



The Significance of Interreligious Dialogue Support for Ibu Kota Nusantara (IKN)

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Abstract

Ibu Kota Nusantara (IKN) is a beautiful space that is being collectively realized. It is a central symbol of the state and an affirmation of the meaning of mapping in each region. In this research, researchers argue that religious communities have significance in responding to public policy through the provision of constructive dialogue as a response. This research aimed to suggest the significance of interreligious dialogue support for IKN. For this purpose, researchers used a qualitative method with a literature review approach. Researchers found that interreligious dialogue can positively support the development of IKN for the welfare of the people. Dialogue signifies an altruistic attitude, collective action, awareness of global responsibility of an interreligious nature, and implications that give birth to social capital from religious people. So, interreligious dialogue is essential in encouraging people to reflect and act on the goodness in supporting the implementation of IKN.

Keywords: Ibu Kota Nusantara (IKN), Indonesia, Interreligious Dialogue, Social Support

Abstrak

Ibu Kota Nusantara (IKN) adalah ruang indah yang sedang diwujudkan secara kolektif. Ini adalah simbol negara yang sentral sekaligus memberi penegasan tentang arti pemerataan pada setiap daerah. Dalam penelitian ini, peneliti berargumen bahwa umat beragama mempunyai signifikansi dalam merespons kebijakan publik tersebut lewat pengadaan dialog yang konstruktif sebagai jawaban. Penelitian ini bertujuan untuk mengemukakan signifikansi dukungan dialog interreligius terhadap Ibu Kota Nusantara (IKN). Peneliti menggunakan metode kualitatif dengan pendekatan tinjauan literatur. Peneliti menemukan bahwa dialog interreligius dapat mendukung positif pembangunan IKN demi kesejahteraan rakyat. Dialog menandakan sikap yang altruis, tindakan kolektif, kesadaran tentang tanggung jawab global dalam sifat interreligius, dan implikasi yang melahirkan modal sosial dari orang beragama. Jadi, dialog interreligius berperan penting untuk mendorong umat tentang berefleksi dan beraksi tentang kebaikan dalam mendukung pelaksanaan Ibu Kota Nusantara (IKN) tersebut.

Kata kunci: Dialog Interreligius, Dukungan Sosial, Ibu Kota Nusantara (IKN), Indonesia

Introduction

Indonesia is a large country with many islands and residential areas. It has one of the highest population levels in the world, with the majority on the island of Java, as Jakarta is the capital city of Indonesia. Jakarta has been the Capital city and center of government for a long time, especially since it is on Java island. Nevertheless, Indonesia is not just about Jakarta and Java but about the existence of all people born and living in the country. In this case, awareness and solutions have emerged to transform the country and keep it in balance, even though it has long been an old idea.¹

The fundamental transformation can be seen in public policy based on the government's enthusiasm to decide on a well-thought-out project. The transformation configuration is evident in 2022, when the center of Indonesia's government is moved to East Kalimantan, commonly called Ibu Kota Nusantara (IKN).² The region is in the middle (central) of the country, so it symbolizes balance and includes equity that all people in each region can feel. The phenomenon of IKN as Indonesia's new capital city is exciting and has resulted in several research works. Berawi's research explained that IKN is an inclusive global city because it prioritizes common interests.³ Then, research by Rustanta, Alfani, and Yolanda stated that online media works to operate the discussion about IKN.⁴ Furthermore, Amri and Lessy's research informed the positive benefits of IKN development in the economic field.⁵ Previous research has indeed described the reasons Indonesians have for IKN. Nonetheless, criticism continues to emerge regarding this public policy, for example, during the 2024 election period, due to disagreements with the government's program regarding IKN.

¹ Muhammad Yahya, "Pemindahan Ibu Kota Negara Maju Dan Sejahtera," *Jurnal Studi Agama dan Masyarakat* 14, no. 1 (2018): 21–30.

² A. Kodir et al., "The Dynamics of Community Response to the Development of the New Capital (IKN) of Indonesia," in *Development, Social Change and Environmental Sustainability*, ed. Sumarmi et al. (London: Routledge, 2021), 57–61; Rosalina Kumalawati et al., "Location Characteristics of the New Country Capital in East Kalimantan Province," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 24, no. 1 (2022): 18–25; Suryadi Jaya Purnama and Chotib, "Analisis Kebijakan Publik Pemindahan Ibu Kota Negara," *Jurnal Ekonomi dan Kebijakan Publik* 13, no. 2 (2022): 155–168.

³ Mohammed Ali Berawi, "City of Tomorrow: The New Capital City of Indonesia," *International Journal of Technology* 13, no. 4 (2022): 690–694.

⁴ Agustinus Rustanta, Hendra Alfani, and Maria Yolanda, "Konstruksi Realitas Media Online Terhadap Nama Ibu Kota Nusantara," *Mediakom: Jurnal Ilmu Komunikasi* 6, no. 2 (2022): 194–206.

⁵ Desfiandri Rahmadani Amri and Zulkipli Lessy, "Analisis Diskursus Pemerataan Ekonomi Dalam Pembangunan Nasional Ibu Kota Nusantara," *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 6, no. 5 (2024): 2655–2672.

Excessive criticism can lead to destructive directions due to attempts to impose one's will, the totality of doubt, and sentiments that have implications for causing conflict.⁶ There are also negative criticisms of the presence of IKN.⁷ Considering this, destructive conflict becomes a glaring obstacle or barrier to a country's future development. Polarised political dynamics can also be divisive due to negative partisanship that slowly makes people selfish as they only consume information that reinforces their viewpoints.⁸ Such conflicts can indicate internal social segregation as citizens and are less relevant to the advancement of the state and public health at a global level. This problem is a common task in Indonesian society.

Political differences, opinions, and understandings are social facts in a country. Diversity of views gives rise to constructive comments, which can be an opportunity to be accepted as it can be reflected upon to realize weaknesses and add to strengths. Accepting different perspectives is important because everyone has the right to speak and the freedom to respond to each other. One way to discuss through joint action with others is to hold interreligious dialogue. Substantially, interreligious dialogue is a collection of attitudes that reflect the goal of building togetherness that does not hate each other.⁹ Interreligious dialogue has a significant influence on providing social support. Constructive dialogue is the main thing that has implications for creating social capital.

Researchers argue that interreligious dialogue has significance in supporting IKN because it can potentially encourage people to accept the presence of IKN and view the government project positively for the common good. The phenomenon of IKN is a fact that must be of concern to the Indonesian people as religious people continue to be consistent and persistent in the finalization stage. As for the discussion of religion, there is dialogue, which is a way to build relationships. However, how does

⁶ Ismail Tahir and Muhammad Gana Fajar Ramadhan, "Hate Speech on Social Media: Indonesian Netizens' Hate Comments of Presidential Talk Shows on Youtube," *LLT Journal: A Journal on Language and Language Learning* 27, no. 1 (2024): 230–251.

⁷ Riska Kurnia Septiani, Sita Anggraeni, and Sandra Dewi Saraswati, "Klasifikasi Sentimen Terhadap Ibu Kota Nusantara (IKN) Pada Media Sosial Menggunakan Naive Bayes," *Teknika* 16, no. 2 (2022): 245–254.

⁸ Kevin Vallier and Michael Weber, "Social Trust Introduction," in *Social Trust*, ed. Kevin Vallier and Michael Weber (New York: Routledge, 2021).

⁹ Muthoharoh, "Interreligious Dialogue As a Representation of Transformative Tolerance Education," *Penamas* 36, no. 1 (2023): 58–81.

interreligious dialogue nationally have significant potential for supporting IKN? This article aims to express the significance of interreligious dialogue support for IKN.

Method

This research was structured qualitatively with a literature review study.¹⁰ This study was chosen to show the significance of interreligious dialogue from the views of the figures and to relate it to the reality of Ibu Kota Nusantara (IKN). Researchers utilized various valid references related to the research variables, such as scientific journals and books. In addition, researchers have put forward theories to support the arguments in this study. The available data were analyzed and discussed descriptively.

In the subsequent explanation, researchers explained that dialogue is a picture of altruist attitudes. Then, researchers acknowledged that dialogue reflects the collective action of the Indonesian population. Next, researchers realized that interreligious dialogue is a global responsibility. After that, the uniqueness of interreligious dialogue has implications in shaping two social capitals of religious communities: trust and cooperation. Finally, researchers affirmed the content of this article in the form of a conclusion.

Findings and Discussion

Indonesia is a great country and nation with diverse wealth, one of which is religion, with beliefs based on their respective religious values. It is not easy to define religion, but there should be an effort to describe it. In general, religion has a dimension of belief that includes narrative, doctrine, ritual, practice, experience, ethics, social, material, legal, and mystical.¹¹ Hefner said that in Indonesia, the state recognizes six official religions. However, beyond that, there are many so-called beliefs, so Indonesia is indeed a place of a plurality of religions/beliefs that are so many and varied.¹² Regarding the discussion of religion, the study is also the theology of religions.

¹⁰ Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–339.

¹¹ Ninian Smart, *The World's Religions*, 2nd ed. (New York: Cambridge University Press, 1998), 11–22.

¹² Robert W. Hefner, "The Religious Field: Plural Legacies and Contemporary Contestations," in *Routledge Handbook of Contemporary Indonesia*, ed. Robert W. Hefner (Abingdon: Routledge, 2018), 211.

Theology of Religions is a discipline of theological studies that seeks to explain the meaning and value of other religions by considering the meaning of one's religion about other religions and between religions.¹³ Conversely, it is essential that in Indonesia, all citizens want friendship between those of different religions. People learn from the past and improve relations with others. With such thinking, exclusiveness is avoided to avoid social conflict so that the stance of humility is held in the lives of religious people in Indonesia. Interreligious dialogue is an essential aspect of relating with others. In Indonesia, which has religious diversity, interreligious dialogue is a relevant configuration for creating long-lasting harmony. The urgency of interreligious dialogue is undoubtedly suitable to build harmony and peace amid the diversity of beliefs in Indonesia.¹⁴

1. Dialogue as Altruism

Dialogue has its etymology from the Greek *dialogos*, δῖλόγος, *dia*, and *logos* is the origin of the term dialogue. The preposition "dia" means "across, from, between, by, and through," while *logos* means "word, speech, knowledge, and thought," so that dialogue is a language shared as a symbolic tool of culture and conversation that becomes a medium for sharing.¹⁵ Because dialogue touches aspects of life, the existence of religion must be pervaded by dialogue that can be done by anyone, even young people, as long as it brings about the common good.¹⁶ Every religion needs dialogue so that religious people can hold dialogue, which is a sign of identifying themselves as social beings who relate and communicate. Interreligious dialogue is a common term because it connects religions to accept and respect each other's different existences.

Dialogue is not self-talk; it is not the same as and not a monologue. Dialogue is directed at multiple subjects, whereas monologue is self-serving, which is sometimes synonymous with not paying attention to the existence of others. With dialogue, there is

¹³ Veli-Matti Kärkkäinen, *An Introduction to the Theology of Religions: Biblical, Historical and Contemporary Perspectives* (Downers Grove: InterVarsity Press, 2003), 20.

¹⁴ Adrianus Yohanes Mai, "Interreligious Dialogue in Indonesia's Context," *International Journal of Innovative Research & Development* 9, no. 7 (2020): 237–240.

¹⁵ Patrick M. Jenlink and Bela H. Banathy, "Dialogue: Conversation as Culture Creating and Consciousness Evolving," in *Dialogue as a Means of Collective Communication*, ed. Bela H. Banathy and Patrick M. Jenlink (New York: Springer, 2005), 5.

¹⁶ Fatimah Husein, "Youth Expressions of Religiosity through Dialogue in Indonesia," *International Journal of Interreligious and Intercultural Studies* 2, no. 2 (2019): 1–17.

a prominent and dominant altruistic attitude. It is a sign of a high social nature and moral value from within and is released towards others. However, dialogue is often understood as talking, which one interreligious dialogue expert, Swidler, emphasizes: dialogue is not the only meaning of talking together. He affirms dialogue as a new way of seeing oneself and the world, and humans live according to that dialogue should be a virtue, a way of life, permeating all of life and expressed in deep dialogue, critical thinking, emotional intelligence, competitive cooperation, that is the *Dia-Logos*.¹⁷ It is clear that dialogue is not just meeting to make a voice heard; it becomes a representation of the essence and existence of human beings, human beings to do good.

According to Lattu, Interreligious dialogue is a way of understanding other religions' existence and bringing peaceful interaction to religious believers.¹⁸ If religions teach people to do good to all people, interreligious dialogue is the concrete reality of doing good to others. Such dialogue makes the atmosphere more excellent and enhances a vital sense of togetherness and kinship. Dialogue is not a race aimed at finding rivals and opposition but aims to create harmonious togetherness and celebrate differences.¹⁹ The presence of dialogue is not to create social separation but to foster social integration in human life. Differences are not a barrier in dialogue but a valuable moment in understanding others as subjects (living together).

According to Barnes, there are four types of interreligious dialogue, namely dialogue of life, dialogue of joint action, dialogue of religious experience, and dialogue of theological exchange, all of which represent different dimensions of familiar human experience, daily encounters with others that open up new views and possibilities of coexistence that humans learn to accept each other as neighbors.²⁰ Dialogue is an opportunity to uncover solidarity amid interfaith life. While discussing other understandings, time is also taken to think and talk to support the development of Ibu Kota Nusantara (IKN). That is the value of the dialogue function: people think and

¹⁷ Leonard Swidler, *Dialogue for Interreligious Understanding: Strategies for the Transformation of Culture-Shaping Institutions* (New York: Palgrave Macmillan, 2014).

¹⁸ Izak Y. M. Lattu, "Beyond Interreligious Dialogue: Oral-Based Interreligious Engagements in Indonesia," in *Volume 10: Interreligious Dialogue*, ed. Giuseppe Giordan and Andrew P. Lynch (Leiden: Brill, 2019), 70–90.

¹⁹ Syafaatun Almirzanah, "Celebrating Differences through Dialogue in Indonesia," *Religious Education* 109, no. 3 (2014): 234–245.

²⁰ Michael Barnes, *Theology and the Dialogue of Religions* (Cambridge: Cambridge University Press, 2004).

share feelings with others when they see essential programs. Dialogue stimulates religious people to show concepts while motivating them to take action in completing the project. Through the construction of interreligious dialogue, human values to do good remain alive if realized continuously.

2. Dialogue as Collective Action

Interreligious dialogue can touch on aspects of public policy. The pillar of dialogue is the constructive model emphasizing engagement that contains religious relations.²¹ Previously, it has been explained that issues characterized as exclusive and egoistic need to be ignored because such traits do not bring benefits in the midst of implementing the new capital city. Altruism, affection, charity, and unselfishness are essential dimensions that must be upheld in such situations. It is capable of bringing benefits to humanity and giving oneself to support others who are suffering. A fruitful dialogue addresses how human beings are liberated from suffering. There is a need for a model that contains such dialogue. Mutuality, mutual transformation, and acceptance are used as relevant answers to be pursued together for the common good.

The mutuality model emphasizes relationships with correlative elements that are mutually beneficial or beneficial. Mutuality of religious encounters is not just diversity but potential dialogue partners in relationships that reveal opportunities for religions to communicate with each other and are listened to from an openness that changes and learns. The inevitability of dialogue is vital in this relationship that emphasizes mutuality in relationships and what is made is not to harm others. This model suggests three complementary bridges in religions: the philosophical-historical bridge (historical experience and divine reality), the religious-mystical bridge (the power of mystical experience of religiosity), and the ethical-practical bridge (the responsibility to do good). In this case, the ethical-practical bridge becomes an attempt for religions to dialogue to care for and address poverty and suffering.²² The endeavor directly illustrates social action, as evident in the IKN's development goals.

²¹ Otniel Aurelius Nole, "Balinese Actions and Solidarity Regarding Ogoh-Ogoh in Banjar Untal-Untal: A Sociology of Religion Perspective," *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies* 8, no. 1 (2024): 116–124, <https://ojs.uhnsugriwa.ac.id/index.php/IJHSRS/article/view/3584>.

²² Paul F. Knitter, *Pengantar Teologi Agama-Agama* (Yogyakarta: Kanisius, 2014).

Mutualism is also transformative, as emphasized by Lattu, which states that mutual transformation contains a dimension of openness to others without losing one's religious identity. What is meant by mutual correlation is the encounter between religions that dialogue with each other with thoughts and feelings. Religious believers meet each other to give and present experiences, life narratives, knowledge, visions and missions, and concrete plans in relation. There is an invitation from mutual transformation (new hope) for people to connect in deep dialogue, understand each other, interact, open their hearts to followers of other religions, and learn about the differences and similarities of other religions.²³ In this case, the model alludes to fostering solidarity.

The acceptance model emphasizes both acceptance and appreciation of the other. Differences exist, but they are not to be rejected but accepted, just as religions are diverse, not just one. All religions have their characteristics that need to be respected. In this case, the acceptance model sees difference as a gift because it creates curiosity about the persistence to learn about the other and is not simply recognized. However, differences are justified and left as they are, so dialogue is more constructive, based on efforts to maintain differences that learn from each other.²⁴ Difference results in acceptance and recognition of the other to encourage people to dialogue on important issues. These three emphases lead to dialogue that reflects and acts while still responding to the socioeconomic field.

3. Global Responsibility in Interreligious Dialogue

As social beings with a conscience, believers must do good to others. When there is discomfort or misery, people need to act realistically. The meaning of being a human being is a sign that responsibilities are carried out continuously. That responsibility is global because it touches on general and specific issues that must be addressed. Interreligious dialogue must be a social action that is consciously globally responsible.²⁵ Global responsibility is a notion of liberation that seeks social justice and

²³ Izak Y.M. Lattu, "Mutual Transformation in the Early Histories of Christianity and Islam," *Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 1–23.

²⁴ Knitter, *Pengantar Teologi Agama-Agama*.

²⁵ Otniel Aurelius Nole and Serdianus, "Pendidikan Interreligius Berbasis Moderasi Beragama Untuk Membentuk Karakter Bangsa," *MELO: Jurnal Studi Agama-agama* 3, no. 2 (2023): 90–106.

the well-being of humanity and the environment. Thus, religious people who fill interreligious dialogue increasingly find their direction and purpose to do so.

Global responsibility in interreligious dialogue presents a concomitant opportunity in the need for an experience that responds to urgent suffering as a moral obligation.²⁶ What relates to ethical-moral praxis is vital to keep alive. All people need to live together. An actual human being would never have the heart to let and see his or her neighbor live in suffering. What makes humans truly living beings is when they reflect social behavior in all life.

The direction and purpose of dialogue are characterized by global responsibility because they highlight the dimensions of life. Much distress occurs, but when responsibility is exercised, it means an awareness of good behavior. Regarding class distinction, religious people still respond to it by upholding equality and justice from the configuration of dialogue. Religion teaches love, which means that religions in dialogue are talking and trying to uphold love for others at this time, during the post-election period, and continuously. People uphold love through deeds that are beneficial to people in need. From that, people help others and work together without selfishness. People enforce balance so that life is peaceful. Dialogue is excellent if it contains a willingness to take responsibility for social phenomena in the Indonesian context.²⁷

The effectiveness of dialogue is evident when it aims to discuss the Ibu Kota Nusantara (IKN) issue, which motivates people to support government projects positively. In essence, constructive dialogue leads to quality in shaping social capital, specifically regarding the existence of IKN. Two pillars of social capital play a role in launching the implementation of IKN development as a collective and functional goal, namely trust and cooperation as a representation of dialogue as altruistic attitudes and collective action in a national context.

4. Social Capital of Religious People

Regarding the development of Ibu Kota Nusantara (IKN), trust is the pillar that launches the success of the ongoing project. Social change is only sustainable with trust

²⁶ Paul F. Knitter, *Satu Bumi, Banyak Agama* (Jakarta: BPK Gunung Mulia, 2008), 52.

²⁷ Mai, "Interreligious Dialogue in Indonesia's Context."

because it is the key to creating a positive social impact.²⁸ People with different views should trust the government more in the form of support for ongoing public policies rather than opposing hate speech, as the benefits of the IKN designation are enormous for the community's survival in the future. The relationship between the government and the community is an interaction that gives mutual trust as a compact picture.

Togetherness is evident when socio-theological interactions occur between the government and the community that correlates with each other to collaborate to advance their identity.²⁹ The implementation of togetherness departs from community support in the form of trust in the government. When it has received trust from the community, the government shows its commitment to sustainable growth and does not waste that trust. If there is an awareness of establishing trust in relationships and communication, it has implications for action to declare togetherness that works together.

The sociological character of Indonesian society is coexistence. This character shows that communities exist because of a sense of togetherness. In the context of IKN development, togetherness can include community efforts to appreciate the government and programs to achieve Indonesia's progress. The development of IKN contains a vision towards a Golden Indonesia 2045.³⁰ Although it has yet to be finalized, togetherness to support the process is urgent.

Moreover, many supports accept IKN as a collective and functional goal, including the role of government, community participation, organizational involvement, and investor contributions. Cooperation as social capital includes the participation of actors and organizations to work on tasks while supporting each other to transform and improve.³¹ In essence, forms of cooperation are directed towards constructive, rather than destructive and exploitative, properties.

The urgency of the role of social capital is contained in the actions of actors building trust with a rational dimension and solid communal cooperation. Trust and cooperation unite differences in understanding and have common interests to support

²⁸ Ann E. Feldman, *Building Communities of Trust: Creative Work for Social Change* (New York: Routledge, 2022).

²⁹ Otniel Aurelius Nole, "Hubungan Umat Dan Pemerintah: Studi Hermeneutik Terhadap Roma 13:1-7," *HUPĒRETĒS: Jurnal Teologi dan Pendidikan Kristen* 4, no. 2 (2023): 140–154.

³⁰ IKN, "Tentang IKN," *Ibu Kota Nusantara*, last modified 2023, <https://www.ikn.go.id/tentang-ikn>.

³¹ Robert Axelrod, *The Evolution of Cooperation* (New York: Basic Books, 2006).

the development of IKN toward a Golden Indonesia in the future. Social capital shows the ability of individuals to utilize resources in establishing mutually solid and united relationships to achieve common goals.³² Communities maximize their existence by holding cohesiveness, especially since Indonesia has the characteristics of a socially bound nation with various united diversities.

In a country, implementing social capital is significant because it involves the participation of agents who work for the country's success. The key to a country's progress lies in the unity to jointly organize the balance between each region so there is no social gap. Social relationships and networks become capital containing investment or production that determines and strengthens the order of life so that both experience benefits.³³ In this case, the determination of the country's progress is influenced by the unity of the people in advancing the country. Friendly relations from interfaith involvement are crucial in advancing the nation.³⁴

Of course, differences within the state are a reality, but differences should be seen as opportunities to express beauty, not attempts to tear each other down. When criticisms continue to emerge, the new leadership responds to them as welcome material to implicitly support public policies to make IKN development appear efficient and beneficial. In essence, the role of social capital in the overall development process is indeed apparent in explaining economic and social phenomena, as it includes not only collective assets in the form of trust and cooperation but also shared norms, social relations, networks, and institutions that facilitate cooperation and collectivity of action for mutual benefit.³⁵ Such a phenomenon becomes a collective decision that makes the development of IKN useful for urban and rural areas.

People's lives and Indonesia's journey continue through the 2024 election period. Citizens are getting ready to enjoy the long process and await the IKN development results, emphasizing the importance of economic, health, tourism, and

³² John Scott, *Sociology: The Key Concepts* (New York: Routledge, 2006).

³³ Nan Lin, *Social Capital: A Theory of Social Structure and Action* (Cambridge: Cambridge University Press, 2001).

³⁴ Paul Martens, "Friendship and the Future of Interreligious Cooperation," *International Journal of Interreligious and Intercultural Studies* 5, no. 2 (2022): 27–33.

³⁵ Humnath Bhandari and Kumi Yasunobu, "What Is Social Capital? A Comprehensive Review of the Concept," *Asian Journal of Social Science* 37, no. 3 (2009): 480–510.

ecological aspects for the community's welfare.³⁶ Considering this, most people also prefer public policies on the development of IKN, which has implications for choosing presidential and vice presidential candidates who are more willing to continue the project for the betterment of Indonesia. The program to build IKN is an opportunity to accommodate the community as a whole and construct development evenly, without class distinctions. Such a thing becomes vital from the provision of interreligious dialogue. From a socioreligious perspective, interreligious cooperation is highly relevant to streamlining the order of life.³⁷ Implementing IKN should be seen as a collective and functional goal based on efforts to strengthen social capital for Indonesian civilization.

The development of IKN is a rational policy because it aims to caring capabilities based on shared interests and benefits, namely equity. With IKN as a central point, growth can be felt in all regions, a more conducive reach to various corners of the country, and easy access to prosperity in life. Thus, while enjoying the process and waiting for the results, the establishment of IKN is no longer a utopian condition or ideal that exists in the imagination but a reality that is being held and an absolute configuration that can provide welfare and justice for the Indonesian people today and widely in the future.

Conclusion

The realization of Ibu Kota Nusantara (IKN) is a collective actualization of religious Indonesian society. The public policy symbolizes the community through the principles of equity and justice. The government and people associate with each other to help each other as religious beings; humans act as authentic believers. The involvement of interreligious dialogue in the national context has significant potential for supporting IKN because it contains reflection and presents action. Through constructive dialogue, all religions build trust regarding human values and work together in solidarity and social cohesion to support each other for the successful development of IKN. Interreligious dialogue remains a humanist way to revive the values of goodness and

³⁶ IKN, "Tentang IKN."

³⁷ George Daniel Petrov and Victor Marius Pleșa, "Interreligious Dialogue and Socio-Religious Dialogue in Today's Society," *Technium Social Sciences Journal* 25, no. 1 (2022): 754–758.

virtue. Through this research, the researchers suggest that religious communities in the national context can create constructive dialogue to provide positive social support for the government in building IKN.

In terms of research content, this research has limitations, especially in the need for in-depth investigation. Therefore, the researchers recommend further research to examine the application of interreligious dialogue more comprehensively to support the condition of IKN.

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