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INTERRELIGIOUS FRATERNAL RELATIONS IN THE ARCHDIOCESE OF SEMARANG: RESPONSES FROM ADHERENTS OF OTHER RELIGIONS

Yustinus Joko Wahyu Yuniarto [a, *]
Fatimah Husein [a]
Albertus Bagus Laksana [b]

[a] Indonesian Consortium for Religious Studies, Universitas Gadjah Mada Yogyakarta, Indonesia
[b] Universitas Sanata Dharma Yogyakarta, Indonesia

[*] *jk_pr79@yahoo.com*

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Abstracts:

The practice of interreligious fraternal relations (IFR) within the Archdiocese of Semarang (AoS) is not isolated. Other religions perceive, experience, and articulate their responses. They commend, lament, and criticize. This study presents the findings of the analysis of various religions' responses to the practice of IFR in the AoS. Their replies communicate varied reflective messages, which are significant and beneficial for altering IFR. Research on this matter appears to be currently unavailable. This qualitative study examines the phenomena of IFRs through the lens of Pierre Bourdieu's social theory of "habitus-modal-arena," Michel Foucault's concept of "power struggle," and the notion of "pastoral conversion" from Evangelii Gaudium. Data were acquired via interviews and observations. Employing Foucault's theory and the concept of pastoral conversion, this study reveals that the presently regarded stable hierarchical structure occasionally fails to effectively harness its power potential to prepare the Catholic laity in these relationships adequately. The AoS has not yet developed a robust habitus or cognitive framework for an IFR. This is evident in the insufficient understanding of Catholicism (capital), adversely affecting the expansion of mission spaces (arenas) established for IFRs.

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INTRODUCTION

Duc in Altum or "put out into the deep" (Luke 5:4). These are the words of the Lord Jesus when He told Peter to let down the nets again even though he and his friends had been fishing all night and had not caught a single fish. When he listened to the words of the Lord Jesus and did what He asked, Peter caught many fish beyond his imagination. *Duc in altum* has become familiar to the ears of Catholics in the AoS since Bishop Pujasumarta used these words as the tagline for his pastoral mission.[1] Exegetically, these words convey to us the progress of discipleship. One is making room for the Divine/Supernatural within us, opening ourselves to listen to His guidance, and carrying it out (cf. Luke 5:3-5). Two, overcoming laziness, uselessness, fruitlessness, and tiredness (cf. Luke 5:5). Three, breaking free from the bonds of habit (fishing at night to fishing during the day) and being ready to constantly change in a disruptive world (cf. Luke 5:5-6).[2] Fourth, submitting ourselves before the

[1] Bishop Pujasumarta brought his position as bishop deeper into the world of social media communication and he proved that this pastoral approach is relevant. Mathias Hariyadi, "In memoriam Mgr. Johannes Pujasumarta: Hilangkan Jurang Komunikasi Uskup Umat (7)," *Sesawi.net*, November 11, 2015, https://www.sesawi.net/in-memoriam-mgr-johannes-pujasumarta-hilangkan-jurang-komunikasi-uskup-umat-7/. Lingkungan Paulus Wonosari, "Sugeng tindak Mgr. Puja," *lingkunganpauluswonosari.blogspot.com*, November 11, 2015, https://lingkunganpauluswonosari.blogspot.com/2015/11/sugeng-tindak-mgr-puja.html.

[2] In the Pre-Tepas meeting of the East Yogyakarta Vicariage in Syantikara, October 21, 2024, the vicariage team reminded the representatives of the parishes of the nature of the Church which is always changing (not developing); *ecclesia semper reformanda est*. In this way, the AoS Catholic Church can become increasingly catholic and apostolic (cf. *Evangelii Gaudium* or EG no. 20-24). It carries out its mission in a society that is constantly changing. Therefore, it needs pastoral conversion (EG no. 25-33). It needs this conversion not just to survive (self-introversion) but for the sake of mission (cf. EG 27). As a note, although the Catholic Church uses

Divine because of the experience of *tremendum et fascinosum* and then giving ourselves to become followers of the Lord's path (rather than insisting on following a particular human/group path/plan) (cf. Luke 5:8-11). *Duc in altum* and its exegesis can perhaps represent the longing and hope of interreligious relations activists from other religions to participate in the AoS. In this study, IFR activists from various religions seem to echo the words of the Lord Jesus. Their responses support Catholics in being more courageous in involving themselves in IFR.

There are two categories of IFR. *One*, constructed by an institution. This construction can be carried out by the government or religious institutions. *Two*, natural. This type of IFR describes the lives of various religious adherents who, because they live together in a certain area, meet and interact constantly with each other. Some IFRs created by institutions in East Central Java and Yogyakarta include *buka puasa bersama* (breaking fast), *Pancasila* Village and Religious Village, *FKUB*, *Pager Piring*, Tolerance School and Diversity School, *Jamaah Kopdariyah*, Religious Figures Silaturahmi Forum, *Perkumpulan Masyarakat* (community association), National Holiday Commemoration, *Pelita*, *Amalia*. IFR groups formed by religious institutions or the government are generally accidental ceremonial in nature responding to certain problems or moments with ongoing actions that are sometimes very minimal. *Perkumpulan Masyarakat* are one exception because their members are not only interreligious but also those who have the resources and will to develop their area. The activities of this group do not stop at mere ceremonies but continue to ongoing concrete actions. Their contribution to their society can be truly felt. In addition to institutions, there is a

the term *reformanda,* it translates it as "changing" and not "reformation" because the term has been used as an identity by the Protestant Church.

natural IFR. Various adherents of different religions live in the same area. Their IFR is seen in their joint efforts to solve their daily problems. They do not always consider themselves representatives of certain religions but rather fellow citizens who need to work together to face common problems. This natural IFR requires inspiring figures, from any religion, to be able to coordinate togetherness in order to create harmony.

The forms and methods of IFR received responses from adherents of other religions in the East Central Java and Yogyakarta regions. They are figures of different religions involved in interfaith activities in the Kevikepan of Semarang, Surakarta, Yogyakarta, and Kedu.[3] Their statements are positive (compliments), so they trigger hermeneutic suspicion.[4] Are they doing small or sweet talk (which cannot be regarded as empty), or is it just a gimmick for Eastern politeness? It is legitimate and appropriate to ask this question because the practice of small talk, sweet talk, and gimmicks is common in Indonesian society.[5] This suspicion can give rise to unfounded prejudices that lead to hatred towards other parties and damage the foundations of interreligious relations. However, the above suspicions were not proven by experiencing face-to-face meetings during interviews or telephone or ChatWA or in observations of interreligious meetings. Informants from other religions

3 Vicariage is a term used in the Archdiocese of Semarang (AoS) to refer to an area consisting of several parishes. The term vicariage was created based on the need to name an area shepherded by the office of Episcopal Vicar or Vikep. The term vicariage itself is not written in the CIC. The CIC only writes about the office of vikep in the tradition of the Roman Catholic Church. Information for the Episcopal Vicar can be read in CIC 476. Currently, AoS has five vicariages; Semarang, Surakarta, East Yogyakarta, West Yogyakarta, and Kedu.

4 Paul Ricœur, *Freud and Philosophy: An Essay on Interpretation* (New Haven, Connecticut: Yale University Press, 1970): 30.

5 Small talk is useful for opening up more serious conversations. It can defuse sensitive topics (which can trigger misunderstandings) so that they do not cause damage. It makes serious conversations impersonal, giving them an aura of objectivity and less hurt. Small talk creates an atmosphere of collectivity. It is not empty etiquette. It is a way to bring the "personal" into social interactions. In this way, human values appear to the public and can be observed and responded to by others in a reciprocal relationship. Frederick Errington, *Manner and Meaning in West Sumatra: The Social Context of Consciousness* (New Haven: Yale University Press, 1984):20. Gregory M Simon, *Caged in on the Outside: Moral Subjectivity, Selfhood, and Islam in Minangkabau, Indonesia* (Honolulu: University of Hawai'i Press, 2014): 35,78.

enthusiastically accepted and responded to our presence and the questions we asked. They provided more (various) information than we needed. They did not hesitate, even though they had only met once, and without asking for evidence of our identity cards, they told us about their families, activities, plans and dreams, and even their deepest longings. We indeed introduced ourselves as Catholic priests and students, armed only with two identities that we conveyed verbally, without holding or reading our identity cards, but they were already very fluid. This situation may be the target of the Religious Moderation movement in Indonesia.[6] People from various backgrounds grow a sense of brotherhood and intimacy when they meet regularly. The fluid relationship also results in their ability to continue to provide criticism and notes on the participation of the AoS in interreligious relations activities. Both are conveyed carefully and align with the values of religious moderation promoted by the Ministry of Religious Affairs.

This study of IFR does not discuss the differences between Catholics and other religions in Central Java and Yogyakarta. Instead, it examines the phenomenon of IFR using an interdisciplinary perspective while remaining aware that other religions' views must be respected.[7] Research in this field focuses on the issue of the AoS with people of other religions in the eastern part of Central Java and Yogyakarta. There is an awareness of different individuals occupying the same area, mutual understanding, and an identity that needs to be constantly renewed. This issue is important for two reasons. First, cooperation between Catholics and people of other religions is assumed to fall into the category of IFR

6 The prologue to the Indonesian Ministry of Religion's Religious Moderation text formulates a sentence that can perhaps be considered the goal of this movement, "religious people in Indonesia uphold humanitarian values." Kemenag, *Moderasi Beragama* (Jakarta: Kemenag, 2019): xi,4.

7 ICRS, *Doctoral Handbook* (Yogyakarta: ICRS Publisher, 2019): 2.

automatically. In fact, as part of the Federation of Asian Bishops Conference (FABC), the AoS also defines IFR as the experience of the authenticity of Catholic identity in togetherness with other believers and religions. Thus, this definition makes IFR more than cooperation between adherents of different religions.[8] Meanwhile, the forms of collaboration found in the AoS are more focused on political and economic affairs. Although these two focuses are not bad, they have not targeted an authentic IFR as defined. Second, Catholics do not seem to mind collaborating with people of other religions. However, they seem reluctant when invited to attend IFR meetings, which can allow them to express their faith in a society with many religions.

Despite agreeing with the definition of IFR above, the AoS has not discussed the steps it has designed to realize the meaning. As revealed in the subsequent writings, it already has ideals and awareness of IFR. In the book *Formatio Iman Berjenjang - Menjadi Orang Katolik yang Cerdas, Tangguh, dan Misioner Sepanjang Hayat* (Gradual Faith Formation - Becoming a Smart, Resilient, and Lifelong Missionary Catholic), the AoS's Dewan Karya Pastoral (DKP/Pastoral Work Council) formulates *beriman secara cerdas* (having faith intelligently) as one of the goals of faith formation carried out for Catholics without further explaining its relationship to IFR and how to achieve it.[9] Panduan Umat Lingkungan 2024 (Environmental People's Guide of APP 2024) mentions the existence of misguidance and distortion of church teachings, so it

8 Felix Wilfred, "The Federation of Asian Bishops' Conferences (FABC): Orientations, Challenges and Impact." In *For All the Peoples of Asia: Federation of Asian Bishops' Conferences Documents from 1970 to 1991*, (vol. 1. 1995): xxiii-xxx.

9 Komkat, *Formatio Iman Berjenjang; menjadi orang Katolik yang cerdas, tangguh, dan misioner sepanjang hayat* (Yogyakarta: Penerbit PT. Kanisius, 2014): 29-30.

emphasizes the need for apologetic teachings for Catholics. Once again, it does not explain further or link it to IFR.[10]

Several issues in IFRs have been reviewed in previous studies. *First* is *Srawung Persaudaraan Sejati* (SPS/true brotherhood). As an activity created by the AoS, *srawung* is proudly presented as an arena for interreligious young people to foster plurality.[11] *Srawung* is referred to as a bridge and media for uniting religious figures[12] and a tool for building a peaceful, true brotherhood.[13] Furthermore, reviews of SPS are still limited to discussing the content of the activity and its relation to the image of togetherness they aspire to.[14] However, they do not discuss Catholics' problems in an IFR. *Second*, studies on interreligious eco-theology in environmental issues and the COVID-19 pandemic involve Muslims, Catholics, and *Sedulur Sikep* in the North Central Java region. These studies do not go so far as to describe the efforts of these religions to mutually enrich/strengthen their respective theologies of nature conservation in togetherness. These studies only emphasize that different religions' teachings support efforts to conserve nature and collective resilience.[15] *Third*, some articles tell us about the interreligious

10 APP-KAS, *Panduan Umat Lingkungan 2024* (Semarang: APP-KAS, 2024).

11 SAP Widiasena and MJ Lelono, "Srawung Persaudaraan Sejati Kaum Muda Lintas Agama; Gereja Keuskupan Agung Semarang dalam Kacamata Dokumen Fratelli Tutti." *The National Conference on Indonesian Philosophy and Theology* (2024): 105-118.

12 Stefanus Wawan Setiawan, "Srawung Sebagai Tindakan Komunikatif dan Ruang Perjumpaan Antarumat Beragama di Kota Semarang" (Doctor diss., Universitas Satya Wacana, Salatiga, 2023), https://repository.uksw.edu//handle/123456789/29099.

13 HSP Banyu Dewa, "Budaya Perjumpaan: Jalan-jalan (baru) dialog antar umat beragama." *Credendum: Jurnal Pendidikan Agama* 4, no. 2 (2022): 104-112.

14 Widiasena and Lelono, "Srawung Persaudaraan Sejati Kaum Muda Lintas Agama; Gereja Keuskupan Agung Semarang dalam Kacamata Dokumen Fratelli Tutti," 105-118. Dewa, "Budaya Perjumpaan: Jalan-jalan (baru) dialog antar umat beragama," 104-112.

15 AB Purnomo, "The Eco-Interreligious Civilization of Love Amid Covid-19 Pandemic in the Indonesian Context." Dialogo 6, no. 2 (2019): 186-194. AB Purnomo, "The Urgency of Interreligious Ecotheological Praxis to Protect the Earth and the Vulnerable." Dialogo 9, no. 1 (2022): 61-74. AB Purnomo, "Conducting an Interreligious Ecological Civilization of Love without Discrimination." Dialogo 10, no. 2 (2024): 105-116.

commitment contained in the Basic Direction of the AoS.[16] This article also does not discuss Catholics' efforts to enrich spirituality in togetherness with other religions mutually. From several existing articles, what is happening in the dynamics of IFR has not received special discussion. Therefore, this study has the potential to fill this gap. As implicitly presented in the two DKP narratives above, is it possible that the absence of such discussion is related to the lack of intelligence and unpreparedness of Catholics in IFR with other religions? What are the forms of IFR in AoS? Are Catholics already *bersaudara secara interreligious* (interreligious brothers) with people of different religions? Or, have Catholics only reached the stage of "living together with others but not brothers?"

Pope Francis, in his Apostolic Exhortation *Evangelii Gaudium*, wrote his belief in authentic interreligious encounters that have the potential to be a means to enrich each religion that joins them (EG 251).[17] Based on this hypothesis, the lack of preparation of Catholics to be involved in IFR can cause the AoS to stagnate or even lag behind the trend echoed by the Asian and Universal Churches. It may lag behind other religions. In addition, the lack of preparation can hinder the progress of different religions and brotherhoods. Thus, this lack of preparation impacts the AoS and the world. Considering that it is part of the entire community of believers in the world, the lack of preparation for IRF can be a crime that threatens global brotherhood and unity (EG 234-237). The phenomenological reality of the lack of preparation can destroy the message of peace claimed to belong to the Church (EG 231). This

16 K Steenbrink, "The Internal Affairs of the Catholic Community." In *Catholics in Independent Indonesia: 1945-2010*. Brill, (2015): 46-79. J Wicoyo, "Pastoral Guidelines of the Archdiocese of Semarang." In *Interfaith Dialogues in Indonesia and Beyond*. (Yogyakarta, 2017): 119.

17 Pope Francis, *Evangelii Gaudium* (Vatican: November 24, 2013)

attitude tells the public that the AoS has forgotten the message that "unity must triumph over conflict" (EG 226-230). The reality of differences must not eliminate the principle of unity and brotherhood.

METHOD

This qualitative research attempts to apply a new method in cultural studies initiated by Paula Saukko. In the book "Doing Research in Cultural Studies," she invites us to take a more innovative and reflexive approach. She encouraged researchers to place lived experience studies in diverse life contexts.[18] This approach focuses on the intersection of culture, power, identity, and society. It uses interdisciplinary methods and perspectives to break from established academic boundaries and disciplines. It pays attention to the political dimensions of knowledge production, emphasizing how research can address social inequalities and represent marginalized voices.

Borrowing Saukko's idea, we recognize our position as researchers and part of the research. This condition becomes the setting of this research process. Therefore, the process and results of this research contribute to academic debates while engaging with the broader social and cultural context in which knowledge is produced and consumed. This study is inherently dynamic. It is in constant dialogue with the changing cultural landscape. Therefore, the knowledge produced by this research will likely be lacking in depth, flawed, and will soon become irrelevant.

In studying interreligious relations to produce new knowledge, we present this research in an innovative, critical, and reflective manner and embrace a more fluid and interdisciplinary approach. Therefore, the data

[18] Paula Saukko, *Doing Research in Cultural Studies* (London, Thousand Oaks, New Delhi: Sage Publications, 2003): 156.

collection and analysis techniques also become "less rigid" and may impact the emergence of allegations of inaccuracy in the knowledge produced by this research. (1) The interview data were collected through semi-structured interviews. Several open-ended guiding questions were provided for topic exploration during the conversation. This approach allowed in-depth exploration of participants' perspectives, especially on identity, culture, and power issues. (2) This research is semi-ethnographic. The researcher is not an outsider to the community or cultural context of the AoS interreligious brotherhood relations and is not an activist in these activities. He observes, participates, and engages with the participants and the researcher in their natural setting to deeply understand their practices, beliefs, and social interactions. (3) Semi-discourse analysis is used to analyze language, symbols, and representations in both spoken and written form. It explores how language constructs social realities, identities, and power relations. This step uncovers the ideological forces shaping how we understand the world. This technique involves gathering and analyzing historical documents, records, and other archival materials. Archival research helps trace cultural history, understand the development of cultural movements, and examine the social and political contexts that shape cultural practices over time. (4) Reflexivity throughout the data collection process. We tried to be mindful of our role in shaping the research process and outcomes. We also tried to heed ethical considerations, mainly when dealing with smaller religious communities or sensitive topics. In addition, we were mindful of the potential impact of this research on participants and their communities.

RESULT AND DISCUSSION

We group the results of these interviews into three categories that will receive their respective discussions as follows. *One* is appreciation of adherents of other religions. *Two*, interreligious precautions. *Three*, essential elements in IFR.

Appreciation of adherents of other religions

The informants, consisting of interreligious[19] fraternal relations activists positively assessed the involvement of the AoS in various "interreligious activities" (cooperation in dealing with everyday problems) in society. They are members of one or several interreligious communities in East Central Java and Yogyakarta. They are religious figures or religious leaders. They barely make note of the AoS's shortcomings in its involvement. Thankfully, they were still able to provide unexpected notes. With all due respect to other parties, perhaps, but hopefully not, disparaging assessments may come from adherents of different religions who do not associate themselves with any interreligious communities. Because this study focuses on IFR carried out by the AoS, the informants are limited to individuals who are members of specific interreligious communities. This is the grouping of data sources in this study.

In the Semarang Vicariate, MSM[20] said that Catholics generally commit and contribute to realizing harmony between religious communities. This commitment is evident from the absence of conflict between the Catholic Church and other religions. Specifically, this

[19] ST, a member of the Penghayat congregation from Magelang, said that the term "interfaith" is more commonly used in Magelang. However, ST added that the terms interreligious and interfaith have similar meanings for interreligious activists in Magelang. The Q&A with ST was conducted using ChatWA on August 9, 2024. The Chat file has been saved and can be accessed when needed.

[20] MSM is a lecturer at UIN Walisongo Semarang. The telephone interview was conducted on August 2-3, 2024.

commitment is manifested in four activities. First is seminars and literacy on interreligious education. Such seminars emphasize the importance of any religion in Indonesia as a source of peace and social welfare. Second is a student organization called the Aliansi Mahasiswa Lintas Agama (AMALIA/Interfaith Student Alliance), founded by the students of STPKat (High School of Pastoral Catechetics) Semarang and UIN (State Islamic University) Walisanga in 2022.[21] Third is a regular event prepared by the Semarang Vicariate inviting Muslim friends to hold a breaking of the fast together at the vicariate office. Finally, on the occasion of the anniversary of Semarang Vicariate, representatives from other religions are invited to attend the celebration so that communication, friendship, and greetings can take place, thus creating space for religious figures in Semarang to get closer.

AT[22] has a slightly different assessment. He said that only a few Catholic Churches (parishes) in the Semarang Vicariate are very inclusive and have good and intense IFR. AT's statement implies an appeal to all parishes to be willing to be present and involve themselves in IFR so that the general picture as captured by MSM becomes an accurate picture of all parishes in the Semarang Vicariate. Although each parish has different interreligious activities with varying breadth and depth, BCM[23] remains grateful for the achievements of the Catholic Church. His gratitude is

21 KAS, "Buka Bersama Penggiat Aliansi Mahasiswa Lintas Agama Kevikepan Semarang," *kas.or.id*, March 29, 2023, https://kas.or.id/tag/aliansi-mahasiswa-lintas-agama/. Unfortunately, this alliance seems to be in a state of suspended animation.

22 AT or Ws. AG is part of the Central Management of Matakin Indonesia. He serves as Deputy Chairperson for Community Services for the 2022-2026 period. More complete information can be seen on the page: Matakin, "Kepengurusan Matakin Periode 2022-2026," *matakin.or.id*, January 25, 2023, https://matakin.or.id/category/organisasi/read/kepengurusan-matakin-periode-2022-2026. Q&A with AT was conducted using ChatWA on July 24, 2024. The Chat file has been saved and can be accessed when needed.

23 BCM is a member of the Council of Elders and a member of the Elders of the Indonesian Theravada Sangha. He is domiciled at the Tanah Putih Vihara, Jalan dr. Wahidin No. 12, Jomblang, Candisari District, Semarang, Central Java 50257. More complete information can be seen on the page: Sekretariat-STI, "BCM," *sanghatheravadaindonesia.or.id*, https://sanghatheravadaindonesia.or.id/data-bhikkhu/bhikkhu-cattamano-mahathera/. Q&A with BCM was conducted using ChatWA on August 2, 2024. The Chat file has been saved and can be accessed when needed.

based on the practice of joint activities between Buddhists and Catholics. In the Buddhist tradition, IFR is recommended by the Great Teacher Buddha as written in the *Upali Sutta*.

AT's appeal to the Catholic Church aligns with EP's hopes.[24] Pujianto captured that the Catholic Church is still moving at the religious leaders' level of celebration and activities. He did praise the practice of IFR carried out by Semarang Catholics. Still, he did not forget to convey an appeal to the Catholic Church to increase interreligious discussion activities that accommodate grassroots communities, not only religious figures. In the following section, it will become clear that the interreligious discussions between religions in Central Java and Yogyakarta are still limited to discussions about cooperation for the common good. Through interviews with religious figures/leaders, it can be seen that they chose not to progress to religious teaching dialogue because they consider religious teachings or issues of faith to be internal matters of each religion. The next reason, implicitly,[25] is the concern about the possibility of proselytism.

MGM[26] appreciated the pioneering efforts of the Catholic Church in initiating the *Sekolah Kebhinekaan* (Diversity School), the *Pager Piring*

24 EP is the Head of the Hindu Community of the Central Java Regional Office. More complete information can be seen on the page: Adminhumas, "Struktur Organisasi Kementerian Agama Provinsi Jawa Tengah," jateng.kemenag.go.id, August 18, 2021, https://jateng.kemenag.go.id/struktur-organisasi-kementerian-agama-provinsi-jawa-tengah/. Q&A with EP was conducted via ChatWA on August 2-7, 2024. The Chat file has been saved and can be accessed when needed.

25 We use the term implicit because the informants stated that they did not mind if any of their members changed religions as long as the conversion was a calling from God and not forced by other parties. We interpret the conditional "no objection" statement as an implicit fear of the possibility of member conversion.

26 MGM is the Chairperson of the Parisada Hindu Dharma Indonesia (PHDI) of Magelang City. He also sits on the Personnel Sabha Walaka Parisada Hindu Dharma Indonesia membership for the 2021-2026 Service Period. More complete information can be seen on the pages: PHDI, "MGM," *parisada.or.id*, 2022, https://parisada.or.id/team/ir-made-gede-mahardhika/; BNews7, "Umat Lintas Agama ikuti Kirab Kebangsaan di Alun-alun Kota Magelang," *borobudurnews.com*, June 3, 2024, https://borobudurnews.com/umat-lintas-agama-ikuti-kirab-kebangsaan-di-alun-alun-kota-magelang/; https://parisada.or.id/sabha-walaka/. Questions and answers with Gede Mahardhika were conducted via ChatWA on August 09, 2024. The Chat file has been saved and can be accessed when needed.

movement, and Interreligious Prayer.[27] MGM further argued that the Church not only initiated good movements but also wanted to join and take part in activities aimed at weaving together diversity and collaborating with people of different religions. Gn[28] agreed with MGM. He said that the Church often introduced their congregations to other religions' congregations through visits to places of worship. RA[29] and ST[30] also gave similar testimonies. According to them, the Catholic Church has never neglected to send envoys to attend interreligious events.

The condition of the Catholic Church in the Surakarta Vicariate is not much different from that in the Kedu Vicariate. JG[31] saluted the Catholic Church's participation in activities that support the creation of harmony among people of various religions. The same praise came from AC.[32] AC admired the hospitality and tolerance of Catholics in various interreligious events. One example of hospitality is providing a

27 The Diversity School was adopted by the Magelang Government. It made it one of the supporting programs for the Pancasila Village or Tolerance Village movement. Until 2024, the Magelang Government has only held two Diversity Schools for teachers and religious leaders in the Magelang area. The *Pager Piring* Movement was initiated by the St. Maria Fatima Catholic Church in Magelang. The movement organizes interreligious tolerance education around Magelang. Interreligious prayers often take place on the anniversary of a parish or in commemoration of Indonesian independence.

28 Gn is the administrator of the Confucian community of Magelang.

29 RA, a Muslim from Magelang, an activist in interreligious relations. The Q&A was conducted via ChatWA on August 9, 2024. The Chat file has been saved and can be accessed when needed.

30 ST, a *Penghayat* from Magelang, an activist in interreligious relations. Questions and answers were conducted via ChatWA on August 9, 2024. The Chat file has been saved and can be accessed when needed. *Penghayat* belief is those who adhere to a belief outside the six dominant religions known to the general public in Indonesia. This belief is a legacy passed down by ancestors from various regions in Indonesia. More complete information can be seen on the page: Ariefiani Harahap, "Penghayat Kepercayaan bagian dari Masyarakat yang harus Kita Jaga dan Hormati," *goodnewsfromindonesia.id*, October 22, 2019 https://www.goodnewsfromindonesia.id/2019/10/22/penghayat-kepercayaan-bagian-dari-masyarakat-yang-harus-kita-jaga-dan-hormati.

31 JG is the leader of the GKJ Surakarta congregation and the administrator of the FKUB Surakarta City. Further information can be seen on the page: Aosgi, "FKUB Surakarta Dikukuhkan Walikota," *surakarta.go.id*, March 30, 2017, https://surakarta.go.id/?p=5179. Questions and answers were conducted via ChatWA on August 09, 2024. The Chat file has been saved and can be accessed when needed.

32 AC is the Head of the Central Management of the MATAKIN Community Service Division for the 2022-2026 Period. More complete information can be seen on the page: Matakin, "Kepengurusan Matakin Periode 2022-2026," *matakin.or.id*, January 25, 2023, https://matakin.or.id/category/organisasi/read/kepengurusan-matakin-periode-2022-2026. He also serves as the guardian of *Lintang Gerbang Kebajikan* MAKIN Surakarta as well as the mentor/advisor of MATAKIN Yogyakarta. Questions and answers were conducted via ChatWA on August 9, 2024. The Chat file has been saved and can be accessed when needed.

representative hall/room for interreligious activities. IBKS supported the statement.[33] Furthermore, he grouped the Surakarta Catholic Church's good practices into the IFR context. First, they are willing to visit figures of other religions or places of worship of different religions. Two, they do not want to go too deep into the teachings of other religions. Three, the banquet prepared by the Catholic Church is always special. It is not only IBKS who has this category. HAS[34] has another category for the good practices of Surakarta Catholics in living IFR. First, Vikep Surakarta (the leader of the Surakarta Catholic community) joined the Surakarta Interreligious Forum, which was established in 2011. This forum consists of religious leaders in Surakarta. They meet every two months. This meeting between religious leaders is essential and strategic in anticipating social events in Surakarta. Second, the Catholic Church wants to join the *Solo Bersama Selamanya* (SBS/Solo Together Forever) community to collect and distribute assistance in the form of basic necessities to people in need. In the SBS togetherness, assistance is given under the banner of togetherness. Together with SBS, the Catholic Church abandoned its own group identity to assist the poor. Three, the example of F. X. Rudyatmo.[35] He always attended community events, was involved in politics, and was

33 IBKS is the Chairperson of PHDI Surakarta. The telephone interview was conducted on August 8, 2024. Information about IBKS can be seen on the page: Humas Polda, "IBKS, Ajarkan Trisandya dan Keramaning Sembah dilanjutkan Dharma Wacana Peran Tri Murti," tribratanews.jateng.polri.go.id, February 3, 2017, https://tribratanews.jateng.polri.go.id/2017/02/03/iptu-ida-bagus-komang-suarnawam-pd-h-ajarkan-trisandya-dan-keramaning-sembah-dilanjutkan-dharma-wacana-peran-tri-murti/.

34 HAS is the Chairman of the Nahdlatul Ulama Solo Branch Management (PC NU). Further information can be seen on the pages: Muhammad Irham, "Kisah HAS, Ketua PCNU Solo yang milik wajah mirip Komjen Listyo Sigit Prabowo," manado.tribunnews.com, January 13, 2021, https://manado.tribunnews.com/2021/01/13/kisah-ahmad-helmy-sakdillah-ketua-pcnu-solo-yang-milik-wajah-mirip-komjen-listyo-sigit-prabowo; Ajie Najmuddin, "NU Solo Kritisi RUU Santet," nu.or.id, April 18, 2013, https://nu.or.id/daerah/nu-solo-kritisi-ruu-santet-QTGlf. Telephone interview conducted on August 07, 2024.

35 Fransiskus Xaverius Hadi Rudyatmo (born 13 February 1960) is an Indonesian politician who served as Mayor of Surakarta for the 2012-2015 period. He was re-elected to the same position for the 2016-2021 period. He is a politician from the Indonesian Democratic Party of Struggle. Before becoming mayor, he was elected as a member of the Surakarta City DPRD in 2004 and deputy mayor in 2005. After being re-elected in 2010, he became mayor when Joko Widodo became Governor of DKI Jakarta. He was then re-elected in 2015.

responsive to community issues. His testimony and example conditioned the Catholics of Surakarta to adopt similar virtues.

FS[36] and CR[37] appreciated the efforts of the Catholic Church in pioneering humanitarian dialogue or human brotherhood, fostering attitudes that support harmony within its people, avoiding things that can damage harmony, and preserving local wisdom values. A note from CR states that interreligious dialogue conducted by the Catholic Church tends to be still dominated by its religious leaders. INW[38] praised Catholics because they quickly got involved in interreligious activities.[39] They dare to express their concerns and society's opinions openly in interreligious meeting forums. However, in addition to the praise above, concern about the participation of the Catholic Church in IFR practices is implied in INW's statement. In his observation, at joint events, representatives from the Catholic Church tend to enjoy the atmosphere of gathering together with Hindus, Buddhists, Protestants, and Confucians. The feeling of security because of experiencing a situation of "same fate and shared suffering," for INW, is probably one of the reasons.

36 FS is the leader of the GKJ Gondokusuman congregation. Q&A via ChatWA was conducted on July 27-30, 2024. The Chat file has been saved and can be accessed when needed.

37 CR is the leader of the GKJ Wonosari congregation. Q&A via ChatWA was conducted on July 24-26, 2024. The Chat file has been saved and can be accessed when needed.

38 INW is the Chairperson of PHDI Yogyakarta. His office is located at Pura Jagatnatha Banguntapan, Jl. Pura Pelumbon Bangun Tapan, Bantul Regency. More complete information can be seen on the page: PHDI, "Daftar Parisada Hindu Dharma Indonesia (PHDI) Provinsi," *parisada.or.id*, https://parisada.or.id/phdi-provinsi/. Face-to-face interviews were conducted on August 10, 2024 at 09.30-11.00 WIB at Pura Jagatnatha Banguntapan.

39 Interviews with the Vikep of East Yogyakarta, Vikep of Kedu, and the Chairperson of the Interfaith Relations Commission of Kedu and Surakarta provided different information. According to their observations, Catholics tend to feel comfortable and safe in their activities within the Catholic environment (cf. Chapter III). In general, they feel satisfied with the internal dynamics in the Catholic Church. INW said that Catholics are easy to invite to participate in interfaith activities or establish interfaith relations, this occurs first at the leadership level. Although they are easy to invite, it seems that INW knows that they are not brave enough to "offer/give themselves".

Interreligious Precautions

Rainer Forst said that various human relationships (including IFR) will always conflict.[40] Therefore, relationships are formed because the connected parties want to maintain and bridge their differences. However, only differences that give place to the dignity of life must be maintained.[41] MSM has never heard of a case of destructive rejection of interreligious activities in the Semarang Vicariate.[42] However, he did not deny the existence of rejections of specific issues in an IFR due to differences in interpretation/understanding. In line with Forst, he said that the pros and cons of interreligious activities need to occur and be localized at the academic/idea/interpretation level to purify the teachings. MSM gave an example: in 2023, when Catholics held a breaking of the fast together at the Semarang Vicariate Office, there was a small group that disagreed, but the majority accepted it. As a result, the event could take place, and many invitees could attend. Breaking the fast is essential in worship, so it is susceptible to pros and cons. Pros/cons to interreligious practices at the academic/idea/interpretation level can open up more differences of thought that can be managed into a purified treasure of knowledge. He said that in Islam, there are also pros/cons to interreligious activities and religious moderation. Pros/cons need to be channeled into

40 Rainer Forst, "Toleration, justice and reason," in *The culture of toleration in diverse societies: Reasonabke tolerance*, by C McKinnon and D Castiglione, (Manchester: Manchester University Press, 2003): 71-85.

41 MO Webb, "Trust, Tolerance, and the Concept of a person," *Public Affairs Quarterly* 11, no. 4 (1997): 415-429.

42 In 2016, the rejection of the breaking of the fast event held by the Catholic Church in Semarang Regency occurred at the Gereja Kristus Raja Ungaran. As stated by Muchid, the rejection did not result in the destruction of places of worship or injuring certain people. The group that rejected the event objected to the silaturahmi being mixed with worship (breaking the fast is a form of worship). Finally, the breaking of the fast and silaturahmi event continued, taking place in the courtyard of the Catholic Church in the middle of the village, far from the main road. More complete news can be found on the page: BBC, " Benarkah Shinta Wahid diusir di acara buka puasa di gereja Semarang?" bbc.com, June 20, 2016, https://www.bbc.com/indonesia/majalah/2016/06/160620_trensosial_buka_puasa

scientific discourses. It should not descend into destructive physical actions. For MSM, this is homework for all religions.

The rejection or dislike of IFR results from differences in the interpretation of teachings or terminology. AT assessed that the negative attitude towards the practice of IFR could arise from people's perceptions when seeing people of other religions for the first time. Perhaps they have never met, so the attitude of excessive suspicion or lack of trust toward the other party persists. BCM and HAS argued that the negative attitude towards IFR could arise from people's inability to "enjoy togetherness" and "see the benefits of a relationship." Perhaps they see it as an attempt to threaten the existence of their respective groups and as an opportunity to expose the guise that has been maintained for some time to cover up certain deficiencies. To overcome this prejudice, AT, BCM and HAS suggested that IFRs must always be apparent from the start, as they limit themselves to social issues and human relations. However, the conditions proposed by the three informants are somewhat problematic. The most striking problem is that a brotherhood can't stop at social issues. Of course, it will penetrate the deeper aspects of personal life, including religion and spirituality. Is not the essence of a brotherhood to enrich each other's personality and identity? HAS said that discussions of religious teachings are not suitable for consumption in such forums. Similar to MSM, HAS localizes theological dialogue in academic forums. In everyday life, IFR needs to focus on efforts to cooperate for the benefit of society. According to AoS research and development, this kind of position will develop into the privatization of religion.[43] In such

[43] On the occasion of the East Yogyakarta Vicariage Pastoral Meeting, November 20 2024, AoS said that the threat to religions in Indonesia is no longer secularism but privatization. The teachings and practices of religions are their respective affairs. In Indonesia, constructive criticism from one religion towards the teachings and practices of another religion seems to be conditioned not to occur by the existence of a blasphemy clause whose boundaries are not very clear.

privatization, religion may move away from secularism at first glance. But in reality, it will make religion increasingly closed and shallow, a shallowness that certainly has the potential to threaten life itself.

We end this precaution with a statement from IBKS. He mentioned two reasons that make certain parties reject IFR in Indonesia. *One* may accept other religions, but perhaps from the beginning, they have dismissed the four pillars of the Republic of Indonesia. Disagreement with the state's foundations becomes legitimate for certain parties to reject forms of IFR. *Two*, perhaps they do not want to hear and accept ideas that do not align with their traditions. There is undoubtedly a specific error in the reasoning of people who think it is better to close their ears to hearing teachings/information/knowledge that differs from their own. Basically, in that situation, they may be dulling their conscience.

Basic elements in IFR

The previous description shows that IFR has pros and cons. We must strive for a balanced perspective so that opposing positions in IFR can become more open and fluid. Muchid reminded that religious adherents view their religion in two ways. *One*, citing Durkheim's idea, religion has a ritual/ideology/collection of sacred dogmas perspective helpful in uniting members of a particular religious group.[44] In this category, people become religious to gain recognition from a specific group and gain life after death. Recognition from a certain group can make them think that relationships with people outside their group are not necessary and urgent. *Two*, religion is a social system that can be

[44] Emile Durkheim defines religion as a collection of sacred teachings. Durkheim emphasizes the social elements of religions and defines them as a system of beliefs and practices. As a system, religion creates a collective consciousness among members of a society. These sacred teachings help unite the community and provide them with moral guidance. Emile Durkheim, *The Elementary Forms of Religious Life* (New York: The Free Press, 1995): xxxiv, 21-22.

dismantled and reassembled.[45] This second understanding allows people to practice their religious rituals with the intention that they can recognize religious values that are useful for building a civilized community life. Embracing religion to find values that support the formation of a civilized society is what we call the first essential element. People who understand religion as mere ritualism will experience specific dysfunctions.[46] He rejects IFR and thus withdraws himself from real life. In the context of Indonesia, MSM added, IFR is not worthy of being dismissed because these relationships have a high social dimension and teach that religion is also built as a social system whose values give birth to peace, tranquility, harmony, and the welfare of all humans in the world until the hereafter.[47]

The second element that IFR requires for it to run well is that, to borrow AT's statement, the actors involved have "finished with their faith."[48] Armed with these advantages, people engaged in IFR will not convert. Therefore, during his involvement in IFR, Tjiok never witnessed participants from a particular religion convert to another religion.

45 Wilfred Cantwell Smith argued that religion can be "dismantled and reassembled" through a process of understanding and interpretation. Religious beliefs and practices are fluid and contextual (in pattern, usage, occurences) in nature. Therefore, religion needs to be understood as a living tradition rather than a fixed set of doctrines. Wilfred Cantwell Smith, *The Meaning and End of Religions* (New York: Macmillan, 1962): 63, 143, 190, 288.

46 In his work on social structure and anomie, Robert K. Merton discussed how rigid adherence to social norms and rituals can lead to dysfunction and inhibit social change. His concept of ritualism describes a situation in which individuals become so focused on achieving society's goals that they lose sight of the goals themselves, which can lead to stagnation and a lack of innovation. Robert K Merton, *Social Theory and Social Structure* (New York: Free Press, 1968): 37-38.

47 Nurcholish Madjid argues about the positive impact of interreligious relations in Indonesia. He was an influential Islamic thinker and scholar who advocated for pluralism and interreligious dialogue. Madjid emphasized the importance of coexistence among different religious communities and the benefits it brings to social harmony and national unity in Indonesia. Nurcholish Madjid, Budhy Munawar-Rachman, Elza Peldi Taher, M. Wahyuni Nafis, *Karya Lengkap Nurcholish Madjid: Keislaman, Keindonesiaan, dan Kemodernan* (Jakarta: Nurcholish Madjid Society (NCMS), 2019): 151-157.

48 John Hick emphasizes the importance of individuals being "complete with themselves" or having a strong sense of personal identity and beliefs before entering into interreligious dialogue or relationships. This approach suggests that a firm foundation in one's own faith can lead to more meaningful and respectful interactions with others. John Hick, *An Interpretation of Religion* (New Haven, Connecticut: Yale University Press, 1989): 265. John Hick, *God and the Universe of Faith* (London: Macmillan, 1993): 118.

Moreover, IFR does not aim to lead adherents of a specific religion to convert to followers of another religion. However, AT does not deny the possibility of hidden agendas from the parties involved in IFR.[49] If the Catholic Church has a hidden agenda, it is the internal interests of the church. Thankfully, the mission agenda of the Catholic Church is not hidden; it is not a secret but has been openly propagated. AT added that if people of a particular religion convert to another religion, it happens because of the call of faith, and the person concerned cannot be blamed. EP agrees with AT. He argues that interreligious meetings can continue because the religious people who join them are finished with their understanding of the faith they have, so they are not interested in changing religions. From a Buddhist perspective, BCM said that Buddhism is more worried if Buddhists do not practice one of the *Dhamma* teachings, namely respecting the beliefs of others, than the problems of conversion.[50] Therefore, efforts to optimally strengthen the values and identity of each religion become the essential capital for the sustainability of IFR and a guarantee that religions do not experience

[49] Hans Küng emphasized the importance of being aware of hidden agendas and power dynamics in interreligious relations. He advocates for a more open and honest dialogue between religions, recognizing that underlying motivations can influence interactions. For him, peace and understanding among different faiths needs to be a way of being while remaining critical of potential biases and manipulations. Hans Küng, *A Global Ethic for Global Politics and Economics* (New York: Oxford University Press, 1998): 91-92.

[50] For Buddhism, respecting other people's beliefs is necessary and important. These teachings collectively advocate for a respectful and open-minded approach to other religions and beliefs. These teachings are contained in the following key principles. (a) Tolerance and Understanding: The Buddha emphasized understanding and compassion toward all beings, which extends to respecting different beliefs and practices. The Kalama Sutta highlights the importance of not blindly accepting teachings, encouraging individuals to explore and understand various perspectives. (b) Right Speech: Part of the Noble Eightfold Path, right speech involves speaking truthfully and kindly, which includes engaging respectfully with those of different faiths. (c) Compassion (Karuna): This fundamental Buddhist value calls for compassion towards all beings, regardless of their beliefs, fostering a sense of respect and empathy. (d) Interconnectedness: The teaching of dependent origination illustrates how all beings are interconnected, encouraging respect for the diverse paths that others may take. (e) The Middle Way: Promoting balance and avoiding extremes can lead to respect for different views and practices, recognizing that each person's journey may be different. (f) The Principle of Non-Harm (Ahimsa): This ethical guideline urges practices to avoid causing harm, which includes being respectful and considerate toward others' beliefs. Thich Nhat Hanh, *The Heart of the Buddha's Teaching* (London: Rider, 1999): chapter 11, 18, 22, 23, , Samyutta Nikaya V.420 (In the digital version of the book from Library Genesis, the pages are not listed. Therefore, in this footnote I write the chapters of the book).

decline due to the migration of some of their adherents due to these relations.

IFR has the potential to strengthen interreligious cooperation. HAS hopes that people will try to understand the scope or focus of IFR and the teachings of other religions. This understanding can be obtained by allowing religions to express their views. This is the third essential element. He believes that this understanding can motivate religious adherents to establish relationships.[51] Unfortunately, he still emphasized that IFR does not need to enter into issues of religious beliefs but instead work on matters in social life. If it can be agreed that each person needs to be able to convey their own understanding of their faith, then that person must first be rooted in their tradition. IBKS said that a person's lack of rootedness in their religious tradition could be a source of vulnerability and a threat to IFR. When religious adherents understand their religion radically, syncretism will not be a threat. EP is also not worried about the practice of changing religions in an IFR. Interreligious meetings can continue to be held because the religious people who join them already understand their beliefs, so they are not interested in changing religions.

The fourth essential element, IFR, must be maintained by the sensitivity and caution of religious adherents towards other religions. INW said religions need to hone their sensitivity by being careful in adopting attributes claimed to belong to a particular religion so as not to cause stumbling blocks in the relationship itself.[52] This caution is also necessary

51 John Hick reminded interreligious relations practitioners to respect the uniqueness of each religious tradition and not to force convergence (1993): 1-17.? Raimon Panikkar asked agents involved in interreligious relations to acknowledge the "incommensurability" of different religious experiences. He cautioned against reducing complex beliefs to simplistic commonalities. Raimon Panikkar, *The Intra-Religious Dialogue,* (New Jersey: Paulist Press, 1999): 10.

52 John Hick said it is important to understand and respect the distinctiveness of different religious traditions. He stressed the need for careful engagement with other religions to avoid syncretism, which can dilute or

to help adherents of a specific religion to clearly and distinctly distinguish their traditions from those of other religions. With the capital of sensitivity and caution, said JG, each participant can control themselves from interfering in the worship or rituals of other religions. BCM argued that rather than interfering in the rules of different religions, it would be better if religions conveyed their respective *Dhamma* teachings so that a correct understanding is obtained and become role models for the people.[53]

MSM said that whatever religious groups do, as long as it is done in a way justified by law or rules, it is not a problem. Isn't one of the functions of religion to show its goodness to anyone? If someone is influenced and then converts to another religion, as long as the process is natural, according to the provisions, there is no coercion; then there will be no problem. Embracing religion is the right of every person, a fundamental right, and should not be hindered. The accusation of Christianization is not a problem as long as the Christianization does not violate the rules in force in Indonesia: not forcing, not threatening. People embrace religion based on their beliefs. This is the challenge for every religion to be able to preach or convey religious messages to its adherents so that other religions do not influence its adherents. Consequently, MSM added, all religious figures must convey religious messages or preach their religion well so that other religions do not affect their members and

misrepresent core beliefs. Hick, *An Interpretation of Religion*: 331-337. Hick, *God and the Universe of Faith*: 1-17. In the context of AoS, during the pre-Tepas of the East Yogyakarta Vicariage (October 21, 2024), the vicariage team gave an example of the sensitivity and caution of the Catholic Church in using terms. It was said that the Catholic Church has the identity of *ecclesia semper reformanda est*. However, in theological and daily conversations, the Catholic Church chooses not to use the word "reformation" from the word *reformanda*. It chooses to use a similar pronoun, namely "change." However, according to Warta, there are parties who consider AoS to be insensitive because it gave the name "Sanata Dharma" to one of the Church institutions.

53 BCM's statement is in line with AoS's commitment during 2024 and continued in 2025 to refresh and strengthen the knowledge of Catholicism of Catholics. With the capital of refreshment and strengthening, AoS hopes that Catholics will be more courageous in carrying out missions in various forms of their activities.

always love their respective religions. This is the essence of faithful religious preaching.

CONCLUSION

IFR arenas for AoS are available in abundance, both those included in institutional groups (religious and governmental) and the daily lives of interreligious people. Various programs and activities that take place in these arenas have not become routines that are prepared to be sustainable. Basically, they already exist but have only reached ceremonial activities. This routine can indeed be seen as a habit, but it has not been able to "change the old way of being" (habitus). Although the efforts made by AoS are not yet perfect, informants from six religions and one Penghayat in East Central Java and Yogyakarta gave positive appreciation to AoS's active participation in every IFR activity, both as initiators and participants. They were even amazed by the preparation, reception, and holding of events carried out by AoS. These credits can be social capital that needs to be responded to further by AoS. Various forms of appreciation and credit from other religions do not have to stop at just being self-satisfied. They can be read as the thirst of adherents of other religions about the surprising steps that AoS will take next. It can be read, behind the appreciation and credit from other religions, basically they are waiting for the next AoS follow-up. Acceptance, appreciation, and credit from other religions need to be followed by AoS by establishing and formulating deeper, broader, and more powerful plans.

AoS does not always have to create her new IFR arenas. There is nothing wrong if she shares ownership with other religions or institutions towards these arenas. This shared ownership can even provide useful testimony about AoS' willingness to join and develop what already exists. This method can free AoS from the assumption that calls her a group that

only wants to focus on and develop her own. AoS' willingness to share ownership of IFR forms created by other groups also becomes testimony of her willingness to be together with other religions and "becoming historical." In order to respond to the opportunity for IFR development, AoS needs to carry out pastoral conversion by organizing existing structures to be oriented towards interreligious missions. During the *ecclesia plantatia* (planting of Catholicism) in Central Java and Yogyakarta, the Catholic Church has used schools and hospitals as a way of involvement in serving humanity. These methods do not need to be abandoned but need to be re-examined in relation to the existence of many schools and hospitals today. New ways of service have been waiting for AoS's role. One of them is working on IFR. Serving through schools and hospitals is indeed more visible to the eye because there are physical buildings that are visible. Working on IFR is the opposite. AoS's work in IFR may not be visible even though she has spent a lot of money, energy and thought. If AoS chooses not to pay more attention (in the form of money, energy and thought) to IFR because efforts in this field make it invisible to the public (unpopular), isn't she doing good to "be seen by people" and thus she becomes no better than others?

There are two problems that are immediately apparent if AoS wants to work on IFR; funding sources and human resources. In organizing IFR activities, AoS once mentioned her inability to provide all the funds independently. For the greater purpose, the funding problem still has a solution. AoS can recalculate the Fasting Development Action Fund, certain weekly collections, the 2000 rupiah movement in January (a moment to commemorate World Peace and Ecumenism), CSR, and aid funds from the government. It is said that in Semarang, Surakarta, Magelang, and Yogyakarta, regular audiences between the Catholic Church and heads of government can result in collaborative services for

the general public. For the sake of professionalism, AoS has made a commitment to equip every Catholic who is chosen to become a *penggerak* (mover) in various areas of life. If this commitment is carried out diligently and faithfully, of course there will be more and more Catholics who understand their Catholicism, know the importance of living side by side in peace with others, and become pioneers for the realization of a civilization of love.

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