APPLIED PAPER

Social Media and Interfaith Dialogue

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: Aided by technology lots of people nowadays use online media many hours per day; regardless a mere access, online media is mainly used to surf net, get directions, do e-shopping, chat with friends and share messages among its many other applications.
	METHOD AND FINDING: while the present research tries to answer how social media as a part of online life could be used in religion field to be familiar with different religions, exchange religious ideas and in general for interfaith dialogue for peacemaking purposes such as decreasing the extent of violence, massacres, genocides and wars human beings witness these days due to faith differences. Even scholars work in religion sciences encourage people from all over the world to read about and get familiar with other religions. So far many papers have been written on the issue and it is believed that this is the duty of the elites to discuss about the problem and lead the people to the right way.
	CONCLUSION: The present paper however suggests that social media users can apply it to discuss about faiths and exchange their relevant religious ideas if of course they know how to analyze, evaluate and synthesize contents without bias. The authors of the present paper believe that so far the skills for dealing with media products have not been publicized in many countries. Thus, following Potter's media skills pattern, they refer to three skills of analysis, evaluation, and synthesis of media messages.
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Introduction

Throughout history there have been lots of conflicts among people in different parts of the world due to religious and faiths differences; thus, dialogue between the followers of different religions and faiths can remove the misunderstanding.

Connecting various people to each other and providing them with relevant information, social media can solve the problem and promote the dialogue. However to avoid any bias, the social media users should be equipped with some skills to be able to analyze, understand and evaluate the content.

This paper is going to overview first of all both social media and interfaith dialogues. It then bases its work on the three skills introduced by Potter (2013) to answer the research question that how social media can be used for interfaith dialogue?

Interfaith Dialogue

The world always needs dialogue as human beings have been described as social beings since the time of Aristotle. *(Spitzer, 2012: 109)*

At the heart of dialogue is inter-religion dialogue as religion is the most comprehensive of all other human disciplines as long as there have been Homo sapiens (The pre-historic wise men) may be since 70.000 BCE *(Swidler, 2013: 1)* to explain the ultimate meaning of life and how to live accordingly. *(Swidler and Mojzes, 2000: 1)*

The term dialogue covers several engagements between religions from formal to informal debates with scholars to daily conversations between believers with the purpose of social change, peaceful coexistence, religious growth and mutual understanding while the common feature of all these forms of mutual interfaith dialogues is mutual respect and learning from each other, so interfaith dialogue refers to any forms or degrees of constructive engagement between religious traditions. *(Cornille, 2013: 12)*

It should be kept in mind that dialogue between religions is not a neutral study of religions, dialogue is not only

mutual understanding but also following truth and personal growth, in fact it happens at both individual and institutional levels.

In brief, interfaith dialogue is all positive and constructive inter-religious relations with individuals and communities of faiths which are directed as mutual understanding and enrichment to obey the truth and respect for freedom (Dialogue and Proclamation, 1991, a document of the Catholic. *(Forde, 2013: 7)*

Forde believes that dialogue aims to promote mutual understanding and good relations, identify the reasons of tensions between faiths and religions, to make understanding and confidence to prevent or overcome the tensions, and break down the biases that result in suspicion and distrust. *(Ibid: 8)*

In fact, dialogue does not try to put aside the differences and achieve a common belief, not to convert the other faiths and religions.

Dialogue is not a space to attack or disprove other faiths and religions. It does just try to increase mutual understanding, trust and respect.

The importance of dialogue has been discussed in the Holy Quran as it asks various people and nations to know each other: *(Fassihi, n.k)*

> O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. *(Hajarat: 13)*

In the Holy Qur'an, dialogue and negotiation to reach understanding have a special place.

Among the verses in Qur'an, there are several verses through which the Prophet of Islam (PBUH) and his believers are called to dialogue with the people of the Book and followers of other religions: *(Fassihi, n.k)*

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. *(Nahl: 125)*

In another verse, Allah discourages the believers from conversing with violence:

And do not argue with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender. *(Ankabut: 46)*

The holy Qur'an is the book of dialogue; God's talking with the Prophet, angels, believers and followers.

In the meantime, Abel and Cain's conversations in the Qur'an can be seen as the literal symbol of the first dialogue in the life of human beings.

In the Qur'an, those who listen to the speeches and sayings of others and follow the best ones are introduced as the guides and wise men *(Reff: Zumar: 18). (Fazeli, n.k)*

In the Qur'an, dialogue with opponents is also presented as a good way. In the matter of the creation of Adam, God spoke to the angels and they also expressed their opinions. *(Baqarah: 30-32)*

He also talked to Satan, who disobeyed and God left him alone until the Resurrection. *(A'raf: 12-18)*

The prophets also discussed with their relatives and opponents. Noah had the most conversation with his people for nine hundred and fifty years. *(Ankabut: 14)*

Abraham, in addition to discussing with his people, talked to the Lord regarding the abandonment of the torment of Lut. *(Hud: 74)*

Other prophets like Saleh, Moses and Jesus also spoke with their people all of which were mentioned in the Qur'an. *(Mosawiyan, 2006: 1)*

A religion based dialogue took place when a message of God was communicated to the people through the prophets; when the massagers tried to lead a group of people; when God gave some explanations in response to the questions posed by the prophets and the issues people needed or when a rational-based argument was used to invite the other groups of people to think about and be finally convinced with a given message. *(Fedai Iraqi, 1998: 515)*

However, in the modern era and in the absence of any messengers, the dialogue among the believers and followers of different religions has its own challenges.

Rosen believes that interfaith dialogue tries to view the basis of all religions the same to minimize the differences. The challenge is that even shared values, principles and practices in different religions cannot make the people the same. Viewing different religions as the same enables us to learn from other faiths.

In his view, another challenge for interfaith dialogue is the post-modernism era that means "each religion is an independent system that expresses itself in a particular language and pattern of symbols that can only be understood in relation to other words and symbols that constitute a complete system.

Thus, it seems that interfaith dialogue is impossible because the participants never speak in the same language or mean the same things". *(Rosen, 2016)*

Rosen also believes that the violent abuse of religion is the biggest challenge as it puts peaceful coexistence in danger because of the wounded psychology of individuals who think that they lack the respect and value they deserve.

As Cornille writes dialogue involves its own conditions or requirements such as humility or recognition of the possibility of change or growth in one's own tradition. *(Cornille, 2013: 13)*

The authors of the present research believe that dialogue

in the virtual space requires its own skills.

Thus, prior to any discussion on these skills, they briefly overview social media and its role in interfaith dialogue.

Social Media

The Oxford Dictionary defines social media as the websites and applications used for social networking or communicating with other users with similar interests to one's own. *(The Oxford Dictionary, 2011)*

Focusing on the two-way interaction feature of social media, Scott and Jacka believe that "social media is a set of web-based technology that gives people the ability to emerge from consumers of content to publishers". *(Jacka and Scott, 2011: 5)*

Kasturi and Vardhan also believe that the mass media used for the purpose of social interaction is called social media. *(Kasturi and Vardhan, 2014: 2)*

Miller et al also believes that social media means the contents people post on different forms of its platforms;

social media is a place through which people do interactions. *(Miller et al, 2016: 1)*

Social media is very significant due to its two most important characteristics that distinguish new media from traditional mass media channels and content: ubiquity and interactivity. *(Kasturi and Vardhan, 2014: 4; See this reference for the complete list of key characteristics of social media)*

Ubiquity means new media technologies put effect on people's life in the society even if they are not the audience of such a media. Interactivity is "the selectivity and reach that media technologies offer users in their choices of information sources and interaction with other people". (Lievrouw and Livingstone, 2006: 7)

The interaction can be for both entertainment and exchanging information; the first choice is not in the discussion area of the present paper; therefore with no need to repeat the researches already done on the history of social media, *(Dewing, 2012)* current situation of social media in

terms of facts and figures or new forms of virtual interaction and global communication, *(Tyson, 2009; Kaplan and Haenlein, 2010: 60; Yigit and Tarman, 2013: 75)* the impact of social media on society, *(Amedie, 2015)* problems associated with the use of social networks, *(Szczegielniak, Palka and Krysta, 2013)* the present paper attempts to discuss about the interrelation of social media and interfaith dialogue.

Social Media and Interfaith Dialogue

Social media plays an important role in different aspects of life. So far some researches have been done in the field of the role of this platform and interfaith dialogue.

Tutt defines interreligious dialogue as "a conversation between people from distinct traditions to engage religious difference to deepen one's own faith and expand knowledge of the other while interreligious interaction means an exchange between people from different religious traditions focusing on personal interactions in the social arena without attention to the theological dimensions of these relationships". *(Tutt, 2010: 7)*

In his view, people use new social media to share subjects that can change, grow and come to better understand of their own beliefs in a greater context.

He refers to Pete Warden's study that God is the most popular Facebook fan page in the southern United States. *(Warden, 2010)*

Online blogs are also a popular new forum to discuss about religion as Nathan believes that the bloggers try to share new and different religious perspectives. *(Nathan, 2010: 33)*

Tutt believes that the key challenge in both offline and online interreligious and intercultural dialogue is to develop respect, trust and open mindedness. *(Tutt, 2010: 16)*

In other words, online tools do not have any positive or negative power by themselves;

that is, dialogue depends mainly on the quality of the conversation and the goodwill of the participants.

In his view, if the goals of dialogue are well-defined and the tools are chosen carefully, Internet can potentially be used to foster dialogue.

Flexibility and the willingness to experience are also key factors. He believes that dialogue explores both the commonalities and differences between people of other faiths and cultures and leads to true understanding.

Husseinzade believes that advertisement cannot be successful for religion-based communication anymore.

She believes also that traditional religious communication with a unilateral nature is not the same as the nature of new media.

In her view, media plays a positive role in religions as it establishes and promote ideas like electronic church or electronic mosque; however, interfaith dialogues in virtual space suffer from violence and insult which lead them to be at lower levels.

She believes that mass media is not a reliable resource about international realities while it can be replaced by social media as an immediate resource.

She concludes that religious flows have no effects on interfaith dialogue in social media and its controlling is impossible.

In her view, "disagreement is the main reason of interfaith dialogue in social media.

Therefore, interaction in the field of religion in social media does not mean to change the beliefs and viewpoints but it is to express one's own ideas and be aware of the viewpoints of the others while both sides observe self-controlling". *(Hosseinzadeh, 2011: 1)*

Kessler tried to find out the extent social media fosters interfaith dialogue. *(Kessler, 2013: 1)*

In his view, the effects of social media rely on its users and the way they use it. He believes that social media challenges traditional hierarchies including

religious hierarchies because social media is controlled by website owners as well as social media users as publishers and critics.

For him, although the nature of online communication lets the users to distort information, social media can promote interfaith dialogue; however, it can be abused to promote prejudice while at the same time it can be used to combat prejudice and overcome ignorant biases.

He asserts that "social media should be integrated into interfaith dialogue so that it not only contributes to positive political change but also to furthering interreligious understanding". *(Kessler, 2013: 1)*

According to Altwaijri, dialogue is a medium and media channels are used for people's interaction as readers or listeners, for exchanging information and sharing experiences and viewpoints between parties in a dialogue. *(Altwaijri, 2014: 14)*

In his view, through dialogue the knowledge of the other party is acquired, also both sides can find some commonalities to find out and follow the path to the truth and avoid any illusions and misconceptions about the other side.

In his view, certainty and truth are the ultimate goals of both of the interlocutors of a dialogue; However it seems it is not true about all those who participates in dialogues or all those who use the social media.

In his opinion, the media of misinformation, distortion, deception and sensationalism corrupt the audience's perception of the simple truth and as a result they are different from the purposive media that respect the ethics of those who quest for the truth as their first and foremost goal; in fact, both media and dialogue have a common objective and that is to reveal the truth. *(Kessler, 2013: 1)*

So far the previous studies have discussed about the problems both social media and interfaith dialogues have faced with; and they have focused on the positive role social media

plays in developing interfaith dialogue; however, the authors of the present research could not find any approaches or solutions to solve the problems in their interrelationship.

These authors believe that regardless of the mere access to media in its traditional and new forms, the users need to be equipped with media literacy skills to be able to encode and decode the products.

Therefore, the present research describes the skills to give a clear picture of the issue and answer the research question to clarify the significance of the skills in dialogue.

The authors preferred to refer to the skills introduced by Potter (2013) as in their view most sources in this filed refer to the introduction of media literacy *(Baligh, 2001; Shekarkhah, 2006; Basirian and Basirian, 2006)* or how to use social networks, *(Lesani, 2006)* while Potter provides a comprehensive explanation about the skills for dealing with the content of media messages.

Potter's Media Skills

Encountering a media product, one needs some skills which are significant because of three reasons.

First, the skills lead to a better information filtering since everyday lots of media products are produced while all of them are not valid or useful.

Second, they empower us to process the meaning of information.

Third, they help us to make our own meaning from the information and do not accept the meaning/s imposed by media producers.

Potter tries to persuade us to acquire media literacy skills to improve our social media use and interaction. These skills are analysis, evaluation, and synthesis. *(Potter, 2013: 16)*

1. Analysis Skill

For Potter, analysis means to go below the surface of a message to be able to extract certain elements that are used to find meaning or to solve a problem. Analysis means breaking the message into its elements.

In linguistics, a written message is analyzed in the form of a superficial structure or something that is seen at the first look (the syntax of the message) or in the form of the deep structure of or what should be used for semantic processing (the semantic level of the message).

In fact, during analysis, we should look for specific information in the message text, cast the numerous content that the message gives us and take only useful content.

Meanwhile, people who have less dependence to the subject matter are quicker and more precise to analyze and distinguish the signal (the important part of the message) from the noise (the inappropriate part of the message); But people who depend a lot on their surrounding for various reasons such as lack of sufficient study and repeating whatever they hear often based on fanaticism and inadequacy of facts, should do more practice to gain analytical skills.

Potter introduces three types of analysis that are component analysis, outline analysis, and focal plane analysis.

In component analysis, one first needs to determine the purpose of the analysis, in fact, which component he looks for in the message, whether the message and its appearance are important or the information contained therein.

For example, a handwritten letter from a detective point of view can be a clue to find a suspect, but for a teacher, the type of its writing and grammar will be important.

Then, for each goal, he has to consider the dimensions of the analysis.

In the example of the letter, the use of a special shape of the alphabet will be important for the detective, but the teacher pays attention to writing the address, writing the body and finally signing the letter correctly.

Potter believes that if a person has a good knowledge structure and information background, he

can easily come up with component analysis.

For example, if we receive a letter from a friend, we will immediately find out by reading the text that his intention is to convey the real emotional feelings or make a sarcasm; But if we receive a letter from an alien, we will not be able to decide to reject the letter or respond to it.

The third step in the component analysis is to determine the elements in the message and their significance in order to achieve a complete picture of the message by putting these elements in their appropriate place like the pieces of a puzzle; But in this regard, we can do outline analysis, which is to analyze the components into their sub-components.

For example, an automobile is made up of various parts including engine while the engine itself has different parts.

In the field of dialogue between religions and faiths in social media, users should do component analysis at the semantic level of a message and the information it includes.

For example, for the purpose of finding the meaning of a religious message, users should understand the meaning of the terms and metaphors that followers of a particular religious community use to avoid any misunderstanding that in turn can lead to harsh voice and insulting.

For example, in Islamic texts one can find some words such as kufar (unbelievers), ahl al-kitāb (people following the Book), dhimmi (a protected person), jihad (struggle), and taqiyya (dissimulation) that may make individuals from other religions confused. *(Townsend, 2014: 12-46)*

Even there are many believers of Islam who do not have any or have just a little knowledge about these terms as well as their meanings and applications because they do not read a lot.

As a result in any discussions their ideas are just based on bias, fanaticism and repetition of others' ideas that may be in turn false ones; Even

in prays and sermons of different religions one can find out lots of misunderstood words and terms *(See for example: Wilkin, 2012; Townsend, 2014; Myers, 2017)* that may lead not only the believers of a given religion but those of other religions to uncertainty.

After finding the meanings and applications of each of the words, they should be analyzed in terms of their place in a faith or a religious belief.

For example, what is the status of jihad in Islam and is it part of the major principles of Islam?

Through outline analysis, one can analyze different types of jihad and its sub-groups. This in turn needs the user to read a lot prior to participate in any discussions.

The focal plane analysis, as its name implies, analyzes the key elements in the message and overlooks the background elements.

Just like when we want to take a family photo, the faces of the family members are more important than the objects around the place or possibly the background nature.

In the analysis of the message it should be said that some information is included in the appearance and some in its backend, so in the focal plane analysis our purpose of doing the analysis is determined based on the type of information we need; However, it must be said that the appearance of the message usually focuses on its artistic aspect, and the meaning and ethical load of the message are at deeper level.

Focal plane analysis begins with a question. The purpose of this analysis is to answer the question. So, the first step of this analysis is to focus on the question.

Then the background and foreground of the information about the question should be considered.

The accuracy and efficiency of this analysis are very important. Individuals who are not dependent on their surroundings and have a well-

structured knowledge structure are able to analyze the overall and partial elements of the message.

In discussions about the religions in cyberspace, users should also ask questions about the content presented in the message and then look for answers.

In this regard, they should refer to their knowledge structure. This structure only takes shape when people read a lot and at the same time refer to reliable sources.

In fact, they should address the structures, meanings and applications of the components contained in the message, and ask questions about the message producers (who), their goals (why), the impact of their messages on the audience (the effect of the message), the time and place of producing the messages (the context of message production) and the authenticity of the produced messages (validity of the message); But what should be done if the message is new to users and they do not have any background information about?

In this case, the analysis will not be useful in the structural and practical aspects because the individuals do not know the number and nature of the points contained in the message. In such a situation, another dimension of the subject should be formed.

In fact, the users should determine the for and against views regarding the message and then select the middle ground; so that he can, based on the focal plane analysis, get more information about the for, against, and impartial views and the necessity of their existence. This analysis requires library or online reading.

The more a user reads, the more he acquaints with the quality of the views which in turn is a kind of learning.

Analysis is a kind of tool, so the amount of message analysis depends on our goals. If the message is important, then it requires more analysis at different semantic, structure, and application levels. But as soon as a component of a message is found that requires analysis, the generalization of

analysis to other components will be futile.

For example, does an analysis on praying, as one of the minor principles of Islam, need to analyze the other minor principles?

Mixing the analysis of different components reflects lack of precision by the analyst.

An important point to be considered during the analysis is lack of attention to individual emotions and feelings since they are an obstacle for a logic-based analysis. Of course, emotional reactions such as anger or ridicule when confronted with messages with different themes are normal, but controlling these reactions is essential to do a clear accurate analysis. Of course, many people may face with a message, for example they watch a movie, but they may not go through the analysis.

In fact, their knowledge of this film is very superficial and they do not understood the film's artistic dimension such as compilation, lighting and imaging, or the cognitive aspect of the film such as the theme and characterization.

2. Evaluation Skill

In Potter's point of view, evaluation means judging about the value of a component or a group of components in a message, By component here it means a piece of data provided through a message. *(Potter's, 2013: 77)*

In fact, evaluation skill is comprised of two important parts that are a component and a standard, and since a component is identified through analysis and as a raw material, then it can be said that the analysis skill is the basis of the evaluation skill.

The standard is our beliefs about the nature of the issues. If people have no choice but to accept a message, they will probably accept it without evaluation.

For example, people read a text in a newspaper or magazine but they are indifferent to the accuracy of the content or its value.

In some cases, people are obliged to accept a message

because it is published in a well-known newspaper or magazine and they do not need to evaluate the content.

When we accept a message without evaluation, we actually put it in our knowledge structure without going through it.

So incorrect and useless information are mixed with the correct and useful information that makes it impossible for us to distinguish one another.

A standard includes multiple criteria in our knowledge structure, consisting of four types: emotional (what particular emotional reaction we expect a message evokes in the person), aesthetic (to judge about the artistic quality of a message), moral (whether something satisfies to a person's code of ethics or religion) and cognitive (whether something satisfies the mind- such as accuracy or utility).

As soon as the standard is determined and the criteria provided, the component that should be evaluated must be considered. If the completeness of the information contained in the message is to be evaluated, it should evaluate the data achieved from the component analysis. If the clarity of the message is desired, the evaluation work should be done on the data achieved by the outline analysis; and if the accuracy of the material contained in the message is considered, the data derived from the focal plane analysis should be evaluated.

The next step in evaluation is to compare the components with the standard-related criteria. If a component is far from the standard, it will be judged as a negative component (e.g. bad, weak, etc.).

If the component matches with the standard, it will be read as a positive and acceptable component. If a component is beyond the standard, it will be considered as an exceptional or extraordinary component. But what if the component is evaluated acceptable and positive according to two or three criteria, or conversely, unacceptable and negative according to two or three other criteria?

Perhaps the most important challenge in religious discussions is the existence of multiple criteria for evaluation.

For example, the disagreement between the Shiites and Sunni people in some of the events in the history of Islam is the source of many conflicts. In these cases, the conclusion of the vote (unity of opinions) is recommended to reject or accept a component or components of the message.

Potter suggests to follow-up the criteria of other people in evaluating messages. But a standard is usually based on an individual judgment that can be challenged.

The problem is that different people use different criteria in judging religions and faiths. If other people use a weak standard, what should an individual do?

The result is clear, the evaluation of that person will be weak too.

In fact, the question is, how much people are free to evaluate the value of the content of the religious messages to their standards, and to what extent they should follow the standards of others.

In such cases where the standard used by people is weak, people must follow their religious experts, because evaluation should not be based on personal feelings but on rationality so that people can understand any forces in the adoption of a religious message, fanaticism and slogans imposed on the content.

They should also recognize the boundary between acceptability and unacceptability of the message. Of course, Potter answers that question. In his view, one needs a skeptical attitude that the components of a message are not always accurate and useful.

This skeptical view is called "critical viewing" by Messaris *(Messaris, 1994)* or just "critical" by Silverblatt. *(Silverblatt, 1995)*

Critical viewing is an evaluation because it challenges the facts and arguments in a message. Critical analysis can be based on cognitive criteria.

Cognitive criteria indicate whether our mind is satisfied

with the "accuracy" of the message.

We can compare a component with what we know about a subject. If the new component does not match what we already know, our judgment is that the new component is false.

Another cognitive-type standard is the "utility and efficiency" of the message.

This standard means understanding the existing knowledge structures. Our knowledge tells us whether we should evaluate the new component, because this new component should be included in our existing knowledge structures.

"Utility and efficiency" are presented in three ways:

- they expand our knowledge structure by adding a new component to a new topic;
- they add a component to our current knowledge to extend its depth;
- they add another example to a fact we have already had in our knowledge structure.

In the area of religion and faith which is more sensitive, it is better to do the evaluation with all possible standards, otherwise the outcome of the evaluation will not be so valid.

Another point is that although knowledge structures provide us with the necessary information, we should not be overly confident in the accuracy of the available information, as we may save incorrect information or the saved information may lose their correctness through the time.

In fact, we need to update our information and be open-minded facing with conflicting beliefs. Many people resist against the up-dated information they face in their lives and do not try to change their beliefs.

In fact, these people do not change with the change of the world, so they continue their diverted beliefs through the thoughts that may be wrong today.

Another important point in evaluation is attention to the source of the message. Not

all sources of information are reliable.

Therefore, it is essential to analyze the resources and ensure their credibility.

Finding a relationship between events is also an important point in the evaluation. Without accurate analysis of claims, our readings of religions and religious beliefs will not be reliable.

Finding the reason and impact of events in the formation and continuation of religious and religious beliefs is very important as well because any wrong reasoning can lead to misleading.

Another point in the evaluation skill is the comparison of beliefs. An applied analysis of the words such as "the best", "the most complete", "the first", "the biggest", etc. is important.

3. Synthesis Skill

Potter believes that synthesis means the ability to sum up valuable components (identified during analysis and evaluation) within a new knowledge structure to provide a better point of view or to provide a solution for a problem. *(Potter, 2013: 168)*

Synthesis does not mean reassembling or putting different parts together.

For example, if we glue the broken pieces of a pot, it does not mean we have made a new pot. To synthesize means to create new content. When we create new content with the help of information, or in other words, when we create a new knowledge structure, in fact we transform the structure of the old knowledge into a new and advanced structure of knowledge with the help of new information.

In content synthesis, the most important and the first step is to determine the purpose.

The purpose is to provide a solution, but when the problem is very complex, irregular or very broad, the solutions offered by people are not useful and they are rejected.

The next point is the use of components that were already determined as the highly valued components in the process of analysis and evaluation. Finally, components should be put in their correct place to create content to provide the correct solution. But

the important thing here is flexibility and, at the same time, coherence in synthesis.

Synthesis requires the activity of the left hemisphere of the brain for systematic reasoning and that of the right hemisphere for creativity. But in dialogue, if more emphasis is placed on reasoning, the outcome will be repetition of old ideas, without creating any new ideas. And if too much emphasis is on creativity, the coherence of words will be lost.

In content creation, it is better to make just a few points with a valid reference.

Content does not necessarily have to reach a common point of beliefs and convergence, but it can have a kind of contradiction with the opinions of others or divergence.

An important point is content usage, in fact the content will be functional if it can provide a useful solution to solve a problem or to resolve an ambiguity.

Different people have different opinions about a subject, each of them can have their own application, and the user can choose one regarding his needs and according to its evaluation.

What is important is the value of the message based on its analysis and evaluation, since the purpose and standard of production will vary from one person to another.

So providing content based on reasoning would be better than comparing different contents.

Conclusion

Dialogue between faiths and religions is the only direct way to achieve mutual understanding of other religious beliefs; dialogue eliminates any differences between faiths and religions to create a more secure world.

It seems that dialogue should not only be among the elites of the world in cultural, scientific, artistic, and economic fields but also among the followers of different religions and sects so that it can lead to convergence and understanding between nations around the world.

Undoubtedly, cyberspace has a positive and worthwhile role in promoting interactions between people and religious scholars as well as among people of different religions because it converts users from

the consumers of traditional mass media to content makers of social media. However, the quality of these interactions has not been desirable over the years because we witness violence, insults and verbal threats in cyberspace.

Potter's Media Skills is a valuable collection that helps the users to analyze, evaluate, and generate messages in this cyberspace.

Any method, approach or model produced or modelled to participate in interfaith dialogue should be based on priority.

Potter's skills also work on informative texts or images rather than on literary/ artistic pieces for entertainment purposes.

Media literacy, especially in the virtual social media environment, can be the first step for users to learn skills and enhance their personal knowledge to make changes in their interactions with followers of other religions and faiths.

The result is a change in users' mutual understanding and respect in the realm of religion and in the promotion of global peace.

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