Rejuvenation of Religion in Building Dialogue and Harmony in NTT

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Abstract
Rejuvenation of religion is one of the right steps to address public unrest related to the presence of transnational ideology in East Nusa Tenggara (NTT). The Human Fraternity document signed by Pope Francis and Sheikh of Al-Azhar, Ahmad Al-Tayyeb, very cleverly compiled constructive ideas for the purpose of religious rejuvenation. A very fundamental point in the spirit of Human Fraternity is interpreting religion not as a wall that separates followers of religion, but rather as a bridge that leads followers of religions to meet and make peace with followers of other religions. The straight path to the bridge of peace is dialogue that can be implemented in many forms and ways. With a dialogical spirit nourished by the idea of religious rejuvenation inspired by the document, we can certainly paralyze the radical understanding or transnational ideology that is always counterproductive to NTT's public dreams, to build the future of religious harmony in the foundation of Pancasila (National Ideology) and Multiculturalism in order to create a prosperous NTT community.

Keywords: Rejuvenation, Religion, Harmony, Dialogue, NTT

INTRODUCTION

How can we promote religious harmony in NTT based on the values of Pancasila and Multiculturalism to enhance societal prosperity? Religious fanaticism in NTT might hinder the improvement of people's welfare through religion and belief systems (Raihani, 2018). All religions in NTT, including Samawi and Wadhiyah, prioritize morality and humanity in practicing their beliefs rejecting violence (Mokoginta & Arafah, 2022). We believe that teachings and values found in every religion consistently prioritize humanity as the central element in their doctrines (Prasetiawati, 2020). No religion in the world, including those rooted in NTT, advocates violence or killing, as 'violence does not require religion' (Nakaya, 2018). The concept of religious moderation covers a broad spectrum. It is usually associated with a quite broad understanding of the elements of religion. Where religion is often associated with specific religious symbols and practices, moderation is more of a consequence of or response to historical phenomena. Gutkowski (2015, 215), for instance, has argued that religious moderation has occurred as religions have responded to the democratic and liberal government structures that emerged in post-World War II Western societies; implicitly, this means that religious moderation is not a purely religious phenomenon, but a phenomenon offered as a solution to social issues within a specific social structure. Tezcur (in Brocker 2013,171), meanwhile, framed religious moderation as a non-confrontational and peaceful approach to creating compromise and resolving disputes that has been chosen over non-electoral, provocative, and confrontative strategies that, while not always violent, tend to be widely opposed. Where religion is understood as one aspect of the social structure, religious moderation can be understood as a cultural phenomenon. However, Williams recommends that the social construction of moderate identities should be recognized as more than cultural, as such constructions may in fact conceal authoritarian or anti-democratic practices (Gutkowski 2015, 16). There thus exists a significant gap in how Indonesian Catholics actualize themselves as citizens of the nation-state and how they actualize themselves as citizens of the Church. As a result, interfaith activities and dialog

are limited and easily disrupted. This is reflected in a study by the Center for Community Religion Research and Guidance of the Ministry of Religious Affairs of the Republic of Indonesia, which found a decrease in the national socio-religious harmony index (measured through the variables of tolerance, collaboration, and equality) between 2015 and 2018; in 2018, the socio-religious harmony index reached 70.90, a decrease of 1.37 from the previous year (72.27) (Antaranews 2018).

This has been attributed in part to the increasing prominence of religious issues in national politics Some scholars have framed religious moderation as resulting from the historical process of religion becoming institutionalized within the context of practical politics, with political leaders using paternalistic relations with religious leaders to gain electoral support (Warner 2012). Other have examined religious moderation using a Bakhtinian approach, positioning the moderation process within a specific socio-historical framework wherein moderation offered the potential for significant social change. Religious moderation has been defined as the willingness of religious persons to adapt themselves to their environments, to adapt their behaviors and attitudes to applicable cultural standards and thereby maintain peace (Liebmant 1983); It may provide a persuasive strategy, or a means of convincing others to repent, or a means of protecting a religious community from its enemies (Danner n.d.). Moderation implies concepts of individual rights, pluralism, and cooperation (Schwedler 2019), the foundation for which can be laid with dialogic education. In practice, theology is 'implemented' in society through the institutionalization of religion. When discussing theology, various definitions may be used. Some have understood theology as a multi-dimensional field of study or science, one that examines various aspects of human life. Ibn Furak has argued that theology positions God and humanity within an epistemological framework, rather than an ontological one, and as such may refer to both using similar terms while still holding them to be incommensurable.

However, the validity of the thesis "Violence Does Not Need Religion" still requires testing, especially when we confront the reality of violence committed in the name of religion. While NTT is relatively safe compared to other provinces, it is not immune to misguided ideologies (Rosyad, 2020). The academic environment, where the younger generation equips themselves, is not entirely free from the presence and development of these ideologies (Setyono & Widodo, 2019). This is not a false alarm. Recent studies conducted by Pater Hendrik Maku, SVD, and his colleagues at STFK Ledalero in 2019 revealed significant numbers of NTT students exposed to heretical ideologies or understanding (Winarni, Slamet, & Syawaludin, 2021). Faced with these complex facts, what should we do?"

RESEARCH METHODS

This paper focuses on the pitfalls that ensnare many individuals into the quagmire of misleading ideologies. It is essential to note that we do not necessarily attribute blame to religions as snares that harm their adherents. Religions, in fact, remain the principal pillars that can be relied upon to advance a better NTT. At this level, religious leaders play an irreplaceable role. According to Prof. Komoruddin Hidayat, the former Chancellor of Jakarta State University, religious leaders or clerics are one of the primary authorities in the field of religious studies (Abdulkarim, Komalasari, Saripudin, Ratmaningsih, & Anggraini, 2020). They must be capable countering the prejudices of vulnerable religious adherents since there is an indication that epistemological deficits regarding one's religion and the religions of other adherents are among the reasons why individuals are susceptible to heretical ideas (Lehmann, 2020). Beyond this, religious leaders must be able to introduce a new perspective model that arises from a sound elaboration of strategies for religious revitalization. This model should be aligned with the noble values inherent in Pancasila and Multiculturalism (Firdaus, Anggreta, & Yasin, 2020).

RESULT AND DISCUSSION

Reading the Reality of Plurality in NTT and its Problems

The province of NTT is astronomically located between 8 -12 South Latitude and 112 - 125 East Longitude. The land area is 47,349.9 km² which consists of 566 islands, of which 42 islands are inhabited. According to the latest data obtained from the Central Statistics Agency (BPS, 2022), the population of the Province of NTT in 2022 was 5,466,285 people, with details of 2,733,049 men and 2,733,236 women. Meanwhile, the distribution of the population based on religious categorization is: Catholic 53.74%, Protestant 36.82%, Muslim 9.25%, Hindu 0.18%, Buddhist 0.01% and 1.73% adhere to other religions and beliefs. .While from a cultural aspect, NTT also has many different tribes, languages, races and customs, namely: Atoni, Alor, Lamaholot, Sikka, Ende, Ngada, Manggarai, Kemang and Rote.

The pluralistic nature of NTT, while once seen as a province known for religious tolerance, now raises concerns. Fr. Hendrik Maku, SVD, and other researchers have uncovered hidden facts that suggest NTT is not immune to external influences.

Today, our nation, like the rest of the international world, is being tossed about by various issues, including: democratization, the rule of law, gender-based justice, environmental preservation and peace. Along with these global issues, there have also been acts of terror and terrorism, conflicts and clashes of interests both at the national and regional and local levels. All of these phenomena certainly have negative implications for the whole order of social life which eventually results in horizontal conflicts and various anarchist actions. Moreover, there are indications that ethnicity, religion, feelings of narrow fanaticism (ethnic or regional) are still targets that are always exploited by certain groups to achieve certain targets and goals (Yusuf, Abubakar, Mardan, Nahdhiyah, & Rahim, 2020). Meanwhile, the process of educating and raising awareness of the religious life of a pluralistic society has not been able to run optimally. And, it is this situation that is then used by propagators of misguided ideologies to make NTT a fertile field for its growth and development (Pratama, Nurkamto, & Wijayanto, 2021).

In 2002, Fr Philip Tule, SVD with his friends, in collaboration with the NTT Provincial Government (Pemprov) held a discussion on Spectacular Strategies in Fostering Inter-Religious Harmony Based on the Context of NTT. The discussion was made as a response to the birth of the reform order and the shifting of the development paradigm , which then resulted in the emergence of a new awareness among the government to uphold the principle of "good governance" which involved other parties, non-government. The NTT Provincial Government invites the private sector and universities to be actively involved in overcoming social and religious turmoil. Both the government and non-government must join hands in disseminating the values of harmony, togetherness and love. The discussion then led to a shared commitment, namely to increase the synergy of true brotherhood to eliminate various provocative issues and even indoctrinative tendencies towards heretical teachings that could divide the unity and integrity of inter-religious adherents (Abidin & Murtadlo, 2020).

Researchers (among others: Hendrik Maku, Philip Tule) in their study tried to peruse the NTT "text" through experience, interviews and various other methods, to then be able to take inventory of various potential conflicts while trying to capture challenges and opportunities 'from', and 'to' live together in harmony amidst a pluralistic reality. First, reading the heterogeneous yet relatively safe NTT "text". Several energetic supporting factors for reconciling these heterogeneous entities are marriages between religions, unifying cultures, the role of communication forums and the role of formal educational institutions. In addition, even though it appears that NTT is harmonious from the outside, the potential for conflict already exists, such as: cases of host pollution, proselytism, provocative issues and newcomers who fail to adapt to local society (Isnaini, Setyono, & Ariyanto, 2019).

Second, read and record potential conflicts. Several points of reasons why researchers dare to conclude that NTT is not a safe zone are: 1) Lack of knowledge about "own religion" and about "other people's religions". 2) Different groupings so indirectly grouping people based on religion. 3) Unhealthy drinking culture. 4) Bad stereotypes and suspicion of newcomers. 5) Jealousy of social economists. 6) Cultural conflict. 7) Excessive religious and tribal fanaticism. In addition to these seven points, other potential conflicts that should be noted are the implementation of legal jurisdiction in matters of building houses of worship, religionism , and the practice of giving religious content to a secular issue, provocation from immigrants, weakening of friendly ties, internal conflict between religious leaders, land issues and local people's unpreparedness in accepting the presence of migrants.

Several general views that were recorded by the researchers were: 1) Distrust of law enforcement officials because law enforcers themselves cannot act as law enforcers. 2) There are attempts to manipulate the problem by forcibly presenting religious issues into other issues that have absolutely nothing to do with religion. 3) Existing horizontal conflicts are given religious content to gain sympathy from the wider masses. 4) Religion becomes a very strong identity. 5) Religion becomes a tool or political balance, including in matters of dividing positions or power; if the governor is Christian then all important positions in Pemprov must be filled by Christian officials, and vice versa.

Third, various challenges/threats from within and from outside towards religious life in NTT. For the people of NTT who live in the midst of a plural reality, there is no need to look for challenges because they can come alone or even from two different directions, namely from within and from outside. Some of the challenges that come from within are: lack of knowledge (epistemological deficit), lack of familiarity, suspiciousness, decreased respect for one's own culture, provocative hoaxes , narrow fanaticism of religious adherents and social jealousy. Meanwhile, several other challenges that came from outside were: the presence of provocateurs who infiltrated through certain religious doors, the existence of negative political issues, both at the national and local levels, the existence of a provocative hoax culture, the existence of information flows that negative in various fields, narrow fanaticism of certain groups and the existence of proselytism, both in the form of ideas and in the form of material (money) (Fatmawati, 2021).

Rejuvenation of Religion with Spirit Human Fraternity

To answer the question, "How can we build a future of religious harmony on the foundations of Pancasila and Multiculturalism for the sake of creating a prosperous NTT society", in the midst of NTT public unrest regarding the existence of radical seeds within the campus area, of course it is not an easy thing .The public unrest was not without reason. Of the 220 respondents (students) spread across the five largest tertiary institutions in NTT, namely Cendana University in Kupang, Widya Mandira Catholic University in Kupang, Artawacana Christian University in Kupang, Flores University in Ende and Nusa Nipa University in Maumere, it was recorded that 20.5 % exposed to radicalism. This figure would most likely change if all high schools or universities in NTT agreed to accept the presence of the researchers (Nurcahyono, 2018).

Based on the results of an analysis of research data related to the existence of radical understanding within some respondents, the researchers found a truth that a group of students who were exposed were those who failed to understand the deepest essence of each religion. For them, religion is a "dividing wall" that keeps them away from others (religious exclusivism). That means, they have distorted their identity from religions which should be interpreted as a bridge to peace with others, and that the relevance of each religion is for human progress and the development of living together . In addition, those who are exposed to heretical ideas have forgotten or perhaps have deliberately forgotten that there is no single religion in this world that

teaches violence and killing, because violence does not need religion. For example, Islam is claimed by many other parties as a religion that accommodates violence or killing through the law of qiṣāṣ (retaliation), so that Islam seems to commit crimes to fight other crimes. This claim or even stigmatization seems to be affirmed by various recent acts of radicalism and terrorism - which often carry the name of Islam. The world's public is of the opinion that violence has a religion and that the nature of violence is born from the womb of religion (Karim, Purnomo, Fikriyah, & Kardiyati, 2020).

However , if religion is used as a tool to commit violence or inhumane acts of brutality, then the perpetrators of violence have actually left the main essence of religion itself. That is, violence will not only destroy the main pillars of religions, but will also destroy people's enthusiasm for religion. Terrorism under the guise of religion is always deplorable and threatens the security of others and spreads panic, terror and pessimism, but this is not because of religion, even when terrorists use it. This is more caused by the accumulation of wrong interpretations of religious texts and policies related to hunger, poverty, injustice, oppression, and pride (Ummah, 2022). This is why it is so important to stop supporting terrorist movements fueled by financing, providing weapons and strategies, and by trying to justify these movements even by using the media. All of these must be considered as international crimes that threaten world security and peace. Such terrorism must be condemned in all its forms and expressions. This undeniable problematic fact requires us to be bolder in promoting the idea of rejuvenation (rejuvenation or refreshment) of our ideas or concepts about religion (Supratman, Entang, & Tukiran, 2021).

The Context and Concept of Religious Rejuvenation

Awareness of the importance of rejuvenation or rejuvenation of religion, simultaneously confronts us with one question: "Is Religion Obsolete?" In the history of civilization, the 18th and 19th centuries were recorded as a golden age for the progress and development of science. Fascinated by everything that has been achieved in these two centuries, some Western thinkers discriminately say that religion is out of date – it has run out of value. They then made science a new religion to replace the old, outdated religion. Freud, a psychologist, considered it futile to defend what religion defended in this modern era. Because according to Freud, the journey of human life always consists of three different psychological levels, namely: superstition, religion and science. He then concluded that in today's scientific era, all religions have lost their value or are out of date.

Freud's thought above is a representation of what modern scholars think. They question the existence and role of religion as a fact of life. According to them, the thesis "religion as a fact of life" is relevant only for the past. The same thesis is too old for today. At this time, science has changed all areas of life. This is a time when there is no place for anything but science and all the facts it justifies. So, for them, religion is not a basic human need that must be met (Syahbudi, 2021).

Freud's skepticism with other Western thinkers is not without a historical-epistemic basis. The crusades that occurred in the Middle Ages and many other wars carried religious flags. Another fact is the prolonged clashes between European imperialism and the Eastern world. Meanwhile, epistemically, the reason why educated people in the West take an attitude of life that is contrary to religion, and hate religion so much, is a fierce difference of opinion between scientists, churchmen. The accumulation of all these events, Western thinkers then declared that whatever religion (church) defended was reactionary (counter-progress), retrogressive (step back), backward and superstitious (belief in delusion). Religion must therefore be set aside from science, so that humanity can freely move forward on the path of civilization (Ningsih, Warisno, Uliya, & Astuti, 2022).

However, no matter how great and powerful the new religion is that deifies science, in fact, the religion cannot stand firm when hit by a storm of materialism. Materialism is too strong to

shake the god of science, which is in fact always changing and shifting positions. spiritual and human intellectual at the same time. James Jeans, one of them, based on his scientific findings concluded that the biggest scientific problems cannot be solved without belief in God. In fact, the well-known sociologist, Jeans Bridge dares to say that religion (Islam) is a combination of the physical and the spiritual, in which there is a system of thought that is harmonious and compatible to be combined with real rules of life.

Furthermore, the practice of deifying science does not always provide certainty. This practice actually has the potential to drop people into a quagmire of life disorientation (loss of orientation or loss of power to know others). People then feel that the world in which they live is "empty"-without meaning and purpose because there are no rules and a higher power that can act as a regulator of everything. Meanwhile, the grip energy from the dynamism feels stronger. Changes in every sector of life (economic, political, etc.) are inevitable. At this point, what could be expected, except eternal sorrow and anxiety in a bleak world, a world without a Higher Power (God). This is the turning point, through which people then return to missing religion, yearning for the Highest Power, a place to turn to for help, strength and solace in pursuing a competitive struggle for life.

We NTT people (as well as others) should be aware that it is religion and only religion that can restore peace and tranquility to mankind. Only the God of religions and beliefs can lead religious people to the straight path. Only He (God) will grant our requests to always walk the straight path. Ihdin āṣ ir āṭ al mustaq ī m (show us the straight path). Moreover, religions have enormous power to instill in the hearts of people a love of goodness and courage to rise up against evil and abominable forces, as a necessary condition for obtaining God's wisdom, and for carrying out His will that rules over the earth. while waiting patiently for His grace in the hereafter (McClean & Collins, 2019). Don't we really need peace, tranquility, entertainment which are all contained in the God of religions?

Religion teaches the way of love, compassion and brotherhood among the whole universe, because only through that way can humanity achieve peace, prosperity and progress. Religion, therefore, equips humans in the best way possible in pursuing life's difficult struggles. Furthermore, it is faith and only faith that can inspire man to be able to develop himself and make him able to suffer for that noble and lofty goal. Awareness of the existence of various noble and noble values in religions is the reason why we must rejuvenate religion or religious rejuvenation (Kruja, 2022).

Human Fraternity Document with its Contribution to Religious Rejuvenation

Human Fraternity, the document for world peace and living together, signed by Pope Francis and the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb in Abu Dhabi (4/2/2019), truly enlightens the world with ideas that intelligent about religious rejuvenation. First, religion which then gives birth to faith must lead believers to see in others a brother or sister to be supported and loved. Through faith in God, who created the universe, creation and all human beings (equal because of His mercy), believers are called to express this human brotherhood by protecting creation and the entire universe and supporting all people, especially the poorest. and most in need.

Second, regarding the radical understanding that agrees with the thesis "killing infidels is an act of worship" is conquered by a new awareness that in the name of innocent human life, Allah has forbidden killing, because anyone who kills someone is like someone who kills all mankind, and whoever saves someone is like someone who saves all mankind. Third, the Document on Human Fraternity challenges radical understandings that forbid dialogue and justify violence against non-believers, by emphasizing that a culture of dialogue is a way, reciprocal cooperation as a code of ethics, mutual understanding as a method and standard for spreading a culture of tolerance and living together in harmony. peace, intervene at the first

opportunity to stop the bloodshed of innocent people and end war, conflict, environmental destruction and moral decline.

Fourth , while radicalism claims that humans live for religion and not religion for humans, the Human Fraternity document emphasizes that the first and most important goal of religion is to believe in God, to respect Him and to invite everyone to believe that this universe depends on a God who arrange it. He is the Creator who has shaped us with His divine wisdom and has bestowed upon us the gift of life to protect it. This is a gift that no one has the right to take, threaten or manipulate for his own benefit . Indeed, everyone must guard this gift of life from its beginning to its natural end. We must therefore condemn all life-threatening practices such as genocide, acts of terrorism, forced transfers, human trafficking, abortion and euthanasia. Religious people also condemn policies that support these practices. Moreover, we should firmly state that religion must not provoke war, hatred, hostility, and extremism, nor must it incite violence or bloodshed. This tragic reality is the result of deviation or failure to understand religious teachings (Meslec, Curseu, Fodor, & Kenda, 2020).

Fifth, towards the elites, both politicians and religious figures who like to politicize religion or those who like to play with religious issues for certain interests, the Human Brotherhood document calls on all parties to stop using religion to incite people to hatred, violence, blind extremism and bigotry, and to refrain from using Allah's name to justify acts of murder, exile, terrorism, and oppression. Allah, the Almighty, does not need anyone's defense and does not want His name to be used to terrorize people.

Sixth, unlike the radicals who always plan conflicts and hostilities, the Human Fraternity document enlightens all religious people that a firm belief in the original teachings of religion invites us to remain rooted in the values of peace, mutual understanding, human brotherhood and living together. harmony; to re-establish wisdom, justice and love; and to revive religious awareness among young people so that future generations may be protected from the realm of materialistic thinking and from dangerous policies of unbridled greed and indifference based on the law of force and not the force of law (Laksono, 2022).

Seventh, religion is not a prison. La ikraha fi al-din (no compulsion to enter religion) is a teaching that is owned by every religion. Every religion teaches that freedom is everyone's right: every individual enjoys freedom of belief, thought, expression and action. Pluralism and diversity of religions, skin color, gender, race and language are willed by God in His wisdom, through which He created humanity (cf. the concept of sunatullah in Islamic teachings) . This divine wisdom is the source from which the right to freedom of belief and freedom to be different originates. Therefore, the fact that people are forced to follow a certain religion or culture must be rejected, as well as the imposition of a cultural way of life that is not accepted by others (Widyawati, Lon, Ungkang, & Jaya, 2022).

Eighth, if the heretical ideology teaches that there is no mercy for those who live in the dar al-harb area, then Human Fraternity says the opposite, namely that justice based on mercy is the path that must be followed to achieve a life of dialogue with dignity. And that the concept of dialogue that is relevant in this context is dialogue as understanding and broad promotion of a culture of tolerance, acceptance of others and living together peacefully. Such dialogue will greatly help to reduce various economic, social, political and environmental problems that weigh heavily on the majority of humanity. In addition, another content of inter-religious dialogue is gathering together in a large room to produce the highest moral virtues that are acceptable to each religion (Azhari & Raza, 2018).

Ninth, religions do not condone radical views which consider the acts of vandalizing houses of worship of adherents of other religions to be valid. On the other hand, every religion teaches the importance of protecting places of worship such as: synagogues, churches and mosques.

How Can Dialogue Be Conducted by the NTT Public?

The urgency of religious rejuvenation for the NTT public, related to the existence of radical seeds, must be complemented by a contextual dialogue strategy. The dialogue that must be developed in NTT must take into account some very basic values that are owned by the people of NTT. These values are the value of kinship, a sense of belonging, the value of cooperation – gotong royong, the value of hospitality, the value of mutual understanding and acceptance, the value of solving various problems peacefully through deliberation. Apart from these values, another force that can be relied upon to stunt the growth of radical seeds is a strong commitment to renewing religious life through movements from below that emerge as religious awareness. There are many groups in every religion that always give a distinctive color to their religion, such as: groups of people who are based in church life, youth groups for mosques in Islam, Hindu Youth and Interfaith Communication Forums. The aim of all these movements is so that religious teachings can be properly and correctly explored and lived, be it the teachings of one's own religion or the teachings of other people's religions.

Multiple Dialogue Models

There are several relevant dialogue methods to be developed in NTT. First, dialogue with a phenomenological approach. Phenomenology as described by Hidayat and Nafis (1995:4) is a way of understanding existing religions in an appreciative manner without the spirit of conquest or disbelief (takfir). Even though the religious dialogue using the phenomenological method has a bit of an indictive flavor, it is quite positive because in addition to the target of creating competition in the intellectual field, the same method also does not pretend to falsify people's beliefs in order to justify their own religion. With this method we are invited to be good observers and listeners, so that then we can understand and appreciate the attitudes of the diversity of others, without having to throw away our faith. So, what is emphasized in the dialogue with the phenomenological method is the willingness or readiness to learn from each other's religious experiences (Prasetiawati, 2020). According to Swidler, dialogue is phenomenologically an experience of meeting with people of different fundamental convictions in such a way that each one's assumptions come to light , and that all can move ahead in reciprocal learning.

Second, dialogue with perennialistic method. A dialogue that can lead to efforts to find the possibility of what is called transcendent unity of religion . This method has absolutely no pretensions to negate the exoteric diversity of religions such as language, symbols and religious traditions. On the contrary, perennial dialogue wants to provide insight that behind exoteric differences , there is a transcendental unity, namely submission to the Absolute Reality, namely God, regardless of how the Absolute is constructed into the language of its adherents (Jemali, Banawiratma, & Udasmoro, 2021).

Dialogue using a perennialistic method is very relevant in the context of NTT, which is being troubled by the presence of transnational ideology. This radical ideology tends to absolute the truth taught by certain religions and very vulgarly rejects new truths offered by other religions. Some of the points of thought inspired by this trans - national ideology are: baptizing adherents of different religions with infidel names, killing infidels is a worship, rejecting the ideology of Pancasila and multiculturalism, the prohibition of raising and respecting the red and white flag (Jambi, end of 2017), orders not to greet others on religious holidays, and so on (Ferdiawan & Putra, 2013).

Third, the dialogue of life. In the series of ecclesiastical documents that talk about "Interreligious Relations and Beliefs" the Holy See reminds dialogue activists not to start a dialogue from momentary tactical opportunism, but must start from real reasons found in experiences and reflections, and even from experiences of difficulties or actual problems. The dialogue of life must be understood as a way of acting, an attitude, a spirit that guides one's behavior. In the dialogue of life there is concern and hospitality for others. In such a dialogue,

there is a place for identity, a way of expressing it and also for accepting other values offered by dialogue partners. Dialogue is thus the norm and means necessary for every form of mission, and every aspect of it, whether it is only in the form of presence and testimony, service, or direct preaching (KHK 787, par.1). The consequence is that every mission that is not impregnated with the spirit of dialogue is contrary to the demands of true humanity as taught in the Bible and all other holy books of each religion. Other dialogues that can be implemented by NTT people are dialogue in daily life, dialogue work and cooperation .

Interreligious Dialogue and the Pitfalls of Truth Claim and Salvation Claim

It is very difficult to deny that conflicts involving people from various religions are often triggered by claims that the religion one adheres to really comes from God, while other religions are misguided and wrong. Religious people are trapped in truth claims and salvation claims . For the sake of these two claims, they are willing to do anything, including having to slaughter people of other religions who are considered heretical. For them, killing is a form of worship and that the perpetrators of massacres should be hailed as pious individuals.

Researchers have tried to counter the concept of killing as worship, so as to be able to obtain a certainty that encounters between religious adherents with a spirit of hostility and hatred are always "double-faced". On the one hand, this enthusiasm can be understood as evidence of religious militancy and proof of loyalty in sacrificing for the noble ideals of the religion one adheres to. But on the other hand, the same spirit can be understood as a poison for peace. Claims of disbelief against adherents of other religions are sometimes a rhetorical jargon resulting from an intellectual crisis and political defeat in competing with other religions and ideologies that are considered more advanced and threaten their existence (Lon & Widyawati, 2017).

Reconstructing interreligious dialogue amidst the crushing truth claims and salvation claims is not an impossibility. Dialogue activists must have the courage to say "no!" against egotistical claims to religious truth. It is as if the truth belongs to a certain religion, and therefore it is very discriminatory to label others as heretical or infidel. Dialogues and religious people in general should be aware that religion is only a human way to God, and that which way is the most appropriate and fast way to God is a mystery to humans, only God knows. Humans are only capable of trying to tread that path, with the possibility of success or failure.

"Many roads lead to Rome" and/or "many roads lead to Mecca". As a way, religions always appear with a distinctive face. The uniqueness that exists in every religion does not have to be conjured up to become "sparks" which will later burn and scorch the others. Conversely, the uniqueness of a particular religion must be appreciated as an opportunity to learn to accept others with all their uniqueness. Like "a rainbow looks beautiful because in one frame there are various colors", so in the life of a nation, it will feel beautiful and enjoyable if the different colors of ethnicity, religion, race, gender and customs can be accepted as wealth that should be appreciated, cared for and even if it needs to be preserved. In fact, the dream of equating all elements that are actually different is a waste. Lakum dīnukum wa liya din (to you your religion and to me mine). If so, then the choice to respect other people's religions and beliefs must be accepted as a necessity.

High appreciation for the uniqueness of each religion does not mean that one religion cannot be compared with another. Each religion is particular, but not singular. The uniqueness of each religion does not look like an "house without doors" (exclusive). That is, every religion has certain particularities and characteristics to be appreciated by others, without any pretension to forcibly equate it with the others. However, that does not mean that there is a religion that is so singular and unique that it is incomparable. While respecting the peculiarities of each religion, we should say that all religions exist on the same plane. There are differences, but they are different in degree, but not in kind. Different in many ways but not in substance. At this point,

dialogue is needed not to negate differences but to bridge relationships with each other while fostering mutual respect among the dialogue actors.

It is alleged that interreligious conflicts are not primarily born from the womb of religion, namely religious doctrines that are embodied in the form of religious norms, but rather due to the unpreparedness of religious communities in accepting or responding to the reality of an era that is increasingly plural and as if without borders. This is because all religions agree to say "no" to violence and cruelty; and that all religions are consistent in always teaching their adherents the attitude of tolerance, mutual help, solidarity and love for one another as an expression of love for God.

Monotheistic religions teach their adherents that God is the Khaliq, the Creator of all creation (makhluq), including humans with all their features . Reason, the most special crown bestowed on humans, is not without responsibility. He, humans must be able to maintain healthy relationships with fellow creatures, both between humans and nature and between humans and other humans, adherents of one religion with adherents of other religions. In managing human relations with other humans or followers of one religion with another, there are at least two important demands that must be made by religious people for the sake of a constructive dialogue (Sahertian & Rustan Effendi, 2022).

First, reviewing old concepts about religion and society to then be able to find new inspiration in composing a new thought based on historical solidarity and social integration (rejuvenation of religion). Second, it is necessary to reform thinking from exclusive theological thinking to radical criticism and theological thinking that is inclusive, open and pluralist and willing to accept people of other religions as dialogue partners in order to broaden religious insights and experiences.

In my opinion, various horizontal conflicts that carry religious flags are not the hope of the majority public. The majority public wants wise ways to maintain the existence of their religion. Very likely, they agree that it is time for us to control our intellectual, moral and spiritual faculties in order to keep religion alive. That is, awareness of the importance of the meaning of civilization and the mode of dialogue that exists within religions must be the basis for defending the beliefs and truths of religious teachings. If so, then the truth of religion or true religiosity should be developed through enlightenment of reason and clarity of conscience, and not by force of physical weapons.

CONCLUSION

How can we build a future of religious harmony on the foundations of Pancasila and Multiculturalism for the sake of a prosperous NTT society? This big question requires us to first read the reality of NTT with all its strengths and problems. One (of the various) strengths and at the same time our weaknesses in this province is the reality of pluralism. On the one hand, pluralism exists as a strength because there we find our essence or identity as a nation-state. "Unity in Diversity" (Different But Still One) is one of the national principles that all members of the nation must be proud of. Apart from that, we also have a Pancasila mother who can embrace all ethnicities, religions, races, genders and customs.

However, on the other hand, pluralism can be exploited by propagators of radical ideologies. They often enter through religious doors for the purpose of their mission. They are even very brave to enter the campus area, where our young generation is preparing for their future. The modus operandi is simple, namely by disrupting religious theories, manipulating religious concepts in such a way, while sowing new ideas that are counterproductive. The results are quite significant. The researchers, with their credible and accurate data, emphasized that there were 20.5% of the 220 respondents who had been exposed to radical views. They are adherents

of a particular religion who fail to understand, both about their own religion and about other religions

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