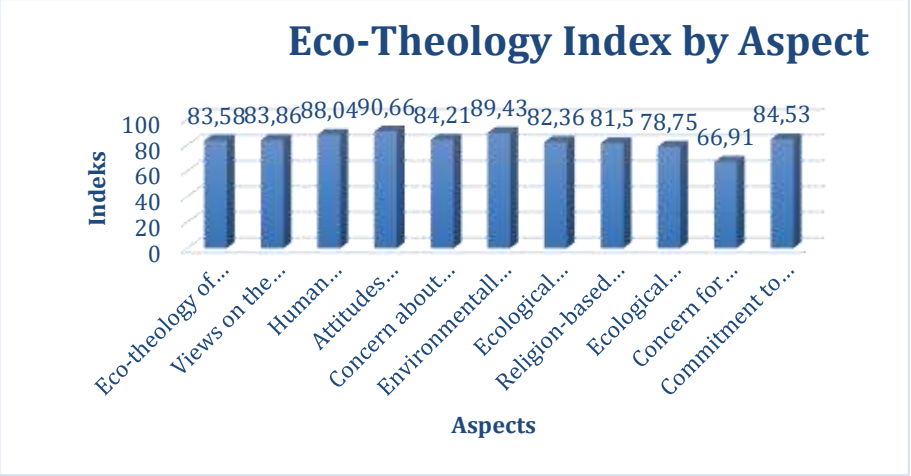


Figure 1 Eco-Theology Index by Aspect

Based on Table 1, the research findings show that the overall eco-theology index of religious communities reached 83.58. This score indicates that the level of eco-theology among

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

religious communities in Indonesia and Thailand generally falls within the high category. This finding suggests that religious values concerning the relationship between humans, religion, and the environment have become relatively well established in the understanding, attitudes, and behaviors of religious communities.

From a multidimensional perspective, the eco-theology index comprises ten aspects, each demonstrating a different level of achievement. The highest-scoring aspect is attitudes toward environmental conservation, with an index of 90.66. This high score indicates that religious communities hold very positive attitudes toward the importance of protecting and preserving the environment. The finding reflects a strong normative awareness that environmental conservation is important and should be practiced in community life.

The second-highest aspect is environmentally friendly behavior, with an index of 89.43, followed by human responsibility toward the environment, with a score of 88.04. The high scores for these two aspects indicate that the eco-theology of religious communities is not limited to understanding or attitudes but also tends to be translated into more environmentally friendly behaviors. Furthermore, the high index for human responsibility toward the environment reflects an awareness that humans have a moral obligation to protect and manage nature responsibly.

Environmental sustainability commitment recorded an index of 84.53, while concern about environmental degradation reached 84.21. These scores indicate that religious communities demonstrate a relatively high level of concern for environmental sustainability and ecological degradation. In other words, eco-theological awareness is not limited to present environmental conditions but also encompasses concern for preserving the environment for future generations.

The aspect of views on the sacredness of nature recorded an index of 83.86. This score indicates a relatively strong understanding of nature as possessing value, meaning, or a sacred dimension that deserves respect. From an eco-theological perspective, this view is important because it can provide a spiritual and moral foundation for fostering respect for nature. Thus, the relationship between humans and the environment is understood not merely from a utilitarian perspective but also in terms of its ethical and spiritual dimensions.

Meanwhile, ecological religious activities recorded an index of 82.36, while religion-based environmental policies scored 81.50. Both aspects remain within the high category, although their scores are relatively lower than those for individual attitudes and behaviors. This pattern may indicate that religious communities have developed relatively strong ecological awareness

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

at the individual level, while translating this awareness into structured religious activities and religion-based institutional policies still leaves room for improvement. In other words, a potential gap exists between individual ecological awareness and the institutionalization of ecological values within religious organizations and institutions.

The aspect of ecological awareness and social justice recorded an index of 78.75. This score is relatively low compared with those of the other aspects. The finding suggests that the relationship between ecological issues and social justice has not yet become a sufficiently strong component of religious communities' awareness. Environmental degradation, however, often has unequal consequences and disproportionately affects communities with limited resources. Therefore, strengthening eco-theology should focus not only on protecting nature but also on developing an understanding that environmental sustainability is closely connected to social justice.

The lowest-scoring aspect is concern for vulnerable groups, with an index of 66.91. Compared with the other aspects, this score indicates that this dimension of eco-theology requires the greatest attention and strengthening. This finding is particularly important because it suggests that a high level of environmental awareness does not automatically translate into an equally strong concern for communities that are vulnerable to the effects of environmental degradation. Vulnerable groups may include people experiencing economic hardship, those with limited access to resources, and communities whose livelihoods depend heavily on environmental conditions.

A comparison between the highest and lowest scores reveals a difference of 23.75 points between attitudes toward environmental conservation (90.66) and concern for vulnerable groups (66.91). This gap indicates that the development of eco-theology among religious communities is not entirely uniform across all dimensions. Aspects related to environmental attitudes and environmentally friendly behavior are relatively strong, whereas aspects connecting ecology with social justice and the protection of vulnerable groups are comparatively weaker.

These findings reveal an interesting pattern. Religious communities demonstrate high levels of ecological awareness and positive environmental attitudes, but the socio-ecological dimension requires further strengthening. Eco-theology appears to be more firmly established in aspects directly related to the relationship between humans and nature, such as environmental conservation, environmentally friendly behavior, and environmental responsibility. Conversely,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

when eco-theology is extended to issues involving the distribution of environmental impacts, social justice, and the protection of vulnerable groups, the index scores tend to decline.

In conclusion, the overall eco-theology index of 83.58 indicates that, in general, the communities participating in this study possess a strong eco-theological foundation. However, the findings also demonstrate that the development of eco-theology should not focus solely on increasing awareness of the importance of protecting nature. Eco-theology needs to be developed into a form of ecological awareness that promotes social justice, protects vulnerable groups, strengthens ecological religious activities, and institutionalizes religion-based environmental policies.

DISCUSSION

The findings of this study suggest that the eco-theology of religious communities in Indonesia and Thailand should not be understood as a single construct that develops linearly from belief to action. Rather, it is a multidimensional configuration in which different levels of maturity are evident across normative, personal, communal, institutional, and socio-ecological domains. The pattern indicates that acceptance of environmental conservation is relatively easier to establish than the transformation of such acceptance into institutional agendas and, more importantly, a commitment to justice for groups most vulnerable to ecological degradation. Thus, the study's contribution lies not merely in showing that eco-theology among religious communities is generally positive, but also in revealing its internal structure: eco-theology has become relatively rooted as an individual moral orientation, yet has not fully developed into a transformative, institutionalized, and socially just form of eco-theology. The central challenge therefore appears to be not the absence of ecological awareness, but how that awareness can be converted into changes in social structures and sustainable religious praxis.

Theoretically, this pattern reinforces the view that eco-theology cannot be reduced to a set of religious doctrines concerning the duty to protect the environment. Eco-theology concerns how a community understands the place of human beings within the broader order of life. The fundamental question is therefore not simply whether people support environmental protection, but whether their religious meaning systems can reshape how they understand nature, ownership, consumption, intergenerational responsibility, power relations, and the distribution of ecological risks.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Lynn White's argument concerning the religious roots of the ecological crisis provides an important starting point for examining this issue. White identified religious worldviews as one factor shaping humanity's relationship with nature (White, 1967). In this account, how humans treat the natural world is related to how they understand themselves and their position in relation to the nonhuman world. However, subsequent scholarship on religion and ecology suggests that White's thesis should not be accepted deterministically. Religion is more complex than a simple dichotomy in which it is regarded either as a cause of or a solution to the ecological crisis. Later scholarship has shown that religion can provide legitimacy for exploitation while also serving as a source of ecological ethics (Callicott, 1994; Taylor, 2005). This critique is highly relevant to the findings of the present study. The strong ecological orientation observed among religious communities suggests that religious traditions are not inherently incompatible with environmental agendas. Instead, religion can provide symbolic, moral, and communal resources for developing ecological ethics. Nevertheless, the existence of normative resources does not, by itself, guarantee social transformation. Religion acquires more substantive ecological capacity when its values are translated into habits, collective practices, institutions, and decision-making mechanisms.

The findings can be interpreted through the framework of religious environmentalism, in which religious values are mobilized to foster concern for the natural world. At the same time, the study points to the need to move from religious environmentalism toward ecological transformation. The difference lies in the depth of change produced. The former may stop at concern, whereas the latter requires changes in lifestyles, consumption patterns, social relations, institutional policies, and resource distribution (Taylor, 2016). The strong scores for environmental conservation attitudes and environmentally friendly behavior should therefore not be interpreted solely as evidence of successful religious environmental education. More appropriately, they indicate the presence of moral readiness for ecological transformation. Communities already possess a normative foundation through which ecological agendas can gain moral legitimacy. The next challenge is to develop conditions that enable this moral legitimacy to generate consistent collective action.

This interpretation is consistent with Gifford and Nilsson's (2014) review, which shows that pro-environmental behavior is not shaped by a single factor. Values, personal responsibility, social norms, religion, socioeconomic status, experience, knowledge, and social context interact in shaping ecological concern and behavior. Ecological belief is therefore an important condition,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

but it is not sufficient on its own to produce stable behavioral change. The structure of the findings indicates that dimensions associated with individual attitudes, responsibility, and behavior are stronger than those requiring the institutionalization of ecological values. Conceptually, this pattern can be explained by distinguishing individual environmental morality from collective ecological governance. Individual morality may be internalized through religious teachings, education, family, personal experience, and community norms. Ecological governance, by contrast, requires coordination among multiple actors, the distribution of authority and resources, leadership, organizational procedures, and program continuity.

The strength of the personal dimensions does not automatically mean that eco-theology has reached a transformational stage. Instead, it may represent a particular phase in the internalization of values. Initially, individuals accept that the environment should be respected and protected. Subsequently, these values influence behavioral choices. A more complex stage emerges when individuals and communities begin to question the structures that generate environmental degradation. The most transformative stage occurs when ecological values influence institutions, policies, resource distribution, and power relations. The Value-Belief-Norm (VBN) framework can help explain this process. Within this framework, underlying values shape beliefs about ecological consequences and may ultimately activate personal norms for action (Stern, 2000). Religious values can be important in this process because religion not only provides information about the environment but also offers moral reasons for caring about it. Personal norms, however, still operate within structural constraints. Individuals may have strong ecological commitments but lack practical options for acting on them.

The high orientation toward environmentally friendly behavior found in this study should therefore be interpreted cautiously. It indicates that ecological values have the potential to enter the realm of personal practice. However, the findings do not establish that such changes have transformed production systems, consumption patterns, resource management, or development processes. The study did not directly test these structural changes. A more defensible interpretation is that religious communities possess moral resources for ecological transformation, while the depth of structural transformation remains a question for further research. From the perspective of social practice theory, environmental behavior is not entirely the result of individual decisions. Everyday practices emerge from the relationship between meanings, competences, and material arrangements (Shove et al., 2012). A person may hold strong ecological values, yet behavior remains affected by facilities, infrastructure, costs, social

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

habits, technologies, and institutional rules. Religion may provide meaning, but institutions and material environments must create conditions in which that meaning can be enacted consistently.

This interpretation helps avoid a moralistic understanding of ecological behavior. If environmental problems are attributed solely to individual awareness, ecological failure can easily be interpreted as personal moral failure. In reality, many ecological decisions result from interactions between individual choices and social structures. A mature eco-theology must therefore move beyond the ethical statement "I should protect nature" and ask, "What kinds of social structures enable everyone to protect nature?" The dimension concerning views on the sacredness of nature is important because it provides an ontological foundation for ecological ethics. When nature is understood solely as an instrument for meeting human needs, the human–environment relationship tends to be utilitarian. When nature is understood as possessing intrinsic, spiritual, or sacred value, a more reciprocal relationship may become possible.

Within eco-theology, the sacredness of nature need not be interpreted narrowly as the literal belief that every element of nature is sacred. More importantly, it concerns a change in nature's moral status: nature is no longer viewed merely as an object to be used, but as part of an order of life whose value deserves respect. This shift has ethical implications because it expands moral consideration beyond immediate human interests. The findings can also be connected to critiques of anthropocentrism. Anthropocentrism does not necessarily mean that people do not care about nature. Someone may care deeply about the environment because it supports human well-being. The central question is whether this concern remains instrumental or develops into respect for ecological existence itself.

Religious traditions contain a range of resources for developing a less reductive understanding of nature. Concepts such as responsibility, trust or stewardship, the interconnectedness of creation, simplicity, asceticism, compassion, and moral duties toward living beings can help shift the human–nature relationship from domination toward responsibility. Nevertheless, the present findings cannot establish that any particular theological tradition directly caused the observed eco-theological scores, because the study did not isolate the contributions of individual doctrines or religious traditions.

The findings are relevant to the development of integral ecology. In Laudato Si', Pope Francis (2015) presents the ecological crisis as an issue with human, social, economic, and political dimensions. This approach rejects a sharp separation between environmental protection and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

human well-being and emphasizes the interdependence of these concerns. Respect for the sacredness of nature is an important foundation, but it is not the final goal. It must develop into a conception of ecological responsibility capable of explaining the social consequences of human actions toward nature. The strong orientation toward environmental responsibility suggests that humans are understood not as agents free to use nature without limits, but as moral subjects with obligations toward the environment. Theoretically, this represents an important shift from domination toward stewardship.

The concept of responsibility, however, is ambivalent. If humans are positioned as managers standing "above" nature, stewardship may continue to preserve a hierarchy between humans and the natural world. Humans may no longer be regarded as rulers free to exploit nature, yet they remain the central decision-makers in determining what is good for it. Contemporary eco-theology therefore needs to move beyond stewardship toward ecological relationality: an awareness that humans are themselves part of the ecological systems they seek to protect. The theoretical implications are significant. Ecological responsibility does not only mean undertaking positive actions such as planting trees or managing waste; it also entails the capacity for self-restraint. A mature ecological ethic is not only an ethic of action but also an ethic of restraint: reducing unnecessary consumption, accepting ecological limits, avoiding waste, and recognizing that human needs cannot justify sacrificing the continuity of life-support systems.

The strong orientation toward responsibility should therefore be understood as an opportunity to broaden responsibility from care to restraint. Eco-theology becomes more critical when it not only teaches people to care for nature but also questions why human consumption exceeds ecological capacity. One of the study's most important theoretical findings is the difference between the personal dimensions and the dimensions of ecological religious activities and religion-based environmental policies. This pattern suggests that the greening of religion has not yet fully progressed from the individual level to the institutional level. This gap can be interpreted through the attitude–behavior gap discussed in environmental behavior research. Environmental knowledge and positive attitudes do not always produce corresponding behavior. In the present study, the issue is more complex because the comparison is not only between individual attitudes and behaviors, but also between individual attitudes and institutional capacity.

Religious institutions differ from individuals. Individuals can hold ecological beliefs without changing formal procedures. Religious organizations, by contrast, require collective

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

decisions to change building management, energy consumption, procurement, water and waste management, land use, social activities, religious education, and organizational policies. Such transformation requires leadership, budgets, rules, monitoring, and evaluation. The relatively lower level of ecological institutionalization does not necessarily contradict the strength of individual awareness. Rather, the two patterns may indicate an institutionalization gap: ecological values have been accepted by many individuals but have not yet been fully converted into organizational routines.

From an institutional perspective, organizational change rarely occurs simply because members accept a particular value. It also requires legitimacy, leadership, resources, and support within the institutional environment (Scott, 2014). Future eco-theological agendas therefore need to extend beyond sermons, education, and campaigns to include ecological governance within religious institutions. Such measures could include environmental audits of religious institutions, energy-use standards, waste-reduction policies, water management, sustainable procurement, the development of green spaces, interfaith environmental education, and the integration of ecological indicators into the evaluation of religious programs. Religion would then do more than speak about the environment; it would also model ecological principles through its own governance.

Religious activities occupy a strategic position because religion is not only a system of beliefs but also a system of practices. Rituals, community gatherings, education, social services, and collective activities can function as mechanisms for developing habitus. The relatively lower score for ecological religious activities compared with personal orientations therefore indicates an important area for development.

Faith-based ecological activities have an advantage that secular environmental programs may not always possess: they can connect ecological action with transcendent meaning. Planting trees, protecting water, reducing waste, or conserving ecological areas can be framed not merely as technical activities but also as expressions of religious devotion. When ecological action becomes part of a community's moral framework, it may be more sustainable because it receives support from social norms.

There is, however, a risk of symbolism. Ecological religious activities may remain ceremonial if they are not accompanied by changes in practice. Tree planting, for example, may symbolize concern but produce little lasting change without maintenance, habitat protection, or changes in resource use. The success of faith-based ecological activities should therefore be

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

assessed not only by the number of events but also by continuity, ecological impact, community participation, and changes in institutional behavior.

From this perspective, rituals and religious activities can serve as social infrastructure for sustainability. They build collective memory, shared norms, community identity, and a sense of ownership over ecological agendas. Religion can thus become more than a provider of moral messages; it can also help reproduce ecological behavior through social practices. Religion-based environmental policies have significance beyond the existence of formal rules. Policies reveal whether ecological values have become embedded in the distribution of authority and decision-making. When ecology becomes part of policy, religious institutions begin to use their institutional capacity to change the conditions that shape community behavior.

Strengthening religion-based policies should therefore avoid an overly administrative approach. Such policies need a substantive orientation: who benefits, who bears the costs, who has access to resources, and who has a voice in decision-making? These questions are particularly important because the findings show that social justice and concern for vulnerable groups are relatively underdeveloped dimensions. This pattern suggests that eco-theology remains more oriented toward the human–nature relationship than toward the relationships among ecological degradation, power, and social inequality.

Religion-based environmental policies should not only regulate how communities reduce their own ecological impacts; they should also address how religious institutions respond to environmental injustice in society. The relatively low score for concern for vulnerable groups is theoretically significant because it reveals a conceptual limit in the eco-theology observed. Communities may express strong concern for nature without necessarily recognizing who suffers most when nature is degraded. Environmental concern does not automatically develop into environmental justice.

Environmental justice scholarship emphasizes that ecological harms have distributive dimensions. Environmental degradation does not affect all groups equally. People with greater economic resources, political access, and adaptive capacity usually have more options for responding to ecological risks. Poor communities, people whose livelihoods depend directly on natural resources, and groups with limited political access are often more exposed to these risks (Bullard, 1990; Schlosberg, 2007). This perspective is consistent with integral ecology, which rejects the separation of environmental crises from social crises. Laudato Si' emphasizes that poorer communities often experience climate change and environmental degradation more

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

severely because their livelihoods depend on natural resources and their adaptive capacity is limited (Francis, 2015). Environmental protection and the rights of poor communities are therefore situated within a single ethical framework.

The implications for this study are substantial. If concern for vulnerable groups is lower than the orientation toward protecting nature, this may indicate that nature has begun to receive moral attention while the political dimension of ecology has not yet been fully internalized. Religious communities may understand that rivers should be clean, forests should be protected, and the environment should be preserved, without consistently connecting these concerns to questions about who loses land, livelihoods, homes, or access to resources as a result of ecological change. This is the difference between conservation-oriented ecology and justice-oriented ecology. Conservation asks how nature can be protected. Justice-oriented ecology asks how nature can be protected while ensuring that the costs of protection, development, conservation, and ecological transition are not disproportionately imposed on disadvantaged groups.

The development of eco-theology in Indonesia and Thailand should move toward eco-social theology, in which ecological degradation is understood simultaneously as a moral, social, economic, and political problem. Ecological harm involves not only damaging forests or polluting water, but also creating conditions in which particular groups lose their right to a healthy environment. Concern for vulnerable groups should also be distinguished from philanthropy. Religious traditions generally contain strong moral resources for helping poor people and those who suffer. However, compassion may be insufficient when it is not accompanied by structural analysis.

Philanthropy assists people after harm has occurred, whereas ecological justice asks why the harm occurred and why its effects are concentrated among particular groups. A mature eco-theology should therefore move from charity toward justice. This shift has implications for the role of religious institutions. In addition to providing assistance after ecological disasters, religious institutions can contribute through public education, policy advocacy, community support, mediation of resource conflicts, capacity-building for local communities, and monitoring development practices that may harm vulnerable groups.

In religiously diverse societies such as Indonesia and Thailand, this orientation also creates opportunities to strengthen interfaith eco-theology. Ecological justice can provide common ground because different religious traditions contain ethical resources related to compassion,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

responsibility, simplicity, solidarity, and the protection of life. Religious plurality need not be an obstacle; it can instead become social capital for developing shared ecological agendas.

Psychologically, concern about visible environmental damage is often easier to cultivate than concern about indirect distributive consequences. People can observe waste, flooding, pollution, or forest destruction and recognize that these problems require attention. Understanding how ecological degradation relates to ownership structures, poverty, political access, and inequality requires a higher level of socio-ecological literacy.

The gap identified in this study can therefore be interpreted as a difference in cognitive and moral complexity. Protecting nature requires recognition that nature has value and should be preserved. Ecological justice requires additional steps: understanding social causal relationships, identifying the most affected groups, recognizing power relations, and considering how benefits and harms are distributed.

Research on pro-environmental behavior supports the view that ecological concern is influenced by a combination of personal and social factors rather than knowledge alone (Gifford & Nilsson, 2014). Religion is one social factor that interacts with norms, values, socioeconomic status, experience, and life context. Eco-theological education that merely adds environmental content to religious instruction may therefore be insufficient to develop ecological justice awareness.

More transformative education should connect theology with the lived experiences of vulnerable groups. Ecological issues would then be addressed not as abstract concepts but as real-life concerns. Water pollution, for example, can be linked to access to clean water; forest degradation to local livelihoods; climate change to food security; and ecological disasters to the adaptive capacity of low-income communities.

The sustainability commitment dimension suggests that ecological orientation is not entirely focused on present conditions. Ethically, sustainability entails intergenerational responsibility: the present generation has no moral justification for exhausting the ecological resources required by future generations. Within eco-theology, intergenerational responsibility can be grounded in more than economic calculation. Nature may be understood as a trust received from previous generations and to be passed on to future generations. Sustainability thus represents a form of temporal responsibility that expands the scope of human moral concern.

Nevertheless, a commitment to sustainability can remain abstract if it is not translated into concrete decisions. The term “sustainable” is readily accepted because it generally carries

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

positive connotations. The academic and practical challenge is to specify what kind of sustainability is intended, who defines it, and who bears the costs of transition. The study indicates that a reasonably strong moral foundation exists for developing an intergenerational orientation. However, this orientation must be connected to justice so that sustainability does not become a project that benefits only groups that already possess substantial resources.

The inclusion of respondents from Indonesia and Thailand makes the findings interesting because the two countries have different social, historical, cultural, and religious configurations. Since the material presented here does not provide separate comparative analyses by country, it would be inappropriate to conclude that a particular pattern originates specifically in Indonesia or Thailand. Conceptually, however, the presence of eco-theological patterns across contexts suggests the possibility of shared mechanisms in the relationship between religion and the environment.

Such similarities may arise from religion's role in providing moral norms, community identity, social networks, and structures of legitimacy. In plural societies, religious institutions can reach groups that may not be reached by formal environmental education. Religion can therefore be an important channel for expanding ecological literacy. Plurality also means that eco-theology cannot be built around a single, uniform theological language. Interfaith ecological agendas require a shared ethical vocabulary that can be accepted across different traditions. Concepts such as responsibility, life, balance, compassion, simplicity, solidarity, and justice can provide common ground without erasing doctrinal differences.

This creates opportunities for interreligious ecological cooperation. Such cooperation need not begin with theological agreement. It can begin with shared problems, including pollution, environmental degradation, food security, waste management, climate change, disasters, and the protection of vulnerable groups. Religious plurality can thus be transformed into a plurality of moral resources for sustainability. The findings support the view that religion can be an important source of pro-environmental behavior, while challenging the overly optimistic assumption that religious values automatically produce ecological transformation. They highlight the importance of distinguishing environmental attitudes, environmental practices, institutional ecological action, and environmental justice.

The study makes a conceptual contribution by operationalizing eco-theology more broadly than beliefs about nature alone. Its dimensions include views, responsibility, attitudes, concern, behavior, religious activities, policies, social justice, vulnerable groups, and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

sustainability. This structure makes it possible to understand eco-theology as a construct that may develop from the internalization of values toward social transformation. The findings also show that these ten dimensions do not develop uniformly. Interpretively, four layers can be distinguished. The first is the ontological-spiritual layer, concerning how nature is understood. The second is the moral-personal layer, involving responsibility, attitudes, concern, and behavior. The third is the institutional layer, involving religious activities and policies. The fourth is the socio-transformative layer, involving ecological justice, protection of vulnerable groups, and sustainability.

The study's pattern suggests that the first layer, and especially the moral-personal layer, is more developed than the institutional and socio-transformative layers. The eco-theology of religious communities can therefore be characterized as "ethical consolidation but institutional and justice transition": ecological values have gained moral legitimacy but still need to advance toward institutionalization and justice. This interpretation also avoids a binary conclusion that eco-theology is simply "high" or "low." Aggregate categories may conceal internal tensions. An individual may express strong environmental concern while having limited understanding of ecological inequality. A religious institution may organize tree-planting activities without adopting permanent environmental management policies. A community may teach the sacredness of nature while maintaining consumption patterns that conflict with sustainability.

Ultimately, the findings point to the need to reformulate the aims of eco-theology. The objective should not merely be to produce religious communities that "care about the environment," but to develop religious subjects capable of understanding the connections among environmental degradation, lifestyles, institutions, economics, policy, and social justice. At the individual level, transformation can focus on developing ecological habits. At the community level, it can involve building collective norms. At the institutional level, it can be realized through policies and governance. At the societal level, it can take the form of ecological justice advocacy. These four levels need to reinforce one another.

If religious education operates only at the individual level, eco-theology risks becoming a form of personal morality. If it operates only at the community level, it may become social activity without structural change. If it focuses only on policy, it may become administrative and lose its spiritual foundation. Transformative eco-theology must instead integrate spirituality, ethics, practice, community, institutions, and justice. The relatively weak dimension concerning vulnerable groups therefore represents one of the greatest academic and practical opportunities.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

It points to a clear direction for development: expanding moral concern from "nature that must be protected" to "the interconnected web of life and vulnerable people who must be protected together."

Integral ecology is highly relevant to this direction because it situates environmental and social issues within a single network of interdependence (Francis, 2015). It also reinforces the argument that the ecological crisis cannot be resolved through technical interventions alone. It requires changes in ways of thinking, lifestyles, economic patterns, and social relations. Theoretically, the study has three major implications. First, eco-theology should be understood as a multidimensional construct that cannot be reduced to doctrine or environmental attitudes. Second, the relationship between religion and ecological behavior is mediating rather than deterministic: religion provides values and norms, but their realization is influenced by social context, facilities, institutions, and power structures. Third, ecological justice should be treated as an important indicator of eco-theological maturity.

The third implication is the study's most significant contribution. Scholarship on religion and the environment often emphasizes the relationship between humans and nature, but these findings indicate that relationships among humans in the context of ecological impacts are also integral to eco-theology. The question "How do humans treat nature?" must therefore be expanded to ask, "How do environmental degradation and protection affect people unequally, and how does religion respond to those inequalities?" Practically, the findings suggest that the ecological agendas of religious institutions should prioritize institutionalization. Environmental education should be integrated into religious instruction but should not stop at the transmission of knowledge. Institutions can develop internal ecological indicators, resource-management programs, waste-reduction systems, energy-efficiency measures, water conservation, sustainable procurement, and evaluation mechanisms.

At the same time, faith-based ecological activities should be designed for continuity. Symbolic activities can serve as an entry point, but they should be followed by programs with clear objectives, assigned responsibilities, adequate resources, and evaluation. Justice should also become an explicit component of eco-theological education. Religious communities should be encouraged to understand that ecological issues are also connected to poverty, health, livelihoods, resource access, the right to a healthy environment, and the security of future generations. This orientation is consistent with the recognition that environmental change can have highly unequal social consequences. Religious institutions can also mediate between

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

scientific knowledge and religious values. Science explains ecological mechanisms, while religion can provide a moral framework for why such knowledge should be translated into action. The two need not be in competition. Mature eco-theology requires dialogue among ecological knowledge, ethics, and spirituality.

Taken together, these patterns suggest that the development of eco-theology among religious communities in Indonesia and Thailand should not focus exclusively on increasing awareness, since the foundation of ecological awareness is already relatively strong. A more strategic priority is to narrow the gap between values and institutions, and between environmental concern and social justice. This agenda can be pursued through three transformations. First, awareness should develop into habitus, so that ecological values become everyday practices. Second, habitus should develop into institutional standards, making ecological practices part of organizational routines. Third, institutions should advance toward justice by ensuring that ecological action also improves the distribution of environmental benefits and risks.

Under this framework, eco-theology is no longer concerned only with the human obligation to care for creation; it also concerns how society organizes social life in accordance with ecological limits and principles of justice. This is a more substantive form of eco-theology because it integrates spiritual, moral, ecological, social, and institutional dimensions.

The novelty of this study lies in reconstructing eco-theology as a multidimensional construct and a staged process of transformation, rather than merely a reflection of religious values or environmental concern. The findings from communities in Indonesia and Thailand reveal a tension between the strong internalization of ecological values at the personal level and the still-incomplete translation of those values into institutional policies and social justice. This suggests that the main challenge is not simply to build ecological awareness, but to bridge the gap between belief, practice, institutionalization, and social transformation. The study proposes that religion provides moral readiness for ecological change, but its effectiveness depends on the capacity to transform spiritual values into collective habits, institutional governance, and sustainable social action.

A deeper conceptual contribution lies in positioning ecological justice as an indicator of eco-theological maturity. The success of eco-theology should not be measured solely by concern for environmental conservation, but also by the capacity to understand and respond to unequal distributions of ecological risk and the impacts of environmental degradation on vulnerable

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

groups. This perspective extends eco-theology from the relationship between humans and nature to the interconnections among ecology, social structures, power relations, and intergenerational justice. Accordingly, the study proposes a pathway toward transformative eco-theology through three conceptual shifts: from awareness to habitus, from habitus to institution, and from institution to justice. This framework contributes to understanding eco-theology as a moral, social, and institutional force that promotes not only environmental protection but also an ecological and just social order.

CONCLUSION

Based on the research findings, the overall eco-theology index of religious communities in Indonesia and Thailand reached 83.58, indicating a high level of ecological awareness and commitment grounded in religious values. Attitudes toward environmental conservation recorded the highest score (90.66), followed by environmentally friendly behavior (89.43) and human responsibility toward the environment (88.04). These findings suggest that religious values have significant potential to foster environmental concern and encourage practical actions to protect nature. However, concern for vulnerable groups received the lowest score (66.91), while ecological awareness and social justice also require further strengthening. Therefore, the development of eco-theology should focus not only on environmental conservation but also on promoting ecological justice, protecting vulnerable groups, strengthening ecology-oriented religious activities, and developing religion-based environmental policies. These efforts are essential to ensure that spiritual values are translated into more inclusive and sustainable practices within society.

FUTURE DIRECTIONS

Future research should further examine the factors that shape eco-theological awareness and practices among religious communities in Indonesia and Thailand, particularly the relationship between religious values, environmental education, community engagement, and ecological action. Further studies could investigate how different forms of religious activities, educational initiatives, and social interactions contribute to the development of ecological awareness and collective environmental responsibility. In addition, given that concern for vulnerable groups received the lowest score in the present study, future research should explore how eco-theological perspectives can better integrate ecological justice, social equality, and the

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

protection of communities most affected by environmental degradation. Comparative studies could also examine differences between religious traditions, national contexts, and community-based environmental initiatives to identify approaches that effectively translate religious teachings into sustainable practices. Furthermore, researchers could investigate the role of religious institutions, environmental policies, and digital platforms in strengthening ecological engagement and disseminating eco-theological values. Such investigations would provide a deeper understanding of the mechanisms through which eco-theology can promote not only environmental conservation but also social justice and inclusive sustainability.

REFERENCES

Afandi, A., Mardliyah, S., Ashfaq, A., & Saud, M. (2024). Islamic eco-theology in practice: Revitalizing environmental stewardship and Tawhidic principles in agricultural community. Muharrik: Jurnal Dakwah dan Sosial, 7(2), 257–282. https://doi.org/10.37680/muharrik.v7i2.6477

Alam, S., & Pradhan, H. D. (2021). Pluralism of religion based on Sharia as an anticipation of intolerance in Muslims majority countries of the Southeast Asian. Religia, 24(1), 64–78. https://doi.org/10.28918/religia.v24i1.2885

Awang, J., Ramli, A. F., & Rahman, Z. A. (2021). Muslim views on other religions: With special reference to Buddhism. HTS Teologiese Studies/Theological Studies, 77(4), Article 6608. https://doi.org/10.4102/hts.v77i4.6608

Barton, G., Yilmaz, I., & Morieson, N. (2021). Authoritarianism, democracy, Islamic movements and contestations of Islamic religious ideas in Indonesia. Religions, 12(8), Article 641. https://doi.org/10.3390/rel12080641

Begum, A., et al. (2021). Evaluating the impact of environmental education on ecologically friendly behavior of university students in Pakistan: The roles of environmental responsibility and Islamic values. Sustainability, 13(18), Article 10188. https://doi.org/10.3390/su131810188

Boateng, G. O., Neilands, T. B., Frongillo, E. A., Melgar-Quiñonez, H. R., & Young, S. L. (2018). Best practices for developing and validating scales for health, social, and behavioral research: A primer. Frontiers in Public Health, 6, Article 1495. https://doi.org/10.3389/fpubh.2018.00149

Bollen, K. A. (1989). Structural equations with latent variables. John Wiley & Sons.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Bullard, R. D. (1990). Dumping in Dixie: Race, class, and environmental quality. Westview Press.

Callicott, J. B. (1994). Earth's insights: A survey of ecological ethics from the Mediterranean basin to the Australian outback. University of California Press.

Chandler, D. J. (2021). Creation care: A call to Christian educators and church leaders. Christian Education Journal: Research on Educational Ministry, 18(1), 112–128. https://doi.org/10.1177/0739891320947103

Chandler, D. J. (2021). Creation care: A call to Christian educators and church leaders. Christian Education Journal: Research on Educational Ministry, 18(1), 112–128. https://doi.org/10.1177/0739891320947103

Çimen, Ö. F., & Serin, N. B. (2021). University students' attitudes towards gender roles predicting their value orientation. Participatory Educational Research, 8(4), 171–185.

Cohen, L., Manion, L., & Morrison, K. (2018). Research methods in education (8th ed.). Routledge.

Creswell, J. W., & Creswell, J. D. (2018). Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.). SAGE Publications.

Cronbach, L. J. (1951). Coefficient alpha and the internal structure of tests. Psychometrika, 16, 297–334. https://doi.org/10.1007/BF02310555

DeVellis, R. F., & Thorpe, C. T. (2021). Scale development: Theory and applications (5th ed.). SAGE Publications.

Francis. (2015). Laudato si': On care for our common home. Libreria Editrice Vaticana. https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Frongillo, E. A., Baranowski, T., Subar, A. F., Tooze, J. A., & Kirkpatrick, S. I. (2019). Establishing validity and cross-context equivalence of measures and indicators. Journal of the Academy of Nutrition and Dietetics, 119(11), 1817–1830. https://doi.org/10.1016/j.jand.2018.09.005

Gifford, R., & Nilsson, A. (2014). Personal and social factors that influence pro-environmental concern and behaviour: A review. International Journal of Psychology, 49(3), 141–157. https://doi.org/10.1002/ijop.12034

Hidayat, M. (2023). Islamic eco-theology: Religious narratives in the climate crisis in Indonesia. Bulletin of Indonesian Islamic Studies, 2(2), 197–212. https://doi.org/10.51214/biis.v2i2.678

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Isaac, S., & Michael, W. B. (1995). A handbook in research and evaluation: A collection of principles, methods, and strategies useful in the planning, design, and evaluation of studies in education and the behavioral sciences (3rd ed.). EDITS Publishers.

Manan, A., Armi, F. R., & Amri, W. Y. (2022). The expansion of Islam in Pattani, South Thailand: A historical analysis. Journal of Al-Tamaddun, 17(1), 85–95.

Martinez, I., et al. (2020). Parenting styles, internalization of values and self-esteem: A cross-cultural study in Spain, Portugal and Brazil. International Journal of Environmental Research and Public Health, 17(7), Article 2370. https://doi.org/10.3390/ijerph17072370

Messick, S. (1995). Validity of psychological assessment: Validation of inferences from persons' responses and performances as scientific inquiry into score meaning. American Psychologist, 50(9), 741–749. https://doi.org/10.1037/0003-066X.50.9.741

Nardo, M., Saisana, M., Saltelli, A., Tarantola, S., Hoffmann, A., & Giovannini, E. (2005). Handbook on constructing composite indicators: Methodology and user guide (OECD Statistics Working Papers No. 2005/03). OECD Publishing. https://doi.org/10.1787/533411815016

OECD, & European Commission, Joint Research Centre. (2008). Handbook on constructing composite indicators: Methodology and user guide. OECD Publishing. https://doi.org/10.1787/9789264043466-en

Poungpet, B. (2023). Comparative studies on the concept of environment in Buddhism and Christianity. The Journal of International Buddhist Studies College, 8(2), 71–85.

Saisana, M., & Tarantola, S. (2002). State-of-the-art report on current methodologies and practices for composite indicator development (EUR 20408 EN). European Commission, Joint Research Centre.

Schlosberg, D. (2007). Defining environmental justice: Theories, movements, and nature. Oxford University Press.

Scott, W. R. (2014). Institutions and organizations: Ideas, interests, and identities (4th ed.). SAGE Publications.

Shove, E., Pantzar, M., & Watson, M. (2012). The dynamics of social practice: Everyday life and how it changes. SAGE Publications.

Slater, P., & Hasson, F. (2025). Quantitative research designs, hierarchy of evidence and validity. Journal of Psychiatric and Mental Health Nursing. https://doi.org/10.1111/jpm.13105

Stern, P. C. (2000). Toward a coherent theory of environmentally significant behavior. Journal of Social Issues, 56(3), 407–424. https://doi.org/10.1111/0022-4537.00175

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Taylor, B. (2016). The greening of religion hypothesis (Part one): From Lynn White, Jr and claims that religions can promote environmentally destructive attitudes to assertions they are becoming environmentally friendly. Journal for the Study of Religion, Nature and Culture, 10(3), 268–305.

Taylor, B. (Ed.). (2005). Encyclopedia of religion and nature. Continuum.

Thepa, P. C. A. (2022). Conservation of the Thai Buddhist way of the community: A case study of the tradition of alms on the water, Suwannaram Temple, Nakhon Pathom Province. NeuroQuantology, 20(12), 2916–2936.

Wahl, H. W., & Ehni, H. J. (2020). Advanced old age as a developmental dilemma: An in-depth comparison of established fourth age conceptualizations. Journal of Aging Studies, 55, Article 100896.

Wamue-Ngare, G. N., Warren, M. A., & Torjesen, K. J. (2023). Combating gender-based violence and fostering women's well-being: Religion as a tool for achieving sustainable development goals in Congo. In Research anthology on modern violence and its impact on society (pp. 1147–1163). IGI Global Scientific Publishing.

Wijsen, F. (2021). Environmental challenges in Indonesia: An emerging issue in the social study of religion. Journal of Asian Social Science Research, 3(1), 1–14. https://doi.org/10.15575/jassr.v3i1.30

Wijsen, F. (2021). Environmental challenges in Indonesia: An emerging issue in the social study of religion. Journal of Asian Social Science Research, 3(1), 1–14.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License