

The Impacts of Internet of Things and Digital Culture on Contemporary Islamic-Christian Dialogue

Sonny Eli Zaluchu

Indonesia Baptist Theological Seminary (STBI) Semarang
sonnyzaluchu@stbi.ac.id

Abstract

This study aims to answer the question of how dialogue should work by discussing two important backgrounds, including the presence of the Internet of things in the religious life and the Digital Culture. By using these two approaches, several practical actions are proposed in developing a dialogue of Christian-Islam digitally, such as; (1) a joint digital platform between religions; (2) the presence of digital literacy supported by databases among religious followers; (3) transformation of all centers for religious studies into various forms of digital services; (4) use of cutting-edge digital platforms to socialize religious teachings using da'wah (preaching); (5) organizing digital public dialogue and (6) optimizing social media. This study continues to discover the uniqueness of each religion in Indonesia in terms of teachings, doctrines, and worship practices and its influence in supporting pluralism. Therefore, religious believers tend to develop a clear dialogue that helps them to discuss about other religions freely. The only challenge faced is whether Islamic-Christian dialogue has the capacity to be a role model to strengthen harmony on its own not minding the religious violence and the prevention of radicalism in Indonesia and the world. This study helps the disciplines of religions in contributing new insights into inter-faith dialogue strategies, pluralism, and harmony.

Keywords: *internet of things, digital culture, inter-religious dialogue, harmony, pluralism, Christian-Islam*

Introduction

The developing dialogue between religions is one of the pillars in maintaining harmony because Indonesia is a pluralistic country. This dialogue plays an important role in opening the knots of communication between Islam believers as the majority and Christians as the second main religion in the country. If diversity and plurality that is meant to be a nation's potential and wealth fails to be maintained, it leads to divisions and turns into a threat to unity when there is a communication breakdown at the grassroots level.¹ Therefore,

¹ R Rohwan, *Masyarakat Sipil Dan Dialog Antar Umat Beragama (Studi Komparasi Lembaga Studi Sosial Dan Agama (ELSA) Dengan Forum Kerukunan Umat Beragama (FKUB) ...* (eprints.walisongo.ac.id, 2015), <http://eprints.walisongo.ac.id/4540/>; Biyanto Biyanto, "Berdamai Dengan Pluralitas Paham Keberagamaan" 5, no. 1 (2015): 164, <https://doi.org/10.15642/teosofi.2015.5.1.164-189>.

dialogue must be encouraged to form positive, mutually relationships between religious adherents, Through this, the religious believers tends to understand themselves and maintain harmony within themselfess. Dialogue pave way to the formation of harmonious relations and friendship among followers of different religions² and, also make pluralism to develop as a way of accepting differences and respect for individual religious rights.³ According to a scholar, religion tends to be the main tool in creating peace and safe the communities life.⁴ Several previous studies have shown uniform results that dialogue is a key factor in establishing inter-religious harmony in Indonesia but it is only it's importance and a normative discourse that were indicated. Thus, this study aims to answer the reason why the development of an Islamic-Christian dialogue on a practical level has not been touched.

According to Mukti Ali, as quoted by Fatih, a dialogue is needed to create harmony and both are interdependent entities.⁵ Conversely, it's inter-faith is build by religion therefore making friendship, cooperation, and an ideal social order to be created in a plural society. According to Khotimah, a good dialogue is based on the norms or the direct and indirect spiritual experiences about religious practices shared with other religious adherents.⁶ Therefore, Islam-Christian dialogue bear the main teachings, dogmas, and practices of each religion introduced to other parties. Through this effort, christianity believers tends to understand and develop their ideas about Islamic spirituality and theology. It is not to compare or contrast but to know what other religions describe themselves to people who are not their followers for the fact that, plurality is maintained in a harmonious relationship.

As it was proposed by Komaruddin Hidayat, an Indonesian Muslim intellectual through his book Religion and Civilization, the most conventional but effective way to build an Islamic-Christian dialogue is based on the concept of 'home and neighbor'. Referring to this book, religion is a big house for Indonesia which is very pluralistic and diverse in many ways. This is because all activities and traces of Indonesian life will never be separated from religious awareness. They are meant to be proactive in providing comfort and security and not only for residents of the house but also for neighbors whose houses are different.⁷ His thesis also emphasizes that religion is relevant, even though the world is currently experiencing revolutionary changes due to the integration of all global aspects into the Internet of things. For example, the rise of new atheism, as discussed by Dawkins and his friends, has shocked the academic world with their book entitled The Four Horsemen:

² Samuel Cornelius Kaha, "Dialog Sebagai Kesadaran Relasional Antar Agama: Respons Teologis Atas Pudarnya Semangat Toleransi Kristen-Islam Di Indonesia," *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja* 4, no. 2 (2020): 132-48, <https://doi.org/10.37368/ja.v4i2.165>.

³ Umi Hanik, "Pluralisme Agama Dan Kerukunan Hidup Beragama," *Jurnal Pemikiran Keislaman* 26, no. 2 (2016): 431-43, <https://doi.org/10.33367/tribakti.v26i2.225>.

⁴ Zainol Hasan, "Dialog Antar Umat Beragama," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 12, no. 2 (2018): 387-400, <https://doi.org/10.35316/lisanalhal.v12i2.152>.

⁵ Moh. Khairul Fatih, "DIALOG DAN KERUKUNAN UMAT BERAGAMA DI INDONESIA DALAM PEMIKIRAN A. MUKTI ALI," *RELIGI JURNAL STUDI AGAMA-AGAMA* 13, no. 01 (July 30, 2018): 38, <https://doi.org/10.14421/rejusta.2017.1301-03>.

⁶ Khotimah Khotimah, "Dialog Dan Kerukunan Antar Umat Beragama," *Ushuluddin* 17, no. 2 (2011): 214-24, <https://doi.org/http://dx.doi.org/10.24014/jush.v17i2.693>.

⁷ Komaruddin Hidayat, *Agama Untuk Peradaban [Religion for Civilization]* (Jakarta: PT. Pustaka Alvabet, 2019), 4-5.

The Conversation that Sparked an Atheist Revolution.⁸ However, by maintaining Hidayat's view, religion is positioned in a core point and not on the periphery of civilization. It exists through the presence of its adherents and role in forming a comfortable, safe, and harmonious world.

Therefore, the idea of an Islamic-Christian dialogue in traditional patterns such as interviews, seminars, open conversations, two-way communication, literacy, sermons, and others needs to be adapted to the contemporary climate today. The aim is to demand for a new ways that are fitting, appropriate, and coherent for the modern society. Therefore, this study discuss how the dialogue between religious communities, most especially the Islamic-Christian's own is conditioned by two important aspects, namely the Internet of Things and Digital Culture. The result from this becomes the basis for proposing the presence of a new form of a dialogue between contemporary Islam-Christians called digital dialogue. This study also shows that the future of the Islamic-Christian dialogue must be open to new discourses due to the influence of technology.

Internet of Things

The influence of technology in the Islamic-Christian dialogue in contemporary Indonesia is the situation that was originated as the global movement results in technology and digitalization culture, such as the way people build industries.⁹ Taking for example, shifting from human labor to fully machine-based involving the robots with artificial intelligence capabilities.¹⁰ World organizing and its activities involve the flow of data and information stored in cloud computing and it is no longer in the form of a portfolio that paper is used less. The work is fully supported by the mobile internet, and cyber-physical systems¹¹ and all aspects of human life are affected by this change, including the way people live their spiritual lives.

Religion, spirituality, and all its supporting devices have transformed traditional patterns into new modern forms that are in line with the 4.0 industrial revolution and nowadays, people worship, or follow the spiritual teachings of their religion online. The internet, as long as someone is connected to it, is use as a means of accessing all spiritual resources that tends to be carried out at any time from different locations, with unlimited choices of information. The ownership of information has shifted from the elite to the laity at the grassroots level due to the fact that laypeople have risen to become a potential new force in managing any information through technological devices and internet networks.¹²

⁸ Richard Dawkins et al., *Empat Penunggang Kuda: Percakapan Yang Memicu Revolusi Ateis [The Four Horsemen: The Conversatioan That Sparked an Atheist Revolution]* (Manado: Global Indo Kreatif, 2020).

⁹ Ercan Oztemel and Samet Gursev, "Literature Review of Industry 4.0 and Related Technologies," *Journal of Intelligent Manufacturing* 31, no. 1 (January 24, 2020): 127–82, <https://doi.org/10.1007/s10845-018-1433-8>.

¹⁰ Tatiana Mazali, "From Industry 4.0 to Society 4.0, There and Back," *AI and Society*, 2018, <https://doi.org/10.1007/s00146-017-0792-6>.

¹¹ Fei Tao and Qinglin Qi, "New IT Driven Service-Oriented Smart Manufacturing: Framework and Characteristics," *IEEE Transactions on Systems, Man, and Cybernetics: Systems* 49, no. 1 (January 2019): 81–91, <https://doi.org/10.1109/TSMC.2017.2723764>.

¹² Brang Mai Lazing, "The Call of the Digital Age for Lay Participation: An Answer to Transparency of the Church," *RELIGION AND SOCIAL COMMUNICATION* 18, no. 1 (2020): 1–36, <https://www.asianresearchcenter.org/arc-journal>.

All these changes have affected the increase in the participation of the laity, and even taken control over the information from traditional religious authorities. Therefore, if the spiritual content in traditional way was obtained from religious leaders or institutional officials, everyone in cyberspace is able to become a reference for information, a source of quotations, and even the producer of the information itself.

The phenomenon mentioned above is part of a new discourse on the 4.0 industrial revolution called the Internet of Things.¹³ This is automation of data transfer without involving human interaction or between the computer and human mainframes. Each object has a unique digital identity and stored or moved anywhere at a very fantastic speed to be processed in various human interests.¹⁴ The issue of time and space constraints are no longer a barrier to the movement of data and information in as much everyone is able to connect to the internet irrespective of the distance and time. The digital networks exist in order to replace and shorten the conventionally wordy schemes and also the way humans work and interact with each other has experienced a revolution.¹⁵

Therefore, the result is a digital public space that unites everyone on a single platform and it is not only facilitating peoples activities but also turned into a need and part of the culture that they study and also talk about their religious life as completely being transformed. The Internet of Things comes with a new platform that is digital and free accessible¹⁶ which means that the spiritual content of Muslims can be witnessed by Christians and vice versa and that everything is digitally accessed without an ethical and moral restrictions. As a result of this, discussions, and thoughts about religion are present in new discourses inherent in the contemporary culture. Social media walls are a place to exchange information and socialize spiritual content which further developed into religious live-streaming.¹⁷ For example, people is able to see and participate in the worship going on in Mecca and church in Jerusalem without having to be physically present there (even though attendance is an absolute requirement for followers of certain religions).

An autonomy in people's spiritual life is a significant shift that they tend to become more spiritual without being seen through the clothes they wear, the accessories they attach to their bodies, or the physical presence in places of worship. The Internet of Things has shifted the old paradigms in religion and its entire orthodoxy that religious attributes are no longer indicators of one's spirituality. Nowadays, the walls of worship places and traditional rituals is infiltrated or supported by the presence of digital technology infrastructure.

¹³ R O B Van Kranenburg, "The Internet Of Things," *World Affairs: The Journal of International Issues* 15, no. 4 (November 18, 2011): 126-41, <https://www.jstor.org/stable/48505085>.

¹⁴ Anup W. Burange and Harshal D. Misalkar, "Review of Internet of Things in Development of Smart Cities with Data Management & Privacy," in *2015 International Conference on Advances in Computer Engineering and Applications* (IEEE, 2015), 189-95, <https://doi.org/10.1109/ICACEA.2015.7164693>.

¹⁵ Parvaneh Asghari, Amir Masoud Rahmani, and Hamid Haj Seyyed Javadi, "Internet of Things Applications: A Systematic Review," *Computer Networks* 148 (January 2019): 241-61, <https://doi.org/10.1016/j.comnet.2018.12.008>; Ikram Ud Din et al., "The Internet of Things: A Review of Enabled Technologies and Future Challenges," *IEEE Access* 7 (2019): 7606-40, <https://doi.org/10.1109/ACCESS.2018.2886601>.

¹⁶ Andreas Hein et al., "Digital Platform Ecosystems," *Electronic Markets* 30, no. 1 (March 12, 2020): 87-98, <https://doi.org/10.1007/s12525-019-00377-4>.

¹⁷ Oren Golan and Michele Martini, "Religious Live-Streaming: Constructing the Authentic in Real Time," *Information, Communication & Society* 22, no. 3 (February 23, 2019): 437-54, <https://doi.org/10.1080/1369118X.2017.1395472>.

Conversely, the spiritual life shifts to be very private and individual that the orthodoxy and not the teaching is capable of having control over religious dogma because everyone has free access to it from anywhere in the cyberspace. All these phenomena leads to the presence of new spiritualism and new ways that every religious person's introduce their teachings to others. Digital platforms supported by the internet have become channels for the socialization of religions and teachings for both internal and external interests. Due to this fact, religion and its adherents need to think of new ways to build their spirituality because the digital culture has been formed in civilization.

Digital Culture

The formation of digital culture in religious people's life is likened to be a wave that spreads but at the same time becomes the source of the new wave points formation which makes it not to be a linear. This is seen in various digital platforms that have taken part in supporting human productivity and their daily interests. Rowles and Browne noted that digital culture is an adaptation made by humans to the changes in the landscape of life and also help their conduct reviews and assess new things so that they will reposition themselves.¹⁸ In other words, it is an extension of the current conventional culture by involving global convergence and the connectivity through internet networks and digital devices thereby, making humans to participate actively and proactively.¹⁹ It is stated that digital culture is human culture and the traits that accompany it, is in the digital sphere.

Phillips, Schiefelbein-Guerrero, and Kurlberg quoted Anderson argueas arguing that digital culture is a feature of the world's new culture and has three important bases, namely; digital technology, computing, and social media.²⁰ And also develops and strengthens itself through this platform.²¹ These are supported with the fact that these three bases have various religious activities, for example, youTube as the largest digital content provider is now the target of presenting *dakwah* (preaching) material, religious teaching, and the distribution of other theological content. Twitter and Facebook walls are colored with posts related to religious life and activities and zoom has recently emerged as a face-to-face medium used by these believers in online worship²² and also all these indications prove that digital culture is inherent in religious activities.

¹⁸ Daniel Rowles and Thomas Brown, *Building Digital Culture* (London, UK: Kogan Page, 2017), 18.

¹⁹ Aleksandra UzelacBiserka and Biserka Cvjetieanin, *Digital Culture: The Changing Dynamics*, 1st ed. (Zagreb, Croatia: Institute for International Relations, 2008), http://www.culturelink.org/publics/joint/digital_culture-en.pdf; Sabina Mihelj, Adrian Leguina, and John Downey, "Culture Is Digital: Cultural Participation, Diversity and the Digital Divide," *New Media & Society* 21, no. 7 (July 20, 2019): 1465–85, <https://doi.org/10.1177/1461444818822816>.

²⁰ Peter Phillips, Kyle Schiefelbein-Guerrero, and Jonas Kurlberg, "Defining Digital Theology: Digital Humanities, Digital Religion and the Particular Work of the CODEC Research Centre and Network," *Open Theology* 5, no. 1 (January 1, 2019): 29–43, <https://doi.org/10.1515/opth-2019-0003>.

²¹ Rodrigo Savazoni, "Democracy, Innovation and Digital Culture," *Digithum* 0, no. 12 (2010): 20–24, <https://doi.org/10.7238/d.v0i12.917>.

²² Nur Ahmad, "Tantangan Dakwah Di Era Teknologi Dan Informasi: Formulasi Karakteristik , Popularitas , Dan Materi Di Jalan Dakwah," *Addin* 8, no. 2 (2014): 319–44, <https://doi.org/http://dx.doi.org/10.21043/addin.v8i2.600>; Yahya Afandi, "Gereja Dan Pengaruh Teknologi Informasi 'Digital Ecclesiology,'" *FIDEI: Jurnal Teologi Sistematika Dan Praktika* 1, no. 2 (December 29, 2018): 270–83, <https://doi.org/10.34081/fidei.v1i2.12>.

Realizing the importance above, a team from Durham University initiated the idea of forming CODEC, a digital Christian theology platform that focus on three domains; biblical literacy, digital culture, and contemporary preaching. The results of this study were reported by this team in their article *Defining Digital Theology: Digital Humanities, Digital Religion and the Particular Work of the CODEC Research Center and Network*.²³ The main objective is the formation of a digital theology directed at five domains, which includes; (1) using digital technology to improve aspects of theological studies, beliefs and religious practices. (2) Analyzing and criticizing the practice of using digital technology in the study of theology, religious beliefs and practices. (3) Describe and contextualize the impact of digital culture on religious beliefs and practices. (4) Play a role in shaping digital trends in religious theology, beliefs and practices. (5) Conduct multi-disciplinary research from various disciplines, digitizing in the light of theological ethics and challenging computer scientists in designing digital representations with faith-oriented data. All points from this study results are concrete proposals to develop the idea of digital dialogue between religions and the discussion in the following paragraphs makes it clearer.

Dialog Digital

The discussion on the Internet of Things and Digital Culture above eventually led to the formation of a practical blueprint that could be developed in the context of an Islamic-Christian digital dialogue in the 4.0 era. Its starting point is only one, which is the message of the universal religious love for harmony, thereby, making all dialogue development based on it. If not, the dialogue will only result in debate and it is about introducing Islam and its authenticity to Christians and vice versa, so as not to question, challenge, or claim religious truth to reach an understanding. Referring to the opinion of Haidar Bagir in his book *“Islam Tuhan Islam Manusia”*, the religious dialogue is one of the civilization that is directed towards achieving the same elements of religions. Everything comes from the wisdom and knowledge of the Creator who is the God of all humans and revealed to them through prophets and apostles.²⁴ In other words, digital dialogue is probably converted into an understanding so as to achieve an ultimate goal.

The followings are things that tends to be followed in order to make the above dreams come true. The first one is the importance of building a shared digital platform.²⁵ Through these efforts, Islamic-Christian scholars and pastors, theologians, and Muslim-Christian intellectuals have a common “space” where they see, talk, and clarify each other. The digital platform will break the communication deadlock and will put each party into the same channel so that they will be able to access each other smoothly.

Second is the need to build digital literacy with the support of databases among religious followers. This will make everyone who wants to learn their religion and the other religions have references and access to it, because they do not understand it in their personal

²³ Phillips, Schiefelbein-Guerrero, and Kurlberg, “Defining Digital Theology: Digital Humanities, Digital Religion and the Particular Work of the CODEC Research Centre and Network.”

²⁴ Haidar Bagir, *Islam Tuhan Islam Manusia - Agama Dan Spiritualitas Di Zaman Kacau*, 4th ed. (Bandung: Mizan, 2017), 183.

²⁵ Ahmad Asadullah, Isam Faik, and Atreyi Kankanhalli, “Digital Platforms: A Review and Future Directions,” in *PACIS 2018 Proceedings* (Japan: AIS Electronic Library (AISeL), 2018), 248.

opinion which has proven to be a lot of mistakes. The literacy approach is very useful for freeing religious communities from ignorance and misguided thinking and this effort has been introduced by Muslim intellectuals and Christian theologians. Several books such as the *Scientific Religion of Scientific Religions*²⁶, or the book by Mun'im Sirry entitled "*Islam Revisionis – Konstelasi Agama Zaman Radikal* (Revisionist Islam – Constellation of Radical Age Religions)"²⁷ have become popular educational reading. Komarudin Hidayat's reflection on humanism and grounding in Islam in his book entitled "*Agama Untuk Peradaban* (Religion for Civilization)" tends to be considered.²⁸ All of these books build a dialogue in introducing Islam that is *Rakhmatan Lil Alamin* to the public.²⁹ Discussions, responses, and developments of all and other Islamic books should be distributed digitally and become a source of literacy for the community at large and in the end, Christians undergo a transformation of thought about true Islam, and vice versa. Christian concepts regarding the path of salvation, tri-unity, the divinity of Jesus, have raised question marks among Muslims and tends to be resolved by the presence of apologetic literacy. Books such as "*Mendongkel Yesus dari TahtaNya* (Pushing Jesus from His Throne)"³⁰, Tanudjaja's work "*Spiritualitas Kristen dan Apologetika Kristen* (Christian Spirituality and Christian Apologetics)" makes Christian effort to present Christianity in the right light.³¹ It is urgent to digitize religious literacy, doctrine, and teachings in the context of civilization. Therefore, bringing all this literacy material from the portfolio into digital form are to be carried out as proposed by the CODEC project.

The third effort is to transform all centers of religious studies into various digital services forms and this is not easy to do because it relates to conservatism, digital awareness, and other normative aspects. It must be realized that the world has changed and is moving towards digital transformation that the internet now controlling the practice of worship and religious learning.³² There are only two options, persist in conservatism and then change by adapting and adjusting and also digital services have becomes a necessity and demand of the times. The culture and typical generation reached today are not the same as those of past generations that they now lives in technology. That is why religious services need to enter the digital dimension for outreach, optimization, and effectiveness.

The fourth step is using the latest digital platforms to socialize religious teachings and introduce them to the public. is the fourth practical step. This action will be very effective in optimizing religious teachings through the way of preaching/sermons.³³ A

²⁶ Haidar Bagir and Ulil Abshar Abdalla, *Sains Religius Agama Saintifik [Religious Science and Science Religious]*, 1st ed. (Bandung: Mizan, 2020).

²⁷ Mun'im Sirry, *Islam Revisionis - KONstelasi Agama Zaman Radikal*, ed. Vita Agustina, 1st ed. (Yogyakarta: Suka Press, 2018).

²⁸ Hidayat, *Agama Untuk Peradaban [Religion for Civilization]*.

²⁹ Muhammad Makmun Rasyid, "Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (June 1, 2016), <https://doi.org/10.21274/epis.2016.11.1.93-116>.

³⁰ Darrell L. Brock and Daniel B. Wallace, *Mendongkel Yesus Dari TahtaNya - Upaya Mutakhir Untuk Menjungkirbalikkan Iman Gereja Mengenai Yesus Kristus [Dethroning Jesus: Exposing Popular Culture's Quest to Unseat the Biblical Christ]*, ed. Helda Siahaan (Jakarta: Gramedia, 2009).

³¹ Rahmiati Tanudjaja, *Spiritualitas Kristen Dan Apologetika Kristen* (Malang: Literatur SAAT, 2018).

³² Gregory Vial, "Understanding Digital Transformation: A Review and a Research Agenda," *The Journal of Strategic Information Systems* 28, no. 2 (June 2019): 118–44, <https://doi.org/10.1016/j.jsis.2019.01.003>.

³³ Eko Sumadi, "Dakwah Dan Media Sosial: Menebar Kebajikan Tanpa Diskrimasi," *Jurnal Komunikasi*

da'wah (preaching) is not just the socialization of the contents of the Islamic or Christian scriptures and also not just one-way communication from the speaker to the listener. It is the impartation of holy verses to listeners, therefore, they experience self-transformation and crystallization of internal values based on religious teachings. As a result, a person's behavior tends to change for the better, his level of faith increases, and becomes a transformer in society and also his spiritualism is reflected in his behavior.³⁴ This theological digitization suppresses various barriers to socialization and makes it easier to reach, for example, youtube has turned into an audio-visual channel where every religious person, apart from watching their religious teachings, also watch other people's own. Therefore, religious broadcasters such as *ustadz* (clerics) and priests, needs to learn to use this channel for more effective preaching.

The fifth step is digital public dialogue which is initiated as an effective and efficient means of inter-faith dialogue because it is fully controllable. Through various applications, conventional face-to-face is transformed into digital face-to-face. People can see and talk to each other directly not physically but using a platform.³⁵ Applications such as zoom, for example, tends to help in hosting a webinar with greater ease than the complexities involved in conventional seminar preparation that everyone from various backgrounds meet and communicate on one platform in real-time. Religious ideas tends to be easily socialized and discussed without the burden and psychological pressure due to the presence of intimidating masses. Hosts centrally organize the webinars and the informant has the widest opportunity to speak without being disturbed by shouts or rejection or even the noise of other parties who disagree. Apart from making it easier, this control of platform applications create a discussion climate full of friendship and coolness.

The next thing is social media optimization which has played many important roles in society.³⁶ This is an excellent opportunity to socialize religion and convey messages of peace and harmony. Facebook, Instagram, and Twitter are very popular in Indonesia and must be used optimally for constructive religious conversations. According to a content management service site Hootsuite, out of 272.1 million of people in the country in early 2020, there were 338.2 million mobile unit users, 175.4 million internet users, and 160 million active social media users and this is an opportunity for inter-religious dialogue.³⁷

Penyiaran Islam 4, no. 1 (2016): 173–90, <https://doi.org/http://dx.doi.org/10.21043/at-tabsyir.v1i2.2912>.

³⁴ Asaddulloh Aris Zulkarnain, "Implementasi Nilai-Nilai Spiritual Dalam Perilaku Sosial," Kompasiana, 2018, <https://www.kompasiana.com/asaddulloh97/5c1da08a43322f17022cb179/implementasi-nilai-nilai-spiritual-dalam-perilaku-sosial?page=all>.

³⁵ Neil Mercer, Sara Hennessy, and Paul Warwick, "Dialogue, Thinking Together and Digital Technology in the Classroom: Some Educational Implications of a Continuing Line of Inquiry," *International Journal of Educational Research* 97 (2019): 187–99, <https://doi.org/10.1016/j.ijer.2017.08.007>.

³⁶ Husnul Khatimah, "Posisi Dan Peran Media Dalam Kehidupan Masyarakat," *TASAMUH* 16, no. 1 (December 1, 2018): 119–38, <https://doi.org/10.20414/tasamuh.v16i1.548>.

³⁷ Simon Kemp, "Hootsuite (We Are Social): Indonesian Digital Report 2020," Global Digital Insights, 2020, <https://datareportal.com/reports/digital-2020-indonesia>.

Conclusion

There are synchronization of religious dialogue between Islam-Christianity into various forms of digital communication is an offer in building a common house called religious harmony in the context of contemporary Indonesia. This is a new way of communicating that needs to be applied in breaking the freeze in communication, reducing hatred, and spreading messages of love between adherents of both religions and includes the fighting against various incitements, radicalism, and religious-themed hoaxes. Digital dialogue can be a model in a broader scope and interests, and is apply which can be applied in every interfaith dialogical effort, both among religious adherents in Indonesia and even around the world. If this is successful, the world will be full of peace, and suspicion between religions will be eroded, violence in the name of religion tends to disappears and every believer grows up in their respective faiths with good and true knowledge. This dialogue will spread messages of pluralism to strengthen civilization and replace that of hatred that have been born from spiritual immaturity and intellectual ignorance. It becomes relevant in a world that is changing to form networks (web-based), metadata, and information exchange flows under the control of Artificial Intelligence. This is the highest human achievement in the 21st century which must be directed and utilized to make humans aware of who they are, their meaning in life, and their transcendence with the Divine. Internet of Things and Digital Culture in religious life will lead every religious adherent to explain their religion and understand other people's own by sitting together in the world of information, resulting in the epistemological and ontological intersections of religion to strengthen civilization.

This study find the uniqueness of each religion in Indonesia in terms of teachings, doctrines, and worship practices and their influence in supporting or inhibiting pluralism. Therefore, religious adherents tends to develop dialogue in a clear sign, which can be discussed about other religions freely. The challenge faced is finding answers to the question, whether this Islamic-Christian dialogue is able to be a can be a role model to strengthen the joints of harmony concerning the religious violence phenomenon and the prevention of radicalism in Indonesia and the world.

This study contributes to the religious disciplines in contributing new understandings in the inter-faith dialogue strategy, pluralism, and harmony.

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<https://www.kompasiana.com/asaddulloh97/5c1da08a43322f17022cb179/implementasi-nilai-nilai-spiritual-dalam-perilaku-sosial?page=all>.
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