The Voices of Inter-Religious Harmony:
Experiences of Islam and Hindu Millennial Generation in Lombok

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ABSTRACT

The purpose of this study is to examine the experience of interaction and communication inter-religious harmony by young millennial generations of Islam and Hindu in Lombok West Nusa Tenggara. It is important because many phenomena of the involvement of the younger generation in radicalism-extremism groups and terrorism networks. Then, a lot of violence action and intolerance in the name of religion still often occur in the community. This study uses an interpretive phenomenological analysis approach to reflect the direct experiences of informants as millennial generation. The method of data collection is deep interview and literature studies to strengthen the study. The sampling technique is purposive sampling. The informants interviewed have several criteria; they are the young millennial generation, Islam and Hindu, active in organizations and active in social media. The results of the study show that the millennial generation of Islam and Hindu in Lombok practice the principles of religious moderation in their daily lives, they are have national commitment, tolerance, resist violence and respect for tradition and culture. The principles and attitudes are obtained from their religious and cultural heritage. The next finding, conflicts or contradictions in a socio-religious relationship must are resolved by inter-religious dialogue to managing and negotiating contradictions in relationships. To strengthen inter-religious harmony is required narrative to create and share in social media or digital media to counter narrative of radicalism and violence in the name of religion.

Keywords: *inter-religious harmony, millennial, Islam, Hindu, Lombok, interpretative phenomenological analysis*

1. INTRODUCTION

Inter-religious harmony is one of the topics that are often discussed in the midst of violence and intolerance. The extreme religious actions are feel that religion, beliefs and opinions are the most correct and the others are wrong. It is often expressed in the form of hostility and violence. Amnesty International notes persistent violations of the right to freedom of religion from minority groups in Indonesia. Minority also often experience intimidation, physical attacks and closures of places their worship by violent groups who act in the name of religion [1].

In addition, the various acts of terrorism also occurred. At the end of March 2021, two acts of terrorism were carried out by the millennial generation. The first, bombing in front of the Makassar Cathedral. The perpetrators of the bombing is a married couple and they are part of the South Sulawesi JAD (Jemaah Ansharut Daulah) network [2]. Second, the lone wolf terrorism action carried out by millennial women with the ISIS ideology, she did the action in the Indonesian National Police Headquarters [3].

This fact shows that the younger generation is increasingly involved in violence, radicalism-extremism and terrorism. This is in line with the results of research conducted by the Center for the Study of Islam and Society or PPIM UIN Syarif Hidayatullah and Convey Indonesia showed a strengthening of radicalism and intolerance among students. They have a radical and very radical attitude that is equal to 58.5% and moderate attitude of 20.1% [4].

Meanwhile, the survey results from the International NGO Forum on Indonesian Development (INFID) show that the trend of rejecting religiously motivated violence increase from 79.7% (2016) to 94.4% (2020). Even though, they are group have potential to be intolerant. This is because some of them do not agree to wish happy holidays to other religions (52.7%), they do not want to be friends with other religions (29.7%), and they agree that Ahmadiyah and Shia are prohibited because they are heretical (42.5 %) [5].

The survey is in line with the results of a study by National Commission on Human Rights from 2012-2018 that the index of the tendency for intolerance has strengthened to more than 50 percent. The tendency to strengthen intolerance occurs in young people with an age range of 15-35 years. For example, their rejection of other people's religious practices, they reject other religions worship in their neighborhood [6].

The tough challenges for religious diversity are ignorance, tension, and intolerance. Lack of understanding and infrequent interaction between religious communities can lead to prejudice, misunderstanding, hostility, violence and intolerance. In some cases, these misunderstandings and prejudices have developed into something that destroys relations between ethnic groups or inter religious. Even violence in the name of religion or belief has developed into an important and worrying phenomenon in Indonesia [7].

Religion can divide individuals and communities, change friends into enemies, and can lead to misunderstanding and violence [8]. The conflict of civilizations is inevitable and religion is the source. The problem can actually be solved in various ways as through inter-religious dialogue [9]. The main purpose of conducting inter-religious dialogue as a communication process is to influence social change to fight religion as a source of violence [10]. So, the issues of intolerance and tensions between religious communities can be overcome through inter-religious dialogue.

The involvement of the millennial generation in various interfaith dialogues and the development of religious tolerance is very important [11]. The millennial generation has a very important role in building a narrative of inter-religious harmony. Issues of radicalism, racism and various other issues can be easily found on various social media platforms today. If the counter-narrative is not carried out properly, the issue can reduce the spirit of harmony and nationality.

In recent years, generation Y (millennial) and generation Z have become groups that are often discussed in various studies. According to the results of the 2020 population census released by Central Statistics Agency that the number of Generation Z reached 75.49 million people (27.94 percent) and the millennial generation as many as 69.38 million people (25.87 percent) of the entire population. The millennial generation dominates the structure of the productive age population. Around 50.36 percent of the total productive age population is the millennial generation [12].

The millennial generation is very close to the using of information and communication technology. The internet and social media are effective media for searching information, including religious studies. Social media is also a platform for spreading hate speech, extreme attitudes and thoughts tend to be intolerant. As a solution, it is very important to give the values of religious moderation to young people to prevent intolerance and radicalization in religion and hate speech [13].

Several studies related to inter-religious harmony, especially between Islam and Hindu in Lombok, have been carried out by several researchers. They are just focuses on aspects of harmony between the two ethnic or religious groups. Several studies that describe the issue of tolerance and inter-religious harmony are described in only one area, it is in the tradition of the *perang topat* which is a symbol of inter-religious and inter-tribal harmony [14], [15]. *Perang topat* as local culture is able to form harmonious relationships for people who have different ethnic, religious, ideological, and political backgrounds [16]. However, there are many good practices that need to be explored.

The significance of this research is that there are many misunderstandings and religious illiteracy related to issues of spirituality and faith that occur on young people. Research on narratives and practice of inter-religious harmony conducted by young people is not much researched. So far, the inter-religious harmony campaign tends to be carried out by the

interfaith harmony forum or religious leaders only. Meanwhile, the agenda of inter-religious harmony as dialogue is an important format in multicultural education which has been proven to reduce conflict and disputes [17].

The purpose of this research is to explore the experience of the millennial generation in building inter-religious harmony in practice and narratives. This research is focused on the younger millennial generation of Islam and Hindu in Lombok. This study is limited to the experiences of the informants and their interpretations of inter-religious harmony. Therefore, like qualitative research, this study is not intended to generalize to a larger population, but according to the individual of each informant at single moment in time.

2. METHOD

The research method is interpretative phenomenological analysis (IPA). It is to find out how participants or informants interpret their personal and social world. The main target of the study is the meaning of various experiences, incident or statuses of informants [18]. The informant interprets a situation that they experiences and they will give meaning to the situation. The situation is inter-religious harmony or conflict because religion or ethnic group.

This study uses primary and secondary data types. Primary data is obtained from in-depth interviews. Furthermore, secondary data is obtained through literature review related to the research theme. The sampling technique is purposive sampling. The informants interviewed have criteria, namely the younger millennial generation (aged 20-29 years old), Islam and Hindu in Lombok, active in organizations, and active use social media. The number of informants in the study who were selected is eight people, four from Muslim and four from Hindu.

3. RESULT AND DISCUSSION

Lombok is an island in the West Nusa Tenggara Province which has five districts are East Lombok, West Lombok, Central Lombok, North Lombok and Mataram. Lombok Island is inhabited by several tribes including the majority of the Sasak tribe, the Balinese, the Javanese and others. Lombok is known as the island of a thousand mosques because there are many mosques or Islamic prayer room every villages. Even thought, the people are not only Islam. There are Hindu, Christians, Catholics, Buddhists and Confucians. Islam is the majority religion and the second is Hinduism.

The Sasak ethnic group which is predominantly Muslim and the Balinese ethnic group is Hindu in Lombok have a long history. Various historical incidents show that the relationship between the two ethnicities and two religions is full of dynamics, such as misunderstandings, disharmony, competition and conflict. Misunderstandings and conflicts are triggered by small things and then become big issues that encourage each group to get involved because of religious and ethnic sentiments [19].

Several conflicts and tensions have occurred between Sasak Muslims and Balinese Hindus on the island of Lombok, including: communal conflicts related to the construction of a mosque adjacent to a Hindu temple. It's called the Karang Taliwang Muslim conflict and the Sindu and Tohpati Hindu in Cakranegara Mataram city. Then, the conflict between the Muslims of Nyangget and the Hindu of Saksari, the conflict of the Muslim of Karang Tapen and the Hindu of Karang Jasi and Karang Lelede, and the conflict of rejection and destruction of the Sangkareang Temple in Keru Narmada West Lombok, in Pusuk West Lombok and several other places [20].

The various conflicts experienced between Muslim and Hindu in the past is known by the millennial generation through stories and reading. For them, the past conflict is not a problem for the current millennial generation.

"Yes, I heard that there were conflicts (in the name of religion) from stories, but I didn't witness it. For me, the past conflict is over. It is no need to continue in our generation. It is an important lesson so that it doesn't happen again." (Toni, Lombok, 9 July 2021).

Inter-religious conflict is as old as the religious community. This phenomenon can realistically be known from various information, including through existing archives. Inter-religious conflicts can occur because of different views on concept or practice carried out by other religions. The conflict occurs because there are not communication inter-religions. The moderate attitude, openness and acceptance of differences are the key of inter-religious harmony.

"Conflict is a problem that occurs because there is no openness or good communication between different groups. My experience, I once had a suspicion in certain groups that

they were radicals. But after I got to know them, met and shared with them, finally my thoughts and suspicions were wrong." (Ni Putu, Lombok, 10 July 2021).

3.1. Religious Moderation: Religious and Cultural Heritage

Religious moderation is a solution to various conflicts and tensions that occur between religious communities, between ethnic groups and differences in beliefs or understandings. The existence of community groups that are exclusive and intolerant does not only occur in Indonesia but also in the world, so the United Nations has designated 2019 as the international year of moderation. At the same time, the Government of Indonesia through the Ministry of Religion has also set a year of religious moderation. Religious moderation is the main stream and the spirit of diversity in Indonesian society [21].

The religions in Indonesia recognize the teachings of religious moderation. In Islam there is the concept of *"washatiyyah"*. It has a similar meaning to the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). Religious moderation can also be seen in the Christian tradition with the concept of "golden main". The Buddhism teaches the concept of a middle way known as *"majjima patipada"*. The Confucianism has the concept of *"chun yung"*. The Catholicism also teaches an open attitude to differences and does not claim to be the most correct. Meanwhile, the Hinduism teaches the importance of "morality" which is maintaining harmonious relationships between human beings. So, every religion has one point in common, it is choosing a middle way between the two extreme poles and not exaggerating.

Every religious person must uphold moderation and tolerance. Religious moderation is an attitude of respecting and appreciating all the differences from other religions. According to the informant, the practice of religious moderation can be showed when during the celebration of religious holidays; they participate in congratulating to the other religions, do not interfere with the worship activities of other religions, and get work together in certain activities. Differences in religion, beliefs and traditions for the millennial generation are natural things.

"Religious moderation is like we respect each other when we worship without disturbing each other, wishing each other happy holidays or inviting each other when one of us celebrates religious holidays, it's

no problem" (Yusuf, Lombok, 10 July 2021).

"Respect to others and don't disturb them when other religions are carrying out traditions or rituals. Appreciate the rituals and traditions that are carried out, even often take part in some traditional celebrations as like Idul Fitri. There I can learn about other traditions" (I Wayan, Lombok, 13 July 2021).

The informants who are the millennial generation as agents of change understand the concept of religious moderation from the holy book and teachings in their religion that is passed down continuously. In the midst of the diversity or pluralism of the Indonesian people, a moderate attitude, mutual respect is very important and it needs to be taught continuously in every religious ritual.

"Many teachings to foster a life of religious moderation can be found in Hinduism. For example in the Bhagavad-Gita, Rig-Veda and even in the fifth stanza of the Tri Sandya puja mantra, besides we know Tri Hita Karana, the teachings of Tat wam Asi and Wasudewam kumbhakam. The verses in it show how Hinduism is very moderate in religion and respects pluralism as a consequence of life. Likewise, we are seeing the plurality of humans in their potential by giving freedom to express their God. Plurality is part of a life that should always be appreciated and protected, as humans should behave towards themselves (Atharwaveda XII 1.4.5). (Ida Ayu, Lombok, 11 July 2021)

Meanwhile, for the Muslim generation, religious moderation is also taught in the holy Al-Quran according Surah Al-Hujurat verse 13 which expressly instructs human beings to know each other and accept the differences. In addition, the teachings are exemplified through the example of the Prophet Muhammad SAW and religious leaders.

"According to Qur'an Al-Hujurat verse 13, Allah created humans from male and female sexes, and made us nations, tribes and the goal is to know each other and communicate. From the verse it is clear that the difference is the decree of Allah and we must accept the difference. The Prophet Muhammad gave an example of that. Our teachers or "tuan guru" also teach that" (Putri, Lombok, 12 July 2021).

Religious moderation is the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation with rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation is a must.

The principle of religious moderation is an attitude and perspective that is full of balance and justice values. Moderation is pulling together the disparate and to find a proper balance between people of different religions, cultures, ethnic and politics, then listen to each other and learn how to work out differences [22]. Moderate means not being extreme in either side of the view or being in the middle. Moderates always prioritize tolerance, mutual respect and still believing in the truth of the beliefs or religion.

There are four indicators of religious moderation, namely: have strong national commitment, tolerance with others, resist violence (physical or verbal) and accommodative with local culture and tradition [23]. The indicators are the key to creating tolerance and harmony. Millennial have an important role as agents of religious moderation [24]. Religious moderation is not just a discussion among elites like on campus, but it's must be grounded and implemented.

The informants also have a moderate religious understanding. First, national commitment is an indicator to see how thinks, behaves, and religious practices affect loyalty to the basic consensus of the nation and state, it is accepting Pancasila as the basis of the state and the 1945 Constitution as the highest source of law. Then, they have strongly committed to the Unitary State of the Republic of Indonesia and practice the motto of "Bhinneka Tunggal Ika" in social life as a form of national unity and integrity.

"For me, the Unitary State of the Republic of Indonesia is a fixed price, there is no need for anyone to argue, let alone replace it. Pancasila as the basis of the state is very appropriate with the condition of a diverse nation like this. The five precepts in Pancasila need to be applied in our lives, especially regarding religion and social relations" (Kadek, Lombok, 10 July 2021).

"The motto of Bhinneka Tunggal Ika encourages the birth of unity and integrity

under in Indonesian. In order for our nation to be solidly united, this motto must continue to be socialized and practiced" (Ahmad, Lombok, 9 July 2021).

Second, tolerance is an attitude of respecting, appreciating, and accepting differences, especially in differences in religion and belief. Tolerance can be shown by being open, generous, gentle, respectful, and positive thinking in dealing with differences or accepting the others with different opinions. In this context, religious tolerance is emphasized on inter-religious tolerance and intra-religious tolerance.

"Tolerance in my opinion is where we must know that in Indonesia there is not only one religion; therefore we must respect each other and respect the differences that exist. My tolerance when I have friends of different religions and she has traditional ceremony or holiday, I always congratulate to her. I don't hate when her belief are different from mine" (Putri, Lombok, 12 July 2021).

Inter-religious relations can be seen how a person's attitudes and interactions with the other religions, their willingness to dialogue, cooperate, and the construction of places of worship for other religions. Intra-religious relations can be seen how a person's attitude in responding to sectarian conflicts or religious minority groups outside of religious understanding and beliefs held in Indonesia.

"I have a close friend of another religion, we do some activities together. For me there is no problem and I feeling enjoy make friend with him. We don't talk about our differences in religion or beliefs, but just general things (Ahmad, Lombok, 9 July 2021)."

Third, resist violence is an attitude of refusing or disagreeing with the actions of individuals or groups that use extreme or violent means, especially those in the name of religion. The radicalism-extremism and the notion that wants to make changes to the social and political system by using violent means in the name of religion. Violence can be in the form of verbal, physical or mental violence.

"I strongly disagree that every problem or difference is resolved by violence. I also do not agree that young people are involved in radical movements and become terrorists. That's a destructive way. Change cannot be done by force, either through good

communication or dialogue (I Wayan, Lombok, 13 July 2021)."

Fourth, accommodate religious attitudes and behavior towards local culture. It is one's attitude in accepting other people's religious practices that incorporate local traditions and culture. Moderate groups tend to have a friendly attitude, respect, and accept local traditions and culture in their religious behavior, provided that they do not conflict with the core or main teachings of religion.

"In my opinion, local traditions and culture in religion do not pollute the purity of religion. As in the tradition or ritual of the 'perang topat', this is actually very good for strengthening the bond between the two religions. In the tradition, the animal was slaughtered based on an agreement. The agreement, among others, is related to the selected sacrificial animal, namely the buffalo. For Hindus, cows are considered sacred animals, while for Muslims, pigs are haram. This includes the opportunity to enter holy places that are symbols of unity, namely Pura as a holy place for Hindus, and Kemaliq which is a holy place or house of worship for Muslims. (Yusuf, Lombok, 12 July 2021).

Religious moderation is a middle ground in the diversity of religions in Indonesia. It is cultural heritage that do simultaneously between religion and local wisdom. With religious moderation, religious harmony will be stronger. Such as culture or traditions held by the community to strengthen inter-religious harmony, such as the *perang topat*. The tradition of *perang topat* is a symbol of harmony in religious life. *Perang topat* became local wisdom built by two religions, Hindu and Islam which were carried out for generations. In addition, the *perang topat* is also a symbol of harmony between the majority and minority groups, a symbol of brotherhood, peace and unity.

The traditions carried out by the community until now are cultural heritage as an effort to strengthen social harmony. The tradition of *begawe* or *roah* for the Sasak tribe (thanksgiving) is held in almost every wedding ceremony, birth, death, birthday of the prophet, and so on. Then there is the tradition of *begibung* (eating together) which is eating food served by sitting in a circle and parallel without any differences in social status and other differences. Each of these traditions contains values that lead to harmony in peace [25].

Religious moderation is a middle ground between religious diversity and being tolerant of differences. Religious tolerance is tolerance that includes issues of belief in humans related to the faith or divinity that they believe in. Everyone has the right and freedom to believe in and embrace a religion of their own choosing and to get respect in the implementation of the teachings that they adhere to or believe in [26].

Thus, religious moderation becomes the most appropriate content of values and practices to prevent the phenomenon of violence, intolerance, and radicalism-extremism that is rife. In addition, the attitude of religious moderation is also to strengthen inter-religious harmony in Indonesia which is woven with Pancasila values, moderate attitudes, fairness, and balance which are the keys to managing diversity.

3.2. Inter-Religious Dialogue as Communication Process

Freedom of faith and religion is a joint consensus of the international community and it is the basis or prerequisite for religious harmony. Everyone's religious freedom leads to harmony and keeps away from hatred or conflict between religions. Religious harmony takes freedom one step further to offer a new vision for overcoming religious disputes and conflicts.

There are many ways to create religious harmony; one of the most important ways is inter-religious dialogue. The term of dialogue is used to describe interaction in a religious tradition formally or informally. The purpose of dialogue is not only for mutual understanding but it's for deeper self-understanding and gaining new insight and practice form the others religion [27].

When religious harmony is considered as the highest spiritual goal, dialogue can be a medium to promote religious harmony and peaceful life. There is a saying in the doctrine of the mean of the book of rites that "all things on earth grew together without one harming the other and all doctrines in the world developed in parallel with one another without coming into conflict". This is an accurate expression of harmony without uniformity. All religions teach harmony. When religious differences are recognized and their legitimacy respected, then different religions enjoy their respective growth and development in harmony.

The informants understand that dialogue is a strategic step to seek and unite a difference. Dialogue

is a communication process carried out between religious adherents as a medium to get to know each other, understand and discuss relevant issues and find solutions.

> *"I think inter-religious dialogue is important. We as young people can talk about various issues. We build trust in people of a different religion to us and not everyone has the opportunity to do this. Moreover, this is the era of abundance of information, so that people tend to believe in hoaxes more" (Ni Putu, Lombok, 10 July 2021).*

> *"Dialogue is a meeting space between religious people to discuss important issues that are relevant to us. We can share our ideas and beliefs with people of other religions. I think this is also a forum to find a solution to a problem faced by the nation." (Toni, Lombok, 9 July 2021)*

> *"Interfaith dialogue is important to get to know and understand each other. We are open, appreciate differences, accept differences, and build trust. If you don't know, don't love." (Kadek, Lombok, 10 Juli 2021)*

Debate can encourages proselytizing and mediation process to seeks resolution, while dialogue to promote understanding [28]. Dialogue is transformational, not merely conversational, because it has the potential to change the reality of the participants or to further instill the status quo that dialogue seeks to express [29]. Dialogue is a means of learning and transformation process, exchanging spiritual energy with others, and under the right conditions this process can be a wonderful spiritual experience that leading to union with another. [30].

The informants have great respect for different religious beliefs. The interaction pattern carried out by Muslim and Hindu millennial generations is to maintain social harmonization. In their friendship, they do not mention the issue of religious beliefs that can trigger conflict, not to speak ill of them.

> *"My friends and I of different religions have never discussed our religious differences, even if they are celebrating a big day or religious ritual, we are very happy, we don't feel that we are different (Ida Ayu, Lombok 11 July 2021).*

The same thing was said by Ni Putu. Expressing the religious beliefs and differences are not a problem in the association. The thing that needs to be upheld is to respect differences and help each other.

> *"Tolerance is mutual respect. Tolerance that I do in my daily life is to respect thoughts, beliefs, and opinions, and to help each other regardless of race, ethnicity, and religion." (Ni Putu, Lombok, 10 July 2021).*

For the millennial generation, they have experienced conflicts or contradictions related to differences in views or opinions related to religious issues, but these conflicts did not cause violence and disunity. That's because the dialogue is aimed at understanding each other and not judging.

> *"There have been disagreements with friends of other religions, differences of opinion or views, but they did not end up fighting and making our relationship not good. I think this is argumentative debate" (Toni, Lombok, July 4, 2021).*

> *"If we ever discuss religious issues, we just exchange ideas, don't find fault with other religions, nor do we feel that my religion is the most correct. I just understand and understand how other religions teach." (Kadek, Lombok, 10 July 2021)*

The practice of religious moderation is also carried out through individual dialogue and interfaith youth organizations. Dialogue is an important way to unravel the conflicts and contradictions that occur in a relationship.

> *"Dialogue is carried out formally, for example, when an act of terrorism is carried out by a terrorist group and involves young people, we in my organization and friends from different religions have discussions. It is our contribution so that we don't fall into their group considering they are targeting young people" (Yusuf, Lombok, July 4, 2021).*

According to the relational dialectics theory by Leslie Baxter that communication between humans is never stagnant. In the process of interaction there is always a very complex dynamic that is constantly changing. Baxter presupposes that the relationship between individuals is driven by things that are different from each individual which then has dialectic with each other. Living together in society is

not always linear, but is filled with contradictions that are interconnected continuously.

There are five meanings of dialogue in a relationship, namely dialogue as the main element of communication that builds and underlies the relationship. Dialogues as a chain of speech, then the dialogue is unpredictable. Dialogue is also an aesthetic moment, where in this stage people feel they have a relationship with each other. In addition, dialogue is also a means of expressing critical attitudes [31]. A relationship is born through dialogue. So according to this theory, people's lives are closely related to dialogue and dialectics. Dialectics refers to a tension between opposing forces in a system, while dialogue can be termed as different voices that unite in a conversation [32].

Baxter suggests three dialectics that affect relationships between individuals, namely: (1) Integration and separation refers to a person's desire to be separated from others, but also to be close to others. (2) Stability and change are a condition that is sought to maintain comfort and desire for change. (3) Openness and protection (expression and non-expression) are the dualism of attitude between being protective and expressive [31].

The practice of inter-religious harmony carried out by Muslim and Hindu millennial generations on the island of Lombok is quite interesting. They always maintain social harmony by means of dialectical communication that is carried out every day. The results of the study show that dialectical communication as described by Leslie Baxter is one of the prerequisites for the realization of social harmonization. Millennial generation's awareness of different religions is carried out through dialectical and dialogical channels which have an impact on mutual respect for religious differences.

A relationship or interaction that is carried out by someone continuously allows the emergence of contradictions, namely the opposite state or tendency to oppose. Therefore, Communication is very important in managing and negotiating contradictions in relationships. Communication is done to maintain the attachment of a relationship so that harmonization and solidarity can be formed. The communication carried out by the millennial generation to reduce or avoid conflicts or contradictions is by looking for religious references in accordance with the teachings of their religion.

Rational dialectical theory has four elements that become important substances in dialectical analysis. The four elements are totality, contradiction, motion and praxis [33]. The results of this study indicate that these elements are experienced by the informants. First, totality is people who are in a relationship are interdependent. When something happens to one member of the relationship, the other members are also affected. Totality also means that the cultural and social context influences the processes that occur.

Second, contradiction is refers more to the opposition of two different elements. Contradiction is the main characteristic of the dialectical approach. Dialectic itself is the product of oppositions. Some informants experienced contradictions in the form of differences of opinion and differences in attitudes in narrating religious differences. Third, motion refers to the nature of the process of a relationship and the changes that tend to occur in the relationship over time. These changes occurred related to previous understandings of religious differences and harmony.

Fourth, praxis is that humans are considered as decision makers. Although they do not fully have free choices at every opportunity and there are limitations caused by choices that have been made previously, or even caused by the choices of others, and it could also be that these limitations are due to cultural and social conditions, but still humans as individuals who make decisions or as an active and fully conscious decision maker.

As stated by Griffin, the dialogue carried out by the millennial generation has several functions, namely: First, dialogue as a constructive process. Communication creates a relationship and in practice an individual changes, so their relationship also changes. In this case the dialogic considers that the differences and similarities in people are equally important.

The second function is dialogue as a dialectical flux. All social life is the product of the "contradiction and tension-filled union of two warring desires". This makes it clear that various forms of contradiction are increasingly being recognized. This means that the process of developing and maintaining relationships becomes unpredictable, unresolved, and uncertain.

The third function is dialogue as an aesthetic moment. Baxter describes the mutual sensation of refinement, fixture or overall in the midst of such a fragmented experience as not lasting. However, memories of good times can support a relation through the turbulence that occurs in intimate relationships.

The fourth function is dialogue as an expression or utterance. Phrases are described as expressive links that form a dialogue chain. Therefore, the agreed expression is influenced by the words that came out before and the words that will be used. Baxter emphasizes on whether or not expressions give credence to the voices of both parties in a relationship.

The fifth function is dialogue as a critical sensibility. It is an obligation to criticize dominant voices, especially those that suppress opposing views. Millennial can convey their views and criticisms through various social media platforms because they are the group that uses the most digital media and technology.

Dialogue is very important and it became a tradition in inter-religious relations. Dialogue can reflect complex differences in interpersonal relationships. Dialogue can unite individuals or groups of different religions and ethnicities. Each individual has an active responsibility to create peace as a public theology in a pluralistic society [34].

3.3. Narrative of Inter-Religious Harmony in New Media

Various tragedies of disharmony in multicultural society that occur due to lack of multicultural awareness, low religious moderation, and lack of wisdom in managing community diversity and lack of dialogue, causing horizontal friction that leads to division. Dissemination of religious harmony through the digital space of information technology can reach a wider community and more specifically the millennial generation [35].

Meanwhile, digital spaces are often filled with various contents that trigger violent conflicts, radicalism-extremism [36]. Therefore, moderate religious narrative is important in the digital space as a counter to radical-extremist content and hoax information. Social media can be a catalyst for the dissemination of messages of religious moderation. Digital space that is not balanced with moderate religious narratives based on tolerance values will give birth to conflicts and intolerant perspectives.

Moderation is very important because Indonesia is a nation that is diverse in religion, ethnicity, language, culture and others. This diversity is a natural event where differences meet. Each individual or group brings their own culture in the process of interaction. Diversity can be an integrating force that can bind the community, on the other hand, diversity

can be a source of conflict or conflict between religion, culture, ethnicity and life values [37].

The narratives about inter-religious harmony in the digital space or social media are very important as a counter narrative of hate speech and radicalism-violent extremism. The purpose of counter-narrative is to create a substantive and essential religious framing, namely moderate and tolerant. This is because people acquire religious knowledge today in an instant and pragmatic way. Scientific knowledge is no longer the key to the learning process. Those who are quick to present religious narratives will easily get congregations [35].

Religious harmony for the millennial generation is not only practiced but also narrated and communicated through their various social media platforms. Several narratives related to religious moderation that the generation millennial (as informant) are trying to build include: "We must be in the middle and not vilify other religions"; "Difference is a necessity and religion forbids division"; "Although we are of different religions, we are able to unite against the Covid-19 Pandemic"; "Life is beautiful if we take the path of tolerance and have good friends despite having different backgrounds including different religions"; "Every religion teaches the values of goodness and diversity is a gift from God so that we should not destroy the teachings and grace."

In the Religious-Social Shaping of Technology theory, it is explained that the impact of the digital era on people's religious ways, among which the most felt is the fading of affiliation to religious institutions, the shift in religious authority, the strengthening of individualism, and the change from pluralism to tribalism [38]. However, for the millennial generation, tolerance and pluralism are attitudes that must be possessed in the midst of strengthening individuality in the era of digital technology. By utilizing the digital space, the power of togetherness can be built massively because of its wider reach.

The digital world today has produced ideas and forms a thought that is embedded in people's understanding. Personal religious experiences, unfounded fatwas, and unclear knowledge of the chain, continue to be created in such a way as to lead the community. Religious authority has shifted due to the colonization of information and the folding of consciousness. Previously, religious authority was only owned by Ulama, ustadz, mursyid, religious teachers, and the government through the Ministry of Religion. However, nowadays religious authority can be exercised by new media that seem impersonal and

based on information networks. Everyone easily access knowledge according to their own tastes and needs.

The religious narratives that have been created have shifted the authority of the Ulama as references in understanding sacred texts which then gave birth to fabrications and distortions of understanding. Narratives on social media raise three problems: (1) the problem of exclusive understanding of religion, absolute fanaticism, non-permissiveness towards religion, and disbelief. This is because social media is very open and accessible to anyone related to religious content or narratives. (2) Shifting religious authority from personal into impersonal (3) Excessive mindset and behavior: there is a love for technology and religious consumerism, information or teachings obtained from social media become the basis for action [39].

This reality is clouded by the post-truth phenomenon that has the potential to sharpen polarization in society, marked by the increasingly viral understanding that tends to carry religious, racial and interest group sentiments which can be a challenge as well as an obstacle in spurring the sustainability of national development. Post-truth in the digital space is marked by the massive firehouse of falsehood that drags on in dark social (social darkness) which then has an impact on malice and hostility [40].

The digital world then has a negative impact on religious structures and narratives. Certain groups produce religious content that is based on a single understanding, thus triggering the growth of identity politics and tension conflicts. In this context, the digital world (cyberspace) is used to create a proliferation of misinformation and disinformation by a group of people who act in the name of religion in their narrative content. In fact, the digital world is used as a forum to break the unity of the people by certain groups who are dissatisfied in certain contestations and then take control of the authority of religious sources through digital channels [41].

Religious narratives and studies are competitive arenas that have great potential to be produced by certain groups to disseminate religious ideas and symbols to the public. Religious studies become a wet arena that is easy to play with and narrate according to subjective desires [42]. Ironically, the movement of hard liners who display religious narratives aggressively and emotionally has actually won sympathy in the hearts of some audiences. Much of this sympathy is obtained from the digital space, where the level of distribution is so massive and easy.

The media has become a new commodity in spreading certain religious ideologies and certain interests as a form of resistance against religious organizations that do not have the same understanding and also as a form of defense from their own groups [43].

The digital space of information technology is used in mainstreaming religious harmony as a digital narrative, it is a religious narrative that is packaged in certain content properly and systematically and then disseminated by digital information technology. Digital narratives are able to unfold ways of life that were previously unimaginable, such as artificial life, networking, and real time interaction [44]. Technology can open, expand, and at the same time influence a person's patterns and perspectives, although on the one hand it can also lead to fear, dissatisfaction, and imprisonment.

Based on the explanation above, the millennial generation has an important role in carrying out counter-narratives on texts scattered in the social media universe that can break the unity of the nation. Millennial are considered a special generation because they are associated with technology. Therefore, the millennial generation can take advantage of technological advances to spread peaceful narratives. The mission to bring a more peaceful religious life needs to be created in the digital space.

4. CONCLUSION

Cultural heritage and religious teachings are an important part in shaping the personal identity of the millennial generation. The experience and practice of religious harmony for Muslim and Hindu millennial generations in Lombok shows that they have moderate religious understanding and practice it in their daily lives. The indicators shown are that they have national commitment, tolerance, resist violence, and respect for tradition and culture.

Conflicts or contradictions in a religious social relationship are resolved by means of communication and dialogue. Communication and dialogue are very important in managing and negotiating contradictions in a relationship and differences. The function of communication and dialogue is as a constructive process, as a dialectic flow, as an aesthetic moment, as an expression, and as a critical sensibility.

This research contributes to the development of communication theory to apply the principles of religious moderation and inter-religious harmony.

This study also reveals the other side of the study of inter-religious harmony which is explored with the phenomenological interpretative analysis methodology. Research on inter-religious harmony is still very interesting to continue to be explored with various approaches or other theoretical perspectives in the midst of various issues that can disrupt unity and integrity.

AUTHORS' CONTRIBUTIONS

The author contribution to the paper as follows: study conception and research design, data collection, analysis and interpretation of results, and the last write the paper.

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