

CHAPTER
XV

Overcoming Interreligious
Prejudice And Discrimination For
Young People

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Abstract

Interreligious dialogue has long been a concern of the Catholic Church. Digital technology has provided benefits for interreligious dialogue as well as forming prejudice and encouraging discrimination for certain groups against adherents of other religions. Young people are part of this phenomenon. This paper focuses on efforts to overcome prejudice and discrimination among young people for their future and interreligious peace. The findings of this paper are that the four forms of dialogue initiated by the Catholic Church are rooted in the interreligious community by developing digital communities as a practical means to build brotherhood and social friendship. The practical implication is that communities can develop digitalization of communities with four models of dialogue.

Keywords: prejudice and discrimination, four modalities of interreligious dialogue, research literature, digitalization of interreligious communities, digital interreligious for young people

Introduction

Humans are social creatures who cannot live alone. Since birth, humans are very dependent on others, especially their mothers. This shows that humans are not only individual but also interconnected and dependent on each other. In their life journey, humans undergo a spiritual quest to achieve self-fulfillment. On this journey, many of them find spiritual friends—people who are on a similar journey. Humans live side by side with other people with similar and different religious views. In these meetings, everyone brings their views (spiritual beliefs, views, and paradigms), forming relationships between individuals. Tension often arises in interreligious relationships due to the

differences in beliefs everyone holds. This problem arises because of perceptions formed by different belief backgrounds.

In today's digital era, social media plays a significant role in shaping views and social relationships, including interreligious relationships. The use of social media by individuals or organizations to spread views often influences the views of their readers or followers. If social media is used to spread good opinions, this is not a problem. Problems arise when negative or radical opinions gain more attention and change the mindset of others. As found by Muhammad Nurul Huda in his research in 2017, the phenomenon of radicalization and intolerance among the millennial generation (1981-2000) and post-millennials is increasing.

Huda noted that in recent years, extremist groups have used social media as a means to spread hateful ideologies, and this has been exacerbated by the politicization of religion for specific purposes (Huda, 2017, p. 10). The spread of this radical ideology has given rise to hatred towards other religions, which has led to sharper social polarization.

Radical Islam, although relatively small in number, is increasingly developing through study groups that provide space for radical ideologies to spread. Although the number of moderate Muslims is extraordinary, they choose to remain silent in the face of intolerant groups. In addition, intolerant Muslims are actively creating noise and militancy by spreading opinions and hate speech on social media (Huda, 2017, pp. 13–14).

Meanwhile, violations of freedom of religion and belief continue to increase. Quantitatively presented in Nurul Nisa's research through the Wahid Foundation. The data shows that the spread of intolerant acts in 2019 increased to 29 provinces compared to violations in 2018, which were 26 provinces. The spread of violations in 2019 expanded, although incidents decreased (Nisa, 2020, p. 36). The increase in intolerance and radicalization is also reflected in various findings reported by human rights monitoring institutions in Indonesia. For example, in 2019, there was an increase in the number of provinces experiencing intolerance, with cases of disturbances to places of worship also increasing significantly.

Even the trend is not decreasing; in 2023, the SETARA Institute recorded 217 incidents with 329 violations of freedom of religion, most of which were carried out by perpetrators outside state institutions. This number of events has increased significantly compared to monitoring findings in 2022,

which was 175 events (SETARA, 2024). This trend of violations of religious freedom remains worrying and requires serious attention. Although the number of violations has decreased, the intensity remains high, indicating a strengthening of coercive capacity in society.

One of the factors underlying the increasing hostility towards other religions is the homogeneity of the social environment, especially in the majority society. Research conducted by Nathanael Gratias Sumaktoyo shows that negative attitudes towards religious minorities are higher in Muslim-majority countries than in non-Muslim countries (Sumaktoyo, 2021, p. 634). In the context of social media, the algorithmic systems used by these platforms tend to create a uniform social space for their users, which allows the infiltration of intolerant values against other religions. When users are only exposed to information that reinforces their own beliefs, this can exacerbate prejudice against other religious groups.

In the social context and the influence of social media on the younger generation, it is important to guide Indonesian youth to understand other religions in a way that can build peace. Ready to ask yourself, how can interreligious interaction among the younger generation of Indonesia create a worldview that overcomes differences and divisions in the future? With its commitment to discourse and fraternity, the Catholic Church can play a significant role in shaping a more peaceful future for this country. By locking the younger generation in a valuable exchange, we believe they will bring positive changes and help realize a more comprehensive and joyful Indonesian society.

Amid these challenges, efforts to make progress through interreligious exchange are increasingly emphasized by various religious pioneers, including the Catholic Church. The Catholic Church, since the Second Vatican Council, has emphasized the importance of interreligious exchange to broaden understanding and create world peace. In the *Ecclesia Suam* archive (1964), called the Magna Carta of the Catholic Church for Muslim interreligious exchange, Pope Paul VI emphasized that the Church must be connected to the world today and encourage exchange with other religions based on humility and solidarity. In the same Vatican Committee, the archives of *Lumen Gentium* (1964) and *Nostra Aetate* (1965) further emphasized the Church's role in considering the values of other religions and seeking the truth contained therein.

This interreligious discourse is based on four forms described in the “Dialogue and Proclamation.” (1991) and “The Attitude of the Church toward the Followers of Other Religions.” (1984), namely: first, the dialogue of life, in which devout individuals live side by side in a spirit of brotherhood; second, the dialogue of action, in the form of participation in charitable endeavors; third, the dialogue of theological exchange, in order to receive religious lessons from each other; and fourth, the dialogue of religious experience, which increases each individual’s involvement in the other’s world.

With this approach, the Catholic Church empowers its individuals to share experiences, values, and truths and to create a deeper understanding of other religions. Amid his leadership, Pope Francis reaffirmed the Church's commitment to interreligious discourse by signing the Abu Dhabi Declaration in 2019 with the Grand Imam of Al-Azhar, Sheikh Ahmed Al-Tayyeb. This declaration affirms the importance of human crews that transcend religious boundaries and work together to create world peace.

In addition, during his visit to the Istiqlal Mosque, Jakarta, on September 5, 2024, Pope Francis made a joint affirmation with the Grand Imam of the Istiqlal Mosque, Nasaruddin Umar, and met with several interreligious figures. The statement examined two significant issues, specifically dehumanization and natural harm. Devout pioneers called for devout values to be enabled to address both issues by prioritizing common regard, respect, solidarity, and peace (Rahmanda et al., 2024).

With the expanding acts of radicalization and narrow-mindedness in Indonesia, combined with the gigantic utilization of social media among youthful individuals (social media generation), this paper analyzes how the four shapes of exchange can contribute to anticipating prejudice and interreligious discrimination among social media generation.

Literatur Review

Francis X. Clooney of interreligious dialogue in the Catholic Church gives an overview. He reflects deeply on the evolution of thought and practice regarding interreligious dialogue from the Catholic Church. In his writing, he explores the picture of an evolutionary approach to dialogue that begins with the cautious attitude of Pope Paul VI, followed by the bolder spirit of Pope John Paul II and Pope Benedict XVI, and finally ends with the practical approach and moral responsibility upheld by Pope Francis. He analyzes how

each Pope articulates and embeds interreligious dialogue in an evolving social and global context, focusing on the modern world's moral and social challenges.

Pope John Paul II had a more concrete attitude during the papacy in interreligious dialogue. He was still wary of relativism. He understood interreligious dialogue as an effort to build bridges between Catholics and the world and adherents of other faiths. Dialogue aims for peace and the creation of mutual understanding among all the earth's inhabitants. In reality, he visited synagogues, mosques, and the Western Wall and met with leaders of other religions.

A genuine attitude that had never happened before. He conducted an action dialogue with the belief that God was present through it amid humanity while creating mutual understanding (Clooney, 2017, p. 273). Meanwhile, Pope Benedict XVI was loyal to the teachings of the Church. Relativism is considered a threat to interreligious relations. With this attitude, positive relations between other religions and the Catholic Church still occur, but there is a tendency to be more careful in interreligious interactions (Clooney, 2017, p. 6).

It can be seen that Pope Francis gives a significant portion to practical involvement in interreligious dialogue. Inspiration and motivation for Christians to engage in dialogue are not limited to discussion but concrete experience in interaction. Through this method, the Church carries out the proclamation or promotion of peace and addresses global problems such as social justice, environmental crisis, war, and poverty. Pope Francis invites people to understand other religions without sacrificing their own beliefs (Clooney, 2017, p. 279).

The evolution from Pope Benedict XVI to Pope Francis can be seen in several aspects. Pope Benedict XVI emphasized the importance of doctrinal fidelity and viewed relativism as a threat to interreligious learning, which made him more cautious in interreligious interactions. In contrast, Pope Francis focuses more on acts of solidarity and direct interaction with other religions to promote peace and address global issues without sacrificing their beliefs. Because Pope Benedict XVI emphasized the doctrine and tradition of the Church, social reality and facts were not as much of a concern.

Meanwhile, Pope Francis, who has a background as a priest and scientist, pays more attention to facts and social realities, as well as the

challenges facing humanity, such as the environmental crisis and social justice. Pope Benedict XVI tends to be more skeptical of interreligious experiences that are not by doctrine. At the same time, Pope Francis encourages people to learn from the experiences of other religions and sees dialogue as an urgent need to face the challenges of today's world. Thus, the transition from Pope Benedict XVI to Pope Francis shows a shift from a more doctrinal and cautious approach to a more practical, open, and social action-oriented approach. (Clooney, 2017, p. 279). Pope Francis's dialogue action appears to be about theological understanding and joint action in facing real-world problems, such as social inequality, conflict, and climate change.

Action dialogue cannot be realized immediately amid prejudice and discrimination in Indonesian society. However, it is recognized that the degree of prejudice and discrimination against religion and belief is not the same in each region. Prejudice and discriminatory actions are possessed because of one's theological understanding. The values that a person has, including their understanding of religion, have an impact on their interreligious dialogue. JR Hustwit states that an individual's theological understanding is private and shaped by personal experience. This understanding must be understood in open and comparative interreligious dialogue in a pluralistic society.

However, interreligious differences often become a problem because of the foundation of truth claimed by a religion. His analysis shows that relationship status must come first, even though people find themselves in a contest of truth claims (Hustwit, 2019, p. 162). Relationships with foreigners must first be built for productive and unbiased arguments. There is still the risk of relativism that can weaken religious understanding. Therefore, people need to compare their limited perspectives to see if there is common ground to be found through dialogue, avoiding either assimilation or exoticism and engaging other religions in a broader perspective (Hustwit, 2019, p. 154).

Hustwit states that interreligious dialogue must begin with full attention to the dialogue partner, not with a claim to truth. Gaining a healthy understanding that has never been had before towards another religion requires good intentions, open-mindedness, curiosity about other religions, and recognition of the legitimacy of the other party. Thus, he provides four hypotheses in dialogue, namely, 1) a person's theological understanding is private and formed from his experience. For that, he only undergoes an open process in dialogue so that his understanding develops into a public amid a

society with different beliefs; 2) avoiding relativism so as not to sacrifice the truth of each religion using collaborative and attentive dialogue; 3) dialogue begins not with a claim to truth but with attention to the dialogue partner, and 4) dialogue only occurs because of openness and relations with strangers (Hustwit, 2019, p. 163).

Jaco Beyer added three tendencies of interreligious attitudes: exclusive, inclusive, and pluralist attitudes (Beyers, 2023). In addition to doctrinal claims that exacerbate differences, other challenges to interreligious dialogue are cultural and historical burdens, secularism and pluralism, and extremism and fundamentalism. The dialogue is directed towards improving relationships, creating cooperation for common goals, and deepening understanding between religions.

Interreligious dialogue is an effort to learn about each other's practices, beliefs, and values to eliminate misunderstandings or prejudices. These values make the dialogue focused on building relationships between individuals from different religious backgrounds in a multi-religious society. This means that dialogue is not primarily about converting others but rather about establishing good relationships (Beyers, 2023, p. 2). Dialogue and proclamation do not need to be contradictory because they can strengthen personal faith in the face of other beliefs. Understanding and establishing interreligious relations in joint actions can overcome interreligious prejudice.

The idea of establishing relationships and working together or joint action is said to precede theological dialogue. Pope Francis issued the Encyclical *Fratelli Tutti*, which discusses brotherhood and Social friendship. Hans A. Harmakaputra appreciates the reflection on using the word “friendship” in interreligious relations. Friendship has a meaning that is more than just a shallow relationship but a deeper bond (Harmakaputra, 2021, p. 16) In interreligious friendship, there is concrete openness towards others, leading to mutual understanding.

From the discussion above, the description of the evolution of the Catholic church's dialogue attitude leads to the courage to engage in a dialogue of life as a way of life and remain faithful to the teachings of the Catholic faith so as not to fall into relativism. At the same time, I realize that honest interreligious dialogue faces discrimination, exclusive claims of truth, socio-political interests, and limited resources. However, there is a gap between the

discussion of dialogue interreligious catholic social teaching and young people as the social media generation.

As Nathanael Gratias Sumaktoyo and Muhammad Nurul Huda found, the spread of radical Islamic ideology, although small in number, has exacerbated social polarization and hatred towards other religions. Meanwhile, most moderate Muslims choose to remain silent, giving space to intolerant groups who actively spread hate speech and militancy through social media. This has also exacerbated negative attitudes towards religious minorities, which are higher in Muslim-majority countries. This paper explores how the formulation of forms of dialogue can contribute to preventing prejudice and interreligious discrimination among the social media generation (young people).

Catholic social teaching has long provided a pattern for interreligious dialogue. There are four types of interreligious dialogue in the Document “The Attitude of the Church toward the Followers of Other Religions: Reflections and Orientations on Dialogue and Mission Secretariat for Non-Christians” yang diterbitkan 10 Mei 1984, hereinafter abbreviated as DM. Articles 29-35 show the most important and typical forms of dialogue. These four types of dialogue, although different, are interrelated:

- a dialogue of life in which Christians and others live together in a spirit of neighborliness, sharing their joys and sorrows, their problems, and their preoccupations;
- a dialogue of action in which Christians and others work together in the pursuit of humanitarian, social, economic, or political goals;
- a dialogue of theological exchange in which specialists deepen their understanding of each other's spiritual values;
- a dialogue of religious experience in which Christians and others share their experience searching for the Absolute.

Four years later, Pope John Paul II addressed the prejudice and discrimination in pursuing peace. Although related to the ideal of peace, it also includes the relationship between religion and belief. Catholic social teaching on interreligious dialogue is related to the pursuit of peace. On World Peace Day in 1989, he gave the principles of peace related to the existence of minorities: 1) the dignity of the human person is inviolable regardless of background, and 2) the fundamental unity of the human race comes from one Creator God (Yohanes Paulus II, 1989, v. 3).

In line with this principle, John Paul II indicated the rights and obligations related to minority groups, namely 1) the right to life for every human being and 2) the right to develop the minority culture. About belief and religion, he stated that there needs to be freedom to express religious beliefs. For this reason, individuals or groups need to be protected in their rights to worship, receive religious education, and use their means. When he touched on the issue of prejudice and suspicion, he stated that the way of thinking and acting against minority groups is deeply rooted.

Prejudice and suspicion are its sources. Even legal means and declarations on interreligious dialogue have not been able to overcome this (Yohanes Paulus II, 1989, vv. 4–9). On the contrary, minorities must 1) cooperate in making a unique contribution to peace and 2) promote the freedom and dignity of their members in making decisions (Yohanes Paulus II, 1989, v. 11). Peace and justice are everyone's duty. Building them requires all parties' will to eliminate discrimination and all obstacles that divide by standing on justice and respect for the legitimate ideals of all groups (Yohanes Paulus II, 1989, v. 13).

On October 3, 2020, Pope Francis initiated the encyclical *Interreligious Dialogue, Fratelli Tutti*—emphasizing social friendship and fraternity. The context at that time was the Covid-19 pandemic. He raised the value of solidarity between humans in interreligious fraternity. The Pope began by highlighting the various deviations of this era (racism, social injustice, and indifference to the common good). These international problems urge solidarity actions. He also warned of “cultural walls” that exacerbate situations of loneliness and anxiety. The Pope gave the example of the empathy and concern of the Good Samaritan in the Gospel, who helped a man who was robbed (Chapter II). The sense of fraternity and solidarity begins in the family.

Human dignity and the right to life must continue to be respected, regardless of the circumstances (Chapter III). Interreligious relations are discussed in Chapter VIII. Religious teachings genuinely play a role in building fraternity and not driving terrorism. Freedom of religion is a human right. The Catholic Church's participation and collaboration in politics and the creation of a *bonum commune* are maintained according to the values of the Gospel. He reiterated his statement in the Document on “Human Fraternity.” (Fransiskus, 2019) that the path to world peace is interreligious dialogue.

Based on Catholic social teachings to overcome prejudice that can lead to discrimination against people of different religions, it can be identified that the four models of interreligious dialogue are several interrelated efforts of the Catholic Church to condition interreligious peace so that fraternal relations are established between religious and belief communities. Its mission is to promote several values of socio-religious virtue. Its vision is forming an interreligious paradigm of others enriched by these socio-religious virtues. The values of socio-religious virtue are:

Human dignity and human rights must be upheld

An attitude of mutual understanding, tolerance, and mutual respect as an antidote to negative prejudice and discrimination against other religions. Participation of minority religions in community life is a form of solidarity in building peace and justice, together with the effort to eliminate discrimination towards shared prosperity.

Building brotherhood and encouraging attitudes of empathy and care, as demonstrated by the good Samaritan in the Gospel. Thus, the four forms of interreligious dialogue (dialogue of life, dialogue of action/solidarity, theological exchange, and sharing of faith experiences) aim to create a deeper understanding among human beings in brotherhood/friendship. Promoting socio-religious virtue values in social media is one relevant value to overcome prejudice and discrimination and become a provocation for world peace and justice.

Method

This study uses a desk research method to analyze the topic of this article qualitatively exploratively. Research information is systematically arranged by describing the grand theory and analyzing this research question from related literature. A qualitative analysis was conducted on the findings of the relevant literature review to develop four forms of interreligious dialogue. The four forms of dialogue include dialogue of life, dialogue of action/solidarity, theological exchange, and sharing of faith experiences. The main focus of this analysis is to explore how each of these forms of dialogue can facilitate deeper understanding between religious communities. In addition, this analysis also aims to emphasize the values of socio-religious virtues, such as tolerance, solidarity, and peace, which should be the basis of every form of interaction between religious communities.

This qualitative analysis will look at how these values can be translated into digital platforms widely used by young people in the context of social media. Social media is a potential medium for introducing and promoting interreligious dialogue while reducing prejudice and discrimination.

Discussion

It is time to discuss four interreligious dialogue models applied in the lives of young people who determine a future free from interreligious prejudice and discrimination.

Digitalization of Interreligious Communities

Community is an important element in interreligious dialogue because social relations are formed, and interreligious interactions occur. The Catholic Church understands community as a public space whose members interact and practice moral, religious, and social values (respect for human dignity). For Clooney, Pope Francis has shown the need for Catholics to be involved in interreligious communities, not just discussions but actions promoting justice and peace (Clooney, 2017, p. 278).

Interreligious communities do not stop at doctrine but translate into concrete actions that benefit society. As a forum, this community conditions collaboration between religious communities to overcome social problems that cause prejudice and discrimination to decline. Therefore, upholding the principles of mutual understanding and respect for existing differences is necessary. As a bridge, interreligious communities need to overcome negative prejudices and discrimination against other religions.

With the advancement of digital technology and social media, young people can get involved more easily on social media. Content creators must consider dialogue scripts with access to hobbies, social activities, pleasures, etc. Meanwhile, Richard Ooko Airo et al. stated that the Catholic Church also holds interreligious dialogues to face the challenges of religious extremism, cultural diversity, internal church dynamics, etc. Four models of Catholic dialogue need to be applied in interreligious and social communities. The model is multidimensional, to foster these groups to contribute to an attitude of mutual respect for equality, justice, and peace (Airo & Joshua, 2024, p. 1).

Therefore, interreligious communities can bridge socio-religious values with social media users. Social media communities have the potential for

extraordinary power, which can be experienced through several events. The operation process is with a solidarity movement for humanity or a petition.

Solidarity Movement

The interreligious solidarity movement implies that religious people do not only talk to each other, but also support each other in the struggle to achieve common welfare. In the Encyclical *Fratelli Tutti* (2020), Pope Francis underlines the importance of solidarity, especially in facing global challenges such as social injustice, racism, and indifference to the common welfare. Solidarity, for Pope Francis, is the main driver for achieving a broader social fraternity, which involves concrete actions in society, not just theological discussions.

However, with the socio-religious principles promoted by the Catholic Church, as stated in the teachings of Pope John Paul II and Pope Francis, the younger generation can be empowered to become agents of change. Through caring dialogue based on solidarity and friendship, this generation can be invited to reduce prejudice and discrimination and fight for more inclusive values of social justice.

This approach is in line with the efforts made by figures such as JR Hustwit, who emphasize the importance of open dialogue and attention to personal experiences in building interreligious understanding (Hustwit, 2019, p. 163) By prioritizing these values in social media, the younger generation can be trained to be more critical of narratives that can worsen religious polarization and encourage the creation of a more harmonious environment.

Solidarity in the context of interreligious dialogue also means sharing the burdens and struggles of humanity in facing social problems. In this case, solidarity becomes a bridge between different religions to overcome global problems jointly. This is in line with the view of Jaco Beyer, who emphasizes the importance of building personal relationships between individuals of different religions as a basis for creating social cohesion in a multireligious society (Beyers, 2023, p. 2). For example, when Catholics and Muslims work together to address poverty or climate change, this solidarity movement benefits one religious group. It creates space for mutual understanding and support, thereby reducing the possibility of discrimination and tension between religions.

Interreligious Friendship: Building Deeper Relationships

Interreligious friendship goes beyond mere tolerance or mutual respect, leading to a deeper understanding of shared values between religions. Hans A. Harmakaputra (2021) highlights the importance of friendship in interreligious relations, which opens opportunities for mutual understanding and support within a broader framework of social morality. From the perspective of the Catholic Church, this friendship is not only limited to personal relationships but also includes joint efforts in building a more just and peaceful world.

Pope Francis, through his teachings in *Fratelli Tutti* (2020), emphasizes that social friendship is one of the important pillars of creating world peace. The friendship in question is not only friendship between individuals but also friendship between different religious communities. He stressed the importance of creating “cultural walls” that do not limit interreligious relations but open space for sharing experiences and universal human values.

In the context of interreligious friendship, Bonnie Sue Lewis stated that various forms of dialogue in DM are the means and consequences of interreligious friendship. These dialogues presuppose openness, willingness to listen, and some priority towards others. In humility, the Catholic Church views other religions before God as human beings who also need His grace. This is the basis for friendship; the Catholic Church learns about and grows with someone, participating in a give-and-take relationship marked by mutual concern. Friendship can occur in and because of these four types of dialogue. (Lewis, 2019, pp. 9–10).

Overcoming Prejudice in the Social Media Generation

The development of social media challenges interreligious dialogue. With the rapid spread of information on digital platforms, hatred, stereotypes, and narratives that exacerbate prejudice between religions are also spread. The younger generation, who are more connected to the digital world, is often exposed to information that is not always accurate or biased, which can exacerbate religious tensions. Currently, there are several digital interreligious communities. Generally, several interreligious community accounts in Indonesia are a continuation of concrete community programs. If the content of these communities reaches the point of “viral,” “trending,” or “for your page,” then many people will hear, see, and follow the values conveyed. The growth of four dialogue models can occur through one aspect of digital technology. Of

course, the four dialogue models are interrelated, but they are displayed innovatively in social media for young people.

Four models of interreligious dialogue have grown in the community, including relational activities in digital communities. Although these models encourage interreligious engagement, Regina Polak says that challenges remain, such as deep-rooted prejudices related to each other's truth claims and socio-political tensions hindering dialogue efforts. (Polak, 2020, p. 285). However, the Catholic Church's commitment to fostering a culture of dialogue reflects its broader mission of promoting peace and unity in a diverse world. Regarding the four models of interreligious dialogue in DM, she said it is a multidimensional, interrelated process.

The dialogue is not simply an exchange of theological ideas but involves deep relational relationships at various levels of life. The dialogue of life is at the center of this process, where theological understanding is tested and translated into concrete actions. The Catholic perspective also emphasizes the importance of the socio-cultural and political context in interreligious dialogue, making this dialogue theologically and humanly relevant. Thus, interreligious dialogue not only aims to understand differences but also to build deeper brotherhood amidst diversity. Interreligious dialogue is a way of life for the Church, not just a special zone. (Polak, 2020, pp. 283–284).

Therefore, to overcome prejudice and discrimination that may or may not have occurred in young people, it is first necessary to work through their world, namely social media. With an interreligious community, the exchange of knowledge about other religions and a climate of mutual understanding and not judgment will be experienced and condition the interreligious understanding of young people. This suggestion is one way for the future of interreligious relations of young people to be inclusive and become agents of peace between adherents of religions and beliefs.

Conclusion

In its implementation in the context of social media for the future of young people, the formulation of four forms of Catholic Social Teaching dialogue provides four contributions to the prevention of prejudice and discrimination between religions among the social media generation. First, the interreligious community becomes a bridge to prevent and overcome prejudice and discrimination. The interreligious community utilizes digital technology to

disseminate social virtue values until they reach a viral moment. Second, human solidarity can deepen relationships into real friendships through the interreligious community.

Third, establishing friendship creates conditions for mutual understanding and acceptance of diversity of beliefs. Fourth, the experience of togetherness becomes a dialogue of life for the social media generation so that young people are increasingly critical of thoughts and attitudes that are not by the values of social, and religious virtues. Understanding how broad and complex the interreligious dialogue is, further research can explore the practical implications of the findings of this paper, which show that digital technology as a medium of dissemination can compete with hoax news that attracts more attention from netizens.

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