



Hospitality As an Ethic of Religious Moderation: A Philosophical, Theological, and Cultural Analysis in The Context of Indonesian Plurality

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Abstract

This article offers a new conceptual framework for religious moderation in Indonesia by making hospitality a transformative philosophical, theological and cultural foundation. This research aims to develop a religious moderation paradigm that is more relational, contextual, and based on an ethic of openness to alterity, as an alternative to the normative-top-down approach that tends to emphasize formal balance between groups. Using a qualitative-descriptive method, this research seeks to critically examine the thoughts of figures such as Levinas, Derrida, Ricoeur, Kristeva, and Habermas, as well as explore the values of hospitality in Indonesian local wisdom. The theological dimension also enriches the analysis, by examining the concepts of ikram al-jār, ikram al-ḍayf, as well as the value of agape and the spirit of Gospel hospitality in the Christian tradition. The results show that in the context of Indonesia's plural and dynamic diversity, the paradigm of hospitality is able to encourage a shift from passive tolerance to active engagement, from normative universalism to relational contextualism, and from identity exclusivism to ethical openness. Thus, hospitality not only expands the horizon of religious moderation, but also transforms it into an inclusive, dialogical and civilized practice of living together.

Keywords: Hospitality, Philosophical, Theological, Cultural, Religious Moderation.

Abstrak

Artikel ini menawarkan kerangka konseptual baru untuk moderasi beragama di Indonesia dengan menjadikan keramah tamahan sebagai landasan filosofis, teologis, dan kultural yang transformatif. Penelitian ini bertujuan untuk mengembangkan paradigma moderasi beragama yang lebih relasional, kontekstual, dan berlandaskan pada etika keterbukaan terhadap liyan, sebagai alternatif dari pendekatan normatif-top-down yang cenderung menekankan keseimbangan formal antar kelompok. Dengan menggunakan metode kualitatif-deskriptif, penelitian ini berupaya mengkaji secara kritis pemikiran tokoh-tokoh seperti Levinas, Derrida, Ricoeur, Kristeva, dan Habermas, serta menggali nilai-nilai keramah tamahan dalam kearifan lokal Indonesia. Dimensi teologis juga memperkaya analisis ini, dengan mengkaji konsep-konsep ikram al-jār, ikram al-ḍayf, serta nilai agape dan semangat keramah tamahan Injili dalam tradisi Kristen. Hasil penelitian menunjukkan bahwa dalam konteks keberagaman Indonesia yang plural dan dinamis, paradigma keramah tamahan mampu mendorong pergeseran dari toleransi pasif menuju keterlibatan aktif, dari universalisme normatif menuju kontekstualisme relasional, serta dari eksklusivisme identitas menuju keterbukaan etis. Dengan demikian, keramah tamahan tidak hanya memperluas cakrawala moderasi beragama, tetapi juga mentransformasikannya menjadi praktik hidup bersama yang inklusif, dialogis, dan beradab.

Kata Kunci: Keramah tamahan, Filosofis, Teologis, Kultural, Moderasi Beragama.

1. Introduction

Indonesia is one of the most culturally and religiously diverse countries in the world. With more than 1,300 ethnic groups, hundreds of local languages, and a wide variety of beliefs, Indonesia holds enormous potential as a social laboratory for the practice of multiculturalism. The principle of *Bhinneka Tunggal Ika* enshrined in the foundation of the nation has long symbolized the ideal of unity in diversity (Siswanto, 2020). However, empirical conditions demonstrate that such diversity does not automatically produce harmony. Identity-based social conflicts, discrimination against minority groups, and the growing prevalence of hate speech related to ethnicity, religion, race, and intergroup relations reveal a gap between ideals and reality. This phenomenon underscores that tolerance in Indonesia remains fragile and requires a stronger ethical foundation to sustain diversity (Ramdhan et al., 2024).

Various policies have been introduced by the state in response to these complexities. Legal-formal approaches, the strengthening of nationalism, and campaigns on religious moderation have been implemented as strategies to reinforce social cohesion (Badan Litbang dan Diklat Kementerian Agama RI, 2019; Salim et al., 2018). However, such top-down efforts often remain confined to the normative and bureaucratic level. Programs aimed at recognizing minority rights and promoting multicultural education have not fully reached the affective and relational dimensions of social interaction. Resistance to differences, even within digital spaces, remains strong and illustrates that building a multicultural society cannot rely solely on regulations or slogans. A new approach is needed—one that engages collective consciousness and the social emotions of the people (Bambang Sugiharto, 2019).

In academic discourse, studies on religious moderation in Indonesia have developed across diverse foci. Albana (2023), for instance, examined the implementation of religious moderation education in high schools and found that formal education serves as an important medium for internalizing the values of moderation among younger generations. Meanwhile, Nurdin (2021) explored religious moderation from the perspective of the Qur'an and Hadith, emphasizing textual foundations that affirm the importance of balance in religious practice. Differently, Prakosa (2022) studied the praxis of interreligious harmony among the GKE Kasongan congregation, highlighting the role of moderation in maintaining social harmony at the community level. These studies indicate that research on religious moderation in Indonesia still largely focuses on the domains of formal education, normative-theological foundations, and community-based practices.

While making important contributions, these studies have not sufficiently addressed the ethical-relational dimensions that could enrich religious moderation. In other words, there exists a research gap where religious moderation is often positioned primarily as policy, doctrine, or community practice, but rarely as an ethic of everyday life that touches upon affection and relational awareness. This gap is precisely what the present study seeks to fill through the revitalization of hospitality

values.

Hospitality is by no means an alien concept within Indonesian society. Traditions of welcoming guests, mutual cooperation (*gotong royong*), and deliberation (*musyawarah*) reflect the living presence of hospitality within local culture. (Dewantara, 2017) Beyond local traditions, hospitality also has strong religious foundations. In Islam, it is reflected in the teaching of honoring guests (*ikram al-daif*) as an integral part of faith, as expressed in the Prophet Muhammad's saying: "Whoever believes in Allah and the Last Day should honor his guest" (al-Bukhari & al-Saharanfuri, 2011). In Christianity, hospitality is understood as an expression of love, as in Hebrews 13:2, which states that by offering hospitality, one may even entertain angels unknowingly (Departemen Literatur Gereja Yesus Sehati, 2021). Thus, hospitality is not merely cultural, but also transcendent.

Hospitality also stands in significant contrast to passive tolerance. Tolerance often implies merely refraining from conflict, while hospitality demands openness, acceptance, and active recognition of the other's existence (Sealy, 2021). This value is dialogical and transformative, fostering respectful relationships and strengthening social solidarity (Fiala, 2022). However, despite its great potential, hospitality is often practiced situationally and has not yet been developed into a systemic framework within social development or public policy.

Based on this background, the central research question of this study emerges, how can hospitality be revitalized and actualized as the foundation for embracing diversity in Indonesia's multicultural society. This question is important, as current approaches to religious moderation tend to remain normative and bureaucratic, without adequately touching upon the praxis of everyday life. By situating hospitality as a new perspective, this research seeks to offer an alternative paradigm that is more grounded.

The objectives of this study are as follows: first, to examine the concept of hospitality from philosophical perspectives, local cultural traditions, as well as the teachings of Islam and Christianity; second, to analyze the contribution of hospitality in enriching the paradigm of religious moderation; third, to identify challenges and opportunities in integrating the value of hospitality into social norms, character education, and public policy; and fourth, to formulate integrative strategies to strengthen social cohesion in Indonesia. In this way, the study not only contributes theoretically to the development of religious moderation discourse but also offers practical implications for building an inclusive, harmonious, and resilient society in the face of identity-based conflicts.

2. Method

This study adopts a qualitative research design with a library research approach, aimed at conducting a critical and in-depth exploration of the concept of hospitality across philosophical, cultural, and theological discourses. A qualitative approach is deemed appropriate since the research questions focus on conceptual analysis and theoretical development, rather than empirical observation or statistical

measurement (Hasanah, 2023).

The primary data sources consist of written texts, including philosophical treatises, cultural studies, theological works from both Islamic and Christian traditions, and previous academic research on religious moderation and interfaith relations. Data collection was conducted through systematic review and selection of relevant literature from books, peer-reviewed journal articles, and reputable academic publications, both in Indonesian and international contexts. The selection criteria emphasized the relevance to key themes such as hospitality, alterity, ethics of responsibility, intergroup relations, and pluralism.

In terms of data analysis, this study employs a descriptive-analytical and critical-comparative method. The descriptive analysis is used to present the conceptual understanding of hospitality from various philosophical, cultural, and theological perspectives (Nasution, 2008). The critical-comparative approach is then applied to identify convergences and divergences among these perspectives, and to examine how they can be integrated into a coherent ethical framework. Interpretative reading techniques are utilized to extract key principles and values embedded in the texts, while contextual analysis is conducted to relate these principles to the Indonesian socio-cultural setting (Matytsina, 2019).

This methodological framework allows the study to position hospitality as a normative and practical foundation for religious moderation, offering a contextual, relational, and transformative alternative to existing top-down, formalistic models. By synthesizing insights from diverse discourses, the research aims to contribute a theoretically robust and contextually grounded paradigm that can inform future policy, education, and interfaith engagement in Indonesia.

3. Result and Discussion

3.1. Hospitality in Philosophical Perspective: A Theoretical Footing

In contemporary philosophical discourse, hospitality has emerged as a central concept that provides an ethical foundation for human relations amidst diversity and difference. Emmanuel Levinas introduces this discourse through his notion of the face of the other. In *Totality and Infinity* (1991), Levinas asserts that encountering the other is not reducible to ontological categories, but instead calls forth an ethical responsibility that is both immediate and unconditional. The face of the other embodies vulnerability and commands a moral imperative—do not kill me, do not leave me alone—which establishes hospitality as the primordial ground of ethical life.

Building upon this, Jacques Derrida advances the concept by distinguishing between conditional and unconditional hospitality. In *Of Hospitality* (2000), Derrida explains that conditional hospitality operates within the realm of rules, reciprocity, and social contracts, whereas unconditional hospitality requires absolute openness to the stranger without asking for identity, origin, or reciprocity. While unconditional hospitality may appear utopian, Derrida insists that it functions as an ethical horizon that continuously critiques and guides the imperfect practices of hospitality in social, political, and religious domains (Reynolds & Roffe (ed), 2004).

Paul Ricoeur enriches this dialogue by introducing the idea of *oneself as another*. In his view, narrative identity is always shaped through encounters with the stories of others. Hospitality thus becomes not merely an external ethical act but also a necessary condition for self-understanding and authenticity. As Ricoeur emphasizes, “Only when I open myself up to other people’s stories can I understand my own,” highlighting that the self cannot exist in isolation from others (Ricoeur, 1992).

Julia Kristeva, in *Strangers to Ourselves* (1988), adds a psychoanalytical dimension by showing that estrangement is not only external but also internal. The recognition of the “foreigner within ourselves” becomes the starting point for opening up to external strangers. Hospitality, in this sense, is inseparable from the reconciliation with internal alienation, making it a process of both self-acceptance and openness toward others.

Jürgen Habermas further grounds the discussion by emphasizing the importance of domination-free communication as the ethical foundation of a democratic society. In his theory of communicative action and the concept of the public sphere, hospitality takes the form of willingness to engage in genuine dialogue, where all voices are equally respected and differences are negotiated without coercion (Supartiningsih, 2007). Hospitality, therefore, is not merely a private virtue but a principle of inclusive participation in the public domain.

Taken together, these philosophical perspectives reveal that hospitality is a multidimensional ethical concept. Levinas provides its ontological foundation, Derrida radicalizes it through the dialectic between conditional and unconditional hospitality, Ricoeur emphasizes its narrative and relational character, Kristeva adds a psychoanalytical depth, and Habermas situates it in democratic communication. This synthesis shows that hospitality is not only a moral attitude but also a comprehensive framework that encompasses personal, relational, and structural dimensions of human life. Reinterpreted in this way, hospitality can serve as a normative paradigm for addressing contemporary social challenges, especially in multicultural and multireligious contexts. For Indonesia, this philosophical grounding offers a strong theoretical basis for positioning hospitality as an ethical principle that complements and enriches the discourse on religious moderation, fostering coexistence while countering intolerance and exclusivism.

3.2. Manifestations of Hospitality in Indonesian Culture: An Exploration

Hospitality in the Indonesian context does not only exist as an abstract value, but is manifested in concrete and diverse cultural practices. In Batak society, the concept of *daliha na tolu* (three-legged stove) organizes social relations based on the principle of balance between the groups of *somba marhula-hula* (giver of the bride), *elek morboru* (receiver of the bride), and *manat mardongan tubu* (blood relatives). This kinship system emphasizes respect for *somba marhula-hula*, affection for *elek morboru*, and equality with *manat mardongan tubu*. (Firma Harianja & Sudrajat, 2021) These principles form the ethical framework that allows Batak communities to openly accept outsiders or migrants, as everyone can be placed in

one of these kinship categories. However, in contemporary practice, the rigid categorization of kinship may also limit hospitality, since outsiders who cannot be assimilated into these categories sometimes face boundaries to full social acceptance.

In Javanese culture, the concept of *tepo seliro* (putting oneself in another's shoes) is the ethical foundation for the practice of hospitality. *Tepo seliro* does not only mean being empathetic, but also requires awareness or sensitivity to one's own boundaries in relation to others (Mubasirun, 2021). This principle is reinforced by the value of harmony, which emphasizes social harmony over individual interests. In practice, Javanese hospitality is seen in the *nyadran* (village cleaning) tradition that involves all villagers, including migrants, in communal rituals that strengthen social ties. Yet, as modernization accelerates and urban individualism grows, such communal rituals are increasingly marginalized, raising concerns about the sustainability of this form of hospitality.

Bugis-Makassar society recognizes the concepts of *sipakatau* (humanizing each other), *sipakalebbi* (honoring each other), and *sipakainge* (reminding each other) as basic principles in social interaction. *Sipakatau* implies the recognition of universal human dignity, regardless of social or ethnic background. *Sipakalebbi* demands an attitude that honors others, not only with words but also with actions. Meanwhile, *sipakainge* emphasizes the moral responsibility to remind each other in goodness (Abdollah & Sulo, 2018). Nevertheless, these values are increasingly challenged by social stratification, migration tensions, and the influence of political contestations that often exploit ethnic sentiment.

In Bali, the concept of *Tri Hita Karana* (three causes of well-being) teaches the harmony of relationships between humans with God (*parahyangan*), with fellow humans (*pawongan*), and with the environment (*palemahan*) (Roth & Sedana, 2015). In the context of *pawongan*, the value of *menyama braya* (brotherhood) is the basis for the practice of hospitality that is not only limited to fellow Hindus, but also to people of other religions. This is reflected in the concept of *nyama selam* (Muslim brother) and *nyama kristen* (Christian brother) which shows recognition of interfaith brotherhood. (Safi'i, 2022) However, the pressures of tourism-driven commercialization and identity politics have sometimes reduced these values into symbolic gestures rather than lived practices of inclusivity.

The richness of hospitality practices in Indonesia's local traditions is indeed a valuable social capital for building a harmonious multicultural society. Yet, as Hefner (2000) has argued, this social capital is fragile, often eroded by identity politics, religious instrumentalization, and the homogenizing effects of modernization. Without critical revitalization, local traditions of hospitality risk being preserved only as cultural ornaments rather than dynamic ethical practices. Therefore, systematic efforts are needed not only to preserve but also to reinterpret and institutionalize local hospitality values within the broader discourse of national development, intercultural dialogue, and religious moderation.

3.3 Hospitality in Religious Traditions: A Comparative Perspective

3.3.1. Islamic Perspective

In the Islamic tradition, hospitality is not just a social practice, but an integral part of a system of religious ethics. The concept of *diyafah* (entertaining guests) in Islam has a strong theological foundation. The Quran tells how Prophet Ibrahim welcomed his unknown guests with the best dishes. (Nabila Salsabilla & Nasrulloh Nasrulloh, 2024) Prophet Muhammad SAW also emphasized the importance of honoring guests in a hadith narrated by Bukhari: "*Whoever believes in Allah and the Last Day, let him honor his guest.*" (al-Bukhari, 2002).

Ikram al-daif (honoring guests) in Islam applies not only to fellow Muslims, but also to non-Muslims. In the Charter of Medina, Prophet Muhammad regulated the relationship between Muslim and non-Muslim communities based on the principles of mutual respect and mutual protection. (Al-Siba'i, 1985) This practice reflects the concept of *ta'aruf* (getting to know each other) mentioned in the Quran: "*O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes that you may know one another (QS. Al-Hujurat [49]: 13).*"

Fazlur Rahman in *Islam and Modernity* develops the concept of *rahmatan lil alamin* (mercy for all nature) as an ethical foundation for interfaith relations. According to Rahman, the ethical universalism of Islam demands an inclusive attitude towards other religious communities (Rahman, 1995). This is in line with the thoughts of Mohammed Arkoun who emphasizes the importance of opening the space of possibilities in the interpretation of religious texts to enable more productive dialogue between traditions (Arkoun, 1994).

Khaled Abou El Fadl in *The Place of Tolerance in Islam* (Abou El Fadl, 2002) participates in criticizing the tendency of Islamic puritanism that ignores the tradition of pluralism in Islamic history. He asserts that hospitality in Islam does not only mean accepting the other, but also appreciating alterity (otherness) as part of the divine design. As affirmed in the Quran: "*And among the signs of His power are the creation of the heavens and the earth, the difference in your languages and the color of your skin. Indeed, in such things there are signs for those who know (QS. Ar-Rum [30]: 22).*"

3.3.2. Christian Perspective

In the Christian tradition, hospitality has a strong foundation in the Bible and is integral to the expression of faith. One of the earliest stories that models hospitality is the incident when Abraham welcomed three strangers at the cedar of Mamre (Genesis 18:1-15). Abraham's prompt and respectful action in entertaining the guests reflects not only ancient Middle Eastern cultural norms, but also the recognition of the possibility of a divine dimension in the stranger. The story reflects that welcoming others, even strangers, is a way of welcoming God Himself.

In the New Testament, this value of hospitality is further deepened through the concept of *agape*, which is unconditional, universal and unselfish love. *Agape* differs from other forms of love in that it does not depend on the recipient's reward or worthiness, but rather reflects God's love that is freely given to all people. The

parable of the Good Samaritan (Luke 10:25-37) is the clearest illustration of the application of agape in the practice of hospitality. In the story, a Samaritan—who was socially and religiously looked down upon by the Jews—became the only person who sincerely cared for a robbery victim, transcending boundaries of ethnicity, religion, and social status. He shows that true love is not limited by group identity, but is manifested in concrete actions to those in need.

As such, hospitality in the Christian tradition is not just a social act, but a spiritual and ethical expression of God's love for humanity. Accepting others, especially the foreign and marginalized, becomes a concrete form of living in *agape* love (Rakhmawati, 2024). This practice challenges Christians to open themselves to others as fellow creatures of God, transcending fear, prejudice, and the boundaries of exclusivity. In an increasingly divided world, agape-based hospitality offers a path toward restoring relationships, both between people and between people and God.

3.3.3. *Perspectives of Other Religions in Indonesia*

Balinese Hinduism, with its concept of *Tat Twam Asi* (I am You, You are Me), provides a philosophical foundation for the practice of hospitality that transcends identity boundaries (Darma, 2021). This principle is reflected in the tradition of *ngejot* (sharing food) between Hindus and Muslims on Galungan and Idul Fitri. In Buddhism, the practices of *metta* (universal loving-kindness) and *karuna* (compassion) facilitate an open attitude towards others regardless of their background (Giri et al., 2021). Meanwhile, in the Confucian tradition it is stated that "*A Jun Zi (good person) can get along even if not with his neighbor; a Xiao Ren (lowly person) cannot get along even if living with his neighbor.*" (Mawardi, 2022).

The interaction between these various religious traditions in the Indonesian context has given birth to what Hefner calls civil pluralism—pluralism that is not only based on passive tolerance, but also on active engagement in the project of shared civilization (Hefner, 2000). Interfaith hospitality, in this sense, not only means allowing the other to exist, but also inviting the other to engage in constructive dialog and cooperation.

Despite their different theological vocabularies and ritual expressions, the various religious traditions in Indonesia converge in treating hospitality as a moral imperative that transcends boundaries of faith, ethnicity, and social status. Islam emphasizes *ikram al-daif* and *rahmatan lil alamin*, Christianity embodies *agape* through love of neighbor, Hinduism upholds *Tat Twam Asi*, Buddhism cultivates *metta* and *karuna*, while Confucian ethics calls for harmonious coexistence. All of these values point toward the recognition of the other as part of oneself. In the Indonesian context, this convergence becomes a vital meeting point: hospitality provides common ground for interreligious dialogue, shared ethical action, and the cultivation of civil pluralism. Thus, hospitality is not only an internal virtue of each faith, but also a unifying ethos that can strengthen the foundations of a peaceful and inclusive multicultural society.

3.4. Hospitality and the Renewal of the Paradigm of Religious Moderation

The discourse on religious moderation in Indonesia has been at the forefront of public debate for almost two decades. Many parties, both government and civil society, have tried to formulate and implement this concept. However, religious moderation has often been understood within a normative framework that emphasizes doctrinal balance, avoidance of extremism, and promotion of moderate attitudes. While important, this top-down approach often fails to capture the complexity of people-to-people encounters that are shaped not only by theology but also by social, cultural, political, and economic factors.

In this situation, the concept of hospitality offers a new perspective that can enrich the understanding of religious moderation. Hospitality is an ethical stance that is inclusive, open, and respectful of differences (Sealy, 2021). It encourages us not only to coexist formally, but also to engage deeply with others from different backgrounds. These values provide an alternative foundation for renewing the paradigm of religious moderation in Indonesia.

3.4.1. *From Passive Tolerance to Active Engagement*

Religious moderation has frequently been reduced to tolerance—allowing others to be different without interference. Yet, tolerance often remains passive, resulting in indifference rather than solidarity. Hospitality, by contrast, requires active engagement: welcoming and involving the other in shared life. Diana Eck reminds us that true pluralism demands active engagement, not just coexistence (Seiple & Hoover, 2021).

In Indonesia, this spirit can be seen in the *Forum Kerukunan Umat Beragama* (FKUB), which not only mediates interreligious conflicts but also organizes social projects such as blood donation drives and community development. Interfaith collaboration in humanitarian relief—such as Muslim and Christian volunteers working side by side in post-tsunami Aceh and during the Lombok earthquake—demonstrates that hospitality is realized when solidarity translates into concrete action (Mubarok, 2014).

3.4.2. *From Cognitive to Affective-Relational Approach*

The existing moderation discourse tends to emphasize intellectual interpretation of religious teachings. Yet, religious life is not only about doctrine but also about relationships and emotions. Hospitality reframes moderation as an affective-relational practice rooted in empathy, compassion, and care. Martha C. Nussbaum argues that emotions play a decisive role in building a just society (Nussbaum, 2013).

In the Indonesian context, interfaith youth camp and student exchange programs create spaces where participants experience one another's traditions firsthand, fostering empathy beyond doctrinal understanding (Menchik, 2016). These encounters highlight that religious moderation becomes truly effective when lived relationally, not just preached cognitively.

3.4.3. *From Abstract Universalism to Concrete Contextualism*

The language of religious moderation often relies on abstract universals such as “tolerance” or “pluralism.” While meaningful, these terms can feel distant from everyday life. Hospitality grounds moderation in concrete, culturally embedded practices. In Bali, the tradition of *ngejot*—sharing food between Hindus and Muslims during Galungan and Idul Fitri—represents an everyday embodiment of interfaith hospitality (Darma, 2021). In Java, the *nyadran* ritual integrates villagers, including migrants of different faiths, into communal life. Likewise, the practice of visiting neighbors during Eid or Christmas shows how moderation is already alive in Indonesian traditions (Julianto et al., 2021).

Abdurrahman Wahid emphasized the personalization of Islam, where religious values are embodied in culturally relevant ways (Salehudin, 2019). Hospitality allows such personalization to flourish by revitalizing indigenous practices of inclusivity. Al Makin (2016) also stresses that grounding religious discourse in local traditions strengthens resilience against exclusivism.

3.4.4. *From Monologue to Dialogue*

Religious moderation in Indonesia has often been framed in a monologic manner, where each religious community formulates its own approach in relative isolation. This tendency risks reinforcing boundaries rather than building bridges. In contrast, the paradigm of hospitality requires dialog—an active engagement where encounter is not limited to exchanging statements, but involves deep listening, mutual understanding, and the willingness to be transformed through interaction. As Hans-Georg Gadamer reminds us, genuine understanding emerges when individuals open themselves to others and expand their own horizons (Prasetyono, 2022).

Interfaith dialogue, therefore, becomes a concrete expression of hospitality. It not only reduces suspicion and prejudice, but also provides practical avenues for cooperation across religious traditions. The Indonesian experience offers rich illustrations of this shift from monologue to dialog. One notable case is in Lumajang Regency, where the *Forum Kerukunan Umat Beragama* (FKUB) has pioneered dialogical initiatives that address the everyday realities of a multi-religious society. Research employing ethnographic methods shows that FKUB Lumajang operationalizes Hans Küng’s idea of participatory dialogue through several activities: the *Inauguration of the Harmony Awareness Village* as a grassroots effort to embed tolerance; the *Inter-Religious Harmony Dialogue* in Senduro Village as a forum for addressing local concerns; the *Inter-Religious Youth Harmony Dialogue* (GEMA-UTAMA) to foster collaboration among young leaders; the *Interreligious Women’s Dialogue* (FP-KUB) to highlight women’s role in peacebuilding; and the production of the independent film “*Merajut Desa Satu Hati*”, which narrates stories of reconciliation and coexistence (Soffi, 2023).

These initiatives demonstrate that dialog in Indonesia is not merely discursive but embodied in social and cultural practices. By engaging multiple segments of society—community leaders, women, youth, and even local artists—FKUB creates inclusive dialogical spaces that move beyond abstract rhetoric. The Lumajang case

also serves as an evaluative lens to measure how communities internalize diversity and incorporate it into daily life. This illustrates that moving from monologue to dialog is not a rhetorical shift, but a lived practice where hospitality reshapes relationships and builds resilient social fabrics in Indonesia's plural context.

3.4.5. *From Identity Exclusivism to Radical Hospitality*

In the era of identity politics, religion is often mobilized to divide communities into “us” versus “them” (Sari, 2016). Hospitality challenges this by moving toward radical openness—accepting others as they are without demanding assimilation. Homi K. Bhabha's concept of the “third space” illustrates how identities can evolve through interaction and exchange (Bhabha & Rutherford, 2006).

In Indonesia, examples abound joint neighborhood *gotong royong* across faiths and shared Independence Day celebrations in multi-religious communities. These acts illustrate radical hospitality where differences are not erased but celebrated as shared belonging.

Dimension	Old Paradigm	Hospitality Paradigm	Indonesian Examples
Tolerance/Engagement	Passive tolerance, non-interference	Active welcoming, shared participation	FKUB programs; interfaith disaster relief in Aceh & Lombok
Epistemic Approach	Cognitive, doctrinal balance	Affective-relational, empathy-driven	Interfaith youth camps
Universalism/Contextualism	Abstract rhetoric: tolerance, pluralism	Contextual, rooted in local traditions	Ngejot (Bali); Nyadran (Java); Eid–Christmas visits
Mode of Discourse	Monologic, intra-religious	Dialogical, co-constructed meaning	Inter-Religious Harmony Dialogue
Identity Politics	Exclusive 'us vs them'	Radical hospitality: celebrating alterity	Gotong royong in mixed-faith neighborhoods; shared Independence Day events

By reframing religious moderation through hospitality, Indonesia can move beyond normative and abstract discourses toward concrete, relational, and contextual practices. Hospitality provides a common ethical platform that resonates with Indonesia's plural traditions, from *ngejot* to *gotong royong*, while also aligning

with global discourses on pluralism and dialog. It strengthens civil pluralism and offers practical pathways for cultivating interreligious trust in the face of identity politics and modern challenges. In this sense, hospitality is not just an enrichment of moderation—it is a paradigm shift that situates moderation in lived, relational, and culturally grounded practices.

4. Conclusion

Hospitality offers a comprehensive paradigm for reinterpreting religious moderation in Indonesia. From a philosophical lens, thinkers such as Levinas, Derrida, Ricoeur, Kristeva, and Habermas highlight that genuine encounter with the other demands openness, ethical responsibility, and dialogical engagement. Their insights shift moderation beyond mere tolerance toward transformative relationships in which one's horizon expands through the presence of difference.

From a religious perspective, hospitality is deeply embedded across traditions. Islam emphasizes *ikram al-daif* and *rahmatan lil alamin* as ethics of openness, Christianity embodies agape and the Good Samaritan's radical care, Hinduism proclaims *Tat Twam Asi*, Buddhism teaches *metta-karuna*, and Confucian ethics underscores harmony. Despite diverse vocabularies, these traditions converge in affirming hospitality as a spiritual and moral imperative, making it a fertile foundation for interreligious life in Indonesia.

From a cultural perspective, Indonesian local wisdoms—*dalihan na tolu*, *tepo seliro*, *sipakatau*, and *Tri Hita Karana*—institutionalize openness and solidarity. Practices such as *ngejot*, *nyadran*, Eid–Christmas visits, or *gotong royong* across faiths exemplify hospitality as lived reality. When reframed as a renewal paradigm, hospitality moves moderation from passive tolerance to active engagement, from monologue to dialogue, and from exclusivism to radical openness. Thus, hospitality provides Indonesia not only with a moral compass but also with practical resources to strengthen interfaith trust and cultivate a resilient multicultural society.

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