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Internet-Mediated Interreligious Dialogue A Study Case on @KatolikG's Model of Dialogue

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Abstract:

Internet-mediated interreligious relations could go in two directions: increasing the number of interreligious encountering with weakening process of religious exclusivism and lead people to religious fundamentalism and interreligious polarization. In the Indonesian context, the emergence of the Garis Lucu (Funny line) social media platforms allow a dialogical internet-mediated interreligious relation rather than the monologue one. This opportunity especially works in the relation between @KatolikG and @NUGarisllucu, two (unofficial) religious-based social media account that cover Twitter, Instagram, and Facebook Page. This study uses @KatolikG perspective on looking for several patterns of internet-mediated interreligious dialogue. This study is conducted with a Netnography method, a research method designed specifically to investigate online communities and cyberculture. During the research, this study uses journal, social media analysis, and interview as part of Netnography method. Following Kozinets about the prediction of internet active community could shape the future of our society, this research aims to contribute to looking at this Garis Lucu phenomenon as a field study in terms of interreligious relations in Indonesia. The study finds three patterns of internet-mediated interreligious dialogue: doing daily dialogue, discussing sensitive issues, and doing social actions. Within these three works, @KatolikG contributes in sharing communal agenda and concerns that enable people to work hand in hand in supporting interreligious dialogue. Following the idea of Pope Francis to have 'a greater discernment and responsibility for contents both sent and received,' @KatolikG supports

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social cohesion among Indonesians in the context of Internet-Mediated Interreligious Dialogue.

Keywords:

Internet-mediated Interreligious Dialogue, Catholic Church, @katolikG, Interreligious Dialogue, Social Action.

Introduction

A group of youth in the Nahdatul Ulama, a Muslim mass organization in Indonesia, started a platform Garis Lucu (Funny Line) on Twitter that was followed by a Facebook page and also Instagram. This @NUgarislucu initiated discussions about religion through humor. In July 2021, this Twitter account has 769.7 thousand followers and become the oldest and the biggest account among other Garis Lucu Twitter account.

In 2019, after the long process of the general election in Indonesia, in which a religious-based polarization emerges among Indonesians, several religious-based Garis Lucu followed the line of @NUgarislucu. Up to July 2021, people could mention Muhammadiyin Garis Lucu/@MuhammadiyinGL (107.7 thousand followers), Komunitas Katolik Garis Lucu/@KatolikG (137 thousand followers), Buddhis Garis Lucu (huruf d-nya 2)/@BuddhisGL (72.1 thousand followers), Koh Garis Lucu (58.2 thousand followers), and Kristen Protestan Garis Lucu/@ProtestanGL (33.9 thousand followers). These accounts mentioned are only a part of the Garis Lucu platforms in social media in Indonesia. It means that people can mention many more out of these Garis Lucu accounts. This study focuses on the Komunitas Katolik Garis Lucu (@KatolikG) together with its Instagram and Facebook page as a research object especially on how does this account provides a new model of interreligious dialogue in the Catholic Church in Indonesia.

Theoritical Framework and Methods

In the context of interreligious relation in Indonesia, this research proposes to put it in the context of social cohesion that has many definitions. One of them is the explanation of Judith Maxwell. He argues that social cohesion is:

> Building shared values and communities of interpretation, reducing disparities in wealth and income and generally enabling

> people to have a sense that they are engaged in common enterprise, facing shared challenges and that they are members of the same community.[1]

Noah E. Friedkin, professor of Sociology at the University of California, explained social cohesion in three terms: individual domain, group-level condition, and reciprocal link in the group level. At the Individual level, social cohesion works when members of a group stay in a group or other words, "the attraction of membership in a group for its members."[2] The acceptance of every member of a group could represent the social cohesion of such a social group. Friendkin explains that the attitudes and behaviors of its members shape social cohesion in such a social group. Simply he argues that an internal social cohesion should also consist of the description of "how group members interact and influence each other's membership attitudes and behaviors."[3] Furthermore, at the social level, when the group is big enough such as a nation, normally their social cohesion will be built not simply as a group in general but also in the sub-group level. In the group namely Indonesia, for example, several sub-group exist spontaneously. This group could have any kind of bases such as religious-based, tribe-based, gender-based, political perspective-based, and many other bases of social cohesion. J. Kenneth Gergen, a social psychologist at Swarthmore College argues that this sub-group could lead to the line of 'Bounded Solidarity." Within this social bonding, a kind of reciprocal affirmation exists as a bonding system. Within this context, they could share several ideas.[4]

Friedkin argues that sub-group-level social cohesion could depict the cohesiveness of a group. He argues that to understand social cohesion, it is a must for a researcher to understand social internal networks. This dynamic within such a group that portrays the social process in networks are influencing the attitudes and behaviors of group members.

[1] William Easterly, Jozef Ritzen, and Michael Woolcock, "Social Cohesion, Institutions, and Growth," *Center for Global Development Working Paper*, no. 94 (2006): 4.

[2] Noah E Friedkin, "Social Cohesion," *Annu. Rev. Sociol.* 30 (2004): 411.

[3] Noah E Friedkin, "Social Cohesion," *Annu. Rev. Sociol.* 30 (2004): 422.

[4] Rich Ling, *The Mobile Connection: The Cell Phone's Impact on Society* (Elsevier, 2004), 182; Kenneth J Gergen, "22 Mobile Communication and the Transformation of the Democratic Process," *Handbook of mobile communication studies* (2008): 297.

In this case, the social process of a certain group determines social cohesion. Therefore, there is no same process even if certain sub-groups exist in the two kinds of group. People could notice, for example, the interreligious relation between Catholic and Islamic communities in Indonesia and Malaysia has a different pattern of relations because there are different social processes. This social process could be determined by history, law enforcement, or even the way people understanding inter-group relations. Based on this thesis, every research on social cohesion phenomena should give attention to the social process in networks that influence the attitude and behaviors of members of the groups.[5] Furthermore, this social cohesion works when the reciprocal link among group-level within such an integral group exists.[6] In the Indonesian case, the study of Benedict Anderson about the Imagined Communities could help us to understand that communal understanding and nationalism ideas bridged a social cohesion among Indonesians.[7] However, in the inter-group relation that builds communal social cohesion, a researcher necessarily works with the influence of the interpersonal disagreement that to some extent determines individual membership attitudes and behaviors.[8] Simply, Friedkin explains, "the more attracted an individual is to a group, the more acceptable will be evidence offered by other group members. Since what other members do affects his opinions, we may say that his opinions are "anchored" in that group."[9]

This study focuses on the way these communities (Garis Lucu social media platforms) relate to each other. This is a study on internet-mediated communication. With the huge increasing number of people that active in internet-mediated communication, this kind of communication is a field of sociological study.[10] This study is conducted with a Netnography method, a research method designed specifically to investigate online communities and cyberculture. Kozinets, an innovator whose

[5] Friedkin, "Social Cohesion," 422–423.

[6] Friedkin, "Social Cohesion," 410.

[7] Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (Verso books, 2006).

[8] Friedkin, "Social Cohesion," 423.

[9] Harold B Gerard, "The Anchorage of Opinions in Face-to-Face Groups," *Human Relations* 7, no. 3 (1954): 313–325.

[10] In January 2021, there are 202.6 million internets users (73.7% of the population) "Digital in Indonesia: All the Statistics You Need in 2021," *DataReportal – Global Digital Insights*, accessed July 27, 2021, https://datareportal.com/reports/digital-2021-indonesia.

theories are used widely around the world, in his article entitled "On Netnography: Initial Reflections on Consumer Research Investigations of Cyberculture," explains this online community both virtual and real communities. Indeed these communities are virtual community since they meet online, but at the same time, these communities are real communities consist of real people that in some cases have an opportunities to meet in person. Furthermore, the topics discussed in online communities are not merely unimportant, but specific topics that relate to each member of the communities. Therefore, this online community is a community that relates people with real languages, meanings, causes, and culture. Kozinets emphasizes "This social groups have a 'real' existence for their participants, and thus have consequential effects on many aspects of behavior."[11]

David Hakken, an anthropologist and Director of the Social Information Program at The University of Indiana, describes Cyberculture as "the new computer-based ways of processing information seem to come with a new social formation; or, in traditional anthropological parlance, cyberspace is a distinct type of culture."[12] While Pierre Levy, a Canadian media scholar defines this term as "the set of technologies (material and intellectual), practices, attitudes, modes of thought, and values that developed along with the growth of cyberspace."[13] As an application of the ethnographic method to the understanding of digital interaction, netnography enable us to grasp complex cultural practices in action, understanding many shared ideas, meanings, social practices, relationship, languages and also symbolic systems.[14] During the research, this study uses journal, social media analysis, and interview as part of Netnography method.

Following Kozinets about the prediction of internet active community could shape the future of our society, this research aims to contribute to looking at this *Garis Lucu* phenomenon as a field study in terms of interreligious relations in Indonesia. In the middle of radicalism and social segregation among Indonesians, these 'communities' could relate to each other. Indeed, in Indonesia today, people are debating whether or not Indonesia is in danger of radicalism, but at the same time many

[11] Robert V Kozinets, "On Netnography: Initial Reflections on Consumer Research Investigations of Cyberculture," *ACR North American Advances* (1998): 366.

[12] David Hakken, *Cyborgs@ Cyberspace?: An Ethnographer Looks to the Future* (Psychology Press, 1999), 2.

[13] Pierre Lévy, "Cyberculture. Translated by Robert Bononno" (2001): xii.

[14] Robert V Kozinets, *Netnography: Doing Ethnographic Research Online* (Sage publications, 2010), 25.

people, in their ways, contribute to putting a communal ground for a living in the pluralist society.

Research Findings

Social Polarization of General Election in Indonesia

In the context of Internet-mediated communication, this social cohesion either individual, in sub-group, or at the group level shape by the perspective shared on the internet. With the increasing number of internet ushers in Indonesia and worldwide, certain issues that viral or accepted by a big number of people influence the way people relate to each other. A collaborative study with Martin van Bruinessen as a collaborator, in the introduction part of a book entitled "Contemporary Developments in Indonesian Islam: Explaining the "Conservation Turn" concludes that there is a changing situation within Indonesian Islam that used to be tolerant turns to be more compromise.[15] It does not mean a total absence of the liberal and progressive voices, but rather their domination is problematized.[16] In their study in 2020, Ardiansyah and his colleagues found that together with the advanced development of information technology, in Indonesia the radical group links are growing. In their study, teenagers or a student aged 18-25 have a high risk to be exposed by these group. A shifting perspective occurred among these youth. They tend to have increased confidence, intentions, and attitudes toward radical actions and movements. The development of accessibility of internet connection enables them to access various online media and social media with radical content.[17] In his study on Radicalism in Indonesia, a doctor from Sunan Gunung Djati University, Iman Fauzi Ghifari found that internet and social media has a profound contribution to spread the radicalism through propaganda to be intolerant, recruit new members, and train them to be an active member of this radical

[15] Martin van Bruinessen, "Introduction: Contemporary Developments in Indonesian Islam and the 'Conservative Turn' of the Early Twenty-First Century," *Contemporary Developments in Indonesian Islam: Explaining the "Conservation Turn* (2013): 1.

[16] Martin van Bruinessen, "Introduction: Contemporary Developments in Indonesian Islam and the 'Conservative Turn' of the Early Twenty-First Century," *Contemporary Developments in Indonesian Islam: Explaining the "Conservation Turn* (2013): 3–4.

[17] Ardiansyah Ardiansyah, "Pengaruh Konten Media Garis Keras Terhadap Sikap Radikal (Suatu Ekperimen Terhadap Pelajar Sekolah Menengah Atas)," *Journal of political sphere* 1, no. 2 (2020): 1.

groups even to do a suicide bombing action.[18]

One result of this radical action is social polarization. The intolerant position supports the social segregation in the time and after the general election in Indonesia, especially for the 2014 and 2019 General Election. Romel Masykuri and M. Fajar Shodiq Ramadlan, in their study about the social segregation among Indonesians, explain that both in the 2014 and 2019 General Election, several groups built certain social imaginations that Indonesian Muslims is separate toward two different groups. As a result, an in-group and out-group feeling emerge and simply support such a group to mobilize voters in the election. Because of its affectivity, politicians are always producing and reproducing this labeling political action through social media.[19] In this context, Non-Muslim voters favor supporting one candidate with a pluralist worldview that give them a position in this religious-based social polarization.[20]

Three Works on Interreligious Dialogue of Katolik Garis Lucu

Interreligious dialogue in Indonesia had a time of crisis in the middle of the massive distribution of news about radicalism, terrorism, and issues on religious-based social segregation. These social tensions become a trigger for the Ministry of Religious Affair to promote a Religious Moderation (*Moderasi Beragama)* as a national issue. This is a term chosen to describe a balanced attitude between the exclusive on doing personal's religion and honor the way other people living their faith (inclusive). The term also has a dream to deny any extremism on doing

[18] Ardiansyah, "Pengaruh Konten Media Garis Keras Terhadap Sikap Radikal (Suatu Ekperimen Terhadap Pelajar Sekolah Menengah Atas)"; "Eks Teroris Minta Pemerintah Lebih Aktif Blokir Situs Radikal," accessed July 8, 2021, https://www.cnnindonesia.com/nasional/20210214194757-20-606152/eks-teroris-minta-pemerintah-lebih-aktif-blokir-situs-radikal; "Kominfo Blokir 11.803 Konten Radikalisme-Terorisme Selama 10 Tahun - Tirto.ID," accessed July 8, 2021, https://tirto.id/kominfo-blokir-11803-konten-radikalisme-terorisme-selama-10-tahun-djWc; "Kumpulan Berita Situs Radikal: Gedor Desak Pemerintah Segera Buka Akses Telegram," accessed July 8, 2021, https://www.suara.com/tag/situs-radikal.

[19] Romel Masykuri and Mohammad Fajar Shodiq Ramadlan, "Analisis Manifestasi Segragasi Politik Pelabelan Dan Polarisasi Di Antara Kelompok Islam Sepanjang 2014-2019," *Politika: Jurnal Ilmu Politik* 12, no. 1 (2021): 83–84.

[20] Iradhad Taqwa Sihidi, Ali Roziqin, and Dedi Fitrah Suhermanto, "Pertarungan Populisme Islam Dalam Pemilihan Presiden 2019," *JIIP: Jurnal Ilmiah Ilmu Pemerintahan* 5, no. 2 (2020): 174.

their faith.[21] This Religious Moderation term reflects the tendency of radicalism among Indonesians. The Indonesian government aims to have better interreligious dialogue to maintain social cohesion in Indonesia.[22]

In the middle of the situation of religious-based social instability, several efforts among Indonesians emerge in the field of dialogue. Several universities put attention on several interreligious programs. Other program works in some actions such as Seminar on Interreligious relations, and also intermingle programs such as life in for religious-based High School's living in the other religious-based High School program.[23] In the context of internet-mediated communication, the Garis Lucu social media platforms emerge as an answer to the stagnation on interreligious dialogue. This trend to have the internet as a new field of dialogue become a counter narration toward a conservative turn occurred in Indonesia. As already mentioned at the beginning of this journal, the first initiator of Garis Lucu is several young people from Nahdatul Ulama in 2015 after the 2014 general election. In 2019, other platforms follow the line of this @NUgarislucu. Katolik Garis Lucu (@KatolikG) is one of these platforms. It's administrator that remains keep himself to be anonym, describe the idea to have this social media account:

> The idea to have Katolik Garis Lucu was spontaneous. After Presidential General Election, the segregations between supporters of two candidates remain to dominate the atmosphere of social life. In social media, several issues emerged, especially when the result of the election was about to be declared. On April 27, 2019, I spontaneously had an idea to have this Garis Lucu to both reduce the religious politicization and at the same time offer netizens with a funny and simple interreligious dialogue.[24]

[21] Kementerian Agama RI, *Moderasi Beragama* (Kementerian Agama RI, 2019).

[22] Kementerian Agama RI, *Moderasi Beragama* (Kementerian Agama RI, 2019): 23.

[23] Ridwan al-Makassary and Yusuf Daud, "Menyalakan 'Lilin' Dialog Antar Agama" (n.d.); Tennille Bernhard, "Kaum Muda Dan Dialog Lintas Agama" (2014); Bidel SMM, "Membangun Karakter Anak Melalui Live In Intereligiusitas," *SMA Seminari Mertoyudan*, October 8, 2019, accessed July 8, 2021, https://seminarimertoyudan.sch.id/membangun-karakter-anak-melalui-live-in-intereligiusitas/.

[24] "Blak Blakan Dengan Admin Katolik Garis Lucu – Katolikana," last modified 2019, accessed July 5, 2021, https://www.katolikana.com/2019/08/22/blak-blakan-dengan-admin-katolik-garis-lucu/.

In the middle of this Conservative Turn, Garis Lucu social media platforms emerge and bridge the interreligious dialogue in a new pattern. While the old way of speaking about internet-mediated interreligious relations tends to be a monologue and did not provide a space for dialogue, this pattern provides them with a wide range of dialogue. Following the forms of interreligious dialogue, even though in the simple ways, @KatolikG works in the dialogue of life, dialogue of action, dialogue of theological exchange, the dialog of religious experience. Document *Dialog and Proclamation* explains this dialogue as follows: *a)* The *dialogue of life,* where people strive to live in an open and neighborly spirit, sharing their joys and sorrows, their human problems and preoccupations; *b)* The *dialogue of action*, in which Christians and others collaborate for the integral development and liberation of people; *c)* The *dialogue of theological exchange,* where specialists seek to deepen their understanding of their respective religious heritages and to appreciate each other›s spiritual values; *d)* The *dialogue of religious experience,* where persons, rooted in their religious traditions, share their spiritual riches, for instance concerning prayer and contemplation, faith and ways of searching for God or the Absolute.[25]

Based on the Netnography method, this study works with three conditions promoted by Kozinets. The first is entering online culture and community with online observation. The second, use certain analytic tools and techniques to understand the inscription of field notes. Finally, it is a need for a researcher to do an ethical procedure in a way that those involve in the field research need to know (informed consent) so that this work is not merely a personal interpretation.[26]

The following data is a result of observation on the Katolik Garis Lucu social media platform: Twitter @katolikG; Instagram @KatolikG; and Facebook Page @Komunitas Katolik Garis Lucu. Base on this study, there are three kinds of interreligious networks built by this social media platform: Interreligious Dialogue as a part of *Doing Daily Dialogue; Discussing on Sensitive Issues*; and D*oing Social Actions*.

[25] Pontifical Council for Inter-Religious Dialogue, *Dialogue and Proclamation* (Vatican, 1991), Art 42.

[26] Kozinets, *Netnography: Doing Ethnographic Research Online*, 5.

Doing Daily Dialogue

After the domination of Internet-mediated interreligious relations as pictured by the existence of Zakir Naik[27] and Christian Prince[28] in the interreligious dialogue in Indonesia, Garis Lucu social media platforms emerge in a more hospitable way. In an interview with the admin of @KatolikG, the existence of @KatolikG could not be separated from the existence of several Garis Lucu social media platforms. The Admin mentions, "Several Garis Lucu (GL) have already been existing before the @KatolikG, especially from the 'majority group such as @NUgarislucu, @MuhammadiyahGL, and @GontorGarisLucu. @KatolikG as an account followed this line with a special form on its position that comes as part of 'minority group.' After @KatolikG, several GL from 'minority groups' emerges such as @ProtestanGL, @HKBPLucu, BuddhisGL, @GLHindu, and many others. @KatolikG got a big enthusiasm from netizens. In only a week, 13 thousand followers followed this account. In three months after its existence, 60 thousand people followed this account. In the time this research is done, this account has 137.2 thousand followers.[29]

A distinguished character of @KatolikG is its discussion with several Garis Lucu platforms especially @NUgarislucu. A tweet that became viral is a tweet on the conversion from Catholic to Islam of Deddy Corbuzier, a famous magician and reality show host. While majority publications on this news was about the controversial conversion of him,[30] @KatolikG

[27] Muhammad Riziqin Niam Bisri, "Rhetorical Strategy Used by Dr. Zakir Naik in Convincing People on Qur'an vs Bible Debate" (2014); Saftani Ridwan, "Konversi Agama Dan Faktor Ketertarikan Terhadap Islam (Studi Kasus Muallaf Yang Memeluk Islam Dalam Acara Dakwah Dr. Zakir Naik Di Makassar)," *Sulesana: Jurnal Wawasan Keislaman* 11, no. 1 (2017): 1–18.

[28] Zachary S Brown, "Erasmus and the Transformation of Early Modern Political Authority in" The Education of a Christian Prince"," *Inquiries Journal* 8, no. 08 (2016); Abraham Silo Wilar, "Fenomena Christian Prince Dan Ustaz Charis Bangung Samudra: Pembela Kebenaran Iman?" (n.d.).

[29] Interview with the Admin of @KatolikG on July 15, 2021, and "Blak Blakan Dengan Admin Katolik Garis Lucu – Katolikana."

[30] "Deddy Corbuzier Resmi Jadi Mualaf," last modified 2019, accessed July 10, 2021, https://www.cnnindonesia.com/hiburan/20190621132225-234-405246/deddy-corbuzier-resmi-jadi-mualaf; "Deddy Corbuzier Ungkap Reaksi Keluarga Besar Saat Putuskan Mualaf, Jadi Gunjingan | Merdeka.Com," last modified 2019, accessed July 10, 2021, https://www.merdeka.com/trending/deddy-corbuzier-ungkap-reaksi-keluarga-besar-saat-putuskan-mualaf-jadi-gunjingan.html.

offered another way of communication. In its tweet on the day of this conversion on June 21, 2019, @KatolikG with a joke tweet, "Hari ini kami serahkan @Corbuzier ke @NUgarislucu untuk selanjutnya silahkan disunat dan diarahkan…." (Today, we handover @Corbuzier to @NUgarislucu for further accompany and to be circumcised…."). This tweet got a response from @NUgarislucu with a joke way of dialogue, "Siap, Ndan. Ajaran-ajaran baik dari sampeyan tetap kami pertahankan" (Ok, we will always keep continuing your good teachings"). The admin tweeted another respond, "Siapa bilang @Corbuzier meninggalkan Gereja? Dia justru menyadari jarang ke Gereja dan memilih menjadi mualaf dari @NUgarislucu agar bisa masuk banser dan resmi menjadi penjaga gereja setiap minggu…" (Do you think that @Corbuzier leave the Church? No, he realized that he rarely goes to Church and chooses to convert to Muslim in the @NUgarislucu to join Banzer. In this way, he officially becomes the security of the Church every week…." This tweet refers to the fact that since 1996, Banzer (a military wing of youth organization Ansor Youth Movement affiliated with Nahdatul Ulama) because of several terror actions always offer themselves to help the Christian community handling security on their festivals and big celebration.[31] This dialogue of @NUgarislucu and @KatolikG was viral at the time with several comments on social media. At least, 3000 accounts retweeted this tweet and hundreds of them put a comment on it.[32] One of them is a good appreciation from the NU community, "Many people appreciate this tweets between two religious-based social media account offered an oasis in the middle of lack of humor in our social media."[33]

[31] Danu Damarjati, "Gus Dur dan Tradisi Banser Amankan Gereja Saat Natal," *detiknews*, last modified 2020, accessed October 28, 2020, https://news.detik.com/berita/d-3379482/gus-dur-dan-tradisi-banser-amankan-gereja-saat-natal; Moh Fatkhan, "Nasionalisme Banser NU (Nasionalisme Dalam Perspektif Banser NU Magelang)," *Refleksi: Jurnal Filsafat dan Pemikiran Islam* 18, no. 1 (2018): 77–90; Moh Arif Raziqy, "Analisis Wacana Penjagaan Rumah Ibadah Agama Lain," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* 4, no. 1 (2019): 50–57; Imam Sujono, "Riyanto Dan Bom Natal 2000: Nalar Banser NU Dalam Nestapa Ketahanan Toleransi Beragama Di Indonesia," *Jurnal Islam Nusantara* 5, no. 1 (2021): 38–51.

[32] "Viral Akun Katolik Garis Lucu dan NU Garis Lucu Serah Terima Deddy Corbuzier - radarcirebon.com," *Radar Cirebon*, June 24, 2019, accessed July 13, 2021, https://www.radarcirebon.com/2019/06/24/viral-akun-katolik-garis-lucu-dan-nu-garis-lucu-serah-terima-deddy-corbuzier/.

[33] "Ketika Dua Akun Garis Lucu 'Serah Terima Status Agama' Deddy Corbuzier," last modified June 22, 2019, accessed July 5, 2021, https://www.nu.or.id/post/read/107698/ketika-dua-akun-garis-lucu-serah-terima-status-agama-deddy-corbuzier.

As a social media account with a limitation on posting an argumentation, @KatolikG works in the common communication that prevent itself from a doctrinal discussion. Its admin in an exclusive interview said, "We keep a distance from the doctrinal discussion to keep a good relationship with others. We believe that religion should be lived in happiness. Therefore, religion should be a warm and happy home. We hope that this happiness inspire others on living their faith."[34]

@KatolikG holds a daily interreligious communication in several ways such as congratulate on the festive days, mocking each other in several moments such as about pork that prohibited by Islam but permitted in the Catholic teaching. The daily interreligious communication was also done with several themes such as the discussion about the role model of dialogue in Indonesia, KH. Abdurrachman Wahid/Gus Dur from Islam side and Fr. Mangunwijaya from Catholic side. This account refers to these distinguished figures on several occasions especially in referring to the fluid interreligious dialogue. One of its Tweet is "Rm. Mangun menyebut Gus Dur sebagai orang Katolik tapi tidak pernah ke gereja (misa). Gus Dur membalas dengan mengatakan bahwa Romo Mangun adalah orang Islam yang tak pernah sholat. Ayo Guyon, Surga milik kita bersama" (Fr. Mangun addressed Gus Dur a Catholic that never goes to the Church (Joining Mass). While Gus Dur in another way addressed Fr. Mangunwijaya as a Muslim that never does Sholat. Let us having fun since heaven belongs to us all).[35] On another occasion, @KatolikG even posted quotes of Gus Dur and other non-Catholic figures that promote interreligious dialogue. Once @KatolikG posted one of Gus Dur quote, "The substantive role of religion is to help other remember to the fact that his/herself is a part of humanity and universe."[36] At other times, it quoted the word of Mahatma Gandhi, "An eye for an eye makes the world

[34] "Blak Blakan Dengan Admin Katolik Garis Lucu – Katolikana."

[35] Komunitas Katolik Garis Lucu, "Romo Mangun menyebut Gus Dur sebagai orang Katolik tapi tidak pernah ke gereja (misa), sementara Gus Dur membalas dengan mengatakan bahwa Romo Mangun adalah orang Islam yang tak pernah Sholat.,"Tweet, *@KatolikG*, 2019, accessed September 13, 2021, https://twitter.com/KatolikG/status/1186669283083874304.

[36] Komunitas Katolik Garis Lucu, "Agama jangan jauh dari kemanusiaan. (GusDur)," Tweet, *@KatolikG*, June 17, 2020, accessed September 13, 2021, https://twitter.com/KatolikG/status/1273240829805555717.

blind."[37]

In terms of festival celebrations both in Islamic or Christian, this @KatolikG and @Nugarislucu shared felicitations. @NUgarislucu discussed a long debate on congratulating Christian on Christmas' celebration.[38] It mocks the Islamic community in Indonesia that every single year has always debated on whether or not greeting the Christian community on their Christmas celebration is allowed. On December 26, 2020, one day after the Christmas celebration, @NUgarislucu tweeted, "Dengan ini, Debat seputar Selamat Natal dan Hari Ibu kami tutup. Terima kasih atas partisipasinya, sampai jumpa tahun depan" (We declare to stop any debate on greeting Merry Christmas and Mom's Day. Thanks for your participation. See you next year). This way of communication breaks the boundary of interreligious relations in Indonesia since for years the debate on Christmas greeting is always there in Indonesian discussion. @KatolikG also posted and had a long discussion on Eid Al-Fitr or Mubarak greeting from several nuns that sang a "congratulation song" to the Islamic community. The debate on the way these nuns perform themselves in front of the altar became controversial among the Catholic community,[39] but @KatolikG performs itself to appreciate this

[37] Komunitas Katolik Garis Lucu, ""Jika mata dibayar dengan mata, maka seluruh dunia akan buta." (Mahatma Gandhi) .,"Tweet, *@KatolikG*, June 5, 2020, accessed September 13, 2021, https://twitter.com/KatolikG/status/1268598205547044865.

[38] Sovi Hizmi, "Pemaknaan Mahasiswa Unit Kegiatan Mahasiswa Universitas Islam Negeri Syarif Hidayatullah Jakarta Terhadap Polemik Ucapan Selamat Natal Di Video Ustadz Abdul Somad Dan Ustadz Abdul Mustaqim" (2018); The Jakarta Post, "Indonesian Bakery Reignites Debate over Xmas Greeting," *The Jakarta Post*, last modified 2017, accessed July 13, 2021, https://www.thejakartapost.com/news/2017/12/24/indonesian-bakery-reignites-debate-over-xmas-greeting.html; The Jakarta Post, "Merry Christmas: Interfaith Tolerance Colors Joyful Celebration in Indonesia's Regions," *The Jakarta Post*, last modified 2019, accessed July 13, 2021, https://www.thejakartapost.com/news/2019/12/25/merry-christmas-interfaith-tolerance-colors-joyful-celebration-in-indonesias-regions.html.2021, https://www.thejakartapost.com/news/2017/12/24/indonesian-bakery-reignites-debate-over-xmas-greeting.html; The Jakarta Post, \\uc0\\u8220{}Merry Christmas: Interfaith Tolerance Colors Joyful Celebration in Indonesia\\uc0\\u8217{}s Regions,\\uc0\\u8221{} {\\i{} The Jakarta Post}, last modified 2019, accessed July 13, 2021, https://www.thejakartapost.com/news/2019/12/25/merry-christmas-interfaith-tolerance-colors-joyful-celebration-in-indonesias-regions.html.","plainCitation":"Sovi Hizmi, "Pemaknaan Mahasiswa Unit Kegiatan Mahasiswa Universitas Islam Negeri Syarif Hidayatullah Jakarta Terhadap Polemik Ucapan Selamat Natal Di Video Ustadz Abdul Somad Dan Ustadz Abdul Mustaqim" (2018

[39] Tribunnews.com, *Viral Video 3 Suster Katolik Nyanyikan Lagu "Selamat Hari Raya Idulfitri" Di Kapel*, n.d., accessed July 13, 2021, https://www.youtube.com/watch?v=VHbIYaNjTog.

way of communications. In one of its post, @KatolikG mentions, "Entah dipuji, entah dimaki teruslah berbuat baik. Karena Tuhan yang berhak menentukan siapa yang diundang masuk ke kediaman-Nya" ("Either people praise you or curse you, keep doing good since it is only God who have an authority to invite anyone he want to join him in His House").[40]

In this way of communication, @KatolikG performs itself as a bridge of communication between the Catholic and Muslim communities. The warm relation between @KatolikG and @NUgarislucu contributes making a sensitive discussion on interreligious relations possible. Even if these accounts are not an official representation of their community, but people assume them as the representation of their religious background. As mentions by the NUonline, this is a huge contribution in the middle of a lack of humor in our interreligious relation.[41]

Discussion on Sensitive Interreligious Issues

In the Indonesian Interreligious relation context, there are several issues regarding as sensitive issues: minority and minoritization[42]; terrorism; and prejudices among religions. Commonly people protect themselves from discussing these issues when they are discussing interreligious relations. On Palm Sunday 2021, a couple of terrorists did a suicide bombing attack in the Sacred Heart Cathedral of Makassar in South Sulawesi. In response to this situation, many people were worried about interreligious relations in Indonesia. Ma'ruf Amin, Vice President of Indonesia claimed that there is no direct relation between terrorism and religion.[43] Majelis Ulama Indonesia, Indonesian National Body of Islamic Clergy, in the same pattern denies the relationship between

[40] "Komunitas Katolik Garis Lucu (@katolik_garis_lucu) • Instagram Photos and Videos," accessed September 13, 2021, https://www.instagram.com/katolik_garis_lucu/.

[41] "Ketika Dua Akun Garis Lucu 'Serah Terima Status Agama' Deddy Corbuzier."

[42] Noun of Minoritize: to make (a person or group) subordinate in status to a more dominant group or its members. "Minoritize Definition & Meaning | Dictionary.Com," accessed August 3, 2021, https://www.dictionary.com/browse/minoritize.

[43] Antara, "Wapres Ma'ruf Amin: Terorisme Tak Ada Kaitannya dengan Agama," *detiknews*, last modified 2021, accessed July 27, 2021, https://news.detik.com/berita/d-5513836/wapres-maruf-amin-terorisme-tak-ada-kaitannya-dengan-agama.

terrorism and religion.[44]

In the middle of people who discuss the relationship between religion and terrorism, @katolikG posted a picture of a young Catholic and member of Banser that sit on a chair side by side. With a joke, @ KatolikG put caption on this picture A dialog between @PKatolik and Banser @NUgarislucu in front of a church on Easter evening. PK, 'There is no salvation out of the Church.... It is better for us to go inside the church....' Banser: 'You are right. That is the reason why those terrorists bombed themselves out of the cathedral" ('Dialog di depan Gereja saat Malam Paskah, antara @PKatolik dan Banser @NUgarislucu. PK: 'Di luar gereja tidak ada keselamatan lho Gus... Mbok ayo masuk ke dalam gereja...' Banser, 'Bener juga ya. Kemarin yang meninggal di Katedral Makassar, posisinya di luar gereja...').[45] In a time of crisis, this way of communication bridged Muslim and Catholic communities with a new perspective that Islam is not all the same. The ideology of terrorists who did terror upon the Church is totally different from this Banser who dedicate their time to keep the safety of the Christians festivals.

In the Indonesian context, "Silent Majority" is a word used in naming a phenomenon in which the majority of society members have no protest on what is being done by Islamic hardliner communities. @KatolikG is one of a group that discusses this theme in their accounts. They tweets on Makassar Bombong, the Ban of Front Pembela Islam (Islamic Defender Front), several hardliner Ustadz such as Ustad Abdul Somad and Habib Rizieq Shihab. They even did an open protest on the way government manage conflict on a renovation of a Church in Karimun.[46] In the interview, the admin of @KatolikG mentions that s/he was afraid actually to have an open discussion on sensitive issues, but with several

[44] "Ledakan Bom Di Gereja Katedral Makassar: MUI Minta Tidak Kaitkan Dengan Agama - Tribunnews.Com," last modified 2021, accessed July 27, 2021, https://www.tribunnews.com/nasional/2021/03/28/ledakan-bom-di-gereja-katedral-makassar-mui-minta-tidak-kaitkan-dengan-agama.

[45] Sahrul Romadhon and Ardi Wina Saputra, "Humor Sebagai Strategi Moderasi Umat Beragama Pascateror Bom Makasar 2021," *Tatar Pasundan: Jurnal Diklat Keagamaan* 15, no. 2 (2021): 154–165.

[46] Komunitas Katolik Garis Lucu, "Bupati kaleng-kaleng... Minta supaya pembangunan gereja St.Yoseph Karimun dihentikan dulu.. https://t.co/jopCg9xZp9," Tweet, @*KatolikG*, January 22, 2020, accessed August 3, 2021, https://twitter.com/KatolikG/status/1219871676252356609.

considerations, s/he push themselves to discuss these topics. S/he mentions that s/he has several friends from NU that give him any advice on whether or not their content will make a problem. However, s/he prefers to have several contents that discuss sensitive topics since it is necessary both for those who do radicalize actions and for the Catholics. On the one hand, it is a need for Indonesian to know that there is no place for any hate speech, radicalism, and minoritization in Indonesia. On the other hand, s/he is about to help the Catholics to be brave and speak up when there is discrimination because this silent majority is not a good condition for the future of Indonesia.

Doing Social Actions

As an account with 137.2 thousand followers, it is normal for them to have access to be an influencer in Indonesia. In the Merriam-Webster Dictionary, an influencer is a person who is able to generate interest in something (such as a consumer product) by posting it on social media.[47]

On June 30, 2019, there was a tragedy, in which a Catholic woman entering a mosque wearing shoes and then letting her dog run around in the Al-Munawarrah Mosque, Sentul City. This incident sparked anger among Muslims in the country since they consider dogs as impure animals.[48] In this time of crisis, @katolikG opened a donation to buy a new carpet for the mosque. In collaboration with the *Dewan Kemakmuran Masjid* (Board for the prosperity of the Mosque) and @kowalskuyy Muhammad Habibillah (a university student), @katolikG collects the donation. At the end of its publication on open donation, @KatolikG put a sympathetic quote, "Semoga donasi kita bisa membantu jamaah Masjid Al-Munawarrah agar lebih khidmat menjalankan ibadah" (Hopefully our donation could help the congregation of Al-Munawarrah Mosque to be more solemn in carrying out their worship). This donation is facilitated by kitabisa.com, a donation site to do fundraising for the initiative, campaign, and social work. From this donation, they could

[47] "Definition of Influencer," accessed July 13, 2021, https://www.merriam-webster.com/dictionary/influencer.

[48] "Indonesia Woman Spared Jail for Taking Dog into a Mosque," *BBC News*, February 5, 2020, sec. Asia, accessed July 13, 2021, https://www.bbc.com/news/world-asia-51384665; Liputan6.com, "Perjalanan Kasus Wanita Bawa Anjing ke Masjid hingga Divonis Bebas," *liputan6.com*, last modified February 6, 2020, accessed July 13, 2021, https://www.liputan6.com/news/read/4172895/perjalanan-kasus-wanita-bawa-anjing-ke-masjid-hingga-divonis-bebas.

collect 4.233.518 rupiah out of 2.000.000 rupiah as a target donation. Indeed this donation is an initiative of a non-Catholic follower, but this collaboration for action is a part of a social movement for better interreligious relation in Indonesia. While many people are busy with their idea about who had been doing this, this account work with a 'what should we do' as a perspective.

On their content, @KatolikG did this donation activity several times. They worked for other social programs to help fundraising for Christmas gifts for becak drivers, Christmas gifts for Riyanto. Riyanto is a member of Banser who died in the terrorist tragedy in Eben Haezer Church in Mojokerto on December 24, 2000. He saved all people in the church by taking the bomb out of the church, but unfortunately, the bomb exploded before he saves himself.[49] @KatolikG shared this donation for several people: Riyanto's family; Amir Sagiyanto (Riyanto's friend who get injured in the bomb accident that killed Riyanto), Subandi, Hartono, Wuljono, and the family of Bandi Winarko (an altar boy that passed away in the bombing tragedy in Mojokerto in 2000); and Banser of Mojokerto. This action got an appreciation from Islamic.co, an Islamic based website.[50]

@KatolikG also had an open donation for the contribution within the Catholic Church community. It had an open donation for a Seminary in Kalimantan, a Church in Kotabumi Lampung, and several others.[51] These works perform the contribution of this @KatolikG in the new way of dialogue in Indonesia. Dialogue is not only about logic or theological debate, but it is also about social life and support in the daily need of others.

[49] Sujono, "Riyanto Dan Bom Natal 2000: Nalar Banser NU Dalam Nestapa Ketahanan Toleransi Beragama di Indonesia."

[50] "Kado Natal Katolik Garis Lucu @KatolikG Untuk Banser Riyanto," *Islami[Dot]Co*, last modified December 10, 2019, accessed August 3, 2021, https://islami.co/kado-natal-katolikgarislucu-untuk-almarhum-banser-riyanto/.

[51] Komunitas Katolik Garis Lucu, "Pengumpulan bantuan untuk Seminari Ketapang yang diasuh @romobusyet dilakukan oleh Relawan KGL lewat @kitabisa PIC dari kegiatan ini adalah kakak Aleng Valen. Ayo yang ingin bergabung di relawan KGL silahkan DM," Tweet, *@KatolikG*, October 24, 2020, accessed August 3, 2021, https://twitter.com/KatolikG/status/1319995344789237765; Komunitas Katolik Garis Lucu, "Hari ini hari terakhir Kami mencari dana untuk membantu kelancaran pembangunan gereja di kotabumi Lampung utara, terima kasih atas partisipasi seluruh umat, kami akan salurkan penuh sumbangan yang terkumpul dan nanti akan kami umumkan setelah diserah terimakan. Salam berbagi https://t.co/S4SYu0C4k2," Tweet, *@KatolikG*, October 7, 2019, accessed August 3, 2021, https://twitter.com/KatolikG/status/1181003672970383360.

Analysis: Internet Mediated Interreligious Dialogue

Within a discussion of Interreligious Dialogue, this debate on this Internet-Mediated Interreligious Dialogue is a distinguished one. Anneke Pons-de Wit et. all, in their research on *the contextual responses to interreligious encounters online,* describes two possibilities of internet-mediated Interreligious relations. First, "the internet communication stimulates the democratization of religious doctrines and weakens religious boundaries."[52] It means that the existence of new media and the increasing encounter of interreligious communities result in a weakening process of religious exclusivism. Second, this internet-mediated interreligious communication could result in a religious cyber balkanization. As Cass Sunstein's theory,[53] this balkanization will gather people with preferences, tastes, and unique profiles of individuals. In this situation, rather than decrease the religious exclusivism, internet-mediated interreligious communications lead people to religious fundamentalism and interreligious polarization.[54]

In the social cohesion context, this dialogue initiated by the Garis Lucu platforms, especially the @KatolikG could contribute to either personal, sub-group, and group social cohesion. In interfaith relations, social prejudices become a barrier to this social relation.[55] The works done by @KatolikG contribute to the way people could support each other, reduce the tension in dialogue and find a way of doing interreligious dialogue. Even if people are aware of the limitation of social media, but

[52] Anneke Pons-de Wit, Peter Versteeg, and Johan Roeland, "Contextual Responses to Interreligious Encounters Online," *Social Compass* 62, no. 1 (2015): 89–104; Heidi A Campbell, "Understanding the Relationship between Religion Online and Offline in a Networked Society," *Journal of the American Academy of Religion* 80, no. 1 (2012): 64–93; Heidi A Campbell, "Religion and the Internet: A Microcosm for Studying Internet Trends and Implications," *New Media & Society* 15, no. 5 (2013): 680–694; Manuel Castells, "Communication, Power and Counter-Power in the Network Society," *International journal of communication* 1, no. 1 (2007): 29.

[53] Cass Sunstein, "Republic. Com 2.0. Princeton University Press" (2007).

[54] Pons-de Wit, Versteeg, and Roeland, "Contextual Responses to Interreligious Encounters Online," 90.

[55] Bruce Hunsberger and Lynne M Jackson, "Religion, Meaning, and Prejudice," *Journal of social issues* 61, no. 4 (2005): 807–826; Idhamsyah Eka Putra, "Taking Seriously Ingroup Self-Evaluation, Meta-Prejudice, and Prejudice in Analyzing Interreligious Relations," *The Spanish journal of psychology* 19 (2016); Constantin Klein, Matthias Lühr, and Heinz Streib, "Extant Empirical Research on Religiosity and Prejudice," in *Xenosophia and Religion. Biographical and Statistical Paths for a Culture of Welcome* (Springer, 2018), 23–84.

this is a new way of interfaith dialogue. In the perspective of Pons-de Wit, this is an internet-mediated dialogue that reduces radicalism and weakening the process of exclusivism.[56]

However, to some extent, there are also several debates among Catholics on whether or not this Garis Lucu line is legal since there is no contribution of hierarchy and even if they call themselves as an account that does not represent any Church, people will regard them as representative of Catholic Church. Even though there are several debates among Catholics regarding the way @KatolikG posts several tweets, there is no official prohibition from the Catholic hierarchy. It means that the way these @KatolikG social media accounts perform themselves is debatable. However, several points could be learned from the existence of @KatolikG: build social trust; build an aura of brotherhood; and be an influencer. This platform builds social trust, especially among Catholics and Nahdatul Ulama. People may wonder whether or not the admin of both accounts knows each other. In the interview, the @KatolikG admin mentions that he does not even know who they are. The close relation between them is a result of the way they communicate with each other by attaching each other in their tweets. Indeed in the real-life, the admin of @KatolikG has close relation with several NU members but s/he doesn't know which one is the admin of @NUgarislucu. With many tweets that relate to them, @NUgarislucu and @KatolikG have already built a nuance of brotherhood that enables them to have several tweets in common. This is a part of social relations. Finally, with the big influence that could be done by @KatolikG, especially on how they do social projects that relate to the Catholic and Muslim community, people are aware of the power of social media in connecting people. Internet-mediated communication is about social movement, a communal agenda that relate people to do communal works for the common good.

Conclusion

Communication is not merely about transferring knowledge, but also ideas and agenda. In the context of interreligious relations in Indonesia, sometimes, there are hidden agendas of internet-mediated interreligious relations. The monologue way of communication builds a barrier among religious communities. The Garis Lucu social media platforms provide

[56] Anneke Pons-de Wit, Peter Versteeg, and Johan Roeland, "Contextual Responses to Interreligious Encounters Online," *Social Compass* 62, no. 1 (2015): 90.

Indonesia with a method of interfaith dialogue. There are possibilities for people to debate, answer the question, or even support several ideas of living together in Indonesia. With common concern on better interreligious relationship after the 2014 and 2019 general election, Garis Lucu platforms work in the same agenda. They work hand in hand to have harmony among religions in Indonesia. On the 2021 World Communication Day Pope Francis mentions:

> ….The risk of misinformation being spread on social media has become evident to everyone. We have known for some time that news and even images can be easily manipulated, for any number of reasons, at times simply for sheer narcissism. Being critical in this regard is not about demonizing the internet, but is rather an incentive to greater discernment and responsibility for contents both sent and received. All of us are responsible for the communications we make, for the information we share, for the control that we can exert over fake news by exposing it. All of us are to be witnesses of the truth: to go, to see and to share.[57]

In a world full of agendas, the agenda of interreligious harmony brought by @KatolikG could be one potential agenda for future interfaith dialogue. In a sense that they could influence many people from various religious backgrounds, @KatolikG could be a model of internet-mediated interreligious dialogue that strengthen the social cohesion among Indonesians. The three works that they are doing (doing daily dialogue, discussing sensitive issues, and doing social actions) are the works that are duplicable in many other interfaith dialogue works. Indeed this way of communication is not perfect, but at the same time, it opens a new way of interreligious internet-mediated social relation.

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[57] "LV World Communications Day, 2021 - 'Come and See' (Jn 1:46). Communicating by Encountering People Where and as They Are | Francis," last modified 2021, accessed July 27, 2021, https://www.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20210123_messaggio-comunicazioni-sociali.html.

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