The Intentional Hospitality: A Christian Paradigm on Religious Moderation in Indonesia

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ABSTRACT

This paper critically examines the use of 'tolerance' as one of the four indicators in the Indonesian government's Religious Moderation policy. Since the familiarisation of this idea in 2019, some Christian scholars have widely echoed it, even trying to integrate it with the Bible and Christian values in the practical work of interfaith relations. For us, tolerance is still passive, and this is contrary to Christian teachings or the Bible, which demands that Christians constantly be proactive, including in terms of living together with 'those who are different'. Through this article, we argue that the concept of 'hospitality' is a more active and fitting concept for promoting interreligious relations than the indicator appointed by the Indonesian government, 'tolerance'. We also strongly emphasise that intentional hospitality can be a paradigm of living together in a more biblical and Christian interfaith relationship. In this work, we use a methodology that includes the following components: literature review, theoretical analysis, and critical reflection. By critically reviewing the work of theologians, Amos Yong and Marianne Moyaert, we constructively propose research findings in the five key characteristics of a hospitable interreligious connection: recognition, imagination, transformation, commitment, and intention. These characters, emphatically, demonstrate active involvement and sincere relationships with others, particularly individuals from other faiths.

Keywords: Christianly, hospitality, intentional, religious moderation, tolerance

INTRODUCTION

The term 'tolerance' has been identified as one of the four indicators of religious life policy in Indonesia by the government-published book "*Moderasi Beragama*" (Tim Penyusun Kementerian Agama RI, 2019). Since 2019, numerous critical academic studies have been conducted, providing various analysis results. But the whole study raised a debatable ambiguity in its interpretation. Several researchers view 'tolerance' as an attitude (Pasaribu, 2023), a value of moderation (Mufi et al., 2023), or a tool (Sirangki et al., 2023) to achieve a moderate religious condition. Here, 'moderation' is seen as an ideal circumstance in which a community must be obtained. One of the perfect conditions that is expected is the occurrence of active dialogue between religious communities and the elimination of prejudice among multi-religious communities (Tari et al., 2024). Other researchers interpreted it differently, viewing 'tolerance' not as an attitude or a tool, but as a goal achievable through a practice of moderation (Santoso et al., 2022; Sugeng & Subandi, 2023). Some even considered the terms 'moderation' and 'tolerance' to be synonymous and interchangeable (Pikahulan, 2023). Although it has been the subject of repeated research, the authors appear to intend only to perpetuate the government's version of the concept of 'tolerance' without any critical commentary. Here, we can simply say that the focus and discussion of all existing writings is merely an instrumental effort.

In this paper, we align with the government's Religious Moderation perspective, which treats 'tolerance' as an attitude and an indicator, as defined in the Formal Dictionary of Bahasa Indonesia (KBBI). But we were surprised when reading a certain page in his book that Lukman Hakim Saifuddin fervently defined 'moderation' as a process to achieve 'tolerance'. Here, tolerance is interpreted as a result or a byproduct of moderation (Tim Penyusun Kementerian Agama RI, 2019, p. 79). Thus, it turns out that many writers have been incorrect in their understanding of the word 'tolerance' within the Religious Moderation framework. It is indeed quite confusing whether 'tolerance' is a result, a tool, or a process of moderation. Whatever definition is proposed, what is certain is that the nature of tolerance always tends to be passive. We critically examine this indicator in the context of Christianity, particularly in relation to mission work in a multi-religious frame. We argue that tolerance is often passive and self-limiting, aimed at avoiding offence or difficulties with those who are different. Since Christian missiology is an active engagement with others, we confidently propose replacing 'tolerance' with another notion, that is 'hospitality'. Even further, the proposed idea of 'hospitality' must be planned and implemented intentionally. To encourage a more active and meaningful approach in the context of interfaith relations, here we promote the firm name of paradigm for Christian Religious Moderation, which is "intentional hospitality."

This paper employs a multifaceted research methodology to explore and critique the use of "tolerance" as an indicator of religious moderation in Indonesia and to propose "intentional hospitality" as a more suitable concept for a theological framework. The

methodology comprises the following components: a Literature Review, which forms the foundation of this research through a comprehensive review of existing literature. This includes analysing the works of key theologians such as Amos Yong, Marianne Moyaert, and Perry Schmidt-Leukel. The literature review aims to establish a thorough understanding of various perspectives on interreligious dialogue and the role of hospitality. Theoretical Analysis: the research involves a detailed examination of the theoretical contributions of the theologians above. This analysis focuses on their views regarding hospitality and its application in interfaith contexts, comparing these views with the traditional concept of tolerance. Critical Reflection: The paper incorporates vital reflections on the proposed framework, discussing its potential benefits and practical applications in religious and interfaith contexts. This section examines how intentional hospitality can strike a balance between openness to others and maintaining one's religious identity.

TOLERANCE AS A RELIGIOUS MODERATION INDICATOR

Religious Moderation is a religious concept introduced by Lukman Hakim Saifuddin, who served as Minister of Religious Affairs of the Republic of Indonesia from 2014 to 2019. He presented this idea in his final year of duty on October 8, 2019. The Religious Moderation idea was later formalised in a book titled "Moderasi Beragama", published by the Badan Pelatihan dan Pengembangan (Balitbang) and Pendidikan dan Latihan (Diklat) of the Ministry of Religious Affairs. The book addresses three main research questions: What is Religious Moderation? Why is it important for Indonesia? And how is it implemented? (Tim Penyusun Kementerian Agama RI, 2019, p. iii). That program targets both agencies and individuals across Indonesia. To assess the effectiveness of Religious Moderation, four indicators have been determined: national commitment, tolerance, non-violence, and accommodation of local culture. In this work, we will focus specifically on the indicator 'tolerance', which we believe needs to be re-evaluated in the context of interreligious theology in Indonesia.

The Indonesian government's explanation of the 'tolerance' indicator in the Religious Moderation idea aims to describe an attitude that allows others to believe, express their beliefs, and share opinions, even if those opinions differ from our own. Tolerance is characterised by an open-minded, voluntary, and gentle approach to accepting differences. It involves respecting others and viewing them as part of our shared human experience (Tim Penyusun Kementerian Agama RI, 2019, pp. 43–44). In this context, the government's definition of tolerance includes giving space, accepting differences, and respecting others. While these aspects are all valid and positive, they focus primarily on the conceptual and emotional aspects of tolerance. To deepen the analysis, we consulted the Merriam-Webster Dictionary, which defines tolerance as "sympathy or indulgence for beliefs or practices differing from or conflicting with one's

own." This definition highlights tolerance as more of an emotional stance rather than a concrete action. Meanwhile, the KBBI similarly defines tolerance as an attitude of being tolerant. This interpretation aligns with the idea of tolerance as an attitude rather than an active practice. Further investigation into the term 'tolerant' reveals it as an attitude that permits or respects opinions, views, beliefs, habits, or behaviours that differ from one's own.

The three definitions of tolerance described above share similar characteristics; however, we believe this indicator requires revision, particularly in the context of Christian religious practices. The term "tolerance" inherently implies a passive stance. While a tolerant attitude does have an impact on others, its focus remains on oneself: we appreciate differences because we recognise others' uniqueness, we give space because others need it. We accept others because we acknowledge their humanity. These aspects are not inherently problematic, but they may fall short in fostering more dynamic and proactive interreligious engagement. From our perspective, religious practices should extend beyond mere tolerance to actively promoting positive relationships. Understanding religious teachings in depth can significantly enhance interreligious interactions. Therefore, we propose shifting from the concept of tolerance to one of "hospitality." Here, hospitality represents a more active and engaging approach to interreligious relations, fostering deeper and more meaningful connections.

HOSPITALITY: BETWEEN YONG AND MOYAERT

Amos Yong: Hospitality-Pneumatology

Yong's (2018, p. 161) pneumatology is rooted in the story of "The Coming of the Holy Spirit" (Acts 2:1-13), which demonstrates a strong correlation between Pentecost and spiritual gifts. The Holy Spirit symbolises God's presence and action in the lives of individuals and communities. On the day of Pentecost, the Holy Spirit enabled the disciples' words to be understood by people from various nations, including those outside the Jewish community. This illustrates that when communities experience the Holy Spirit, interreligious relations can be established more easily and effectively. Yong (2018) argues that Pentecostalism should contribute to the theology of religions not only through interreligious dialogue but also through practical engagement with "the other." He identifies three key reasons for this involvement: the ecumenical roots and global presence of Pentecostalism, the urgent contemporary need for interreligious dialogue, and the affirmation of Pentecostal identity (Yong, 2018, pp. 206–219). We believe these reasons are also applicable to other Christian denominations.

Yong's pneumatological theology is motivated by trinitarian theology, which it reinforces in return. Therefore, discussions of the Holy Spirit inherently involve discussions of the First and Second Persons of the triune God. The Holy Spirit represents

the ultimate symbol of mediation and relationship. Yong presents three axioms to explain its connection to interreligious and human relations: First, God is universally present and active through the Holy Spirit. Second, the Spirit of God has been breathed into every human being during creation, establishing a pneumatological dimension within each person that forms the basis of human and communal relationships. Third, all entities, including the world's religions, are continuously under God's care and are directed towards divine purposes (Yong, 2003, pp. 44–46).

In essence, Christian theology of religions is intrinsically linked to Christian theology of mission. The purpose of theology is to contextualise the gospel within the cultural and linguistic contexts of different faiths. This principle also applies to Yong's pneumatological perspective, which expands trinitarian theology to address religious plurality. However, mission theology should not be confined to a single perspective; it should be flexible and open to insights from various sources, including those from the periphery, local contexts, and marginalised voices. Additionally, the development of religious theology must involve contributions from individuals of other religions, including laypeople. Discussions about other religions must be informed by genuine knowledge and interaction, rather than remaining theoretical or detached.

Yong acknowledges the three classical typologies of religious attitudes: exclusivism, inclusivism, and pluralism. Rather than adhering to just one of these approaches, he argues that all three can be relevant in different contexts, as religious practices sometimes require a multifaceted vision (Yong, 2008, p. 90). To integrate these perspectives, Yong proposes a more comprehensive approach called "hospitality-pneumatological theology." This approach offers a comprehensive framework for understanding how spiritual gifts can enhance Christian practices when engaging with diverse traditions and beliefs (Yong, 2008, p. 65). The concept of hospitality is central to this revised theology, moving beyond abstract ideas and theories to influence concrete daily practices (Yong, 2008, p. xiii). Thus, theology grounded in faith will manifest in tangible actions and have a positive impact on others.

Yong believes that the Pentecostal (Christian) perspective on religion is developed through both theological and practical approaches. They can be an alternative paradigm in religious relations (Sopacuaperu, 2020, p. 120). The theological approach is rooted in the Pentecost story, specifically the idea expressed in Acts 2:17: "I will pour out My Spirit on all flesh." According to Yong, the diverse tongues and practices of the Holy Spirit represent how divine hospitality is extended from the church to the world, including various religious contexts. This hospitable interaction allows the church to experience God's redemptive work in anticipation of the coming kingdom (Yong, 2008, p. 100).

On Pentecost, people from every nation, speaking different languages and holding various religious beliefs, were gathered in Jerusalem (Acts 2:6-11). When the disciples, filled with the Holy Spirit, spoke in multiple languages, the diverse crowd understood

their message. This event illustrates that languages can serve as a means of proclaiming God's Kingdom and reaffirms that divine hospitality is inclusive of all humanity.

The practical approach involves Christians extending this divine hospitality to others, including those of different religions. This responsibility aligns with the universal vision presented in the book of Acts, where the Kingdom of God is depicted as encompassing the entire world rather than being centred solely in Jerusalem. By practising interreligious hospitality, Christians participate in the richness of divine hospitality. Their friendliness is a reflection of the divine hospitality they have experienced, and all their acts of hospitality are framed within this broader divine context.

Marianne Moyaert: Openness and Fragile Identity

Marianne Moyaert's theology of hospitality revolves around two key issues: the dialogical tension between "openness" and "identity" in the context of living within a pluralistic community. Moyaert (2011, pp. 1–2) argued that these dimensions can be balanced through interreligious dialogue and respectful religious practices. On one hand, there is the need for openness, which involves a willingness to engage with and understand others. On the other hand, there is the importance of maintaining one's own faith identity. Moyaert's approach emphasises that both openness and identity are essential for navigating interreligious relationships effectively.

Critical Openness

Their theological understanding of religion has a profound influence on a person's decision to engage with others, as theories about religion shape their dialogical practices. Moyaert (2011, p. 46) identifies the core issue as the choice between being open or not. Openness, seen as crucial for interreligious dialogue, can be categorised into two types: hermeneutical openness and appreciative openness.

Hermeneutical openness involves analysing how well an individual can understand the symbols, teachings, and practices of other religions. This level of openness is often associated with individuals who are well-educated or have a particular interest in religious studies. It requires a genuine and enthusiastic effort to comprehend differences, starting with a deep self-awareness of one's own position and interpretations. Appreciative openness, on the other hand, focuses on recognising and respecting other religions. While positive recognition from others can be gratifying, rejection can be deeply painful and may even foster feelings of hatred. Thus, the way one appreciates or rejects other religions significantly impacts the nature of interreligious interactions.

Openness in interreligious interactions must be approached critically, with clear boundaries that should not be crossed, even if they only apply to certain situations. Recent trends in America and Europe have seen instances where adherents of different religions participate in ritual practices and religious celebrations—sometimes voluntarily or at the

invitation of others. Moyaert is cautious about such practices, particularly the sharing of rituals between religions. Moyaert's (2017) research highlights three potential issues arising from these inter-ritual forms of hospitality, which can negatively impact interreligious relations: (1) negative respect, this refers to a superficial acknowledgment of other religions that lacks genuine engagement or understanding; (2) blasphemy, Participation in rituals may be perceived as disrespectful or irreverent, potentially offending practitioners of those rituals; and (3) insincerity, engaging in rituals without true conviction or understanding can be seen as disingenuous, undermining the sincerity of the practice. Moyaert's (2017) concept of "critical" openness involves refraining from performing the rituals of other religions while maintaining respect and sensitivity. This critical stance helps prevent discomfort and offence for both hosts and guests, fostering more genuine and respectful interreligious dialogue.

Narrative Identity

In exploring narrative identity, Moyaert (2011, p. 247) draws on the ideas of Paul Ricoeur. According to Ricoeur, identity is best understood through two dimensions: 'time' and 'form'. The time dimension relates to the continuity and permanence of identity. It signifies what remains constant and stable over a long period, ensuring that identity is consistent and recognisable. The form dimension distinguishes between two types of identity: impersonal and personal. Impersonal identity applies to objects with static or unchanging characteristics. When identifying such objects, questions typically start with "what," and answers are found in a list of attributes. In contrast, personal identity pertains to individuals, who are described using "who" (*ipse*) and are understood through storytelling (Moyaert, 2011, p. 247). While "what" (*idem*) can also be used to describe aspects of personal identity—highlighting stability and continuity—this approach does not fully capture the relational and dynamic aspects of identity needed in interreligious interactions.

Initially, a tension exists between *idem* (the same) and *ipse* (oneself) identities. Ricoeur's concept of "narrative identity" seeks to reconcile these two dimensions. Narrative identity integrates the static and dynamic aspects of identity by encouraging individuals to tell their life stories. This storytelling process not only reveals one's identity but also deepens self-understanding. For effective communication of identity, an element of "openness" is essential. This openness enables a clearer expression of identity and facilitates understanding between individuals from diverse backgrounds.

Throughout his work, Ricoeur does not specifically address identity theory about religion. However, Moyaert applies Ricoeur's theory of identity to religious contexts. From an idem perspective, religious identity encompasses certain schemes, norms, values, rules, doctrines, or texts that define what is considered appropriate. This perspective highlights how spiritual practice and identity mutually reinforce each other.

Moyaert (2011, p. 255) argues that religious identity extends beyond the *idem* dimension. It involves a relationship with the living God, not merely adherence to religious texts, rituals, doctrines, or symbols. This distinction is crucial in building interreligious relationships, as loyalty to religious ideals or practices does not equate to allegiance to God.

The connectivity between *idem* and *ipse* identities in a religious context should be understood as emerging from their dialectic within a narrative framework. This dialectic requires openness, though it does not necessarily dissolve religious identity. Interreligious theology does not seek to reconcile the tension between these two identities but rather to demonstrate a serious commitment to both faith in God and respect for others (Moyaert, 2011, p. 276). Engaging in interreligious theology involves a "struggle" with God, others, or one's faith, accepting that such a struggle may include discomfort and ongoing challenges in a plural and multireligious context.

IDEA OF HOSPITALITY

The concept of 'hospitality' has been widely explored by Indonesian Christian theologians, some of whom have even attempted to connect it to the way Christians interact with people of different religions in public spaces. Even the studies found discuss the relationship between the concept of hospitality and the government's policy of religious moderation extensively. Based on a review of articles from the past five years, we found that the strong interconnection between the two ideas remains unclear.

Saragih (2023) positioned hospitality as a 'bridge' that connects particularism and pluralism views, but still acknowledges the potential for violence in it. For him, this potential is a necessity for a multidimensional society like Indonesia (Saragih, 2023). This awareness is an important anticipatory attitude of respect for all the particularities of religious traditions, including the final and absolute claims of each religion. However, Hasiholan and Stevenson (2023, p. 213) suggest that Christians convert the richness of the particularity of 'the Otherness' into a way to affirm Christian particularity. Meanwhile, elsewhere, hospitality is understood as a conscious effort by the church to willingly provide 'time and space' that can be lived together (Ompusunggu & Sitompul, 2023). Unfortunately, the theoretical construction of this proposal is not depicted in their writing. Perhaps in a culturally homogeneous society, it is possible to utilise local wisdom as a manifestation of Christian hospitality (cf. Rerung, 2022). In the context of Christian education, hospitality must be manifested concretely in the way of responding to existing differences, namely in the form of egalitarian treatment of educational access and facilities (Sirait, 2022, p. 603). In addition to the description of hospitality as a Christian life practice through the five articles above, some scholars discuss it at a conceptual level, for example as a 'doctrine of churching' (Siahaan & Kause, 2022) and 'theology' for fostering intra- and inter-religious harmony (Silalahi et al., 2024). If we want to discuss

the idea of hospitality in relation to the government's policy of religious moderation, a critical examination of the government's concept, especially the indicators used, of moderation itself is necessary first. As mentioned in the introduction, this research would replace the indicator of 'tolerance' with 'hospitality' which we believe is more biblical and christianly. The term 'hospitality' is often associated with hotels and restaurants, where it generally refers to friendly service provided to customers. According to Merriam-Webster, hospitality is defined as "hospitable treatment, reception, or disposition." In Indonesian, there is no direct equivalent word for "hospitality"; it is usually translated as *ramah* or *keramahtamahan*. However, within Christianity, "hospitality" has been extensively explored by theologians as a framework for interacting positively with everyone, especially those who are different or unfamiliar. The etymological origin of 'hospitality' comes from the Greek *philoxenia,* which literally means 'loving strangers'. While there is no direct Hebrew equivalent for this word, the practice of loving strangers is widely reported in the Old Testament. In the Old Testament text researched by Melton (2023) alone, Genesis 18-19, there are several patterns of hospitality in the sense of loving the strangers: a greeting with bow or kiss (Genesis 18:2; 19:1); a welcome for the guest to come in (Genesis 24:31); an invitation to rest (Genesis 18:4; Judg. 4:19); an opportunity to wash (Genesis 18:4; 19:2; 24:32); a provision of food and drink (Judg. 4:19; 19:5); an invitation to converse (Genesis 24:33); and a provision of security (Genesis 19:8) (Melton, 2023, p. 119). Here, Melton (2023) proposed to set hospitality as an organising principle for a new articulation in explaining the coherence of the Old Testament, which has diverse perspectives, and its implementation in a pluralistic era. According to Geyser-Fouche & Fourie (2017), the books of Ruth, Jonah, Ecclesiastes, and Esther are examples of books that contain inclusive stories, making discussions about "Otherness" a concern for Old Testament authors. In our opinion, the story of early hospitality practices in the Old Testament is the story of creation. There God appears as the host, and all of his creations are his guests. The stages or sequence of the days of creation actually show God's work in providing what is needed by creatures.

Regarding the use of the term *philoxenia* in the New Testament, Yong has shown it in detail to us. But if Yong considered the event of Pentecost as evidence of divine hospitality, then for us, the incarnation of Christ is the great divine hospitality in the New Testament. This work attempts to construct a new theological paradigm on moderation style by dialoguing the idea of hospitality in the Bible with Yong and Moyaert's views. Yong, originating from Asia, a continent known for its pluralistic and multicultural landscape, and Moyaert, from Europe, which has more straightforward religious and cultural contours, provide valuable insights. Although their interreligious theologies share a common focus in terms of the use of the concept of "hospitality" in relation to the effort to construct a Christian theology of religions, significant differences can also be seen

analytically. Again, the final goal of this paper is to construct a new theological paradigm through the dialectic of the three ideas.

INTENTIONAL HOSPITALITY AS A NEW PARADIGM

In addition to the insights from Yong and Moyaert, we also draw on the thoughts of Schmidt-Leukel (2017) to develop a contextual and constructive interreligious theology. Schmidt-Leukel's work is based on two lectures he presented at the University of Glasgow in 2015. The book introduces two main themes from these lectures: interreligious theology in a pluralistic context and the fractal interpretation of religious diversity (Schmidt-Leukel, 2017, p. viii). Schmidt-Leukel (2017, p. 3) argued that, despite differing confessions of faith among religions, all religious teachings ultimately aim at promoting welfare, safety, and understanding of a transcendent reality. Rather than seeking neutrality or balancing different confessions of faith in interfaith encounters, interfaith theology should be able to offer a new, better form of expression. For this, a new paradigm is needed in light of the theology of hospitality so that the moderate practices of Christians in Indonesia have a greater impact. In that direction, we propose several specific characteristics that can guide everyone to behave in a friendly and moderate manner with others.

Character of Recognition

Recognition aligns closely with Moyaert's "openness" aspect, specifically the element she terms "openness as appreciation." But, we prefer using the term "recognition" due to its nuanced definition in the KBBI, which encompasses "a thing or condition that is recognised; recognition, identification, and appreciation." This definition implies a three-stage process: recognition, identification, and appreciation. In the context of interfaith relations, recognition involves acknowledging that differences are real and that each religion has its own distinct confession of faith. This fact is the same as that maintained by Saragih (2023) that the particularity of religion cannot be removed, but is left as it is and sufficiently acknowledged by different communities, because that actually shows the uniqueness of each religion. This initial recognition stimulates engagement with people from other religions, encouraging a deeper understanding of their symbols, attributes, holy days, and teachings, and getting to know other people's identities better. After that, the final stage of this first character, namely appreciation, will be easy to achieve. Once individuals have sincerely and thoroughly engaged with other faiths, expressing genuine appreciation becomes more natural and attainable. The essence of this recognition process is active, requiring proactive efforts to initiate and foster interfaith relationships. Thus, this approach critiques the second indicator of the Religious Moderation program, namely tolerance, which often tends to be more passive in practice.

Character of Imagination

In their writing, entitled 'Imagination as Method,' Hayes et al. (2015) state that 'imagination' is a fundamental method for understanding the culture and socio-religious conditions of others. In addition, imagination can enable individuals to build new connectivity between individuals or between communities, as it is preceded by an understanding that has been formed (Hayes et al., 2015). In essence, imagination means seeing the world through another person's eyes by putting yourself in their position. Or, from the perspective of the author of Genesis, we must see those who are different as *imago Dei*, too. By understanding their behaviours, feelings, and hopes, a hospitality paradigm can form meaningful insights and judgments. They should be open to discussing their own beliefs and listening to those of others, even if not all views are accepted. Recognising the reasons behind others' beliefs helps in finding common ground. This approach highlights our interconnectedness and the importance of respecting "certain limits." Schmidt-Leukel (2017, p. 136) argued that imagination and comparison are closely linked and should be considered together. Thus, the ability to imagine others' perspectives is a fundamental quality in this character and will lead to an understanding of otherness.

Character of Transformation

Schmidt-Leukel (2017, p. 138) referred to this character as "constructive" because transformation should significantly impact the development of interreligious relations. However, we prefer the term "transformative," which closely relates to the previous characteristics of recognition and imagination. The transformation occurs in theologians (Christians) who engage in interreligious encounters. These experiences affect both their paradigms and behaviours. According to the second of Yong's axioms, the Spirit of God has been instilled in every human being from the beginning of creation, establishing a spiritual connection within each person that serves as the foundation for both individual and communal relationships (see, p. 3). So, the process of transforming thoughts and behaviour can only be carried out by the Holy Spirit, and it is the third Person of the Trinity who guides believers to live moderately. Open recognition and reciprocal imagination shape new ways of thinking about others, other religions, oneself, and one's faith. Consequently, these transformed perspectives influence behaviour. Meeting partners or dialogue friends are then seen not as "enemies," but as collaborators in growing together in interreligious understanding. Ultimately, this results in mutual transformation rather than a one-sided change.

Character of Commitment

A concern in interreligious encounters is the risk of excessive mixing of faiths, commonly referred to as syncretism. To avoid this, we must focus on the character of

commitment described by Moyaert. While openness is essential in interreligious dialogue, it must be accompanied by a critical attitude. This involves setting boundaries on discussion topics and being selective about the material we accept from others. Echoing Moyaert's (2011, p. 276) thought, interreligious theology does not aim to reconcile conflicting faiths but acknowledges and takes seriously the commitment to belief in God and the otherness of others. Engaging in interreligious theology involves "struggling," whether with God, others, or our faith. Given that Christians live in a plural and multireligious context, the practice of interreligious dialogue is ongoing and never truly ceases to exist.

Character of Intentional

This final character is proposed as a response to our concerns with the passive nature of the tolerance indicator in the Religious Moderation program. Tolerance, with its somewhat passive connotation, contrasts sharply with the active form of divine hospitality exemplified by the preordained bible events. In the Christian faith, the triune God is an active person. In the early story of the Bible, God created the world and everything in it. He did the act of 'choosing' the fathers of Israel, namely, Abraham, Isaac, and Jacob. The same God had brought the Israelites to Egypt when a famine struck the area where they lived. God's hospitality continued by freeing the Israelites from oppression in Egypt, after giving ten plagues to the Egyptians. It did not stop there; God led His people to the promised land, flowing with milk and honey. There, they established a monarchical system of government. Although God punished them by being exiled to Assyria and Babylon, this punishment was also an active act of God. After the fullness of time, the people of Judah returned to Jerusalem and formed the Jewish religion. Then Jesus came as the fulfilment of all the prophecies of the Old Testament through events like as Jesus' birth, death, and resurrection. Even Christian salvation has been purposefully prepared by God to enable believers to perform good works (cf. Ephesians 2:9). This intentional design reflects the designer's deep intentions and desires.

Sutherland (2019, p. xiii) captures this idea by defining Christian hospitality as "the intentional, responsible, and caring act of welcoming or visiting, in either public or private places, those who are strangers, enemies, or distressed, without regard for reciprocation". This perspective highlights that when Christians take intentional actions towards those who are different, the foundation for interreligious relationships becomes clear. Christians should proactively initiate interfaith dialogue and relationships. Similarly, Arrington (2017) emphasises the role of intentionality in hospitality, describing it as "cultivating empathy through intentional listening and learning". Based on God's deliberate actions that always intervene in the history of the world and humanity, coupled with the thoughts of Yong, Moyaert, Sutherland, and Arington, we emphasize that the implementation of the concept of intentional hospitality in the context of interfaith

relations and dialogue must have unique characteristics through two attitudes, namely always talking about diversity and other people and must have a plan or program for dialogue and encounter.

CONCLUSION

In examining the use of 'tolerance' within the Religious Moderation program and advocating hospitality as a more suitable indicator for interreligious relations, it becomes evident that hospitality encompasses a richer, more active engagement with diverse faiths than tolerance. This shift from tolerance to hospitality offers a more nuanced and effective framework for interfaith dialogue.

Tolerance, while a foundational concept in managing diversity, often remains a passive and superficial gesture. It may imply a grudging acceptance of differences without fostering genuine understanding or engagement. This passive nature can lead to superficial interactions, failing to address the deeper relational and theological complexities inherent in interreligious dialogue. In contrast, hospitality—as informed by Moyaert's critical openness, Ricoeur's narrative identity, and Schmidt-Leukel's constructive interreligious theology—embodies a proactive, intentional, and empathetic approach. Critical openness, as articulated by Moyaert, requires not just acknowledging but actively understanding and respecting the symbols, practices, and teachings of other religions, while maintaining one's own faith identity. This approach avoids the pitfalls of insincerity and superficial engagement that can undermine genuine interreligious dialogue. Narrative identity, drawing on Ricoeur's insights, emphasises the importance of integrating static and dynamic aspects of identity through storytelling. This perspective supports a relational and dynamic approach to interfaith engagement, contrasting with the static nature of mere tolerance. It fosters a deeper self-awareness and mutual understanding, which are essential for meaningful dialogue.

Schmidt-Leukel's intentional hospitality further enriches this framework by highlighting the importance of recognition, imagination, transformation, commitment, and intention. Recognition involves acknowledging and deeply engaging with the distinctiveness of other faiths, moving beyond mere acknowledgement to genuine appreciation. Imagination facilitates understanding others' perspectives, while transformation refers to the changes in attitudes and behaviours that arise from such engagement. Commitment ensures that these interactions are rooted in sincerity and respect, avoiding the risk of syncretism. Finally, intentionality ensures that these interactions are proactive and deliberate, aligning with a deeper theological understanding of hospitality.

In summary, by adopting hospitality over tolerance, we embrace a more active and comprehensive approach to interreligious relations. This approach fosters genuine engagement, respect, and mutual transformation, reflecting a more profound commitment

to both one's faith and the diverse faiths of others. Thus, hospitality not only aligns with but also enhances the goals of interreligious dialogue, offering a robust framework for building meaningful and respectful interfaith relationships.

Competing interests

The authors confirm that there are no conflicts of interest related to this publication.

Author contributions

List the contributions of each author.

O.T. conceived and designed the study, developed the theoretical framework, and drafted the initial manuscript.

K.T. collected and analyzed the data, contributed to the interpretation of results, and revised the manuscript critically for important intellectual content.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

The authors declare that this study was conducted without any financial support from funding agencies, commercial entities, or grants. The research was fully financed by the authors.

Data availability

No third-party data were used in this research. The findings are based solely on the author(s)' own analysis and materials.

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