

## Cardinal Miguel Ángel Ayuso Guixot's Dialogue Views Against Interreligious Dialogue In Indonesia

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### Abstract

This research focuses on Cardinal Miguel Ángel Ayuso Guixot's Dialogue Views on Interreligious Dialogue in Indonesia. According to Cardinal Ayuso, this research aims to understand the importance of inter-religious dialogue in Indonesia. Dialogue between religious adherents is indeed being warmly encouraged by the Church to build a just and prosperous society. This research uses descriptive qualitative methods and critical reading of the text. Based on a critical reading of this research text, it is analyzed and combined with materials related to Cardinal Ayuso's dialogue views in *Das Dikasterium für den Interreligiösen Dialog*, the Church's teachings on the dialogue between religions, especially those contained in the documents of the Second Vatican Council and documents -Documents after the Second Vatican Council and scientific works related to religious life and authentic fraternity. The findings in this study are that the concept of inter-religious dialogue in Cardinal Ayuso's perspective is more focused on the "existential attitude" that every human being must have in his life to promote peace in the world. The initial step for inter-religious dialogue must be preceded by theological dialogue. Then the dialogue must be followed up at a practical level in the form of inter-religious cooperation to solve humanitarian and national issues jointly.

**Keywords: Cardinal Ayuso; Catholicism; Islam; Religion; Theological Dialogue**

### Introduction

Today we live in a pluralistic society that is unfortunately marked by growing conflicts between religious, national, and ethnic groups on the one hand and discrimination against individuals and vulnerable people on the other (Solo, 2023). We are witnessing a world torn apart by human aggression that stems from the desire to gain more power and influence over others. In addition, we are grappling with a global health crisis triggered by the ongoing Covid-19 pandemic. Not only humans, especially the innocent but also our planet, our typical home, suffer.

The problems that have plagued our nation lately seem to have no end. Various conflicts, be they political, economic, religious, or ethnic, have brought the Republic's condition to the worst level. The result is oppression and harassment of humans as if humans have no meaning or value. Religions that teach human values are in vain. Likewise, cultural values that are very rich and noble and are upheld by every ethnic group become divisive for every element and component that exists. Even though many have fought for and tried to build brotherhood, justice, and freedom, the consciences of the leaders and the people have been closed. De facto, this situation has hit various regions in our nation. Inter-ethnic, inter-religious, inter-cultural, and inter-group relations are still unstable, shaky, and fractured (Rizabuana, 2023).

Mayasaroh & Bakhtiar, in their research entitled *Strategies in Building Inter-Religious Harmony in Indonesia*, gave several examples related to cases such as in Jakarta, the closing of a house of worship in Purwakarta, the expulsion of Christians who

were worshipping in Bandar Lampung, the eviction of a house of worship in North Kalimantan. , the conflict in East Timor and issues surrounding violence and rejection of members of other religions in various regions further reinforce the reality of this division (Mayasaroh & Bakhtiar, 2020). This split arose, among other things, due to the strain of kinship ties and personal human autonomy, which was so strong that it was often difficult for humans to be brothers and accept the existing differences.

It is also painful and frightening to see how religious identity has been instrumented, even politically, leading to a more profound polarization within society. Walls are being built to separate, not bridges built to connect. The world longs for a more peaceful and harmonious coexistence today and tomorrow. We are very aware that the role of religion in healing the world's fragile wounds and building bridges amidst differences is urgently needed, maybe now more than ever.

In society, a way of religious life is often quite disturbing. Many claim that religion is a premier institution that is unique, special, superior, significant, and different from others (Panikkar, 1994; Diantika, & Mastini, 2023). Indeed, this attitude has some truth, but often adherents and leaders think that this attitude is the most essential thing in religious life. Attitudes like this often lead to an understanding that closes itself and rejects the existence of other parties so that movements that are still closely related to fundamentalism and fanaticism emerge (Riyanto, 2020). Religious life like this often creates tension and acts that divide religious adherents. Religion is significant for humans to establish an integral relationship with God, and that relationship makes them complete human beings.

Still related to the way of religious life above. Often certain religious groups show off their religious symbols by showing strength (show of force) while scaring other parties. It can be seen from the emergence of groups calling themselves religious symbols, such as the Warriors of Christ, the Warriors of Jihad, the Youth of the Kaaba, the Islamic Defenders Front, and so on (Riyanto, 2000). It can also be seen from the expressions: "Whoever insults Allah let him face us; or whoever hurts my religious brothers, we will wage a holy war or be ready for jihad or ready to be martyred or die for religion" (Riyanto, 2000). A show of force like this wants to show the superiority and strength of a group so that other groups are afraid and feel left out. Actions like this are prone to causing division and can even become an open conflict, and of course, this is an obstacle to building a life of togetherness.

Faced with the facts of the conflict above, efforts are needed to rebuild the ruins of living together, namely, efforts to build brotherhood, justice, and peace. Brotherhood that embraces all religions, where there is a life of mutual respect and respect without distinguishing one from the other. True brotherhood allows anyone to develop and realize himself and establish cooperation among religious believers, such as in humanitarian works or the economic, political, and cultural fields. To bring together religious communities, they must sit at one table and hold a dialogue, not to seek a compromise in the theology of each religion but to build a life together in true brotherhood. Economic, ethnic, and religious differences should not hinder forming brotherhoods between us and our fellow citizens (Guixot, 2023). This longing for brotherhood is why the author sees the need for dialogue between religious communities, especially in Cardinal Miguel Ángel Ayuso Guixot's dialogic view of dialogue between religious communities in Indonesia.

Dialogue discussion is indeed extensive and can be applied in various fields. Its use in this paper is limited within the scope of inter-religious beliefs. However, the understanding of the dialogue itself is seen or discussed only based on Cardinal Ayuso's dialogic views. The questionable status is as follows: How is inter-religious dialogue

according to Cardinal Ayuso? What is interreligious dialogue? What are the challenges or obstacles to building dialogue? What attitudes are demanded in the dialogue, and what do they hinder it? What is the relevance of dialogue for the development of Indonesian society? Here are some questions about the subject matter and limitations on the issues to be discussed.

In this paper, we will present the contribution of interfaith dialogue from the perspective of Christian teachings, especially Cardinal Ayuso's thoughts. As a priest as well as a scholar who has quite a broad influence among Catholics, the figure of Cardinal Ayuso has received enough attention from other believers and Catholics in general, especially since he received the Doctor Honoris Causa award from the Sunan Kalijaga State Islamic University (UIN) (Solo, 2023). First, what needs to be seen is the contribution of dialogue to building human beings themselves because it is humans who must be the center point of every dialogue effort. After all, it is impossible to build an entire brotherhood if we put aside humans as God's highest creatures. Respect for humans is the principle in building human brotherhood (Guixot, 2023).

Based on the author's search, there is an article highlighting the figure of Cardinal Ayuso, entitled *Cardinal Miguel Angel Ayuso Guixot, MCCJ During the Awarding of Doctor Honoris Causa by UIN Sunan Kalijaga*, written by Markus Solo. In this article, Markus Solo views the figure of Cardinal Ayuso as a figure who is quite critical, especially towards the thoughts of his predecessors, who, according to him, are very exclusive in viewing Islam and other religions. In addition, this article also explains Cardinal Ayuso's actions in actualizing his thoughts at the Pontifical Institute for Arabic & Islamic Studies or PISAI.

Then a book which is the work of Miguel Angel Ayuso Guixot with the title *Das Dikasterium fur den Interreligiosen Dialog* was obtained from Nomos eLibrary (Guixot 2002). This book results from his dissertation in his doctoral program at the University of Granada, Spain. In general, this book describes the dynamics of the relationship and the roles of the two major religious movements in the world, namely Catholicism and Islam. At that time, Ayuso became a missionary in Egypt and Sudan. Based on the author's search, some literature correlates with this research, namely, the book *The Middle Way of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*, written by Mohammad Hashim Kamali (Kamali, 2015). In one part (prologue) of this book, Hashim Kamali clearly explains moderation, especially as a moral virtue relevant to personal or individual behavior and the integrity and self-image of communities and nations.

Then a book entitled *Human Fraternity and Inclusive Citizenship Interreligious Engagement in the Mediterranean* by F. Petito, F. Daou, and MD. Driessen (Petito, 2021). This book discusses Human Fraternity and Inclusive Citizenship Interfaith Engagement in the Mediterranean. The emphasis of the discussion of this book lies in the response of Islam to Christianity and the dynamics of the relationship between these two religions.

Based on the author's search, there is some literature related to inter-religious dialogue. Khoirul Fatih's article entitled *Dialogue and Religious Harmony in Indonesia in the Thoughts of A. Mukti Ali Moh*. This research focuses on the thoughts of Mukti Ali, who proposes that there are five concepts of thought to respect religious diversity and create harmony: syncretism, reconception, synthesis, replacement, and agreement in disputes (Fatih, 2018). The fifth concept is realized through dialogue as a means of forming harmony. Fatih stressed that dialogue and harmony between religious communities is a bridge that cannot be separated; the two will be interrelated because in the search for harmony, dialogue between religious communities is also needed as a means of dialogue, friendship, and cooperation in realizing an ideal social order (Fatih, 2018).

Then Cornelius Kaha Samuel focused more on dialogue as a relational awareness of religions. Cornelius emphasized that radical Islam often discredits Christians. Pluralism calls for every citizen to celebrate differences. The thesis statement in overcoming this problem can be seen through the opportunities for dialogue that emerge as a new practical reality of interfaith to live in harmony (Raharso dan Yustinus 2018; Cornelius, 2020). Dialogue brings about a variety of dynamics and relationships that are possible because of its transforming and growing nature so that it embodies concrete plurality. With the title *Dialogue as Relational Awareness Between Religions: Theological Responses to the Fading Spirit of Christian-Islamic Tolerance in Indonesia*, Cornelius tries to implicate the conception of dialogue as a Christian and Islamic relational approach to building harmonious inter-religious relations in Indonesia (Cornelius, 2020).

Furthermore, Silvester & Theedens, in their writing entitled *Building an Attitude of Religious Moderation that is Oriented to Anti-Violence Through Dialogue*. Do Silvester and Theedens see that the main problem in inter-religious dialogue in Indonesia is how religious people's attitudes towards religious moderation and the factors that underlie the harmony of inter-religious living together? The focus of this research is to find out the attitudes and dominant factors that underlie the harmony of life among religious believers. Inter-religious dialogue is a practical psychological and social approach to building an attitude of religious moderation oriented toward anti-violence (Silvester & Theedens, 2022).

Based on the previous studies above, this research will attempt to present a discussion of Cardinal Ayuso's dialogic views on the form of dialogue in the Indonesian context and the contribution of inter-religious dialogue in building brotherhood, justice, and peace. Therefore, the focus of this research lies in the concept of inter-religious dialogue; according to Cardinal Ayuso, namely, dialogue must start from the "existential attitude" of Indonesian people. The novelty of this research lies in the concept of dialogue. According to Cardinal Ayuso, dialogue is a way of acting, an attitude, and a spirit that guides one's existential attitude, which includes attention, respect, and a friendly attitude toward others. Respect means respecting the personal identity of another party by expressing something and its values (Guixot, 2023). In short, dialogue can be interpreted between adherents of different religions living together as a challenge to peace and help each other. The solution offered in this research to achieve success in inter-religious dialogue is to strengthen cooperation through a "middle way," which can also mean giving everyone the freedom to choose or decide what is best for their life. It is very closely related to living together.

Moreover, living amid a plurality of religions and beliefs, the freedom to choose must be upheld. It is emphasized like this so that no coercion or violence tramples human dignity, which must be respected. The urgency lies in respect for human dignity. Thus, this research still has urgency as a complement to previous studies.

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## **Method**

Researchers use two types of data in this study, namely primary data and secondary data. In collecting this data, the primary data were works written by Cardinal Ayuso, either in the form of books or articles whose studies were still relevant to the discussion of this study. Meanwhile, secondary data was obtained from other writings that are still

related to the theme of this study so that it can be used as a comparison and to sharpen analysis and enrich understanding. The approach that the author uses in this study is historical-factual. This approach is used because the object of this research is a character's thought, even though it is only one topic of his entire thought or work. First, by collecting books, works, or writings related to the topic in question, then looking at the continuity in the development of the character's mind, both concerning the historical environment and the influences he experienced, as well as in his life journey. The author uses this approach to understand Cardinal Ayuso's thoughts regarding interfaith dialogue. After the materials are collected, then data processing is carried out. In this case, the writer uses a descriptive technique. This technique aims to obtain information, propositions, conceptions, and the nature of the primary or regular description of all thought concepts.

## **Results and Discussion**

Cardinal Miguel Ángel Ayuso Guixot's dialogic views on inter-religious dialogue in Indonesia focus more on practical aspects. The initial step for inter-religious dialogue is the "existential attitude" every human must have to promote peace. Dialogue must be followed up at a practical level in the form of inter-religious cooperation to solve humanitarian and national issues jointly. Although many circles doubt the implementation of dialogue with this existential attitude, Cardinal Ayuso is sure inter-religious dialogue in Indonesia can work. However, one must know precisely when, where, and under what circumstances a doctrinal formulation of religion is practiced; only then can this dialogue be productive. Cardinal Ayuso's dialogic views on inter-religious dialogue in Indonesia will be further described in the following. However, before entering into the discussion, the researcher briefly introduced Cardinal Ayuso's profile.

### **1. Profile of Cardinal Miguel Ángel Ayuso Guixot**

Cardinal Miguel Angel Ayuso Guixot was born in Seville, Spain, on June 17, 1952. He joined the Combonian Missionaries of the Heart of Jesus, or in Latin: *Missionarii Comboniani Cordis Jesus* or M.C.C.J), in September 1973. He was ordained a Catholic priest on September 20, 1982 (Petito, 2021). Cardinal Ayuso completed his Philosophical and Theological Studies at the Pontifical Institute for Arabic & Islamic Studies, or PISAI, in Rome, Italy. Between 1982-2002, he was a Missionary in Egypt and Sudan, teaching Islam in Khartoum ( الخرطوم al-Ḥartūm), the capital of Sudan, and Cairo since 1989. Cardinal Ayuso earned his Doctorate in Dogmatic Theology at the University of Granada, Spain, in 2000. After that, he returned to Rome to become President of PISAI from 2005-2012. The Vatican has been tasked with chairing the many interfaith meetings and discussions in Egypt, Sudan, Kenya, Ethiopia, and Mozambique (Petito, 2021).

Subsequently, Pope Benedict XVI assigned him as a consultant to the Pontifical Council for Interreligious Dialogue, on November 20, 2007. He was then appointed Secretary on June 30, 2012. Pope Benedict XVI's successor, Pope Francis, appointed him as Titular Bishop (a bishop who is not assigned to head a Diocese with territory and people but for particular tasks in the Code of Canon Law 376) on 29 June 2016. Furthermore, on 25 May 2019, he was appointed President of the Pontifical Council for Interreligious Dialogue Vatican (Dicastery for Interreligious Dialogue, better known as Pontifical Council for Interreligious Dialogue or PCID for short) (F. Daou & MD. Driessen, 2021).

Pope Francis appointed him a "Cardinal" (Senior Official in the Catholic Church appointed directly by the Pope) together with Ignatius Cardinal Soeharyo Hardjoatmodjo, Archbishop of Jakarta, on 5 October 2019 at St. Peter's Basilica, Vatican, Rome (F. Daou & MD. Driessen, 2021). Cardinal Ayuso's visit to Indonesia is

the second time, most recently in 2014, during a short visit and only in Jakarta. The birth of the historical document “Human Fraternity for World Peace and Living Together” (Document on Human Fraternity for World Peace and Living Together), which was signed in Abu Dhabi by the Leaders of the world’s Catholics, Pope Francis and Grand Sheikh Al Azhar, Prof. Dr. Ahmed Al Tayeb cannot be separated from Cardinal Ayuso’s role and contribution. Cardinal Ayuso is fluent in Arabic and several other languages. He also has enough time to see the development of religious life in Indonesia.

## **2. The Development of the Understanding of Dialogue in the Church**

Since its birth into the world, the Church has experienced changes and self-renewal. The pre-Vatican II Church was known as a closed, exclusive Church and less open to existing developments. It dramatically affects the attitude or relationship of the Church towards other religions and beliefs. The Church seems less friendly, and one might even say very stiff and monologue (Muda, 1992; Agung, A., & Maulana, M. A., 2021). However, not all of these accusations are true because, according to the history of the founders of the Early Church, the apostles had a very positive attitude towards other faiths. In his scientific speech, Cardinal Ayuso said this positive attitude could be seen from “the approach to the mission of Paul and the other apostles who prioritized and respected human personalities” (Solo, 2023). From this, they appear friendly and do not display violent aggressiveness (Elizabet, 1997; Tasik, 2023). That proves the existence of a dialogical attitude in the early Church.

The Church Fathers continued this positive attitude and showed great openness. It is evident in some of their dialogical views, which reflect the role of non-Christian religions in the universal history of human salvation (Riyanto, 2013). Then the positive attitude of the Catholic Church towards other religions became the commitment of missionaries in the XVI-XVII centuries. These missionaries take a dialogical attitude by respecting several cultures and beliefs in the mission areas. Their encounters with various cultures and beliefs of other nations made them act in dialogue. It was also emphasized by the Congregation for the Spread of Faith (Propaganda Fide) that “native culture must be maintained and respected because some cultures owned by other nations can have seeds of salvation” (Riyanto, 2013).

In the subsequent development of the Church, this dialogical attitude received a new challenge with the rise of colonialism, which destroyed the culture and beliefs of the Yansenist heresy, which propagated the notion that “*extra ecclesiam nulla salus*” (outside the Church, there is no salvation). This spirit becomes the spirit of missionaries who continuously spread the “Kingdom of God” to mission areas where they “try to display an attitude of heroism and martyrdom to win souls. The previous dialogical attitude changed into an exclusive, closed, and isolating attitude. This kind of attitude received a comprehensive response, so that some considered it correct and even fought for it to be an attitude in relations with other nations. It continued until the beginning of the Second Vatican Council.

Finally, this exclusive spirit received a severe response, especially after Pope Paul IV issued the encyclical *Ecclesiam Suam* (in his family on August 6, 1964), which opened the “door” of the Church to dialogue with people of other religions. At that time, the Second Vatican Council issued several documents related to dialogue, namely *Lumen Gentium* (21 November 1964), *Nostra Aetate* (ratified on 28 October 1965), and *Ad Gentes* (ratified on 7 December 1965). These three documents, especially *Nostra Aetate*, are the foundation for the Church to hold dialogue with non-Christian religions. The dialogue theme received quite a severe response from the Council, which was still in progress at that time; this theme became one of the “key” words of the Council (Pareira,

1990; Hadawiryana, 2001). The Church must realize dialogue as a vessel for establishing relations with the world; thus, “the church has something to say, a message to convey and association to share.” Based on this, dialogue is essential for the Church as an effort to establish relations and brotherhood with people of other religions.

### **3. Definition of Dialogue in General**

Literally, “dialogue” means conversation, interview, or exchange of ideas, namely as a means of reciprocal communication between individuals and individuals or between groups and groups (Noorsena, 2001; Anderson, 2013). The word dialogue comes from Greek, which initially meant a conversation between two or more people (Bakker, 1972; Mulder, 1997; Noorsena, 2001). The word dialogue is then used in philosophy, such as in the dialogues written by the Greek philosopher Plato, which contains conversations between Socrates and others. In religious life, dialogue means a conversation or meeting between people of different religions (Ali, 1992; Seputra, 2000). In a more profound understanding, dialogue means “interreligious relations based on a positive and constructive attitude, namely relations between individuals and congregations of other religions” (Hadiwikarta, 1995; Seputra, 2000). This last understanding is called interreligious dialogue.

### **4. The Definition of Dialogue According to Cardinal Miguel Ángel Ayuso Guixot**

Cardinal Miguel Ángel Ayuso Guixot’s dialogue views cannot be separated from the historical document “Human Fraternity for World Peace and Living Together” (The Document on Human Fraternity for World Peace and Living Together) signed in Abu Dhabi by the Leader of the World Catholics Pope Francis and the Grand Sheikh Al Azhar, Prof. Dr. Ahmed Al Tayeb. According to Cardinal Ayuso, dialogue is an attitude of mutual respect, cooperation, and harmony with neighbors, even though they adhere to different religions (Guixot, 2020).

Furthermore, the meaning of dialogue according to Cardinal Ayuso can be seen from his statement in the awarding of the Doctor Honoris Causa given by UIN Sunan Kalijaga Yogyakarta that:

Dialogue is cooperation based on truth and love, which was entrusted to us by our Lord Jesus Christ. To that end, the core principle from a Catholic perspective is unambiguous: to promote a culture of encounter and peace that leads to genuine cooperation for the common good so that all people can live in a harmonious and peaceful society. As Pope Francis has reiterated on various occasions, religion should not be a problem but part of the solution (Guixot, 2023).

Of course, what is meant by cooperation by Cardinal Ayuso here is a cooperation between religious believers in a broader range and on a large scale. This collaboration involves religious adherents in more depth so that each partner feels they have the same responsibility. Works that require collaboration are efforts to involve oneself in art, politics, education, and handling social-caritative problems. The goal is to fight for a more just, accessible, and humane society. Because of this, Cardinal Ayuso’s dialogic view is often called collaborative dialogue in humanitarian projects.

Dialogue is an “existential attitude” that every human being must have in his life to promote peace in the world; according to Cardinal Miguel Ángel Ayuso Guixot, dialogue is also a way of acting, an attitude and a spirit that guides one’s existential attitude, which includes attention, respect and friendly attitude towards others. Respect means respecting the personal identity of the other party in the way of expressing something and its values (Guixot, 2023). In short, dialogue can be interpreted between adherents of different religions living together as a challenge to peace and help each other.

## **5. Dialog Purpose and Starting Point of the Dialogue**

Dialogue aims to exchange information, reach an agreement, or establish interpersonal brotherhood and unity (Ali, 2000; Solo, 2023). However, dialogue is only helpful if the parties concerned are willing to listen and consider the explanations and reasons of other parties and try to put themselves in the position of the dialogue partner so that a dialogue aims to seek common interests, not unilateral interests (Alwi, 2000; Solo, 2023). So the primary purpose of dialogue is that each religion is directed to understand and enrich each other (Mukti, 1976; Ali, 2000; Azra, 2002). Such dialogue is “to seek certain agreements, promote cooperation and openness, but also to purify and encourage the pursuit of truth and life, holiness, justice, love, peace, and other dimensions of the Kingdom of God” (Guixot, 2023).

The center of attention in dialogue is humans from other religions as partners, individuals, and not systems or abstract teachings, theoretical and without personal relations. Apart from that, the starting point is the effort to get to know people (partners) of other religions without preconditions, without prejudice, and without dividing them as adherents of a particular religion. In this sense, dialogue is an attitude of respect or appreciation, full of friendship, cooperation, friendly, open, and likes to listen to others (Pareira, 1990).

## **6. The Mission of the Church and Interreligious Dialogue**

### **a. Universal Plan of Salvation**

God’s history of salvation goes beyond His chosen people; it includes all nations. “The Old Testament testifies that from the beginning of creation, God made a covenant with all nations (Gen. 1-11). This shows that there is only one history of salvation for all mankind” (DP 19). That the entire human race is a family because both were created in the image of God (cf. Gen 1:16-27) and are called to one goal, namely the fullness of life in God, moreover there is only one plan of salvation, which is centered on Jesus Christ, who in the Incarnation “reveals Himself in a certain way with each person” (RH 13; cf. GS 22).

The Redemptoris Missio reaffirms that the saving grace thanks to Christ’s redemptive work illuminates adherents of various religions and religious traditions in ways that are appropriate to their situations and bodies and have a “mysterious relationship” with the Church, although not formally making them members of the Church (Hardawiryana, 1992; Ali, 2000). It is God’s universal plan of salvation for all humanity without exception.

### **b. The Role of Religions in the Plan of Salvation**

Amid today’s religious pluralism, the role of traditions in the plan of salvation cannot be ignored. Because, after all, God’s plan of salvation should not be “monopolized” by one religion. However, as said above, God has a plan of salvation for all people (all religions) throughout the ages. As the Second Vatican Council said, religions are valued positively and traditionally: “Salvation in Jesus Christ is mysteriously a reality open to all people of goodwill.” Because of the mystery of His incarnation, death, and resurrection, Christ works in everyone to renew them internally. In this regard, “Lumen Gentium” also emphasizes the existence of salvation outside the Church: “Divine providence does not withdraw necessary assistance for salvation from those who through no fault of their own have not come to acknowledge God explicitly and are trying to walk the right path with the help of divine grace” (LG 16). The role of other religions in the plan of salvation is also confirmed by the same Secretariat document, Dialogue and Proclamation 29, that by carrying out the provisions of one’s religion, one can be saved.



Regarding the role of other religions in the work of salvation, Cardinal Ayuso shared his experience as a missionary in Egypt and Sudan. Cardinal Ayuso was very impressed with the Islamic concept of “*wasatiyyah*.”

As a Catholic priest, I assisted the Christian (Catholic) community living among Muslims along the Nile Valley between Egypt and Sudan for twenty years. After many beautiful experiences with my Muslim brothers and sisters, I got involved in academics at the Pontifical Institute for Arabic and Islamic Studies (PISAI) in Rome, Italy. After presiding over the Pontificate as President for six years, I was called by the Pope to join the Dicastery of Interreligious Dialogue at the Vatican. In my academic studies, research, and teaching, I have always been impressed by the Islamic concept of “*wasatiyyah*.” However, it is not possible to give an exact translation; it is usually translated as “the middle way,” “moderation,” or “to be within the limits that are not exaggerated” in believing and practicing his beliefs (Guixot, 2023).

From the statement above, it can be seen that in recent years when facing the rise of religious fundamentalism and extremism, the concept of *wasatiyyah* has emerged as an essential element in Islamic discourse worldwide. This concept was mobilized by many Muslims who maintain the moderate character of a particular way of interpreting Islam when discussing important contemporary social issues, seeking to promote the public good and social justice.

#### c. The Position of the Church in the Salvation of Humanity

The Church has a role in saving humanity, and because of that, the Church is referred to as the sacrament of Christ’s salvation. It means that the Church is a sign that presents and realizes salvation and a means of achieving it (Howe, 1972; Riyanto, 2013). “The Church is a sign and instrument of intimate union with God and of the unity of all mankind” (LG 1). According to the Encyclical *Redemptoris Missio*, two things must be believed simultaneously. For all humanity, there is a real possibility of being saved in Christ (RM 9, 10), and the Church is necessary for salvation. It is based on the statement that the Church is the Universal Sacrament of Salvation and is indeed necessary for it, but not a goal for itself because the Church only signifies the coming of the Kingdom of God, merely a seed, sign, and effort of the Kingdom of God (Hardawiryana, 1999). Then what is the role of the Church in the salvation of humanity? The position of the Church in saving humanity is as a servant of the Kingdom of God. *Redemptoris Missio* 20 outlines the idea of the Church as an effective steward of the Kingdom of God. The Church is called the servant of God’s Kingdom because her life is dedicated to serving, proclaiming, and fulfilling God’s Kingdom, even though imperfect.

The Church’s service to humans brings salvation. His message calls for repentance, reconciliation, and human union with God and humans with each other. In addition, the Church has a unique and special relationship with Christ, the Redeemer of humanity (Yohanes, 1983). The Church, in this sense, becomes the first heir of salvation and by becoming the redeemer of His saving work. Because of this, other religious traditions are connected and directed because of the Church in which the kingdom of God is in mystery (LG 16).

The salvation that the Church brings and presents flows from Christ, who has saved humanity through His death and resurrection. Even though the Church considers itself essential for the salvation of humanity, it does not rule out other roles to take part. Because of this, it is emphasized that: “the seed of the Kingdom can also be found outside the scope of the Church, for instance, in the hearts of adherents of other religious traditions, in so far as they live the values of the Gospel and are open to the activity of the Spirit”

(cf. LG 16). However, that initial reality must find its fullness concerning the Kingdom of Christ, already in the Church.

#### d. The Church's Assessment of Other Religions

Since the Second Vatican Council, the Church has had a very positive assessment of other religions, and since then, the Catholic Church has rejected the exclusivism paradigm. Especially since the issuance of *Nostra Aetate*, the Church has precisely and without hesitation expressed its attitude towards other religions while looking for aspects that can organize dialogue and reconciliation. Then *Nostra Aetate* is a foundation for the Catholic Church to dialogue with other religions (Kirchberge, 1993; Riyanto, 2013).

Through the document *Nostra Aetate*, the Church wants to express its most significant appreciation for the values of salvation for non-Christian religions. The basis of all this is love because whoever “does not love, does not know God” (1 John 4:8). So the criterion of religious life finds its perfection in the witness of real life, namely loving others. However, love is not just a matter of feelings; true love is love that is done with deeds and in truth (1 John 3:18) (Yohanes, 2000). Because with love is based on this truth that allows everyone to be sincere and honest. In addition, it is also said that “the Church appreciates their way of acting and way of life, rules, and teachings, even though many things are contrary to what the Church understands or recommends, they often reflect the light of Truth, which illuminates all human beings” (Azis, 2000; Riyanto, 2010).

This attitude of the Church is further confirmed by various other document statements that in the religious traditions of non-Christians, there are “true and good elements.” Precious, authentic, and both religious and human things, the elements of truth and grace, the seeds of the Word, the wealth which God the Most Gracious distributes to nations, the seeds of contemplation, the values sown in the heart and culture, but also in the customs of the nation.

#### e. The Church is Called to Dialogue

Based on the reality that the Church lives and coexists with other religions, the Church must have dialogue. However, the Church is specially called to hold dialogue because it is based on “the universal mission of Christ” (Hardawiryana, 1999). The Church proclaims the kingdom of God and reaches all nations. It is realized because:

The Church has to develop unity and love between people, even between nations, especially taking into account the common things that exist in the human race, and which encourages all to face the current situation together. The reason is that all nations are one society and have one origin because God wants all human beings to inhabit the entire face of the earth. All also have one final goal: God who organizes it, the evidence of His goodness, and His plan of salvation include everyone (Guixot, 2023).

The theological emphasis on the Church's vocation is none other than wanting to provide historical and theological accountability for why the Church must enter into dialogue with non-Christian religions. Three reasons are given: First, the Church is called to promote unity and love between human beings. Second, nations form a community or society because they are moving and have the same and one final goal, namely God. Third, humanity is waiting for answers from religions or basic life questions such as human nature, the meaning, and purpose of life, what is good and what is sin, and so on (Madjid, 1992; Riyanto, 2013). Those have become an impetus for the Church to hold dialogues or connect with others.

## 7. Conditions of Dialogue According to Cardinal Miguel Ángel Ayuso Guixot

According to Cardinal Ayuso, the criterion for holding a dialogue is a sincere and correct attitude, which does not give advantages or disadvantages to only one party

(Guixot, 2023). Therefore, we need certain attitudes that can help and lead to openness. Dialogue like this is not to look for tactics or disguises but to try to find and gain experience from the faith of each religious community so that they enrich and support one another's lives together.

#### a. Balanced Attitude

Dialogue demands a balanced attitude from the people involved in it. Dialogue participants must not be dishonest, meaning that dialogue is carried out only to find a cover or to seek personal gain. Therefore dialogue must be conducted sincerely and honestly, without prejudice, accepting differences, and not being selfish. Therefore, the correct dialogue attitude must have a strong and steady desire to build unity and a spirit of brotherhood. Cardinal Ayuso emphasized this in his speech on his visit to UIN Sunan Kalijaga:

Dialogue must be held seriously, always accompanied by affirmation, nurtured and protected by attitudes that support its deepening and growth, full of patience and love. Those attitudes: openness and subtle feelings, honesty, and humble spirit, sincere, selfless attitude, and brotherly love, which still respects the feelings of dialogue partners and tries to enter their hearts" (Guixot, 2023).

These attitudes must also be complemented by non-violence, openness to the Spirit, and a desire to know what the Holy Spirit teaches other believers who reveal various unique ways.

#### b. Be Open To The Truth

Sincere and genuine dialogue is also required to be open to the truth. As Dialogue and Proclamation 49 emphasize: "Christians must be ready to learn and accept positive values in other religious traditions, let go of deep-rooted prejudices, and sometimes their understanding of the faith can be purified" (DP 49). Because by appreciating the truth that belongs to other parties, we can indirectly gain priceless wealth, increasing our understanding and recognition of our faith (Yohanes, 1995). It is important to note that we are not exclusive, closed, and consider ourselves the most righteous. Dialogue must be fostered by respecting the truth, being severe, without pretending, and eliminating suspicion, because only with this attitude can a dialogue enrich each dialogue partner.

#### c. Mutual respect

In addition to a balanced and open attitude towards the truth, it is also necessary to have an attitude of mutual respect or respect. This attitude is essential because respect means giving truth and freedom to those involved in dialogue to express themselves without fear of being ridiculed or criticized. It presupposes that those involved in the dialogue understand the meaning and purpose of the dialogue rather than look for the weaknesses of the dialogue partners. However, instead, they can further enrich and foster their faith. The prerequisite for this kind of dialogue is "respect and appreciate the way of thinking and the context of thinking from the other side, respect and appreciate other human beings as human beings of faith" (Guixot, 2023).

An authentic dialogue that is a faithful witness is carried out by respecting and listening to one another. Because by respecting and listening, an openness emerges between those involved in the dialogue. With an attitude of being willing to listen, a dialogue can run well and mutually enrich each partner (Guixot, 2023). From the Church's side, this attitude was also emphasized by *Evangelli Nuntiandi*: "The Church respects and appreciates non-Christian religions because they are a living expression of the soul of a large group of human beings (NA 53).

## **8. The Importance of Dialogue According to Cardinal Miguel Ángel Ayuso Guixot**

According to Cardinal Ayuso, dialogue between religious adherents is nothing but an “existential attitude” that every human being must have in his life to promote peace in the world. The initial step for inter-religious dialogue must be preceded by theological dialogue; then, the dialogue must be followed up at a practical level in the form of inter-religious cooperation to solve humanitarian and national issues jointly.

Dialogue is also expected to develop awareness and shared responsibility, tolerance, and mutual respect and provide freedom for adherents of each religion (Guixot, 2023). It must have endeavored so that efforts to build peace in the world are not just ideals but can truly be realized. So this awareness must be part of the task of the Church and every individual concerning brothers and sisters of other religions.

### **a. Dialogue to Grow “Existential Attitude.”**

Humans have very high and noble values because they have dignity as individuals created in God's image. Humans have reason and an accessible personality to distinguish between good and evil and can be responsible for their actions. Based on this fact, human life must be valued and respected as it is; more than that, humans have the right to obtain it, which is their most fundamental right (Suseno, 1998; Al Faruq, U., & Noviani, 2021).

In the dialogue between religious adherents, respect for humans must be the basis of dialogue in life because life dialogue presupposes the recognition that there are equal dignity and human rights that must be respected and respected as human beings in everyday life (Siregar, 2021; Sirait & Istinatun, 2022). It lays the solid foundations for true fraternity, namely, concern for human dignity and humanity. Respect for human dignity also means respect for life because living together is based on respect for others and everything that guarantees their life. Dialogue is an “existential attitude” every human must have to promote peace, brotherhood, and justice (Guixot, 2023).

Cardinal Ayuso emphasized the dialogue to cultivate an “existential attitude” in his speech at UIN Sunan Kalijaga. Cardinal Ayuso confirmed that:

Interfaith collaboration can and should support the rights of every human being, in every part of the world and at all times. We are all members of the same human family, and as such, we have the same rights and duties as citizens. Let us not forget that our common human roots are at the base of every collaboration or dialogue. It means that we do not start a dialogue from scratch: there is always our common humanity, with all its existential and practical aspects, which provides the necessary meeting ground (Guixot, 2023).

Interfaith collaboration can and should support the rights of every human being in every part of the world and at all times respectfully towards humanity. Respect for humans also means that we must recognize their equal position, may not treat them as objects of planning, not sacrifice one party for the other, and continue to guarantee all members of society their integrity (Guixot, 2023). Under no circumstances can humans be exploited, seen as a labor force, or just a means of production; even for the benefit of a thousand people, the rights and existence of one person may not be raped. Man must be treated according to his ends. All humans, without exception, were created to be loved by God, so before God, all humans were equal (Surakhmad, 1989; Riyanto, 1995). Based on this respect for human life, a complete and accurate brotherhood can be built between human beings without exception because respect for human values is the basis for harmony in religious life (Riyanto, 2013).

Respect for human life is essential when dealing with other fellow humans. It is based on the assumption that others are the same as “me.” Neighbors are part of me. Because precisely with friendly relations with others, humans find the fullness of self-realization (Riyanto, 2010). Humans can know and understand each other, not to look for

their weaknesses or shortcomings, but rather to appreciate and respect their lives. Thus, introducing others is very decisive to building an “existential attitude” of a society that is intact and cares for each other.

b. Dialogue to Strengthen Cooperation Through the “Middle Way.”

It must be acknowledged that Kardianl Ayuso’s dialogic view of dialogue as an effort to strengthen cooperation through the “Middle Way” emerges from his experience of academic studies, research, and teaching. Cardinal Ayuso has always been impressed by the Islamic concept of “*wasatiyyah*,” although it is impossible to give an exact translation, it is usually translated as “the middle way,” “moderation,” or “to be within moderate limits” in believing and practicing his faith (Guixot, 2023). Regarding the concept of *wasatiyyah* or “middle way,” Cardinal Ayuso emphasized:

Adherents of religions are invited to accept and affirm religious differences as they are, while at the same time opening themselves up to face people of other religions with respect and understanding, safeguarding their inviolable rights and human dignity. I am proud of your Nation’s Philosophy and State Principle, “Pancasila,” which has been your firm guideline and has united this great country, blessed with cultural, ethnic, and religious diversity. I admire the one you love, Sunan Kalijaga, whose name is used to name this university. He was a nationalist and moderate Muslim leader and preacher, spreading Islam successfully while embracing Indonesian culture and arts (Guixot, 2023).

Efforts to strengthen cooperation through the “middle way” can also mean allowing everyone to choose or decide what is best for their lives. It is very closely related to living together. Moreover, living amid a plurality of religions and beliefs, the freedom to choose must be upheld. It is emphasized like this so that no coercion and even violence tramples on human dignity, which must be respected (Solo, 2023; Guixot, 2023). So in living together, each person must be free to choose what is good and right for his life. In this case, I want to emphasize that no one is allowed to impose his will on another party, whether an individual or a group.

In religious life, the most important thing is to provide freedom for each religion to express itself and realize the obligations of every religious adherent, to respect the fundamental right to choose a religion, and to carry out one’s religious life. In a country with various religions and beliefs, there must be freedom to live their religious life without coercion from other parties. It is a personal or group right to practice their religion without interference from other groups (Solo, 2023; Guixot, 2023). So through dialogue between religious adherents, the space for freedom to practice their respective religions must be realized; therefore, dialogue always emphasizes that everyone respects and respects people of other religions. By giving everyone the freedom to practice their religion, they also give them the freedom to develop themselves. With the freedom of the “middle way,” an entire brotherhood can be built between religious communities.

c. Dialogue to Eradicate Fanaticism and Exclusivism

Building true brotherhood must be free from narrow fanaticism and exclusivism. Because in dialogue, this attitude greatly hinders togetherness, namely the attitude is less open, separate from other groups, and always thinks oneself is the most righteous (Riyanto, 2000; Aliano & Riyanto, 2022). This attitude is partially correct because, after all, every religion must be consistent with the teachings of their respective religions. Do not let every adherent of religion sacrifice religious doctrines for the sake of true brotherhood. However, the attitude that must be removed is the narrow and excessively exclusive fanatical attitude that makes every believer of a religion closed or less open to others. If this attitude is not eradicated, it will be complicated to develop and build a life in brotherhood because often too much suspicion arises about each other’s activities

(Hidayat, Komaruddin & Ahmad, 1998; Riyanto, 2000). Apart from that, often, certain religions consider other religious activities as heretical and infidel, so they must be beaten and removed (Riyanto, 2000).

To eradicate this attitude, in interreligious dialogue, each participant must be open and respect the existing differences. Because with openness, every religious adherent can know and understand each other. According to Cardinal Ayuso, this fanatical and exclusive attitude can lead to difficulties; it brings a great danger of intolerance, arrogance, and contempt for others (Guixot, 2023). So if this attitude is eradicated, efforts to build true brotherhood will be more accessible. Only if there is openness between one another can we live as brothers, cooperate, and respect each other (Guixot, 2023).

#### d. Dialogue to Grow Tolerance

Living in true brotherhood is a life imbued with tolerance among religious believers. It means religious people coexist peacefully, allowing other groups to develop and live (Seputra, 1999; Riyanto, 2000). This attitude of letting go means not seeing other religions as a threat but as a view or way of life that contains truth and goodness. In the view of Christian theology, this attitude is known as inclusivism, namely the attitude of embracing, being open, welcoming, and appreciating differences.

Freedom of religion is very closely related to this attitude of tolerance. It was emphasized by Cardinal Ayuso in his speech while visiting UIN Sunan Kalijaga:

To form a functioning and durable multi-religious nation, we must not only accept our religious differences; we must affirm (admit-to affirm) them. We do not just accept the fact that our next-door neighbors have different religious traditions, but we should be glad they exercised their faith. We must know their religious identity not only as a fact of life but also as a good for society. Each one is 100 percent citizen and 100 percent believer, as the first and renowned Catholic Archbishop, His Holiness Albertus Soegijapranata, of the region, spoke a few years after independence about the identity of Catholics in this country, inviting them to involve themselves fully to build the country after a long period of colonization (Guixot, 2023).

A multi-religious civil society demands more than tolerance of religious differences. As brothers and sisters from the same history and nation, it is not enough for people to tolerate each other. However, it must give freedom to followers of other religions to love one another because we are all citizens of the same country simultaneously but adherents of different religious traditions. The problem is that “How can there be freedom? How can we give space to other people to be free of religion if there is no tolerance among religious believers? Therefore, an attitude of tolerance is needed, especially if it is accompanied by an open attitude with various views that are different or do not agree with our religion. So it is necessary to foster and grow the spirit of brotherhood with both intra-religious and inter-religious adherents so that anything that leads to conflict or hostility between religious adherents is avoided (Riyanto, 2000).

Dialogue between religious adherents to build true brotherhood must first foster an attitude of tolerance, namely allowing fellow or other religions to carry out religious life without being pressured or undermined by other parties (Riyanto, 2000). However, this must be accompanied by a positive attitude, meaning that letting go does not mean letting go, but sincerely accepting brothers and sisters in their uniqueness, even in their abnormalities, also still have a relationship, namely a dialogic relationship that seeks to enrich the realm of their religious life mutually. Teachings may differ, but every religious adherent should understand each other. Because, after all, each religion cannot change or equate the teachings and interpretations of the verses of their respective Scriptures. So through relations or dialogue, religious people can perfect and complement each other

what is lacking in them. Thus, this attitude of tolerance means giving respect and freedom to every religion to carry out its worship without being undermined or disturbed by other parties.

#### e. Dialogue to Foster Mutual Respect

Inter-religious dialogue can also foster mutual respect. Because, after all, the proper way in interfaith relations is mutual acceptance and respect for one another. This experience also concerns his conscience and faith (Darmaatmadja, 1994; Beckford, 2015). The attitude of respect is essential because, with this attitude, the adherents of religions do not look at other religions indifferently or consider their religion to be the most correct. Apart from that, adherents of religions can also see that the religion adhered to by other people has its virtues, whether it is the contents of its teachings, worship, moral principles, and their application in real everyday life (Hardjana, 1993; Agung, A., & Maulana, 2021). With this attitude, adherents of religion can gain much wealth without negating their fundamental religious beliefs.

The attitude of mutual respect and respect is essential because an attitude of respect means giving freedom and breadth to all religious people to express themselves (Hardjana, 1993). Because of that, we have to avoid the tendency to always criticize or consider ourselves the most righteous. In dialogue, religious people must respect and respect other parties and respect and appreciate other human beings as human beings of faith. This attitude must be nurtured to build a life together and can enrich each other.

With mutual respect, there is also a desire to listen to each other, and this is where an openness emerges between those involved in the dialogue. The Church respects and appreciates non-Christian religions because they express the life and soul of a large group of human beings. This fundamental attitude of mutual respect is essential to foster a spirit of brotherhood. Because with appreciation and respect, adherents of religions can foster an attitude of mutual trust and understanding, open to each other to listen and speak (Waluyo et., al, 1980; Ali, 1992; Rudiarta, 2023). In addition, respect for the dignity of the human person and recognition of human rights are conditions for building true brotherhood. Entire brotherhood among human beings is only possible if human beings are respected as God's creatures. In understanding Islam, especially in the Qur'an, "respect or respect between adherents of religion is a teaching that must be maintained and developed by Muslims" (Muhamad, 1999; Utoyo, 2015; Hosea, 2019). Thus, mutual respect and respect between religious adherents are fundamental to living side by side peacefully, and fights and disputes can be avoided.

#### f. Building an Attitude of Solidarity

The true brotherhood that one wants to build among human beings is also an effort to build an attitude of solidarity. Solidarity means solidarity in living together (Antonius, 1997). Solidarity in living together means an attitude that pays attention to or cares about the lives and interests of others. The pressure of solidarity is a "preferential option for the poor," namely the choice to prioritize or pay attention to those who are poor and oppressed. In everyday expressions, it can be described as "We do not feel at home or have the heart to enjoy the possibility of a comfortable life as long as our relatives do not also get to enjoy it. We will not seize additional enjoyment infrastructure before our brothers and sisters enjoy the same opportunities" (Yohanes, 1992). To build a spirit of solidarity, one must pay attention to those who experience this injustice. In this case, to build solidarity, the Church invites us to care and be concerned with the poverty and suffering of our contemporary humans. Because brotherly love that wants to be built among fellow human beings includes a common concern in seeking the welfare of life in this world.

Concern for poverty and the suffering of others must overcome differences in race, ethnicity, and religion (Antonius, 1997; Akhmadi, 2019). The difficulty is that differences in religious teachings often hinder caring for people experiencing poverty. However, poor people are a common fact that requires inter-religious cooperation to pay attention to it. Because the attitude of solidarity is not only given to people who share the same opinion or religion but, without boundaries, to anyone who has experienced living in poverty and suffering. It encourages and supports the formation of true brotherhood among human beings.

## **9. The Relevance of Dialogue for the Development of Indonesian Society**

Dialogue for the Indonesian nation is essential. Aside from being a testimony to himself, the State of Indonesia is also responsible for the development of humanity. It is evident from our shared determination to build true brotherhood among human beings, especially the Church's concern for the situation that has hit this nation. The Church's response to the nation's situation can be seen from various statements, whether through a joint statement from the Indonesian Church Communion, NGO groups, or specific individuals directly involved in society.

As has been said in the previous points, Indonesian society has so many inappropriate fights against humans. Apart from that, there are various disputes that are detrimental, destroy and sacrifice life together, and clashes between ethnicities and religions. For example, the burning of specific ethnic figures or what is still ongoing is the burning, eviction, and closing of houses of worship. These problems are often said to have a background of social inequality, namely the existence of such a deep gap between the rich and the poor (Noorsena, 2001).

Faced with such a situation, inter-religious dialogue plays an important role. Because, after all, each religion can find the root of the problem through this dialogue. So in the dialogue, it is necessary to emphasize the attitude of supporting and encouraging complete development, fighting for social justice, and seeking human liberation (Noorsena, 2001). The Church, in this case, the local Church, is called to get involved and put aside selfish attitudes and prejudice. Besides that, it is necessary to defend human rights, proclaim demands for justice and try to fight injustice, regardless of or pay attention to one's religious beliefs (Guixot, 2023). The Church must also be involved in solving the major problems faced by society and also in particular in the field of education for justice and peace.

The Church must also struggle with people of other religions to fight against the decline in morals and values mentioned above by constantly calling out for and dealing with these problems and being directly involved in them. So the responsibility of the Church, in this case, is only a minority to become actors in change to overcome these various tensions and conflicts. Not only through moral appeals, but the Church must be directly involved in dealing with these problems, work hand-in-hand with people of other religions, and learn to refrain from solving a problem without getting carried away by emotions (Suseno, 2002; Al Faruq, U., & Noviani, D. 2021), for example, regarding the issue of refugees due to inter-ethnic and religious disputes or working with NGOs to deal with unemployment and labor issues. All of this is a form of the Church's involvement in eradicating injustice and elevating the dignity of the human person as well as efforts to build peace. This kind of community development is expected through inter-religious dialogue efforts. The Church and adherents of other religions work together in dealing with the problems faced by society. It can be done together as long as religious adherents have a strong will to build a life together at national, regional, or even trim environmental levels to realize justice and peace (Guixot, 2023).



## Conclusion

Dialogue is an “existential attitude” that every human being must have in his life to promote peace in the world. For Cardinal Ayuso, dialogue takes an essential place because the dialogue is part of the Church’s witness to people of other religions. Here dialogue is not a form of proclamation. However, the two cannot be separated and exchanged for one another because dialogue as the witness has the autonomy to strengthen friendship and brotherhood. Meanwhile, preaching relates more to preaching about the Gospel and aims to convert people. Both have different missions, but both complement each other. However, the possibility that cannot be avoided is that if, through dialogue, there are people who are touched by the testimony and repent, then it is solely the freedom of each person to respond without any compulsion. The critical point is that the primary purpose of dialogue is to build brotherhood, foster mutual respect, and eliminate suspicion and self-closure so that through dialogue, we can gain more valuable understanding and wealth and strengthen faith. With dialogue, the Church can further strengthen the ties of friendship and promote cooperation with all people. It is done to create mutual understanding and trust so that humans can develop and realize themselves in their relationships with others so that humans are not only trapped within themselves but are more open and willing to give themselves to others.

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