INTERFAITH DIALOGUE AS AN INSTRUMENT OF INDONESIA’S PUBLIC DIPLOMACY: CASE STUDY OF ASIA-EUROPE MEETING INTERFAITH DIALOGUE 2008 – 2010

By

NISA NABILA
016201400120

A thesis presented to the Faculty of Humanities President University in partial fulfillment of the requierements for Bachelor Degree in International Relations
Major in Diplomacy Studies

March 2018
THESIS ADVISOR RECOMMENDATION LETTER

This thesis entitled “Interfaith Dialogue as an Instrument of Indonesia’s Public Diplomacy: Case Study of Asia-Europe Meeting Interfaith Dialogue 2008-2010” created and submitted by Nisa Nabila in partial fulfillment of the requirements for the degree of Bachelor of Arts in International Relations from the Faculty of Humanities has been assessed and found to have satisfied the requirements for a thesis reliable to be presented. I therefore recommend this thesis for Oral Defense.

Cikarang, 29 March 2018

Witri Elvianti, S.IP, M.A.
Thesis Advisor
DECLARATION OF ORIGINALITY

I declare that this thesis, entitled “Interfaith Dialogue as an Instrument of Indonesia’s Public Diplomacy: Case Study of Asia-Europe Meeting Interfaith Dialogue 2008-2010” is, to the best of my knowledge and belief, an original piece of work that has not been submitted, either in whole or in part, to another university to obtain a degree.

Cikarang, 29 March 2018

Nisa Nabila
The Panel of Examiners declare that the thesis entitled “Interfaith Dialogue as an Instrument of Indonesia’s Public Diplomacy: Case Study of Asia-Europe Meeting Interfaith Dialogue 2008-2010” that was submitted by Nisa Nabila majoring in International Relations from the Faculty of Humanities was assessed and approved to have passed the Oral Examinations on April 10th, 2018.

Hendra Manurung, S.IP., MA
Chair- Panel of Examiners

Dr. Endi Haryono, S.IP., M.Si
Examiner

Witri Elvianti, S.IP., MA
Thesis Advisor
ABSTRACT

Thesis Title: Interfaith Dialogue as an Instrument of Indonesia’s Public Diplomacy: Case Study Asia-Europe Meeting Interfaith Dialogue 2008-2010

Interfaith dialogue has been the priority agenda for Indonesian public diplomacy since 2002 to support the state’s interests. Interfaith dialogue agenda itself supported by Indonesia’s background country that is multicultural and moderate democratic states. To project its diplomacy through interfaith dialogue as the instrument, Indonesia actively involve in interfaith dialogue programs and activity, which one of it is Asia-Europe Meeting (ASEM) Interfaith Dialogue. In this regional forum of interfaith dialogue, Indonesia is not only represented by the state’s agent, but also religious leaders or representatives as well as academicians in particular field. Indonesia is not only utilizing interfaith dialogue in ASEM Interfaith Dialogue to achieve its national interests, but also to contribute in the world peace and harmony process. Indonesia’s diplomacy through interfaith dialogue believed to be effective in obtaining those objectives, see from the contribution of Indonesia inside the ASEM Interfaith Dialogue forum and the feedback that Indonesia receives as the outcomes.

Keywords: Indonesia, interfaith dialogue, public diplomacy, diversity, harmony

Keywords: Indonesia, dialog antaragama, diplomasi publik, keberagaman, harmonisasi
ACKNOWLEDGEMENT

Bismillahirahmanirahim,
In the name of God, the Most Gracious, the Most Merciful
Alhamdulillah, Alhamdulillahirabbilalamin..

First and foremost, I would like to express my greatest gratitude to Allah SWT and Nabi Muhammad SAW for the entire blessing that was given to me, for the opportunities to live my life until today. He is the first who always help me and give me the strength to face every challenges, to believe that every efforts will always turned into good results. Allah SWT has always remind me to be ikhlas and be grateful not only during my daily life but also for all the step that I’ve been through during my university life.

To the most important people in my life, my inspiration, my strength, my beloved parents, Wiwin Sastiniwati and Drs. Indra Mulia who always supports me and made me who I am right now. This is one of the blessings that Allah SWT has given to me, I always grateful for having you as my parents. Thank you for the love, for the lessons, supports, affection, and happiness that you give me all this time. You always be the reason for my spirit to keep on fire, to pursue all the dreams, to finish my study, and to be a “person”. Plus, to my sisters and my brother, Salma, Hani, and Irfan, who always cheer me up and lighten my day with your jokes and your weirdness, thank you. Please, stay weird. I bet we are the weirdest and the most unique siblings ever. Thank you for always be there, for always be the place for me to cry on, and to celebrate every achievement in my life. I dedicated this to you my family, the place I call home.

To Mam Witri Elvianti, S.IP., M.A., as my thesis advisor who always give me supports, feedbacks, and new knowledge during my research, thank you Mam. Thank you for your patience in guiding us. It is an honor for me to be guided by Mam during this thesis.
To my beloved lecturers and examiners, Drs. Teuku Rezasyah, M.A., PhD., the Dean of the Faculty of Humanities President University, Mr. Hendra Manurung, S.IP., M.A., the Head of the Study Program of International Relations President University, and Dr. Endi Haryono, S.IP., M.Si., thank you very much for all the guidance and constructive input on my thesis. Thank you for all the knowledge that has been given to me and all International Relations students during the lecture.

Special thanks to Wilma Sukarna Putri who always remind me to “chill” and scolded me when I’m lazy, helping me through all the process of my thesis writing, the place for me to discuss, as well as the place for me to feed my mental health. Thank you be, don’t forget to chill and please take care of your health.

To my IPYAN, Intan, Pita, Ayu, Tiva, my sisters since Jahiliyah era until today, I wish our friendship will remain strong, until jannah. I love you guys so much, no words can describe our ten years of friendship and my love for each of you guys. The one who always supports me, gives me strength, and the one who knows me better than anyone else. Cheers, to our friendship. Much love.

For my “sister from another mother”, my “twinsister”, my everything, Siti Risa Maqdisa, the one who I call my soulmate, the “I do not know how long we have been friends” friend, I love you. Till jannah, ya Dis. Once again, I cannot describe how much I love you and how happy I am for being your friend. I wish you all the best for your career.

To Wilma, Sekar, Rara, Haekal, thanks for being my “instant friends”. The friends that does not need a year to be close to, the source of my laugh, despiates of all differences that we have in our personality, it amazed me how can we get this close today. I love you, bu kempets and pak kempet.

To Tania, Cetan, Elena, I still cannot believe we almost spent our university life together, as a roommate, as close friends. The place to gossips, cry, we always rely on each other since we are the “rantau” child. I love you, ciwik-ciwikku.
For my fighting friend, who always argued with me, **Alfachreza Azure**. Good luck with your Master degree, I wish you all the best.

**To Filda, Irin, Shilla, Cicit, Sasa, Ica**, my first friends in university life, the one who help me through my “first time away from home”, be there for me whenever I feel homesick, laugh for nothing, being weird every night, and encourage each other with positive vibes. Thank you for taking care of me wanita-wanita kuat.

**To BPPK of the Ministry of Foreign Affairs family**, I’m beyond grateful for the opportunities and life changing experiences that has been given to me during my internship period. I’ve always happy to even be there, all the moments and experiences has always been wonderful. Thank you very much for giving me your trust, guidance, and thank you for the experience and knowledge that has been given to me.

**To Mr. Azis Nurwahyudi, Priest Martin Lukito Sinaga, Dr. Drs. Chandra Setiawan, M.M., PhD.**, who have been willing to be interviewed for this thesis. Thank you for helping me with your contributions. Your help mean so much to me.

For everyone who have supported me, who made me who I am today, I am sorry I cannot mention you one by one.

**For the love of coffee and tea**, 

Thank you very much.

Much love, 

Nisa Nabila
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CHAPTER I

INTRODUCTION

I.1 Background of Study

International world filled with different nations where they have different culture, beliefs, and language. The diversity in the international realm is the color of how complex we are, the civilizations. The diversity of the civilizations was not the focus of international relations back then, especially the issues of religion. Religion is a privacy of a person, it is an individual matters and does not have anything to do with international issues or even the foreign policy of a State. Learn from the history on why the Thirty Years’ War was happened which it was a battle over religion in Europe, resulting the Treaty of Westphalia in 1648 to end the war. This treaty has made most of the State decrease the role of religion in their government.

The condition where the diversity of religion and culture is not part of the international relations ended when religion based conflict erupted, since the diversity could lead into harmony yet it also could lead into a clash. As Samuel P. Huntington stated in his book “The Clash of Civilizations and The Remaking of World Order”;

“In this new world, the most pervasive, important, and dangerous conflicts will not be between social classes, rich and poor, or other economically defined groups, but between peoples belonging to different cultural entities. Tribal wars and ethnic conflicts will occur within civilizations. Violence between states and group from different civilizations, however, carries with it the potential for escalation as other states and groups from these civilizations rally to the support of their “kin countries”, ....... and the most

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dangerous cultural conflicts are those along the fault lines between civilizations.”³

After the Crusades and Thirty Years Wars as the religion-based conflict, the Huntington thesis of “Clash of Civilizations” in modern international world can be seen in the 9/11 tragedy which organized by Al-Qaeda leader Osama bin Laden and killed 2,977 people in New York City and Washington DC⁴, left such a wide scars and trauma to international community.

Not only in Western countries, Asia also has its own story of clash between the civilizations since Asia known to has numbers of tribes and cultures that co-exist with the modern world. For example, Rohingya conflict in Myanmar between Muslim’s Rohingya and Buddhist Myanmar is in fact was part of the Civil War that began in 1948. The conflict has killed 1,000 people and forced more than 300,000 people to flee their homes, the UN estimated.⁵

After all those tragedies and conflict that occurs between different civilizations, the international community start to relates the conflict similar to 9/11 as a religious based attack, and start to pointing fingers at particular religion, make other ethnic and religious conflict become worse because people keep judging from the history. The tragedy between civilizations has made the international actors have a glimpse to diversity of civilizations as one of the important issues in international relations.

As the international world become modern and many people starts to be opened with diversity, international actors also seek new ideas on how to overcome the ethnic and religious conflict that has happened before, also to prove that Huntington’s thesis is not practically right. Those ideas are tolerance, mutual understanding, and cooperation. States, in modern international world is not only cooperating in economic and political sector, they also start to strengthening their

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relations with diplomatic agenda which is more easy to be understood by the citizens.

Promoting peace and harmony via dialogue among civilizations also become an alternative way that used by the States or international non-governmental organizations. What is more, the major concern of these international actors from conducting this kind of activity is to achieve peace, prevent conflict or at least, reduce the risk of ethnic or religious based-conflict or attacks. The ideas of dialogue between people from different religions and cultures triggered the creation of Interfaith Dialogue. Interfaith Dialogue is where people from different religious faiths and culture coming together to have a “conversation”, which aiming to mutual understanding, problem solving, and set goals together that will lead them to peace.⁶

Interreligious Dialogue or Interfaith Dialogue is a positive and constructive interreligious relations with individuals and communities of faith which are directed at mutual understanding and enrichment, in obedience to truth and respect for freedom. Afterward, it allows them to achieve and strengthen good relations, trust, and cooperate with each other in spite of their differences.⁷

As quoted from Hans Kung:

“No peace among the nations without peace among the religions. No peace among the religions without dialogue between the religions. No dialogue between the religions without investigation of the foundations of the religions.”

- Hans Küng⁸

Interfaith Dialogue in international world believe to be very impotant, since the diversity of religions and cultures are here and will never be changed or gone. It is the civilizations itself that has to engage in effective dialogue with one another and with the wider community, and get to know each other, learn on how

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to work together cooperatively for the future, joint commitment to personal freedoms, ecological sustainability, and social justice. This is why, international actors such as States, non-governmental organizations start to conduct many agendas in interfaith dialogue and cooperates together in harmony. Indeed, today interfaith dialogue is one of diplomatic activities, specifically placed under the umbrella of public diplomacy. Work as a soft power that influence the wider communities with positive values from one states or more, and adopting the concept of public diplomacy which engaging all components of society as the agent.

Indonesia, as one of the multicultural democratic state is aware there will always be a conflict in the scope of their multiculturalism. However, Indonesia has its fundamental ideology which is Pancasila and the nations motto “Bhineka Tunggal Ika” that always reminds them of unity in diversity. It makes Indonesia already has certain mechanisms to overcome the problem of ethnic and religious differences. Indonesia, as a diverse country with largest Muslim Majority, is aware of its major role in promoting mutual understanding among faith and religion believers. Indonesia known to be very active in interfaith dialogue not only in regional and bilateral, but also in international levels.

The practice of interfaith dialogue itself is an agenda of Indonesia’s public diplomacy, directly managed under the Directorate of Public Diplomacy, Ministry of Foreign Affairs of the Republic of Indonesia. The practice of interfaith

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9 Ibid., pg. 2-9.
10 Pancasila is the basis state and ideology of Indonesia. Based on the philosophy of Pancasila, Indonesian society is a creature of God who has instinct, morality, thoughts, and conscious of his existence is connected with each other, the environment, the universe, and its creator. This awareness raises creativeness, inventiveness, and act to maintain its existence and survival from generation to generation (Sumarso et al. 2007)
dialogue remain important for Indonesia to spread its positive values and obtain the aim of public diplomacy for a democratic states like Indonesia.

I.2 Problem Identification

Indonesia known as a very multicultural country, the diversity of its religion, ethnic, culture, tribes, even language has impressed the foreign countries and attract them to get to know about Indonesia. But the harmony within its society is not something that always at a stable point. Indonesia has been experiencing its most horrible day. Problem such as religious conflict in Ambon, Bali Bombings and tribes conflict Sampit Tragedy between Dayak tribe and Madura tribe is happened in Indonesia. Then, not only Indonesia that have its own diversity problems, the international world also have it, just as mentioned above, 9/11 tragedy, race conflict between black race and white race in the U.S, and the Rohingya conflict that has been happening since years has drove the international community to have many perspectives yet judgement over one and another groups. The accusation of being the home for terrorist also harming Indonesian image in international community.\(^{13}\)

The growth of Indonesian stability on the diversity of its people has made Indonesia aware of the conflict between civilizations. Not only inside their country, but also in the international community. Indonesia wanted to show the values and their way to harmony which has managed to guide Indonesia, and invite the international community to do the same, dialogue. Indonesia wanted to be the determinant in the building of cooperation of interfaith dialogue, all so that peace and cooperation can be achieved. Interfaith dialogue is one of Indonesian public diplomacy, where the core objectives is cooperation, negotiation, and dialogue to achieve a win-win solution for all partners.\(^{14}\) Indonesia activism in wider international community in initiating the interfaith dialogue can be seen on

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the establishment of ASEM Interfaith Dialogue.¹⁵ This motivate the writer to do a research about the contribution of interfaith dialogue as an effective instrument of Indonesia’s public diplomacy.

I.3 Statement of Problem

Thus, the statement of problem of this research is:

*How did Interfaith Dialogue Contribute as an Effective Instruments for Indonesian Public Diplomacy Based on the Case Study of ASEM Interfaith Dialogue in the year of 2008 – 2010?*

I.4 Research Objectives

The objectives of this study is to explain about Indonesia’s role behind the ideas of interfaith dialogue in ASEM Interfaith Dialogue. It is also to explain the activeness of Indonesia in ASEM Interfaith Dialogue as well as the outcome from the forums for Indonesia, especially in the year of 2008 - 2010. Hence, the study will analyze the effectiveness of interfaith dialogue as the instrument for Indonesia’s public diplomacy based on the case study of ASEM Interfaith Dialogue.

I.5 Significance of Study

The significance of study that will be provided in this research is:

- Deep understanding about interfaith dialogue and public diplomacy
- Give understanding about interfaith dialogue as the instrument, roles, and achievement of Indonesia’s public diplomacy

I.6 Literature Review

I.6.1 Dialogue-Based Public Diplomacy: A New Foreign Policy Paradigm? By Shaun Riordan, Netherlands Institute of International Relations ‘Clingendael’, 2004

Practical aspects of public diplomacy today is interconnected with the new security agenda, which need to use a more collaborative approach resulting on a new dialogue-based paradigm for public diplomacy. In this article, the author argues that the dialogue-based public diplomacy is nearly important for every states. He emphasizes, this dialogue-based public diplomacy is more effective when the actor that practicing it is the non-state agent or organizations.

The author spells out on what the dialogue-based public diplomacy is needed, which on building bridges to moderate Islam, promoting civil society, and the practice will be more than selling policies, values, and national image. Mostly, the international actors will have the objectives to confront the international terrorism in a “hard” way such as killing of terrorists, disruption of attacks or marginalization within Islamic society. This path is not fully effective, the effort in confronting the terrorism activity need more public diplomacy to collaborate with broad range of foreign governments and societies to win the support, especially Islamic countries.

Thus, in the end, the dialogue-based public diplomacy that engage with broader Islamic society aims to change their perception about the West, increase tolerance, cooperate to improve the education and living quality of people especially the youths to reduce and prevent terrorist activities. Successful engagement with this societies requires a genuine dialogue where both parties accepting each other despite of what happened back in the history, without denying that they are valid for everyone and everywhere, and not denying that Islamic societies has its own values,

historical, and cultural traditions. Even though the actor in here is mostly a non-state agent, government may engage with their Muslim people about shared values and co-existence through dialogue.

The author underline the effective overseas public diplomacy strategy often have to be preceded by an equally effective domestic public strategy.\(^\text{17}\) Seminars, conferences, and technology sponsored by the government together involving the non-state actors will also be an effective tools of state’s public diplomacy.

Next, the dialogue-based public diplomacy, the soft approach on nation building is considers as an alternative way to focus on the creation of a stable and secure civil society as well as a conditions where indigenous political institutions could emerge. Obviously it build through exchange programmes, networking between universities and schools, promotion of media, exchanges between journalists, cultural events, links and networking between political parties, and the role of religious organizations.\(^\text{18}\)

Besides the two issues above, the international world also facing another non-traditional issues such as environmental degradation, organized crime, epidemic diseases, migration, and energy issues which all of that are inter-related. Thus, this challenges cannot be faced by only single country, but need the collaboration from a broad range of partners that might come from different cultures, as well as from the NGOs. The author argues, public diplomacy must move as the central part of the foreign policy decision-making process.\(^\text{19}\)

Today, the public diplomacy and diplomacy as a whole is increasingly about ideas and values, as it can be seen that both of it is crucial for the engagement with Islam and nation building. Therefore, in order to handle the new agenda of security threats, it will need the collaboration of other governments and their civil societies using the framework of public diplomacy.

\(^{17}\) Ibid., Pg. 4
\(^{18}\) Ibid., Pg. 6
\(^{19}\) Ibid., Pg. 8
diplomacy. Public diplomacy here incorporate with broad foreign players in a more open and humble, genuine dialogues.\textsuperscript{20}


In this article, Brian Cox and Daniel Philpott shares their experience in practicing faith-based diplomacy in Czech Republic, Slovakia, Croatia, Kashmir, Hungary, Bosnia, Serbia, and Sudan and learned from the scholars and praktitioners in particular issues. Cox and Philpott defines their understanding about faith-based diplomacy as something that will arises from our own faith perspective, that is why, faith-based diplomacy is oriented towards the divine.\textsuperscript{21} It is the most distinctive principles of it, and motivates the vision of politics, human nature, political order, even the norms arise from the nature and activity of the divine. It drives the faith-based diplomats to base his/her work on what she understands to be a divine plan for humanity, it will motivates her and makes her work intelligible.\textsuperscript{22}

The broadest theme of faith-based diplomacy might be a reconciliation. Cox and Philpott wrote, the terms is neither a recent trend nor a Western importation, since the ancient religions already express it most deeply with their own language and understanding. Their meaning of reconciliation and public law is similar, it is about the relative roles of punishment, forgiveness, apology. They argues, if the restoration of relationship is found in faith traditions, then the restoration of political orders wounded by war and injustice is a natural principle of faith-based diplomacy too.\textsuperscript{23}

\textsuperscript{20} Ibid., Pg. 10-11
\textsuperscript{22} Ibid., Pg. 33
\textsuperscript{23} Ibid., Pg. 34
Reconciliation shaped and build on interwoven ideas, proposed as a moral vision for wounded societies, the first ideas is the healing of historical wounds which could be the causes of racial, ethnic, and religious conflicts. The healing will carry us to the second ideas which is apology and forgiveness, the essential part to the restoration of wounded communities. In this article, Cox and Philpott explain in what contexts the work of faith-based diplomacy is most likely to occur; conflicts over religion or done by parties who define themselves by their religion; a condition in where certain religious leaders (despite of the identities of the parties) enjoy that they may exercise for settlement and reconciliation; civilizational dialogue where conflict occurs among the broadest religious collectivities such as Islamic and Western civilizations, in where responded by Mohammed Khatami and Pope John Paul with their proposal of the so-called “dialogue among civilizations”, involving spiritual conversations among religious leaders; the situations where faith-based diplomats are well positioned to become trusted envoy, in which this position may arise from their links within a society.24

I.6.3 Indonesian Public Diplomacy: Preserving State Existence through Sharing of Identities to Gain Mutual Understanding, Iva Rachmawati, Global & Strategis, 2011

In this article, Iva Rachmawati brings out about the goal of public diplomacy in general and from constructivist. Rachmawati provides the information about the goal of rationalist approach when conducting diplomacy, which it puts diplomacy as a tool to attain the national interest specifically an economic and security interests (Hans Tuch 1990,3). However, the goal of public diplomacy for constructivist not only formed in national’s interests, since it will always change in line with the change in state identity, and the state identity is not formed only by the interaction

24 Ibid., Pg. 39
with other states but also a result of the interaction between people within their own state.\textsuperscript{25}

This makes collaboration through dialogues and mutual understanding become the main priority of the goal of public diplomacy in an effort of a state to persuade the foreign government and public about the positive image of states. For Indonesia, the efforts of constructing positive images become a part of elite contestation in influencing the direction of Indonesian foreign politics (Ziyad Falahi 2012).\textsuperscript{26} Thus, she argues in her article, that public diplomacy cannot be placed only to gain economic and security interests, but also building the image and perception of the international community for the state.

Indonesia’s efforts in organizing public diplomacy explained in this article by three periods in Indonesia, post-Independence, Old Order, and New Order era. Public diplomacy of Indonesia in the post-Independence until the end of New Order era was dominated by the State, non-state actors put in a passive role in all activities within the system. Eventhough, their contribution made by state is significant enough to the identity.\textsuperscript{27} The role of public diplomacy increase since the Post-Reform era in Indonesia. Even Ministry of Foreign Affairs gave public diplomacy its own place in the structure of MOFA, which is Directorate of Public Diplomacy. This development become the start of opennes in Indonesia’s political climate.

Indonesia’s effort in building its identity and positive image as a moderate, democratic, and progressive states practiced through series of diplomatic activities that involves more non-state domestic actors, consist of interfaith dialogue, Indonesian Arts and Culture Scholarship Program, The Young Ambassador Program, Bali Democracy Forum (BDF). Indonesia’s seriousness in building the image of moderate states shown by the involvement of religious NGOs, Nadhlatul Ulama (NU) through its faith based diplomacy that can be seen in the conduct of International Conference


\textsuperscript{26} \textit{Ibid.}, Pg. 56

\textsuperscript{27} \textit{Ibid.}, Pg. 63
of Islamic Scholars in 2004, and became the mediator for conflict in Pattani, Thailand. Following the statement of Rachmawati, the activity done by NU can be interpreted as an inter-state peace effort initiated by domestic organization by putting forward the principle of Islam as tolerant and peaceful religion, and as the important tool in the state’s efforts to maintain self-identity in international relations.\(^{28}\)

Indonesian public diplomacy adjust itself with the change and situation of international world, which at this current time, the issue terrorism dominating the international concern. Thus, one of the direction of Indonesia’s public diplomacy is performing the new face of Indonesia as moderate, democratic, and progressive, designed by former Minister of Foreign Affairs, Dr. N. Hassan Wirajuda, to supports Indonesia’s position in the international world as the Muslim majority states that can goes together with democracy and prioritizes dialogue in solving problems.\(^{29}\)

I.6.4 Interfaith Dialogue in Indonesia’s Public Diplomacy, Novita Rachmawati, Global, 2010

This article provides behind the story on how such inter-religious dialogue program was adopted inside the Indonesian diplomacy today. The biggest factor which obviously from 9/11 tragedy in World Trade Center, USA which has turned every country to build and deal with some efforts in means to find the terrorists or even at least, prevent their activities. World community then start to declared on “war on terrorism”. For Indonesia, while the international community still busy with the terrorism tragedy, the deadly Bali bombing occured in 2002, made Indonesia indirectly accused of being the home for terrorist and radical Islam, worsen Indonesia’s image in mata international.

Indonesia choose to respond it in a moderate way, implementing the interfaith dialogue in its diplomacy. Rachmawati argues, the

\(^{28}\) Ibid., Pg. 66-67
\(^{29}\) Ibid., Pg. 67
implementation of diplomatic way such as interfaith dialogue in respond to terrorism has considered supporting soft power rather than hard power, which taking religion as the form of soft power and attempted to support and promotes the moderate Muslim as a use of counter-terrorist soft power.\footnote{Novita Rakhmawati. (2010). Interfaith Dialogue in Indonesia’s Public Diplomacy. \textit{GLOBAL}, Vol. 10 No. 1.} Afterward, interfaith dialogue has special attention and become one of the priorities of Indonesian public diplomacy, under the Ministry of Foreign Affairs.

In Indonesia, interfaith dialogue considered as total diplomacy, a diplomacy that attempts to engage all nation-states component in making diplomatic policy.\footnote{Ibid., Pg. 60} Thus, the government through the MOFA involves not only the government branch but also scholars, \textit{think-tank}, religious leaders, the mass media, and community figures, so that the government could accomodate ideas, opinions, and aspirations from all nation-state components.\footnote{Ibid., Pg. 61} In the article, she also stated based on her interview with the Directorate of Public Diplomacy that the implementation of interfaith dialogue has been influenced by intermestic factors, the need to consider and coordinate the factors from international and domestic circumstances. Furthermore, the rise of multi-track diplomacy also considered as an influential factor to the orctice of Indonesian diplomacy recently.

Many critized the interfaith dialogue programs and activities engaged by the Ministry of Foreign Affairs were still on normative level, which produce many recommendations but the implementation has not yet been clear or still questioned. Regarding this, Rakhmawati argues that there are still some limits in this program in Indonesian diplomacy, as the interfaith dialogue is a long-term proces, it cannot expect to yield immediate results. Thus, an accurate diagnosis of the root of problem is necessary in order to work towards comprehensive amelioration, and it is worth mentioning that
interfaith dialogue is still a very important component in Indonesian public diplomacy.\footnote{Ibid., Pg. 70}

Afterward, the insertion of interfaith dialogue program in public diplomacy emphasizes the important role of religious communities in diplomacy, together with non-governmental organizations or individual. According to her writings, to tackle the perception of interfaith dialogue as merely lip service or just a normative conversation, everyone is challenged to make it more practical. The combination of government that needs to set more realistic targets and involvement of people at grassroots level of society will be more effective to create and support the interfaith dialogue.


Indonesia’s aware of the opportunities given by faith as an efficient and effective instrument in diplomatic activities. ASEM Interfaith Dialogue become one of the forum for interfaith dialogue at multilateral level that considers to have an important significance for Indonesia to encourage bilateral cooperation between Indonesia and ASEM partner countries in the field of interfaith dialogue. ASEM Interfaith Dialogue in general aims to give the international community the picture of peace and harmony by reducing the tension because of the difference, this is supported by ASEM partner countries domestic background.

Benarrivo writings aim to analyze the process of Indonesian diplomacy that use faith as its intrument, specifically interfaith dialogue by using Foreign Policy Theory by William D. Coplin (1992), Diplomacy theory by Sir Ernest Satow (1992), and Public Diplomacy concept.

Indonesia as one of the initiator of ASEM Interfaith Dialogue has always give its contribution since the first meeting, by giving materials for recommendations in the agenda such as promoting human rights freedom
and protection, invites all ASEM partner countries to support peace, empathy, and tolerance, accept the religion and faith role as partners, and building harmony within the international community. In this first meeting, all parties considering the education as the important event in building the values of universality to prevent horizontal conflict or tension in the future by creating a cooperation in curriculum consist of interfaith study, encourageing research through seminar or workshop, ecchanges, educate the public to accept the diversity within themselves to prevent radicalism. Thus, in here Indonesia is one of the bearers of the agenda which then receive lots of postive feedback.34

ASEM Interfaith Dialogue also focused on the media since they hold a significant role to help spread the ASEM Interfaith Dialogue discussion to public in order to disseminate the values inside the discussion. Furthermore, the meeting also produced an agenda in interfaith understanding by distribute universal values through working groups, involving the youth in ASEM Interfaith Dialogue as trainee, conducting public display activities and explore more about interfaith dialogue. ASEM Interfaith Dialogue also optimalized the interfaith dialogue for peace, development, and harmony since the emergence of interfaith dialogue also supported by the emergence of globalization. Interfaith dialogue and peace also seen to be correlated and interconnected, as interfaith dialogue aims to achieve peace by using non-confrontational means, against discrimination and formulate policies within the forum to support MDGs.

Indonesia assumed that ASEM Interfaith Dialogue is an interregional dialogue that must be orienting towards concrete cooperation about common issues, and Indonesia believes that if this cooperation conducted in long-term period, there will be an increasing efforts in promoting religious tolerance followed by public especially ASEM partner countries. According to Benarrivo, other than religious approach, Indonesia also understand the

contemporary global political constellation that leads to cultural approach will be more relevant for the society.35

I.7 Theoretical Framework

In this part, the writer will use some theory and approach in order to help the research of this study. The theory and approach will be explained as follows:

I.7.1 Soft Power Theory

Soft Power is a concept developed by Joseph Nye, as another form of power in international relations. According to Nye, soft power is the ability to shape the preferences of other, aims to get the others to want the outcomes that you want and co-opts them rather than coerced them.36 Those ability have a tendency to be associated with insubstantial assets such as an attractive personality, culture, political values and institutions, and politics that are seen as legitimate or having moral authority. In addition, those abilities combined and done by argument and attraction.

Soft power is a staple for democratic states, they have to rely more on the combination of encouragement and attraction. To create a cooperation, soft power uses a different approach, which are an attraction to shared values, the justness, and duty to contribute the achievement of those values.37 As Nye stated in his book, “Soft Power: The Means to Success in World Politics”:

“Soft power of a country rests primarily on three resources: its culture (in places where it is attractive to others), its political values (where it lives up to them at home and abroad), and its foreign policies (when they are seen as legitimate and having moral authority)”.38

Indonesia as a democratic country really promotes cooperation and peace. Through Interfaith Dialogue, Indonesia wanted to invite the others to cooperate together to achieve peace, since it is values that every states has.

35 Ibid.
37 Ibid.
38 Ibid., pg.11.
Interfaith Dialogue functioning as a soft power of Indonesia. The initiative of Interfaith Dialogue that Indonesia bring to ASEM attracts them to wants the same outcomes of interfaith dialogue as Indonesia.

Moreover, Indonesia’s background country as a multicultural state really supports Indonesia in attracting another states to do what Indonesia do to achieve harmony. As a democratic country, indeed, soft power is a staple of daily democratic politics of Indonesia. The foreign policy “Bebas Aktif” (Free and Active) of Indonesia, and President Susilo Bambang Yudhoyono (SBY, 2004-2015) motto: “zero enemies, thousand friends”³⁹, makes Indonesia very active in cooperation in promoting peace and harmony, to engage more friends to resolves the conflict rather than coerce them.

The writer believe in implementing the soft power theory by Joseph Nye will be very helpful for the research of the chosen topic, Interfaith Dialogue.

I.7.2 Public Diplomacy

Public diplomacy for the past few decades has been referred to a sovereign state communicates with publics in other states which aims to inform and influence audiences overseas within the objectives of promoting the national intersest and advancing its foreign policy goals. Different from the traditional view of public diplomacy where the integral part of it is state-to-state diplomacy and the conduct of official relations between official representatives of sovereign states in private, todays public diplomacy includes activities such as exchange programs for scholars and students, cultural events and exchange, visitor programs, and language training, etc. Those activities focused on improving state’s image or reputation as a way to shape the wider policy environment in “receiving” country.⁴⁰

Dean Edmund A. Gullion of Tufts University’s Fletcher School view public diplomacy as “transnational flow of Information and ideas”, he argued that:

“...Public diplomacy deals with the influence of public attitudes on the formation and execution of foreign policies. It encompasses dimension of international relations beyond traditional diplomacy; the cultivation by governments of public opinion in other countries; the interaction of private groups and interests in one country with those of another; the reporting of foreign affairs and its impact on policy; communication between those whose job is communication, as between diplomats and foreign correspondents; and the processes of inter-cultural communications.”

Other than that, Joseph Nye, the US academic and former official has inspired the public diplomacy and literature through his writings regarding the connections between public diplomacy and soft power, as public diplomacy is seen as one of soft power’s key instruments. He suggested in his 2004 book that:

“(Soft Power is the ability to get what you want through attraction rather than coercion or payments. It arises from the attractiveness of a country’s culture, political ideals, and policies. When our policies are seen as legitimate in the eyes of other, our soft power is enhanced (Nye, 2004:x).”

To make it more simple to be understood, Bruce Gregory defines Public Diplomacy as “the means by which States, associate of states and non-state actors understand cultures, attitudes and behaviour, build and manage relationships, and influence opinions and actions to advance their interests and values.”

Today, Public Diplomacy has the characteristics which needs to cover two features: multi-actor approach and formation of relations through dialogue and networking. Multi-actor approach is important for Public Diplomacy since it includes the different types of actors below and

42 Ibid., pg.440
above the level of national government, and non-governmental actors at home and abroad.

Another approach is Polylateralism or third dimension in diplomacy which proposed by Geoffrey Wiseman. It encouraged the role of non-state actors in public diplomacy, refers to the conduct of relations between official (state), several states acting together, or a state-based international organization, and at least one unofficial non-state entity. In here, the state and non-state actors develop regular diplomatic relations, including reporting, communication, negotiation and representation activities, without ‘mutual recognition as sovereign, equivalent entities’ being necessary.44

Interfaith dialogue in Indonesia is under the umbrella of public diplomacy, a soft power. As it can be seen that the ideas of Interfaith Dialogue is not only to influence the public opinion and attitudes outside Indonesia, but also to empower the moderates inside Indonesia. All so that peace and harmony can be achieved. Indonesia, through interfaith dialogue, wanted to build and manage good relationships with other states and wants the other to understand cultures, perspectives, and beliefs as well. It can be seen in Indonesia participation on the establishment and meeting of ASEM Interfaith Dialogue, they not just engage the states government but also scholars, religious leaders and the media, just like Geoffrey Wiseman approach to Polylateralism.

Under the framework of public diplomacy, Indonesia wanted to share its ideas and success story on interfaith harmony to other states through ASEM Interfaith Dialogue. This could also build a positive image of Indonesia in the eyes of international community. The writer believe, by implementing Public Diplomacy will be helpful for this research.

I.7.3 Dialogue among Civilizations

Dialogue among Civilizations is an idea proposed by President Mohamed Khatami of the Islamic Republic of Iran, adopted by the United Nations General Assembly in 1998 and selected year 2001 as the UN year of the Dialogue among Civilizations. His first point in his presentation is “today’s world is searching for a new basis on which to regulate human and social relations”.

During The Round Table on the eve of the United Nations Millennium Summit, Khatami’s stated in his speech:

“... in order to provide natural unity and harmony in form and content for global culture to prevent anarchy and chaos, all the parties concerned should engage in a dialogue in which they can exchange knowledge, experience and understanding in diverse areas of cultures and civilizations.”

Khatami argued that the paradigm of Dialogue among Civilizations requires to give up the will for power and as a substitute, pull the will for empathy and compassion. It is the ultimate goal of Dialogue among Civilizations, according to Khatami. In addition, another goal of Dialogue among Civilizations is so that all parties are not only recognize and understand the other cultures and civilizations, but also one’s own. He also stated that the parties of dialogue have to committed to be rational and ethically normative in order to exchange understanding instead of proliferating misunderstanding. According to Khatami, there is two ways to realize the dialogue among civilizations, as follows:

1. An interaction and interpenetration of cultures and civilizations with each other, involving a variety of factors, is one way in which this dialogue takes place.

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2. Dialogue among Civilizations could also mean a deliberate dialogue among representative members of various civilizations such as scholars, artists and philosophers from disparate civilizational domains.\(^{48}\)

Interfaith dialogue can be said as one form of Khatami’s Dialogue among Civilizations, since it is conducted by different civilizations together as a representatives of their group or states in order to attain and increase the empathy and compassion that will led to unity and harmony. As dialogue among civilizations, the interfaith dialogue itself involving not only states official but also scholars and other important actors in every religions and groups.

Indonesia’s interfaith dialogue is conducted not only in domestic level, but also in bilateral even multilateral level. It can be seen in Indonesia’s role and participation in ASEM Interfaith Dialogue as multilateral level, and cooperation with numbers of countries – that also known as state partners in ASEM (Asian-European Meeting) – as bilateral level. Furthermore, the goals of all that participation and cooperation is also to prepares for the future issues and spread the values of living in harmony as a civilizations so that the ideas can be useful for other countries and can be implemented as well. The choose the ideas of Dialogue among Civilizations by Mohammed Khatami is suitable with the issues of chosen topic and will be very helpful for the research.

I.7.4 Multi-Track Diplomacy

Multi-Track Diplomacy according to the Institue for Multi-Track Diplomacy is a conceptual way to view the process of international relations as a living system and it consists of nine tracks. It looks at the web of interconnected activities, individuals, institutions, and communities that operate together for a common goal: a world at peace. Multi-Track Diplomacy

\(^{48}\) Ibid.
Diplomacy in fact is an expansion of the so called “Track-One, Track-Two” paradigm which at that time has defined the conflict resolution field during the last decade, and originated due to the inefficiency of pure government mediation.⁴⁹

Dr. Louise Diamond from the Institute of Multi-Track Diplomacy and Ambassador John McDonald together see the efficient of Multi-Track Diplomacy. Dr. Louise claimed that “Multi-Track Diplomacy” aims to incorporate all aspects of mediation from the ground-level work of private citizens to the top-level meetings of state-heads, it utilizes all levels of society. Both Dr. Louise Diamond and Ambassador John McDonald expand the number of tracks to nine in 1991, in order to help prepare the environment that will welcome positive change carried out by track-one government, and they can make sure that the government decisions are carried out and implemented properly at the same time.⁵⁰

Interfaith Dialogue is connected to the Multi-Track Diplomacy Track number seven, which is “Religion, or Peacemaking through Faith in Action”.⁵¹ Track number seven examines the the beliefs and peace oriented actions of spiritual and religions communities and such morality based movements. Religious communities has its specific mission and driven them to consider their role as transformational. They supports the interfaith dialogue and joint projects as an important aspects, since religious-based travel and citizens exchanges acknowledging the important role of non-state actors in diplomacy, as well as providing cultural and religious resources for diplomacy, peacemaking, and conflict resolution.⁵²

Through the lense of Multi-Track Diplomacy, interfaith dialogue incorporate all levels of society as the aspects of mediation. It is proven by the involvement of scholars and religious leaders to cooperate together,
exchanges knowledge about each other, and mediate the conflict between the parties. Clash between civilizations is one of the treat for the international community in any place, interfaith dialogue initiated to be the place for mediation in order to achieve mutual understanding and the most important is to prevent misconception and conflict.

Indonesia’s Interfaith Dialogue and ASEM Interfaith Dialogue obviously implement the interfaith dialogue which is in line with the concept of Multi-Track Diplomacy. ASEM Interfaith Dialogue is also the place for the mediation and the meeting place for all states partners representatives from the region of Asia and Europe. They exchange knowledges, discuss, set goals and cooperate to reach the peace within the region or even the world which is rooted from the harmony among civilizations. All the results of bilateral and multilateral cooperation in interfaith dialogue expected to be useful for all the state parties. By using the lense of Multi-Track Diplomacy to analyze the chosen topic, the writer believe it will be effective and helpful for the research.

I.7.5 Liberalism

Liberalism focuses on cooperation, freedom, peace and evolution of the individual or the states. Liberals admit every human being is selfish and always self-centered, however they also believe that individuals also have interests and thus can engage in collaborative and cooperative social action both in domestic and international, resulting great benefits for all.\textsuperscript{53} For liberals, peace is the normal for the states to deal with. Kant once stated, “peace can be perpetual”. The laws of nature dictated harmony and cooperation between peoples.\textsuperscript{54} Liberals argued that modernization is a


\textsuperscript{54} Scott Burchill. (2005). Theories of International Relations (3rd ed.). PALGRAVE MACMILLAN.
process that resulting on development in many aspects of life. the process of modernization expanding the scope of international cooperation.55

Liberal sociological sees the international relations not only as the relations between states but also the transnational relations. It is the relations between the society, groups, and organizations that come from different states. James Rosenau defines the transnationalism as the process by which international relations carried out by governments has been associated with the relationships of individuals, groups and private societies that can and have important consequences for the ongoing event. (Rosenau 1980). While Karl Deutsch argues that the high level of transnational relations between peoples leads to a peaceful relationship which the results is beyond the absence of war. The situation leads to the security community: "a group of people who have become “integrated”. Integration means that “the sense of community” has been reached; societies agree that their conflicts and problems can be solved without the large-scale physical forces. (1957:5).56

The evolution of states, the modernization has lead the International Community to be aware about cooperation in many sectors. Interfaith Dialogue is one of the product of the evolution of modern states where they believe it will give them great benefits. Peace is the basic concern of all states in international realm. On the other hand, it can not achieved by the cooperation in trade and politics only, but also between the civilizations.

Harmony and cooperation between peoples is also the objectives of interfaith dialogue. The modern world has made the interfaith dialogue not only conducted in domestic but the scope has expanded into international level. Just like Indonesia brings out the initiative of interfaith dialogue to the regional level of Asia and Europe, which is in ASEM (the Asia-Europe Meeting). Interfaith Dialogue proved that the international relations is not only about the states, but also the relations between the societies inside and between the states.

56 Ibid., pg.144
Reinforce the relations between civilizations not only resulting on mutual understanding about each other, but it also makes those different societies from different states or groups become integrated. The integrated community will resulting beyond than just a mutual understanding, they can prevent the conflict that has happened before, solves the problem through mediation between civilizations, reach more than just dialogue but harmony. The ties is strengthen and make them focus on the security of its community. The cooperation will be more than just about understanding the dialogue, but start to cooperate in many sectors and aspects in life.

ASEM Interfaith Dialogue is the form of modern world cooperation, the transnational relations. It is conducted to be the place for its partner states shares the interfaith understanding, they also set goals and efforts to spread the values of interfaith dialogue which is freedom to choose their faith and religions, peace, tolerance, respect of the diversity of societies. All of that spreads through education, culture, and even cooperate with the media.\(^\text{57}\)

The ideas of interfaith dialogue is suitable with the liberal sociological and liberalism view in general where it promotes peace, freedom, and cooperation between states and the civilizations inside it. The study of the relations between civilizations and groups of societies is also part of interfaith dialogue, because the transnational relations does matter to the peace of international world. ASEM Interfaith Dialogue is there to become the bridge and room for the states and its civilizations to actualize the harmony and connects all of them. By implementing the liberalism theory which has the same values with interfaith dialogue and ASEM Interfaith Dialogue, the writer believe it will be very helpful for the conduct of this research.

\(^{57}\) Bali Declaration on Building Interfaith Harmony Within the International Community. (2005). In Bali Interfaith Dialogue.
I.8 Research Methodology


In this research, the writer use liberalism framework to help explain the domestic politic condition in influencing the foreign policy of Indonesia. All stakeholders in particular issues, such as religious leaders is playing a crucial role in Indonesia’s foreign policy. Thus, the research also using soft power perception to explain religious issues in empowering Indonesia’s influence in international world, using the concept of multi-track diplomacy to describes the engagement of religious leaders and NGOs in particular issues together with the Ministry of Foreign Affairs can help Indonesia in obtaining its ideals in reducing potential social conflict to maintain the harmonous world and promoting the image of the state within the international community.
I.9 Scope and Limitations of Study

The research would only explain about interfaith dialogue as an instrument of public diplomacy in order to achieved the objectives of public diplomacy and interfaith dialogue itself. The scope and limitation of this thesis is based on Indonesia’s role and activeness as the initiator of Interfaith Dialogue during and after the ASEM Interfaith Dialogue within the specified year. The subject will only focusing on Indonesia and ASEM Interfaith Dialogue and will be centralized within the year of 2008 – 2010. The writer choose the year of 2008 – 2010 based on the activeness year of Indonesia inside ASEM Interfaith Dialogue activities as well as with its bilateral cooperation in interfaith dialogue with other ASEM partner countries.

I.10 Thesis Structure

Chapter I – Introduction

Chapter II – The Overview On Interfaith Dialogue and Indonesia’s Domestic Conditions – In this chapter, the writer give a brief information about Indonesia’s public diplomacy and interfaith dialogue. The writer also give an overview on Indonesia’s domestic condition regarding its domestic conflict and how the government’s effort in resolving it, as the success story of Indonesia to become the new interfaith dialogue leading actor about interfaith dialogue, along with the challenge and obstacle.

Chapter III – Indonesia in Interfaith Dialogue Forum: Asia-Europe Meeting (ASEM) Interfaith Dialogue (2008-2010) – In this chapter, the writer give information and explain about the progress of the case study from time to time, the achievement inside the forum as well as the state partners,

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especially Indonesia in the role of promoting interfaith dialogue.

Chapter IV – The Effectiveness of Interfaith Dialogue as the Instrument of Indonesia’s Public Diplomacy – This chapter aims to explain comprehensively about factors behind Interfaith Dialogue as Indonesia’s public diplomacy, as well as explaining the government’s role and efforts in promoting and/or conducting interfaith dialogue. This chapter also discuss the effectiveness of interfaith dialogue as Indonesia’s diplomacy in ASEM Interfaith Dialogue, what are the incomes given by Indonesia to ASEM Interfaith Dialogue, and the outcomes obtained by Indonesia from its involvement in ASEM Interfaith dialogue.

Chapter V – Conclusion
II.1 The Overview on Interfaith Dialogue

Religion today become the most influential factors in globalization era. Violence attacks that taking the name over religion, and the Clash of Civilizations thesis has made pros and cons on religion in world affairs. The dark history and people perception over religion might bring trouble and long term effect for the sustainability of world security and harmony. Not only that, when the globalization enters and the world are facing more different issues such as economic, immigration, human rights, and other international issues, it could bring the people and countries with similar cultures come together and separating the different one. This could lead to clash between civilizations.62 To decrease that possibility of clash and to straighten the misunderstanding and views among people, the world start to realizes the need of dialogue between civilizations.

Inspired and brought to the international community by Mohammad Khatami, dialogue among civilizations has made modern democratic states has new tools in diplomacy. The threat that happens in the future might be huge and the Huntington thesis could be right. With the invention of dialogue ideas, supported by the United Nations, now all states start to look at the interfaith dialogue as the alternative strategy in building harmony.

Interfaith Dialogue, basically is a dialogue that involving people from different religious or faiths.63 Known also as interreligious dialogue, Sandi Fults try to give the most simple explanation that “...it is a challenging process by which adherents of differing religious traditions encounter each other in

order to break down the walls of division that stand at the center of most wars with peace as the objective of this interreligious dialogue.”

It is about building constructive relationships between people of different faith or religious traditions, yet they remain with their own beliefs while respecting other people’s belief and accepting the difference. The dialogue is not just words, but human interaction that includes all level of society. In another word, interfaith dialogue seeks to establish and/or develop a world of shared meaning, even shared action between all partners.

Chandra Setiawan, an academic and one of the founders of the Indonesian Conference on Religion and Peace, gives his explanation about Interfaith Dialogue as a method that use to build mutual understanding and trust between different faith or beliefs. It is a method that supports people to accept the civilizations and the diversity that we have in our society. Priest Martin Lukito Sinaga also shares his understanding and definition of interfaith dialogue or interreligious dialogue. According to him, Interfaith dialogue is more than just mutual understanding, the most important part of it is learning from different beliefs in terms of living alongside with different people, living side by side in the middle of diversity. He added, the learning process will lead to one of the objectives of the interfaith dialogue, namely the possibility of peace or the peace process from the experience of each religion.

The idea of interfaith dialogue is not only conversations, it includes settings, goals, formats, and cooperation between parties, and the most important is interfaith dialogue is not intended to be a debate or competing.

Aiming at mutual understanding, good relations, and solve causes of misunderstanding or conflict resolution, interfaith dialogue was also meant to

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break the walls and barriers which could lead to distrust and suspicion, also racism. It is important so that it can stop the growing polarisation among society of different faiths and religions, which of course it is brought by the doings in the past labeled as history such as wars and persecution. Chandra spells out the importance of interfaith dialogue as the platform for different civilizations will bring the sense of acceptance of diversity and awareness of similarity in life, thus it can be the start for the cooperation and dialogue in action between the civilizations that comes from different culture and religion.

The cooperation will strengthen the bond between them and reduce the possibility of mistrust and misunderstanding, conflict, and clash. This kind of forum provides the place for religious leaders or representatives to have the “talk” together, to understand each other and exchange ideas and develop exchange initiatives. This kind of gathering can protect the society and the states’ territories from violence activity, extremism and terrorism. Bear in mind that in today’s world the public and/or the non-state actors has become more influencing with their understanding or misunderstanding about religion, the role of interfaith dialogue is to become the bridge and as the place where all parties could straighten up all the misunderstandings and conflict that rose up in public.

At the heart of the interfaith dialogue itself, it is always meant to be a bridge for persons who believe to share values, not the meeting of belief systems. The practice requires the different civilizations to meet in openness, honesty, and trust, willingness to listen, to learn, to speak, and to correct. Indeed, religion has its own dark side back in the history, yet the real values of

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religions is still about peace, a guide for their believers on how to live and their relations within their society.\textsuperscript{74}

Interfaith dialogue is the “new thing” in today’s diplomacy. Indonesia is one of the state that adopting interfaith dialogue inside their diplomacy, considers to be supported with its own background domestic culture condition. Indonesia believe interfaith dialogue is suitable to be developed more and performed by the state.

II.2 The Overview on Indonesia’s Domestic Condition

II.2.1 The Emergence of Public Diplomacy in Indonesia

Diplomacy emerge in the 60s era as traditional diplomacy, which only done by and between government or states. As the need and situation of the world are changing, international community start to acknowledge the need to includes non-state actors in diplomatic activities. Public diplomacy, is part of diplomatic practice which known as multipurpose tool that can served as an advocacy instrument for the provision of global public goods, aimed at furthering regional cohesion, or helping maximize narrowly defined national interests.\textsuperscript{75}

Indonesia’s public diplomacy start to be utilized by the government after the fall of Suharto’s authoritarian regime in 1998. The fall of New Order era has made the political order collapse and some internal instabilities such as critical economic situation, ethnic clash and religious violence that emerge in some part of Indonesia.\textsuperscript{76}

Indonesia is the forth largest population and even the largest emerging economy and Muslim citizens in Southeast Asia\textsuperscript{77}, while at that time was

\textsuperscript{74} Ibid.
\textsuperscript{75} Jan Melissen, & Yul Sohn (Eds.). (n.d.). \textit{Understanding Public Diplomacy in East Asia}. Retrieved from https://books.google.com/books/about/Understanding_Public_Diplomacy_in_East_A.html?id=mp2kCgAAQBAJ
\textsuperscript{77} Jan Melissen, & Yul Sohn (Eds.). (n.d.). \textit{Understanding Public Diplomacy in East Asia}. Retrieved from
accompanied by three major development, the return of Islam into national politics, the rise of Islamic radicalism and the problem of terrorism that was marked by the Bali bombings by Jamaah Islamiyah in 2002.\textsuperscript{78} This such condition has made Indonesia move towards public diplomacy seriously by established the Directorate of Public Diplomacy under the Ministry of Foreign Affairs in 2002.\textsuperscript{79}

The new Directorate of Public Diplomacy aims to support and help Indonesia in achieving the goals of the state, and face the challenge of those three major developments at that time. The first concern is to heal Indonesia image in international affairs.\textsuperscript{80} The Bali Bombings has attract the international actors and foreign audience through their media publications, scares them about the threat of terrorism as well as the possibility of whether Indonesia is the home for terrorist in Southeast Asia. Quoting from the CNN (Oct, 2002), the U.S. Ambbassador at that time, Ralph Boyce, even stated that the attacks is a despicable act of terrorism.\textsuperscript{81} The terror attack also affecting the tourism sector of Indonesia, causing the contribution of tourism to Indonesian GDP was only 4 to 6 percent.\textsuperscript{82}

The first goal is correlated with the second goals which is incorporate democracy with Islam into its foreign policy.\textsuperscript{83} As the Muslim majority citizens and to response to the return of Islam in its national politics, Indonesia utilized those conditions to promote themselves as a moderate,
democratic states. Third, is to assert a greater influence in the international level.\textsuperscript{84}

To summarized all of the goals and interests, the role held by public diplomacy is to help Indonesia’s foreign policy, empower the moderates and promote the image of Indonesia as moderate, democratic, and progressive state, enhance people to people contact, distribute information about foreign policy, build diplomatic activities, embrace and influence public domestically and internationally, and collect and input advice for the implementation of foreign policy.\textsuperscript{85}

In conducting its public diplomacy, Indonesia through the Directorate of Public Diplomacy, the Ministry of Foreign Affairs has several instruments, namely movie and documentary, culture, exchange programs, arts and performances abroad\textsuperscript{86}, and then Moderate Islam\textsuperscript{87}. Azis Nurwahyudi as the Director of the Directorate of Public Diplomacy, the Ministry of Foreign Affairs mentioned for the culture and exchange programs, the Directorate of Public Diplomacy has conducted the Indonesian Art and Cultural Scholarship, for the Moderate Islam the Ministry of Foreign Affairs also active in several interfaith dialogue programs and activities.\textsuperscript{88}

Indonesia’s foreign policy (Polugri, Politik luar negeri) aims to win the heart of foreign audiences without forgetting the domestic audiences. This is why, according to Mr. Azis Nurwahyudi, the domestic appearance of

\textsuperscript{84} Jan Melissen, & Yul Sohn (Eds.). (n.d.). \textit{Understanding Public Diplomacy in East Asia}. Retrieved from https://books.google.com/books/about/Understanding_Public_Diplomacy_in_East_A.html?id=mp2kCgAAQBAJ


\textsuperscript{86} Riptanti Widya Tamara. (2017). Potensi Film Sebagai Sarana Diplomasi Publik Indonesia (Partisipasi Indonesia dalam Berlinale International Film Festival). \textit{EJournal Ilmu Hubungan Internasional, Volume 5, No. 3}. Retrieved from ejournal.hi.fisip.unmul.ac.id


\textsuperscript{88} Mr. Azis Nurwahyudi (Director of Public Diplomacy ). (n.d.).
Indonesia will reflected to the outside. Thus, Indonesia’s public diplomacy has the key feature which is “intermestic” or integrative approach, which directs domestic and international audiences to international policy, since international policy is seen as an extension of domestic politics. This makes Indonesia’s see that internal weakness is matter since it can affected Indonesia’s international standing in world affairs.

II.2.1.1 Public Diplomacy and Moderate Indonesia

After several terrorist attacks such as Bali Bombings 1 & 2 in Indonesia, it has triggered the state to encourage the moderate and prove that Islam and democracy can walk together, break the misperception given to the state as well as answering all the uncertainty look given by the international community of Indonesia being the Muslim democratic states and the challenges faced by Indonesia, President Susilo Bambang Yudhoyono and Minister N. Hassan Wirajuda similarly declares that Indonesia prouds to be the third largest democracy in the world with the majority Muslim population, and have proven that democracy and Islam can go hand-in-hand.

Projecting the merits of democracy and moderate Islam as elements of soft power has brings Indonesia to the place where International community start admitting Indonesia’s maturity as a young democratic states. This is admitted by Hillary Clinton, the former secretary of state of the United States by her statement, “[Indonesia] has clearly demonstrated so clearly...that Islam, democracy, and modernity can not only exist but thrive together.”

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89 Mr. Azis Nurwahyudi (Director of Directorate of Public Diplomacy). (n.d.).
Islam that grows in together with the diversity inside Indonesia has made Islam in Indonesia known and categorized as Islam Wasatiyyah (middle path), with the characteristic of moderate, inclusive, and tolerate Islam. It can be seen in the representation of independent, nonpolitical organizations such as Nadhlatul Ulama, Muhammadiyah, and many others.\footnote{Ibid.}

The first general elections in 2004 become the first evidence given by Indonesia, become the starting point of democratic consolidation in Indonesia. Indonesia’s ability to resolve the tense protracted secessionist conflict in Aceh through peaceful means in 2005 during President Susilo Bambang Yudhoyono leadership referred to be a successful example of the use of soft power. Using dialogue in searching for solutions among conflicting parties, the peace agreement has been an achievement for Indonesia’s democracy.\footnote{Jan Melissen, & Yul Sohn (Eds.). (n.d.). Understanding Public Diplomacy in East Asia. Retrieved from https://books.google.com/books/about/Understanding_Public_Diplomacy_in_East_A.html?id=mp2kCgAAQBAJ}

Under the framework of Public Diplomacy, Indonesia wanted to be the bridge for Muslim and the West as an effort to decrease impact of that stereotype by facilitating several dialogues and meetings such as the visits of religious leaders and intelectuals to London, New Zealand, the U.S., Hungary, Poland, Czech Republic, and Slovakia. After that, Indonesia also actively taken part and organizing the interfaith dialogue at regional and global level, for example ASEM Interfaith Dialogue.\footnote{Melissen, J. (2011). Public Diplomacy and Soft Power in East Asia. Springer.}

II.2.1.2 Indonesia’s Interfaith Dialogue

Interfaith Dialogue is one of the agenda of Indonesian public diplomacy to be Indonesia’s vehicle in projecting its state’s identity as
moderate states. Interfaith dialogue conducted by the Directorate of Public Diplomacy, the Ministry of Foreign Affairs since 2002, and has been one of priority programs for Indonesia’s public diplomacy, together with empowering the moderates, activities that promote the implementation of democracy, and economic effort.

The Director of Directorate Public Diplomacy, Azis Nurwahyudi stated that interfaith dialogue is an asset for Indonesia’s diplomacy. Since it is a form of soft power diplomacy which is strongly emphasized by the government under former President Susilo Bambang Yudhoyono at that time. He argues, the use of soft power that is persuasive and using cultural approach will make people more receptive to us.

Interfaith dialogue has been in Indonesia since long ago. Back in the 70s until 80s, Indonesian government has conducted several dialogue to supports the harmony among religious followers and socialization about pluralism in Indonesia together with religious leaders and intellectuals, for example a dialogue conducted by the International on Religion and Peace (ICRP) initiated by Johan Effendi and friends. Not only that, there is also institutional dialogue which involving official religious organizations in Indonesia such as Majelis Ulama Indonesia (MUI), Persatuan Gereja Indonesia (PGI), and Parisada Hindu Dharma dan Perwalian Umat Budha Indonesia (WALUBI).

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98 Ibid., Pg. 60
99 Mr. Azis Nurwahyudi (Director of Public Diplomacy). (n.d.).
102 Ibid.
Indonesia’s goal through interfaith dialogue summarized into four big points. First, to create and promote its positive image as well as strengthening its international position within the international arena after the downs of the state after the reformation era. As it has been said, Indonesia wanted to be known as a state where democracy and Islam can walk together.

Second, Indonesia wanted to change the negative stereotype about Islam given by the Western society that could harmed Indonesia’s development in the future. As the largest Muslim citizens in Asia which happened to experience radicalism and terror attack in its country, Indonesia wanted to show that they were also a victims, and emphasizing that terrorism cannot be identified as a religion or ideology.

Third, through interfaith dialogue, Indonesia intended to increase the cooperation in many fields such as politics, economy, socio-cultural, defense and security. Last, Indonesia wants to empower the moderate to decrease the possibility of clash between different society and religion as well as terrorism. Indonesia believe that interfaith dialogue and cooperation will be a good place for the people and religious representatives to meet and give understanding on each other, increase the tolerance between religious followers, and prevent the radicalism that could lead to violence attacks. It can be seen on the statement of former President Susilo Bambang Yudhoyono at the

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High-Level Plenary Meeting of the 60th session of the United Nations General Assembly in 2005,

“We in Indonesia believe that interfaith dialogue and empowering the moderates can reduce violent radicalism.”

- Susilo Bambang Yudhoyono

In the same 60th UN General Assembly, former Minister of Ministry of Foreign Affairs Hassan Wirajuda also stated the same statement and continued, “...that is why we have sponsored and hosted Asia-Pacific and Asia-Europe dialogues on cooperation among the faiths.”

At last, Indonesia through interfaith dialogue is not only to achieve its interests in international realm, but also to continue learning and improving the quality of its country by dialogue, exchange ideas and cooperate with other actors. Furthermore, Indonesia during its participation or when organizing interfaith dialogue must be dynamic and reciprocal.

Therefore, Indonesia objectives in interfaith dialogue is not only those four points above, but also to share its experiences in maintaining its harmony within society at once. This is why, Indonesia has been actively involve and supports the interfaith dialogue activity in regional, bilateral, and multilateral or international level. For example is Asia-Europe Meeting (ASEM) Interfaith Dialogue.

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110 Statement by H.E. Dr. N. Hassan Wirajuda, Minister for Foreign Affairs Republic of Indonesia at the 60th UN General Assembly. (2005). Presented at the the 60th UN General Assembly, New York.


Dialogue, APEC Intercultural and Faith Symposium, and International Dialogue on Interfaith Cooperation.\textsuperscript{113}

In conducting its diplomacy through interfaith dialogue, Indonesia not only involving state representatives, but also other components of civil society such as religious leaders or representatives, the mass media, scholars, think-tank, etc.\textsuperscript{114}

\textbf{II.2.2 Domestic Conflict And Indonesia Efforts In Resolving Harmony Issues}

Indonesia is multicultural country, known for its diversity of people, culture, tribes, religion, and even language. The uniqueness of Indonesia as a arhipelagic state resulted on the variety of citizens within the country. Indonesia used to be a state with numbers of Kingdom that originally a Hindu and Buddhist kingdom, and some of it is a Muslim kingdom. Today, Indonesia has grown into a democratic state which still maintain its cultural heritage in everyday life, eventhough not all traditional culture were practiced, but the norms and values remains strong. In 2010, the data from Indonesia Central Statistics Agency shows there are 1,211 languages, 300 ethnic groups, 1,340 tribes in Indonesia.\textsuperscript{115} Indonesia also have 6 official religions in which is Islam, Protestant, Catholic, Hindu, Buddha, and Confucianism (Konghucu).\textsuperscript{116}

Rich with the culture and tradition has made the difference in Indonesian people clearly visible. From the historical backgroung itself, the original Indonesians is not only represented with one tribes, making inter-ethnic and communities conflict unavoidable.

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{114} \textit{Ibid.}, Pg. 60
\end{itemize}
\end{footnotesize}
The uniqueness of Indonesian diversity does not guarantee to be lived in an eternity harmony. The fact that not a single states could avoid conflict caused by diversity is also experienced by Indonesia. Indonesia was, and has been colored by ethnic and religion conflict back in the day even since 1945 until 1980s there are at least eight tribe-war and/or inter-ethnic conflict.117 Two of the biggest inter-ethnic and religious conflict in Indonesia is Sampit Riot that happened in Kalimantan in 1999 until 2001 and Poso Conflict in end of the year 1998 until 2000. Both of this conflict occurs in almost the same time span, challenged the government to undertake the issues within its own society.

Sampit Riot between Dayak and Madura tribes in Kalimantan not only happened in one place, but the largest tragedy happened in Sampit where most of Madura family live. Many factors behind the scene triggered the conflict to arised, strong solidarity within Madura ethnic tends to bring them to the wrong path where they put the ethnic interest above all causing them to have difficulty in settle in new places and conditions, and and political elite competition because of regional autonomy in 1999.

According to the Central Kalimantan Dayak and Regional Consultative Institute (LMMDD-KT), other conflict such as fights, rape, and murder also become the factor behind the riot. Furthermore, the strongest factors actually comes from socio-cultural aspect from each ethnic regarding their difference on cultural orientation and social jealousy in economy.118 Misinterpretation and suspicion that coming from both sides in long time has made at least 321 people died in Sampit.119

Second example taking place in Poso, Central Sulawesi believe to be a religious conflict between Muslim and Christian, however, the roots of conflict itself coming from political inequality. Individual conflict become

118 Ibid.
large because of the dynamical of society who tends to have solidarity like a family. Crime committed by a Christian man to a Muslim man, expulsion and execution of immigrants coming from other ethnics, coercion of Christianity to Muslim, burning of Muslim houses and houses of worship from both parties and the appearance of Red Group which uses the symbol of the Christian religious exertion are several factors behind the outbreak of Poso riots from 1 to 3. Later, the riots allegedly started by several individuals with the motives political interest in local government.

Both of this ethnic and religious conflict overcomed by the government with dialogue that involve both parties, religious leaders, ethnic/traditional leaders, community leaders, youth leaders, universities, and other non-governmental organizations (NGOs), all of the activities were facilitated by local government of where each conflict erupted. For the Sampit riot, the reconciliation helped by the People’s Congress of Central Kalimantan (KRKT) and the mediation process also helped by Communication Forum for Victims of Central Kalimantan Riot (FK-4). The process of reconciliation and agreement from both parties resulting on Regional Regulation No. 5 year 2004. The reconciliation of conflict still put forward the traditional values that upheld by Indonesian people which is musyawarah (discussion/dialogue).

Similar way also implemented in resolving Poso conflict, the local government conducted the dialogue to connect all parties to find solutions in achieving peace. Start from conducting important meeting Musyawarat Pimpinan Daerah (MUSPIDA) by local government, the four Governor of Sulawesi even conducting a meeting in order to establish a reconciliation ceremony consist of thirteen Chairman of Customary Council (Ketua Dewan Adat) called Rujuk Sintuwu Maroso or ‘Build a strong unity’, and inviting the President at that time. The conflict that has been expanding

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and creates radical group emerge in Posos has made the International community become aware and suggest Indonesian central government to take a significant move to solve it. It triggers the initiative of peace negotiation for both Muslim and Christian, the so-called Malino Declaration (I).\textsuperscript{122}

In fact, the conflict resolution efforts cannot be done by law system and state structure only, the combination of local government and customary institutions and using the traditional values and norms to maintain and re-bound the parties in conflict is needed. In resolving the social conflict, Customary Institutions (Pranata Adat) is an element chosen by the government of Indonesia has been showed in the Constitution No. 7 of Year 2012 about Social Conflict Resolution. Customary institutions are the composite of knowledge about bad, right, wrong, and truths about life (social values) that are codified as rules of conduct of their members, and are guarded by the role of leadership (social position) in their implementation. Customary Institutions has four mechanisms in conflict management, security mechanism; judicial mechanism; dialogue-negotiation (musyawarah) mechanism; and reconciliation mechanism.\textsuperscript{123}

Thus, customary institutions has important security functions especially in the role for preventing and stopping the violence which cooperated with the leaders of each tribes or community leaders, since the people of culture tends to obey and trust their leaders.\textsuperscript{124} Therefore, the engagement of community leaders from different ethnic, religion, or particular community is always done by the government as the part of conflict resolution. The combine of social and values and norms and local wisdom in peace negotiations believe by the people as an effective way.

\textsuperscript{123} Pusat Penelitian dan Pengembangan Sistem Hukum Nasional Badan Pembinaan Hukum Nasional Kementerian Hukum dan Hak Asasi Manusia RI. (2004). Laporan Pengkajian Hukum tentang peran Pranata Adat dalam Pencegahan/Penghentian Konflik Antara Kelompok Masyarakat.
\textsuperscript{124} Ibid., Pg. 31
where all parties sit and have dialogue accompanied by the mediator, without using any harsh move.

It cannot be denied, Indonesia’s historical motto Bhinneka Tunggal Ika and Indonesia’s ideology Pancasila has become the milestone and support system for Indonesia’s people to always use a soft approach in resolving conflicts and keep the spirit of willingness to search for a peace agreement. It is the strongest assets that Indonesia has in fostering the pluralism of its society, according to Priest Martin Lukito\textsuperscript{125}, and described by Prof. Chandra Setiawan as the best norms of Indonesia which always proudly presents by him to foreign publics in interfaith dialogue forums.\textsuperscript{126}

Indonesia is known for maintaining the so-called a “kinship tradition” with fellow Indonesian people, surrounded by traditional notions such as Gotong Royong (communal work or sharig of burdens), rukun (mutual adjustment), and tolong-menolong (mutual assistance) that helped Indonesians to build a mindset of harmony within themselves, which is an important aspect in social relationships.\textsuperscript{127}

Aside from the use of local wisdom as the bridge for people of culture to solve conflict, Indonesia’s central government also build a Joint Regulation between Minister of Religious Affairs and Minister of Domestic Affairs No. 9 and 8 of year 2006 on Guidelines for Implementation of Duties of Regional Head / Deputy Head of Region in Maintaining Religious Harmony, Empowering Religious Harmony Forum, and Establishment of Traditional House.\textsuperscript{128}

\begin{footnotesize}
\begin{enumerate}
\item\textsuperscript{125} Pdt. Martin Lukito Sinaga D.Th. (2018, January 9).
\item\textsuperscript{126} Dr. Drs. Chandra Setiawan, M.M., Ph.D. (2018, January 12).
\end{enumerate}
\end{footnotesize}
II.3 Challenges and Obstacles for Indonesia’s Interfaith Dialogue

From the time Indonesia decides to make interfaith dialogue as the soft power of its country, the presence of new challenges will be faced by the states which can lead to an obstacle. First thing that is need to be emphasized, Indonesia does not labeling themselves as a Muslim states even though the majority of its people is Muslim. Indonesia’s efforts in projecting themselves as a moderate state or a state with Moderate Islam is only an addition to the formal identity of Indonesia\textsuperscript{129}, in order to supports the interests that has been explained above.

The fall of New Order has bring Islam back into the national politics\textsuperscript{130}, such condition lead to positive things yet also to serious challenges. On the religious harmony side, the occurance of specific religious groups or organizations that is fundamentalist and radical has lead to some violence attacks. First example is the Bali Bombings done by radical group Jamaah Islamiyah is one example of the existence of such groups that quickly made huge response from the foreign media and audiences.\textsuperscript{131}

The radical view that resulting on violence attacks is not only hurting the victims and their relatives but also the followers of the same ideology or believe that happened to be the criminals.

Second example is the Mega Kuningan bombings in 2009 done by radical groups that organized by one person well-known as the brain of various bomb attacks such as JW Marriott bombings in 2003, and Australian Embassy bombings in 2004, Noordin M. Top.\textsuperscript{132} He is known to be very capable in recruiting and planning the attacks.

Third example categorized as a contemporary radicals today identified into 5 groups, Front Pembela Islam (FPI), Laskar Jihad Ahlussunnah wal Jamaah, Majelis Mujahidin Indonesia (MMI), Hizbut Tahrir Indonesia (HTI), and Gerakan Negara Islam Indonesia (NII). Their existence might not bring a violence attack in Indonesia, however, their doctrine might be a threat for Indonesian democracy.

The existence of such groups and individuals does not fully the fault of the return of Islam in national politics, it is just one of the challenges that Indonesia has to faced as a new emerging countries. Thus, the challenges itself not only coming from radical and fundamental believes, but also from the multiculturalism that Indonesia has. As it has been mentioned above, such ethnic clashes and tensions in Maluku, Poso, and other regions in Indonesia is also a challenge for the government in maintaining the harmony and spreading the idea of dialogues for the reconciliation and peace process of the society.

Those conditions above are the real challenge for the spreading of interfaith harmony and tolerance, whereas in fact, Indonesia is not only consist of one religion and ethnic. All of this challenges is important since the idea of interfaith dialogue as soft power of Indonesia influenced by the internestic factor, where the domestic factor and appearance will affect the country’s image to the outside audiences.

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134 Ibid.

135 Mr. Azis Nurwahyudi (Director of Public Diplomacy). (n.d.).
CHAPTER III
INDONESIA IN INTERFAITH DIALOGUE FORUM:
ASIA-EUROPE MEETING (ASEM) INTERFAITH DIALOGUE
(2008-2010)

The success of Indonesia in maintaining its traditional culture with modernity, called by President SBY as “Indonesian way” of resolving inter-ethnic and religious conflict, and becoming the new emerging democratic and Muslim majority state has made Indonesia encourage interests in showing its development in international community through interfaith dialogue. This also work as an additional supports for the main goals of Indonesia in interfaith dialogue that has been mentioned in the previous chapter.

Indonesia known to be very active in every year ASEM Interfaith Dialogue assembly. Through ASEM Interfaith Dialogue, Indonesia wanted to shares its national achievement, as well as to supports the national interests and inviting yet influencing the other international actors to do the same. Indonesia as the initiator of ASEM Interfaith Dialogue wanted to highlight its positive image as a tolerance and democratic states.

Azis Nurwahyudi, the Director of Public Diplomacy of MOFA RI even stated, that ASEM Interfaith Dialogue is crucial and a very important place for Indonesia to show off its assets, interfaith dialogue. Indonesia has so many supporting background to perform the interfaith dialogue as their public diplomacy, this is important since it will not only succeed the objective of public diplomacy itself but also help Indonesia to become a very good leading actor in harmony among civilizations.

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III.1 Asia-Europe Meeting (ASEM) Interfaith Dialogue

ASEM Interfaith Dialogue is one of multilateral level of interfaith dialogue, under the house of Asia-Europe Meeting (ASEM) as the coordinator. ASEM itself is an intergovernmental forum for dialogue and cooperation which fosters political dialogue, reinforces economic cooperation, and promotes collaboration in other areas of mutual interest. ASEM addresses not only political and economic cooperation, but also social, cultural, and educational issues of common interest, in a spirit of mutual respect and equal partnership.\textsuperscript{139} The intergovernmental process established in 1996 with the purpose of being the bridge for Asia and Europe in dialogue and cooperation. Today, ASEM has 53 partners from Europe and Asia, including the European Union and ASEAN itself.

ASEM brand themselves as an informal process of dialogue and cooperation, which their key characteristics is informality in providing open forum for policy makers and officials, it complements rather than duplicates the work; it is mutli-dimensional where it covers full spectrum of realations and devotes equal weight to political, economic, and socio-cultural dimensions; emphasis on equal partnership to supports a more general process of dialogue and cooperation based on mutual respect and mutual benefit; and double focus on high-level and people-to-people.\textsuperscript{140}

III.2 Bali Declaration and Larnaca Action Plan

ASEM Interfaith Dialogue first conducted in 2005 in Bali, Indonesia, taking the theme on Building Interfaith Harmony within the International Community. The conduct of of this meeting is also as the response to the attacks in London, July 2005 and earlier attacks that took place in Bali, Indonesia in 2002. The fact that Indonesia is one of the initiator for the establishment of ASEM Interfaith Dialogue, the arrangement of the first meeting itself prepared by Indonesia, and co-hosted by the United Kingdom.

\textsuperscript{139} About the Asia-Europe Meeting (ASEM). (n.d.). Retrieved March 13, 2018, from /about

\textsuperscript{140} Ibid.
The first meeting resulting on Bali Declaration, focus on the fulfillment of responsibility to contribute in promoting peace and declares a total rejection of using violence in the name of religion. All the state parties also strongly agree to promote the promotion and protection of human rights and fundamental freedom, respect for the diversity of faiths and religion through sets of statement to promote interfaith dialogue and shared values of peace, compassion, and tolerance through several field, which are:

1. Education, by encouraging governments of ASEM to incorporate interfaith studies through research, seminars, workshops to educate the society about diversity and prevent the emergence of extremisms and marginalization

2. Culture, by acknowledging linkages between religions and culture, promoting shared values and exchange to develop better understanding as well as promoting cross cultural awareness at all level of society

3. Media, by strengthening and encouraging freedom of expression as well as actively engage the media to promote balanced coverage, and foster mutual understanding. In addition, promote exchange programs for media personnel to create networks and exchange best practice

4. Religion and society, by promoting common values such as respect for human rights, religious education, gender equality, and assisting each other in common task.\(^{141}\)

In this first meeting ASEM delegates also congratulates Indonesia for the establishment of the International Center for Religious and Cultural Cooperation (the Jogja Center).\(^{142}\)

This statement is continiously become an action plan which is the result of the second ASEM Interfaith Dialogue, namely Larnaca Action Plan on Interfaith Understanding and Cooperation For a Peaceful World, discussing

\(^{141}\) Bali Declaration on Building Interfaith Harmony Within the International Community. (2005). In *Bali Interfaith Dialogue*.

\(^{142}\) Ibid.
the best practice for promoting interfaith understanding in the field of culture, education, media, and religion and society, as well as consolidating further interfaith harmony at all level of cooperation.143

In the meeting, the ASEM partners produces a set of plans and decides to work toward the implementation of three field:

1. In the field of Interfaith Understanding by setting up a working group of experts from ASEM partners to set proposals for incorporation of basic knowledge of world religions, common ethical standards, and moral values shared by different faiths in national education. Furthermore, it also by organising essay competitions for the youth with chosen theme where the top students from both region will have the opportunity to participate and discuss their papers at the next ASEM Interfaith Dialogue assembly; and by organising thematic art exhibitions by artists of both regions

2. On the Role of Media in Promoting Interfaith Dialogue by establishing working group of media professionals and member of faith communities, creating an interactive and inclusive website to engage the members of faith communities and media professionals as well as the source for information, and provide internships to young members of faith communities

3. On religion and multiethnic societies provide the multiethnic and multi-religious communities with cooperation and peaceful coexistence to draw on positive experience, as well as encourage those experiences to help ease the tensions. Additionally, it also help to be done by empowering the women to have more active role in interfaith dialogue, encouraging the development of measures to increase awareness and understanding among people of all faiths, promoting preservation of religious sites and monuments to create a

positive image that lead to mutual acceptance and respect, and facilitating the exchange programmes.144

This action plan automatically become the guidelines for the state parties in their work towards the effort on promoting interfaith dialogue that will concluded in the form of statements and recommendations in every year assembly.

III.3 2008 – Amsterdam Statement

During this year, Indonesia continue to involve again in 4th ASEM Interfaith Dialogue in Amsterdam (Kingdom of Netherlands) and co-hosted by Kingdom of Thailand. Still, Indonesia taking its role as the co-sponsor of the meeting. The conduct of 4th meeting is considers as a positive progress for ASEM in taking the interfaith dialogue issues as one of their agenda.

In the 4th ASEM Interfaith Dialogue, all delegates improved the benefit of a peaceful and fruitful Asia-Europe relationship, as well as supports the interfaith dialogue as an annual ASEM event. Purposing the importance of empirical scientific research and study of religions’ actual function in society as the response to supports the Bali declaration in the significance of understanding, tolerance and respect for diversity. The meeting also agree to put forward communication efforts to help foster greater understanding in facing the challenges of globalization that has brought the interaction among civilizations to the next level and making it as an opportunity rather than a threat.145

As the theme sound, “Interfaith Dialogue in Practice: Sharing Best Practice”, the delegates believe to find and share a set of common universal values and suggest all ASEM partners to respect freedom of religion and belief, yet also urge to combat all kind of discrimination, intolerance and violence. Hence, the meeting resulting on numbers of recommendations of

144 Ibid.
best practices of interfaith dialogue in four fields, known to be Amsterdam Statement, as follows:

1. **Interfaith Dialogue and Poverty Reduction**

   Through faith-based organizations, they can draw on their social capital in terms of people’s trust, solidarity, religious and humanitarian motivation regardless of their faith background, and become the bridge to the traditional gridlines. Thus, the interfaith dialogue-in-action programs within the religious communities itself will help promote a culture of peace as the requirement for anti-poverty measures to take place.

2. **Interfaith Dialogue and Religious Education**

   Religious education, indeed, is an important tool in helping the increase of community awareness and harmony. Comparative studies of different religions in finding common values and promoting understanding assessed to be a best practices in religious teaching to avoid misinterpretations of religion and faith. Through training, formation, and studies that will resulting on experiences, practices, action and programes will help to achieve the goals. Supported by policies, strategies and methods of integration, participation and interaction, and the involvement of all stakeholders including the family themselves is vital in dealing with issues of religious education, civil liberties, and human dignity.

3. **Interfaith Dialogue and Communications in the Digital World**

   The results proposed to maximize the use of digital media to supports the role of communication in preventing conflicts caused by different cultural or religious background. Obviously, the accurate communication is needed by doing a communication exchange timely, and have to be relevant, credible, inclusive, and unbiased information. The delegates also agree with the value of face-to-face interaction and call for all state parties to facilitate the building capacity of the use of electronic communication.
4. Interfaith Dialogue and Government Policies

In this field of discussion, the state parties identified the importance of government in dealing on equal terms with different religions, by three components of engagement. First, government need to engage with faith community concerning on social issues, in order to help the management of social change, with promotion of cohesion. Second, government also need to encourage and supports the interfaith dialogue process with the atmosphere of mutual respect. Third, government may need to involve in intrafaith issues as well to identify which partners to engage.

As the progress and achievement made by ASEM Interfaith Dialogue during its fourth year of annual meeting is the second collaboration with the Asia-Europe Foundation in the conduct of ASEM Youth Dialogue, 2nd Asia-Europe Youth Interfaith Dialogue in Bandung, Indonesia. This is considered as part of interfaith dialogue and religious education progress by training, studies, experience, practice, and programmes. Indonesia continue to shows itself as one of the co-organizer through the Ministry of Religious Affairs and the Central Board of Nadhlatul Ulama (PBNU).146 This is one of Indonesia’s achievement in showing its activeness in the process of interfaith dialogue.

Besides the involvement on the Asia-Europe Youth Interfaith Dialogue, during this year Indonesia also get the opportunities to conduct a more close cooperation between its government with the United Kingdom (England) in the field of interfaith dialogue. Known also to be one of ASEM state parties, Indonesia and the U.K. has already cooperated in the making of Indonesia-UK Islamic Advisory Group.147

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III.4 2009 – Seoul Statement

Under the theme of “Bridging Divides through Interfaith Dialogue”, the 5th ASEM Interfaith Dialogue conducted in Seoul, South Korea and co-hosted by Republic of Finland, discussed about the ways to promote respect for diversity and to raise public awareness. In this meeting, the state parties improved their commitment to combat extremism and terrorism and believe that the promotion of intercultural and interfaith dialogue has contribute significantly in maintaining international peace and security.\(^\text{148}\)

The format of discussion is still adopting the previous style of annual meeting, divided into 3 different topics, as follows:

1. **Interfaith Dialogue and Social Cohesion**
   To promote social cohesion and fostering a spirit of cooperation in an effective way, interfaith dialogue can be used to be the place for seeking solutions and integrate the state parties. Yet, to overcome the global challenges, all state parties encourage all religions communities to work together in common issues such as food security, poverty, and environment.

2. **Interfaith Dialogue and Public Communication**
   The delegates realizes the need in assisting the mass media practitioners in promoting interfaith dialogue. Through some actions such as seminars on the use of modern mass media and joint policies to harmonize the fundamental rights of freedom of expression. It is also to encourage the mass media to help the creation of positive narratives in reporting religious matters as well as the exchange of face-to-face interaction with the representatives of religious community.

3. **Program and Policy Development**
   Recommendation given to the government to facilitate interfaith dialogue and community programs for all level of society and the need to respect freedom of religious and belief to maintain an

unbiased attitude. The discussion resulting on encouragement for each government to inform all important partners on the field of education and religion, recommending to explore an effective and creative way in providing information regarding diversity of culture and religious tradition in order to support in educating the younger generations about diversity.

This year, early September Indonesia back to his role and took the initiative in hosting the ASEM Interfaith Retreat for Religious Leaders. Chaired by Indonesia and attended by religious leaders, figures, and officials from 24 ASEM partners and a special guest of Ministry of Religious Affairs of the Republic of Indonesia, Syria. This meeting aims to exchanged views and experience of interfaith dialogue efforts and the role of government and all stakeholders in particular field. Resulting on several conclusions which proved the promotion of interfaith dialogue has been practice by ASEM partners and reflected within their national policy, as well as increases tolerance within ASEM community. It also stated that interfaith dialogue should include all faiths, belief, and culture. Thus, religious leader plays a crucial role in promoting the ideas of dialogue and tolerance. Therefore, they agree to reject all forms of racism, phobias, and any marginalisation of communities.149

The ASEM Interfaith Retreat for Religious Leaders is a one positive progress and achievement for ASEM Interfaith Dialogue and Indonesia in taking into account the real interfaith dialogue since the religious leaders are sitting together exchanging views and learning from each other experiences in the field of interfaith harmony within its own country, seeking for joint resolutions as well as combining the spirits of harmony and tolerance. Furthermore, another very positive achievement for Indonesia is the increasing of bilateral cooperation in the field of interfaith dialogue with numbers of ASEM state parties. Last year, Indonesia has successfully

cooperate with the U.K., England, this year, Indonesia organize the same field of cooperation with Austria, The Netherlands, Italy, and Russian Federation.\(^{150}\)

III.5 2010 – Madrid Statement

The 6th ASEM Interfaith Dialogue in Madrid under the theme “The Consolidation of Religious Freedom and Mutual Knowledge of Societies through Interreligious and Intercultural Dialogue”, discussed the way to enhance the role of interfaith dialogue in reconciling religious, cultural and social differences by an effective public communication strategy. Still, interreligious and intercultural tolerance, respect and understanding become the focus since the lack of those activities habitually lead to tensions and conflict, as well as extremism and terrorism. Thus, it also contribute in achieving social cohesion and integrating public to the next level.\(^{151}\)

The topic discussed in different working group of state parties resulting on three statement which is Religious Freedom and Human Rights, Respect and Mutual Knowledge, Interfaith and Intercultural Dialogues as a Bridge between Societies.

1. **Religious Freedom and Human Rights**

Freedom of religion and belief and freedom of religious expression is a fundamental rights that has to be protected by the government, both in majority and minority. The utilizing of interfaith dialogue as the platform for people to do further dialogue to agree and disagree in various issues on particular issues is important to increase the spirit of responsibility of people to not harming and insulting others because of the differences. The discussion recommend all government of ASEM partners to facilitate

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interfaith dialogue in their country to deepen the mutual understanding through in depth discussion of religious freedom and freedom of expression. Indeed, the dialogue requires more than exchange views and opinions but knowledge from the past and willingness to search for the ways to work together to achieve diversity in harmony.

2. **Respect and Mutual Knowledge**

Promoting respect and mutual knowledge is needed to achieve harmony within all societies, however, there are numbers of challenges that also waiting in the future. The discussion resulting on some recommendations to face the challenges such as encourage and promote education on diversity and harmony at all levels, strengthen the common commitment to defend human dignity through joint cooperation in lighten poverty, easing injustice, ensuring equal rights and opportunities for all society, as well as broaden the dialogue among cultural and religious groups to avoid misunderstanding and conflicts at any type and circumstances.

3. **Interfaith and Intercultural Dialogues as a Bridge between Societies**

Just like the theme of discussion, interfaith dialogue aims to build a more peaceful and harmonious world, a tool for the resolution of religious and cultural conflicts, and facilitate us to meet to discover values in common. Therefore, some action proposed to help achieve the aims above, such as encourage and promote the existing centers and institutes of interfaith dialogue as well the settings of interfaith dialogue at all levels, supports the creation of exchange programs whereby the participants can study alongside with other faiths and familiarize themselves with people from
different faiths, and propose mechanisms that would attract people of different faiths to get to know other’s religious traditions.\textsuperscript{152}

On early April at the same year, the ASEM Interfaith Dialogue with Asia-Europe Foundation has performed the 8th ASEF Journalists’ Colloquium with theme “Youth, Media and Interfaith: Sharing Knowledge, Building Trust”. The role of the Journalists’ Colloquium is the place where journalists on interfaith issues engaged by the Asia-Europe Foundation (ASEF) to greatly influence the level of trust and mutual understanding among religious groups, aims to make a joint commitment and recommendation in becoming the bridge for public communication as well as producing recommendation for the future, including training and developing the next generation of journalists and religious leaders.\textsuperscript{153}

The ASEF Journalists’ Colloquium is one of the progress for ASEM Interfaith Dialogue on assisting the mass media practitioners and religious leaders through training and experience in promoting the interfaith dialogue. Following the Journalists’ Colloquium, in the same year ASEM Interfaith Dialogue also conducted ASEM Interfaith Cultural Photography Contest, spreading the promoting of interfaith dialogue by engaging the youth in such contest so that the youths will have the opportunities to build a strong foundation on tolerance and harmony. Under the theme “Yes, We Believe in Interfaith Dialogue”, the event was collaborated with the Ministry of Foreign Affairs, the Ministry of Culture, and the Ministry of Education.\textsuperscript{154}

Therefore, this is also one of ASEM Interfaith Dialogue progress in promoting the education regarding the diversity and harmony.

The year of 2010 seems to be the most active and progressive year for both the ASEM Interfaith Dialogue and some of the member states. Not to forget, Indonesia is also increasingly active with the bilateral cooperation that was interlinked in the same year with Austria for the second time,

\textsuperscript{152} Ibid., Pg. 5-6
\textsuperscript{153} 8th ASEF Journalists’ Colloquium - Youth, Media and Interfaith: Sharing Knowledge, Building Trust. (2010). In 8th ASEF Journalists’ Colloquium.
Bulgaria, the Czech Republic, Hungary, Germany, Spain, and the European Union. Still, the cooperation established between Indonesia and the ASEM partner countries is on the same field last year, interfaith dialogue.155

III.6 The Outcomes of ASEM Interfaith Dialogue

The ASEM Interfaith Dialogue has been engaging all the religious leaders and government officials representatives in connecting the people to produce sets of statements and recommendations for maintaining and achieving harmony, seeking for the way in overcoming the future challenges and decrease the violence among different religious, belief, and faiths, as well as encouraging them to engage the youth in order to teach them about the values of respect and mutual understanding in diversity.

Overall, all state parties in ASEM Interfaith Dialogue has made its progress and outcomes itself by participating in the making of statements and recommendations for every year meeting, as well as in several activities outside the meeting. After Thailand with its involvement in ASEM Interfaith Cultural Photography Contest, Malaysia also making the progress inside the states by urging the need for Interfaith Dialogue and establish the Interfaith Relations Working Committee. The aims is clear, to help Malaysia resolving conflict relating to religious and harmony as well as promoting inter-religious cooperation and understanding among political and religious leaders.156

Eventhough was not many of it hugely heared out, it already stated and acknowledged by the ASEM through ASEM Interfaith Retreat for Religious Leaders and in every Statement of the year that each ASEM partners has promote the interfaith and intercultural dialogue within their national policy.157

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CHAPTER IV
THE EFFECTIVENESS OF INTERFAITH DIALOGUE
AS THE INSTRUMENT OF INDONESIA’S PUBLIC
DIPLOMACY

IV.1 International and Domestic (Intermestic) Factors and
Government’s Efforts in Interfaith Dialogue

Viewed from the supporting factors that exist, it can be conclude that
domestic and international factor is the triggers of Indonesia to adopt public
diplomacy, which one of the priority agenda is interfaith dialogue.\textsuperscript{158} From
the domestic side, Indonesia need to rebuild its nation’s image as the result
of the fragile government during the new order until post-reformation era
under former President Soeharto that colored with numbers of riots and
inter-conflict between community religions and ethnics. As the selling point,
Indonesia is featuring its uniqueness and advantages as a state with various
identities and traditional cultures that coexist to form a national identity
without thawing out the traditional identity itself\textsuperscript{159}, as well as the success
story on combining its traditional local wisdom with dialogue in helping to
ease the tensions between its people.

Followed by unexpected scenario of Bali Bombings in 2002, year after
9/11 tragedy has led Indonesia to put its attention on international world that
were persuaded by terrorism trauma at that time, and put their eyes on the
states with Muslim identity or Muslim majority citizen that could be a
“threat”. This is become the international factor for Indonesia, since, the
world security agenda were loved by international actors, especially the

\textit{Vol. 10 No. 1}.

\textsuperscript{159} Membangun Citra Indonesia yang Demokratis, Moderat dan Progresif Melalui Diplomasi
Publik | %. (n.d.). Retrieved March 25, 2018, from
http://www.tabloiddiplomasi.org/index.php/2017/07/07/membangun-citra-indonesia-yang-
demokratis-moderat-dan-progresif-melalui-diplomasi-publik/
powerful one, campaigning “war on terrorism” that directly shaped people’s mind with negative stereotype about Islam. This stereotype could harm Muslim states or states with Muslim majority people, including Indonesia. In responding this, Indonesia declares themselves as moderate democratic states with Muslim majority citizens where Islam and democracy can go hand in hand. Proved it with the successful general election and the existence of independent, non-political religious organizations such as Muhammadiyah, Nadhlatul Ulama, and many others.

Building a positive image considers as an important issues for a state since indeed, it will affect the nature of other countries towards them, especially for newly emerging countries such as Indonesia. In addition, Indonesia’s worldview since the beginning of independence also filled with the desire for its country to has a role in the international world. This perspective is contained in Indonesia’s Constitution No. 17 of 2007 on the National Long Term Plan (RJPN) 2005-2025 in which one of the objectives is the realization of Indonesia's increasing role in international relations.

Besides that, it has been mentioned before that one of the goals of Indonesia through interfaith dialogue is to empower the moderates to decrease the possibility of clash and terrorist attack, so that the peace within community can be maintained. There is a domestic motivation that can be seen since Indonesia’s proclamation of independence in which those positivity can be seen on the Preamble of the Indonesian Constitution of

1945 that sounds, "Indonesian government should “participate in the creation of peaceful international order based on independence and lasting peace, and social justice.”"\textsuperscript{165}

IV.1.1 Government’s Role and Efforts

To achieve the state interests, Indonesia is obviously using soft power which packaged as public diplomacy as the bridge for Indonesia to reach the foreign audiences, and interfaith dialogue as the instrument. Interfaith dialogue is a form of Multi-Track Diplomacy number 7, where diplomacy and peace process through faith and religion, and in its implementation involves all levels of society, both individuals and organizations.\textsuperscript{166}


\textsuperscript{166} Novita Rakhmawati. (2010). Interfaith Dialogue in Indonesia’s Public Diplomacy. \textit{GLOBAL}, \textit{Vol. 10 No. 1}
Here, according to the Director of Directorate of Public Diplomacy, Azis Nurwahyudi, the role of the government namely The Directorate of Public Diplomacy the Ministry of Foreign Affairs is as a representation or external affairs for the domestic public to the outside and vice versa, while the Ministry of Religious Affairs as a mediator or portfolio of religion, religious organization or religious leaders to the Directorate of Public Diplomacy Ministry of Foreign Affairs. Furthermore, the government also engaging the scholars, as well as the media, and the young generations to involve in interfaith dialogue.

The efforts to increase the tolerance, harmony, and moderate within the state done through the help of government, Center for Religious Harmony, The Ministry of Religious Affairs and improvement of understanding through religious education. Moreover, The Ministry of Foreign Affairs, Directorate of Public Diplomacy has taken progressive move in interfaith dialogue into three track. First, through the active role of the Ministry of Foreign Affairs in several dialogues at bilateral and regional level. It can be seen on Indonesia’s active role in ASEM Interfaith Dialogue.

Second, the efforts in facilitating the religious leaders or religious communities representative to involve in international forums. Until today, numbers of religious leaders or group representatives such as Muhammadiyah and Nadhlatul Ulama has been sent on state visits to the Vatican, Australia, the European Parliament. The Directorate of Public Diplomacy also sponsored not only religious leaders but also

167 Mr. Azis Nurwahyudi (Director of Public Diplomacy). (n.d.).
170 Ibid.
intellectuals to London at the Chatham House (the Royal Institute of International Affairs) to speak on various aspects of Islam in Indonesia, as well as to New Zealand, Slovakia, the United States, the Czezh Republic, Hungary, and Poland.\(^\text{172}\) Not only that, the Ministry of Foreign Affairs also facilitate the role and active participation of Moderate Muslim groups in promoting interfaith and intercivilization dialogues and in promoting moderate interpretations of Islam, such as the partnership with Nadhlatul Ulama in organizing the annual International Conference of Islamic Scholars (ICIS), and World Peace Forum (WPF) with Muhammadiyah.\(^\text{173}\)

Third, the Ministry of Foreign Affairs also give supports to activities organized by interfaith institutions in Indonesia. For example, the interfaith cooperation for justice and poverty alleviation launched by Center for Dialogue and Cooperation among Civilization.\(^\text{174}\)

By empowering the moderates and projecting democracy and Islam together, it could be seen as “hip” to befriend Indonesia that described as a good friend of the West, the East, the Muslims and a country that aware of the need for cultural harmony, environmentl sustainability and social inclusiveness.\(^\text{175}\)

Thus, to nurture the religious harmony and culture, Indonesia under President SBY according to Prof. Bachtiar Effendy – during his paper explanation in the 6th ASEM Interfaith Dialogue – take three major steps, which acknowledge the existence of another religion living inside the society; provide interfaith dialogue forums; and encourage as well

\(^\text{173}\) Ibid., Pg. 106
as support interfaith dialogue.\textsuperscript{176} Indonesia is taking interfaith dialogue as its public diplomacy very seriously, and argues that dialogue among cultures, civilizations, and religions have to be a long process, it is not an option but a necessity.\textsuperscript{177}

### III.6 Indonesia’s Diplomacy in ASEM Interfaith Dialogue

The activeness of Indonesia’s diplomacy in interfaith dialogue seen through Indonesia’s involvement in several interfaith dialogue forums and activities. Interfaith Dialogue has been an effective instrument for Indonesia, since the establishment of ASEM Interfaith Dialogue is Indonesia’s initiative.\textsuperscript{178}

ASEM Interfaith Dialogue is one informal platform for government and state representatives from ASEM member countries to meet and talk about issues on harmony among civilizations.\textsuperscript{179} The initiative on the making of this forums aims not only to show Indonesia’s story in harmony and broaden its diplomacy on projecting the image, but also to cooperate and learn from each other for peace and mutual harmony.

ASEM Interfaith Dialogue is very important for Indonesia’s diplomacy, the platform considers to has an important significancy for Indonesia.\textsuperscript{180} Indonesia has already put its focus in the forum since the first ASEM Intefaith Dialogue meeting. Indonesia really utilize this platform to spread the values of interfaith dialogue and harmony, to fill the responsibility on promoting peace and rejecting violence.

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\textsuperscript{178} Bali Declaration on Building Interfaith Harmony Within the International Community. (2005). In \emph{Bali Interfaith Dialogue}.

\textsuperscript{179} 1st ASEM Interfaith Dialogue. (n.d.). Retrieved April 29, 2018, from /events/1st-asem-interfaith-dialogue

Indonesia is not only the initiator of ASEM Interfaith Dialogue, but also hosted, sponsored and arranged the 1st ASEM Interfaith Dialogue.\textsuperscript{181} The former President Susilo Bambang Yudhoyono (SBY) representing Indonesia’s supports for interfaith dialogue in the 1st ASEM Interfaith Dialogue in Bali. Indonesia believe that through empowering the moderates, it will help the world’s problems which is the rising acts of terror, and marginalizations within individuals or groups including the religious communities, and save the future generations from the scourge of wars and conflicts caused by hatred and ignorance.\textsuperscript{182}

In his keynote speech, SBY offers seven points of ways on how the Dialogue can help people of Asia and Europe in facing the world’s problems, namely:

1. Through interfaith dialogue, the objective of greater understanding and harmony between communities of different faiths should be achieved
2. The dialogue should empower the moderates so that their voices will become a major force in the dynamics of our communities
3. The outcomes must be lead to the strengthening the efforts of state partners in fighting prejudice, ignorance, bigotry, and hatred
4. The Inter-Faith Dialogue can help religious communities become less vulnerable in dealing with globalization
5. Inter-Faith Dialogue can help strengthen the spirituality of the citizens and communities
6. The Inter-Faith process that nurtured by the state partners should have a clear impact at the grassroot level.

\textsuperscript{181} Bali Declaration on Building Interfaith Harmony Within the International Community. (2005). In \textit{Bali Interfaith Dialogue}.
7. The Inter-Faith process should spread the light of reason to the followers of faiths. Thus, Indonesia shows its sincerity on interfaith dialogue through ASEM Interfaith Dialogue lies on its contribution within the forum that can be seen on the recommendations and the involvement in several activities.

IV.2.1 Indonesia’s Contribution on Recommendations and Activities

Since the first ASEM Interfaith Dialogue, Indonesia has been seen to divide its focus into four fields; human rights; harmony values, religious education, empowering the moderates, and counter-terrorism, which can be seen from the recommendation that mostly coming from Indonesia.

First, in the field of harmony values and human rights, it can be seen in the Bali Declaration (1st ASEM Interfaith Dialogue) point 2 and 4 which reads, “The promotion and protection of human rights and fundamental freedom including the right of individual to choose religion or faith can contribute to upholding respect for the diversity of faith and religions which is essential in combating ideologies based on extremism, intolerance, hatred, and the use of violence;”, and “Peace, justice, compassion, and tolerance need to be cultivated and nurtured to help create an environment conducive to building harmony within the international community and people.”.

As well as in the statements point 4 of the 4th ASEM Interfaith Dialogue or Amsterdam Statement which stated that all ASEM Interfaith Dialogue partners are agree about the positive role of interfaith dialogue in improving the harmony, which sounds, “We were convinced of the positive role of the interfaith dialogue in improving the awareness and understanding of common ethical standards and values shared by all humankind; in enhancing mutual understanding and

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183 Ibid.
respect.....; tolerance in human interactions; in guaranteeing respect for
faith heritage and diversity;......and in promoting the peaceful
resolution of conflicts.” 186

The statements in ASEM Interfaith Dialogue considers to have an
Indonesian values on tolerance and respect for faith heritage. All
because of Indonesia’s background that full of cultures and diversity,
nurtured with local wisdom have taught Indonesia in keeping the
harmony to achieve peace and prosperity for its society. Furthermore, it
also encourage the ASEM partners to promote and protect human rights
and fundamental freedom, namely right of individual to choose religion
or faith, and encourage for people of different faiths and religions to
stand united. 187 This suggestion given since Indonesia as well as ASEM
partner states aware that both Asian and European countries is the home
for diversity and people of culture.

Second, The commitment to respect and tolerate religious diversity,
faith and cultural traditions, mutual understanding and combat
radicalism continue to be seen in every statement of ASEM Interfaith
Dialogue meeting. It become the pillars of ASEM Interfaith Dialogue,
for example stated in 4th ASEM Interfaith Dialogue, Amsterdam
Statement point No.2, “we underlined the importance of understanding,
tolerance, and respect for religious, non-religious and cultural diversity
as integral for our well-being, stability, prosperity and peace and are
determined to fulfil our responsibility to contribute to global efforts in
promoting interfaith and intercultural understanding in rejecting
stereotyping and the use of violence in the name of religions, faiths or
ideologies, in opposing extremism, and in preventing and combating
terrorism....”. 188

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187 Bali Declaration on Building Interfaith Harmony Within the International Community. (2005).
   In Bali Interfaith Dialogue.
In the quoted statement above, it can be seen that Indonesia also channeled its interests in fighting negative stereotype. In this context, it has been said before that one of Indonesia’s objective is to erase all negative stereotype on Islam that could harmed Indonesia.\(^{189}\) Furthermore, the value of mutual understanding, tolerance, and respect to all different civilizations also reflected in Indonesia namely Pancasila and Bhinneka Tunggal Ika. Thus, those values are keep maintained by ASEM Interfaith Dialogue members in every meeting.

Third, the recommendations about promoting interfaith values such as tolerance and respect in religious education. Since the first ASEM Interfaith Dialogue meeting, the state partners has put their focus and attention on religious education. They considers religious education is an important field to be improved and teaches interfaith harmony early on. In Bali Declaration, the governments of ASEM has already been encouraged to incorporate the interfaith studies curricula, seminars and workshops, and integrating the religion-based education into national education systems and goals.\(^{190}\)

It can be seen also in Amsterdam Statement, “Interfaith Dialogue and Religious Education” point 17, where it stated that relevant stakeholders are essential in preparing the courses and curricula in religious education, as well as admitting that religious education is not only conducive to conflict resolution, but also a tool to help build community awareness and contributes to harmony. The role of family in religious education is consider to be important too.\(^{191}\)

Those statement above reflected in Indonesia since long ago. Religious education has been a part of the national curriculum, the policy on religious education in schools is a mandatory since the first


\(^{190}\) Bali Declaration on Building Interfaith Harmony Within the International Community. (2005).

grade of elementary school up to the first year of university level, implemented at all schools without exception. The recommendation about religious education is supported by Priest Kadarmanto Hardjowasito who also attended in the 6th ASEM Interfaith Dialogue as Indonesia’s representative. During his speech, on behalf of Indonesia he states the need to develop religious education that encourages the creation of interreligious harmony practices.

Fourth, Indonesia also shares its values on empowering the moderates to achieve the goals of interfaith dialogue which implied in the Amsterdam Statement point no. 7 that stated, “We acknowledged that, in achieving the abovementioned goals, a multidimensional approach is necessary. We believe that success in combating terrorism and religious intolerance in the long term will be highly determined by the success in empowering and strengthening the voice and efforts of those who proclaim tolerance in matters relating to religion or belief....” It is in line with Indonesia’s goals in interfaith dialogue to empower the moderates as the efforts in decreasing the radicalism and terrorism.

The measurements of interfaith dialogue as an effective instrument of Indonesia’s public diplomacy not only comes from Indonesia’s contribution in sets of recommendations and statements in every year assembly, but also from Indonesia’s involvement in various ASEM Interfaith Dialogue events, especially in the year of 2008 until 2010.

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Indonesia wanted to maintain its activeness inside the forums on becoming the host country for the 2nd Asia-Europe Youth Interfaith Dialogue in 2008. Indonesia help to cooperate with Asia-Europe Foundation in organizing the event, through the Ministry of Foreign Affairs and Religious Affairs and involving one of Indonesia’s Muslim organizations the Central Board of Nadhlatul Ulama (PBNU).196

In this respect, Indonesia has been receiving the image as the pioneer and good leading actor of interfaith dialogue by Asia-Europe Meeting197, showing its success influence to the foreign audience to achieve the essential position in international relations.

Not only that, Indonesia keep projecting its interests through interfaith dialogue by initiating the ASEM Interfaith Retreat for Religious Leaders in 2009 which welcomed and well received by the ASEM Partners. It can be seen by the presence of religious leaders, figures and official coming from 24 ASEM Partners. Taking the opportunities to spread the moderate and dialogue values for the vehicle to solve issues among different faiths and cultures, to builds bridges and expands the networks between religious communities, as well as the place for exchange views and experience in promoting religious harmony and tolerance. Furthermore, Indonesia is giving a real retreat

<table>
<thead>
<tr>
<th>Year</th>
<th>ASEM Interfaith Dialogue Event</th>
<th>Act as</th>
</tr>
</thead>
<tbody>
<tr>
<td>2008</td>
<td>2nd ASEM Youth Interfaith Dialogue</td>
<td>Host country, co-organizer</td>
</tr>
<tr>
<td>2009</td>
<td>ASEM Interfaith Retreat for Religious Leaders</td>
<td>Initiator, Organizer, Host country</td>
</tr>
</tbody>
</table>

Table 1.1 Indonesia in ASEM

for all the participants to experience the harmonious religious life in Indonesia by visiting to different worship that exist in Yogyakarta as the example.\footnote{Ibid.}

**IV.2.2 The Outcomes from ASEM Interfaith Dialogue for Indonesia’s Bilateral Cooperation**

The outcomes that Indonesia gain from utilizing interfaith dialogue is not only seen by the positive image and trust given by ASEM, but also a growing influence that has attract other states to conduct a bilateral cooperation about interfaith harmony and dialogue.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>COUNTRIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>2008</td>
<td>England, The United Kingdom</td>
</tr>
<tr>
<td>2009</td>
<td>Austria, The Netherlands, Italy, Russian Federation</td>
</tr>
<tr>
<td>2010</td>
<td>Austria, Bulgaria, The Czech Republic, Hungary, Germany, Spain, European Union</td>
</tr>
</tbody>
</table>

*Table 1.2 Indonesia Bilateral Cooperation on Interfaith Dialogue*
From the table and graphic above, we can see from the numbers of bilateral cooperation of Indonesia and European countries which is the partners of ASEM Interfaith Dialogue is increasing. According to the data published by the Directorate of Public Diplomacy, from 2008 until 2010, Indonesia has established bilateral cooperation in particular field with England – the United Kingdom, Austria, Netherlands, Italy, Russia, Bulgaria, the Czech Republic, Hunagry, Germany, Spain, and European Union.199

Indonesia’s attempt to gain an influential position in international relations slowly began to be achieved, and Indonesia’s diplomacy through interfaith dialogue considers as success. Not only showing its interests to build a positive image but also to build a cooperation to strengthen the position of Indonesia in international relations.

 CHAPTER V  
CONCLUSION

Indonesia’s effort in utilizing interfaith dialogue in channeling its positive values and success story as well as experience in harmony has proved that Indonesia is capable to rebuild its positive image and gain a significant position in international relations. In this regard, Indonesia realizes to involve religious actors and scholars to help Indonesia rise and supports Indonesia’s interfaith dialogue agenda, with the help of Directorate of Public Diplomacy the Ministry of Foreign Affairs and the Ministry of Religious Affairs. Indonesia is implementing Multi-track Diplomacy very well.

The nation image is important for Indonesia’s long term stability and development, since it will affect and the relations between Indonesia and other states both in terms of politics, economics, and so forth. In this research, the writer finds that interfaith dialogue is suitable and effective for Indonesia’s diplomacy and positive image. The writer is also agree that interfaith dialogue is an asset for Indonesia, as has been said by Mr. Azis Nurwayudi, the Director of Public Diplomacy the Ministry of Foreign Affairs.\(^\text{200}\)

The effectiveness of interfaith dialogue in supporting Indonesia’s diplomacy can be seen on Indonesia success in ASEM Interfaith Dialogue. The strong background and track record of Indonesia’s experience in diversity has made ASEM put they trust on Indonesia’s idea in establishing interfaith dialogue forum for ASEM partners. Start from here, Indonesia has gain its influence among international community, promoting state positive image along with spreading harmony values. Furthermore, the awareness towards radicalism and terrorism which has disturbed not only Indonesia but also international community has encourage the establishment of ASEM Interfaith Dialogue.

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\(^{200}\) Mr. Azis Nurwayudi (Director of Public Diplomacy ). (n.d.).
Even though ASEM itself is a non-binding organization, where the results of recommendations and statements are not required to be implemented in domestic policy, the outcomes that gained by Indonesia from ASEM Interfaith Dialogue has helped Indonesia in achieving its goals in interfaith dialogue, as well as the opportunity to always learning about harmony.

Another findings in this research is Indonesia’s bilateral cooperation that increasing within the chosen year of this research, showing that Interfaith Dialogue has been an effective instrument for Indonesia’s public diplomacy. Since, it is not only influencing others with Indonesia’s values and interests but also attract them to cooperate with Indonesia.

In general, interfaith dialogue has been a complete success for Indonesia’s public diplomacy. However, the government still need to engage more with the young generations, socialize the interfaith dialogue from the grassroot level. In doing that, Indonesia needs to collaborate more with faith-based NGOs that exist in the state. The fact that not many people and young grass root level know about interfaith dialogue is quite unfortunate, since their involvement could be very helping to maintaining the harmony for the future.

At last, it needs to be remember that interfaith dialogue is a long term process that still worth to be implemented. As quoted from Prof. Zainal Abidin Bagir, The Director of the Center for Religious and Cross-Cultural Studies interfaith dialogue might not be an instant cure for all diseases in social relationships, but it can help increase the awareness of people about harmony and help reconcile, reduce misunderstandings, as well as tensions between society.

“This Inter-Faith Dialogue may not have ALL the answers to the world’s problems. But you can help find answers to SOME of the problems.”

- Susilo Bambang Yudhoyono

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menjembatani-perbedaan/


APPENDICES

APPENDIX I. Transcript of Interview with the Director of Public Diplomacy, The Ministry of Foreign Affairs, Azis Nurwahyudi, January 18th 2018

Interview : Nisa Nabila
Interviewee : Azis Nurwahyudi

Nisa : Apa faktor yang mendorong pelaksanaan interfaith dialogue dibawah diplomasi publik?

Mr. Azis : Diplomasi publik ini suatu hal yang berkembang setelah tahun 60an, pada dahulu diplomasi itu kan banyak dilakukan, hanya oleh aktor negara, ini adalah antar pemerintah, tapi dengan perkembangan situasi, perkembangan kebutuhan, juga perkembangan kondisi dunia, mulai dirasa perlu diplomasi itu menyertakan aktor aktor non-pemerintah. Jadi mulai tahun 65, berkembanglah dengan apa yang disebut diplomasi publik, karena diplomasi publik ini menyertakan publik sebagai aktor di dalam melakukan tindak diplomasi. Nah perannya semakin besar, siapa aktor non-pemerintah itu kita bisa lihat, selain daripada individu, masing-masing orang juga organisasi non pemerintah, NGO, profesional, artis, musisi, penari, pemain film, juga bisa mahasiswa, semua bisa menjadi aktor diplomasi yang bukan pemerintah. Jadi ini yang disebut dengan second track diplomacy. Nah meskipun dalam diplomasi publik ini pemerintah juga berperan, jadi aktornya tidak hanya pemerintah saja tapi pemerintah plus non-pemerintah tadi. Anyone can be diplomat on their own. Mulai tahun 65 muncul lah ilmu baru ini terutama berkembang pesat di Amerika. Tokoh awalnya adalah Sir Edmund Gullian dari Tufts University, yang

Nisa : Siapa pelopor pertama *interfaith dialogue* di Indonesia?

Mr. Azis : Pemerintah, pemerintah jaman SBY tahun, dengan Menteri Luar Negeri Hassan Wirajuda. Nah itu mulailah ada *International Conference On Islamic Scholars*, ada *interfaith dialogue* dengan
negara-negara lain. Pemerintah bekerja sama dengan tokoh-tokoh agama, tokoh agama itu ada dibawah kementerian agama, nah ini kemlu menyertakan para tokoh agama.

Nisa : Apa objektif dari *Interfaith Dialogue*?


Nisa : Apa bentuk *Interfaith Dialogue* dalam budaya Indonesia?


Nisa : Apa yang dapat Indonesia raih dalam keikutsertaannya di ASEM Interfaith Dialogue?

Mr. Azis : Kalau di organisasi seperti ini yaitu satu, penyebaran informasi mengenai citra positif indonesia, dua berbagi pengalaman, memberi dan menerima, belajar juga dari negara negara lain sesama mitra ASEM.
Nisa : Semenjak Indonesia mengusulkan dan ikut serta dalam ASEM Interfaith Dialogue, adakah peningkatan jumlah bilateral cooperation dalam interfaith dialogue atau bidang lain dengan negara-negara anggota ASEM?

Mr. Azis : Tentu, tidak hanya ASEM.

Nisa : Menurut Bapak, apakah Indonesia sangat cocok untuk menjadi negara pelopor Interfaith Dialogue? Mengapa?

Mr. Azis : Jelas, kita kemana-mana dan aktif, berperan. Saya sendiri pernah ikut interfaith sampai ke Argentina, Chille, Ceko. Dan kelebihan Indonesia tidak hanya di tataran teori, kita sudah di prakteknya.

Nisa : Sejauh ini, apakah Bapak tahu apa saja yang menarik negara-negara luar tersebut untuk melakukan cooperation di bidang interfaith dialogue?

Mr. Azis : Share, pengalaman, jadi negara-negara yang baru mengalami pasti ingin belajar dari Indonesia. Mereka tertarik, karena kita disini seperti leader, dalam artian punya masalah duluan, menyelesaikannya ada, ini yang membuat mereka tertarik.

Nisa : Apa misi Indonesia melalui interfaith dialogue? Apa hasil yang diharapkan dari interfaith dialogue baik untuk Indonesia di mata negara-negara luar dan untuk dalam negeri?


Nisa : Apakah menurut bapak ASEM Interfaith Dialogue merupakan platform yang efektif?
Mr. Azis: Efektif, karna dia menyangkut negara-negara Europe, karena Europe sebagian besar menjadi partner kita dalam *interfaith per bilateral*. Dan *interfaith* adalah aset diplomasi Indonesia, yang perlu dikembangkan.
APPENDIX II. Transcript of Interview with Religious Representatives, Priest Martin Lukito Sinaga D.Th, January 9th 2018

Interviewer : Nisa Nabila
Interviewee : Priest Martin Lukito Sinaga D.Th

Nisa : Apa sebenarnya interfaith dialogue menurut bapak sendiri pengertiannya dan objektifnya?

Priest Martin : Jadi dialog antar iman gitu ya, interfaith dialogue itu begini, lebih dari sekedar saling mengenal walopun memang dia adalah upaya saling mengenal, tapi yang paling penting itu adalah saling memahami, dan setelah ada saling memahami ada satu yang paling penting saling belajar dari keyakinan yang berbeda dalam hal apa belajarnya, dalam hal hidup berdampingan dengan orang yang berbeda. Ya jadi interfaith dialogue atau interfaith diplomacy itu berarti kita belajar dari orang yang berbeda keyakinan dalam mereka hidup berdampingan di tengah tengah kemajemukan, gitu loh intinya.

Nisa : Objektifnya itu sendiri yang dicari oleh interfaith dialogue ini sebenarnya apa pak?

Priest Martin : Terjadinya proses belajar, kedua dimungkinkannya perdamaian atau dimungkinkannya menemukan sejumlah proses perdamaian dari pengalaman masing-masing agama, jadi ada istilah yang paling bagus dari Hans Kung, there is no peace among nations without peace among religion there is no peace between religion without interfaith dialogue. Jadi ada tiga lapis, tidak ada perdamaian antar negara tanpa perdamaian diantara agama, tapi tidak juga perdamaian diantara agama tanpa dialog antar agama. Jadi dialog
itu penting sekali baik untuk agama sendiri dan baik untuk bangsa sendiri

Nisa :Secara general dialog itu sangat penting ya pak?

Priest Martin :Iya karna lapisan, karna dia membuka jalan damai, jalan damai itu mendalam karna kan kalau kita berdamai hanya karna kita dapat untung itu biasa di orang dagang kan, kita tidak ribut kamu untung saya untung, tapi saya mau damai karna saya mau mengerti lebih jauh tentang engkau, jadi itu perdamaian yang lebih mendalam sebenarnya.

Nisa :Juga, tanggapan bapak mengenai Indonesia sendiri yang sudah mulai memfokuskan *interfaith dialogue* ya denga adanya agenda *interfaith dialogue* dibawah diplomasi publik, bagaimana tanggapan bapak mengenai hal tersebut? Apakah ini sesuatu yang baik?

Priest Martin :Saya kira ini alternatif, karna apa, karna sering orang mengaktakan hubungan internasional sering seperti hutan rimba tanpa *rule of game* kan ya, nah dan disitu yang sering bermain adalah *power*, nah *interfaith dialogue* ini adalah soft *power*, sebuah pendekatan yang lebih soft, *cultural*, seperti *cultural diplomacy* juga, namun kekuatannya yang lain yaitu bahwa gama ternyata dapat menjadi faktor moderasi dalam HI terutama sejak lama disadari bahwa mau menunjukkan citra Islam toleran karna Indonesia adalah wakil negara paling besar penduduk Muslimnya dan menunjukan toleransinya. Jadi itu berlapis lapis makna, dan kalo dunia yakin Islam itu toleran maka banyak sekali hal yang semakin mudah untuk diatasi, kan sekarang dunia berprasangka justru Indonesia mau menunjukkan, mau membalikkan prasangka itu.

Nisa :Mau membangunkan citra yang lebih baik untuk negara Indonesia sendiri. Menurut bapak dalam mencapai *goals* diplomasi yaitu
world at peace itu interfaith dialogue masuk sebagai salah satu pendukung tidak dalam mewujudkan goals tersebut?

Priest Martin : Ya pendukung yang bersifat soft, yang bersifat cultural, yang bersifat penanaman nilai-nilai perdamaian. Karna perdamaian kan ada juga yang menyangkut soal teknik perdamaian ya ada resolusi konflik, tapi interfaith dialogue menunjukan nilainya valuesnya. Values penghargaan dan penghormatan.

Nisa : Cukup kuat berarti interfaith dialogue dalam membantu perwujudan dari goals tersebut?

Priest Martin : Ya itu cukup signifikan.

Nisa : Menurut bapak selain itu apa yang dapat Indonesia raih dari interfaith dialogue ini, dari melakukan interfaith dialogue, dan menyuarakan interfaith dialogue ke negara-negara luar?


Nisa : Selanjutnya, Indonesia sendiri kan punya moto musyawarah untuk mufakat dimana itu juga secara tidak langsung agak menjurus ke
dialog, dimana kita mengedepankan dialog untuk harmonisasi terhadap setiap masalah.

Priest Martin: Oh iya sila keempat ya itu masuknya ya.

Nisa: Iya, menurut bapak apalagi sih nilai-nilai dan budaya Indonesia yang sebenarnya bisa diperkenalkan ke dunia, ke luar dan negara negara luar setidaknya karena kan Indonesia dianggap sebagai role model dalam interfaith dialogue.

Priest Martin: Bagi saya yang terbaik adalah Bhinneka Tunggal Ika, bahwa kita memiliki cara yang paling tiada duanya dalam merawat kemajemukan karna prinsip Bhinneka Tunggal Ika dan itu prinsip abad ke-14, itu Sutasoma abad ke-14, jadi Bhinneka Tunggal Ika ini milik kita yang paling panjang, itu bukan ditemukan kemarin, itu kan Hindu Budha punya potensi konflik tapi ditemukan lah Bhinneka Tunggal Ika. Nah yang kedua menurut saya bahwa negara modern itu masih bisa berTuhan, dengan sila pertama, kan ada anggapan secara global agama itu tanda negara-negara terkebelakang saja sebenarnya, negara modern malah agama itu dianggap udahlah tinggal di museum aja, seperti Eropa-Amerika. Tapi kita mau membuktikan agama bisa berdampingan dengan kemajuan dan berdampingan dengan demokrasi, jadi Indonesia itu banyak sekali yang ditunjukkannya.Salah satunya Pancasila. Pancasila dan Islam yang disebut Islam nusantara, Islam moderat, cultural, itu menjadi tanda bahwa masih banyak yang bisa kita tunjukkan ke dunia.

Nisa: Juga mengenai Asia-Europe Meeting itu sendiri, ada ASEM Interfaith Dialogue. Itu Indonesia sebagai salah satu pelopor dan pengusulnya, menurut bapak, platform ASEM ini cukup baik untuk mengembangkan mutual understanding itu sendiri atau bagaimana?
Priest Martin: Ya mungkin ini seperti yang disebut tadi adalah cara kultural, maka *interfaith* juga pertukaran budaya yang disebut *intercultural encounter* mungkin cara yang cukup memadai terutama juga memanfaatkan kaum muda, *youth interculture* satu cara yang cukup efektif.

Nisa: Dan sangat berdampak baik ya menurut bapak untuk kemajuan Indonesia sendiri dalam bidang harmonisasi dan juga dialog lintas agama.

Priest Martin: Ya itu mungkin terjemahannya itu menjadi salah satu platform awal yang baik, yang perlu dikembangkan lagi aagr semakin banyak kaum muda kita yang lebih terbuka. Jadi memang pertaruhannya adalah apakah kita didalam misalnya bisa juga belajar dari perjumpaan dengan pemuda yang lain agar kaum muda kita terbuka.

Nisa: Terakhir pak apa rekomendasi dan masukan bapak sendiri untuk Indonesia mengenai agendanya *interfaith dialogue*? Karna kan ini baru sangat keluar yah, di dalamnya sendiri itu belum begitu disosialisasikan dan disuarakan oleh Indonesia.

Priest Martin: Saya kira yang paling penting itu sekarang disebut *deepening*, pendalaman dialog itu, *deepening dialogue*. *Deepening dialogue* itu membutuhkan apalagi untuk kaum muda ya, sebuah momen eksperisnal, momen pengalaman berkolaborasi bersama, mungkin baik sekali bila misalnya pemuda muslim indonesia dan yg berada di singapur misalnya ya membuat kolaborasi bersama pengembangan industri kecil di batam misalnya, jadi dengan interfaith berkolaborasi beda agama mereka mendalam karna butuh waktu kita membangun sesuatu bersama nih, kalo berkenalan games okay, tapi kalo anda dan saya membangun sesuatu bersama berarti musth memunculkan apa yang terbaik dari saya tapi saya juga harus tau apa problem mu, dengan adanya...

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deepening dialogue, pentalaman dialog. deepening dialogue melalui kolaborasi yang produktif maka kalo itu terjadi makan akan luar biasa sekali ya asem itu. Maka tidak hanya berjumpa kenal, tidak hanya belajar, tapi juga mempraktekkan kolaborasi yang bersifat dalam bahasa islamnya kemaslahatan. Kalo itu terjadi wah, katakanlah di setiap perbatasan di Timur Leste kita dan Malaysia ada pengembangan tenaga kerja di perbatasan, orang-orang daya Indonesia melayu di Batam dengan Singapura, terus di pulau-pulau Timur dengan Australia, nah itu akan memperlihatkan diplomasi ini kenal tapi juga mendalami dan produktif. Saya suka pakai istilah deepening dialogue, kita rasanya kurang mendalam kurang dengan begitu kita kenal kekuatan orang tapi juga kenal kelemaan orang. Oh ternayata dalam kerjasama dia tidak bisa begini, kebudayaan begitu misalnya. Tapi kekuatanmu apa dong, letakkan di meja dengan kekuatan saya kita saling begitu saling mengerti satu sama lain
APPENDIX III. Transcript of Interview with Religious Representatives, Dr. Drs. Chandra Setiawan, M.M., PhD, January 12th 2018

Interviewer : Nisa Nabila
Interviewee : Dr. Drs. Chandra Setiawan, M.M., PhD

Nisa : Apa sebenarnya interfaith dialogue menurut pengertian bapak dan objektifnya?

Nisa: Seberapa pentingkah interfaith dialogue menurut bapak secara general dan dalam mencapai goal diplomasi yaitu world at peace? Dan juga untuk Indonesia sendiri?

Mr. Chandra: Kita menunjukkan Indonesia yang toleran, bagaimana Indonesia menghargai minoritas, contohnya Kong Hu Cu dapat membangun tempat ibadah di Indonesia. untuk mengantisipasi terjadinya konflik dalam pemilu, pilkada, jadi sarana kerjasama antar pemimpin berbeda agama disamping itu bisa membangun semangat gotong royong. Kita melalui FKUB, bekerja sama dengan NU dalam membantu masyarakat yang terkena musibah. Interfaith dialogue ini membantu Bhinneka Tunggal Ika, dan Pancasila itu di implementasikan perlu dengan interfaith dialogue.

Nisa: Musywarah untuk Mufakat merupakan salah satu contoh motto yang memperlihatkan adanya nilai dan norma dalam masyarakat Indonesia yang menjunjung keharmonisan dan menghindari adanya perdebatan atau cekcok, selain dari itu apa lagi nilai-nilai yang sebenarnya dapat Indonesia perkenalkan kepada negara-negara luar?

Mr. Chandra: Pancasila dan Bhinneka Tunggal Ika itu nilai-nilai yang bisa kita perkenalkan ke dunia, itu saya perkenalkan setiap saya presentasi diluar.

Nisa: Berdasarkan pengalaman Bapak sebagai salah satu delegasi interfaith dialogue, bagaimana sebenarnya suasana interfaith dialogue itu sendiri, dan apa saja yang menjadi topik di dalam forum tersebut? Adakah goals tertentu dan kerjasama yang terbentuk dari interfaith dialogue?
Mr. Chandra : Ada, mengatasi terorisme, radikalisme, dan sebagainya itu dibicarakan dalam *interfaith dialogue*. 
APPENDIX IV. BALI INTERFAITH DIALOGUE

BALI DECLARATION
ON BUILDING INTERFAITH HARMONY
WITHIN THE INTERNATIONAL COMMUNITY

We, the representatives of ASEM members, reflecting various cultural, religious and faith heritages, who gathered here at the ASEM Interfaith Dialogue in Bali, Indonesia, on 21-22 July 2005;

Expressing sympathy to the victims of the attacks in London on 7 July 2005 and to the victims of earlier such attacks, notably that in Bali on 17 October 2002;

Bearing in mind our determination to fulfill our responsibility to contribute to global efforts in promoting culture of peace and a total rejection of using violence in the name of religion not only within our communities but also the peoples of the world;

Reaffirming the importance of all peoples to hold, develop and preserve their faiths and religions within safeguarded religious freedom in a national and international atmosphere of peace, of tolerance as well as of mutual understanding and respect;

Recognizing the wisdom of the various existing faiths and religions in the efforts of maintaining peace and stability within the international community and people;

Acknowledging the valuable contributions of various initiatives at the national, regional and international level, such as the United Nations initiatives on the Alliance of Civilization and Interfaith Dialogue and Cooperation to promote the culture of peace;

Having thoroughly examined and discussed the common values of the various faiths and religions as well as barriers to building interfaith harmony within the international community and people;

Declare our profound conviction that:

1. The various faiths and religions existing in the ASEM member countries are advocating peace, compassion, and tolerance among mankind;

2. The promotion and protection of human rights and fundamental freedom including the right of individual to choose religion or faith can contribute to upholding respect for the diversity of faiths and religions which is essential in combating ideologies based on extremism, intolerance, hatred, and the use of violence;
3. It is more important than ever for people of different religions and faiths to stand united and make it clear that they will not allow use of violence to divide them. We must all speak up against those who use religion to rationalize terrorism and murder;

4. Peace, justice, compassion, and tolerance need to be cultivated and nurtured to help create an environment conducive to building harmony within the international community and people;

We, therefore, resolve to:

a. Continuously bring the importance of promoting interfaith dialogue to the attention of our Governments and communities;

b. Translate the shared values of peace, compassion, and tolerance into practical actions within our communities by:

   i. In the field of Education

   • Encouraging Governments of ASEM to incorporate interfaith studies in curricula at the post-elementary level to promote understanding and respect for the various faiths and religions, giving due consideration to the specific circumstances of the respective countries;

   • Encouraging research through seminars/workshops and other activities to define educational curricula that promote and strengthen interfaith dialogue;

   • Strengthening cooperation on enhancing the capacity of human resources, among others, through exchanges of students, teachers and youth;

   • Educating society to accept and deal with diversity and to prevent the emergence of extremism and prejudice through activities at the grassroots, national and regional levels;

   • Preventing the marginalization of religion-based education institutions by integrating them into national education systems and goals;

   • Publicizing the proceedings of the ASEM Bali Interfaith Dialogue as widely as possible and in particular, in the ASEM Infoboard and other relevant educational websites;
• Encouraging ASEM to promote cooperation with appropriate international organizations in the field of education.

ii. In the field of Culture

• Acknowledging the linkages between religions and cultures, and promoting shared values that will strengthen harmony and understanding in society;

• Promoting exchanges to develop better understanding and appreciation of the diverse cultures, religions and faiths at all levels in Asia and Europe;

• Promoting cross cultural awareness and understanding at all levels of society particularly among the young;

iii. In the field of Media

• Strengthening and encouraging freedom of expression as the cornerstone of the participation of the media in promoting interfaith harmony.

• Ensuring the upholding of ethics in journalism in reporting interfaith issues as well as conscious distinction between news reports and commentaries.

• Upholding media professionalism and social responsibility by overcoming tendencies towards negativism and avoiding news labeling which lead to stereotyping religion and believers.

• Encouraging religious/community groups to be more proactive in engaging the media to promote balanced coverage as a means of fostering greater understanding of religions and cultures.

• Urging the media to provide more time and space to cover issues and developments relating to intra-faith and interfaith dialogue and cooperation in order to promote participation, in particular at the grassroots level, and to create a platform for intra-faith and interfaith dialogue and cooperation.
iv. In the field of Religion and Society

- Promoting exchange programs and scholarships to create networks among media personnel in Asia and Europe to exchange best practice and generate a greater pool of resources by involving media organizations, religious communities as well as governments.

- Defining and promoting common values such as the respect for human rights and the protection of environment;

- Combating corruption in all its forms;

- Encouraging and supporting the establishment of mechanisms within respective religious communities to strengthen ethical behavior and commonly shared moral values;

- Making use of the already existing interfaith organizations and institutions;

- Acknowledging and respecting the differences within and among the religions and faiths;

- Strengthening the education of faith, both within the own religion and the others in order to enable interfaith dialogue;

- Facilitating social convergence;

- Promoting gender equality and recognizing the role of women in peace-building and interfaith dialogue;

- Safeguarding religious rights and freedom through legislation;

- Accepting the role of religions and faiths as societal partners;

- Assisting each other (Religion/Societies) in their common tasks.

We welcome the Indonesian initiative to establish an International Center for Religious and Cultural Cooperation (the Jogja Center) and encourage this and other similar initiatives in other countries.
We congratulate the Government of Indonesia for initiating this Interfaith Dialogue and the excellent arrangement of this important event. We are especially honored by the presence of the President of Indonesia, His Excellency Dr. Susilo Bambang Yudhoyono, giving grace to our deliberation. We thank the Government of the United Kingdom for co-hosting this Dialogue. We also express our appreciation to all the co-sponsors which have made this Dialogue possible, namely: Denmark, the European Commission, Finland, Greece, Malaysia, the Netherlands, the Philippines, Singapore, Spain, and Thailand, as well as the valuable contribution made by the Asia-Europe Foundation (ASEF). We welcome the offer of Cyprus to host the second ASEM Interfaith Dialogue in 2006.

Bali, Indonesia, 22 July 2005
APPENDIX V. ASEM INTERFAITH RETREAT FOR RELIGIOUS LEADERS

ASEM Interfaith Retreat for Religious Leaders

Summary

1. The ASEM Interfaith/Intercultural Retreat for Religious Leaders was held in Yogyakarta, Indonesia, 9 – 12 September 2009. The Retreat was chaired by Indonesia and was attended by religious leaders/figures/officials from 24 ASEM Partners, including Austria, Brunei Darussalam, Cambodia, China, Denmark, European Commission, France, Germany, India, Indonesia, Italy, Korea, Malaysia, Myanmar, Pakistan, Philippines, Poland, Romania, Singapore, Spain, Sweden, Thailand, United Kingdom, and Vietnam. The Retreat was also attended by a representative from Syria, as a special guest of the Minister of Religious Affairs of Indonesia. The Retreat was co-sponsored by Italy, Singapore, United Kingdom, the Philippines and Thailand.

2. In his keynote speech, at the Opening Session, the Minister of Religious Affairs of Indonesia, H.E. M. Maftuh Basaimi, underlined the importance of building a human approach to religion, which emphasizes moderation that is evident in all religious teachings. Thus so, joint efforts to promote moderation, tolerance and peace can be done through cultural movement. In this regard, dialogue is seen as an important vehicle to solve issues amongst different faiths and cultures. Therefore, the Indonesian government supports efforts of interfaith dialogue to build harmony between religious communities in Indonesia and in the context of Asia-Europe through various forums, including ASEM.

3. The ASEM Indonesia SOM Leader, H.E. Retno LP Marsudi in her remarks underlined the important role of religious leaders in disseminating peaceful co-existence. She argued that differences between peoples will always remain, therefore efforts should be made to change the perceptions towards such differences. This can be achieved through dialogue which builds bridges and expands the networks between religious communities. In the context of ASEM, Indonesia has played a leading role in the promotion of interfaith as the host of the
1st the ASEM Interfaith Dialogue in Bali 2005 and continues to support the dialogue through co-sponsorship in each ASEM IFD. Furthermore, in an effort to reach all sectors of society, Indonesia has also hosted the 2nd ASEM Youth IFD, 2008.

4. A representative of the European region, Juan Fereirro Gualgara from Ministry of Justice of Spain, explained that the state should play a double role, not only to promote, but also to participate in religious dialogues. He also stressed the importance of respecting the principle of separation, neutrality and cooperation in order to maintain good relations between government and religious communities.

5. The First Roundtable Discussion chaired by Prof. Abdurrahman Masud Ph.D, Ministry of Religious Affairs, Indonesia, took the theme “Strategic Roles of Religious Leaders in the Promotion of Interfaith Dialogue”. The Speakers for this session are Mr. Tarsius Erlup Vitarsa, Representative of the Community of Sant’ Egidio, Italy; Mr. Chung Kwang Tong, Representative of Taoist Federation of Singapore; Mr. Younifs Al-Khoei OBE, Director Al Khoei Foundation, United Kingdom of Great Britain and Mr. Nabil Mazhongping, Vice Secretary General of China Islamic Association, China.

6. In his presentation, Mr. Tarsissius Erkip Vittarsa conveyed that dialogue, mutual knowledge, cultural exchanges are essential for avoiding violence. The culture of peace can be found through dialogue. It is the task of all religions to promote co-existence in society. Religious leaders although different in practice are bound by a common search for peace. Friendliness between religious and ethnic communities should be promoted through dialogue, thereby fighting the culture of contempt, which is often the root of violence between groups.

7. Mr. Chung Kwang Tong described several aspects, which has helped create and maintain religious harmony in Singapore, such as the enactment of legislative measures through the maintenance of the Religious Harmony Act. To maintain such harmony, the Government of Singapore also adopts policy measures and maximizes the role of social institutions. Furthermore, he stated that the Taoist Federation’s role in promoting religious harmony in Singapore can be seen through various activities, such as interfaith gathering, charity, youth empowerment and development activities, and tours and visits to various religious places of worship.

8. Mr. Younifs Al-Khoei OBE provided a general overview of interfaith relations in the UK, home to many different faiths and communities. A very good network of religious leaders exists within the country and discussions of solidarity are carried out regularly between religious figures. He underlined the need to separate political
influences in the dialogues of interfaith and to concentrate more at the grass root level. He emphasized the role of religious leaders to challenge cultural stereotype and engage in joint interfaith projects.

9. Mr. Nabil Mazhongping described the development of Islam as a minority religion in China. Several steps were taken in order to maintain and develop Islam as an important factor of the multi-cultural structure, including the promotion of the spirit of tolerance within Islam and the avoidance of factionalism within the religion.

10. The Second Roundtable Discussion chaired by Mr. Dian Wirungjirut, Ministry of Foreign Affairs, Indonesia, was done under the theme “Promoting Religious Tolerance in the Face of Global Interaction”. The Speakers for this session are Mr. Pablito Abad Baybado Jr, Assistant Professor 3, Institute of Religion, University of Santo Tomas, the Philippines; Prof. Dr. Phra Suthiworayan, Vice Rector for Foreign Affairs, Mahachulalongkornrajavidyalaya University, Thailand; and Mr. Liu Jin Guang, Deputy Director-General, State Administration for Religious Affairs of P.R. China.

11. In his presentation, Mr. Pablito Abad Baybado called for the creation of a landscape of dialogue to bring about more dialogue. Moreover, in order to effectively fulfill its duty of bringing people to mutual understanding and harmony, the landscape must create opportunities for encounter between and among the various faith persuasions and must start with the young people. Landscape of dialogue can alter, transform and form young minds to be more open minded, appreciative, and to recognize and accept each other’s differences. It is from the landscape that the people derive the experience, the spirituality, and formation of brotherhood, sisterhood and mutual understanding.

12. Prof. Dr. Phra Suthiworayan explained that the Buddhist community in Thailand carries out various interfaith programs, such as seminars, dialogues, and educational youth programs, which include student tours to converse with various religions in Thailand. He also described the various efforts taken to create multicultural harmony in Southern Thailand.

13. Mr. Liu Jin Guang explained that China’s long history of upholding harmony has provided a rich growing soil for the tolerance and harmony among different religions and faith in China and this tradition has been carried forward in the new times. The Chinese government has also formed policies and laws to guarantee and maintain the tolerance and harmony of religions in China. These approaches are necessary for the Chinese religions to ensure religious tolerance and harmony in facing the impact of globalization and are a vital foundation for the Chinese
religions to make contribution to the promotion of global religious tolerance and harmony.

14. Dr. Tayser Abou Keshri, Assistant to the Minister of Waqaf, Syria, special guest of Minister of Religious Affairs of Indonesia also shared his views on religious tolerance. Tolerance is a fundamental part of Islam and is a predominant part of the Holy Qur’an. Thus so, tolerance should be practiced and desired by mankind.

15. The Retreat exchanged views and experience of interfaith dialogue efforts in each other’s ASEM Partner countries and the role of the government, religious organisations, religious leaders in promoting religious harmony and tolerance. Based on the two day discussions, a number of initial conclusions can be drawn:

   a. The promotion of interfaith/intercultural dialogue has been practiced by ASEM Partners and is reflected within their national policy;

   b. Interfaith Dialogue increases tolerance amongst the multicultural society of ASEM;

   c. Religious leaders plays a crucial role in the promotion of dialogue and tolerance between differing faiths and cultures;

   d. Such efforts should be developed continuously and should be further supported by all stakeholders;

   e. Interfaith dialogue should include all faiths, belief’s and culture;

   f. The use of language that results in cultural stereotype of other faiths and communities should be avoided. All other forms of racism and phobias should not be used, such as Islamophobia, Anti-Semitism and all other forms of marginalisation of communities.

16. As part of the Retreat, participants were also given an opportunity to experience firsthand harmonious religious life in Yogyakarta through on-site visits to different places of worship; Hindu (Prambanan Temple), Protestant (Javanese Christian Gondokusuman Church), Muslim (Gedhe Kauman Mosque and Pabelan Islamic Boarding School), Catholic (Yogyakarta Kevikepan), and Buddha (Borobudur Temple).

17. Prior to the Closing Session, Prof. Atho Mudzhar Ph.D., Ministry of Religious Affairs, informed the Retreat of the Indonesian Government efforts in promoting
inter religious harmony, at both national and international level. He explained that one of the main aims of interfaith dialogue in Indonesia is to counter existing views which relates terrorism to a certain religion. For all religion teaches goodness.

18. At the Closing Session, the participants expressed their appreciation to the host for the excellent hospitality rendered by the people and authorities of Yogyakarta.

19. The Chair expressed his appreciation to the delegates for their active participation and valuable contributions to the discussion, and to further develop ASEM cooperation in interfaith and intercultural activities.

20. The results of the Meeting will be submitted to the 5th ASEM Interfaith Dialogue in Seoul, 23-25 September 2009.