

Facing Global Challenges Environmental and Peace Education in Interreligious Cooperation for Religious Teacher Training

Report on Transnational Research Meeting Erasmus+ Project “Facing Global Challenges – Environmental and Peace Education in Interreligious Cooperation for Religious Teacher Training (R4ecology)”

Day 1

Erasmus Working Sessions 1 and 2

On 26th August 2025, the Erasmus+ team successfully gathered for another Transnational Research Meeting on Facing Global Challenges – Environmental and Peace Education in Interreligious Cooperation for Religious Teacher Training (R4ecology) at the International Islamic University Malaysia (IIUM). The three-day meeting aimed to discuss the current issue of climate change and exchange ideas to stipulate the best practices and educational models as an approach to address the issue from a religious ethical standpoint. The daily sessions vary from working sessions and academic discourse exchange to forums and educational visits. Malaysia served as the fourth meeting spot to exchange ideas on environmental studies and climate change from interreligious perspectives.

The Erasmus+ team consisted of researchers and lecturers from five different universities, namely the University of Augsburg, the University College of Christian Churches Teacher Education Vienna/Krems, the Universitat Internacional Catalunya, Bedër University College Tirana, and the International Islamic University Malaysia. The first day of the three-day meeting commenced fully at IIUM Gombak Campus, with the esteemed presence of the Dean of Kulliyah of Islamic Revealed Knowledge and Human Sciences, Prof. Dr Hafiz Zakariya, as well as the Rector of IIUM, Prof. Emeritus Datuk Dr Osman Bakar during the opening and closing ceremonies, respectively. The team also invited three distinguished IIUM academics for a dialogue exchange to express their views on climate justice.

The programme commenced with the recitation of the Qur'an Surah al-Fath verse 29 by Br Khubaib to set the tone for the interreligious meeting centred on climate justice and

mankind's responsibilities towards the environment. The Dean of AbdulHamid Abu Sulayman Kulliyah of Islamic Revealed Knowledge had highlighted in his opening remarks the uniqueness of IIUM as an institution that integrates Islamic sciences with humanities. Additionally, the signing ceremony of the Letter of Intention (LoI) between IIUM and each university representative was arranged to foster greater upcoming cooperation.

The programme continued with working sessions among the Erasmus+ team members. Working Session 1, chaired by Prof. Elisabeth, featured a simulation on how educators can foster the awareness of climate change by integrating cultural and emotional dimensions into religious education. The activity highlighted the importance of self-reflections as a way to heighten the students' emotions towards the climate and environment. The discussion brought forth the expected emotions fostered by students, ranging from helplessness and anger to happiness and responsibility. Prof. Elisabeth emphasised the role of emotions in religious and environmental education, as both are interconnected, subsequently creating the innovative approach of emotion-orientated didactics.

The next session was a presentation by Mag. Amina, who noted the exclusion of theological understanding of water in teacher training in the existing curriculum could be addressed by a proposed lesson plan titled Water as a Sign of Mercy (Rahmah - 'Amal - Amanah). The framework was based on the Hayy Competence Model framework, which is inspired by Ibn Tufail's Hayy ibn Yaqzan. The two important elements of this framework are perception (fitra, tafakkur) and understanding and interpretation (tadbir/idtibar). Mag. Amina expressed the need for children to engage with water through sensory experiences and express gratitude so they will recognise water as a divine gift, consequently allowing them to formulate personal hopes and responsibilities.

The next presentation, delivered by Prof. Joan, emphasised the importance of societal collaboration in achieving harmonious societal transformation, where inner and interreligious dialogues with greater empathy towards people and the planet should be promoted. The strategic approaches were to advocate for a structured dialogue to overcome mental barriers and writing as self-exploration and self-awareness. These approaches were designed to enable transformative and lasting dialogue, encouraging participants to reflect on their personal contributions to global challenges. Subsequently, Mag. Sylvia presented her research on the importance of Education for Sustainable Development (ESD) and Interreligious Learning

(IRL) to train students on the ways to conduct qualitative interviews with religious interlocutors. Based on six interfaith interviews, there were common values intermingled in various religions, namely mindfulness, appreciation, awe (power of water), responsibility, environmental protection, and cleanliness.

The last part of the morning session was Working Session 2, chaired by Prof. Elif. The session focused on developing a shared framework for an interreligious statement on climate justice that will be launched on the Religions4ecology website. Discussions began by identifying the form, function, audience, and objectives of the statement. The statement is intended to serve as an educational and advocacy tool with transformative impact, addressing scholars, researchers, educators, NGOs, and wider society. There was broad agreement on the need for the statement to balance specific religious contributions with a general interreligious voice. In the end, the team members agreed on adopting a declarative and academic tone, designed to both inform and inspire.

IIUM Academics Exchange Session

The programme proceeded with an academic exchange among IIUM academics, chaired by Dr Ainul. The Erasmus+ Malaysian team invited Prof. Dato' Seri Zaini Ujang (Professor Fellow, Kulliyah of Architecture and Environmental Design), Prof. Ir. Dr Mohammed Saedi Jami (Head, Department of Chemical Engineering and Sustainability, Kulliyah of Engineering, IIUM) and Assoc. Prof. Datin Dr Maizatun Bt Mustafa (Erasmus Project Leader on Climate Justice, Ahmad Ibrahim Kulliyah of Laws) to share their perspectives on climate change through their research and publications.

Prof. Zaini Ujang spoke on environmental transformation and the role of religion, culture, and education in building sustainable features, framed around Qur'anic guidance (Al-Mulk: 15) and his 100-day lecture project. Prof. Zaini critiqued religious studies for being overly theoretical, urging a move towards practical integration of values through a theory of change: instilling values, progressing from behaviour to habit, and shifting from informing to empowering. He took examples from Japanese and Muslim values where clean habits, behavioural discipline, and regulatory frameworks are important for a harmonious environmental ecosophy. The audience strongly agrees on the role of religion and culture in environmental care, despite the challenge in realising the theory with practice.

The next speaker, Prof. Saedi, emphasised the inevitability of climate change, identifying water scarcity and inaccessibility as critical risks to human survival. He proposed effective solutions that integrate cultural approaches to water management, beginning with education at an early stage. He illustrated this with examples such as embedding water awareness through children's songs and entertainment, fostering long-term habits of conservation and sustainability. The last speaker, Dr Maizatun, presented her EU-supported project on "Curricula Development on Climate Change Policy and Law", involving Malaysia, Vietnam, and India. She explained the aim of the project was to bridge science and law by ensuring that scientific understanding of climate change is translated into policy frameworks and legal instruments.

The Rector of IIUM closed the first day's meeting with insightful remarks on unity within humanity to aid the betterment of the environment, particularly as nature acts as a universal language that transcends cultural and linguistic barriers. The question and answer session shed concern on theoretical solutions and not practical solutions for climate change. For example, environmental care is tied to the Islamic concept of taqwa but often stays abstract. One participant suggested that all religions should articulate universal values that foster ecological awareness, as cross-referencing between religion and culture can strengthen sustainability initiatives.

Overall, the first day reflects the initiative to understand the issue of climate change from the lens of educators through religious and scientific approaches via academic exchange among Erasmus+ members and IIUM academics. It is agreed that religion must inspire practical, mindful engagement with the environment, moving beyond abstract principles to systemic transformation. An emotion-orientated approach will be central, using empathy, reflection, and dialogue to inspire responsibility. Teacher training and creative tools, such as lesson plans and short videos, will be the first steps in implementation. The contributions of IIUM speakers were also noted, stressing the urgency of climate change, the role of law in turning science into policy, and the importance of local wisdom, culture, and religious values in shaping sustainable solutions.

Invited Speakers:

1. Prof. Dr Hafiz Zakariya (Dean of AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM)

2. Prof. Dato Seri Zaini Ujang (Professor Fellow, Kulliyah of Architecture and Environmental Design; Former Secretary General, Ministry of Higher Education)
3. Prof. Ir. Dr Mohammed Saedi Jami (Head, Dept of Chemical Engineering and Sustainability, Kulliyah of Engineering, IIUM)
4. Assoc. Prof. Datin Dr Maizatun Bt Mustafa (Erasmus Project Leader on Climate Justice, Ahmad Ibrahim Kulliyah of Laws, IIUM)
5. Prof. Emeritus Datuk Dr Osman Bakar (IIUM Rector)

Attendance (Erasmus+ Team):

1. Prof. Dr Elisabeth Naurath
2. Mag. Amina Boumaaiz
3. Prof. Dr Jörg Imran Schröter
4. Prof. Dr Elif Medeni
5. Mag. Sylvia Inou
6. Mag. Anissa Strommer
7. Prof. Dr Joan Hernandez-Serret
8. Assoc. Prof. Dr Genti Kruja
9. Prof. Dr Skender Bruçaj
10. Assoc. Prof. Dr Ainul Azmin Md Zamin
11. Assoc. Prof. Dr Fatmir Shehu

Working Committee Members:

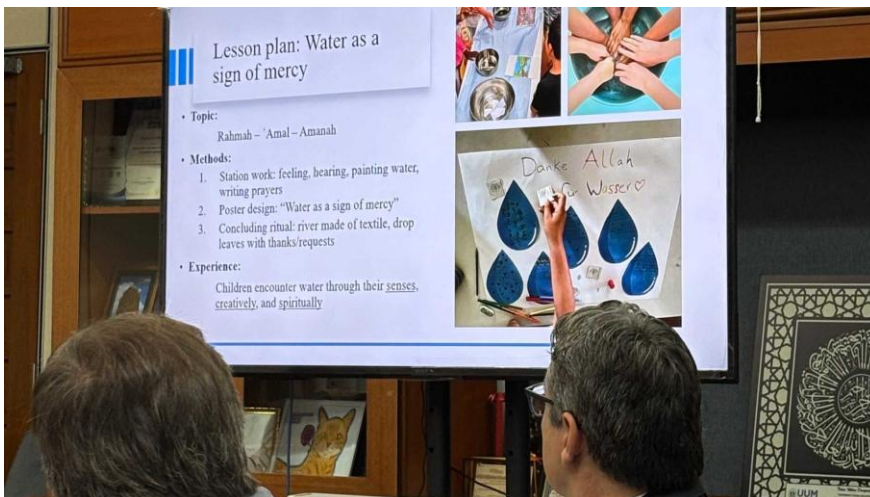
1. Assoc. Prof. Dr Fatmir Shehu (Chairperson)
2. Assoc. Prof. Dr Ainul Azmin Md Zamin (Program Manager)

Event Facilitators:

1. Br. Khubaib bin Huda (G2322655)
2. Br. Muhammad Ammar bin Zubaidi (G2410855)
3. Sr. Nurul Iman Khaleeda binti Azli (G2429936)
4. Sr. Rusydina Athirah binti Karim (G2425246)

Pictures from Day 1:









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Day 2

Visit to Nalanda Buddhist Society, Seri Kembangan

On 27th August 2025, the Erasmus+ team visited Nalanda Buddhist Society in Seri Kembangan to discuss the Buddhist perspective on the environment and climate change. The team was warmly received by the members of the Nalanda Buddhist Society, namely by Mr. Tan Siang Chye, the Director of Nalanda Institute Malaysia. The Erasmus+ team was given a tour of the centre, where each floor served a different function, with the uppermost level being the meditation hall.

The visit proceeded with a dialogue exchange between the Erasmus+ team and members of the Nalanda Buddhist Society. The session highlighted how Buddhist teachings integrate environmental ethics with spiritual practice, stressing simplicity, mindful consumption, and collective responsibility, supported by education at both individual and family levels. For instance, since the time of the Buddha, monastics have practised environmental care by avoiding harm to plants and animals, especially during the Vassa retreat. One of the core principles emphasised by Mr. Tan was the importance of cultivating one's mind as the foundation for compassionate and sustainable action.

Visit to Southeast Asia Disaster Prevention Research Initiative (SEADPRI-UKM)

The day continued with a visit to Southeast Asia Disaster Prevention Research Initiative (SEADPRI-UKM), a centre for geohazards research and disaster risk management that serves as a strategic partner to government agencies and ministries. The dialogue exchange was led by Dr Fasha, the Head of SEADPRI-UKM, who explained the nature of the centre, facilities and research projects conducted. The centre's main approach uses the disaster risk management

cycle with the features of prevention, mitigation, preparedness, response, and recovery, the same cycle used by the National Disaster Management Agency (NADMA).

Dr Fasha also explained that SEADPRI offers elective undergraduate courses and postgraduate research opportunities in disaster-related fields. These courses introduce the fundamentals of disaster, SDGs, hazard classifications, and include site visits, as well as guest lectures from the Meteorological Department, MERCY Malaysia, and NADMA. One notable research project conducted by SEADPRI was the “Disaster Risk Education Module”, developed for the Ministry of Education (MoE), emphasising experiential learning for school children through games and activities. This early exposure to disaster and risk through education will help the younger generation become more aware of climate change. Prof. Imran raised a question on the role of religion in disaster and risk management, to which Dr Fasha acknowledged past efforts connecting disaster with religious thought despite SEADPRI’s current scientific approach.

Visit to Nasyrul Quran Complex and Iron Mosque, Putrajaya

The evening session continued with a visit to the Nasyrul Quran Complex in Putrajaya, the second largest Quran Production Centre in the world. It is the only factory outside of Saudi Arabia authorised to print the Mushaf. The Erasmus+ team was given a tour around the complex by Mr. Omar Saleem Mohammed, the International Public Relations Executive. The complex houses exhibition galleries, skills training spaces, meeting rooms, surau, cafeteria, viewing gallery and management and administrative offices. The team was able to witness the production and printing of the Holy Quran, the main source of guidance for Muslims.

The day proceeded with a visit to Tuanku Mizan Zainal Abidin Mosque, also known as the Iron Mosque. The mosque, inspired by a mixture of German and Chinese architecture, has no minarets and was built with 70% iron, hence its nickname, the Iron Mosque. Its main prayer hall features open flooring and natural ventilation, eliminating the need for traditional fans and air-conditioning, despite Malaysia’s hot and humid climate. This cooling system is unique to the Iron Mosque due to their reliance on the natural air flowing through the mashrabiya screen, stainless steel mesh and tall windows. The mosque is also strategically built next to the Putrajaya Lake to enhance the natural cooling effect, complemented by the addition of pools near the main prayer hall. Overall, the Iron Mosque stands as an impressive example of modern Islamic architecture that supports environmental sustainability.

Putrajaya Cruise and Visit to Pink Mosque, Putrajaya

The visit to Putrajaya ended with a cruise tour around Putrajaya Lake, sighting more than 20 Putrajaya landmarks, including Tuanku Mizan Mosque, Putra Mosque, Seri Wawasan Bridge and Perdana Putra (the Prime Minister's office). Putrajaya Lake is a man-made lake that serves as a natural cooling system for the surrounding area, aided by the nearby wetlands that function to keep the river water clean and protect the local habitats.

The final stop was at Putra Mosque, popularly known as the Pink Mosque, due to its pink dome and rose-tinted granite structure. According to the tour guide, Putra Mosque's 116 m minaret, which is influenced by the design of Baghdad's Sheikh Omar Mosque, has five tiers signifying the Five Pillars of Islam and is one of the tallest in the region. Beyond catering to spiritual needs, Putra Mosque also provides services for the community. Public spaces are available for holding conferences, seminars, symposiums, conventions and exhibitions. Similar to Tuanku Mizan Mosque, the Putra Mosque is also strategically situated by the Putrajaya Lake, creating a serene ambiance.

The visits to the notable places in Seri Kembangan and Putrajaya offered the Erasmus+ team valuable insights into the interrelation between faith, knowledge and sustainability. The dialogue exchanges between the Erasmus+ team members and the members of Nalanda Buddhist Society as well as SEADPRI-UKM highlighted that religion, science, education, and the community each have their own unique roles in sustaining the environment. Overall, the second day's programme fostered mutual understanding and inspiration for future collaborations that promote harmonious spiritual and scientific values for a heightened environmental responsibility.

Invited Speakers:

1. Mr. Tan Siang Chye (Director of Nalanda Institute Malaysia)
2. Gs. Dr Nurfashareena Muhamad (Head, Southeast Asia Disaster Prevention Research Initiative, UKM)

Attendance (Erasmus+ Team):

1. Prof. Dr Elisabeth Naurath
2. Mag. Amina Boumaaiz
3. Prof. Dr Jörg Imran Schröter
4. Prof. Dr Elif Medeni

5. Mag. Sylvia Inou
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Day 3

Erasmus Working Session 3

Following Working Session 2, which took place on the first day at the IIUM main campus, the Erasmus team conducted Working Session 3 at the International Institute of Islamic Thought and Civilization (ISTAC) on August 28, 2025. The session began with welcoming remarks by the Dean of ISTAC-IIUM, Prof. Dr. Hazizan bin Mohd. Noon, who expressed his appreciation for the opportunity to host the Erasmus+ delegation. In his address, Prof. Hazizan outlined ISTAC’s vision and emphasised the significance of environmental and peace studies in promoting inter-religious and intercultural understanding. The address concluded with a brief question-and-answer segment, during which several participants raised enquiries concerning the management of interreligious and intrareligious diversity in Malaysia. Due to time limitations, Prof. Hazizan provided concise responses to the questions posed. The welcoming session concluded with a formal exchange of souvenirs between the Erasmus+ delegation and Prof. Hazizan.

After the departure of Prof. Hazizan from the meeting room, Working Session 3 of the Erasmus project continued under the chairmanship of the delegations from Albania (Assoc. Prof. Dr Genti Kruja and Prof. Dr Skender Bruçaj) and Spain (Prof. Dr Joan Hernandez-Serret). The session, themed “Outlook and Future Direction for WP4: Next Steps for Publication?”, focused on two principal deliverables of the project: (1) the Teacher Handbook and (2) the project website for information dissemination and stakeholder engagement. The team agreed to adopt design thinking as the guiding methodology, emphasising not only the outcomes but

also the developmental process, including considerations of context, audience, and publication format.

Throughout the session, participants contributed numerous suggestions and recommendations, particularly regarding the development of the handbook. Prof. Elif proposed that the handbook include national chapters, allowing each country to present its own approaches and materials within local contexts. Prof. Joan emphasised the importance of enabling teachers and students to understand climate justice from both religious and educational perspectives. Similarly, Dr Fatmir highlighted three key perspectives to be integrated into the handbook: national, teacher–student, and university levels. Prof. Imran reminded the group that the handbook should primarily serve lecturers who will train future educators. Dr Genti suggested the establishment of a new Master’s-level course in religious studies and interfaith dialogue, focusing on environmental issues. Due to time constraints, the group was unable to proceed with the second round of discussions and agreed to continue them in a forthcoming online meeting via Zoom. The next full meeting is scheduled to take place in four weeks, during which the handbook will be reviewed in detail and the website development finalised.

Open Panel: The Role of Religion in Ensuring Climate Justice

After the conclusion of the meeting session, the venue was prepared for the subsequent programme, an open panel discussion entitled “The Role of Religion in Ensuring Climate Justice”. The session was chaired and moderated by Dr Fatmir Shehu. He began by welcoming all participants and speakers to the forum and explained that this panel formed part of the Erasmus+ project, which organises discussions across different partner countries on interreligious perspectives. Similar sessions had previously been held in Germany, Spain, and Albania. The panel featured speakers from diverse religious backgrounds, representing the Muslim, Christian, Buddhist, and Hindu communities. In addition, one student whose research topic was closely related to the theme of the discussion was invited to present during the session.

The session began with a presentation on the Christian perspective delivered by Dr Living Lee Chai Peng, a pastor at the People’s Park Baptist Church. Dr Living emphasised two fundamental commandments in Christian teaching: the love of one’s neighbour and the care

for God's creation. He also discussed the doctrine of Christian stewardship, which calls for the responsible use of God's creations without exploitation or excessive veneration of the earth. He urged interfaith collaboration on climate-related issues and recommended the integration of climate education into religious institutions. The second presentation offered a Muslim perspective, delivered by Assoc. Prof. Dr Nik Saiful Azizi Nik Mohamed from the Kulliyah of Education, IIUM. Dr Nik began by introducing the Islamic concept of the human being as *khalifah* (vicegerent) of Allah on earth. This concept entails that humankind is entrusted with the duty to preserve *mīzān* (balance) in the natural order, as reflected in the teachings of Prophet Muhammad, who emphasised moderation, avoidance of waste, tree planting, and compassion toward all of Allah's creations. In his presentation, Dr Nik strongly advocated for interreligious collaboration, highlighting that climate change is a challenge transcending religious boundaries. He further proposed the development of a teacher-training module within the framework of interreligious environmental education, highlighting educators as key agents of change.

The third panellist, Mr Parthiban, represented the Hindu perspective. He currently serves as the coordinator of the Friendship Group of Inter-Religious Service. Mr Parthiban highlighted Hinduism's distinctive conception of humanity as intrinsically connected to the cosmos. For example, the Hindu appreciation of nature is reflected in its sacred reverence for the five elements—fire, earth, space, water, and air—which are regarded as manifestations of the divine. Hindu ritual and cultural practices also safeguard sacred natural sites such as rivers and mountains. Mr Parthiban further elaborated on Hinduism's philosophy of protecting life. The worship of animals such as cows and elephants functions as a cultural mechanism for the conservation of living beings. Moreover, hunting for sport is explicitly prohibited in Hinduism. The principles of *dharma* (duty) and *ahimsa* (non-violence) reinforce the doctrine of environmental stewardship, aligning ecological preservation with moral and spiritual responsibility.

Mr. Tan Siang Chye from the Nalanda Buddhist Society presented the Buddhist perspective on climate justice. He began his presentation by explaining that human development forms the foundation of environmental care. According to Buddhist thought, ecological outcomes are determined by the quality of human relationships with nature. Mr. Tan highlighted three key teachings of Buddhism relevant to this issue: interdependence, mindful responsibility, and compassion of unity. He suggested that environmental consciousness

should be embedded in education, particularly among youth, to ensure that the next generation does not repeat the mistakes of their predecessors. Following Mr. Tan's presentation, the session continued with the final speaker, Sr Nisa Solehah binti Muhamad Haswazil, a postgraduate student at IIUM. She presented her research entitled "Fostering National Harmony through Inter-Religious Education: An Analysis of Pendidikan Moral KSSM and Pendidikan Islam KSSM Syllabi." Sr Nisa observed that both Pendidikan Islam KSSM and Pendidikan Moral KSSM are currently insufficient in addressing contemporary interreligious dialogue. She recommended that a periodic curriculum review be conducted every 10 to 15 years to enhance inclusivity and relevance. Additionally, she proposed strengthening teacher training through holistic pedagogical modules and integrating *hikmah* (wisdom) as a foundational principle in interreligious education.

At the conclusion of the forum, Dr Fatmir expressed his appreciation to all the panellists and presented them with souvenirs on behalf of the Erasmus+ team. The session successfully fostered a rich and meaningful interreligious dialogue among representatives of diverse faith traditions. Remaining questions and follow-up discussions were continued informally during the luncheon provided for all participants and speakers.

Tour of Syed Muhammad Naquib Al-Attas ISTAC Library

Following the luncheon, the Erasmus team proceeded to visit the Syed Muhammad Naquib Al-Attas (SMNA) Library of ISTAC for a brief 30-minute tour led by Mr. Fazli bin Omar, the Head of the Library. The library (or the whole ISTAC), known for its architectural elegance inspired by the Alhambra Palace in Granada, consists of four levels, though the visit focused on two primary areas—the main reading hall and the manuscripts room located on the lowest level. To fully appreciate the library's intricate interior design, the Erasmus team, led by Mr. Fazli, chose to descend via the spiral staircase instead of the elevator.

During the visit, the team members were deeply impressed by the extensive collection of manuscripts, journals, and books preserved in the library. The materials span multiple languages and originate from diverse regions of both the Muslim and Western worlds, reflecting ISTAC's global scholarly vision. The library also houses rare historical artefacts and instruments, such as the astrolabe, alongside physical copies of ISTAC's students' theses and faculty publications, particularly in the fields of Islamic comparative thought and civilisation.

Although brief, the visit deepened the delegates' appreciation of the relationship between knowledge, art, and spirituality in the Islamic intellectual legacy.

Visit to the Institute of Islamic Understanding Malaysia (IKIM)

At around 3:00 p.m., the Erasmus team departed from ISTAC-IIUM to visit the Institute of Islamic Understanding Malaysia (IKIM). The purpose of the visit was to gain insights into IKIM's ongoing initiatives in religious education, interreligious dialogue, and the integration of Islamic perspectives in addressing contemporary challenges, including environmental issues. Upon arrival, the Erasmus team was warmly received by Dr Nik Roskiman bin Abdul Samad, Dr. Mohd Farid bin Mohd Shahrān, and Dr Shaikh Mohd Saifuddeen bin Shaikh Mohd Salleh. They accompanied the team to a meeting room located near the main building. The session began with introductions of all Erasmus team members and IKIM staff, followed by a presentation on IKIM's brief history, as well as its current initiatives and projects—particularly those of an interreligious nature. In summary, IKIM's ongoing projects have not yet fully integrated religious education with environmental concerns, although the institute has organised interfaith dialogues that include environmental issues as shared topics of discussion. Representing IKIM, Dr Shaikh acknowledged the importance of addressing environmental challenges from religious perspectives, alongside scientific and social approaches.

During the sharing session, Dr Shaikh expressed IKIM's appreciation for the inclusion of Malaysia's perspective in what is often a Europe-centred initiative. IKIM welcomed potential areas of collaboration with the Erasmus team, including the exchange of academic articles and publications, participation in IKIM's media and radio programmes, and the exploration of possible joint projects. Through the discussions, both parties highlighted the importance of engaging youth in interreligious dialogue and environmental awareness initiatives. IKIM highlighted the potential of utilising dialogue, media platforms, and collaborative learning to encourage greater participation.

The meeting concluded with a shared affirmation that combining religious wisdom and modern scientific and social perspectives can enrich global efforts towards sustainability and social harmony. Following the session, IKIM hosted a tour of its facilities, including the radio studio where its broadcasts are produced. The delegates were delighted to observe a live session from behind a glass panel as staff explained IKIM's ongoing radio programmes. The visit

continued at IKIM's library, Perpustakaan Tun Ahmad Sarji (PTAS), which houses a collection of classical manuscripts and rare works on social sciences. The visit to IKIM concluded at around 4:30 p.m., after which the delegates were ushered back to the bus to proceed with the next item on the agenda, a Religious City Tour from Masjid India to Central Market.

Religious City Tour – Masjid India, KL to Central Market

At around 5:30 p.m., the Erasmus team arrived at the Sultan Abdul Samad Jamek Mosque, one of the oldest mosques in Malaysia. Built in 1909, Masjid Jamek retains its architectural splendour, which reflects the Mughal style commonly associated with Indian Muslim design. It served as Kuala Lumpur's main mosque until the completion of Masjid Negara in 1965. The Muslim delegates performed their prayers at the mosque, while the non-Muslim participants entered as visitors in accordance with the regulations set by the mosque management. Following the prayer session, the delegates continued their tour by walking along the confluence of the Klang and Gombak rivers, an area now known as the River of Life. This project, an initiative by the Malaysian government, aims to revitalise the river from its formerly polluted state into a dynamic and habitable waterfront that stands as an urban icon of Kuala Lumpur. Along the River of Life, the diverse religious and cultural landscape of Malaysia is vividly reflected in the interactions and presence of its people.

The next destination was one of Kuala Lumpur's cultural and heritage landmarks, Central Market, also known locally as Pasar Seni. Originally established in 1888 as a wet market, it has since evolved into a vibrant hub for arts, crafts, and local souvenirs. The market provided the Erasmus team with an opportunity to relax and immerse themselves in a uniquely Malaysian shopping experience, surrounded by stalls offering traditional handicrafts, local delicacies, and cultural merchandise. The iconic art deco architecture of the building, carefully preserved since the early twentieth century, adds to its historical charm. The delegates spent some time exploring the area before regrouping around 7:00 p.m. for the final session of the transnational meeting, a closing dinner at Al-Rawsha Restaurant.

Closing Remarks at Al-Rawsha Restaurant

At Al-Rawsha Restaurant, the team enjoyed the warm dinner while engaging in casual reflections on the past few days. To ensure the session proceeded systematically, Prof. Imran

was appointed to chair the closing remarks. He invited each team member to share their reflections on the transnational meeting, and all offered positive feedback. The members unanimously agreed that the meeting had exceeded their expectations, particularly due to the excellent hospitality extended by the Malaysian hosts, Dr Fatmir and Dr Ainul. Everyone was reminded by Dr. Fatmir that the same spirit of collaboration and enthusiasm should be carried forward to the upcoming transnational meetings. As the dinner drew to a close, the team exchanged gifts and souvenirs, accompanied by heartfelt farewell messages. Most delegates were scheduled to return to their respective countries the following day. The day concluded with the Erasmus team returning to the hotel, marking the end of a meaningful gathering.

The Fourth Transnational Meeting under Work Package 4 concluded successfully after three days of intensive programmes and initiatives. Throughout these sessions, the committees provided multiple platforms for in-depth discussions on the pressing issue of climate change from a religious and ethical standpoint. This was achieved by engaging representatives from various religious communities to share their perspectives and insights on the matter. The meeting also demonstrated an effective exchange of ideas and experiences in addressing climate change through presentations and professional dialogue. As a result, the sharing of best practices and model academic activities for training in religious education was successfully carried out within an academic and collaborative setting. Overall, the Fourth Transnational Meeting, bringing together five nations under the Erasmus+ International Project, achieved all its primary objectives, marking another meaningful milestone in interreligious and environmental collaboration, along with a stronger bond and friendship.

Invited Speakers:

1. Prof. Dr. Hazizan bin Mohd. Noon (Dean of International Institute of Islamic Thought and Civilisation)
2. Dr Living Lee Chai Peng (People's Park Baptist Church)
3. Assoc. Prof. Dr Nik Saiful Azizi Nik Mohamed (Kulliyah of Education, IIUM)
4. Mr Parthiban (Coordinator of Hindu Sevai Sangam)
5. Mr. Tan Siang Chye (Director of Nalanda Institute Malaysia)
6. Sr. Nur Nisa Solehah binti Muhamad Haswazil (IIUM postgraduate student representative)

7. Dr. Shaikh Mohd Saifuddeen bin Shaikh Mohd Salleh (Senior Fellow of the Institute of Islamic Understanding Malaysia (IKIM))

Attendance (Erasmus+ Team):

1. Prof. Dr Elisabeth Naurath
2. Mag. Amina Boumaaiz
3. Prof. Dr Jörg Imran Schröter
4. Prof. Dr Elif Medeni
5. Mag. Sylvia Inou
6. Mag. Anissa Strommer
7. Prof. Dr Joan Hernandez-Serret
8. Assoc. Prof. Dr Genti Kruja
9. Prof. Dr Skender Bruçaj
10. Assoc. Prof. Dr Ainul Azmin Md Zamin
11. Assoc. Prof. Dr Fatmir Shehu

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Pictures from Day 3:













Project report was prepared by the Erasmus+ Malaysian team:

Erasmus team members:

1. Assoc. Prof. Dr Ainul Azmin Md Zamin
2. Assoc. Prof. Dr Fatmir Shehu

Student Facilitators:

3. Br. Khubaib bin Huda (G2322655)
4. Br. Muhammad Ammar bin Zubaidi (G2410855)
5. Sr. Nurul Iman Khaleeda binti Azli (G2429936)
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