



Javanese-Christian Church Belief and Inter-religious Dialogue

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DOI : [10.22515/dinika.v2i3.105](https://doi.org/10.22515/dinika.v2i3.105)

Abstract

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Abstract

This study attempts to elucidate both of Muslim and Christian understandings toward the idea of religious pluralism, with the case study of Javanese-Christian Church of Pogung and its relation to the surrounding community. It provides the discussion with some theological analyses on how people conceive the meaning of truth and, how this has led to the possibility and necessity of a dialogue; more specifically how their religious doctrines maintain their communities in dealing with other communities. Based on the qualitative approach, wherein the data gathered through in-depth interview and observation, the result of this study revealed that dialogue must be based on personal religious experiences and firm truth claims. Without personal religious experience, there is no way of grasping what the dialogue is all about. Dialogue must be based on the recognition of the possible truth in all religions; the ability to recognize this truth must be grounded in the hypothesis of common ground and goal for all religions. Dialogue must be based on openness to the possibility of genuine change or conversion.

Keywords:

Rebacks

- There are currently no rebacks.



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DINIKA : Academic Journal of Islamic Studies

Published by Institut Agama Islam Negeri Surakarta, Indonesia

Jln. Pandawa No. 1, Pucangan, Kartasura, Central Java, Indonesia, 57168

Phone: +62271-781516

Website: <http://iain-surakarta.ac.id/>

Email: journal.dinika@gmail.com; journal.dinika@iain-surakarta.ac.id

P-ISSN : [2503-4219](#) | E-ISSN : [2503-4227](#)

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Interreligious Dialogue and Jewish-Christian Relations. Cardinal Joseph Ratzinger. The religions can encounter one another only by delving more deeply into the truth 1. From Christian Ecumenism to Interreligious Dialogue. Since Cusanus time, this ideal heavenly council has come down to earth, and, because the voice of the Logos can be heard only fragmentarily, has inevitably become much more complicated. The nineteenth century saw the gradual development of the ecumenical movement, whose original impetus came from the experience of the Protestant churches in the missions. What is required, however, is reverence for the others belief, along with the willingness to seek truth in what I find a aliena truth that concerns me and that can correct me and lead me further.