ICRS
INDONESIAN CONSORTIUM FOR RELIGIOUS STUDIES

CO-DESIGNING SUSTAINABLE, JUST, AND SMART URBAN LIVING

A Monograph

2019-2021

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Law of the Republic of Indonesia No. 28 of 2014 on Copyright

Chapter I GENERAL PROVISIONS

Article 1

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Chapter XVII CRIMINAL PROVISIONS

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Dicky Sofjan
Leonard C. Epafras
Dwi Any Marsiyanti
Hendrikus Paulus Kaunang
Ida Fitri Astuti

15 YEARS 2006-2021
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PREFACE

THIS monograph reflects on the implementation of and lessons learned—both theoretically and practically—from the Indonesian Consortium for Religious Studies (ICRS)' three-year program on "Co-designing sustainable, just and smart urban living in Indonesia" (2019-2021). The three years have been quite stimulating and productive, though at the same time also challenging.

The first of the three years was the most active, when we planned the overall program and initiated several major activities, engaging with a wide spectrum of stakeholders. The second year was marked prominently by the adaptations we had to make due to the restrictive regulations in response to the Covid-19 pandemic. The adaptation included postponement of several major programs. While some programs which would involve extensive in-person engagement were postponed, we managed to move on, encountering new digital possibilities, and even began significant initiatives in research and publications on religion and Covid-19, as well as collaborations with the wider spectrum of government agencies/ministries, civil society organizations and religious organizations. The third year consisted mostly of executing the postponed programs and reflecting on our achievements, which results in this monograph.

Overall, we confidently believe those programs have boosted ICRS visibility, strengthened the organization capacity and increased the quality of its activities. We are also happy to remark that the publication of this

monographs coincides with the 15th anniversary of ICRS, a consortium of three universities in Yogyakarta: Universitas Gadjah Mada, State Islamic University Sunan Kalijaga and the Christian University Duta Wacana. We share a common vision of promoting justice and sustainable living, and this program has brought us closer to the vision.

At its core ICRS is an academic (doctoral) program, but it has since its founding been committed to contribute to addressing broader social problems. The challenging yet exciting three years that have passed have enabled us to create a productive space for an inter-disciplinary, inter-sectoral dialogues and cooperation between scholars and practitioners from different academic, religious, and cultural backgrounds on issues of common concerns.

The activities of our programs are described in the Appendix of this monograph. The outputs are publicly accessible as written texts (books, academic journal articles, popular writings) as well as other media (videos, online courses, social media contents). This monograph is partly a kind of documentation of those activities and achievements, but it is also a reflection on them, and a basis for us to move further in the coming years.

We would like to specifically thank the Ford Foundation not only for supporting us financially but also for giving us a wide, free space to realize our visions. Our thanks also go to the Ministry of Home Affairs (the Directorate General of Regional Development Supervision) with which we cooperated in the project implementation. For the opportunities that have been given to us by the many supporters of the program, individuals and organizations whose names appear throughout this monograph, we owe you a deep debt of gratitude and hope that we can continue our collaboration in the coming years.

CONTENTS

INTRODUCTION

THIS monograph highlights and reviews the program implemented by the Indonesian Consortium for Religious Studies (ICRS) between early 2019 and the end of 2021. The program has been generously co-supported by the Ford Foundation and Bina Pembangunan Daerah (the Directorate General of Regional Development Supervision) of the Indonesian Ministry of Home Affairs. While the Ford Foundation has been a supporter of ICRS since its establishment in 2006-2007, mostly along the lines of social justice, tolerance and pluralism, the cooperation with the Ministry of Home Affairs is something new to ICRS.

The formal title of the program, "Co-Designing Sustainable, Just and Smart Urban Living through ICRS Education, Civic Engagement and Policy Advocacy", has the ambitious targets of 'challenging inequality' and tackling the issues of sustainability and climate change. These issues relate to core subject matters in which ICRS faculty, students and strategic partners have been engaging for 15 years.

There are at least three underlying assumptions of the program. First, knowledge has now been democratized, and therefore the co-production of it is ever more salient. This assumption debunks the conventional wisdom that universities and academics have a monopoly over the acquisition of knowledge, science, and technology. Recent trends in digital technology have made knowledge much more accessible than before. Such development has enabled non-governmental organizations (NGOs), civic groups, local grassroots communities and faith-inspired groups, youth and women to gain access to whatever knowledge they may want to seek. The concept of "co-

designing" presupposes that knowledge and development could actually be designed, and that design thinking and science have allowed various ways and means to find creative solutions to life's many challenges and contingencies.

The second assumption revolves around the key areas of concern, i.e., sustainability, social justice, and smart cities within the context of increasing urbanization. As witnessed in different parts of the world, urban life and living have become somewhat unbearable for many people, especially the poor, people with disabilities, women, children, and the elderly. Cities around the world are experiencing over-crowdedness, unbridled development, excessive pollution, social, ethnic, and religious segregation, an unhygienic environment, and stressful living. In the long run, these cumulative pressures will significantly undermine the overall quality of life in cities.

The third underlying assumption relates to the United Nations' Sustainable Development Goals (SDGs). This program directly responds to virtually all the goals set in SDGs, with a particular focus on Goal 11, "Sustainable Cities and Communities". The program therefore attempts to respond to the challenges faced by cities and communities in different regions of Indonesia. Accordingly, the program has worked with wide-ranging partners from the central and local governments (i.e., ministry officials, mayors, governors and public agencies), together with NGOs/CSOs, experts, practitioners, community and faith leaders, youth and women's groups, and others.

In the context of our program design, the three main areas of concern cover sustainability, social justice and smart cities. Sustainability here means findings ways and solutions to maintain a decent quality of life for everyone living in the city. Sustainable urban living requires that city dwellers reexamine their modes of production and consumption to suit their real needs and not just their wants. A socially just city provides services to *all* people, regardless of race, gender, religion, creed and economic status. Social justice also ensures a more vibrant, flourishing and harmonious coexistence among city dwellers. In this context, smart urban living is defined as a way

of life that is healthy, effective, and efficient. The idea that 'less is more' should take precedence over all modes of production and consumption. Smart cities therefore seek to respond to the desire to discover a deeper meaning of life in the city.

In essence, the main outcome of the program was to co-design strategies and recommendations which foster sustainable, just, and smart urban living to be adopted by city governments in targeted regions of Indonesia. This outcome was to be achieved by engaging relevant stakeholders in meaningful discussion and collective action for the betterment of urban living.

The program's main strategy was to utilize ICRS education as a platform engage faculty and students to build knowledge and expertise on the areas of sustainability, social justice, and smart urban living. The program also utilized civic engagement activities as a mutual learning platform for relevant stakeholders to discuss, deliberate, debate, and collaborate with partners from inside and outside of Indonesia. The last strategy was to ensure that the findings and reflections of the whole program could somehow be distilled and articulated to impact policymaking and decision makers at the local and national levels. Thus, the program aspires to influence both the state and society through policy advocacy and public education.

This monograph therefore is intended to reflect on the many activities and lessons learned throughout the implementation of this program. Unfortunately, due to the ongoing COVID-19 public health crisis, manyW of the planned activities in 2020 were shifted to confront the challenge of the pandemic due to social restrictions and stay-at-home orders issued by the Indonesian government.

This monograph is divided into three chapters, which highlight, review, and reflect the situational analysis and how the program filled gaps through its many activities. Chapter One delves into the background, problem and argument for how this program of "Co-designing Sustainable, Just and Smart Urban Living through ICRS Education" was initiated and how ICRS situated the program to mitigate some of the relevant issues through its various

strategies. Chapter Two examines the state of the art of the sustainable transitions. This chapter explains why the concept of sustainability is important to be implemented in the development of urban living, specifically in overcoming urban living crises in some areas in Indonesia. Chapter Three focuses on the "strategy and delivery" of the program by examining its mode of implementation, which created an effective platform for mutual learning and deliberation among the relevant stakeholders. This chapter also highlights program activities and describes the impact of the modified activities. Finally, this chapter emphasizes lessons learned from the reflections and synthesis of the overall program. It touches on the nature of the program, its strategic impact, both locally and nationally, and how it fits into the overall scheme of the vision and mission of higher education in Indonesia.

CHAPTER 1:

BACKGROUND

LOOKING at the nature of humans as social beings, it is generally noticed that humans tend to live in groups or settle together based on their common interests.[1] Most historians believe that this has been going on for thousands of years, since humankind has known how to domesticate animals and how to farm.[2]In the early days, our cities were mostly likely not as big and as crowded as they are now; the cities of the past were about as large as villages today. At least some individuals lived in one area that supported their modest social life, an area consisting of a few farmers, hunters, artisans, and guards. The potential of an area to support its community tended to correspond to the size of its population.

In the past century, human settlements have been more vividly divided into two major categories, urban and rural areas, with suburban areas clustering inevitably around cities. On many occasions, inhabitants of suburban areas identify themselves as "urban" citizens since they live in a similar manner to city dwellers in terms of their daily activities. If they are provided with a logical choice, many prefer to live in urban areas. Since urban areas are often short of "economically affordable" land and space,

1 Nidha, "To Trace the Development of a Unit and a Cluster," no date, p. 4, https://www.academia.edu/22958069/SOCIOLOGY_AND_HUMAN_SETTLEMENT (accessed on May 21, 2021).

2 Islam, *Origin and Evaluation of Human Settlement*, 2021.

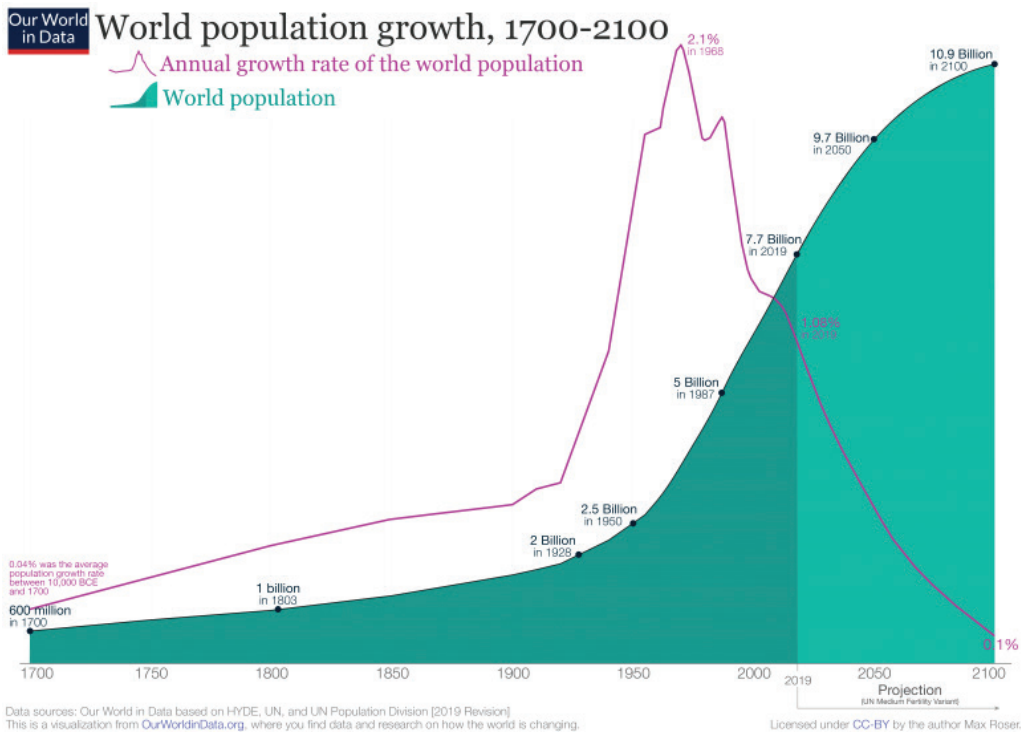
many choose or are forced to live in the outskirts of major cities. The number of inhabitants of these conurbations is increasing as urban areas expand and new cities are born.

Human civilization has experienced a new wave of industrial revolutions that are ushering in a new era of technological knowledge and application based on integrated automatic systems, robotic engineering, and artificial intelligence. They have produced a variety of technological advances and imaginative solutions to multidimensional, complicated problems at the personal, home, corporate, industrial, societal, and government levels, and their prospective applications are limitless.

The UN predicts that by 2050, 68% of the world population (predicted to reach 9.7 billion by 2050) will inhabit urban areas. [3]If in 2019 the world's population is in the range of 7.7 billion and 55% of the entire world population currently resides in urban areas, then in 2050, 68% of the 9.7 billion will inhabit urban areas. The number of urban dwellers is projected to reach nearly 6.6 billion people in 2050.

With more than a half of the human population projected to live in urban areas in the next fifty years, this situation definitely requires special attention for anyone who determines the policies of all countries in the world. This trend toward massive urbanization will likely result in a variety of problems and issues. Overcrowding, unfettered expansion, excessive pollution, an unsanitary environment, and stressful living will make urban life increasingly difficult for many people around the world. In the long term, these accumulated pressures will severely degrade the general quality of life in cities, resulting in an unsustainable and excruciatingly stressful way of life. This challenging situation necessitates future cities to be built upon a foundation of livable, creative, and exciting environments. To achieve these environments, we need to design our future as early as possible, finding a path toward sustainable, just and smart urban living for this rapidly growing and urbanizing population.

3 UN DESA, *Revision of World Urbanization Prospects*, 2018, https://www.un.org/development/desa/publications/2018-revision-of-world-urbanization-prospects.html (retrieved on January 13, 2020).



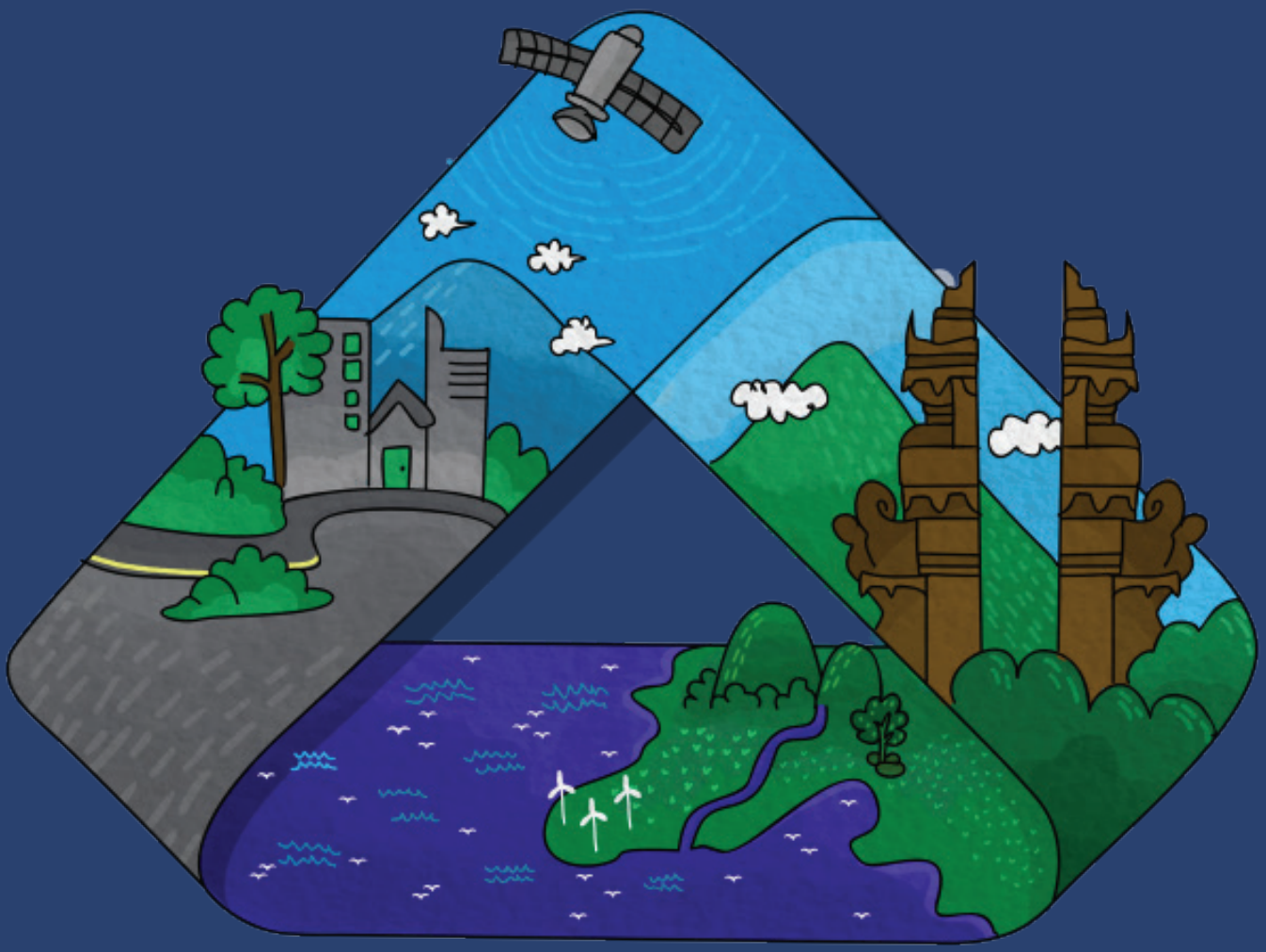
Source: *https://ourworldindata.org/future-population-growth* (retrieved on January 13, 2020)

Meanwhile, collective knowledge has progressed to the point where the co-production process is becoming increasingly common in today's age of analysis. This reality refutes the widely held belief that colleges and academics have a monopoly on knowledge, science, and the acquisition of technology. Recent developments in the information and communication sector have democratized knowledge and increased its availability to anyone with an Internet connection. As a result of this breakthrough, non-governmental organizations, civic groups, local communities, and faith-based organizations can now obtain access to whatever knowledge they require. Co-designing assumes that knowledge and development can be designed, and that design science has enabled a variety of approaches to finding creative answers to life's numerous obstacles and unforeseen events. Therefore, co-designing can be an effective tool for creating sustainable, just, and smart urban living. It can contribute crucially to exploring as many options as possible for providing solutions for our better future.

The next chapter will describe and provide a further description of the concept of sustainability which is always developing according to the evolving situation and context. Synergy and collaboration are core element in the concept of sustainability. Synergy and collaboration between sectors of society are the key to succesfully implementing the concept of sustainability in development which is manifested by improving community welfare, economic growth, environmental empowerment and by creating social inclusion.

CHAPTER 2:

STATE-OF-THE-ART SUSTAINABLE TRANSITION



PRIOR to the 1980s, studies of urban issues tended to focus on the physical pattern of urban change. From the early 1980s to end of the century, the focus of most studies shifted to the economic development of physical spaces.[4] Then in September 2000, the 189 heads of UN-member countries announced the eight Millennium Development Goals (MDGs), with the primary target to free humanity from extreme hunger, poverty, illiteracy and disease[5] by 2015. The MDGs definitely shifted urban studies to focus on these goals. However, the MDGs were a target for criticism[6] from many experts, activists, and institutions around the world. In 2015, the Sustainable Development Goals (SDGs) were released with 17 separate targets. The word "sustainable" was considered appropriate for the larger goal to not only save humanity but also to save the planet.

This program has been aligned with the spirit of the UN Sustainability Development Goals (SDGs), particularly with the aim of fighting inequality and injustice as described in Goal 5 (Gender Equality), Goal 11 (Sustainable Cities and Communities), Goal 16 (Peace, Justice and Strong Institutions),

4 *Korcelli*, p.4.

5 UN DESA, *Assessment of the MDGs*, https://www.un.org/en/development/desa/policy/untaskteam_undf/group_a_mdg_assessment.pdf (retrieved on May 22, 2021).

6 SOAS, *Poverty Reduction, Development and the MDGs*, https://www.soas.ac.uk/cedep-demos/000_P519_UP_K3736-Demo/unit1/page_15.htm (retrieved on May 22, 2021).

and Goal 17 (Partnerships for the Goals). This strategy has been developed to achieve these goals by undertaking a process of co-designing sustainable, just and smart urban living, so that we may maintain a good quality of life for everyone in every city. Sustainable urban living requires that city dwellers re-examine their modes of production and consumption to suit their real and urgent needs, and not to cater to all their wants and desires.

Within the context of urban living, the concept of sustainable development was first described in the Brundtland Commission Report under the leadership of Norwegian Prime Minister Gro Harlem Brundtland from October 1984 to March 1987. The Commission produced the book "Our Common Future", which was published by the World Commission on Environment and Development (WECD) in 1987. In this report, sustainability is described as a worldview for envisioning a future in which environmental, social, and financial considerations are adjusted to fit the interests of development and an advanced quality of life. The major principles of sustainability in this context are poverty mitigation, justice between generations and genders, environmental protection and conservation, social justice, peace, and tolerance.

The concept of sustainability itself is adopted from the environmental sector, which is then applied to the concept of development with the aim of creating a future-oriented development process. This process will provide many benefits for future generations by bringing about positive change in the political, economic, and socio-cultural fields to improve the social life of the community. The concept of sustainable development emphasizes a normative dimension where no aspects of ideological and political interests are sidelined in the development process; rather, all of these interests are recognized and facilitated so that they can be implemented in development activities with the aim of bringing prosperity to the whole society.[7]

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7 Laferty, William M. and Oluf Langhelle (eds.), "Sustainable Development as Concept and Norm", *in Towards Sustainable Development: On the Goals of Development and the Conditions of Sustainability*. London: Macmillan Press, 1999. Pp. 1-2.

With time, society undergoes transformations which affect how the community responds to the concept of sustainability, especially in the field of development. The process of community transformation affects the transition process of the concept of sustainability (i.e., sustainability transition). The transition process in this case is understood as a radical and structural change in the social subsystem of society that causes long-term changes in community structure, values and culture rooted in society, as well as changes in the regulatory sector, technology, power relations, mindsets, infrastructure, and even definitions of problems and solutions.[8]

Sustainability transitions can be described as a fundamental and multi-dimensional transformation process in which the socio-technical system shifts to more sustainable modes of production and consumption. The objective of sustainability transitions is to strengthen the sustainability of the system in general, for example, through technological, social, or political interventions.[9]Sustainability transitions may differ in many aspects from other historical socio-technical transition processes. The essence of sustainability transitions lies in the goal of creating a more sustainable state of the entire system, which can result in stronger norms and a goal-oriented perspective. Experts argue that the transition to sustainability requires changes not only in technology, but also in our social structures, routines, and cultural practices.[10]

Responding to the transition to the concept of sustainability, in September 2015 the Heads of State and Government who are members of the United Nations (UN) agreed on a common agenda to implement sustainable development in their respective countries by 2030. There are 17 main objectives to achieve sustainable development which are formulated based on the principle/framework "for people, planet, and prosperity". Synergy and

8 Grin, John, Jan Rotmans and Johan Schot, *Transitions to Sustainable Development: New Directions in the Study of Long Term Transformative Change*. New York: Routledge, 2010. Pp. 18-20.

9 Schilling, Thorsten, Romano Wyss and Claudia R. Binder, "The Resilience of Sustainable Transitions". *Sustainability*. Vol. 10 Issues 12, 5 December 2018. Pp. 1-2

10 *Ibid*

collaboration between countries is key to the successful application of the concept of sustainability in development, which is manifested by economic growth, environmental empowerment, and the creation of social inclusion.

Today it is important to implement the concept of sustainability in the development of urban living, specifically by overcoming urban living crises in some areas in Indonesia, such as:

a. *Developmentalisme yang khilaf*/False development: the development process runs haphazardly and without clear rules, being oriented toward short-term goals and ignoring sustainable goals.
b. *Urbanisasi yang timpang*/Lame urbanization: the haphazard and unfair development process makes the city solely a destination for people to earn a living. There has been large-scale movement from villages to cities, making cities more densely populated. This dense population makes public space disappear increasingly.
c. *Kosmopolitanisasi yang gersang*/Arid cosmpolitanization: the reality of diversity in society has not been able to make people live together as one nation, but it makes people more isolated in groups based on their respective identities.
d. *Globalisasi yang sungsang*/Breached globalization: There has been massive development in the communication sector. There are many innovations that make it easier for people to communicate with other people. However, the reality on the ground shows that the more connected people are, the more "separate" people become. Individuals are then trapped in a situation where they are more focused and "familiar" with sophisticated communication devices, but they "forget" to build quality relationships with those around them.

For urban contexts in Indonesia, the Central Bureau of Statistics (*Badan Pusat Statistik/BPS*) has projected a growth in urban population of 2.57% per year. While in 2020, 56.7% of Indonesians live in urban areas, by 2035 that percentage will reach 66.6%. This simple demographic portrait brings with it a real inevitability of challenges and complexities to urban life, which in

reality is already apparent today. Urban life today presents more complicated social relations and a deterioration of environmental quality in many places in Indonesia. For example, people suffer from high levels of pollution, and public services are not sensitive enough to gender equality, the needs of people with disabilities, different ethnic and religious communities, and the development of existing technology. In many cases, cities are also becoming a theatre of violent conflict between groups from different religious, ethnic and other identities.

Sustainable Development Goals

For some cities and regions in Indonesia, the implementation of sustainable development requires increased effort. There are some challenges faced by the local government, such as low levels of the Human Development Index and vulnerability to natural disasters (East Lombok), limited access to healthcare and education (Bojonegoro and Banyuwangi), massive urbanization and uncontrolled population growth (Mataram and Denpasar), and poor natural resource management (Gunung Kidul). The areas mentioned above are cases presented by the respective local government

representatives who attended the Mayors' Symposium in Solo in 2019 and in Denpasar in 2021. During the COVID-19 pandemic, development challenges in regions throughout Indonesia became even more pronounced. Most of the development funds available to local governments have been used to respond to the pandemic, many economic sectors have been closed to avoid crowds of people, and access to public facilities is very limited. Denpasar and Banyuwangi are two examples of many areas directly affected by the pandemic. Tourism is a leading sector for improving the economy in both regions. However, during the pandemic tourism activities in these two areas were limited or even temporarily closed. This resulted in a drastic decline in economic growth in Denpasar and Banyuwangi. In 2020, the economic growth rate was around -9.42% in Denpasar[11] and -3.58% in Banyuwangi.[12]

11 RLPPD Kota Denpasar, 2021, https://www.denpasarkota.go.id/new/public/ckfinder/userfiles/files/RLPPD%20KOTA%20DENPASAR%202020.pdf (retrieved on 5 June, 2021).

12 Kabupaten Banyuwangi, 2020, https://banyuwangikab.go.id/profil/ekonomi.html (retrieved on 5 June, 2021).

CHAPTER 3:

CO-DESIGNING, JUSTICE, DEMOCRATIC GOVERNANCE, DIGNITY, AND INCLUSION

"Justice, dignity, and freedom depend upon sustainable and equitably shared value creation" Michael Northcott (Civic Engagement and NGO Forum, 2019)

THE National Development Planning Board (BAPPENAS: *Badan Perencanaan Pembangunan Nasional)* projected that by 2035, 66.6% of Indonesians will live in urban spaces. Four provinces in Java (i.e., the Special Capital Region of Jakarta, Banten, West Java, and the Special Region of Yogyakarta) are expected to reach 80% urbanization in the same period. This is indeed in accordance with the global trend. The United Nations World Urbanization Prospects (2018) predicted that the entire globe will be 72.81% urbanized by 2050.

Cities and urban areas are a symbol of civilization and achievement. They are the center of human activity and organization. Modernity has transformed urban areas into conduits and hubs for flows of people, goods, ideas, and indeed, as the pandemic has taught us, disease transmission. Urban areas are also embracing an atmosphere of religious and non-religious mixing, as the façade of houses of worship are mingled with commercial, leisure, and residential areas. At the same time, these areas conceal the underprivileged, such as people with disabilities and practitioners of indigenous religions, from public governance.

As the urban landscape grows significantly, its organization and management become increasingly more complicated and challenging. A huge concentration of human gathering in limited spaces undoubtedly raises several concerns, such as sociopolitical governance, urban management, natural resource support, global warming, economic zoning, multicultural arrangement, and multiple expressions of religiosity and spirituality. Those concerns have been even more apparent during the COVID-19 pandemic. We cannot yet fully grasp how to understand this urbanization trend within the context of the pandemic, however, many challenges are already evident. The pandemic provides us an opportunity to reforms, reimagine, and co-designing our lives so that we may recast our future. Hence, is timely to hope for larger awareness of this urgency among all stakeholders, to envision and enhance the possibility of working together. The catchphrase "city for all" epitomizes this hope for just, resilient, adaptive and at the same time flourishing urbanites.

The New Urban Agenda set by the United Nations Conference on Housing and Sustainable Urban Development (2016) includes concepts of innovation, resilience, and security. Yet SDG Goal 11 for "Sustainable Cities and Communities" did not include religion and faith specifically as part of the vision. Religion indeed has a significant part to play in achieving this goal, as it potentially provides a set of virtues, precepts, and spiritual foundation for the ennoblement of humanity. Religion has also proven itself to be one of the most sustainable institutions throughout human history.

Religions today are inseparable from city life. There are shrines, mosques, churches, temples, and many other forms of public worship, which together function to worship God or the Supreme Being. Human beings seem destined to seek a higher power. When that higher power declares that humans should care for the environment, many believers will sincerely do as asked. As Md. Abu Shayem states, "… [R]eligions can play a vital role in mitigating the current environmental degradation."[13] Religious discourse

13 Sayem, Abu, "Environmental Crisis as a Religious Issue," *Asia Journal of Theology*, Vol. 33, 1, April 2019. Pp. 127-147.

and communities are crucial in shaping sustainable cities and communities. They form part of a larger conversation, interacting with other elements to create coalescing initiatives.

3.1 CO-DESIGNING

"The sustainable city should meet the needs of the present without sacrificing the ability of future generations to meet their own needs"
Henry Feriadi, Rector of UKDW (NGO Forum 2021)

The words "co" and "design" indicate a situation of collaboration with many other parties. Sanders and Stappers use the term co-design to describe the collaboration of designers and non-designers in the design development process.[14] Co-designing, which is also known as participatory designing, can be understood as the process of collaborating with stakeholders through the design development process to guarantee that the result meets their needs and is useful.[15] The world's complicated challenges are far too large for a single field to address. Rather than a homogenous group of people with the same expertise and/or interest, many people including activists, policy makers, and other stakeholders must be brought together as active co-designers to tackle key issues and discover practical strategies to improve their current experiences or co-create new solutions. The premise that a collaborative, cooperative, and community-centered approach leads to more effective services and more social impact is at the heart of co-designing within social spaces.

Co-designing can happen at any stage of the sustainable community development process. Early involvement of people with varied perspectives can assist in defining the true problem area, leading to more favorable

14 Sanders and Stappers (2008), "Co-creation and the New Landscapes of Design," https://doi.org/10.1080/15710880701875068, http://tandfonline.com/doi/full/10.1080/15710880701875068 (retrieved on May 24, 2021).

15 Stratos Innovation Group, *Co-design: A Powerful Force for Creativity and Collaboration*, 2016, https://medium.com/@thestratosgroup/co-design-a-powerful-force-for-creativity-and-collaboration-bed1e0f13d46 (retrieved on May 24, 2021).

outcomes. Although incorporating numerous stakeholders throughout the process can be difficult, we can provide a voice both to end users and those who serve them through a guided process of discovery, ideation, and development. As a result, informants become participants, contributors, and partners, and this can have a significant impact on the outcomes.[16]

One of the outcomes of our program is for city and district governments to implement policies and recommendations to promote sustainable, just, and smart urban living. Employing the strategy of co-designing, we had hoped to bring together as many people, parties, groups, and institutions as we could. We included especially people with disabilities, people belonging to marginalized groups such as women and youth, minority religious groups, environmental activists and NGOs, experts, professionals and academics, and last but not least local government officials in co-designing sustainable, just and smart urban living. Everyone in this program provided their insights based on their daily life experiences as a citizen, their challenges, the issues and obstacles they face, and their hopes for the city, as well as the ideas and experiences of experts who have worked in the field of urban livelihoods.

By collecting data related to the problems of all relevant stakeholders including those among minority or marginalized groups, this program hoped to convey its findings and recommendations to relevant policy makers. By hearing from different voices from all stakeholders, this program was able to bring them together to find common solutions that benefit all parties without leaving anyone behind. By listening to the varied opinions of experts, academics as well as professional experiences of activists and NGOs, and by looking carefully at the opinions of policy makers who base their actions on existing policies, this program has provided a set of policy recommendations for governments to implement.

There is no claim to complete success in the realization of "co-designing" such a complex matter. The achievements of the program included 1) the process of facilitating the interface between and among the relevant stakeholders, narrowing the knowledge gap through a number of activities

16 *Ibid*

such as the organization of conferences, webinars, workshops and focus groups and other engagements with stakeholders, and 2) the production of research, publications and policy recommendation. Through those programs, we created space for collective knowledge building and expertise, sharing stories and best practices. That is the main spirit behind the notion of "co-designing."

3.1.1 Human Dignity and People as Subjects

"Human beings with dignity are people who enjoy a long life, can live happily, have broad access to knowledge, and can live a decent life" Sunaryanta, Regent of Gunung Kidul (Mayors' Symposium, 2021)

The appeal to be more truthful to ourselves and to honor human dignity is strong, appearing on different occasions. To the government, this appeal is expected to be manifested in public policy making, infrastructure management, the creation of regulations, intercommunal management, and e-governance implementation. By implication it may also include environmental justice, accountable urban management, and urban inclusivity to all that is friendly to senior citizens, people with disabilities, women, children, youth, and minority groups, and, by learning from the pandemic, the creation of resilient communities responding to collective disasters.

Involving as many stakeholders as the program could handle, all participants were honored with a place at the table, ensuring that their human dignity was respected, and that they were included in policy discussions. In this digital era, decision makers are often forced to accept open and democratic governance. With the rise of the Internet age and social media, policy makers are often stunned at the rapid change of the world. If they do not follow this rapid development of the world, they will undoubtedly be left behind by society and quite possibly be unable to make any meaningful contributions to our current human civilization.

The value of "there is no one left behind" was honored by providing sign language for people with different abilities, as well as listening to people with disabilities' needs in designing future cities, as shown below during "The City Mayors' Symposium Interface with Civil Society and Academics", Solo, August 2019.

In an era where almost everything cannot be separated from this digital world, the world no longer changes in a linear fashion as designed several decades ago. Everything changes in a non-linear fashion, and development planning by the previous generation is no longer valid for generations after the baby boomers (those born from 1943-1964).

This reality urges us to involve younger generations, especially the "digital natives", in designing policies for future cities. Marc Prensky describes digital natives as those who were born in the digital era (after 2000). This generation are "native speakers" of the digital language of computers and the Internet.[17] It is also contained in the Implementation Handbook on the UN Convention on the Rights of the Child, which states: "The specific interests of children need to be taken fully into account in the participatory

17 Prensky, Marc, "Digital Natives, Digital Immigrants", *Horizon*, Vol. 9, No. 5, October 2001, p. 1.

process on environment and development in order to safeguard the future sustainability of any actions taken to improve the environment". [18] Digital natives often have different worldviews, perspectives, mindsets and priorities from those of the previous generation. Their lifestyle is up-to-date and highly dependent on the digital world. In the meantime, the digital natives or the millennial generation population is large enough to be able to determine the direction of world development. This must be realized by policy makers who currently hold the reins of power. Those from Generation Z (born after 1997) may even have unconsciously determined the direction of the changing world, which is why we need to embrace them as subjects.

Gathering high school students' ideas on sustainable, just, and smart urban living at the Pabelan Islamic Boarding School, Central Java, 2019.

18 UNICEF, *Implementation Handbook on the UN Convention on the Rights of the Child*, p.168, unicef.org/publications/files/Implementation_Handbook_for_the_Convention_on_the_Rights_of_the_Child.pdf (retrieved on January 16, 2020).

Including all people as subjects for sustainable, just, and smart urban design is at the heart of the notion of "smart cities". It is a shift from a technocratic to a more democratic approach. The pandemic demonstrated the precariousness of a solely technocratic vision. Beyond simply exploiting the digital omnipresence and inception of neoliberal agenda, smart cities can elevate e-public services, *e-musrenbang* (*Musyawarah Perencanaan Pembangunan*, Development Planning Conferences) and taking into consideration digital literacy as key to collaborative and participatory engagement. There is space for innovative products from the creative minds in society. This approach allows the younger generation to take part in designing the social fabric beyond the objectification of the gaze and aspirations of adults. Furthermore, it provides a space for information management, limiting the spread of mis-, dis-, and mal-information which fuels distrust in government and mainstream media.

Exploring high school students' ideas on future cities at the Christian-based public school of Bopkri 1, Yogyakarta, Indonesia 2019.

Finally, seeing people as subjects in the era of digital technology entails the establishment of a networked society that offers boundless opportunities to connect with others and learn together with people from different walks of life residing in different parts of the world.

The value of “no one left behind” was implemented in all program events. Simultaneous translation in both English and Bahasa Indonesia (our national language) were offered at the NGO Forums and Mayors’ Symposiums.

3.1.2 Visibility and Justice

The concept of the "City for All" emphasizes the interconnectivity of the triad of partnerships between people, public spaces and private spaces. Oftentimes this triad has been capitalized through economically driven policies and initiatives. Taking into consideration the triad beyond economic interest, the realization of human dignity might be through transforming urban landscape into what Hannah Arendt called a "space of appearance" as the constitution of just urban living. In so doing, the city becomes a *publi-city*, by recognizing those who are not sufficiently able to access urban spaces both physical and virtual. This is an issue when those who are "invisible" from the public have limited access to urban facilities. Their constrained situation might be induced by limited provision, limited services, the effects of the digital divide, and the outcome of cultural and religious prejudices. The leverage of our program identified some of them, notably people with disabilities and the adherents of Indigenous Religions. Throughout the program, we were committed to bring the "invisible" to the visible by recognizing their stories and contributions to society.

However, it all begins with justice and visibility through the establishment of green spaces and parks to counteract the altered state of nature caused by aggressive urbanization. The modern concept of "parks" has religious connotations, notably among Christians and Muslims. It could be traced to the theology of "the garden" (*gan eden* and *pardes* in Hebrew, *firdaws* in Persian and Arabic), a rather apt metaphor for meeting points of the human and the divine, and as a reflection of the microcosm of God's creation. Nevertheless, present-day parks are a reflection of public space and hubs of social interaction. This notion can be advanced to enhance the urban environmental justice through the establishment of a significant portion of parks and public green spaces in urban landscapes. It serves as a counter-balance to the increasingly privatized parks owned by touristic hotels and gated communities.

Sacred space and public facilities should embrace the vision of inclusion and justice for all, notably for people with disabilities. Our research demonstrated the triple vulnerability of these groups during the pandemic, particularly women with disabilities. Many faced restricted mobility and the difficulty of maintaining physical distance as some of them required assistance for their activities, and the compulsion to maintain their household economy made them among the most vulnerable sectors of society.

New urban spaces might also be a challenge for vernacular, ancestral, indigenous religions and spiritual movements. As urban living is often imagined as the site of modernity and technological progress, the question of how symbolically laden practices prominently displayed by these stakeholders fit into the modern lifestyle and dominant religious presences. The next stage of religious urbanism needs to embrace both progress and memory to include a diversity of religious expressions. Lastly, the greater space of citizen participation, such as through citizen journalism, is important for a democratic urban landscape. It functions as a space for the voiceless and a balance for top-down governmental policy implementation.

The pressing issue of environmental sustainability in urban life is made more urgent due to rising occurrences of natural and man-made disasters. Discussions about and responses to these disasters are not only addressed by academic and governmental circles, but also by common people on a daily basis. The collaboration between these elements is important in maintaining environmental sustainability in urban life and can be manifested in both top-down and bottom-up approaches. Top-down approaches include state policies that, for example, regulate the restriction and reduction of fossil fuels, provide incentives and mandates for companies to reduce carbon emissions, conserve forests, and increase the use of public transportation. The State should support initiatives from companies and communities that reduce carbon emissions. Meanwhile, the bottom-up approach includes community movements to campaign and take real action to save the earth. Grassroots initiatives based on local wisdom and customs have emerged

throughout the Indonesian archipelago. For example, an increasing number of people avoid using plastics in minimarkets and participate in joint activities such as meetings, seminars, and conferences. In addition, the number of "*Bank Sampah*" (Garbage Banks) is also increasing, where there are currently 11,556 waste banks spread across 363 districts and cities in Indonesia.

People are becoming more aware that the problem of environmental sustainability is "ours". This shared awareness, as people realize that is not enough to respond to environmental concerns as individuals, provokes them to work collaboratively.

Lunch set during the Mayors' Symposium in Bali, 2021, demonstrating zero plastics by using banana leaf wrappers, paper bowls, and wooden sticks and spoons.

3.2 DEMOCRATIC GOVERNANCE

"To achieve sustainability, society cannot make a little plan. It has to be huge and massive. Society also needs to set SMART goals, pro-actively monitor progress, and establish accountability" Rick Cole, Former Mayor of Pasadena (Mayor's Symposium, 2021)

Our program aimed to influence policy on the designing of future cities to be sustainable, just, and smart places to live. Therefore, we see the need to involve as many actors as possible by specifically initiating "co-designing." The involvement of civil society in governance concerns is essential. There are various high-tech solutions and social-business initiatives that might potentially support this form of activity. The goal is to figure out how to include shifting governance structures and community dynamics in the most cost-effective, efficient, and transparent way possible.

Two city Mayors' Symposiums that invited majors and regents across Indonesia and from abroad were considered some of the most cross-cutting events to accommodate a "co-designing" strategy. These events provided a wider space for government officials to engage with civil society, and with other stakeholders such as those with academic backgrounds. They could learn from each other's insights, experiences, and possibilities to achieve sustainable, just and smart urban living.

City Mayors' Symposium in Solo, Central Java, 2019.

The Mayors' Symposium aimed to emphasize the particular challenges that municipal and district governments face in today's fast changing society, as well as to highlight best practices and innovative solutions that local leaders have developed to address these issues. Leadership, expertise, networking, and strong access to relevant and creative technology generated by young people, creative communities, and social business organizations are all clear requirements for developing a sustainable, inclusive, fair, and intelligent urban life. As a result, mayors and regents must collaborate and devise solutions with industrial leaders and creative community leaders to ensure sustainable urban living.

3.2.1 Policy Recommendations for Local Governments

In addition, efforts to influence government policies were manifested by the policy recommendations which were the output of the national seminar entitled "Religion and Human Dignity in the Age of Synthesis", held in 2019 in collaboration with the Indonesian Academy of Sciences (Akademi Ilmu Pengetahuan Indonesia/AIPI). These policy recommendations specifically discussed the role of community organizations, in this case religious organizations, in creating smart, just and sustainable urban living. The recommendation points were as follows:

- **Education and Learning Process**

1. Review and revise the educational systems and ecosystems in schools and universities to include universal values like justice and equality. They should also include mainstreaming gender, inclusivity, hospitality, spirituality, professionalism, and integrity in all subjects.
2. Present universal values and principles of human dignity in every part of human life.
3. Organize an empowerment program for teachers and lecturers that relate to the implementation of Indonesia's values and universal human dignity principles. This program hopefully will direct Indonesia's teachers and lecturers to higher order thinking and complex problem solving.

- **Research and Capacity Building**

1. Support long term comprehensive and collaborative research to explore history, religious teaching, spirituality, local wisdom, and universal values which are owned by Indonesian people at the local, national, and global levels.
2. Support the establishment of higher educational institutions which provide upstream solutions by engaging scholars and religious leaders who are ready to struggle for humanity.
3. Facilitate the establishment of institutions of religious studies and sciences that will be a meeting point for scholars, academics, and policy makers to undertake discussions related to various problems in society.
4. Produce a typology of "best practices" and excellent programs which promote universal Indonesian and human dignity values which are relevant with the latest situation and condition in society (e.g., Interfaith Youth Pilgrimage (IYP), Interfaith New Generation Initiative and Engagement (INGAGE), Peace Generation and others).

- ***Policy Reform***

1. Strengthen regulations and policies to address hoax mitigation, hate speech, agitation, and negative propaganda by involving all elements of the society, socio-religious organizations, security forces, government bureaucracies, research institutions and higher educational institutions. One of the activities that spun from the program was the engagement between ICRS and AIPI (Indonesian Academy of Sciences), which came up with a policy brief on reforming religious education in Indonesia. This was done withing the context of the "conservative turn" and the need to reverse the process of extreme social polarization.
2. Strengthen early warning systems at the national level to mitigate social conflict which relates to religious, race, ethnicity and other

identities. This could also be developed through the strengthening of the religious extension officers, who are the forefront of religious teachings at the grassroots level.

3. Provide incentives and budget allocation to produce multi-, intra-, and inter-disciplinary studies and interconnected research in responding to non-linear and highly-complex challenges and problems in society.

3.2.2 Recommendations to the Directorate General of Regional Development Supervision, the Indonesian Ministry of Home Affairs, and the Ford Foundation

1. Sustainability, social justice and smart cities remain central to local governments and communities. However, more platforms need to be built to bridge the knowledge gaps and broker the participation and engagement of NGOs/CSOs, local grassroots communities and youth, women's, and faith groups.
2. Engagement with city mayors, regents, civil society activists and academics from overseas helped boost the confidence of their Indonesian counterparts, and it inspired them to share their own unique experiences and best practices in their respective localities. It is therefore imperative to hold many such platforms and activities to build leadership of local governments and civil society organizations in the region.
3. Further studies and deliberation among relevant stakeholders on sustainable environment and related issues need to take place, such as:
    a. Who are the players and relevant stakeholders for a sustainable environment? Who are the usual and not-so-usual suspects in this field (including religious groups)?
    b. What has not been done in Indonesia and elsewhere?

c. How do local governments (mayors and regents) in Indonesia respond to sustainable environmental challenges? What policies and measures have been put in place to foster a sustainable environment?
d. How do academics, experts, NGOs/CSOs, practitioners, youth and women's organizations and faith-inspired groups engage in sustainable environment?
e. There is a necessity to develop indices such as a "Sustainable City Index", "Social Justice Index" and "Smart and Innovative City Index" to measure performance and monitor progress of cities and regencies. Many stakeholders are willing to collaborate with the Ministry of Home Affairs to conduct such studies.

3.2.3 Civic Engagement

"To build a better community, all people should contribute to providing basic needs" Andre Van Eymeren, Center for Building Better Communities (NGO Forum, 2021)

With the assumption that it is difficult to create what we dream of, namely sustainable, just, and smart urban living, we see the importance of involving many partners and stakeholders to make things happen by collaborating and co-designing them together. It is no secret that academics, government and society more often than not move and walk independently. The meetings and dialogues among these three important elements become urgent as we realize the need to synchronize our development efforts. Within this context, we opened the opportunity for civil society to talk about their visions of urban living before the government and academia, and vice versa.

This initiative was implemented in several activities, including seminars, focus group discussions and workshops with NGOs, CSOs and Faith-based Organizations, and by partnership building with urban-based local organizations and the active involvement of religious communities.

The necessity of incorporating civil society and strategic organizations in sharing ideas and constructing social infrastructure for inclusive, intelligent, and dignified urban living is highlighted in this discussion. As a result, a venue to share experiences and insights in the form of seminars is required to improve city life. Representatives of important stakeholders, particularly civil society organizations and marginalized groups working on urban issues, were invited to attend this discussion. Faith-based organizations were also participating in the conversation around urban life.

Individuals and communities from underserved, underrepresented, and marginalized groups have been involving in increasing their access to have sustainable, just, and smart urban living. Actions include speaking out based on research findings and writing policy briefs submitted to relevant parties.

Several activities point to the need for creating space and time for their voices to be heard and thus generate awareness about these strategic issues. Interaction among diverse partners and stakeholders and listening attentively to individuals, communities and organizations representing youth, women, people with disabilities, and others, is no doubt needed now more than ever.

APPENDICES

APPENDIX A: PROGRAM IMPLEMENTATION

A.1 Innovative Product and Program Competition
A.2 International Conference on Indigenous Religions (ICIR)
A.3 Religion and Human Dignity in an Era of Synthesis
A.4 Mayors' Symposium
A.5 Policy Advocacy
A.6 Civic Engagement 4.0
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APPENDIX B: RESPONSES TO THE COVID-19 PANDEMIC

B.1 Interfaith Perspectives on the COVID-19 Pandemic
B.2 Research on Religion and COVID-19
B.2.1 Limitations to Freedom of Religion or Belief: Norms and Practices
B.2.2 Women, Religion and COVID-19
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B.3 Recommendations for the Graduate School and UGM
B.4 Digital Possibilities

This Appendix complements Chapter 3 above by providing details which make more visible how program strategies were implemented into interrelated and supportive activities.The structure of this Appendix is divided into two parts. Part A provides a sequence of program activities based on the concept of its three primary aims, namely, Justice, Democratic Governance, and Co-designing. Part B explains the adjustments that were taken in response to the changing situation caused by the COVID-19 pandemic.

Appendix A
Program Implementation

IN ORDER to achieve the objectives of Inclusion, Justice and Dignity, several programs were run by ICRS together with other individuals and institutions which share similar interests. These programs were the Innovative Product and Competition Program that were effective and friendly to vulnerable groups; involvement in the International Conference on Indigenous Religions (ICIR); and the seminar Religion and Human Dignity in the Era of Synthesis. The seminar resulted in a policy brief made possible due to the government's openness for academics to participate in formulating policies. ICRS achieved this openness by facilitating two types of events, Mayors' Symposiums and Policy Advocacy.

In the spirit of co-designing, the activities mentioned above did not stand alone; instead, they were supported and complemented by outputs resulting from other activities. These included Civic Engagement 4.0; Interface with Civil Society; Media Engagement; World Urban Forum (WUF); and a joint online workshop with The Peat Restoration Agency.

A.1 INNOVATIVE PRODUCT AND PROGRAM COMPETITION

This activity involved capturing people's creative initiative by organizing a competitive small grants scheme for communities to design innovative products, programs, and smart phone applications. The 13 proposals submitted were assessed by a jury consisting of academics from UGM and UKDW and one representative from SIGAB, an NGO which focuses on the issue of disability. Involving jury members representing people with disabilities demonstrates our commitment to inclusivity. The jury determined two winners of the competition. One winner from the innovative product category made a prototype tumbler that can filter dirty water. This product is very useful for obtaining clean, potable water in areas affected by disasters and other challenges to obtaining clean water. The winner of the smartphone application category was a smart wheelchair that is very useful for people with disabilities. With this product they can move their wheelchairs easily and independently with a sensor system. We saw from this program that individuals can think and create solutions for the problems of urban living. They only need support from various parties both moral and financial.

Fig. 1 The smart wheelchair which was the winner of the smartphone application category competition

Fig. 2 The prototype tumbler that can filter dirty water was the winner of innovative product category competition

A.2 INTERNATIONAL CONFERENCE ON INDIGENOUS RELIGIONS (ICIR)

Another implementation of the important collaboration between ICRS and civil society organizations advocating for marginalized groups, such as communities of followers of ancestral beliefs/religions and indigenous peoples, was our participation in the International Conference on Indigenous Religions (ICIR) at Universitas Gadjah Mada. The first conference in 2019 was attended by more than 200 people who are part of an alliance called *Rumah Bersama* (Shared Home), including ICRS, CRCS UGM, MLKI (Indonesian followers of the *Kepercayaan* Assembly), *Puanhayati* (female followers of *Kepercayaan* groups), *Gema Pakti* (young followers of *Kepercayaan* groups), Satunama Foundation, LIPI (Indonesian Institute of Sciences), *PUSAD Paramadina* (Center of Religion and Democracy Studies), *Komnas Perempuan* (National Commission on the Elimination of Violence against Women), *Puskaha FH UP* (Center for Adat Law Study of the Faculty of Law, Universitas Pancasila), and others. As a conference event, ICIR is not only a means of disseminating current research and stimulating further

research, but it also serves as a medium to build networks among relevant agencies and institutions for more effective advocacy, knowledge-sharing, and problem-solving concerning the issues of Indigenous Religions.

After the conference, the network of alliances of civil society and communities of adherents of Indigenous Religions continued and expanded. Through online coordination using WhatsApp, from April to September 2019, a series of 22 weekly webinars (called the *Kamisan* Online Forum) were conducted. This activity featured representatives of communities of belief and *adat* (customs) as keynote speakers, while academics or practitioners outside the community were invited to be discussants.

Later, the Directorate for Beliefs and Indigenous Peoples under the Ministry of Education and Culture (*KMA: Direktorat Kepercayaan dan Masyarakat Adat*), and the Directorate General of Population and Civil Registration at Ministry of Home Affairs (*Direktorat Jenderal Kependudukan dan Pencatatan Sipil),* became involved. On 13-17 December 2020, ICRS was involved again in the 2nd ICIR on the theme "Centering the Margins through Intersectoral Collaboration."

Regarding the situation for communities of followers of ancestral beliefs/ religions and indigenous people, the recognition of these communities has improved recently. The 2016 Constitutional Court Decision 97/2016, followed by the 2018 Circular Letter of the Ministry of Internal Affairs, officially legalized Indonesian citizens to mark their religious identity on their national ID cards as *Kepercayaan*. However, in practice this legal change has not been evenly accepted and applied in all regions of Indonesia. In this context, the presence of the voices of direct representatives of communities that have been marginalized helps to increase recognition and expand efforts for social inclusion and acceptance.

By advocating for the recognition of indigenous peoples, as part of the implementation of our aim of justice for all, ICRS succeeded in facilitating the participation of key government officials, such as the Directorate of KMA who is responsible for the affairs of Indigenous religions. Working with civil society groups, ICRS and CRCS created an online course on

Indigenous Religions for Merdeka Belajar Kampus Merdeka (MBKM). The KMA Directorate requested for this material to be synchronized with the related programs at the Ministry of Education and Culture. Up to this stage, policy advocacy has found its way to intervene in government policy. The government, in this case the KMA Directorate, was exposed to the knowledge that has been compiled by ICRS, CRCS and other involved institutions, and will work together with us to implement a program for better education around Indigenous Religions.

Fig. 3 Audience with the Director General of Culture, Ministry of Education and Culture, 10 December 2020

A.3 RELIGION AND HUMAN DIGNITY IN THE ERA OF SYNTHESIS

ICRS, in collaboration with Indonesian Academy of Sciences (*AIPI: Akademi Ilmu Pengetahuan Indonesia*, organized a national seminar and workshop on April 25 – 26, 2019, entitled "*Religion and Human Dignity in an Era of Synthesis*." The aim of this event was to propose government policy on reforming the field of religious education in Indonesia. There are some major issues facing the educational system and human dignity in Indonesia, such as:

- The process of social transformation in the era of technology and information disclosure work against core principles and values that act as the foundation of the Republic of Indonesia. Radicalism and intolerance are common manifestation of this phenomenon.
- Human dignity as the core and the essence of religious teaching has been transformed into a shallow religious understanding.
- Religious education tends to create a siloization of religious understanding that worsens polarization in our society.
- In a post-truth society, falsehood and hate speech is becoming common in social media, finding its way into every part of social life. This phenomenon potentially damages the social mindset and endangers the unity of the nation.
- Some of the academics and religious leaders have been contaminated by partisan politics, and they have failed in their education and research aims to build a shared vision for a unified nation and for all human beings.

A.4 MAYORS' SYMPOSIUMS

Throughout the whole program, ICRS managed to hold two Mayors' Symposiums. The first one was held in Solo, Central Java, in August 2019. It was attended by the Mayor of Banjarmasin, West Kalimantan; the Vice Regent of Gunung Kidul, Yogyakarta; the Representative of the Mayor of Mataram; Representatives of East Lombok Regency, West Nusa Tenggara; the Representative of the Mayor of Solo, Central Java; and the Mayor of Yala, Thailand.

At the symposium, the Mayor of Banjarmasin presented his city's achievement in becoming the city of zero plastic. The Vice Regent of Gunung Kidul emphasized his region's achievements in tourism and women's leadership. The Representative of the Regent of East Lombok and the Representative of the Mayor of Mataram, East Nusa Tenggara both highlighted their attempts to recover from the massive earthquakes that hit the island in 2018. The situation in Mataram demonstrates their efforts in

managing interreligious issues in the area. The Representative of the Mayor of Solo described their successful effort in governing the city, including by managing several peaceful relocation processes. The Mayor of Yala, Thailand, surprisingly provided an insight on how his town developed in a peaceful manner where in the past, the town was very difficult to manage due to lack of good communication between the local government and its citizens.

The Mayors' Symposium in Bali, 2021 was held in a hybrid fashion. Most of the organizing committee attended in person, while all participants attended online. The symposium was attended by the Regent of Bojonegoro, East Java; the Representative of the Mayor of Mataram, West Nusa Tenggara; the Representative of the Mayor of Denpasar, Bali; the Representative of the Regent of Banyuwangi, East Java; the former Mayor of Pasadena and Ventura, California, and the Mayor of Waco, Texas, from the United States of America; and the Head of the Development Agency of Langkawi, Malaysia. Most of the participants shared achievements of their city or town and their efforts to handle the challenges presented by the COVID-19 pandemic.

Fig.4 The Mayor of Yala, Thailand presents his achievements at the Mayors' Symposium in Solo, 2019

The Head of the Cultural and Tourism Department of Banyuwangi Regency, shared 12 strategies for the tourism sector which is experiencing a very severe downturn during the pandemic. The strategies involved creating people-centered programs by not neglecting health protocols both for tourists and tourism providers, including people with disabilities. They created the Banyuwangi Youth Creative Network, which consists of creative young people who do research and give advice to the government how to intervene in improving the tourist and wider economic sectors.

Another good example was presented by representatives from the Bantul Regency, which has developed six strategies to become a smart city: smart governance, smart economy, smart living, smart society, smart branding, and smart environment. In addition, to maximize community involvement in sustainable development, the local government provides a budget to stimulate community-based development.

The former Mayor of Pasadena and Ventura highlighted his achievement in developing green cities. Unfortunately, a few Mayors and Regents that initially agreed to present had to cancel their attendance due to emergency situations arising from the COVID-19 pandemic in their respected areas.

To be an effective change agent in local government policy requires knowledge of several factors. We studied and in some areas we are still struggling to master (1) knowledge of existing policies to identify problems, understand why existing policies were developed, and find ways they could be improved; (2) knowledge of political and legislative processes to understand how local and state policies are created and changed; and (3) knowledge of service delivery to understand how policies are implemented to create expected results.

From what we have learned in these three areas, and from the data/ information that has been submitted by many sectors from various cities and regencies, we have collected very valuable input for drafting a policy brief which will be published by ICRS.

A.5 POLICY ADVOCACY

Engaging in social and political action is crucial to raise awareness that all people should have equal access to the resources, services, and opportunities to meet their basic human needs and to develop fully. Policy advocacy was one of the ways that ICRS engaged in this action. This initiative was implemented through several activities, including seminars, focus group discussions, and workshops with NGOs, CSOs, and faith-based organizations (FBOs). We also built partnerships with urban-based local organizations and religious communities. We held an event entitled Civic Engagement 4.0 in Solo in August 2019 and an NGO Forum in Bali in April 2021 to facilitate knowledge exchange and deepen collaboration. These events led to specific actions and advocacy to achieve dignity, justice, and sustainability among members of those groups actively working at the local, national, regional, and international levels. On that occasion we brought together NGOs, FBOs, and CSOs from various fields of work and different regions in Indonesia and abroad to build a good network and increase collaborations. We also invited marginalized religious groups/communities, women's groups and disability groups to speak. We always considered how to invite speakers and participants to ensure a balance of genders and ages.

A.6 CIVIC ENGAGEMENT 4.0

ICRS has been cooperating with the Institute of Asian Studies (IAS) in Chulalongkorn University since 2012 through a nine-country collaborative research program entitled "Religion, Public Policy and Social Transformation." In 2016, Chulalongkorn collaborated with ICRS to hold a Civic Engagement workshop in Yogyakarta, which involved scholars, expert-practitioners, NGO activists and public intellectuals from Indonesia, Japan and the Southeast Asian region. The Civic Engagement project published a 323-page edited volume entitled *Civic Engagement in Asia: Stories of Transformative Learning in the Work for a Sustainable Future* (Editor: Indrawan, Yayasan Pustaka Obor Indonesia, 2020).

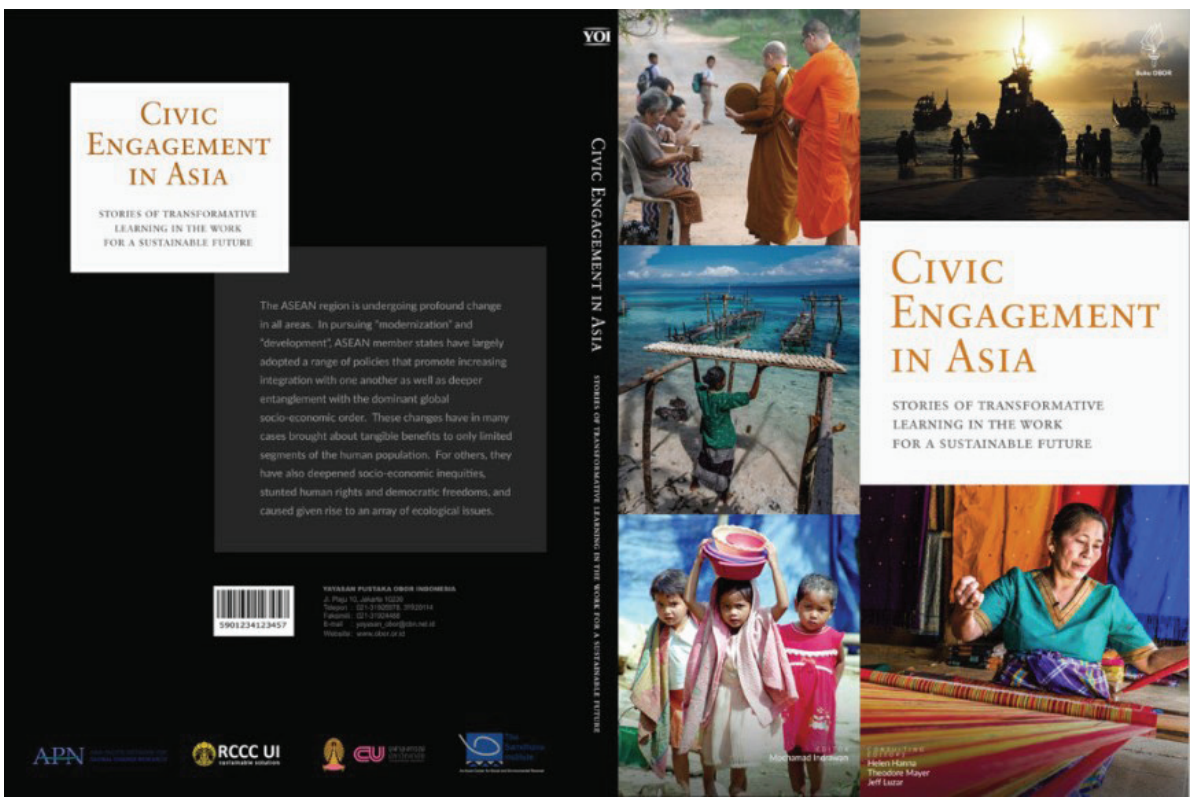


Fig. 5 "Civic Engagement in Asia: Stories of Transformative Learning in the Work for a Sustainable Future" published by Yayasan Pustaka Obor Indonesia, 2020

In the context of this program, ICRS worked together with Chulalongkorn and Kota Kita Foundation to convene a culminating event in August 2019 entitled "Civic Engagement 4.0: Justice, Dignity and Sustainability."[1] The ICRS team then decided to bring the NGO Forum and Mayors' Symposium into the fold of the Civic Engagement Forum, which was held in Solo, Central Java. In addition, the event also held a site visit for participants, an eco-cycling tour, a painting exhibition that was specifically themed on urban life, and other meaningful activities and engagement, including a formal dinner hosted by then Mayor of Solo F.X. Hadi Rudyatmo.

Fig. 6 Participants and the Solo Mayor at the welcoming dinner

The event was no doubt an important platform for all relevant stakeholders, and a strategic one for those who wanted to get up close and personal with many mayors, regents and their deputies. The Mayors' Symposium also provided an opportunity for academics and NGO/CSO activists to interface with the local leaders, while bringing in their unique observations and experiences. With the current mantra of "open governance" and "servant leadership" in Indonesia, the Mayors' Symposium really proved how both state and society could be led to engage in a positive-sum game

1 See website at: www.civicengagementforum.net.

as opposed to a persistent zero-sum game, enabling frank discussions and constructive criticism.

The Civic Engagement 4.0 event invited many scholars, expert-practitioners, activists and public intellectuals from Indonesia, Japan, Thailand, Malaysia, Cambodia, Vietnam, Singapore, Australia, the UK, United States of America, Canada and others. All those involved were connected because of common interests and have carried out similar activities in their respective countries, and they wished to continue what they had started together.

We also invited, as active participants, students, youth and women's groups, and a citizens' organization that represents people with hearing impairment. The event was graced by the presence of seven local leaders from various Indonesian mayoralties and regencies, including a Thai mayor from the Yala province in Southern Thailand, who was eager to learn and share his experiences in eco-tourism and inter-religious collaboration.

During the Mayors Symposium in 2021, some experts joined the event, such as Prof. Dr. Henny Warsilah and Dr. Galuh Indraphasta from the Indonesian Science Agency, whose expertise is in urban and sustainable livelihood. Moreover, several NGO activists that presented on the previous day at the NGO Forum also attended the Mayors' Symposium make their voices heard and to their insight with the Mayors and Regents (and other policy makers and implementers). Mr. Lalu Martawang, a representative of the mayor of Mataram, said that this was a good opportunity. He realized that government policies will not match the needs of the community if the input does not come from the community itself.

A.7 INTERFACE WITH NGO FORUM

The presentation and discussion with the Mayors and Regents at the Mayors' Symposium in Solo in August 2019 was followed by two sessions entitled "Interface with Civil Society". These sessions presented speakers who are representatives of civil society groups, faith-based organizations and marginalized communities. During Session 1 with the theme "The Inclusive and Sustainable City," they presented their experiences related to proven social practices in their respective neighborhoods or regions and also their responses to government policies. Session 2 was an interactive dialog between Mayors/ Regents and the speakers and participants with the aim to collect lessons learned from different aspects and challenges of "Faith and Human Dignity in the City."

Fig. 6 Participants and the Solo Mayor at the welcoming dinner

Fig. 7 International NGO Forum 2021

Fig. 8 Gunung Kidul's Regent delivers his idea in the International Mayor's Symposium 2021

For the NGO Forum in Bali in April 2021, we conducted three sessions with presentations from representatives of NGOs. In the first session "The Inclusive and Accessible City", we invited four speakers: (1) Risnawati Utami from OHANA (Organisasi Harapan Nusantara), who spoke on Disability, Pandemic, and Urban space; (2) Michael Northcott from ICRS, who spoke on Ethics and the Technocratic Dystopia of "Smart Cities"; (3) Gede Kresna from Rumah Intaran, North Bali, who presented on Inclusive and Resilient Community; (4) Anton Muhajir from Bale Bengong, who discussed Citizen Journalism and Social Polarization. In the second session on "Urban Sustainability and Faith", five speakers shared: (1) Henry Feriadi (Rector of

Universitas Kristen Duta Wacana) on Designing Sustainable Cities; (2) Diane Butler (International Foundation for Dharma Nature Time) on Intangible Cultural Heritage, Resilience, and Adaptive Capacity; (3) Irma Hidayani (Lapor COVID-19) on Public Health in the Pandemic; (4) Choerunisa Noor Syahid (Research Center for Area Studies, Indonesian Institute of Sciences) on Sustainable Cities in the Netherlands; and (5) Andre van Eymeren (Centre for Building Better Communities, Australia). Finally, in the third session on "Human Dignity during the Pandemic", we invited four speakers: (1) Prof. Dr. I Ketut Ardhana (Widya Kerthi Educational Foundation) who spoke on Human Dignity in the Time of Pandemic; (2) Dwi Setiyani Utami (Puanhayati) who shared about Indigenous Women and the Strategy of Resilience; (3) Rev. Yosia Yogi Artha (Protestant Christian Church in Bali) who discussed the Balinese Christian Response to the Public Health Crisis; and (4) Paul Martens (Baylor University).

We considered the implementation of the Interface with Civil Society event in 2019 to have been successful in bringing together government officials, civil society organizations and participants from various backgrounds and interests. Therefore, we repeated this approach again at the Majors' Symposium in 2021 in Bali. Some civil society representatives who spoke at the NGO Forum delivered their ideas and experiences in front of the mayors and district heads. They were Dwi Setiyani Utami (Chairwoman of Puanhayati Jawa Tengah), Grace Dyrness (Urban Initiatives, USA), Prof. Henny Warsilah (LIPI), UNHI representatives, Chris Elisara (ICFU, USA), Hezri Adnan, (LADA, Langkawi, Malaysia) and Irma Hidayani (Lapor COVID). There was a direct dialogue between them to get to know each other and to learn about each other's character in responding to some particular issues. The forum provided an opportunity to connect the dots between key stakeholders, namely civil society, academia and the government. As Dwi Utami, the Chairman of Puanhayati Central Java, said in her closing remarks in this forum, that although efforts to synergize the three parties are not easy, it is not impossible if there is a shared commitment as we fostered in this forum. We all must be committed to maintaining this synergy into tangible actions.

Fig. 9 Dr. Dicky Sofjan presenting at the 10th World Urban Forum (WUF) in Abu Dhabi

A.8 WORLD URBAN FORUM (WUF)

The program facilitated an ICRS faculty member, Dr. Dicky Sofjan, to attend the 10th World Urban Forum (WUF) in Abu Dhabi in United Arab Emirates. This was the second time Dr. Sofjan had attended the WUF. He had attended the 9th WUF in Kuala Lumpur, Malaysia, in February 2018, where had collaborated with members from faith-inspired groups from around the world that were working in the field of urban development and living.

During WUF 10 in Abu Dhabi, Dr. Sofjan not only facilitated a workshop on "Faith and Urban Resilience", but he and his colleagues from other organizations held a Networking Session to introduce ICRS' engagement with urban issues. The Session was also pertinent as our group was the only one at the WUF that placed an emphasis on faith, religion, and spirituality amid the sea of people, groups and organizations working on urban issues around the world.

This networking and collaboration have led to the establishment of the International Council on Faiths for Urbanism (ICFU), which has worked together on three international events in Indonesia, with ICRS playing

a role in hosting. These events were: (1) the International Conference on Interreligious and Intercultural Studies (ICIIS); (2) the International Symposium on Religious Life (ISRL), co-hosted by the Indonesian Ministry of Religious Affairs; (3) and the recent NGO Forum and Mayors' Symposium held in Universitas Hindu Indonesia (UNHI) in Denpasar, Bali. In fact, the ICFU was launched during the ISRL event with the involvement of the leadership from the United Nations for Environmental Program (UNEP) and UN-Habitat.

Fig. 10 The ICFU was launched during the International Symposium on Religious Life

Following the WUF 10, ICFU and ICRS continued to collaborate in developing a Massive Open Online Course (MOOC) on Faith and Urban Resilience. Two workshops were held, both in Bali and through the Zoom platform, in early October 2020 and April 2021. On these occasions, both parties and their partners who were invited to the workshops committed themselves to develop a 12-session MOOC, which would include contributors and prospective faculty members from different faith communities and nationalities. At this stage, around 15 academics and expert-practitioners from at least seven countries have signed up to develop the MOOC.

A.9 JOINT ONLINE WORKSHOP WITH THE PEAT RESTORATION AGENCY

This workshop was is implemented in the form of online training for religious counselors on the forest and peat crisis as a part of ICRS community engagement related to the promotion of a sustainable life together with nature. Continuing the collaboration with the Peat Restoration Agency which began in May 2020, this workshop was held from 10-26 November 2020 with the title "Religion, Environmental Conservation and Peat Ecosystem Restoration"

The target group for this program was religious counselors because they act as mediators with great potential and a significant role in society in various regions in Indonesia, especially the areas that are of concern to the Peat Restoration Agency of the Republic of Indonesia (BRG), namely Riau, Jambi, South Sumatra, West Kalimantan, Central Kalimantan, and South Kalimantan.

The program aims to (1) provide understanding to the public about the global tropical forest crisis and the condition of forests in Indonesia; (2) provide understanding to the public about the perspectives of various religions on the creation of the universe and the principles contained therein; (3) make the public aware of and care about the environmental crisis in general and the forest crisis in particular; (4) provide alternative solutions or methods that can be adopted in everyday life to care for the environment.

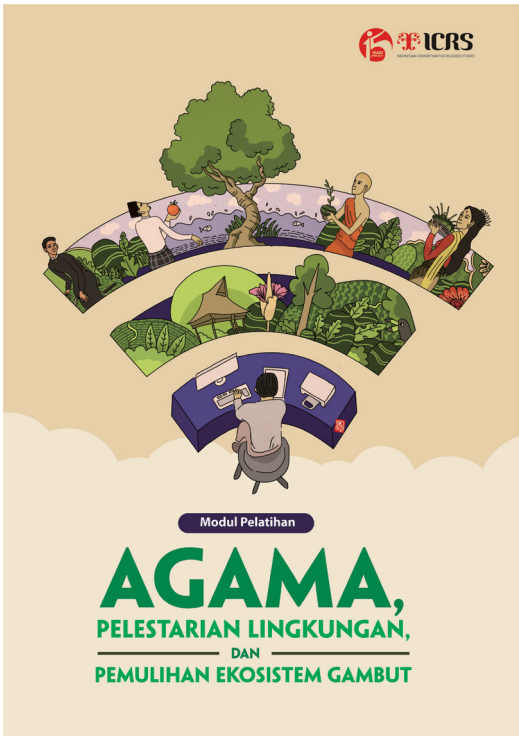


Fig. 11 Collected writings from facilitators in the field of religion and environment, forest, and peat.

It is hoped that these leaders will be trained to be able to conduct similar training in their respective environments. The program also collected writings from competent facilitators in the field of religion and environment, forest and peat.

From the evaluation forms that were filled in by the participants after the event was over, there were some interesting notes. In general, the participants welcomed the use of online learning platforms in learning, but some of them faced challenges that needed addressing because it was a new experience for them and many had limited internet access, especially in areas far from city centers.

In addition, several participants were able to draw lessons from the 3Rs of BRG (rewetting, revegetation and revitalization) and try to assess how they could be applied in their areas. They are among the religious counselors from Pulau Pisang and Kayong Utara in Central Kalimantan; Mempawah, West Kalimantan; Tabalong, South Kalimantan; Indragiri Hulu, Riau; and Tanjung Jabung Timur, Jambi.

Some religious counselors could also very clearly imagine themselves as important parties in environmental restoration because they are at the forefront and have influence to invite people around them to be active in this movement. Even one of the female participant from Kayong Utara, Central Kalimantan realized that it was important to involve women because of the qualities that women possess. For example, the ability to take care of the family can be extended to protect the environment.

A.10 MEDIA ENGAGEMENT

It is high time for ICRS as a higher educational institution that produces knowledge to disseminate it to a wider audience. For this reason, in some of our programs, we have started to establish relationships with mass media of different types, such as online, print, radio, television, and new forms of media such as podcasts and social media. It is intended that what we do, namely our three pillars of higher education of the doctoral study program on Interreligious Studies, research, and community engagement, can be accessed by more audiences, not only by academics but also by people from the wider society.

This approach is based on the assumption that the mass media has a very important role not only in disseminating information and values, but also in shaping public opinion. Through media engagement, ICRS intends to (1) deliver information related to ICRS activities and programs, (2) deliver statements or responses related to certain religious issues, and (3) represent its existence in the realm of ICRS expertise to be more visible and accessible to various parties.

Some of the activities and research results of our program that were shared through the media include: presenting findings of our research on women, religion and COVID-19 in a talk show on JITV, which is owned by the government of Special Region of Yogyakarta, and which was covered online by the National Geographic Indonesia; writing about the resilience of Indigenous Religions in coping with the virus for *Matabudaya*, a magazine published by the Yogyakarta Cultural Service, in a special edition about

the pandemic; sharing about our book Virus, Manusia, Tuhan: Refleksi Lintas Iman tentang COVID-19 (*Virus, Humans, God: Interfaith Reflections on COVID-19*), published by Gramedia Pustaka Utama, on the UGM podcast, which was also recorded on the UGM Youtube channel.

As an effort from within, ICRS sees the need to make good, active and easily accessible information. In addition to posting program activities on Facebook (Icrs-Yogya), Instagram (@icrs_yogya), Twitter (@ICRS_Yogya), and Youtube (ICRS Yogya), we have been publishing monthly newsletters since May 2020. Instead of waiting for people to find us, we choose to approach them to put ICRS on their radar. We send a monthly newsletter to those who have signed up to keep updated on our work. Gradually, we have also developed an official website providing updates in the form of activity reports, programs, academic announcements (admissions and scholarships), and opinion pieces and essays from students and lecturers.

Appendix B
Responses to the COVID-19 Pandemic

B.1 INTERFAITH PERSPECTIVES ON THE COVID-19 PANDEMIC

Following the recommendation from the Ford Foundation, ICRS decided to contribute to better public understanding about the COVID-19 pandemic in Indonesia. ICRS ultimately set in motion a process to develop an edited volume, which would provide interreligious reflections and perspectives on the COVID-19 pandemic with all their theological, social, political and psychological complexities. Published by the famed publisher *Gramedia* in 2020, the book is called *Virus, Manusia, Tuhan: Refleksi Lintasiman tentang COVID-19* (*Virus, Humans, God: An Interreligious Reflection on the COVID-19*). The book is comprised of 15 articles written by scholars of Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, Confucianism, Baha'ism, and Indigenous Religions.

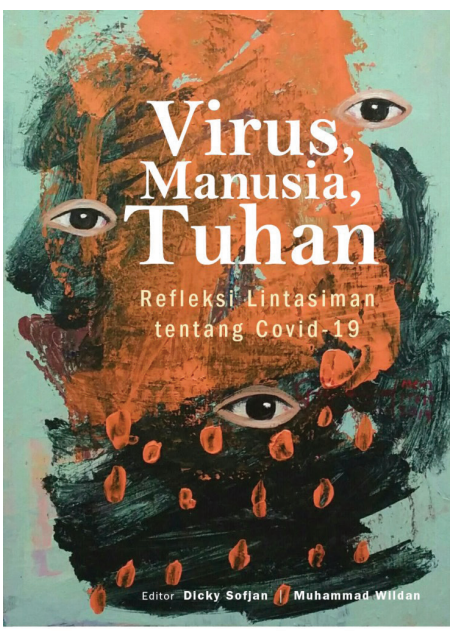


Fig. 11 *Virus, Humans, God: Interfaith Reflections on COVID-19*, published by Kepustakaan Populer Gramedia, 2020

In addressing the main topics raised in the book, each author had their own unique perspective on the pandemic, especially how they situate their own beliefs with respect to the virus and its relationship to God and the human beings. The following descriptions could perhaps provide a glimpse of the different subjects discussed in the book: (1) how the COVID-19 pandemic affected rituals, religious festivities and social restrictions; (2) the revival of theodicy and the notion of God's punishment; (3) God's mercy and blessing amid the worldwide public health crisis; (4) the role of prayers, supplications and incantations during the pandemic; (5) the virus as a response from nature and a symptom of ecological destruction; and (6) religious charity and philanthropy during lockdowns and social restrictions. Thus far, four organizations have hosted book launches and discussions, namely UNHI in Bali, the Indonesian Institute of Science (LIPI), the Indonesian Conference on Religion and Peace (ICRP), and the UGM Podcast with the Research and Development wing of the Indonesian Ministry of Religious Affairs which held a book discussion with its researchers and the public.

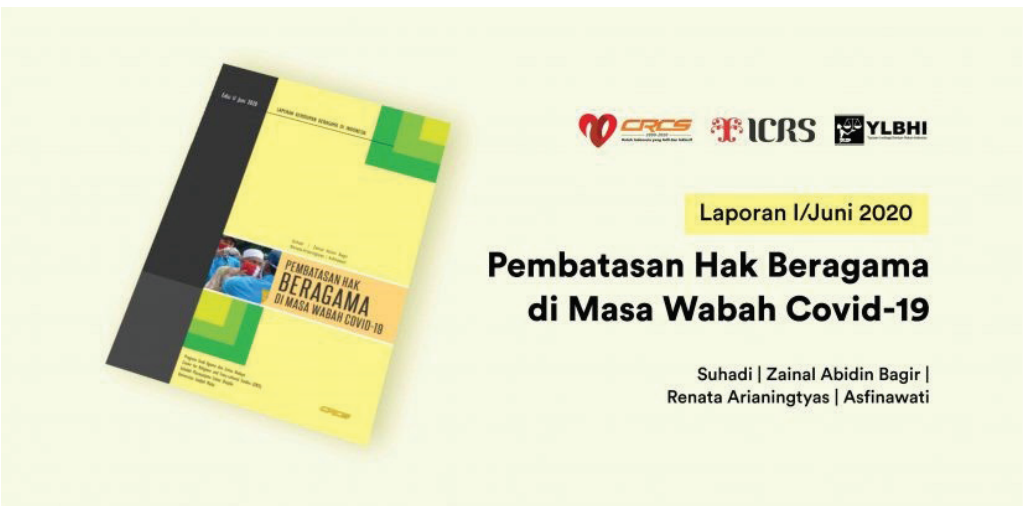
Fig. 12 UGM Podcast episode on the book of *Virus, Manusia, Tuhan: Refleksi Lintas iman* tentang COVID-19

B.2 RESEARCH ON RELIGION AND COVID-19

Throughout the months of June-December 2020, ICRS conducted a research project as a response to the pandemic entitled "Religion and COVID-19". This research was a collaboration between ICRS and CRCS UGM which aimed to understand the responses of religions to the pandemic. It involved six local researchers and four ICRS students in 10 cities: Yogyakarta, Salatiga, Bandung, Malang, Madiun, Bali, Manado, Ruteng, Pontianak and Aceh. The research sections were: (1) public responses to COVID-19, lead by Prof. Michael Northcott; (2) responses by followers of Indigenous Religion/ local beliefs to the COVID-19 crisis, led Dr. Samsul Maarif; (3) responses by religious institutions/communities to COVID-19, led by Dr. Zainal Abidin Bagir; (4) Religions and Vaccines, led by Dr. Suhadi; and (5) women's involvement in handling COVID-19, led by Dr. Leonard Ch. Epafras and Ida Fitri Astuti, M.A.

B.2.1 Limitations to Freedom of Religion or Belief: Norms and Practices

ICRS collaborated with the Center for Religious and Cross-cultural Studies (CRCS) UGM and the Indonesian Legal Aid Foundation (*YLBHI: Yayasan Lembaga Bantuan Hukum Indonesia*) to conduct research and publish a report on restrictions on freedom of religion or belief (FoRB) during the



COVID-19 outbreak.

Asfinawati, Renata Arianingtyas, Suhadi, and Zainal Abidin Bagir wrote two publications. The first was "Membatasi tanpa Melanggar: Hak Kebebasan Beragama atau Berkeyakinan" (Limiting without Violating: The Right to Freedom of Religion or Belief) that can be downloaded from the CRCS UGM Website. The second was an article published by Religion and Human Rights Journal in May 2020 entitled "Limitations to Freedom of Religion or Belief: Norms and Practices". This report focused on restrictions imposed during the COVID-19 outbreak in Indonesia, and the article gave views on the issue of restrictions on freedom of religion or belief (FoRB) as they relate to human rights studies and in norms and practices in Indonesia.

B.2.2 Women, Religion and COVID-19

This research project was a micro-observation of Indonesian women's experiences during the pandemic as a way to understand their condition and movement within the social spaces that shape urban living. Due to the pandemic, fieldwork data was obtained through mixed methods, including digital ethnography, literature studies, online interview and focus group discussions, social network analysis, and social media and internet observation. Using the hybrid media space as the main methodology of the present undertaking, the project focused on the convergence condition of social spaces and social practices; among private, semi-private and public; online and offline; as well as domestic and communal governance.

This research study found that women are vulnerable but maneuverable in building resilience, performing in multiple inter-spatial activities and demonstrating cohesive agency. Based on this research, four papers were presented at academic conferences and published on an online library:

a. Leonard Ch. Epafras and Ida Fitri Astuti presented a paper entitled "Women, Religion and COVID-19: Cohesive Agency, Resilience-Building and Inter-spatial Performance" at the 3rd International Symposium on Religious Life (ISRL) in 2020.

b. Aliyuna Pratisti presented another paper in ISRL 2020, entitled "Opportunity for Harmony: Social Empathy of Ahmadi and Sunda Wiwitan Women during Pandemic".
c. Jessy Ismoyo also presented a paper at ISRL 2020 on "Exploring Spiritual Capital of Female Health Workers during the COVID-19 Pandemic in Salatiga, Central Java".
d. Maksimus Regus published a paper in the Wiley Online Library entitled "Narratives of life-maneuvering in reshaping new living space during COVID-19: A case study of women activists in Manggarai Region, Eastern Indonesia".

B.2.3. Religion and Vaccines

In collaboration between ICRS and CRCS UGM, this area of research examined religion and vaccines, led by Dr. Suhadi. The findings were presented at the conference of the Western Australia Indonesia Forum in 2020 with paper entitled "Religious-Based Vaccine Hesitancy in the COVID-19 Context: Indonesian Muslim and Christian Views". He also wrote an article published in the website *New Mandala* with a title to spark further discussion: "Is COVID-19 Muting or Fueling Religious Polarization in Indonesia?".

This research examined to what extent religious discourses have contributed to general vaccine hesitancy in Indonesia and their effect on COVID-19 vaccine hesitancy. Data was gathered in August 2020 through desk research and two focus group discussions which included religious scholars, religious councils/leaders, scientists, and representatives from WHO-Indonesia, on August 2020.

B.3 RECOMMENDATION FOR THE GRADUATE SCHOOL AND UGM

Religion plays a fairly strong public role in Indonesia. Many government regulations regarding the handling of this pandemic are specifically related to religion, and religious institutions, as part of civil society, are also very active in responding. In this context, ICRS collaborated with many individuals and institutions to carry out research on religions during the COVID-19 outbreak, and we published several articles and reports.

Based on this research, ICRS also contributed to providing reports and recommendations related to religious issues and the COVID-19 pandemic. The Policy Brief submitted as a contribution of the religious and cultural cluster to the Graduate School of Universitas Gadjah Mada, where our study program is based, was jointly compiled by Zainal Abidin Bagir (ICRS), Moh. Iqbal Ahnaf (CRCS), and Ahmad Zubaidi (National Resilience Study Program).

Another recommendation was presented by ICRS and CRCS for UGM related to COVID-19. The recommendations were compiled based on research published in a report entitled Limitation of Religious Rights during the COVID-19 Outbreak that was mentioned above. They stated that religious groups can contribute negatively or positively to the goal of overcoming the COVID-19 outbreak, especially in the areas of public health and economic recovery.

1. Minimum contribution: religious groups do not provide additional economic burdens by:
    a. Not creating new COVID-19 clusters: Around March, before social restrictions became government policy, several religious group activities became clusters for the spread of COVID-19. But in general, since mid-March 2020, religious groups have emphasized their social responsibility rather than demanding their right to conduct public religious services or celebrations. However, when the relaxation policy began to emerge, since the end of May 2020, these groups demanded relaxation as well.

The main variable here is not religious doctrine, but what is more important is the consistency and fairness of government policies, as well as government public communication.

b. Avoiding tensions, which arise from discrimination, stigmatization, and even the expulsion of vulnerable religious groups, which can lead to impoverishing conflicts.

2. Further contribution: grass-roots economic recovery initiatives

. The advantages of religious groups of having a network with a broad and deep reach down to the grassroots and strong philanthropic experience. In many crisis situations such as disasters, including pandemics, they sometimes even become first-responders. This social capital can be utilized.

These contributions were formulated into two recommendations submitted to Universitas Gadjah Mada:

1. To ensure the adherence of religious groups to public health guidelines, the government must ensure policy making related to COVID-19, especially those concerning social restrictions, is consistent, fair and non-discriminatory
2. The government can work with religious groups to assist economic recovery with grassroots initiatives.

B.4 DIGITAL POSSIBILITIES

Like most organizations in Indonesia and around the world, ICRS is experiencing challenges due to the mandates for social distancing resulting from the pandemic. However, this situation forces creativity and opens up possibilities that were unthinkable before. Digital possibilities are precise expressions that characterize the very possibilities that are created through expanding networks with partners and beneficiaries to achieve organizational goals.

The building of a wider network can be seen in another illustration of the collaboration between ICRS, Badan Restorasi Gambut (BRG) and

the Ministry of Religious Affairs, when conducting several workshops on religion and ecology for religious counselors. ICRS expanded the network of civil society related to advocacy for communities of followers of ancestral beliefs/religions and indigenous peoples by jointly organizing the International Conference on Indigenous Religion (ICIR) with CRCS UGM and Rumah Bersama consisting of many individuals and institutions concerned with the same issue. From April to September 2019, this collaboration included conducting a series of 22 weekly webinars that were called the *Forum Kamisan Daring* (Thursdays Online Forum).

Another illustration that shows digital possibilities was the Faith and Urban Resilience workshop in Bali 28 held on 28 September – 1 October 2020 using online and offline hybrid methods. It was followed by a workshop on 7 April 2021 in Bali when ICRS facilitated the preparation of our MOOC (Massive Open and Online Course) on Faith and Urban Resilience which involved university teachers from Indonesia and abroad. MOOC or online courses are a solution to face-to-face limitations, and they open up wider possibilities to learn good practice from the experiences of each country.

Within ICRS itself, in a relatively short period of time, only a few months, there has been an explosion in online capacity building. Lecturers, researchers, and staff members have been forced to adapt and to accelerate their abilities quickly. In the educational sector, even when this pandemic has passed, the ability to build more effective online classes or training, which is not just a substitute for conventional classes, but is in some ways richer, is a great asset for the development of ICRS in the near future. Researchers have been equipped with online research tools to continue to carry out research in the midst of a pandemic with the limitations on movement and interaction. On the managerial unit and day-to-day operations, the staff maximized the features available on Google to facilitate communication, coordination and distribution of files or documents. By activating all of our social media channels and developing the website, ICRS was able to increase interaction with the wider community. Discussion activities are increasingly accessible to the public. This leads to the conclusion

that ICRS remains active, able to face challenges and grow stronger. This Appendix that we have presented to complement the monograph is expected to enable readers gain a comprehensive and clear picture of how program concepts were translated into measurable activities. This monograph and appendix are made for at least two audiences: as a record for ourselves, and for the knowledge of parties outside ICRS who can use these documents for mapping. For us, this is a record of what we have done so that we can reflect and evaluate which programs are effective, the parts that have not been touched and the parts that need to be improved, expanded, or deepened.

Hopefully this monograph and appendix can also be used by parties outside of ICRS for mapping what we have done, what has not been done, and what may be achieved together in the future.

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INDONESIAN CONSORTIUM FOR RELIGIOUS STUDIES

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