



The Relevance of Catholic Theological Inspiration on Ecumenical Dialogue for Religious Moderation in Indonesia

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Abstract: Ecumenical dialogue is part of the post-Vatican Council II Catholic theological practice that emphasizes the importance of openness to other traditions and a shared search for truth. In the Indonesian context, which is characterized by religious diversity and the challenges of intolerance and fundamentalism, Catholic theological reflection can make an important contribution to strengthening religious moderation. This study aims to identify and correlate Catholic theological ideas on ecumenical dialogue that can be the basis for developing a relevant and contextual interfaith dialogue methodology. Using a content analysis approach and correlation of theological ideas based on an integrative literature review, this study examines Church documents, the views of Catholic theologians Yves Congar, Walter Kasper, and John Paul II, and research results that discuss interreligious moderation. The results of the study indicate that receptive ecumenism, mutual spiritual enrichment, inner reform, shared witness, and learning through dialogue can be the foundation of a methodological framework for dialogue in religious moderation without losing the integrity of each faith. The practice of interfaith dialogue in Indonesia can be enriched with a transformative approach that emphasizes reciprocal learning, shared reflection of faith, and acceptance of diversity. The contribution of this research is primarily a fresh perspective and methodology in the contextual theological study of dialogue, emphasizing that Catholic theological inspirations can be used as material for compiling a program framework to advance religious moderation.

Keywords: theology of dialogue; ecumenism; religious moderation; unity; methodology of dialogue.

Introduction

Religious pluralism in Indonesia may have given rise to various challenges in efforts to maintain harmony among religious communities. This reality is especially evident when tensions over religious identity become stronger in society. In this context, the Catholic Church, especially since the Second Vatican Council, has shown a strong commitment to supporting the ecumenical movement in an effort to restore unity among Christian Churches and promote tolerance between religious communities. Through its tradition, the Church contributes a framework for a dialogical approach that is not only theological-conceptual but also responsive to the social and political realities in our pluralistic society. Ecumenical dialogue emphasizes efforts to restore the unity of the Church of Christ within the diversity of churches. This dialogue can be useful in dealing with religious fundamentalism, which can threaten the noble values of the nation. The phenomenon of religious-based tensions and conflicts in various regions of Indonesia shows that an institutional approach is often unhelpful; therefore, a different

approach is needed that motivates an attitude of mutual understanding, recognition, and respect. In this regard, the Catholic Church, in line with the principles and spirit of the Second Vatican Council, especially in the document *Unitatis Redintegratio*, can provide a fresh perspective on methods of dialogue that emphasize charity and the search for truth as the foundation. Amid the increasing politics of identity and religious disinformation that tends to be exacerbated by social media platforms, it is necessary to review methods of dialogue with theological inspiration as a peaceful and open approach between religions, something that can start from within the Church itself and be extended to interreligious areas (Loi, 2025).

Recent theological literature shows that although ecumenical dialogue has developed slowly since the Second Vatican Council, there is still a gap between theological discussions that have been carried out and the reality in practice in society. Yves Congar, for example, once proposed a model of “receptive ecumenism” that emphasizes learning from each other without having to lose one’s own faith identity, but the implementation of this idea has not always succeeded in reaching society at the grassroots level (Murray, 2011). In addition, Richard Shaull’s idea, which once brought theology into the public domain and social sciences, was revived to read the reality of society, but it turned out that his ideas were still limited to the academic realm and had not inspired practice in the Church. Therefore, there is still a need to develop more applicable contextual models of dialogical theology to respond to the challenges of diversity and social division. Theological literature also highlights the importance of bridging doctrinal differences between churches with a shared spirituality that emphasizes unity in love and the recognition of human dignity (Ladouceur, 2020).

This study aims to explore theological inspiration from Christian traditions, especially Catholicism, which can be developed into dialogue methods in the context of religious moderation in Indonesia. Another objective is to identify theological foundations that can inspire peaceful and constructive interfaith engagement. By referring to the thoughts of Catholic figures such as Yves Congar, Walter Kasper, and Pope John Paul II, this study explores how theological concepts of ecumenical dialogue can be applied with adjustments in religious moderation (Dură, 2022). The more specific objective is to encourage the development of dialogue methods by drawing inspiration from Catholic dialogue theology to bring up the spirit of moderation, tolerance, and inclusiveness in religious life in Indonesia. This study is intended to enrich Indonesian contextual theological thinking, as well as to contribute to efforts to restore social unity and harmony through the framework of faith and love. Thus, the results of this study have the potential to be applied in the context of catechesis on diversity, interfaith assistance, and formulation of public policies related to religious harmony.

This research is necessary because inspiration from theological methodology on ecumenical dialogue related to fundamental theology can be an effective means of refreshing the practices of religious moderation in Indonesia. The reality of conflict and intolerance still occurs in society, and this situation demands efforts to renew the method of religious moderation that is not only normative but also reflective, spiritual, and contextual. The main argument in this study is based on the assumption that the sources of Catholic theology, such as humility, mercy, openness, compassion, and faithfulness to the Gospel message, have given rise to significant social transformational power, especially when translated into the practice of interfaith dialogue (Riyanto & Galle, 2023). This study also hypothesizes that by developing dialogue methods based on theological inspiration, religious people can contribute more to creating a harmonious and inclusive society. Through this approach, the meaning of ecumenism shifts as a path towards unity, not uniformity, and dialogue is seen as a space for growing together, not just a place for debate or dogmatic compromise (Jemna & Mănăstireanu, 2023).

Methods

This study examines Catholic theological thoughts on ecumenical dialogue associated with efforts and methods of religious moderation in Indonesia. The phenomenon of concern is the increasing need for the development of more contextual dialogue methods, which are not only based on theological-doctrinal dialogue but are also relevant in the context of religious pluralism and identity conflicts in society. The Catholic Church has played a role and made conceptual contributions to the ecumenical

movement, but there are still shortcomings at the practical level, especially contributions that inspire religious moderation through an interfaith dialogue approach. The scope of ecumenical dialogue practice is often limited to relations between Christian churches, and does not cover the daily area of relations between religious communities. Therefore, this study focuses more on translating Catholic theological inspirations for the ecumenical movement and dialogue to inspire a framework for developing dialogue methods for religious moderation in Indonesia (Yusuf & Mutiara, 2022).

The methods used in this study were literature research and content correlation, focusing on the analysis, interpretation, and correlation of written sources relevant to the research theme. The type of primary data consists of literature on the thoughts of Catholic figures such as Yves Congar, Walter Kasper, and Pope John Paul II on ecumenical dialogue, receptive ecumenism, and Catholic learning. Other data include other scientific sources, such as journals, books, research reports, reports of observations of social phenomena, and church documents that discuss the themes of religious moderation, pluralism, and approaches to ecumenical and interfaith dialogue. All data were analyzed by considering their relevance to the keywords in this study, namely, ecumenical dialogue, theology and methods of dialogue, and religious moderation. The use of various data strengthens understanding and complements the current horizon of practice, and reflects the importance of developing a method of dialogue inspired by theological ideas to deal with religious plurality in Indonesia.

Several basic theories can be explained as follows. The first is the theory of receptive ecumenism developed by Catholic theologian Yves Congar, which emphasizes the concept of unity in diversity and the importance of mutual learning between denominations without losing their respective faith identities (Paulet, 2023). In his book *True and False Reform in the Church* (1950), Congar highlighted that reform and dialogue must go hand-in-hand in a spirit of humility and fidelity to the Gospel. The theory of receptive ecumenism was once put forward by Walter Kasper, who proposed fresh approaches to ecumenical dialogue (Hall & Rowell, 2007; Kasper, 2007; Pizzey, 2015). Kasper believes that dialogue must be based on truth and love, and colored by mercy, as expressed in his various writings while serving as President of the Pontifical Council for the Promotion of Christian Unity (Falconer, 2015). Pope John Paul II, in his encyclical *Ut Unum Sint* (1995), once strengthened this theory by stating that ecumenical dialogue is essentially a “responsibility of Christian conscience”, which aims to seek deeper forms of unity, not just theological compromise based on discussion and negotiation (Jemna & Mănăstireanu, 2023). John Paul II emphasized that dialogue is essential to the identity of the Church, and he advocated conversion and shared witness in love and truth. He also proposed that dialogue should be conducted with conscience (“dialogue of conscience”) and supported dialogue in the fields of theology, ethics, and praxis (Fosarelli, 2008).

The data in this study were obtained through literature studies, namely, searching and reading theological documents, scientific journals, reference books, and articles that are directly related to theological thoughts on ecumenical dialogue. By identifying keywords and collecting and selecting credible and relevant sources, I mapped various theological approaches and ideas that have been developed previously and related them to the phenomenon of religious moderation that is increasingly needed in Indonesia. I examined each theory in the literature reviewed to find principles, keywords, and methodologies that can be translated into the context of interfaith religious life. This approach is relevant because literature studies and correlations have proven effective in revealing the conceptual relationship between theory and theological practice in religious moderation (Rouf, 2020). Data obtained from the literature were analyzed using content analysis, which emphasizes the process of categorization, interpretation, and identification of patterns in the text. This analysis draws important ideas from theological texts and correlates them with concepts and methods of religious moderation. I conducted the analysis by reading and understanding the context of the text, identifying key themes, categorizing them into similarities and differences, and then compiling a synthesis of theological frameworks that can inspire the development of interfaith dialogue methods. Previous studies have used this approach to emphasize the correlation between religious inspiration and social transformation, directed at the framework of strengthening moderation and the spirit of tolerance between religious communities (Yusuf & Mutiara, 2022).

Results and Discussion

The concept of ecumenical dialogue is a process and practice in communicating between Christian denominations to achieve common understanding, build fraternal relations, and realize the unity of faith based on the Gospel. Dialogue in ecumenism is seen not just as a formal meeting, but as an expression of spiritual openness to recognize the work of the Holy Spirit amidst the diversity of church traditions (Firmanto, 2023). In the tradition of the Catholic Church, ecumenical dialogue has been formulated, especially since the Second Vatican Council, in an effort to restore the unity of Christians, as stated in the *Unitatis Redintegratio* document (1964). Ecumenical dialogue is based on the recognition of the divine dignity of each church, as well as the hope that deeper unity can be achieved without blurring or eliminating each other's identities. Ecumenical dialogue in the Catholic Church presupposes humility, willingness to learn, and commitment to the common truth revealed in Christ (Mujianto & Saputro, 2021). The *Nostra Aetate* (1965) and *Unitatis Redintegratio* documents emphasize the importance of openness to the truth that also exists outside the Catholic Church, and emphasize love and humility as the main foundations of interfaith dialogue (Sihombing et al., 2020). In Indonesia, a country with high religious diversity, the spirit of dialogue is relevant in preventing fundamentalism and strengthening religious moderation (Asmara, 2024).

The manifestation of ecumenical dialogue can be expressed in various forms, ranging from formal theological dialogue, liturgical cooperation, to daily life dialogue. One study proposed models of dialogue, including: dialogue of faith, dialogue of friendship, dialogue of sharing spiritual wealth, dialogue of life, and dialogue in family visits. Each model has its own advantages for building bridges of understanding and unity in togetherness between different Christian communities (Suprobo, 2020). Interreligious and interchurch dialogue in the virtual realm has also been practised digitally in various places in the world, utilizing the 'dialogical' nature that can be found in digital media (Baihaqi, 2022; Nekvapil & Leudar, 2006; Prom, 2022). The dialogue in this expression shows a new form that is possible for ecumenical dialogue, as well as interreligious dialogue that is interactive, open, and responsive to contemporary issues (Lelono, 2021). These examples show that ecumenical dialogue is no longer limited to the institutional space between churches but can expand and has the potential to become a more grounded and contextual interreligious social practice.

Theology, especially fundamental theology, methodologically develops the concepts of dialogue to contribute to scientific and social fields. In the context of this paper, dialogic theology is understood as a theological approach that places dialogue as both a method and goal to maintain the importance of togetherness in faith and how to convey the transformative power of faith amidst the plurality of religious truths. From a Catholic perspective, dialogue should not lead to relativism but rather motivate forms of humble and open faith testimony to the presence of God in diversity. Paul Tillich, from the Protestant tradition, made an important contribution to the idea of dialogic theology by showing the role of Christ as a universal mediator of salvation, which opens up space for interfaith understanding (Manning & Shearn, 2017).

Contemporary dialogic theology in the Catholic context is also inspired by the views of Pope Francis, who calls for the importance of compassion, forgiveness, and solidarity as theological values that unite people of different faith traditions (Mujianto & Saputro, 2021). Dialogic theology can be divided into existential, mystical, ethical, and theological dimensions. In the existential dimension, dialogue includes daily encounters among people with different beliefs. In the mystical dimension, dialogue occurs through shared spiritual experience. In ethical and theological dimensions, dialogue includes cooperation for the realization of social justice and a deep understanding of faith (Cornille, 2013). In Indonesia, the development of dialogical theology is also seen in a transdisciplinary approach that combines local culture, science, and reflection on faith to build a shared space for a peaceful religious life (Andika et al., 2024).

Religious moderation is defined as a religious approach that emphasizes balance, openness, and rejection of fundamentalism. This approach can be performed doctrinally or in social practice. From a Catholic theological perspective, religious moderation is an expression of the spirituality of compassion and justice, which opens up the possibility for believers to live side-by-side without losing their faith identity. Moderation is not a compromise of faith but rather an expression of religious maturity in a

pluralistic society (Mujianto & Saputro, 2021). This concept is in line with the message of the Second Vatican Council, which emphasizes the importance of a harmonious relationship between the Church and the world as well as respect for the values of goodness found in other religions (Sihombing et al., 2020). Religious moderation is manifested in practices such as interfaith education, humanitarian cooperation, and religious discussions that emphasize peace and respect for diversity. Research on the function of social and virtual media shows that digital space can be a new area of religious moderation, namely, by communicating openly, constructively, and lightly, without the need for sharp and provocative comments (Baihaqi, 2022; Elvinaro & Syarif, 2021; Taufik, 2025). In addition, forms of moderation can also emerge in the form of developing inculturative theology that respects local culture without obscuring the substance of Catholic faith (Mali, 2022). The forms of manifestation above show that religious moderation is not just a religious attitude but a practice of faith that is infused with theological reflection and is relevant to local social realities.

Conceptual Interconnectedness

In this section, I correlate theological ideas about ecumenical dialogue that can inspire the practice of religious moderation in Indonesia. Ecumenical dialogue in Catholic literature is understood to be a meeting of faith that aims to build unity through openness, mutual learning, and cooperation across denominations. The Catholic Church views this dialogue as part of a missionary mission directed toward peace and true brotherhood in a pluralistic society. This missionary mission is relevant in the context of religious diversity in Indonesia. The *Unitatis Redintegratio* document from the Second Vatican Council and the ideas of John Paul II inspire that ecumenical dialogue must be based on love and truth, not on polemics. One study shows that in practice, ecumenical dialogue in Indonesia also touches on the social and cultural realms and adapts to the local dynamics of Catholics (Mujianto & Saputro, 2021). John Paul II's view is in line with Congar in terms of emphasizing the concept of '*communio*' or unity in diversity. Both also emphasize shared witness in love and truth to advance Christian unity (Dură, 2022). John Paul asserts that ecumenical involvement for the restoration of unity is an "imperative of Christian conscience", meaning that the motivation towards unity is already at the heart of one's conscience and it is in line with Congar's concept of "unity in diversity" (Kantyka, 2011).

This interpretation shows that ecumenical dialogue is not merely a doctrinal effort manifested in dialogue with theological themes alone, but extends to concrete expressions of faith life, such as common prayer, social service, and theological discussions involving various elements of the Church. This model of dialogue, driven by conscience to restore unity without obscuring each other's identities, can be applied to religious moderation. This approach can broaden the understanding of dialogue from being institutional (in the name of each institution) to being 'experiential', namely by emphasizing sharing experiences of faith that are lived together in everyday life. This approach also shows that ecumenism, as well as interfaith dialogue, can be realized and experienced using methods that are more flexible, inclusive, and respect the dignity of each individual.

The idea of witness of faith from conscience also intersects Kasper's view. Kasper and John Paul II inspired "spiritual ecumenism", namely, the effort to restore the unity of the Christian Church within the framework of sharing spiritual wealth that begins with inner conversion and a spirit of mutual learning (Kasper, 2007; Pizzey, 2015). A distinction is needed between doctrinal or theological statements and statements that express spiritual experiences. Theology differs from spirituality in that the former emphasizes methods and concepts, while the latter emphasizes spiritual experiences and shared witness of faith. Dialogues inspired by the interconnectedness of these ideas tend to be colored by the reflective and personal spirit of each person involved in the conversation (Kantyka, 2011). The motivation for dialogue in this approach is to share experiences of faith. Therefore, spiritual ecumenism can inspire dialogue in the context of religious moderation to enter the realm of spirituality, and no longer in the realm of religious teachings. The relationship between the literature data and this correlation with the research problem is seen in the application of methods that include the selection of dialogue themes in the context of religious moderation in Indonesia. The Catholic Church has developed a normative and theological framework for ecumenical dialogue, and

the practice of religious moderation can draw inspiration from an approach that focuses more on faith, experience, and spirituality. In this case, it is not sufficient to conduct virtual dialogue on social media because real encounters and conversations are needed.

The ideas of Congar and Kasper expressed in the literature also show similarities and connections. Congar uses the theological approach of 'ressourcement', which means "returning to the source", and Kasper encourages the development of the concept of "receptive ecumenism" to be applied to dialogue methods (Murray, 2011). In general, dialogue theology is a reflective approach in the Catholic tradition that views dialogue as an expression of spirituality and a way of faith that is open to the presence of God in diversity. The connection between Congar and Kasper's ideas shows that dialogue theology views the encounter with the 'other' as a moment of 'reception', when faith and unity are actually strengthened through the acceptance of differences. The experience of faith can be seen as a unique gift (charisma) from the Holy Spirit given to each person (Annan, 2014). Dialogue is about accepting and respecting charisma in others, so that our own faith becomes stronger and enriched. Just as ecumenism should be receptive, so too interreligious dialogue needs to focus on accepting or learning from others rather than simply "expressing opinions". In the Indonesian context, the theology of dialogue within the framework of accepting others can be developed as a response to the challenges of plurality and the tendency towards religious fundamentalism. Sudhiarsa's "marginal theology" approach, for example, has been proposed as a way to understand religious reality from the perspective of the 'other', namely, from those who are marginalized (Mujianto & Saputro, 2021).

The interconnectedness of ideas in Congar and Kasper's theology of dialogue reveals that the concept of dialogue has a strong spiritual and experiential foundation in Catholic tradition. Unity in fraternity goes beyond mere theological dialogue because it has entered the realm of shared faith in life. Pope Francis's call in *Fratelli Tutti* (2020) emphasizes the importance of solidarity, fraternity, and universal compassion. This approach within the framework of spiritual enrichment and receptivity in fraternity opens up space for reinterpreting the doctrines in each religion in light of social realities and broadens the realm of theology from institutions to personal and community relationships in society. Theology of dialogue, therefore, is not only a means of understanding one's own faith but also a way to recognize the work of the Holy Spirit in the lives of other religious communities, which plays a role in building an inclusive social life. The relationship between the results of the correlation of the theological ideas of dialogue and research problems shows that values such as humility, acceptance, equality, fraternity, and love have the potential to prevent intolerance and fundamentalism in Indonesian society. There is still a need to develop concrete methods that bridge the theological inspiration and social practices of believers in religious moderation actions. Therefore, the utilization and further translation of the theological inspiration of dialogue are important steps in designing a moderation approach in accordance with the reality of Indonesia, which is religious, plural, and dynamic.

The idea of a "shared witness of faith" in John Paul II's theology can be found in its implementation in actions carried out together with other traditions (Fosarelli, 2008). In Congar's language, this spirit of togetherness is reflected in the term 'diversity', which is maintained when seeking unity, because unity should not be attempted by forcing uniformity (Annan, 2014; Paulet, 2023). In the light of Walter Kasper, togetherness in witness of faith is made possible by compassion in encounters and the spirit of learning from others (Falconer, 2015; Kasper, 2007). This connection shows that the theological idea of dialogue in shared witness is not only a discourse within the scope of ecumenism but can also be implemented in the practice of religious moderation, which is based on the spirituality of compassion in diversity and interfaith encounters that are colored by the spirit of learning from others. Practices such as interfaith discussions, togetherness in humanitarian movements, and the use of digital and social media by interfaith communities show concrete forms of religious moderation that are colored by the spirit of learning from others and sharing of faith experiences among brothers and sisters. In the Indonesian context, moderation is part of the responsibility of all believers to maintain social cohesion without sacrificing the principles of their respective faith. Religious moderation is now manifested in the involvement of believers in social

issues, education, and public policies that emphasize peaceful coexistence in a pluralistic society (Yusuf & Mutiara, 2022).

The connection between the literature on Catholic theological ideas on ecumenical dialogue and the issue of this research within the scope of religious moderation lies in the urgent need to spread the values of religious moderation, especially through contextual and theologically inspired perspectives and methods of dialogue. Moderation cannot be realized by waiting, but must become a shared spirit to be actively involved in building a compassionate and peaceful society. Therefore, a shared framework of understanding and perception of religious moderation must be brought up in various fraternal meetings to face the challenges of religious pluralism in Indonesia.

Further Research

The findings of this study show the richness of theological inspirations in the Catholic tradition that can explicitly support the revitalization and development of interfaith dialogue. The concepts of ecumenical dialogue are not limited to institutional efforts between churches towards the unity of the Church of Christ because their influence extends to the spirituality of unity in diversity, brotherhood colored by compassion, and the spirit of mutual learning in togetherness rooted in the conscience and love of every believer. The literature on the theology of dialogue shows that involvement in interchurch and interfaith encounters does not need to lead to relativism because the expression of the faithfulness of God's word of love still recognizes the truth that is also present in the religious experiences of others. Here, religious moderation is positioned as a form of faith practice that maintains human dignity in brotherhood and can prevent the emergence of fundamentalism and extremism. Theological concepts of dialogue are intertwined and have become a solid foundation for designing a contextual and functional dialogue approach in the context of religious life in Indonesia (Mujianto & Saputro, 2021).

In this process, this research goes beyond the descriptive and observational approaches commonly found in similar studies on religious dialogue and moderation. Research by Nego and Pasang (Nego & Pasang, 2023), for example, focuses more on the relationship between Christian theology and religious-based political conflict, but has not offered inspiration that brings us closer to a concrete strategy for implementing interfaith dialogue. Another study by Singgih responds to the government's religious moderation policy but tends to be more evaluative of state policy and has not formulated a theological framework applicable to faith communities (Singgih, 2023). This correlative research between the theological ideas of Catholic ecumenical dialogue and their relevance to the development of religious moderation in Indonesia reveals the external (*ad extra*) use of Catholic theology to build a strategic framework for interfaith dialogue that is more applicable in the Indonesian context. This correlative research offers a different perspective on the process of interfaith moderation to make it more spiritually profound and socioculturally relevant.

The results of this study show that when the ideas of the Catholic theological tradition are studied in depth and correlated with the context of religious life in Indonesia, promising potential emerges to reformulate forms of interreligious dialogue that are down-to-earth and meaningful in the local sphere. The analysis in this study begins with a methodological approach to fundamental theology of dialogue to open up possibilities for its implementation in the area of interreligious dialogue spirituality. This reflection is important because it proves that the inspiration of faith does not have to be exclusively theological and in abstract language, but reveals the transformative power of the spirit of building unity (ecumenism) at the heart of everyday ways of relating in a pluralistic society. By utilizing the thoughts of Congar, Kasper, and John Paul II, this study has opened up a contemplative and practical space for faith communities to initiate and 'enjoy' dialogue not as a social obligation, but as a form of faithfulness of faith to the word of God's love (Jemna & Mănăstireanu, 2023).

The implications of the findings in this study are the compilation of theological foundations, methodological inspirations, and solid spiritual ideas to be used as references in planning and reformulating faith provision programs, pastoral policies, and public discourse and practices of shared faith life centered on the interconnectedness of interfaith brotherhood. These results can be a

source for the development of a more contextual and ecumenical religious education curriculum (to restore the unity of believers) amidst the reality of Indonesia's diverse society, as well as to inspire, direct, and strengthen the pastoral care of religions in conflict-prone areas. Internally, the Catholic Church can use this inspiration as a thematic and methodological framework to encourage the formation of inclusive and collaborative faith communities (Hاتمoko & Mariani, 2022). Externally, the inspiration from this study can be translated into a thematic and methodological framework to motivate more active community involvement in interfaith encounters.

The findings of this study were revealed because of the research approach that placed theological inspiration as the focus of data collection, so that it was not merely a justification for the Catholic Church tradition. Previous studies have quickly concluded the concrete and urgent need for religious moderation without deepening the theological and spiritual foundations that need to be a source of motivation for religious people. By exploring the thoughts of influential Catholic theological figures in efforts to restore the unity of the Church and correlate them with the realities and needs in Indonesia, this study was able to reveal the theological and spiritual dimensions that are often overlooked in discourse on dialogue and tolerance. This is where the power of correlative analysis lies, namely, the integral imaginative interconnectedness between theological ideas, faith experiences, and social situations in a constructive research process that benefits all parties, not an 'either-or' or dualistic approach (Rouf, 2020).

Based on the results above, the next step that needs to be taken is to compile practical guidelines that include choices of models or methods for implementing interreligious dialogue that are directly inspired by theological ideas about dialogue. This guideline can be used as a reference for religious educators, facilitators of community faith meetings, and pastoral workers accompanying the faithful to live together in a pluralistic society. The implications for the Catholic Church include creating spaces for interfaith meetings that are not only ceremonial but truly become "spiritual living rooms" in the spirit of love and learning. In addition, theological and spiritual training and provision for the laity also need to be organized so that they can become active actors in interfaith dialogue, not just recipients of formal programs from religious institutions.

Conclusion

It turns out that in the history of the theological tradition of the unity of the Catholic Church, which tends to be doctrinal and dogmatic, there is a progressive and relevant source of inspiration to encourage the development of interreligious dialogue methods in a pluralistic society like Indonesia. This study found that the spirit of receptive ecumenism, Catholic learning, brotherly compassion, repentance from within, shared witness, and the spirituality of humility and openness are not only internal normative discourses, but can be realized into a practical framework and an applicable approach to building transformative interfaith relations. The fact that dialogue is an essential trait in the identity of a believer, and not a threat to religious identity, actually reverses the general logic that considers openness as a compromise. Precisely by revealing a solid theological and spiritual foundation, dialogue in religious moderation simultaneously gains spiritual authority and social praxis.

The contribution of this research is a new and different perspective and method in the study of contextual theology, especially regarding the importance of dialogue, emphasizing that Catholic theological inspirations can be used as material for compiling a program framework and methodology in advancing religious moderation, not just as a reflection of internal faith in the Church. Conceptually, this research enriches the discourse on ecumenism by expanding its scope to the interfaith realm in general, and not just intra-Christians. Practically, this research offers a spiritual and methodological framework for religious educators, facilitators of meetings of believers, pastoral workers, and policymakers to develop models of dialogue that do not stop at theory and ideas, but touch on the practical life of people living amidst diversity. With this approach, theology is no longer limited to the dogmatic realm, but rather to a field of interaction, discussion, and learning of faith that is alive and interesting for people of different faith traditions and at the same time a place for the realization of social harmony.

This study still has limitations that should be further developed, namely because it is qualitative in nature, in the form of correlations between theological ideas, and has not included field data that describes the practice of interfaith moderation. Perhaps this study can be seen as an initial foothold that opens up new exploration space in the study of contextual theology, theology of dialogue, and methodology in the moderation of religious communities. Further research can be directed at field studies that test the effectiveness of models or methods of dialogue based on the theological framework of dialogue in local and cultural communities through both case studies and participatory approaches. In addition, interfaith dialogue placed in the context of local culture also has the potential to be fertile for further exploration, especially to strengthen the theological foundation and enrich the spiritual practice of moderation of religious communities amidst the dynamics of Indonesia's diversity.

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