Initiating Interreligious Tolerance in A Phygital Neighborhood: Reflecting from The Activism of Young Interfaith Peacemaker Community-Indonesia

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Abstract: *This research explores models of interreligious tolerance within the phygital neighborhood as practiced by the Young Interfaith Peacemaker Community. In collecting research data, I employ qualitative methods through a phenomenology approach by conducting interviews and observation on websites and social medias such as Instagram of the Young Interfaith Peacemaker Community – Indonesia. From this research, I found that YICP campaigned for peace and tolerance through physical and digital neighborhoods. YIPC is enthusiastic about promoting a peace generation through young peacemakers. Interestingly, YIPC has consciously been involved in the theological, spiritual, dialogue of action and dialogue of life as well as conducting a holistic dialogue through the dialogue of head, dialogue of heart, dialogue of hands, and dialogue of holiness. Those models of dialogue can be seen through the activism of YIPC, such as youth peace camps, peace forums, book reviews, scriptural reasoning, visits to places of worship, peace campaigns on social media, and various other peaceful actions. These activities take place on physical and digital platforms. YIPC also created peaceful dialogue, practicing true tolerance by caring interreligious friendship. In the phygital neighborhood, interreligious tolerance should employ the virtues of interreligious dialogue, such as humility, openness, commitment, interconnection or commonality, acceptance, hospitality, mutual understanding, hospitality, and the possibility of mutual growth and change.*

Keywords: *Interreligious Dialogue; Interreligious Tolerance; Phygital Neighborhood; YIPC.*

1. Introduction

Society 5.0 Living in an interreligious neighborhood demands pure tolerance such as recognizing differences while sticking to one's integrity. Without pure tolerance, people cannot live in peace and harmony. Tolerance is very vital in relations between religions. Religious tolerance must operate equally and fairly among all religious communities. All religious people are equal subjects who have the same rights and obligations in society.

Tolerance requires the awareness and willingness of certain religious groups who have more power in a pluralistic society to not use their power as a weapon to attack the less powerful groups.[1]

Issues around religious tolerance are increasingly complex, especially in the posthumanism era, where human roles have begun to be replaced by non-human actors, such as artificial intelligence. In this posthumanism era, the interaction of religious communities is increasingly intense through the digital neighborhood environment. The digital neighborhood as a world of the millennial generation, especially Generation Z as the digital natives, is not free from the threat of intolerance. Through online media, especially social media, narratives of intolerance and radicalism spread very quickly and affect the lives of the millennial generation. Fanindy's research on this issue shows that students from Generation Z are very vulnerable to being exposed to narratives of intolerance and radicalism through social media and Facebook. For this reason, Fanindy proposes that literacy values of tolerance are also strengthened through social media as a counter-narrative to narratives of intolerance and radicalism.[2]

The digital era also allows hardline groups to enlarge the network and mobilize violent movements online and through acts of violence offline. The targets of intolerant groups on social media are digital natives, primarily young people from the Millennial generation and Generation Z.[3] In line with this, Iman Fauzi Gifari shows that since 2011, the internet media has become a fertile ground for the spread of content that contains radicalism and intolerance. It is stated that in 2011, there were 300 out of 900 websites were closed by the Ministry of Communication and Information because they carried radicalism. Then in 2015, 22 Islamic sites were closed because they condone violence in the name of religion, infidelity of others, and because of narrow views on jihad. Social media such as Facebook, Twitter, and others are also used as a means of online radicalization by extremist and intolerant groups to recruit members easily. For this reason, this study proposes a counter activity through online media with two entitled peace and justice.[4] In religious life, the development of disruptive teaching is a threat to the relations among religious communities. New religious values tend to be disruptive because they mislead religious people, especially the millennial community.

Responding to complex issues around religious intolerance that target young people in the both physical and digital world, the Young Interfaith Peacemaker Community-

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[1] Suhadi, "Costly Tolerance : Tantangan Dialog Di Indonesia Dan Belanda," in *Costly Tolerance : Tantangan Baru Dialog Muslim - Kristen Di Indonesia Dan Belanda* (Yogyakarta: Program Studi Agama dan Lintas Budaya, UGM, 2018), 4–6.

[2] M. Nanda Fanindy, "The Shift of Literacy Among Millenials as the Result of Radicalism Spreading in Social Media," *Millah : Jurnal Studi Agama* 20, Nomor 2 (February 2021): 195–222.

[3] Ross Tapsell and Edwin Jurriëns, eds., *Digital Indonesia Connectivity and Divergence* (Singapore: ISEAS-Yusof Ishak Institute, 2017), 1–16, https://muse.jhu.edu/book/57005/.

[4] Iman Fauzi Ghifari, "Radikalisme Di Internet," *Jurnal Agama Dan Lintas Budaya* 1 (March 2017).

Indonesia (YIPCI) struggles to spread peaceful narratives and values among young people in the phygital era. Here, I employ the term phygital as a neologism from the synthesis of physical and digital. Phygital is a hybrid space for humanity in general that is inseparable from physical and digital dimensions. This condition transforms human life and their environment where the real and virtual are almost indistinguishable.[5]

Since its establishment, YIPCI has spread counter-radicalism narratives through many activities that encourage community members to have self-acceptance values, overcome prejudice, celebrate diversity, avoid conflicts that lead to violence, make peace with the environment, and make peace with God.[6] From previous research about YIPC, none has discussed interreligious tolerance in the phygital neighborhood. YIPCI is one of the communities that promotes interreligious tolerance among young people. In this research, YIPC is the locus of study to discover the model of interreligious tolerance. For that reason, I am interested in exploring the practice of interreligious tolerance in a posthumanism era especially in the context of the phygital neighborhood by reflecting on the activism of Young Interfaith Peacemaker Indonesia. What models of interreligious tolerance can deal with phygital neighborhoods? This research aims to foster interreligious tolerance in the frame of interreligious dialogue in a phygital neighborhood among young people as digital natives.

2. Method of Research

To obtain research data on the practice of interreligious tolerance as implemented by the Young Interfaith Peacemaker Community, I employ qualitative methods through A phenomenological approach a research design that originates from philosophy and psychology that describes each individual's life experience regarding a phenomenon in a particular social context. This research aims to explain the essence of the experience of each individual who is the subject of a phenomenon.[7] In this research, I explore the practice of religious tolerance in phygital space by interviewing one of the YIPC activists. Besides that, I also specifically observe and analyze the content and material on the website of the Young Interfaith Peacemaker Community-Indonesia (YIPC) as the platform of young interfaith dialogue for peace and tolerance.

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[5] Andrea Gaggioli, "Phygital Spaces: When Atoms Meet Bits Volume 20, Number 12, 2017," *CYBERPSYCHOLOGY, BEHAVIOR, AND SOCIAL NETWORKING* 20, Number 12 (2017): 774.

[6] M. Royyan Nafis Fathul Wahab, "Kontribusi Young Interfaith Peacemaker Community (YIPC) Dalam Menyebarkan Narasi Kontra Radikalisme," *Al-Mada : Jurnal Agama Sosial Dan Budaya* 3, Nomor 2 (2020): 128–50.

[7] John W Creswell and J. David Creswell, *Research Design : Qualitative, Quantitative and Mixed Method Approaches*, fifth (Los Angeles, London, New Delhi, Singapore, Washington DC, Melbourne: SAGE Publications, 2018), 50.

3. Result and Discussion

Tracing the Concepts of Inter-Religious Tolerance

In principle, efforts to practice tolerance in Indonesia are still a long journey. Tolerance is a challenging topic amid religious diversity. Religious tolerance in Indonesia is not only a social reality but also a political and legal discourse. Various regulations were produced to present high tolerance in society. The regulations are around the establishment of worshipping places, foreign aid to religious institutions, issues of religious broadcasting, the celebration of religious holidays, regulations concerning religious sects to marriage issues.[8]

The research of the Wahid Institute in 2012 underlines three main issues that are very prominent in religious life related to tolerance, such as the problem of building houses of worship, broadcasting religion, and religious blasphemy. These three issues are considered to be the most frequent cause of tension among religious communities so they are the main concern in managing toleransi in Indonesia. They have existed since the Old Order era and have always been present with their dynamics until the reformation period.[9] However, in this era of disruption, these three issues are easily exhaled and disseminated through digital information media so they are often used by the interests of certain groups to further complicate the atmosphere of religious tolerance in Indonesia.

Responding to religious diversity in Indonesia, Andreas A. Yewangoe, an Indonesian Christian theologian, emphasized that diversity is a gift from God that must be maintained by the Indonesian people. Amid the diversity, every religion can coexist peacefully without questioning differences. For him, differences in faith beliefs are a force that strengthens national unity. In diversity, Indonesian people can enrich each other for the common good. According to Yewangoe, religious pluralism, and plurality do not aim to equate all religions but celebrate the uniqueness of each religion with its teachings and accept differences as the foundation of living together on Indonesian soil. Plurality itself is a picture of an interconnected relationship between all religious communities for humanitarian purposes.[10]

Furthermore, Yewangoe emphasized that amid religious diversity, tolerance alone is not enough, especially if tolerance is without regulation. The term tolerance comes from the Latin, tolerate, which means letting those who think differently or have other views without being hindered. Judging from the lens of history, ordinary people distinguish between formal tolerance and material tolerance. Formal tolerance means letting go of

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[8] Paul Marshall, "The Ambiguities of Religious Freedom in Indonesia," *The Review of Faith & International Affairs* 16:1 (2018): 85–96.

[9] Ahmad Suaedy and Badrus Samsul Fata, eds., *Mengelola Toleransi Dan Kebebasan Beragama : 3 Isu Penting* (Jakarta: The Wahid Institue, 2012), 1–10.

[10] Andreas A Yewangoe, "Regulasi Toleransi Dan Pluralisme Agama di Indonesia," ed. Elza pedi Taher (Jakarta: Indonesian Conference on Religion and Peace & Penerbit Buku Kompas 2009), 76–80.

political or religious views and practices that do not agree with our views as long as they do not interfere. While tolerance means an acknowledgment of the positive values that may be contained in that different understanding. Yewangoe emphasized a more "grounded" term than tolerance, that is harmony. Living in harmony is characteristic of the Indonesian people from various regions that run a peaceful and harmonious coexistence. Living in harmony is an attitude that emanates from the depths of the heart to interact with one another as fellow human beings and not because of coercion. As an example, in Ambon, there is a culture of pela and gandong as the foundation of life for Christians and Muslims. In general, harmony is seen through many local wisdoms in each region of Indonesia through acceptance, hospitality, and friendly culture.[11]

In line with the practice of religious tolerance, Alan Jay Levinovitz said that tolerance has its limits. The practice of tolerance cannot be placed on uniform understanding and views because everyone has different views of one another. Levinovitz expressed his sharp criticism of tolerance which can engender intolerant attitudes. According to Levinovitz, in relations between religions, not all religions practice tolerance fairly. Usually, other groups are required to be tolerant while other groups can freely practice intolerance. For example, one group is tolerant of another group even though other religious practices disturb their comfort. In the name of tolerance, the group that feels disturbed must remain patient and accept these conditions. It becomes a problem for one group to ignore the existence of other religious groups in a shared life. In practice, tolerance brings religious people to self-restraint. In the name of tolerance, they are silent towards other religious teachings and practices even if they are uncomfortable. Supposedly, the practice of tolerance brings comfort and kindness to all religious people, not just bringing goodness to one group and ignoring the goodness of other groups.[12] Based on this statement, I underline that tolerance alone is not enough without mutual awareness and commitment from all religious communities to maintain interfaith friendship. Religious tolerance becomes strong when all religious communities live in mutual acceptance and are willing to learn from each other.

Still related to Levinovitz, Tara Smith also underlined that everyone, including religious people, must be critical of tolerance, especially when it relates to issues of injustice. For Smith, tolerance must be fair, namely paying attention to the equal rights and obligations of all religious people. Just tolerance will not lead religious people to self-restraint when dealing with experiences of injustice in a shared life. In this context, Smith rejects the view that everyone must always patiently forgive other people's actions even if they interfere with his life. For Smith, without justice, truly tolerance will never exist. Tolerance and forgiveness will only harm themselves because they do not accommodate

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[11] Yewangoe, 80–84.

[12] Alan Jay Levinovitz, *The Limits of Religious Tolerance* (Massachusetts: Amherst College Press, 2016), 18–26.

disapproval and disapproval of inappropriate behavior by other groups. Smith's emphasis is tolerance and forgiveness without justice cannot be called a virtue but can be a crime that harms one group.[13] I agree that the practice of tolerance must be fair, that is, to bring goodness to all religious communities. True tolerance only occurs when each group has the same awareness of mutual respect and acceptance of differences.

Exploring the Activism of Young Interfaith Peacemaker Community in Phygital Spaces

Young Interfaith Peacemaker Community – Indonesia was established in 2012 in Yogyakarta as a peace movement among interfaith young people. YIPC's motto is building a peaceful generation through young peacemakers. This community is a space for dialogue for young people of interfaith to become peacemakers in the community. Until now, YIPC members and alumni are scattered in various regions in Indonesia and they have also become influencers/agents of peace within their respective families and communities. The main vision of YIPC is to build a peaceful generation that loves God and others. Meanwhile, YIPC's missions are: (1) conducting open, honest, and in-depth interreligious dialogue; (2) mobilizing youth and society to live in peace and love one another; (3) being involved in the process of transforming the nation and global peace.[14] YIPC is an interfaith youth movement that is concerned with peace and harmony. The spirit of YIPC through its vision and mission becomes a driving force for the presence of a peaceful society.

Currently, YIPC is active in offline as well as online activities. For the last five years, YIPC has been actively conducting peace campaigns in online media due to the awareness that most YIPC members are digital natives. The main target of YIPC is undergraduate students from various universities and interfaith representatives who represent young intellectuals. YIPC has many programs including a student interfaith peace camp which is held every semester. This program has been running for a long time and has a very significant impact on interfaith participants. In the peace camp program, participants can discuss various theological issues that are taboo and sensitive without any fear or suspicion. Participants also have the opportunity to get to know each other and practice the values of tolerance [15] Apart from the peace camp, YIPC is also active in carrying out scriptural reasoning, namely reading interfaith holy book texts. Scriptural reasoning is more of a practical and reflective reading of interfaith holy texts. Scriptural reasoning participants from across religions read together their scriptures to enrich each other's

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[13] Tara Smith, "Tolerance & Forgiveness: Virtues or Vices?" *Journal of Applied Philosophy* 14, No. 1 (1997): 31–41.

[14] Wahab, "Kontribusi Young Interfaith Peacemaker Community (YIPC) Dalam Menyebarkan Narasi Kontra Radikalisme."

[15] Interview with Ahmad Shalahuddin Mansur, an advisor and facilitator of YIPC on 12th May 2023.

understanding[16] The programs of YIPCI in physical or offline spaces are an effort to build tolerance among young people across faiths. Of course, participants in peace camps and scriptural reasoning can encounter one another because of openness and acceptance.

The Young Interfaith Peacemaker Community - Indonesia uses various social media platforms including Facebook, Instagram, and Twitter to campaign peace narratives among young people. YIPC uses social media to promote religious tolerance and peace among interfaith young people. One of the online programs implemented by YIPC during the month of Ramadan in 2023 is Batalin (interfaith thematic discussion). YIPC is also active in running several online activities such as peace forums, book reviews, and discussions around interfaith themes. On social media Instagram, YIPC continues to spread narratives of peace by posting all offline and online activities and writing messages of peace from every religion.[17] Digital spaces are also strategic areas for spreading the values of tolerance and peace. All social media platforms are a means of building tolerance between religious communities, starting with young people.

In 2017, YIPC published the peace news website which contains YIPC activities. PeaceNewa is a medium that spreads the message of peace across faith and tolerance. PeaceNews is managed by the Youth Interfaith and Peace (YIP) Center in collaboration with the Young Interfaith Peacemaker Community (YIPC) Indonesia. PeaceNews aims to respond to the challenge of interfaith peace amidst the rise of hoax news and hatred, violence, and hostility in various online media. PeaceNews has two main values, namely Peace Values (peace values) and Interfaith Dialogue (interfaith dialogue). PeaceNews contains peacemakers, peace values, interfaith dialogue, YIPC news (information on YIPC developments and activities), testimonials, literature and book reviews, and films with the theme of peace.[18] The tolerance and peace movement initiated by YIPC is very comprehensive because it includes various approaches in physical and digital spaces.

Young Interfaith Peacemaker Community actively spreads the values of peace and tolerance in both physical and digital activities. Certainly, this effort was born from the awareness that the YIPC community is a digital native who lives in both physical and digital neighborhoods. In the digital environment, they live side by side with people of other religions. Interaction in digital media is also very high among digital natives. The digital neighborhood becomes very crucial if the digital community does not apply tolerance and peace.

The development of intolerance narratives in both physical and digital media cannot be stopped. For this reason, YIPC continues to produce peace narratives through onsite activities as well as online media platforms. YIPC also uses online media to publish all

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[16] Interview with Ahmad Shalahuddin Mansur, an advisor and facilitator of YIPC on 12th May 2023.

[17] Instagram YIPC Indonesia

[18] https://peacenewsid.com/index.php/about/ and Interview with Ahmad Shalahuddin Mansur, an advisor and facilitator of YIPC on 12th May 2023

activities carried out onsite. Besides, YIPC members are continuing to produce peace content which is distributed online. The goal is to create a peaceful phygital neighborhood, especially among young people.

The practice of tolerance in a phygital neighborhood is very complicated. In physical encounters, religious people are vulnerable to intolerant practices. This situation is exacerbated by the presence of intolerant groups in the digital space.[19] It must be realized that tolerance also has its limits. In general, tolerance relates to the attitude of accepting and respecting differences. However, in an interreligious phygital neighborhood, tolerance is not enough without an acceptance that goes beyond tolerance. It requires mutual respect and mutual understanding.

In the context of the phygital neighborhood, YIPC has developed a tolerance based on interreligious friendship. James Fredericks from the perspective of Christian Theology said that friendship in the public sphere is friendship across borders. This friendship refers to the concept *of philia* in the New Testament, as love between human beings. Fredericks also developed the concept of friendship from Emanuel Levinas by paying attention to the other who acts as a stranger and as a friend. Friendship is the virtue of welcoming strangers as friends and recognizing the true values that exist in strangers. In friendship with strangers, there is a willingness to acknowledge similarities and celebrate differences. Friendship doesn't melt boundaries but respects boundaries. At the table of friendship, everyone can come and enjoy the meal as well as the equal conversation.[20]

In line with this, Simmel as articulated by Vince Marotta stated about strangers as his critique of binary ways of thinking which always divides people into personal and communal relationships. Simmel underlined the self-definition that always develops in the socialization process. For him, individuality is present in particular social and cultural contexts and spatial relations. Here, the relationship between self-other becomes important in the sense of seeing the self in others or vice versa without having to leave the self itself. Interestingly, Simmel arrived at the concept of a third way or third concept between self-other relations which opens space for self-evaluation and self-criticism in encounters with others. For him, the third concept is ' an ability to move from a particular perspective/space to the universal and then back again. Here, it is clear that the 'third way' is the way one understands oneself in an encounter with another.[21]

Highlighting Tolerance from Christian Theology Perspectives

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[19] Andi Abd. Muis, Ahmad Farhan, and Ali Makhrus, "Penguatan Digital Literasi Untuk Santri Sebagai Upaya Menolak Gerakan Radikal," *EDUCATE : Journal of Education and Culture* 1, Nomor 1 (2023): 23–28.

[20] James L. Fredericks, "Interreligious Friendship: A New Theological Virtue," *Journal of Ecumenical Studies* 3, No. 2 (1998): 159–74.

[21] Vincent Marotta, "Georg Simmel, the Stranger and the Sociology of Knowledge," *Journal of Intercultural Studies* 33, no. 6 (December 2012): 675–89.

In the perspective of Christian theology, tolerance is the implementation of Jesus' teachings as summarized in the law of love (Matthew 22: 37-40). Tolerance is the awareness of living side by side with those who are different without having to feel disturbed and threatened by the existence of others. The practice of tolerance is a form of love for others. Jesus has also done this through his ministry that crossed borders. Jesus did not differentiate between everyone. He loves everyone. He served both Jews and non-Jews. In principle, tolerance comes from Jesus' teachings about love. Jesus' teachings about love for neighbors and strangers became a reference for the practice of religious tolerance. Jesus embraced strangers and was friendly with everyone. In relationships with others, the teaching of love for others is closely related to the practice of hospitality, namely the acceptance of strangers in the neighborhood. The term Hospitality, from the Greek xenia or philoxenia, has at its root the word for "stranger" or "foreigner" (Xenos), and it includes the ancient virtue of welcoming, hosting, and assisting strangers or travelers". [22]

Regarding love and hospitality as the basis of tolerance, Terry C. Muck uses the Parable of the Good Samaritan (Luke 10:25–37) to find the common ground of all religions when comes to the question, 'who is my neighbor?' In this story, Jesus was telling about a sick man who was robbed and beaten but he was not loved as a neighbor by a priest and a Levite, but was by a good Samaritan. According to Muck, this story was a sharp critique of the Jewish leaders at the time and of all religious people in today's context that everyone should be a neighbor regardless of their ethnic and religious traditions and backgrounds. Muck underlines that "all can/must love God and neighbor as self." [23] In the context of inter-religious relations, the story of the good Samaritan challenges Christians to treat other religious groups as neighbors, not as enemies.

In Jewish tradition particularly in The Old Testament, the stranger refers to the immigrants who lived among the people of covenant for a while. The people of Israel were reminded by God to love the stranger because they were strangers in the land of Egypt (Exodus 22:21). And somewhat more extensively: "When an alien resides with you in your land, you shall not oppress the alien. the alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself; for you were aliens in the land of Egypt. I am the Lord your God (Leviticus 19:33-34)". [24] Again, the central faith of Christian faith is"God is love!". In Christianity, divine love is the motive for all revelation and ultimately, the source of salvation. The participatory love of God invites a response.[25] It

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[22] David B. Gowler, "'You Shall Love the Alien as Yourself': Hope, Hospitality, and Love of the Stranger in the Teachings of Jesus," *Religions* 10 (220) (2019): 1–14.

[23] Terry C Muck, "Missio-Logoi, Interreligious Dialogue, and the Parable of the Good Samaritan," *Missiology: An International Review* 44 (1) (2016): 5–19.

[24] Pim Valkenberg, *Sharing Lights on The Way to God: Muslim-Christian Dialogue and Theology in the Context of Abrahamic Partnership* (Amsterdam, New York: Rodopi, 2006), 7.

[25] A. Christian van Gorder, *No God But God, A Path to Muslim-Christian Dialogue on God's Nature*, (New York, Maryknoll: Orbis Books, 2003), 33-34.

means that if God is love then Christians are called to love all people and to create the true neighborhood.

Hospitality, then, is a window into blessing, opening to veritable traces of God's presence. Christians should learn from Jesus who shows His compassion to all people including strangers and the marginalized. Jesus himself is a vulnerable sojourner who depends upon the hospitality of others. More than this, however, Jesus embodies hospitality toward others, welcoming all to share in the divine banquet that he associates with his ministry. Jesus's love is a love that transgresses boundaries, a love that does not ask first by what right the beloved deserves welcome. [26]

By Jesus' love, the stranger is welcomed as a neighbor, recognized, and embraced as kin. And the effect is subversive. It disorients and overturns standards of value founded upon status, race, gender, religion, and so on, forcing a re-evaluation of what it means to 'have a household,' an identity. The home is forgiving, indeed, for giving way to others. For Christians, the model of hospitality dramatized by Jesus, therefore, undercuts self-righteousness or self-protection. It dismisses postures that treat with condescension, suspicion, or outright hostility those others—those outsiders—whose difference threatens the status quo. The stranger, the despised, the poor, the unclean, and the sick are all invited into the household of God as neighbors and friends. Departing from Jesus' teachings, theologically, the practice of religious tolerance is an important subject of the Christian faith. Peaceful coexistence in the phygital space is the Christian's calling. Tolerance rooted in the values of love and hospitality is the core of Christian teachings.

The Engagement of Interreligious Dialogue and Tolerance in Phygital Neighborhood

The activities of the Young Interfaith Peacemaker community in fostering tolerance take place within the framework of interreligious dialogue. YIPC is a progressive dialogue community in both physical and digital neighborhoods. Concerning the essence of dialogue, Paul Knitter emphasizes that dialogue must result in social action for social change. Knitter divides several types of dialogue as proposed in the 2nd Vatican Council for interfaith dialogue namely:

YIPC in its movement has conducted models of dialogue as developed by Paul Knitter such as theological dialogue, spiritual dialogue, dialogue of life, and dialogue of action.[27] Theologically, YIPC runs peace forums, book reviews, and scientific discussions around interfaith theological issues. The spiritual dialogue through peace camp activities, scriptural reasoning, namely reading interfaith holy books and other activities such as visits to places of worship of other religious communities as well as building dialogue with their religious leaders. Activities of dialogue of action and dialogue life can be seen through interfaith friendship relations during youth peace camps in the physical space that also strengthen their digital friendship.

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[26] Thomas Reynold, Toward Wider Hospitality, 182-183.
[27] Paul Knitter, "Inter-Religious Dialogue and Social Action," in *The Willey-Blackwell Companion to Inter-Religious Dialogue* (John Willey and Sons, Ltd, n.d.), 134.

In line with this, Leonard Swidler, an interreligious theologian, explained that human existence as a dialogical being is always in dialogue. Dialogue is a must in society. Swidler gives a choice of choosing to have dialogue or choosing to die, which means dialogue gives life while an attitude that rejects dialogue has the potential to destroy. Human is an integral part of the cosmic dance of dialogue. That is, humans are connected and even have a connection with others and are different from themselves.[28] The YIPC community has been connected in strong engagement through dialogue activities to create religious tolerance and peace. Dialogue is the glue for interfaith young people to maintain religious tolerance.

Leonard Swidler introduces cosmic dance from interreligious dialogue which includes dialogue of heads, dialogue of heart, dialogue of hands, and dialogue of holiness. Swidler underlines dialogue opens up space for self-reflection and self-transformation. Through dialogue, every person and every religious community can know themselves well through encounters with others. According to Swidler, interfaith dialogue has four dimensions, such as:

Dialogue of the head as dialogue at the cognitive level

The basis of this dialogue is the awareness that every religious community has limitations in understanding the transcendent and the universe. For this reason, each community needs to learn from the perspective of other groups for mutual learning. Dialogue of heads (intellectual aspects) guides religious people to understand other religious perspectives and practices and brings religious people to understand the truth according to other religions.[29]

Dialogue of the hands as dialogue at the ethical level

Dialogue at this level encourages all religious communities to join hands in realizing a safer, more peaceful, and prosperous life. Every religious community needs to present kindness, acceptance, and hospitality to everyone. All religious people are also called to heal the world and heal one another's wounds through dialogue. Dialogue of hands (ethical responsibility) demands cooperation from interreligious followers to bring goodness to the world as a common home. This means that interfaith followers must join hands to respond to various social and humanitarian issues to create a just and peaceful life among all creation.[30]

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[28] Leonard Swidler, *Dialogue for Inter-Religious Understanding : Strategies for Transformation of Culture-Shaping Institution* (New York: Palgrave Macmillan, 2014), 16.
[29] Swidler, 17.
[30] Swidler, 17.

Dialogue of the heart as dialogue at the affective or aesthetic level

At this level, every religious community is invited to include the beauty of other religions as an expression of their mystical and spiritual experiences. Every religion has its way of expressing its feelings and experiences about the transcendent. For this reason, each religion needs to participate in exploring the spiritual experiences of other religions through spiritual works such as poetry, music, dance, painting, and architecture. Dialogue at this level brings religious people to dialogue with others by exploring their spiritual and mystical sides. Dialogue of the heart also known as spiritual dialogue is an encounter that involves spiritual and ethical dimensions, namely efforts to explore the truth of other religions.[31]

Dialogue of holiness dialogue at a holistic level

In principle, every religious community cannot dance just a dialogue of the head, hands, and heart, without harmony. For this reason, dialogue at a holistic level aims to bring all different religious communities into harmony, namely unity in diversity. Dialogue also aims to build the integrity of life and touch all aspects of human life holistically. In this context, a dialogue will bring people of various religions to be bound in a cosmic dance for constructive and creative dialogue. Holiness dialogue is an act of seeking the truth in harmony and wholeness of all people across religions[32]

YIPC has lived a comprehensive and holistic dialogue that includes a dialogue of heads, a dialogue of hands, a dialogue of heart, and a dialogue of holiness. The participants, most of whom are millennials and digital natives, have also practiced the virtues of interreligious dialogue. The practice of religious tolerance stemming from the principles of an interreligious dialogue also occurs within the scope of YIPC.

Swidler also put forward several principles in dialogue, namely: (1) in dialogue, every person and community must use creative imagination and sensitivity; (2) every religious community must carefully plan and prepare their religious traditions for dialogue; (3) every religious community/community must have mutual trust; (4) each dialogue partner must learn from other traditions with purity, sincerity, and honesty; (5) every religious community/community must learn to empathize with and care for the traditions and practices of other religions that are different and conflict with their religious views; (6) each community must have a good introduction to its religious identity. Although in the process of dialogue, everyone's views are increasingly open and developing; (7) each dialogue partner must break away from assumptions and prejudices; (8) each dialogue partner is committed to carrying out equal two-way communication,

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[31] Swidler, 17.
[32] Leonard Swidler, *Dialogue for Interreligious Understanding* (New York: Palgrave Macmillan, 2014), 16–18.

namely building a subject-subject relationship, not subject-object; each partner must be open to self-criticism and self-evaluation after encountering the other's truth; (9) each dialogue partner must build a commitment to fruitful, creative dialogue for mutual understanding and mutual enrichment. [33]

The principles and rules of dialogue proposed by Swidler are also found in YIPC programs. All YIPC members are young people who have experienced a transformation in their understanding and evaluation of other religious communities. The encounter between them started at the youth peace camp where they met and had an intense dialogue. Maria Hornung mentions that in interreligious dialogue, each group shares one's thoughts, experiences, and hopes widening one another horizons. Interreligious dialogue offers the chance to discover other traditions as sources of wisdom, truth, and kindness. Interreligious dialogue encourages interreligious communities to widen circles of dialogue for mutual growth. Inter-religious dialogue helps each religious group to learn from each other and to deepen their sense of belonging amid a plurality context.[34]

Still related to Swidler, Cornille highlights the conditions for conducting inter-religious dialogue: humility, openness, commitment, interconnection or commonality, mutual understanding, hospitality, and the possibility of growth and change.[35] Cornille comes with a detailed explanation of each condition. *Firstly*, humility in which each religious community will learn from other's traditions for change and growth. *Secondly*, commitment to a particular religious tradition means having a dialogue for spiritual enrichment not for conversion. *Thirdly*, interconnection through collaboration and cooperation with other religious traditions based on common experiences and common goals. *Fourthly*, empathy is an ability to understand another form of religious traditions. *Fifthly*, hospitality is a process of welcoming the truths of other religious traditions into the circle of friendship.[36]

In a multi-religious society, an encounter demands such values as requirements for dialogue. When one religious community intends to encounter other religious traditions, one must examine one's viewpoint toward religious others. At this point, interreligious dialogue is a space where interreligious communities have a chance to learn from other perspectives. In short, interreligious dialogue is a process of welcoming others' assessment of one's tradition for mutual enrichment.

The practice of interreligious tolerance in the phygital neighborhood should be in an authentic dialogue that aims to reach a common goal for mutual growth. It also demands mutual tolerance where everyone can accept each other's differences without getting hurt.

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[33] Swidler, 16–18.

[34] Maria Hornung, *Encountering Other Faiths* (New York: Paulist Press, 2007), 22–23.

[35] Catherine Cornille, *The Impossibility of Interreligious Dialogue*, (New York: The Crossroad Publishing Company, 2008), 211-213.

[36] Catherine Cornille, "Conditions for Interreligious Dialogue," in *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, ed. Catherine Cornille (United Kingdom: John Wiley & Sons Ltd, 2013), 21–30.

In an interreligious phygital neighborhood, dialogue is a must for all religious groups. By applying the essence and conditions of interreligious dialogue in the phygital neighborhood, the practice of tolerance can be fairly for all groups. However, it must be realized that the online space cannot represent the feelings and expressions of the physical encounter. Therefore, physical and digital space should be in one boat.[37] For that reason, YIPC consciously develops dialogue on phygital spaces which aim to balance peace and tolerance practices in offline and online spaces.

4. Conclusion

The activism of the Young Interfaith Peacemakers Community is one of the best practices of interreligious peace and tolerance in phygital (physical and digital) neighborhoods. The Young Interfaith Peacemakers Community has built a mutual tolerance that is rooted in the main values and conditions of interreligious dialogue. It also develops a beyond tolerance by concerning interreligious friendship through the physical and digital space. The practice of tolerance in YIPC runs in holistic dialogue by practicing dialogue of heads, dialogues of hearts, dialogues of hands, and dialogues of holiness. Interestingly, YIPC embraces conditions of dialogue such as humility, acceptance, mutual trust, interconnection, and mutual enrichment in its activism in the phygital neighborhood.

The practice of religious tolerance must be rooted in strong religious values such as the teachings of love in the Christian tradition. In the teachings of love, there are values of hospitality, acceptance, and friendship across borders, including across faiths. YIPC as an interfaith youth dialogue community has actively initiated, developed, and strengthened religious tolerance through many dialogue activities such as peace camps, scriptural reasoning, various seminars, and discussions around interfaith issues.

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[37] Ally Ostrwosky, "Texting Tolerance: Computer-Mediated Interfaith Dialogue," *Webology* 3, Number 4 (December 2006): 1–7.

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