

FAITH-BASED ORGANIZATION'S DIALOG OF ACTION IN A POST DISASTER RECOVERY PROGRAM: A LESSON FROM MERAPI VOLCANO ENVIRONMENTAL RECOVERY

Agustinus Pat Madyana

Inter-Religious Studies

Graduate School Universitas Gadjah Mada

Email:apatmady@gmail.com

The community of Indonesia constituted the multi cultural society, in terms of religion, ethnic, and culture. Historically Indonesia society was able to maintain inter-religious harmony. The associative social interaction seemed to be potential to support the harmony in the society. Based on the paradigm of functional-structural, society was assumed as an organic system having inter-relatedness between one organ and another in order to maintain the existence of the society. Social interaction within Indonesia society was developed by the interaction in the circle of family, neighborhood, economical activities, religious leaders, public leaders and the relation within culture and tradition. In spite of this the relation between the elements of society is still cosmopolitan, on which the society members are less active in developing community harmony in the framework of religious freedom. However, the disparity or diverse condition of Indonesian society in terms of religions or faiths tend to manifest into social tension or even conflict among the believers. Horizontal conflict between religious communities will only be completed if each religion did not consider that teaching them that are most true religion. That's the ultimate goal of interfaith dialog to eliminate the belief in religious truth claims. Associated with pluralism, the various religious views including Islam since its inception have introduced the principles of pluralism, or rather the recognition of the plurality of human life. Religions' recognition of the existence of the plurality can be elaborated into two perspectives; first is theological and second is sociological. This paper is an attempt to figure out the models of interfaith dialog appropriate for peace building and conflict resolution process in Indonesia.

Keywords: Pluralism, truth claims, plurality, religious doctrine on pluralism, models of interfaith dialog

INTRODUCTION

When disaster strikes Jogjakarta and Central Java, that is the earthquake of 2006 and Merapi eruption of 2010, faith-based

organizations are among the first on the scene to help. In recent years in Indonesia, religious groups were perhaps most visible in the relief and recovery efforts following the disasters. In fact, they have a long tradition of aiding victims of disasters. These organizations range from those that are well-known -- such as The ACT and CRS -- to some of smaller churches, mosques and other religious communities that open their doors to provide emergency supplies of food, clothing and shelter to victims of catastrophic events. This study is to get better understanding of the role faith-based organizations play in providing assistance after disasters.

The Merapi Volcano eruption happened in 2010 was a disaster that shows an important fact about the strengthening of non-government actors. This fact also shows the outstanding performance of some faith-based organizations in post disaster recovery activities. The participation of various NGOs, political parties' bodies, and the private companies is an interesting phenomenon to study more in terms of the way how do they develop a networking process in conducting their concerns of disaster and post disaster responses.

This paper will examine the role of faith based organization in conducting the post-disaster reconstruction program for environment especially the reboisition activity program. The interesting one is how does the FB (Faith-Based) organization, that is the Jogjakarta Forum Persaudaraan Umat Beriman (FPUB) involves the local community participation in the environmental reconstruction program in the Merapi Volcano areas impacted by the eruption disaster. FPUB's program, namely "*Dialog Karya*" or the Dialog of Action, is intended to manifest the interfaith dialog into the real program in terms of environmental rehabilitation by planting trees, road and bridge construction, and other relevant activities.

The appropriate approach to use the paradigm of community is resilience and vulnerability. It is because it will come to the learning on how does the FB Organization empower the community and increase the capacity of local communities affected by disaster in the process of environmental rehabilitation or reconstruction. The specific program is replanting or reforestation of Merapi Volcano areas from Klaten, Yogyakarta until Magelang District.

The analysis will be more on the inter-religious spirit employed by the FBO in involving the people participation. Furthermore, it is interesting to investigate the role of diverse religious figures in the interfaith forum group in conducting the working dialog program on the basis of religious teachings and understanding. Of course, not all of the similar activities of the reforestation program in the respective areas were organized directly by this interfaith forum, but it is possible that they were also inspired by such movement initiated by the forum.

*Building Resilience*¹ highlights the critical role of social capital in the ability of a community to withstand disaster and rebuild both the infrastructure and the ties that are at the foundation of any community. Aldrich examines the post-disaster responses of four distinct communities—Tokyo following the 1923 earthquake, Kobe after the 1995 earthquake, Tamil Nadu after the 2004 Indian Ocean Tsunami, and New Orleans post-Katrina—and finds that those with robust social networks were better able to coordinate recovery. In addition to quickly disseminating information and financial and physical assistance, communities with an abundance of social capital were able to minimize the migration of people and valuable resources out of the area.

The role of Faith-based Organization in the post disaster recovery program

In any disaster related situation, the role of government in recovering the impacts of disaster is getting weaker. This condition is fulfilled by the performance of non-government actors as played by NGOs activists, faith-based organizations and other private sector figures. The weakness here refers to the governance in handling the recovery program. Implementation of the idea of governance in the context of disaster management seemed to gain relevance. Strengthening the role of non-state actors and its relationship with the state role can be summarized into one important point, namely partnership. An important point is confirmed by Alex B. Brillantes:

“... Partnership is a key pillar of good governance. Partnerships may be between various levels of government (national-local, local-local), or partnerships between government and civil society (government-nongovernment)”²

One of the most important processes in disaster management is the process of recovery. However, some people still think that recovery is simply a question of the reconstruction of the building and the basic needs of the affected residents. Such understanding is actually saving

¹ [Daniel P. Aldrich](#), 2012, *Building Resilience: Social Capital in Post-Disaster Recovery*, University of Chicago Press

² Alex B. Brillantes, “*Partnerships: A Key Pillar Of Good Governance*”. Monograph: From Government to Governance, <http://unpan1.un.org/intradoc/groups/public/documents/EROPA/Monograph-WorldCOG-Chap6.pdf>, p. 89.

potential is great danger in the future, when disaster strikes the same for the second time the public will again experience the same situation and will repeat the same steps in the past.

An interesting statement has been revealed by the British philosopher George Bernard Shaw that states "From history we know that we never learn from history". The phrase can actually be used to view the disaster that occurred during this time, which means there is a thought that restoring the building and the basic needs of citizens, and did not include elements of "learning" from the disaster that has occurred. The concern for the issue of this way of thinking is also presented by Andrew Maskrey:

"Major disasters move societies and governments to create risk management systems and institutions, but in many cases Reviews their resources, growing niche strength and political influence to weaken when the memory of the disaster begins to vanish (and this happens very rapidly) ... But despite that, the existence of Reviews those systems is an advance in terms of society's provision for disaster preparedness and response, but the tendency is that in practice Efforts concentrate Reviews These systems not in emergency response in changing the conditions that create risks that become disasters." ³

From the above it can be understood that disaster risk reduction is important in the process of recovery, without forgetting the general aspect (to restore basic needs) so that the post-disaster conditions will be obtained a state of "normal" that has been equipped with a new awareness of the disaster.

Efforts to integrate disaster risk reduction and environmental rehabilitation have actually become part of the international consciousness. One was confirmed in a meeting in Hyogo Japan, which produces "global blueprint" on disaster risk reduction called Hyogo Framework for Action. There are at least three strategic goals of the Hyogo Framework for Action, which explains the necessity of integrating third point reduction potential disaster during emergency response, preparedness, and program recovery.⁴

³ Alex B. Brillantes, *Learning from Disaster Recovery Guidance for Decision Makers*, A Publication from the International Recovery Platform (IRP) Supported by the Asian Disaster Reduction Center (ADRC), International Strategy for Disaster Reduction (ISDR) secretariat and United Nations Development Programme (UNDP), May 2007, p. 3

⁴ *Ibid*, p 7

Network Management

A big change in the pattern of institutional arrangements of forms a very hierarchical and top-down into so-called network model (network). This new model gained momentum as a result of the latest events would not want to encourage the development of the network model. One example can be found in the event of the outbreak of the deadly outbreaks in the world, such as the case of anthrax, bird flu and swine flu. Various plagues that spread certainly can not just be handled by the Ministry of Health, but requires cooperation of the airport as an entry point for foreign suspect of the disease. The reduction also requires public support, which manifested itself with a report when there is poultry that died suddenly.

But efforts are not spontaneous tissue formation can be accomplished simply. There are several steps that must be taken into account in the preparation effort network. When referring to the concept of Networked Government are at least three important stages in making sure the network is running properly. The first phase that should be considered is the form most appropriate models.⁵ There are at least two questions that must be answered in select models, the first one: what would you like to do? This question concerns to the purpose of the establishment of a network that will determine what kind of suitable model; Secondly whether this network will continue or for a certain time. The second stage is to integrate the network. Here there is an important question as to who will be the coordinator in networking. The third stage is clicking the connection of the network.⁶

Literature Review and theoretical framework

1. Role of faith-based organization in disaster recovery activities

The role of faith based organization in disaster recovery activities is brought about by the respective religious leaders either within the faith group or interfaith group. Such religious leaders are particularly effective in working together for peace when they are from different faith communities. When the faiths explore and practice common values, such as justice and compassion, in public life, religious leaders can be an inspiration to others. Gerrie ter Haar summarizes Assefa's contention as:

⁵ William D. Eggers dan Stephen Gold Smith, “*Government by Network The New Public Management Imperative*”, A Joint Study by Deloitte Research and the Ash Institute for Democratic Governance and Innovation at the John F. Kennedy School of Government at Harvard University, p. 11.

⁶ *ibid*

"Bringing the spiritual dimension into the peacemaking process can create access to the more deep-seated, affective base of the parties' behavior, enabling them to examine critically their own attitudes and actions. People's conflict behavior is often based on more emotional considerations and thus may not be changed simply by rational negotiation processes and subsequent agreements. Cognitive decisions and commitments, he argues, do not necessarily translate into feelings and actions."⁷

Religious resources are contained in the four main elements of which religions consist. Haar identifies these elements as: religious ideas (content of belief), religious practices (ritual behavior), social organization (religious community), and religious--or spiritual--experiences. These dimensions can all be used in the service of peacemaking. Two critical elements in religious life that are centrally important to peacemaking are empathy and compassion, and the value of tapping into these attributes is readily apparent in effective religious peacemaking. This *Peaceworks* builds upon and goes well beyond the book, *Interfaith Dialogue and Peacebuilding*, which presented general principles to guide effective interfaith dialogue as well as profiles of some of the leading organizations in the field.⁸

The relevance of the peace making process or the interfaith dialog supposed to be grounded into the real or concrete praxis and not only in the form of discourses. The implementation of such spirituality used to be conducted by social organization in terms of religious communities those are the faith-based organizations. In that case, the Jogjakarta Interfaith Forum has shown its role as an agent (inter-religious organization) that has a deep concern in disaster recovery program.

2. Model of interfaith dialog

According to Swidler (2008), models of interfaith dialog can be categorized into three main models those are the dialog of head, dialog of hands and dialog of heart. He stated that dialogue--the mutually beneficial interaction of differing components--is at the very heart of the Universe, of which we humans are the highest expression ... Furthermore he explained that:

⁷ Gerrie ter Haar , 2006, in David R Smock, *Religious Contributions to Peacemaking: When Religion Brings Peace, Not War*, <http://www.usip.org/publications/religious-contributions-peacemaking-when-religion-brings-peace-not-war>

⁸ ibid

“to the creative interaction of protons and electrons in every atom, to the vital symbiosis of body and spirit in every human, through the creative dialogue between woman and man, to the dynamic relationship between individual and society. Thus, the very essence of our humanity is dialogical, and a fulfilled human life is the highest expression of the cosmic dance of dialogue”⁹

Swidler distinguishes the three types or categories of the dialog models by referring to the levels of practicing dialog models. The categorization is based on his reason: Because we humans are self-reflecting/correcting beings, we are capable of self-transforming dialogue. There are for us four main dimensions to this activity of dialogue that correspond to the structure of our humanness: Dialogue of the Head, Dialogue of the Hands, Dialogue of the Heart, Dialogue of (W)Holiness.¹⁰ Dialog of head refers to the cognitive or intellectual nature of the mind activity in seeking the truth. Dialog of hands is strongly related to the praxis of illative or ethical for seeking the good; meanwhile dialog of heart is the activity of affective or aesthetic nature for seeking the beautiful. On the basis of such understanding the dialog of action (*dialog karya –Ind*) conducted by FPUB can be categorized as a manifestation of ‘dialog of hands’. To be more details, the model of dialog of hands is elaborated as follows:

“In the "Dialogue of the Hands" we join together with others to work to make the world a better place in which we all must live together. Since we can no longer live separately in this one world, we must work jointly to make it not just a house, but a home for all of us within us, and all around us, always is in need of healing, and our deepest wounds can be healed only together with "the other," only in dialogue.”¹¹

Hence, it is obvious that the dialog of action is a form of dialog of hands, as an effort to the betterment of an area to live together of the local communities affected by the disaster like the Merapi volcano eruption.

3. Vulnerability and Resilience Paradigm

⁹ Leonard Swidler, Understanding Dialog in <https://www.questia.com/library/journal/1G1-181855564/1-understanding-dialogue>

¹⁰ Ibid

¹¹ Leonard Swidler, Understanding Dialog in <https://www.questia.com/library/journal/1G1-181855564/1-understanding-dialogue> , see also Swidler, Leonard (2008), “Understanding Dialog” in Mays, R.K., Interfaith Dialogue at the Grass Root Pennsylvania Ecumencial Press, pp 9-24.

The paradigm to be used in this examination is the vulnerability and resilience by Frerk.¹² The victims of any disaster are the vulnerable community and need to be supported to empower them in order to make them resilient to face the impact of the disaster. He stated that:

“In a disaster, survivors often must renegotiate the means of acquiring food, clothing, shelter, electricity, running water, and other day-to-day necessities. To varying degrees, survivors are dependent on markets, government, and non-governmental organizations to provide access to material resources to meet their needs, and their consumption needs always exceed available resources. The dependence survivors experience is largely a function of the production capabilities, safety nets, and financial resources available to them. If people can grow their own food and have other skills necessary for self-sufficiency, their experience of vulnerability may be reduced in the context of hazard events, or it may also be increased because they may have large crop losses and not know how to navigate the exchange system.”¹³

In case of hazardous condition impacted by any natural disaster like the volcano eruption, the affected people are in a vulnerable condition since they don't have any readiness and preparedness to face the impacts. In other words, the suffered people's should be empowered to support their resilience. The concept of resilience is stated as follows:

“Ecologists such as Holling who pushed the concept, define resilience as "the ability of a system to maintain its structure and patterns of behavior in the face of disturbance", whereas stability is the "propensity of a system to attain or retain an equilibrium condition of steady state or stable oscillation ... resist any departure from that condition and, if perturbed, return rapidly to it"¹⁴

In his perspective, Frerk examines that the capacity of the vulnerable people to handle any disaster with their own capability must be supported by other parties by providing the needed resources, such as food, water, health care and any other emergency aid in the beginning. Later on, the

¹² Georg Frerk, et al., 2011, *The Politics of Vulnerability and Resilience*, http://www.scielo.br/scielo.php?script=sci_arttext&pid=S1414-753X2011000200008 see also *Ambiente & Sociedade* _ Campinas v. XIV, n. 2 _ p. 105 -122 _ jul.-dez. 2011

¹³ Frerk, *ibid*, p. 5

¹⁴ Frerk, *ibid*, p. 7

capacity should be empowered into the readiness to rehabilitate the bad environmental condition.

A lesson learn from FPUB's Dialog of Action

The Dialog of Action (*Dialog Karya*)

FPUB (Forum Persaudaraan Umat Beriman) or well known as the Jogjakarta Interfaith Forum is founded in 1997 as a response to the Situbondo inter-religious conflict case, which its influences were strongly felt in Jogjakarta. Kyai Haji Abdul Muhaimin,¹⁵ the Islam figure who has the back ground as the founder of Nurul Umahat female Islamic boarding house in Prenggan, Kota Gede, Yogyakarta, together with other various religious figures founded the FPUB. From an interview conducted at the celebration of the last Iedul Fithri day in the Pondok Pesantren Putri, Muhaimin stated that FPUB mainly conducts three programs, i.e.: Interfaith dialog, peace campaign and dialog of action. The dialog of action is implemented in mainly two regions affected by natural disaster those are Aceh and Jogjakarta. Aceh province was tremendously damaged by the 2006 Tsunami meanwhile Klaten, Jogjakarta and Magelang areas were destroyed by the Merapi Volcano eruption.

The initiator of the FPUB's Dialog of Action is Father Joseph Suyatno Hadiatmojo, Pr.,¹⁶ a pastor that used to service at the Somohitan Parish, Turi, Sleman, Yogyakarta. Merapi Volcano eruption of 2010. His concern on the disaster victims relief action was started and awoken by the seriously bad condition of his parish's surroundings where the local people found out that their houses, Salak fruit fields and village areas were completely destroyed and covered with dense volcanic ashes coming from the eruption lava. The confused and desperate villagers of Turi sub-district are mostly farmers were almost insane due to the very bad condition impacted by the natural disaster of Merapi volcano. The beginning activities initiated by the Somohitan Parish priest was the

¹⁵ KH Abdul Muhaimin is the founder of the FPUB interfaith Forum of Jogjakarta together with Fr. J. Suyatno Hadiatmojo, Pr. (Catholic Priest of Kumetiran Parish formerly served as the Pastor of Somohitan Catholic Parish), and Rev. Bambang Subagyo (Reverend of Banguntapan GKJ or Gereja Kristen Jawa=Javanese Protestant Christian Church) and supported by many others of various religious groups and figures of Javanese local belief groups. The interviews with KH. Muhaimin were conducted on April, June and July, 2015 at the Pondok pesantren putri Nurul Umahat, Kotagede, Jogjakarta.

¹⁶ Interviews with Fr. Joseph Suyatno Hadiatmojo, Pr., were conducted in three times on April, July and August 2015 located at the Pastory of Kumetiran Parish Church complex in Jogjakarta.

cleansing of the local people houses. This initiative was supported by the Somohitan parish community of Turi, and soon attract the more extended participation of Jogjakarta volunteer groups and donation of various public figures for activity funding. Not long after the initiative implementation, in the next month soon after the Merapi eruption, the relief activity was adopted as the formal dialog of action program of FPUB and formally supported by many religious groups either coming from FPUB group members or other religious groups out of Jogjakarta province. Then, the disaster risk reduction and recovery program was given a name as the *Dialog Karya* or dialog of action.

As a manifestation of spiritual concerns of the FPUB, Fr. Suyatno was inspired by the Catholic Encyclical doctrine of *Nostra Aetate* and *Gaudium et Spes*. From these teachings he learns that our natural environment is the integral part of human life. Therefore, we should keep the harmony and harmonious relationship with the nature composing community or social life, and living environmental life. Furthermore, he explained from his belief on the basis of these teachings, that as the believers of any religious affiliation human being should manifest their fidelity to the God Almighty (vertical relation) into the real relationship of horizontal relation type with other human beings and other creatures together with the natural environment. *Nostra Aetate* teaches us to conduct good relationship with other people of any diverse religious believers. One should respect to the fellow people because it assumed that other believers also have their own virtues. Secondly, from the teaching of *Gaudium et Spes* or the Joy and the expectation, he learns the necessity to manifest the *bonum commune* or the common goods. From Pope Francis he adopts the teaching of respect to the integrity of God's creation. For him, the significance and relevance of the respect to the Pope's teaching are not ended in terms of concepts, but it should be grounded or manifested into the real actions. The supports and helps provided for the Merapi eruption disaster victims is the necessary or even a must to do as the concrete activities of the diverse religious believers. Their spiritual faith is supposed to manifest in real action. The interfaith dialog may not end in terms of discourse and campaign, but it should be further proven into action that can be felt and benefitted the suffering people surrounding us.

Starting from the early step of the service to disaster victims in terms of emergency aid, the FPUB later organize and develop a more integrated and sustainable program in cooperation with volunteer groups, other interfaith groups from other cities including from Ponorogo, East Java, Surabaya, and Jakarta humanitarian communities, etc. They determine the disaster program into four stages of recoveries, i.e. the emergency support, infrastructure reconstruction, environmental

rehabilitation and finally the social-economic rehabilitation. The emergency stage is manifested in forms of house cleansing from the volcano ashes and providing basic needs such as food supply, shelter, and health aid. The second stage manifest in road and bridges construction for the villagers of Turi and Turgo of Sleman, Jogjakarta, Babadan (Magelang) and Kemalang and Bale Rante of Klaten, Central Java. Including in this stage is the construction of water and sanitation infrastructure be develop piping, and water distribution , and building many water reservoir tanks. Water supplies are felt as the next urgency after the emergency program since the water and sanitation networks were completely destroyed by the eruption. The destruction of the water supply and reservoir tank system cover the whole three areas served by FPUB. The supported regions are located in the Merapi Volcano mountainous slopes. The third step is the plantation of various trees for the reforestation and environmental rehabilitation program. The fourth step is the recovery related to social-economic program, that still in the process of the making and planned to be implemented in the end of 2015.

The environmental rehabilitation program, the main concern of this paper examination, is conducted from 2011 until now still going on. FPUB cooperates with the Gadjah Mada University activists especially coming from the Faculty of Forestry studies. Other partners are the Jogjakarta Province office of Forestry and Farming (DISHUTBUN), an NGO concerned to environmental program in Surakarta, and Fr. Bowo, Pr. his pastor colleague of a Ponorogo District's catholic parish. The main reason to choose the environmental rehabilitation program is the idea to rehabilitate the vegetation of the damaged areas used to be plentiful of water supply and have loosed many water springs and reservoir tanks. The results of the environmental rehabilitation is felt in the least two years by the emergence of new springs located in Sleman sub-district like what found in Turi, Turgo and other places.

The religious or faith-based organisation like FPUB is successful in involving the participation of the local people in conducting their rehabilitation program, and it is also recognized by other institution in the national level. Fr. Joseph Suyatno Pr., was very grateful to the appreciation to his humanitarian works especially concerning with the environmental rehabilitation. He claims the coverage of replantation program covers more than 150 Ha located in three supported areas of Jogjakarta, Magelang and Klaten districts. The awards are given by the Ashoka (2011) award and the Kalpataru (2013) award institutions. The Kalpataru award is a prestigious award provided by the President of Indonesia organized by the Ministry of Environmental affairs.

CONCLUSION

Faith based organization activities responding to the disaster as proven by the FPUB Jogjakarta interfaith group is a manifestation of an inter-religious concerns to the suffering people. This support has already empowered the disaster victims and provided the empowerment of the suffering people of the vulnerable environment and vulnerable condition so that they may increase their resilience to face the disaster and to be prepared for the coming possible disaster in the future.

It is understandable that the faith based organization like the FPUB is formerly not prepared for the disaster relief program. However, since they are called to conduct active responses to the help suffering people as their fellow mankind, they are enthusiastically to do so. Feeling that their capacity to manage the reliefs is still limited, they invite many other supports to cooperate and to handle together. In turns, The occurring need to face is the way to manage the network among the participating parties starting from the respective local people, NGOs companions, until the donors willing to provide resources and financial funding.

The crucial stage of this humanitarian activities is how the faith-based conduct the dialog of action as the responsible and sustainable program together with the stakeholders related to their activity.

References

- Brillantes, Alex B. (2007) *Learning from Disaster Recovery Guidance for Decision Makers*, A Publication from the International Recovery Platform (IRP) Supported by the Asian Disaster Reduction Center (ADRC), International Strategy for Disaster Reduction (ISDR) secretariat and United Nations Development Programme (UNDP), May 2007
- Eggers, William D. and Smith, Stephen Gold. “*Government by Network The New Public Management Imperative*”, A Joint Study by Deloitte Research and the Ash Institute for Democratic Governance and Innovation at the John F. Kennedy School of Government at Harvard University,
- Frerk, Georg, et al. (2011) *The Politics of Vulnerability and Resilience*, http://www.scielo.br/scielo.php?script=sci_arttext&pid=S1414-753X2011000200008 , see also *Ambiente & Sociedade _ Campinas v. XIV, n. 2 _ p. 105 -122 _ jul.-dez. 2011.*
- Daniel P. Aldrich. (2012) *Building Resilience: Social Capital in Post-Disaster Recovery*, United States: University of Chicago Press.
- Nuruddin Al Akbar. (2012) *Jejaring Muhammadiyah: Sebuah Analisis Recovery Bencana Merapi Yang Dilakukan Organisasi Muhammadiyah. Jurnal Sosiologi Islam, 2(2).*

Swidler, Leonard. (2008) "Understanding Dialog" in Mays, R.K.,
Interfaith Dialogue at the Grass Root Pennsylvania. Ecumencial Press.

Online Media

Brillantes, Alex B. Partnerships: A Key Pillar of Good Governance.
Monograph: From Government to Governance. [Online] Available
from [http://unpan1.un.org/intradoc/groups/
public/documents/EROPA/Monograph-WorldCOG-Chap6.pdf](http://unpan1.un.org/intradoc/groups/public/documents/EROPA/Monograph-WorldCOG-Chap6.pdf).

Smock, David R. (2006) Religious Contributions to Peacemaking: When
Religion Brings Peace, Not War. *USIP* [Online] Available from
[http://www.usip.org/publications/religious-contributions-
peacemaking-when-religion-brings-peace-not-war](http://www.usip.org/publications/religious-contributions-peacemaking-when-religion-brings-peace-not-war).

Swidler, Leonard. Understanding Dialog. [Online] Available from
[https://www.questia.com/library/journal/1G1-181855564/1-
understanding-dialogue](https://www.questia.com/library/journal/1G1-181855564/1-understanding-dialogue).

Interviews:

1. Interview with KH Abdul Muhaimin, Islam Leader figure of
FPUB-Jogjakarta Interfaith Forum in Nurul Umahat Female
Boarding House, in April, June and July 26, 2015
2. Interview with Father Yoseph Suyatno Hadiatmaja, Pr, Catholic
Leader Figure of FPUB-Jogjakarta Interfaith Forum in Kumetiran
Catholic Church Pastory, in April, July and August 15, 2015