The Idea of Cross-Religious Dialogue in the Time of the Covid-19 Pandemic

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Abstract

Interfaith dialogue is one of the keys to building harmony among religious believers. Religious intolerance and religious discrimination have spread throughout this country during the Covid-19 pandemic. Freedom of religion is still an issue that reaps violence in the end. Negative religious fanatics are not recommended in responding to diversity and existing realities. It is feared that it will have an impact on conflicts with religious nuances that have no completeness. The method used in this article is based on the theoretical concept of "interfaith dialogue". So the result is that the idea of interfaith dialogue during the Covid-19 pandemic has become one of the important formulas in religious moderation. For example, interfaith dialogue in education, social, community and social media. It can be concluded that interfaith dialogue in these times of the Covid-19 pandemic is very necessary. Good for moral education, building religious and social diversity, and peaceful literacy with the aim of countering extremist narratives, discrimination, and intolerance on social media and in social life.

Keyword: *Dialogue, Covid-19, Interfaith, Tolerance.*

A. Introduction

Indonesia is known as the largest Muslim nation in the world. In a sense, the population of Indonesia is Muslim, even though it is not constitutionally called an Islamic religion or Islamic state.[1] Apart from intellectual arguments, most people understand the teachings of Islam, both because of historical and cultural factors. It could also be like Geertz[2] that Islam can be seen from the Muslim and cultural structure, or, for example, Ricklefs,[3] that Islam is a religion that is in direct contact with local culture and the development of government. There is no need to establish an Islamic state; the Prophet SAW did not oblige.[4] Because the concept of an Islamic state is not from Islam or the thoughts of the Prophet, it is only a situation.[5] The debate then had a bad impact on Indonesia and its development. The relationship between Islam and the state is still not over in the movement.[6] The relationship between the state and religion in Indonesia reflects the effort to continue to seek compromises or middle ground among various ideological interests. We know that it was finally accepted as a way of compromise between religious-

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[1] Gena Alvionita and Arki Auliahadi, "Dinamika Islam di Indonesia Awal Abad 21", *Khazanah: Jurnal Sejarah dan Kebudayaan Islam* 10, No. 1 (2020), 14. DOI: https://doi.org/10.15548/khazanah.v0i0.189.

[2] Cliffortz Geertz, *Agama Jawa: Abangan, Santri, Priyayi dalam Kebudayaan Jawa* (Depok: Komunitas Bambu, 2014), 170. Andrew Beatty, *Variasi Agama di Jawa: Suatu Pendekatan Antropologi* (Jakarta: PT Raja Grafindo Persada, 2001).

[3] M.C. Ricklefs, *Mengislamkan Jawa: Sejarah Islamisasi di Jawa dan Penentangannya dari 1930 sampai Sekarang* (Jakarta: Serambi Semesta Ilmu, 2013).

[4] Asghar Ali Engineer, *Devolusi Negara Islam* (Yogyakarta: Pustaka Pelajar, 2000), 70.

[5] Mun'im Sirry, *Islam Revisionis: Kontestasi Agama Zaman Radikal.* (Yogyakarta: SUKA Press, 2018), 185.

[6] Basyir Kunawi, "Ideologi Gerakan Politik Islam di Indonesia", *at-Tahrir: Jurnal Pemikiran Islam* 16, No. 2 (2016), 346. DOI: 10.21154/al-tahrir.v16i2.423.

nationalists, who wanted Islam as the basis of the state, and secular-nationalists. Does this concept provide freedom?[7]

Freedom is the foundation of liberal thought. The term "liberal" comes from the Latin word "liber", which means freedom. In English, the word liberty is also used for a similar meaning to freedom: independence or freedom. In *The Oxford Dictionary*, the word freedom refers to "freedom to" or "freedom from". Likewise, the word liberty does not include distinguishing the meaning of the two.[8] Freedom is the most important and most important need in liberalism compared to other needs such as the rule of law or democracy. Liberalism demands individual freedom, which is the foundation of any free society. Only free human beings, with their potential and creativity, are able to create an advanced and civilized society. There can never be a free society if its members do not have freedom. Thus, individual freedom precedes the freedom of society, and there cannot be a free society if every individual in it is weak.[9]

The relationship between politics and Islam in its typological pattern serves to explain the differences in the attitudes of Indonesian Muslims in dealing with religious-political issues. Luthfi noted that this is mainly due to the fact that Indonesian Islam is a mixture of various groups

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[7]Budhy Munawar Rachman (ed.), *Membela Kebebasan Beragama: Percakapan Tentang Sekularisme, Liberalisme, dan Pluralisme, Buku 1* (Jakarta: Democracy Project, 2011).

[8]*The Oxford Dictionaries*, "Freedom", http://oxforddictionaries.com/definition/english/freedom; *The Oxford Dictionaries*, "Liberty", http://oxforddictionaries.com/definition/english/liberty?q=liberty, accesed September 9, 2021.

[9]Clemens Recker (ed.), *Liberalisme Arab* (Kairo: Friedrich-Naumann-Stiftung für die Freiheit, 2010), 1.

and cannot be described in one generalization.[10] Looking at Geertz's study, he found three distinct variants of Javanese Muslims. This trichotomy, known as santri, priyayi, and abangan, is not only a matter of explaining religious-cultural composition, but also political and economic composition.[11] Deliar in Assyaukani explains that towards a wider religious-political typology, Noer divides the religious-political attitudes of Indonesian Muslims into two interpretations, namely modernists and traditionalists. Modernists are Muslims who view modernity as a new instrument for the advancement of Islam. Traditionalists are Muslims who believe that traditional values are still compatible with contemporary life. Both modernists and traditionalists believe in the core values of Islamic political doctrine.[12] Indeed, the relationship between the state and religion is still a crucial point that is still hot to talk about. Masykuri Abdillah explained that the power to build a civil democracy is the strength of civil society, political society, and fully supported by the state.[13]

So the impact is on religious groups in Indonesia in general. Conflicts occur everywhere because of the friction between the concepts of state and religion. In particular, Islam, as the majority religion in Indonesia, must be an umbrella for other religions. Islam has given explanations about the importance of fostering good relations between Muslims and non-Muslims. The importance of mutual

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[10] Luthfi Assyaukani, *Ideologi Islam dan Utopia: Tiga Model Negara Demokrasi di Indonesia* (Jakarta: Freedom Institute, 2011), 4.

[11] Cliffortz Geertz, *Agama Jawa: Abangan, Santri, Priyayi dalam Kebudayaan Jawa,* 171.

[12] Luthfi Assyaukani, *Ideologi Islam dan Utopia*, 6.

[13] Masykuri Abdillah, *Islam dan Dinamika Sosial Politik di Indonesia* (Jakarta: PT Gramedia Pustaka Utama, 2011), 74.

respect: mutual respect and doing good to other people. There are several things that can be used as the principle of applying the concept of harmony in Islam, including: Islamic religious texts are very tolerant and embraced by the majority of the Indonesian population. This is in support of maintaining religious tolerance in Indonesia. Tolerance is the theological commitment of Muslims in a pluralistic country like Indonesia.[14] Tolerance is the main consensus in building harmony.[15]

Tolerance comes from the Latin word "tolerar", which means restraint, being patient, respecting other people's opinions, being open-minded and tolerant of people of different views or religions.[16] When interpreted in terms of tolerance between religions, it means that each religious community allows and maintains a conducive atmosphere for people of other religions.[17] Tolerance of plurality is essential for all religions to achieve such tolerance. Pluralism as a concept that is then attempted to interpret. Pluralism is an understanding or attitude towards plural conditions, both in social, cultural, political, and religious contexts.[18] So the Indonesian nation[19] must be built and guarded against political undermining that

[14] Saidurrahman and Arifinsyah, *Nalar Kerukunan: Merawat Keragaman Bangsa Mengawal NKRI* (Jakarta: Prenadamedia Group, 2018), 74.

[15] Irwan Masduqi, *Berislam Secara Toleran: Teologi Kerukunan Umat Beragama* (Jakarta: Mizan Pustaka, 2011), 71.

[16] Muhammad Yasir, "Makna Toleransi dalam Al-Qur'an", *Jurnal Ushuluddin* 22, No. 2 (2014), 171. DOI: http://dx.doi.org/10.24014/jush.v22i2.734.

[17] Suryana A. Jamrah, "Toleransi Antarumat Beragama: Perspektif Islam", *Jurnal Ushuluddin* 23, No. 2 (2015), 186. DOI: http://dx.doi.org/10.24014/jush.v23i2.1201.

[18] Sukron Ma'mun, "Pluralisme Agama dan Toleransi dalam Islam Perspektif Yusuf al-Qardhawi", *Humaniora: Jurnal Language, People, Art, and Communication Studies* 4, No. 2 (2013). DOI: https://doi.org/10.21512/humaniora.v4i2.3565.

[19] Saidurrahman and Arifinsyah, *Nalar Kerukunan: Merawat Keragaman Bangsa Mengawal NKRI* (Jakarta: Prenadamedia Group, 2018).

is disguised as religion. This issue was brought from the realm of politics with a negative orientation, only concerned with power. The study of politics in Islam starts with the debate on whether or not it is necessary to establish a state as a natural consequence of the fact that humans need protection, welfare, and a place to express ideas in order to improve their lives.[20]

As far as religious plurality is concerned, the founders of this republic have also given special attention. This collective awareness is reflected in Article Religion in the 1945 Constitution, which is the first and foremost reference for us in embracing religion and practicing worship.[21] Pluralism can be a positive and constructive power dynamic if it is directed positively and constructively as well. It seems that the founders of this country realized how diverse this country is, so Pancasila is the basis of the Indonesian state, not a particular religion.[22] Like the Medina Charter,[23] it was a unifying constitution for religious people in Medina at

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[20] Abdul Chalik, *Islam, Negara, dan Masa Depan Ideologi Politik* (Yogyakarta: Pustaka Pelajar, 2017), 47.

[21] Faisal Ismail, *Islam, Konstitusionalisme, dan Pluralisme: Memperkuat Fondasi Kebangsaan dan Merawat Relasi Kebhinekaan* (Yogyakarta: IRCiSoD, 2019), 17.

[22] Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama: Konflik, Rekonsiliasi, dan Harmoni* (Bandung: Remaja Rosdakarya, 2014), 33.

[23] The Medina Charter, or the Medina Constitution, is the first written constitution in the world that contains the basics of tolerance, harmony, and religious freedom, which in Islamic teachings are highly upheld as human rights. Thus, the real idea and practice of tolerance, peace, and inter-religious harmony actually have very strong theological, sociological, and historical roots in Islam and find clear and tangible evidence in the practice of the life of the Prophet Muhammad SAW. This historical fact cannot be denied, and this is very authentic and accurate historical evidence that illustrates the existence of tolerance, harmony, and peaceful coexistence, which is realized in the practice of life by the Prophet Muhammad and the Muslims in Medina. This agreement was made and valid between the communities in Medina, namely the Muslim community, the Jewish community (Bani Nadhir, Bani Qainuqa', and Bani Quraizhah) and the non-Muslim Arab community. This agreement or agreement is known as the Medina Charter. In Western literature, the Medina Charter is called the Medina Constitution, which is known and recognized as the first written constitution in history. See Faisal Ismail, *Sejarah dan Kebudayaan Islam Periode Klasik (VII-XII M)* (Yogyakarta: IRCiSoD, 2017), 163.

that time.[24] Thus, Pancasila remains the middle way as an acceptable consolidation to manage pluralism, on the one hand, while maintaining unity, on the other. The plurality of religions in Indonesia must be cared for and maintained so that they remain beautiful and exist in a puddle of harmony.[25]

B. Discussion

1. Islam and Interfaith Dialogue

Islam is a universal, eternal, and perfect religion, which was revealed by Allah to provide guidance and mercy for mankind to carry out its functions in life in order to obtain happiness in this world and in the hereafter. From the perspective of Islam, the role of humans is none other than khalifatullah on earth whose job is to realize the message of Islam, namely, that of *Rahmatan li al-'Alamin*, who always has to worship Him. Not in the broadest sense, as a human mental and physical activity in order to relate to Allah, with humans, and with the universe.[26] Islam in principle carries a mission that does not only introduce one aspect, but many sides to the reality of human life.[27] In the axis regarding the plurality of religions, it has been imprinted with "acknowledge its presence, not admit the truth", and the concept has finally been reached. From here, what often becomes a central issue and generates conflict is that the mention of infidels is

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[24] Faisal Ismail, Faisal Ismail, *Sejarah dan Kebudayaan Islam Periode Klasik (VII-XII M)*, 164.

[25] Fathorrahman Gufron, *Ekspresi Keberagaman di Era Milenium: Kemanusiaan, Keragaman, dan Kewarganegaraan* (Yogyakarta: IRCiSoD, 2016), 97.

[26] M. Asy'ari, "Islam dan Seni", *Hunafa: Jurnal Studia Islamika* 4, No. 2 (2007), 169. DOI: https://doi.org/10.24239/jsi.v4i2.207.169-174.

[27] Taufik Hidayat, *Dialog Teologis Kristen-Islam: Mewujudkan Relasi Damai Antarumat Beragama* (Malang: Literasi Nusantara, 2020), 48.

triggered by the existence of truth claims on the basis of their respective theologies.[28]

Responding to Islamic tolerance towards other religions and local religions in the history of the Islamic empire, which shows a continuum line between the concept of sharia and its practice in the field. Although the practice of tolerance is often interrupted, doctrinally there is no support for the Sharia text. This means that the violence that occurs in the name of Islam is not the authenticity of the teachings of Islam itself. Historical evidence shows Muslim governments cooperate with and use Christians, Jews, and pagans in their government or as employees in government.[29] Active tolerance must be consistently practiced in full, as in the history of the entry of Islam into the archipelago through the Walisongo. Islam was not carried out through colonialism or colonialism, so the attitude of acceptance of the people of the archipelago was very appreciative and they voluntarily embraced Islam. When you see the entry of Islam into Indonesia, it is true that the process of Islamization is peaceful, harmonious, and uses several ways to propagate it without any violence. Although it had been in contact with the colony's religion and the local religion, in the end, Indonesia stood on a common foundation.[30]

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[28] Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama: Konflik, Rekonsiliasi, dan Harmoni*, 14.

[29] Aslati, "Toleransi Antar Umat Beragama dalam Perspektif Islam: Suatu Tinjuan Historis", *Toleransi: Jurnal Media Ilmiah Komunikasi Umat Beragama* 4, No. 1 (2012), 6. DOI: http://dx.doi.org/10.24014/trs.v4i1.1032.

[30] Rizem Aizid, *Sejarah Islam Nusantara: dari Analisis Historis hingga Arkeologis tentang Penyebaran Islam di Indonesia* (Yogyakarta: Diva Press, 2016), 36; Rizem Aizid, *Sejarah Peradaban Islam Terlengkap: Periode Klasik, Pertengahan, dan Modern* (Yogyakarta: Diva Press, 2015), 431.

The basic premise of that thought is contained in the Q.S. al-Hujurat [49]: 13, which means: "O people! Indeed, we created you from a male and a female, and then we made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious, 'Verily, Allah is All-Knowing and All-Aware.'"[31] In another verse, it is also explained not to be mutually exclusive in religion. And there is no compulsion in religion, including Islam. In Q.S. al-Baqarah [2]: 256, which means: "There is no compulsion in (adhering to) religion (Islam); in fact, it is a clear difference between the right path and the wrong way. Whoever disobeys Tagut and believes in Allah, then indeed, he has clung to a very strong rope that will not break. 'Allah is All-Hearing and All-Knowing.'" (Q.S. al-Baqarah [2]: 256).[32]

The Quran forbids each religious group from claiming to be the most righteous people. Religious groups cannot claim to be experts in heaven while other religious groups claim to be experts in hell. Claims like this are tantamount to usurping God's rights. It is time for Islamic preachers to know that they are not required to convert non-Muslims to Islam. They have no right to claim that anyone but Muslims will go to hell, because the keys of heaven and hell are not in their hands. Such an attitude is a serious violation of God's authority. Allah has said in Q.S. al-Ma'idah [5]: 105: "O you who believe, you are your responsibility. A lost person will not harm you when you are guided." (Q.S. al-Ma'idah [5]: 105).[33]

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[31] https://quran.kemenag.go.id/sura/49 (acccessed, September 9, 2021).
[32] https://quran.kemenag.go.id/sura/2 (acccessed, September 9, 2021).
[33] https://quran.kemenag.go.id/sura/6 (acccessed, September 9, 2021).

Tolerance in Islam is one of the interesting and important issues to be studied, especially in the Indonesian context. Tolerance in religion means mutual respect and mercy towards followers of other religions, not forcing them to follow our religion. Islam does not prevent people from other religions from worshiping, if necessary (in an emergency), they are given permission to worship in the mosque. Islam highly values tolerance. However, the tolerance in question is in the field of interacting and having good muamalah with non-Muslims.[34]

2. The Need for Interfaith Dialogue

The importance of learning about other religions should not be ignored as part of the rejuvenation of interfaith dialogue. It is not difficult to argue that one's ignorance of other religions and, of course, of the breadth of one's own religion is often an obstacle to dialogue. While ignorance about other religions often leads to prejudice, stereotyping, and even contempt, ignorance about one's own religion can lead to isolation. Dialogue does offer a broad and comprehensive view. Dialogue provides a series of open discussions to get to know each other. This is very important to be a constellation of watering flowers that are withering. Rejuvenation in the importance of interfaith dialogue has become so mandatory. especially for those who are struggling with interfaith

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[34] Salma Mursyid, "Konsep Toleransi (*al-Samahah*) Antarumat Beragama Perspektif Islam", *Aqlam: Journal of Islam and Plurality* 2, No. 1 (2016), 42. DOI: http://dx.doi.org/10.30984/ajip.v1i2.504.

scholarship, comparative religion, or religious theology—especially Christian-Islamic.[35]

Interfaith dialogue is not an opportunity to discredit other religions. Knowing more about other religions—Christianity, Judaism, Buddhism, Hinduism, and other religions—both heavenly and ardhi religions—is one of the keys to formulating love, knowing, and respecting other religions in the world and in Indonesia. Because it should be noted that dialogue is not a debate—an act of fanatical individualist thinking, that's not it. Deliberations are also part of the deliberation, opening up knowledge and even the criticality of human beings from the debate, but in this context that is not the case. Interfaith dialogue here is intended to cover interactions between and within religions, as well as between and within religious groups. Dialogue, as Mun'im said, is that interfaith dialogue is a common need for us because it can be a solution to various tensions and intolerances[36] that have recently been getting stronger. Therefore, the importance of interfaith dialogue to foster mutual understanding and appreciation between communities is inevitable. Dialogue can take many forms, for example, the exchange of ideas, especially in the realm of theology, the sharing of religious experiences, cooperation and collaboration, or dialogue in the relationship of shared life.[37]

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[35] Muni'im Sirry, *Islam Revisionis: Kontestasi Agama Zaman Radikal* (Yogyakarta: SUKA Press, 2018), 244.

[36] http://www.religioustolerance.org/relintol1.htm#def (acccessed, September 9, 2021); https://www.eeoc.gov/laws/types/religion.cfm (acccessed, September 9, 2021).

[37] Mun'im Sirry, *Islam Revisionis: Kontestasi Agama Zaman Radikal* (Yogyakarta: SUKA Press, 2018), 248.

Indeed, for the majority of Indonesian Muslims, both traditionalists and modernists, not all agree with pluralism.[38] Meaning, as a majority group, Islam must be a place for the presence of families in different faiths, full of beauty. Bad stigma and cornering of the term "infidel" in the reality of the *ummah* when it comes to connecting with interfaith brothers and sisters. The most crucial moment in inter-religious relations is when Muslims enter the church. Through the understanding of theology, through history, there is no problem. It is certain that there are limitations in dealing with this relationship. As long as the relationship is good, and there is no coercion or discrediting of other religions, there is no problem to worry about. From scientific studies and the exchange of insights and experiences about interfaith, it is certain that a harmonious and harmonious life will grow in the puddle of religious pluralism in the world, especially in Indonesia.

The Wahid Foundation reported on September 5, 2019 that it had caught the phenomenon of violations against the independence of citizens. During the period of 2018, Wahid made several important findings. For example, the state becomes the most violating actor but also occupies the highest position in good practice. Wahid said that in 2018, there were 192 events, 276 actions, 130 state violations and 146 non-state violations. There are at least 10 areas with violation

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[38] Mortimer J. Adler, *Truth in Religion: The Plurality of Religions and The Unity of Truth: an Essay in the Philosophy of Religion* (New York: MacMillan Publishing Company, 1990), 1; Paul L. Heck, *Common Ground Islam, Christianity, and Religious Pluralism* (Washington D.C.: Georgetown University Press, 2009), 2; Thomas Banchoff (ed.). *Democracy and the New Religious Pluralism* (London: Oxford University Press, 2007), 20; Zulfikar Hirji (ed.), *Diversity and Pluralism in Islam: Historical and Contemporary Discourses among Muslims* (London: I.B. Tauris Publishers and The Institute of Ismaili Studies, 2010), 41.

cases, namely Jakarta, West Java, East Java, and Banten. Aceh, Central Java, North Sumatra, South Sumatra, Jambi, and Riau. The forms of action that occupy the top curve are punishment based on religion or belief, misdirection of religion or belief, prohibition of activities, hate speech, religious discrimination, coercion of religion, restriction or prohibition of religious activities, physical attack or destruction of property, coercion of religious observance, destruction of houses, religion, prohibition of symbols, omission, restriction, closure, and sealing of places of worship, intimidation and threats.[39] This needs to then be addressed by taking steps to tackle violent extremism in the realm of religions.[40] Ethnic harmony in Indonesia must also be maintained. Rizal Panggabean notes that conflicts occurred between Chinese and Javanese in Surakarta and Jogjakarta in 1998, containing both personal interests and opposition in that year.[41]

This year, looking at the Setara Institute report on April 6, 2021, in its press release, it explains that at least throughout 2020, there have been 180 incidents of violations of the Kelompok Krimilal Bersenjata (KKB, Freedom of Religion and Belief), with 422 actions. Compared to the previous year, the number of incidents decreased slightly, as in 2019 there were 200 KBB violations, but in terms of actions, it rose sharply compared to the previous 327 violations. This indicates the

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[39]https://wahidfoundation.org/index.php/publication/detail/Presentasi-Laporan-Kemerdekaan-BeragamaBerkeyakinan-Wahid-Foundation-2018 (accessed September 9, 2021).

[40] Mayolisia Indah Budi Ekayati and Siti Darojatul Aliah, *Menghalau Ekstremisme: Konsep dan Strategi Mengatasi Ekstremisme Kekerasan di Indonesia.* (Jakarta: Wahid Foundation, 2018), 80.

[41]Samsu Rizal Panggabean, *Konflik dan Perdamaian Etnis di Indonesia* (Jakarta: Alvabet and PUSAD Paramadina, 2018); Haqqul Yaqin, *Agama dan Kekerasan dalam Transisi Demokrasi Indonesia* (Yogyakarta: Kalimedia, 2017).

need to build a house of religious moderation within the Indonesian frame. and the need to reinterpret the values of each religion and Pancasila in the application of inter-religious life in Indonesia.[42] Conflict should not be prolonged until it oppresses religions. Indonesia as a common umbrella, built for togetherness. Don't be like the conflict in Aceh after the New Order, Papua between separatism and autonomy, the communal conflict in Maluku, or the dispute/asset conflict in Timor Leste. Even though these events have passed, they still have a variety of stories that must be learned as resolutions. conflict.[43]

Actually, religion should be a catalyst in the lives of every human being. There should be no ambivalence in religion.[44] Why should there be unwanted events that trigger conflict? Freedom as an Indonesian human being to have a religion even creates intolerance. Why? Is it a lack of understanding of their religion? Is it only at the external level, or is it only religion in the ID card? This is actually dangerous for the development of inter-religious life in Indonesia in the future, so intolerance must be eliminated in every religious person so that religious harmonization can be realized.[45] There are several solutions to strengthen inter-religious harmony and prevent conflict, among others: *First*, religion should not be used as a disintegrating factor (disintegrative) but as a unifying factor (integrative) in people's lives.

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[42] https://setara-institut.org/pandemi-lahan-subur-diskriminasi-dan-intoleransi/ (accessed September 9, 2021).

[43] Syamsul Hadi, et al., *Disintegrasi Pasca Orde Baru: Negara, Konflik Lokal, dan Dinamika Internasional* (Jakarta: Yayasan Obor Indonesia, 2007), 100.

[44] Zakiyuddin Baidhawy, *Ambivalensi Agama Konflik dan Nirkekerasan* (Yogyakarta: LESFI, 2002).

[45] Alamsyah M. Dja'far, *Intoleransi: Memahami Kebencian dan Kekerasan atas Nama Agama* (Jakarta: Elex Media Komputindo, 2018), 70.

Religion should not be understood as exclusive and extreme. A pluralistic society needs to be understood by taking into account the context and objective conditions of a pluralistic society. *Second*, religious understanding should be moderate without sacrificing the basic teachings of religion. This kind of understanding will produce religious teachings that promote compassion (*rahmah*), peace (*salam*), tolerance (*tasamuh*), and human relations.[46]

Apart from the above, there are also three concepts in building peace and conflict resolution in Indonesia: *First*, a cultural approach is one of the strategies adopted in building peace and resolving conflicts between religious believers. Because by using this method, traditions will be brought together and actualized in local wisdom. *Second*, the structural approach, is an approach initiated by several harmony institutions. *Third*, a moderate dialogue approach is one of the keys to building harmony, which also needs to be applied to religions. Because conflicts frequently arise against the backdrop of differences that force them to focus on critical or even theological issues.[47] Ritzer explains in his conflict theory that society is always in a process of change that is characterized by continuous conflict between its elements. Conflict theory argues that the order in society is only caused by the pressure or coercion of power from

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[46] Abdul Jamil Wahab, *Harmoni di Negeri Seribu Agama: Membumikan Teologi dan Fikih Kerukunan* (Jakarta: Quanta, 2015), 18; Saidurrahman and Arifinsyah, *Nalar Kerukunan: Merawat Keragaman Bangsa Mengawal NKRI* (Jakarta: Prenadamedia Group, 2018), 88.

[47] Muni'im Sirry. *Islam Revisionis: Kontestasi Agama Zaman Radikal*, 244; Saidurrahman and Arifinsyah, *Nalar Kerukunan: Merawat Keragaman Bangsa Mengawal NKRI*, 244; M. Fahim Tharaba, *Sosiologi Agama: Konsep, Metode Riset, dan Konflik Sosial.* (Malang: Madani Intrans Publishing, 2016), 52.

above by the ruling group.[48] When religious spirits are able to be practiced, they will have a good impact on themselves and on those around them. Sacredness in religion sometimes leads us to fanatical spaces in religion. While seeing other adherents as enemies. Doctrines that seem to lead to evil begin to be discarded. Consider the essence of religion, which can have a positive impact.

That is what is feared in religious life in Indonesia. So, mutual knowledge of each other about religions in Indonesia is mandatory. especially with understanding of the historical context of these religions. Why is that necessary? Because it broadens our understanding of the presence of these religions in Indonesia.And to open disclosures that may still be doubtful in other religions, this is the importance of interfaith dialogue wrapped in socio-historical. Egoism in religious life in Indonesia should not be prioritized. It will be fatal. So, make it as beautiful as possible when building the plurality. Sutiyono explained that at the theoretical level, there are two important concepts possessed by every religion that can influence its adherents in the interaction between them, namely fanaticism and tolerance. These two concepts are always practiced in a balanced pattern because an imbalance between the two will cause social instability among adherents. This is often seen in the field, where if fanaticism is too strong while tolerance is low, then the existence of one's religion becomes stronger and often creates hostility towards adherents of other religions. On the other hand, if fanaticism is too weak while tolerance

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[48] George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda* (Jakarta: RajaGrafindo Persada, 2013), 32.

is high, then the existence of their religion will be weakened because they will not be proud of their religion.[49]

So that all religious people in Indonesia, in particular, can interpret every diversity that exists. both on a local and national scaleKnowing other religions is not the goal of discrediting, minorizing, marginalizing, or debating which beliefs are right and wrong. However, build all this pluralism full of love and use it to care for and maintain the beauty that God has entrusted through the religions that grow in Indonesia. Understanding the concept of harmony is also found in religions. It is ensured in each holy book, storing various treasures in order to build harmony with people of other religions, both Hinduism, Buddhism, Confucianism, Christian-Catholicism, and Islam.

3. Covid-19 and the Idea of Interfaith Dialogue

It has been described above, regarding some data from the Wahid Foundation and the SETARA Institute, that there are hundreds of conflicts between religious believers, religious violence, and destruction of houses of worship. Not only between religions, but with local beliefs. However, what often happens is discrimination against the Ahmadiyya community. The latest news occurred in Sintang, West Kalimantan. Reported by voaindonesia.com, the Setara Institute report strongly condemns the violent acts against the Indonesian Ahmadiyya Congregation in Sintang. The crowd, numbering hundreds of Sintang Muslims, allied themselves, burned the mosque building and damaged the mosque that had been

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[49] Sutiyono, *Benturan Budaya Islam: Puritan dan Sinkretis* (Jakarta: Kompas, 2010).

built by the congregation. This act is a form of violence that destroys peace and pollutes the meaning of Pancasila.[50]

The world has been shocked by the Covid-19 pandemic that has hit countries around the world, including Indonesia. Many people do not think that the Covid-19 virus can shake all aspects of people's lives. So many public policies have emerged to adjust to the Covid-19 situation. In fact, each country has its own policy for dealing with this pandemic situation. The impact of this virus is the most striking in human religious life. The implementation of social distancing (keeping a distance) from the government forced them to comply with the new policy. For example, worship, be it Islam, Christianity or other religions, must be abolished for a moment, or it could be done by implementing social distancing. This fact has caused controversy in the community.[51]

Regarding harmonious, moderate behavior in the midst of this pandemic. A wise and wise attitude is needed to build an atmosphere that has a positive impact on each other. In particular, issues of religious intolerance and religious discrimination against minority groups in this country. The cases that have been described above are evidence that in these years, Indonesia is in mourning. Pancasila is no longer interpreted in the life of religious plurality in its own country. Ideas or discourses on building a harmonious environment during the pandemic are very necessary, especially building

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[50] Yoaens Lita, "SETARA Institute Kecam Perusakan Masjid Ahmadiyah di Sintang", 2021, https://www.voaindonesia.com/a/setara-institute-kecam-perusakan-masjid-ahmadiyah-di-sintang/6212221.html (accessed September 9, 2021).

[51] Abdul Syatar, Muhammad Majdy Amiruddin, Islamul Haq, and Arif Rahman, "Darurat Moderasi Beragama di Tengah Pandemi Corona Virus Desease 2019 (Covid-19)", *Kuriositas: Jurnal Media Komunikasi Sosial dan Keagamaan* 13, No. 1 (2020), 3. DOI: https://doi.org/10.35905/kur.v13i1.1376.

interfaith dialogue. This interfaith dialogue can be packaged with various media that can exchange ideas both socially, economically, theologically, and historically. Providing spaces for interfaith dialogue provides a breath of fresh air in the future that the young and old generations have connected the relay of Indonesianness.

There are so many classifications of ideas in interfaith dialogue, for example in social, education, community[52] and social media. In the social space, many interfaith activities are initiated by developing interfaith community welfare and providing financial assistance to interfaith and other social activities. In the realm of education, it is necessary to provide tolerance education to students from the basic level[53] and even at university levels.[54] This is very necessary in fostering and building a paradigm of religious tolerance in this digital era,[55] especially the importance of moral education.[56] Especially

[52] Sri Sudono Saliro, Marilang, and Kurniati, "Tolerance Communication: Local Government Law, FKUB Dialogue Skills, and Social Harmonization In Singkawang City", *Kuriositas: Jurnal Media Komunikasi Sosial dan Keagamaan* 14, No. 1 (2021). DOI: https://doi.org/10.35905/kur.v14i1.2079; Muhammad Riza Chamadi, Dwi Nugroho Wibowo, A. Ilalqisni Insan, Musmuallim, and Ahmad Yusuf Prasetiawan, "Penguatan Moderasi Beragama Melalui Forum Persaudaraan Lintas Iman (FORSA) Kabupaten Banyumas pada Masa Pandemi Covid-19", *Solidaritas: Jurnal Pengabdian* 1, No. 1 (2021), 46. DOI: 10.24090/sjp.v1i1.4970.

[53] Deffa Lola Pitaloka, et al., "Peran Guru dalam Menanamkan Nilai Toleransi pada Anak Usia Dini di Indonesia", *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, No. 2 (2021). DOI: 10.31004/obsesi.v5i2.972; Anwar Zain, "Strategi Penanaman Toleransi Beragama Anak Usia Dini", *PUD Lectura: Jurnal Pendidikan Anak Usia Dini* 4, No. 1 (2020). DOI: 10.31849/paud-lectura.v%vi%i.4987.

[54] Dany Miftah M. Nur, Mochamad, and Risha Fitriani, "Membumikan Nilai-nilai Moderasi Agama di Masa Pandemi dalam Perspektif IPS", *Harmony: Jurnal Pembelajaran IPS dan PKN* 5, No. 2 (2020), 114.

[55] https://www.liputan6.com/regional/read/4594715/perjalanan-kasus-anak-anak-terlibat-perusakan-makam-di-solo; https://regional.kompas.com/read/2021/06/24/060000778/kasus-perusakan-makam-di-solo-kapolresta-toleransi-harus-hidup-dan?page=all (accessed September 10, 2021).

[56] Aris Priyanto, "Urgensi Spiritual di Masa Pandemi Sebagai Upaya Membentuk Perilaku Moderasi Beragama di IAIN Pekalongan", *JIRA: Jurnal Inovasi dan Riset Akademik* 2, No. 1 (2021), 82. DOI: https://doi.org/10.47387/jira.v2i1.75.

when social media[57] has become an important source, so that all information is taken and not filtered, so that negative information that is sourced is not clearly consumed by them. Indeed, hate speech today does not appear on the surface, but the target is social media as a new medium. So then it is necessary to have peaceful literacy and provide an inclusive atmosphere on social media so that Indonesia remains in harmony and harmony.[58]

C. Conclusion

It can be concluded that the purpose of the description above is to make a point that the author gives an idea or discourse about an interfaith dialogue during this Covid-19 pandemic. The meaning of interfaith dialogue does not only rely on interactive dialogue, but as stated above, the writer divides it into several components, both social, educational, community, and social media. The existence of the meaning of dialogue can be present in the midst of these components as one of the formulas for rejuvenating the conservative thinking that is fading in re-earthing the details of the treasures of religious dialogue as harmonious together. Dialogue can also be interpreted as a literacy dialogue. This can be applied on social media. writing issues that give a peaceful social media

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[57] Washilatun Novita and Wasehudin, "Penggunaan Media Sosial dalam Membangun Moderasi Beragama di Masa Pandemi Covid-19 di Kota Tangerang", *Hanifiya: Jurnal Studi Agama-agama* 3, No. 2 (2020). DOI: 10.15575/hanifiya.v3i2.10017; Wahyudin Darmalaksana, "Kolaborasi Nasional: Memperkukuh dan Menyebarluaskan Nilai-nilai Moderasi Beragama di Era Digital dan Masa Pandemi", *Webinar Kolaborasi Nasional*, HMJ Studi Agama-agama UIN Sunan Kalijaga Yogyakarta dan UIN Walisongo Semarang (2021), 3. http://digilib.uinsgd.ac.id/id/eprint/40713.

[58] Engkos Kosasih, Agus Suyadi Raharusun, Reza Pahlevi Dalimunthe, and Aceng Abdul Kodir, "Literasi Media Sosial dalam Pemasyarakatan Moderasi Beragama dalam Situasi Pandemi Covid-19", *Jurnal Bimas Islam* 12, No. 2 (2019). DOI: https://doi.org/10.37302/jbi.v12i2.118.

feel and are full of actual information. In particular, the issue of religious violence and religious intolerance can be expressed on social media by providing solutions to build peace again. Indonesia is diverse, and Indonesia is a common house. Do not use practical political factors or dark history, to make the relationship between Indonesian religious people crack.

Thus, literacy on social media can display a dialogue that occurs as a result of shared reflection. In education, this is also important, because education is a determining factor for the future direction of the nation by educating young people to learn and know many things in order to achieve the future. Much can be done in the world of education, especially related to issues of religious tolerance, either through community, writing, lessons/courses on national insight, or seminaries/webinars/discussions. Because it is still limited by the absence of gathering activities, it is possible to use online media as one of the conveyers of this peaceful information. The purpose of the dialogue is not to bring down religions, discriminate against each other, or discuss wrong and right in theological terms, but to be able to dig deeper into the history of each religion as one of the goals of building harmony among religious believers.

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