

ECOLOGICAL THEOLOGY IN INDONESIAN CHRISTIAN SCHOLARSHIP: A SYSTEMATIC LITERATURE REVIEW OF ECOTHEOLOGY, 2000–2025

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ABSTRACT

Ecological crises in Indonesia, such as rapid deforestation, the spread of mining, loss of biodiversity, climate, and frequent disasters, overlap with each other and require more frequent theological and technical solutions (Margono et al., 2014; Sodhi et al., 2004; Steffen et al., 2015). As the largest archipelagic state in the world, with Christian communities of different denominations widely distributed throughout the country, Indonesian Christian scholarship has begun to develop particular models of ecological theology. However, this new area is still divided, and there is not much systematic systematization of its thematic, methodological, and contextual developments (Golo and Yusuf 2018). In this article, a systematic literature review on the topic is conducted using PRISMA to examine Indonesian Christian ecotheology to from 2000-2025. Nine databases of academic sources (Scopus, Web of Science, Atla Religion Database, ProQuest Religion and Philosophy, EBSCOhost, DOAJ, GARUDA, Neliti, and major repositories of theological collections) revealed 1,847 records, and 68 studies were selected after screening and eligibility tools. Quality appraisal was an integration of the Mixed Methods Appraisal Tool (MMAT) (used to assess empirical works) (Hong et al., 2018) and a modified theological assessment framework (Vanhooser, 2005; Schreiter, 1985). Data synthesis was performed based on descriptive statistics, mapping of key word co-occurrence, and thematic analysis (Sandelowski et al., 2006; Thomas and Harden, 2008). The results indicate rapid growth since 2016, denominational diversity, and five master themes: doctrinal foundations, indigenous cosmologies and land/sea relations, ecclesial practices and eco-spirituality, public and justice-oriented ecotheology, and methodological developments. Indonesian ecotheology also contributes to the global discourse through its adat, archipelagic and disaster experiences, and postcolonial critique, although there are still gaps in Papua-Maluku ecotheology, Pentecostal ecotheology, marine theology and urban theology, and outcome-oriented research.

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INTRODUCTIONS

Biological emergencies and theological desperation.

The Anthropocene has been characterized by ecological changes, including climate disruption, biodiversity loss, forest and marine degradation, and compound-intersecting ecological injustices (Crutzen and Stoermer, 2000; Steffen et al., 2015). Interdisciplinary scholarship is increasingly convinced that this is a technical and managerial

crisis, but also a moral, spiritual, and cultural crisis that requires religious traditions to redefine the way humanity relates to the earth (Hessel and Ruether, 2000; Gottlieb, 2006; Jenkins et al., 2017). Ecological theology (ecothology) is also a systematic effort to reread Scripture, doctrine, and church practice in light of the integrity of creation, which has found its way into Christian traditions (Northcott, 1996; McFague, 1993; Moltmann, 1985; Boff, 1995).

Indonesia plays a critical role in this global discourse. Indonesia is the largest archipelagic country in the world comprising over 17000 islands, It is one of the mega-diverse states with a high rate of endemism (Sodhi et al., 2004). However, the country is experiencing alarming rates of ecological degradation. The loss of approximately 24 million hectares of primary forest was observed in the course and 2000-2012 (Margono et al., 2014). The growth of oil palm, coal, and nickel mining has brought about the development of land disputes, poverty among the local people, and destruction of the landscape in the long run (Li, 2015; Watts, 2021). The tight interconnection between biophysical processes and social vulnerability is manifested through climate change, which intensifies the vulnerability of coastal and small-island areas, as well as disasters such as floods, landslides, and tsunamis.

The Indonesian religious environment and Christian activities.

The religious environment in Indonesia is typified by a majority Muslim population, with a fairly sizable population of Christian communities that comprise approximately 10% of the population but are distributed among various Protestant and Catholic faiths and Pentecostal and charismatic churches (Aritonang & Steenbrink, 2008). A large number of Christian societies live in regions with abundant natural resources, but at the same time, they are characterized by ecological confrontation: Sumatra and Kalimantan deforestation, Sulawesi and Maluku mining and coastal degradation, and Papua, where some of the final tropical woods are found.

In Indonesia, ecumenical groups, theological education, and churches have, over the past 20 years, placed environmental concerns at the center of church ministry and theological education (Sinaga, 2000; Golo & Yusuf, 2018). However, Indonesian ecotheology has developed in a disjointed manner. Local and international outlets have scattered journal articles, book chapters, theses, and ecclesial documents, which have seldom been synthesized thematically and methodologically. Innovative writings such as agrarian theologies (Sinaga, 2018; Sihombing, 2018) or cosmic Christologies (Banawiratma, 2016) based on indigenous cosmologies (Papua and Maluku) (Rumbiak, 2017; Maspaitella, 2020) have not yet been read as a coherent corpus.

Ecotheology around the world and the place of voices in Indonesia.

Ecotheology is an institutionalized discipline worldwide, with associated journals, professional associations, and complete handbooks (Gottlieb, 2006; Jenkins et al., 2017). However, it can be discussed that, as seen in many reviews, the field still has an overwhelming representation of European and North American contexts, and the voices of the Global South (particularly Southeast Asia) are still under-represented (Golo & Yusuf, 2018; Keller, 2018). The systematic mapping of Indonesia's ecotheology is relevant not only to local churches but also to decolonizing ecotheological canons and broadening ecotheological horizons with archipelagic, indigenous views, and postcolonial perspectives.

Lack of knowledge and the necessity for a systematic review.

As far as the author is aware, no other study has done so: Collected together the leading theological themes of Indonesian Christian ecotheology across denominations and over time; Charted the continuum of research designs and methodological orientations -between doctrinal-biblical work and empirical and interdisciplinary studies (Gunawan, 2022; Kristianto, 2020); Analysed the integration of local factors into theological constructions -adat, land and sea relations in the archipelago, the experience of disaster and postcolonial processes. Without such a synthesis,

researchers and church practitioners have to deal with partial knowledge, duplication of work, and a lack of clarity on the most pressing gaps that need to be addressed.

Research questions

To fill these gaps, this systematic review was based on five main research questions: 1. Theological-thematic: What are the main themes, concepts, and theological frameworks that define the field of Indonesian Christian ecotheology between 2000-2025, and how do these themes create coherent clusters of discourse? (Banawiratma, 2016; Sihombing, 2018; Lumban Tobing, 2021). 2. Methodological: What are the research methods (doctrinal, biblical, practical, empirical, interdisciplinary), and how has the level of methodological sophistication changed over the years? (Gunawan, 2022; Setiadi, 2019; Kambey, 2021). 3. Contextual: In what ways do Indonesian ecotheology incorporate adat, land-sea relationships, experience of disasters, and postcolonial processes into their theological formations? Therefore, it is essential to address the issue of motivation and its impact on nurses. <human> The problem of motivation and its effects on nurses need to be discussed. 4. Ecclesial/public: To what degree is ecotheological discourse associated with the liturgical, spiritual, educational, and social practices of advocacy by the churches? This implies that implementing social media trends in the country requires substantial resources and time (Darmawan, 2018; Hutabarat, 2019; Wijaya, 2021; Situmorang, 2020; Widiyanto, 2022). 5. Future directions: What are the important gaps and research priorities for enhancing the role of Indonesian ecotheology in global discourse and church praxis?

Contribution of the article

This study makes four significant contributions. On the one hand, on the scale of ecotheology, it offers a temporal, global map of Indonesian ecotheological literature hitherto dispersed and throws light on the particular innovations of integrating indigenous cosmologies, archipelagic orientations, and disaster theologies. Second, on the contextual theological methodology level, it shows how PRISMA protocols and appraisal instruments like MMAT can be used in a theological study, which opens possibilities of systematic reviews in other theological contexts (Bevans, 1992; Hong et al., 2018; Page et al., 2021).

Third, the synthesis offers systematic evidence at the public theology and church praxis levels of the connection between Indonesian churches and environmental programs, faith education, and public advocacy (Aritonang, 2021; Sinaga, 2018; Tampubolon, 2019; Widiyanto, 2022). Fourth, on the interdisciplinary environmental studies level, it reveals how theology can be used as a conceptual and practical tool in sustainability studies in the Global South (Gunawan, 2022; Golo and Yusuf, 2018).

The article is written in an IMRAD format: the method section includes the description of the SLR design, inclusion criteria, and synthesis strategy; the results section describes the characteristics of the study and identifies five master themes; the discussion section locates the findings within the framework of global ecotheology and provides an identification of gaps and tensions; and the conclusion summarizes theological implications and outlines the research directions.

METHOD

Design and reporting standards review.

This paper is a systematic literature review that adheres to the requirements of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 (Page et al., 2021). The protocol was created before

gathering the data and stated the research focus, inclusion and exclusion criteria, search strategy, selection procedure, quality appraisal tools, and how the data were to be synthesized.

Modifying the PICOS structure to include theology.

In order to design the inclusion criterion, the PICOS framework (originally designed in the context of health research) was translated into theological studies: Population/Phenomenon: Indonesian Christian scholarship theologians, theology schools, churches, and communities discussing ecology in Indonesian contexts; Issue/Intervention: Ecotheological discourse, doctrines and hermeneutics of creation, church practice, environmental ethics, public advocacy, and community programmes related to ecological crisis (20002015, 20162025)

Inclusion and Non-Inclusion criteria.

The studies had to be published in the last 25 years (January 1, 2000, December 31, 2025); they had to be published as journal articles, book chapters, or examined theses; they needed to be in English or Indonesian; and they had to have clear research objectives and a methodological orientation. Articles were not included in the case that they: Focused on environmental topics, without any explicit theological discussion; belonged to non-scholarly material (devotions, sermons, blogs); were conference proceedings lacking full articles; contained unclear or peripheral affiliation to Indonesia; were published in a predatory journal; represented a duplicate of an existing paper, in which case the most detailed one was included (Higgins et al., 2019)

Sources of information and search strategy.

Nine databases (Scopus, Web of Science, Atla Religion Database, ProQuest Religion and Philosophy, EBSCOhost Academic search, DOAJ, GARUDA, Neliti, and four major Indonesian theological repositories) were systematically searched for relevant literature. A combination of three concept clusters was used and three Boolean operators (1) Christian thematic terms (ecotheology, ecological theology, creation care, church, Christian), (2) environmental terms (ecology, deforestation, mining, climate change, marine, disaster), and (3) Indonesia terms (Indonesia, Java, Sumatra, Kalimantan, Sulawesi, Papua, Maluku, adat). Controlled subject headings such as Ecological Theology and Creation Care were also utilized in Atla and ProQuest.

Other supporting search methods included forward and back-tracking citation of relevant research and searching published Indonesian theological journals (e.g., Gema Teologika, Indonesian Journal of Theology) and reviewing five Indonesian ecotheology scholars.

Inter-rater reliability and study selection.

All records were exported to the SLR management software. Two reviewers screened the titles and abstracts based on the removal of duplicates, and full-text screening was conducted on potentially eligible studies. Differences of opinion were resolved by discussion and, when necessary, by a third reviewer. Cohen's Kappa was used to determine inter-rater reliability and showed high levels of agreement, even near perfection (Landis and Koch, 1977).

Quality appraisal

For empirical studies (qualitative, quantitative, and mixed methods), the Mixed Methods Appraisal Tool (MMAT) 2018 was used to evaluate five quality dimensions in each methodological approach (Hong et al., 2018). A checklist of eight dimensions of theological study was developed in respect of non-empirical studies (doctrinal, biblical, practical theology): clarity of research question, methodological transparency, literature engagement, the

Indonesian context, argument coherence, constructive contribution, reflexivity, and ecotheological relevance (Vanhoozer, 2005; Schreiter, 1985). The rating of each study was performed by two reviewers, and the scores were classified as high, medium, or low quality.

Synthesis and extraction of the data.

One of the standard extraction forms identified 32 variables that were categorized as bibliographic information, contextual/denominational attributes, methodological type/approach, ecological issues, key findings, documented church practices, and quality appraisal results. The descriptive analysis of quantitative data was done through frequencies, percentages, and cross-tabulations. They were standardized and mapped with the help of the keyword co-occurrence map on a methodology typical of bibliometric research (van Eck and Waltman, 2010). In the case of qualitative synthesis, the thematic analysis process occurred in the following steps: open coding, coding into descriptive themes, and higher-order analytic themes (Sandelowski et al., 2006; Thomas and Harden, 2008). This process enabled the incorporation of doctrinal and empirical results and created five master themes that organized the results.

RESULTS AND DISCUSSION

RESULTS

The included studies are summarized below.

This search resulted in 1,847 records; after removing duplicate records, 1,203 records were screened at the title-and-abstract level. Two hundred and fifty full texts were evaluated based on eligibility, and 68 studies were eligible according to all the inclusion criteria. The methodology was rated as generally good: 47 studies were rated as high quality, 18 as medium quality, and only 3 as low quality. After 2016, there was a significant increase on a temporal basis. There were eight studies in the 2000-2009 period, 2010-2015 period had 17 studies, and 2016-2025 period, and 43 studies (63% of the total). Publications in English constituted approximately 65 per cent, and those in Indonesian, especially those containing local statistics and denominational controversies, comprised one-third.

The types of studies varied: 22 doctrinal/systematic studies, 15 biblical-theological works, 13 practical theology studies, 12 qualitative empirical studies, 4 quantitative studies, and 2 mixed-methods studies (e.g., Gunawan, 2022; Pardede, 2023). Ecological concerns were also diverse: mainline Protestant (38%), Catholic (26%), Pentecostal/charismatic (18%), ecumenical (12%), and indigenous or adat-based churches (6%) were the most common (Hutabarat, 2019; Wijaya, 2021; Setiawan, 2020; Susanto, 2020). The most widespread were deforestation and agrarian conflicts (35%) and mining (24%) (Krist Rarely was biodiversity loss, pollution, and urban environments the main priority. In terms of geographical distribution, 41% of the papers were national or multi-regional in scope, 22% covered Java, 13% covered Sumatra, 10 percent covered Sulawesi, and 2-3 papers covered Kalimantan, Papua, and Maluku (Rumbiak, 2017; Maspaitella, 2020; Kambey, 2021). This means that the elite of the Java-centered views and the relative exclusion of Eastern Indonesian voices within the ecotheological corpus are dominant.

Keyword clusters and five theme masters.

The analysis of the co-occurrence of keywords of 247 words resulted in five overall clusters that could be compared with the thematic synthesis. The first cluster focused on creation care, stewardship, and environmental ethics; the second on indigenous wisdom, adat, land rights, and sacred landscapes; the third on ecological justice, mining disputes, and public theology; the fourth on eco-spirituality, liturgy, and ecological conversion; and the fifth on disaster theology, resiliency, and climate change.

In both analysis procedures, five master themes emerged.

Theme 1: The theological basis of ecotheology in Indonesia.

The former includes efforts to reinterpret the major dogmas of creation, Trinity, Christology, theological anthropology, sin and redemption, and eschatology on ecological bases. Some works in the Reformed tradition revisit the idea of creation as the theatre of God's glory, as provided by Calvin, to criticize extractive capitalism and assert the inherent value of nature (Sihombing, 2018; Sinaga, 2018). Catholic thought is creating cosmic Christologies that integrate Teilhardian and Javanese or Floresian cosmologies (Banawiratma 2016; Haryanto 2018).

The change in theological anthropology is the transition to narrow dominion readings of the *imago Dei* as the responsibility of representation and relational similarity with other creatures (Purwanto, 2019). Several writers create types of ecological sin and ecological conversion to extend soteriology beyond personal change and transformation to the restoration of structural connection with the earth (Marantika, 2021; Aritonang, 2021). Disaster theology and eschatology put continuity between the current creation and the new creation as a source of ecological hope in the ecological disaster that recurrently takes place (Siahaan, 2022).

Theme 2: Aboriginal cosmologies, land/sea relationships, postcolonial critique.

The second theme is the emphasis on ecotheology, which brings together native cosmologies and land/sea connections. The theologies of creation presented in studies in Papua, Maluku, and North Sulawesi are based on the ideas of land as a mother and sea as a sacred liquid land (Rumbiak, 2017; Maspaitella, 2020; Kambey, 2021). Adat is not seen as a background piece of information but as an epistemological resource to stand and is often corrective of Western theology (Smith, 1999; Schreiner, 1994). Several studies understand agrarian and mining conflicts as a continuation of colonialism through the prism of postcolonial land theologies (Kristianto, 2020; Tampubolon, 2019; Titaley, 2019). The resultant theologies have proved traditional land ownership and community sovereignty and the identity of churches as co-partners in local political struggles. Local cosmologies of balance and harmony are organized in Java and large urban areas to criticize development models that do not consider ecological boundaries (Purwanto, 2019; Setyawan, 2021).

Theme 3: Church practices, liturgy, and creation-based spirituality.

The third theme is related to liturgical, homiletical, catechetical, and spiritual practices that are ecologically oriented. Research on the concept of eco-liturgy in HKBP and other Protestant churches demonstrates how music, adat-based symbols, and creation prayers are integrated into worship to establish an ecological habitus among church members (Hutabarat, 2019; Situmorang, 2020; Simanjuntak, 2020). Ecotheology usually has spiritual manifestations, such as creation-centered contemplation, ecological examen, and ecological retreats that help to execute ecological conversion processes (Darmawan, 2018). The *Laudato Si* modules on environmental justice and practical actions are gradually being introduced as catechetical studies and faith-formation programs in Catholic parishes (Wijaya, 2021). Pastoral studies capture the process of church-following communities going through ecological grief because of the disappearance of ancestral grounds or forests (Nainggolan, 2022).

Theme 4: Advocacy, justice, and ecotheology in the general public.

The fourth theme places ecotheology into the realm of the masses with an emphasis on environmental justice and advocacy. Research on coal and nickel mining conflicts in Sumatra and Kalimantan views community resistance as a manifestation of liberation and prophetic theology (Sinaga, 2018; Kristianto, 2020; Tampubolon, 2019). Climate-justice theologies emphasize generational and center-periphery injustices and seek structural changes in energy and land-use policies (Aritonang, 2021; Rasmussen, 1996). Surveys of the exploitation of nature and the marginalization of women are connected to eco-feminist approaches that report women's leadership in environmental initiatives conducted in churches (Susanto, 2020). On institutional scales, the Communion of Churches in Indonesia (PGI) and Catholic bishops conferences have published ecological statements that attempt to impact state policy, although the effectiveness of these efforts differs (Widianto, 2022).

Theme 5: Methodological and empirical approaches.

The fifth theme is associated with methodological development. While researchers in the early 2000s were heavily concentrated on literature-based doctrinal work, recent years have been marked by a growing number of empirical, mixed methods, and interdisciplinary studies (Gunawan, 2022; Pardede, 2023). Models of contextual theology by Bevans and liberationist structures are currently being adopted as explicit methodological provisions (Bevans 1992; Setiadi 2019; Kristianto 2020). The development of indigenous research methodologies and researcher reflexivity is another trend that should be mentioned (Kambey, 2021; Silaen, 2024). Other more recent works detail the social setting, confession, and regional identities of the authors as part and parcel of the theological process.

DISCUSSION

Summary of main findings

This review demonstrates that Indonesian Christian ecotheology has developed into a rather mature discipline, both thematically and methodologically. The increase in the number of publications after 2016 suggests that ecological problems are now a greater priority in the church and academic agenda. The five master themes—doctrinal foundations, indigenous cosmologies and land/sea relations, ecclesial practices and spirituality, public-justice ecotheology, and methodological trajectories—represent the broad range of possibilities for how Indonesian Christian communities can address ecological crises.

Following the ecotheological tendencies in the world, numerous works confirm that we are experiencing the end of narrow dominionism and the turn to the themes of the integrity of creation, responsibility, and justice (Boff 1995; Hessel and Ruether 2000; McFague 1993; Moltmann 1985). Nevertheless, the Indonesian contributions go further than a simple application of Western ideas and produce new arrangements based on adat, archipelagic geography, and disaster experience.

Indonesian ecotheology has made distinct contributions to the global discourse.

To begin with, one of the most unique Indonesian contributions, which are introduced into the world of indigenous cosmologies and postcolonial critique, is their integration. Instead of adat being a situational context to be served as such, numerous studies put it on the same level as an epistemic source, which restates Christian teachings of creation, land, and salvation (Rumbiak, 2017; Maspaitella, 2020; Kambey, 2021). This follows larger demands to decolonize methodologies and theology, which deny the existence of superior and inferior knowledge between Western and local knowledge (Smith, 1999; Keller, 2018). Focusing on customary rights, sacred landscapes, and kinship relations with the more-than-human world, Indonesian ecotheology broadens the global conception of how Christian faith can root itself in areas that were and continue to be colonized. Second, archipelagic and maritime approaches present a valuable correction to the land bias in much global ecotheology. The sea and coast theologies of Maluku and eastern Indonesia show that oceans are not geographic locations but theological ones, where relations, liberties, and spirituality are bargained (Maspaitella, 2020; Golo & Yusuf, 2018). Within the framework of international ocean crises such as acidification, overfishing, and rising sea levels, Indonesian voices take center stage in the emergent discourses of island theologies and climate change.

Third, ecotheology has also been given new dimensions by disaster theologies that were introduced by recurrent earthquakes, tsunamis, volcanic eruptions, and floods (Siahaan, 2022; Nainggolan, 2022). Although history books on the planet and global literature have inclined more toward long-term climatic changes, the acute nature of the disaster in Indonesia is forcing churches to think concretely about suffering, hope, and restoring the ecological environment. Subsequent theologies are characterized by a focus on patience, solidarity, and eschatological hope, and the avoidance of abandoning current ecological responsibilities (Rasmussen, 1996). Fourth, ecotheological methods become richer with denominational diversity. Reformed traditions focus on divine sovereignty and structural justice (Sihombing, 2018; Sinaga, 2018), Catholic scholarship focuses on sacramentality and ecological pneumatologies based on Laudato

Si (Haryanto, 2018; Wijaya, 2021), and Pentecostal work is just beginning to create ecological pneumatologies applicable to charismatic settings (Setiawan, 2020; Pardede, 2023).

Methodological maturation and evolution over time.

Thematic-wise, the review supports a continuous change: 2000-2009: Ecotheology is still innovative and not very mainstream, with little solid methodological discourse and mostly on-doctrinal and general ethical appeals (Sinaga, 2000); 2010-2015: The field becomes thematic, and the ecotheological frameworks of contextual and liberation theology are becoming more openly revealed (Bevans, 1992; Setiadi, 2019; Kristianto, 202

Methodological maturity is evident in higher levels of researcher reflexivity, more analytical frameworks that are used explicitly, and efforts to quantify the relationships between theological beliefs and ecological behavior (Cartledge, 2010; Hong et al., 2018; Miles and Huberman, 1994). However, quantitative and longitudinal research is still uncommon, which restricts the scope of determining the effects of church programs on the ecological practices of the congregation in the long run.

Bridges and gaps between theory and practice.

The guiding question of this review relates to the connection between ecotheological discourse and ecclesial practice. The results show that there are several promising best practices. Preaching and liturgy, which presuppose the foregrounding of creation, are important in the formation of ecological imagination among congregations (Hutabarat, 2019; Simanjuntak, 2020). Eco-congregation and eco-parish programs show how theological commitments can be converted into institutional policies: waste minimization, the adoption of renewable energy, tree planting, and even environmental litigation (Situmorang, 2020; Widiyanto, 2022). In instruction, educational resources on youth-level catechetical and faith education are oriented more towards environmental justice and ecological responsibility, which establishes a more environmentally conscious generation (Wijaya, 2021; Darmawan, 2018). Climate- and agrarian-justice theologies are normative frameworks of church advocacy in the social arena against state policies (Aritonang, 2021; Sinaga, 2018; Tampubolon, 2019; Titaley, 2019).

However, several gaps remain in the literature. First, few studies systematically assess the results, such as quantifying behavior change during church interventions or quantifying institutional ecological footprints. Second, numerous environmental programs are managed by few leaders or localities and are not yet incorporated into binding denominational policies. Third, certain articles indicate a conflict between green liturgical rhetoric and the congregation's predominantly consumerist lifestyle (Simanjuntak, 2020; Widiyanto, 2022). Fourth, there is still a gap between the conceptually rich theological discourse and the daily experiences of lay members. Theologians, clergy, and activists have been the focus of most studies; little is known about surveys and ethnographies of the ecological attitudes and practices of ordinary congregants (Pardede, 2023). Unless the participation base is widened, ecotheology is likely to remain a discourse of elites.

Strains and unresolved problems.

The review also determines that there are a few conceptual tensions: anthropocentrism, theocentrism, or ecocentrism? Most literature criticizes anthropocentrism as a cause of environmental exploitation, but no agreement exists on alternative models of human-nature relationships. Others focus on theocentric and Trinitarian relationship paradigms; others focus on kinship models with other creatures; others are simply content to retain the language of stewardship but critique dominionist readings (Purwanto, 2019; Sihombing, 2018; Northcott, 1996); Integrating indigenous cosmologies with Christian theology: Although this integration can result in rich theologies, it can also pose some challenging questions, such as whether Christian monotheism or indigenous beliefs about guardian spirits are more accurate, or how to Others avoid these tensions by highlighting elements that are compatible, but some

directly address them, but there is not a broad consensus yet; Economic development versus ecological protection: Churches usually deal with these tensions by balancing immediate economic needs of congregants (who depend on mining, plantations, or extractive industries), and theological demands of caring about creation (Sinaga, 2018; Kristianto, 2020; Li, 2015; Watts, 2021). Ecotheology in Indonesia is still in the process of building a vocabulary to describe its vision of shalom, which includes ecological integrity as well as economic justice. Prophetic theology and institutional compromise On the one hand, church documents and prophetic theologies demand prophetic positions against corporations and state policies; on the other hand, some literature points to institutional compromise, such as financial connections between church institutions and extractive industries (Widianto 2022). The conflicts between the vocation of prophecy and practical political activity are not properly analyzed.

Future research agenda

Based on these findings, several strategies can be proposed.

First, research on under-represented areas, especially Papua, Maluku, and Nusa Tenggara, should be strengthened. The ecological and cultural value of these regions is significant, and these areas are the center of mining and energy developments today. Ecotheologies that are Melanesian and small-island in vision are essential in broadening global conceptualizations of island theologies and climate justice (Rumbiak 2017; Maspaitella 2020; Golo and Yusuf 2018). Second, Pentecostal and charismatic ecotheology should be further developed. With the rapid expansion of these communities, a question that ought to be inquired is how pneumatology, charismatic experience, and healing discourses can be utilized as an ecological commitment resource as opposed to being diminished to prosperity-gospel critiques (Setiawan, 2020; Pardede, 2023; Cartledge, 2010).

Third, they should be expanded to cover thematic areas of marine ecology, biodiversity, and urban environments. The sea plastic crisis, loss of species, and city pollution have not yet been assigned the corresponding theological focus. Ecotheology can be enriched by interdisciplinary work with environmental sciences, geography, and urban studies, and made more relevant to the work of public policy (Gunawan, 2022; Sodhi et al., 2004; Steffen et al., 2015). Fourth, there is a good reason to increase empirical-theological mixed-method studies that quantify the relationships between theological beliefs, spiritual practices, and ecological behavior. These designs would facilitate a more stringent assessment of programs in churches as well as evidence to support internal policy and external advocacy (Hong et al., 2018; Sandelowski et al., 2006; Thomas and Harden, 2008). Fifth, the theology of policy towards the population should be further developed to ensure the transition between prophetic speech and tangible impact on environmental regulation, especially in the sphere of energy, forestry, and coastal management (Widianto, 2022; Rasmussen, 1996).

Theological educators and church implications.

In the case of theological learning, the SLR indicates that there is a need to: mainstream ecotheology among disciplines, including systematic theology, biblical studies, ethics, and practical theology; incorporate field-based learning in ecologically impacted communities in curricula; and prepare future pastors and catechists with empirical research skills and abilities of public advocacy (Bevans, 1992; Schreiter, 1985; Miles and Huberman, 1994).

The article offers an empirical and theological foundation to churches and Christian organizations in an attempt to strengthen internal environmental policies, design research-based and contextually rooted liturgical, catechetical, and environmental programmes, and build ecumenical and interfaith networks to better advocate ecologically (Aritonang, 2021; Sinaga, 2018; Setyawan, 2021).

CONCLUSION

This review illustrates that Indonesian Christian ecotheology has grown into a rich, diverse, and mature field. It uses the analysis of 68 works published in 2000-2025 to determine the five master themes that combine to form the ecotheological landscape in Indonesia: the re-reading of core doctrines, the synthesis of indigenous cosmologies and land/sea relations, ecclesial practices and creation-based spirituality, ecological justice public theologies, and methodological innovation. On a theological level, these writings adamantly state that the consideration of God, Christ, the Spirit, people, sin, and hope cannot be dissociated from the fate of forests, seas, and communities that are affected by extractive projects. The ecotheology of Indonesia teaches us that creation is not only a prerequisite for human salvation but also a component of *ta panta* that is reconciled in Christ. On the one hand, ecological destruction is a type of sin that destroys the relationship with God, neighbors, and future generations (Boff, 1995; McFague, 1993; Moltmann, 1985; Aritonang, 2021).

Indonesian ecotheology is contextually invaluable in global discourse through the integration of adat, archipelagic geography, and disaster experience. The theologies that arise from these experiences add to the ecotheology of the world, bringing a perspective that is hard to develop solely in the Global North (Rumbiak, 2017; Maspaitella, 2020; Sinaga, 2018; Tampubolon, 2019; Titaley, 2019; Golo and Yusuf, 2018). This SLR highlights significant gaps. The voices of Papua, Maluku and Nusa Tenggara are also underrepresented; ecotheology of Pentecostalism is in its infancy; the marine, biodiversity and urban dimensions are not yet well-developed and the relations between theological discourse, church programmes and the quantifiable changes in the ecological practice of congregation are not fully comprehended (Gunawan, 2022; Pardede, 2023; Wijaya, 2021; Situmorang, 2022). Moreover, the conflicts between prophetic vocation and institutional accommodation, between the short-term and long-term needs of the economy, between the cosmologies of indigenous people and Christian orthodoxy, requires careful and sincere theological effort (Kambey, 2021; Widiyanto, 2022; Li, 2015; Watts, 2021).

In the face of an ecological crisis that has damaged the planet and the people who are ailing in it, Indonesian ecotheology is challenged to undergo a further metamorphosis, that is, the transformation of a rather normative discourse into a praxis of faith with practical effect, to be grounded in communities, and to be capable of changing the social and political order. In the case of theological education, this would be to make the integrity of creation a cross-cutting ingredient and not an optional subject; in the case of churches, this would be to make manifest forms of spirituality and governance in line with the confession that the earth is the property of God and not just a commodity (Hessel and Ruether 2000; Northcott 1996). In conclusion, this SLR confirms that ecotheological activity is not a marginal endeavor of the theologian but is embedded in the church's discipleship in the face of the climate crisis. This article attempts to offer a platform for further discussion, more precise research, and more assertive ecclesial work in the name of justice and the integrity of creation in Indonesia and the world community.

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