

Digital Hospitality: Integrating the Local Culture of *Hidup Orang Basudara* for Interreligious Dialogue in Maluku

Eklepinus Jefry Sopacuaperu^{1*}, Jenne J. R. Pieter², Ricardo Freedom Nanuru³

Fakultas Teologi Universitas Kristen Indonesia Maluku

Korespondensi*: ekleteologi@gmail.com¹

Abstract

This article aims to delve into the community's cultural values, exemplified by the ethos of "hidup orang basudara" (living together as brothers and sisters) which embodies hospitality in Maluku's multicultural and multi-ethnic communities. By recognizing hospitality as fundamental necessary for the development of continuous inter-religious dialogue, an elaborate and creative exploration of the philosophy of "hidup orang basudara" is conducted. Using a literature review approach encompassing selected books, scholarly journals, and previous research, depth interview, observation, this article analyzes and interprets data to enrich the discourse on alternative pathways for continuous inter-religious dialogue in Ambon- Maluku. The result of this study show that the philosophy of "hidup orang basudara" has become an alternative developments in continuous inter-religious dialogue in Maluku can enrich the praxis of inter-religious dialogue efforts aimed at nurturing peace in the land of Maluku. The integration of local culture and digital innovation forms a "digital hospitality" that strengthens interfaith tolerance in the city of Ambon and promotes sustainable interreligious dialogue

Keywords: digital hospitality; hidup orang basudara; interreligious dialogue; religious moderation

Abstrak

Artikel ini bertujuan untuk mengeksplorasi nilai kultur masyarakat yang tercermin dalam falsafah "hidup orang basudara" sebagai keramahtamahan (hospitalitas) komunitas multi-kultur poli-etnik di Maluku. Bertitiktolak pada pemahaman hospitalitas sebagai karakter dasar yang dibutuhkan dalam pengembangan dialog inter-religius berkelanjutan, maka penelusuran terhadap falsafah "hidup orang basudara" dilakukan secara elaboratif-kreatif. Metode penelitian kepustakaan dengan basis penelusuran literatur pilihan berupa buku, artikel jurnal ilmiah maupun laporan hasil penelitian melalui wawancara mendalam dan observasi langsung menjadi data untuk bahan kajian dan analisis dalam artikel ini. Hasil penelitian ini memperlihatkan bahwa falsafah "hidup orang basudara" menjadi jalan praksis dalam dialog inter-religius yang berkelanjutan di Maluku. Integrasi budaya lokal dan inovasi digital membentuk "keramahtamahan digital" yang memperkuat toleransi umat beragama di kota Ambon serta mendorong dialog interreligius berkelanjutan.

Kata Kunci: dialog inter-religius; hidup orang basudara, hospitalitas digital, moderasi beragama



Article History:

Received: 21 Oktober 2025
Revised: 28 Desember 2025

Accepted: 29 Desember 2025
Published: 31 Desember 2025

Introduction

Millennials, or more precisely younger generations, are not merely more digitally literate than older cohorts but are better understood as being digitally embedded. Drawing on Digital Religion theory, everyday life among young people is deeply intertwined with continuous and intensive engagement with digital technologies, where online and offline social and religious practices increasingly converge (Campbell, 2013). Social media platforms function as key sites of this convergence, producing digital traces that render visible how identities, values, and belief systems are mediated through technology. The content young people create and circulate is highly diverse, ranging from mundane depictions of daily routines to carefully curated and monetized forms of self-presentation. Importantly, whether expressed intentionally or unintentionally, consciously or unconsciously, these digital practices frequently incorporate elements of religiosity. Such expressions demonstrate how religious meanings are negotiated and enacted within everyday digital environments, supporting the Digital Religion perspective that religion is not displaced by technology but reshaped through it (Campbell, 2013; Campbell & Evolvi, 2020).

The fact that young people's posts containing religious elements or markers are scattered across social media platforms cannot simply be ignored. Let's imagine that they do this consciously and deliberately: posing with a holy book, dressing neatly with a church building in the background, or even sharing an ordinary photo but adding a quote taken from scripture; there are also those who share digital flyers on social media promoting upcoming worship services; creating stories in the middle of ongoing worship, and even participating in online worship during the Covid-19 pandemic. Furthermore, the AM-GPM (the protestant church in Moluccas youth organization) in Ambon City has even created their own Instagram accounts. These actions seem to suggest some kind of external drive or force that moves young people's fingers to showcase their religiosity on social media. However, what exactly motivates such behavior, and to what extent does religious expression on social media influence the religious existence of young people?

The discourse surrounding youth religiosity on the internet has been examined by a number of scholars. Lövheim (2005) demonstrates that young people's online interactions contribute to the construction and reinforcement of their religious identities. She argues that the initial "digital euphoria" of online spaces reduces anonymity, thereby enabling young people particularly those whose religious identities are marginalized, such as atheists to reconnect with religious communities that share similar identity formations. Comparable findings are reported by Dahlan et al. (2022), whose quantitative study shows that Generation Z (Centennials) in Indonesia exhibits a high level of appreciation for, and tolerance toward, religious and cultural diversity in online environments.

In contrast to these more optimistic and positivist perspectives, Epafras (2016) presents evidence of intolerance and resistance in relation to youth religiosity on the internet. With a focus on religious pluralism, Epafras reveals that young people's religious expressions in cyberspace frequently tend toward conservatism and, in some cases, religious radicalism. The study further indicates that interfaith resistance becomes inevitable, culminating in acts of intolerance manifested through negational and apologetic social media posts.

This study addresses the limited optimization of local culture as a theological source within the faith education of the Protestant Church of Maluku (Gereja Protestan Maluku, GPM), particularly amid the accelerating pace of social transformation. Despite the widespread use of digital technologies especially among GPM youth its potential as a medium for expanding theological education remains underutilized. Strengthening digital literacy within the congregation is therefore imperative. The younger generation, in particular, requires innovative approaches capable of bridging traditional and cultural values with

communicative forms and media relevant to contemporary life. This condition highlights the urgent need to construct a congregational theology model that can respond effectively to the challenges of modernity while remaining rooted in its contextual foundations.

The originality of this research lies in its integrative framework, which synthesizes the local wisdom of Maluku culture with digital innovation as an instrument of congregational theological education. This approach not only reconfigures the modes of transmitting faith-based messages but also cultivates interactive spaces that connect theological reflection with socially inclusive and tolerant practices.

The significance of this study is reinforced by the growing complexity of contemporary social issues such as identity polarization, intolerance, and the proliferation of religion-based disinformation within digital environments. The church can no longer rely solely on conventional pedagogical methods; it must engage these realities through creative, adaptive, and contextually grounded strategies. In this regard, the integration of local cultural values and digital technology transcends mere communication techniques, embodying instead a form of contextual spirituality that responds to the theological and social exigencies of the present age. For GPM, such an approach represents a strategic pathway toward developing a participatory, dialogical, and peace-oriented congregational theology. While previous scholarship has examined the role of the church in contexts of pluralism and social peace, most studies remain normative in orientation and have yet to explicitly integrate local culture and digital media into the praxis of congregational theology.

Keriapy (2020) emphasizes the importance of local wisdom as a foundational framework for theological reflection; however, the study does not address the dimension of digitalization. Hasby and Wahyono (2020) examine the *pela-gandong* tradition as a social symbol in post-conflict reconciliation, yet their analysis lacks an integrated theological reflection. Similarly, Sopacuaperu (2019) discusses the concept of hospitality grounded in the philosophical values of *orang basudara*, employing Amos Yong's theology of religions framework; nevertheless, the discussion remains highly theoretical and does not engage with the digital transformation of culture. Pattinama and Salenussa (2022) explore multicultural education within Maluku churches but do not propose a digital learning model. Consequently, there remains a significant research gap for developing a new approach that more practically and participatorily integrates local cultural reflection with digital technology in the lived theological practices of church communities.

The purpose of this research is to formulate an integrative *cultural-digital model* of congregational theological education grounded in the local wisdom of the Maluku context, specifically within GPM congregations in Ambon City. Through this model, the study aims to generate a renewed understanding of how the church can foster interreligious tolerance through approaches that are contextual, communicative, and responsive to the contemporary spiritual and social realities of its members.

Methods

This study employed a contextual qualitative research design utilizing a case study approach to examine selected congregations of the Protestant Church of Maluku (Gereja Protestan Maluku, GPM) in Ambon. The case study design was chosen for its capacity to generate rich, in-depth insights into lived theological and cultural practices within specific local contexts. The research specifically investigated the interplay between indigenous Moluccas cultural values *hidup orang basudara: pela, gandong, and masohi* and the adoption of digital media as instruments for congregational faith formation and theological education. The study was conducted among GPM congregations in Ambon, a context characterized by a pluralistic religious landscape and deeply rooted communal traditions. The participants were purposefully selected to ensure representational diversity and relevance to the research

focus. A total of twelve key informants comprising church leaders, traditional community figures, and youth representatives participated in in-depth semi-structured interviews. Additionally, an open-ended survey was distributed to eighty youth respondents, and participant observation was conducted in various socio-cultural events and communal activities symbolizing interreligious tolerance and social cohesion.

Data analysis was conducted using a thematic analytical framework, following iterative cycles of coding, categorization, and interpretation. The process was guided by the contextual theological frameworks developed by Bevans (2015) and Schreiter (2014), which emphasize the dynamic interaction between faith, culture, and context. Themes emerging from the data were interpreted in relation to the research questions, allowing for both inductive and deductive reasoning.

To ensure methodological rigor and trustworthiness, the study employed multiple triangulation strategies. Source triangulation involved cross-verifying perspectives from church leaders, traditional leaders, and youth participants. Methodological triangulation was achieved by integrating data from observation, interviews, and surveys. Furthermore, member checking was conducted through participatory reflection sessions with key informants, allowing them to validate and refine the analytical interpretations. This collaborative process strengthened the credibility and contextual validity of the findings.

This study also examining the local context regarding the philosophy of "hidup orang basudara" as a cultural basis for "hospitality" in the cultural and social context of the Maluku community. The philosophy of "hidup orang basudara" create a public space for interreligious dialogue among all religions but also "*digital public space*". Therefore, Moluccan interreligious digital public theology explores the interactions and dialogues among various religious communities in Maluku. It emphasizes the cultural context of "hidup orang basudara" hospitality, fostering mutual understanding and cooperation among different faiths. This approach highlights shared values and encourages collaborative efforts to address social issues, creating a harmonious coexistence within the diverse Moluccan society. This study was conducted not only through a literature review but also based on research results that integrate how the local culture of "hidup orang basudara" (living as brothers/sisters) and digital innovation can strengthen interfaith tolerance for sustainable interreligious dialogue in the city of Ambon.

Result and Discussion

Interreligious Dialogue in Ambon

There are many approaches to build interreligious dialogue in Ambon since the communal conflicts that occurred were quite complex and multi-dimensional. Conflicts that occurred did not just include the religious identity, but also regional, ethnicity, racial, and political identity, likewise the status of existence, land, and land boundaries. All of the above are important considerations to take before deciding further analysis and approach. Dealing with such complex and multi-dimensional conflicts required a variety of methods (Al Qurtuby, 2015)

Firtiyah (2015) mentioned at least two main patterns in interreligious dialogue in Ambon. The first pattern is the dynamic of interreligious dialogues that took place at the public level. Priests, clerics, pastors, and Kiai generally act on the dialogue spaces at this level, bridge communication among religions, and reflect the effort to foster dialogue in the life of religious people within society. Local communities converge in the public spaces, such as markets, and initiate dialogues, thus, restore amity and re-bond as fellow brothers. The second pattern is the dialogue among religious people on the level of the elite group. Both individuals and groups affiliated with educational institutions, academics, politic-

governmental institutions, state officials, journalists, and interest-based youth groups dominate interreligious dialogue at this level.

The riveting characteristic of interreligious dialogue on both levels is the different patterns of openness and response towards the reality of religious plurality. The public portrays such discourses among religions as a part of their daily living. As an informal pattern, interreligious dialogues on the public level are more flexible and flowing, not influenced by pressure and limit of time. On the other hand, the interreligious discussions among elite groups tend to be formal, conducted with direction towards existing targets or goals.

Besides that, the cultural approach is another alternative in building interreligious dialogues. The instruments of culture can be means to construct interreligious dialogue in Ambon. Bartels (2008) in his publication *The Evolution of God in Spice Islands: The Converging and Diverging of Protestant Christianity and Islam in the Colonial and Post-Colonial Periods*, exhibited how the religion of *Nunusaku* unifies various kinds of tribes in Maluku. It is possible to embrace and organize diverse tribes in peaceful, harmonic living. Of course, Bartel did not intend to claim the religion of *Nunusaku* as better than the existing ones and urge the people to re-embrace it. Alternatively, Bartel elaborated on the historical journey of the religious evolution in Central Maluku and Ambon.

The trace of the religion of *Nunusaku* leaves a traceable mark in the cultural tradition of *pela* existing among villages in Central Maluku. Bartels showed how the customs bond, *pela*, reunites the people in Passo and Batu Merah villages. Such reunion is possible to occur since in the cultural tradition of *pela-gandong* are the values that encourage the attainment of a harmonious life together. The values are communion and family life, the life of equality and peace with each other (Hehanussa, 2009).

Besides the cultural reality of *pela*, there is also the concept of *salam-sarane*.¹ *Salam-sarane* is the local genius of the Moluccans, enriched with live values. Moluccans understand their entity as *orang basudara* (fellow brothers) represented by the origin of the term *salam-sarane*. *Salam-sarane* is not a dichotomic reality but a dialectical one. The dialectics of *salam-sarane* becomes the foundational element in building a more harmonious life of the Moluccans. The richness of fraternal values, openness, and equality are the power to pave the way for the relationship among religious people in Maluku.

Hospitality as "The Way" to Build Dialogue

Hospitality as the practical way to post-conflict, interreligious dialogue in Maluku has a high possibility to be an alternative solution. It answers the need for openness-rooted discussions that dismiss deep, mutual suspicion, fear, and hatred. Hospitality makes possible the encounter of each other, both as *hosts* and *guests*. The instruments of culture and local wisdom in Maluku legitimate those possibilities in that they richly contain the values of fraternity, kinship, openness, and equality.

Additionally, hospitality is also a very significant situation required for interreligious dialogue to take place. Furthermore, Cornille (2013) mentioned five conditions necessary in building interreligious dialogue, namely humility, commitment, interconnection, empathy, and hospitality. Regarding the necessity of hospitality within interreligious dialogues, Cornille wrote:

“condition for dialogue involves recognition of actual truth in another religion and hospitality toward integrating that truth in one’s own tradition. This condition may

¹ *Salam* is a local term used by the people to call out their Moslems brothers. Meanwhile, *sarane* is their call for the Christian brothers. *Salam-sarane* is not understood from a religious point of view. It also refers to the totality of self as Moluccans.

be seen to include or presuppose most of the other conditions for dialogue: the recognition of truth in another religion presupposes some humility about the truth of one's tradition, commitment to a tradition which exercises hospitality, a general sense of the interconnectedness between religions, and genuine understanding of the other".

For Cornille, the condition of hospitality has covered in it the other conditions required for interreligious dialogues to take place. In other words, hospitality becomes the consequential requirement to build inter-religious dialogue. The conditions mentioned earlier have to be a mutual concern in building interreligious dialogues. The efforts to construct such discussions focus too much on trying all means, approaches, or models. They tend to neglect, put aside, and assume hospitality to be a self-presented condition, whereas hospitality is the ideal condition that supports the establishment of the cultivated dialogues among religions.

"Hidup Orang Basudara": The Foundation of Digital Hospitality

The philosophy of "hidup orang basudara" (living as brothers/sisters) frames and lays the foundation for hospitality to take place as a practical way of building dialogue among religious people in Maluku. Hospitality goes beyond the principle and attitude of friendship, enabling the encounter, service, and cooperation among people with a diverse religious background. Derrida, Levinas, and Young argued that the posture of friendliness is necessary for implementing the idea of hospitality. Such an attitude can overcome negative stigma and all the apriori among religions. Although the proposed argument can be a good starting point, it should not merely end on the attitude of friendship. We must think beyond and even move out from such manner into building the bond as fellow brothers. In an interreligious relationship, we are not just friends but are all brothers. Using the terminology and philosophy of Maluku, we are all *orang basudara*, born from the same womb. In the religious context, the view that we are all are brothers born from the Divine womb, despite our diverse religions, can be a great starting point of building interreligious dialogues.

The philosophy of *hidup orang basudara* is a habitat and authentic character of the people in the Maluku. It manifests itself in the life values of accepting, acknowledging, and respecting each other. The philosophy also carries out the virtues of openness to one another and collaboration for the mutual improvement of life. *Hidup orang basudara* is the strength and driving force to establish interreligious dialogues within the reality of plurality in Maluku. The philosophy empowers the values of true harmony portrayed in social life, cultural customs, sacred religions, and sustainable life (Watloly, 2013). For the people of Maluku, *orang basudara* is a communal, specific picture of self. *Orang basudara* is not an empty idea within an intellectual agenda. It is a hope that gives strength to the life, mind, and physical existences of the people within a totality of feeling that almost limitless. The philosophy *orang basudara* combines two types of dialectical reasonings in itself, namely rational and social reasonings. Both reasonings are the sources of mutual wisdom, guiding both linear, intelligent reasoning and mental, spiritual one. The philosophy of *orang basudara* also becomes the self-reflection and character of living.

Local Wisdom as a Theological Source

Interviews with traditional leaders and GPM clergy reveal that the cultural values of *pela*, *gandong*, and *masohi* are not merely understood as social norms, but as integral components of the *Hidup Orang Basudara* ethos. For the people of Maluku, these values constitute the moral and spiritual foundations that sustain fraternity, solidarity, and cooperation across diverse communities. Consequently, local culture functions not only as a

mechanism for maintaining social harmony but also as a profound source of spiritual insight that reinforces the shared identity of the congregation within a multicultural context.

From a theological perspective, these cultural values can be reinterpreted as contextual expressions of Christian faith. *Pela-gandong* is perceived as a covenantal symbol of love that aligns with the message of the Gospel, while *masohi* embodies the spirit of cooperative service as a tangible manifestation of love in action. Hence, local culture should not be viewed merely as ancestral heritage but as a manifestation of divine salvation embodied in just, peaceful, and respectful social relationships across faith boundaries.

This reflection broadens the congregation's theological understanding by affirming that Christian faith is realized not only through liturgical expressions but also through the lived realities of daily social interaction. However, the integration of these cultural values into faith education, liturgical practices, and the church's social engagement remains limited. Current initiatives tend to be unstructured and discontinuous, with cultural elements often appearing only as ceremonial symbols rather than as dynamic theological resources. This gap underscores the necessity of developing a systematic and sustainable model of congregational theological education that consciously positions *pela*, *gandong*, and *masohi* as living theological sources enabling the church to respond to intolerance and sustain social harmony within a multicultural society.

The Need for Digital Innovation

Findings from the open-ended survey conducted among members of the Maluku Protestant Church Youth Association (Angkatan Muda GPM, AMGPM) indicate that the majority of respondents exhibit a high frequency of digital media use, particularly across various social media platforms. This finding suggests that digital spaces have become primary arenas for interaction, communication, and identity formation among GPM youth. Consequently, digital media holds substantial potential as an instrument for faith formation that connects directly with the everyday experiences of younger congregants.

Nevertheless, a significant disparity persists between the traditional modes of theological education which remain heavily centered on liturgical and catechetical instruction and the expectations of a digitally native generation. Many young people perceive these conventional approaches as insufficiently responsive to their communicative preferences and cultural idioms. As a result, they increasingly rely on external digital sources for religious content, some of which propagate narrow or intolerant narratives.

These findings underscore an urgent need for the GPM to develop creative and contextually relevant faith education content that resonates with the digital lifestyles of contemporary youth. Potential strategies include producing faith reflection videos, interfaith dialogue podcasts, and culturally grounded theological animations that communicate local values through accessible digital formats. By adopting such initiatives, the church not only renews its educational methodology but also strengthens its role as a living space of faith formation one that is both contextually grounded and responsive to the challenges of the digital age.

The Integrative Cultural-Digital Model

This study developed a Cultural-Digital Integration Model, representing the central innovation and scholarly contribution (*novelty*) of the research. The model synthesizes the inculturative dimension of local Malukan culture with the interactive potential of digital technology as a pedagogical framework for congregational theological education within the Protestant Church of Maluku (GPM). It provides a structured process through which cultural wisdom is transformed into contextual theological resources and disseminated through

creative digital media to strengthen interfaith tolerance and digital literacy among church members.

The model comprises three strategic and interrelated phases:

Phase / Model	Process / Strategy	Initial Digital Output (Prototype)	Intended Outcome
1. Cultural Exploration and Theological Reflection	Conducting in-depth interviews, observing <i>hidop orang basudara</i> (life of brotherhood) practices, and facilitating participatory theological reflections with pastors and lay leaders.	A theological model document rooted in <i>hidop orang basudara</i> values.	To reinterpret cultural values as living theological sources.
2. Digital Content Design	Translating culturally grounded theological narratives into interactive digital formats.	Prototype of educational media (e.g., "Teologi Gandong" podcast episodes, or explainer animation videos on <i>Masohi</i> in ministry contexts).	To engage Generation Z and broaden the reach of faith education.
3. Applied Tolerance Formation	Utilizing the developed digital content as stimuli for online discussion forums or community training workshops.	Draft digital content for community dissemination.	To strengthen interreligious tolerance and enhance congregational digital literacy skills.

This integrative model positions local culture as a theological medium while employing digital innovation as a transformative pedagogical tool. By grounding theology in the lived realities of *hidop orang basudara* and embedding it within the communicative logic of digital culture, the model bridges traditional wisdom with contemporary modes of meaning-making. It also redefines theological education as a participatory, dialogical, and technologically adaptive process.

Furthermore, the model offers a practical framework for the church to respond to socio-religious challenges such as intolerance, digital misinformation, and cultural fragmentation. Theologically, it advances a contextual spirituality of inclusivity and collaboration, where faith formation is both culturally embodied and digitally mediated.

Toward Digital Hospitality

The Cultural-Digital Integrative Model formulated in this study not only bridges local cultural wisdom with digital technology but also embodies a framework of digital hospitality, a concept that situates the church as a welcoming, inclusive, and relational presence in online spaces. Digital hospitality can be understood as the intentional creation of spaces virtual or hybrid where faith, dialogue, and community are nurtured in culturally resonant and ethically responsible ways (Campbell & Tsuria, 2019).

From a theological standpoint, this aligns closely with Bevans' (2015) praxis model of contextual theology, which emphasizes theology as an ongoing, reflective engagement with lived experience. By integrating *pela*, *gandong*, and *masohi* as living theological resources, the church extends the traditional ethos of *hidop orang basudara* into digital contexts, fostering relationality, solidarity, and reconciliation. Similarly, Schreiter's (1985, 1998) framework of local theology and reconciliation underscores that authentic theology emerges from the cultural and historical realities of communities and seeks to reconstruct fractured relationships. Here, digital hospitality functions as a practical manifestation of these

principles, creating interactive and safe spaces for dialogue, faith formation, and intercultural understanding.

Empirical findings demonstrate that youth in GPM engage heavily with digital media, yet conventional approaches to theological education remain largely analog and ritualistic. By employing digital platforms such as podcasts, videos, and interactive forums rooted in local cultural narratives, the church cultivates participatory and relational learning environments. These platforms do not merely transmit knowledge; they **invite users into** communal reflection and ethical engagement, modeling a form of Christian hospitality that is inclusive, dialogical, and contextually grounded.

Furthermore, digital hospitality responds to the pressing challenges of contemporary society, including religious polarization, disinformation, and youth disengagement. By situating theological reflection within culturally meaningful digital interactions, the church promotes social cohesion, tolerance, and ethical discernment while maintaining fidelity to local identity and Christian witness. In this way, digital hospitality is both a pedagogical tool and a theological practice: it embodies the church's mission to welcome, nurture, and reconcile in both physical and digital spheres.

Conclusion

The Contextual Digital Theology Model based on Local Wisdom has been successfully formulated as a strategic response by the Gereja Protestan Maluku (GPM) to the challenges of multiculturalism and the digital era. The integration of Maluku cultural values *hidup orang basudara (pela, gandong, masohi)* with innovative digital media proves to be a communicative, relevant, and effective approach for strengthening religious tolerance and fostering contextual spirituality among congregants. By operationalizing these cultural and technological dimensions within a framework of digital hospitality, the church creates inclusive, relational, and participatory spaces that engage youth meaningfully in faith formation. For future development, the study recommends the following next steps aligned with a practical roadmap: First, Pilot Testing and Implementation: Conduct pilot trials of the integrative model across selected GPM congregations, with particular focus on training in digital theological ministry. This step aims to assess practical effectiveness and refine strategies for digital engagement. Secondly Model Replication and Contextual Adaptation: Extend the model to other GPM regions beyond Ambon, such as Seram Island and Tual, to evaluate adaptability and cultural contextualization in broader and diverse local settings. These steps will not only enhance the digital hospitality framework in ecclesial practice but also provide empirical insights into how local theology and digital innovation can synergize to address contemporary challenges in multicultural and digitally mediated communities.

Acknowledgements

The authors wish to express their sincere gratitude to the Directorate of Research, Technology, and Community Service (DPRTM), Directorate General of Higher Education, for funding this 2025 Early Career Lecturer Research (PDP) project. Appreciation is also extended to the Higher Education Service Institution (LLDIKTI) Region 12 Ambon, the Research department of Universitas Kristen Indonesia Maluku, and the congregations and Synod of the Gereja Protestan Maluku (GPM) for their invaluable support and facilitation throughout the research process.

Bibliography

Al Qurtuby, Sumanto, 2015, "Islam, Kristen dan Dunia lain di Maluku" in Marantika, Marantika, dkk. (eds.), *Delapan Dekade GPM Menanam, Menyiram Bertumbuh dan*

Berbuah: Teologi GPM dalam Praksis Berbangsa dan Bernegara, Satya Wacana University Press dan Sinode GPM, Salatiga

- Bartels, Dieter, 2008, "The Evolution of God in Spice Islands: The Converging and Diverging of Protestant Christianity and Islam in the Colonial and Post-Colonial Periods" dalam I. W. J. Hendriks, E. T Maspaitella dan Rudy Rahabeat (eds.), *Kemurahan Allah yang Mengampuni: Festschrift dalam rangka ulang tahun ke-70 Pdt. Dr. A. N. Radjawane*, Galang Press dan PPSAK UKIM, Yogyakarta
- Bevans, S. B., 2002. *Models of contextual theology* (Rev. ed.). Maryknoll: Orbis Books.
- Bevans, S. B., 2015. *A theology in context: Past, Present, and Future*. Maryknoll: Orbis Books.
- Bevans, S. B., & Schroeder, R. P., 2011. *Prophetic Dialogue: Reflections on Christian Mission Today*. Maryknoll: Orbis Books
- Campbell, H. A. 2013. *Digital Religion: Understanding Religious Practice in New Media Worlds*. New York, NY: Routledge.
- Campbell, H. A., & Tsuria, R., 2019. *The Routledge Companion to Digital Religion*. Routledge
- Campbell, H. A., & Garner, S., 2016. *Networked Theology: Negotiating Faith in Digital Culture*. Baker Academic
- Campbell, H. A., & Evolvi, G. (2020). Contextualizing current digital religion research on emerging technologies. *Human Behavior and Emerging Technologies*, 2(1), 5-17. <https://doi.org/10.1002/hbe2.149>
- Cornille, Catherine, 2013, "Conditions for Interreligious Dialogue", dalam Catherine Cornille (ed.), *The Willey Blackwell Companion to Interreligious Dialogue*, John Wiley & Son, Ltd, UK
- de Jong, Kees, 2015 "Teologi (misi) Interkultural" dalam Kees de Jong dan Yusak Tridarmanto (Ed.), *Teologi dalam Silang Budaya: Menguak Makna Teologi Interkultural serta Peranannya bagi Upaya Berolah Teologi di tengah-tengah Pluralisme Masyarakat Indonesia*, TPK dan Fakultas Teologi UKDW, Yogyakarta
- De Schrijver, George, 2006 "The Derridean Notion of Hospitality as a Resource for Interreligious Dialogue in Globalized World" dalam *Louvain studies*, 31(1): 79-104. DOI: 10.2143/LS.31.1.2019380
- Fitriyah, Lailatul, 2015, "Damai di Negeri Salam-Sarane: Perspektif Seorang Anak Piara Muslim" dalam Marantika, Marantika, dkk. (eds.), *Delapan Dekade GPM Menanam, Menyiram Bertumbuh dan Berbuah: Teologi GPM dalam Praksis Berbangsa dan Bernegara*, Satya Wacana University Press dan Sinode GPM, Salatiga
- Hehanussa, Josef, 2009, "Pela dan Gandong: Sebuah Model untuk Kehidupan Bersama dalam Konteks Pluralisme Agama di Maluku" dalam *Gema Teologi*, vol. 33 No. 1 April 2009, Fakultas Teologi UKDW, Yogyakarta
- Keriapy F. 2020. Teologi Multikultural: Kearifan Lokal sebagai Bentuk Berteologi dan Berbudaya. *Magenang: Jurnal Teologi dan Pendidikan Kristen*. 1(2):13-29 <https://doi.org/10.51667/mjtpk.v1i2.448>
- Manuputty, Jacky, dkk. (eds.), 2014, *Cerita Orang Basudara: Kisah-kisah Perdamaian dari Maluku*, Lembaga Antar Iman Maluku dan PUSAD Paramadina, Jakarta
- Pattinama E. & Salenus B. J. M. 2020. Development of Christian religious education Learning model based on the philosophy of orang basudara life in Maluku. *KURIOS Jurnal Teologi dan Pendidikan Agama Kristen*, 8(2):490-500. <https://doi.org/10.30995/kur.v8i2.254>
- Schreiter, R. J., 1985. *Constructing Local Theologies*. Maryknoll: Orbis Books.
- Schreiter, R. J. (1997). *The New Catholicity: Theology between the global and the local*. Orbis Books.
- Schreiter, R. J., 1998. *The Ministry of Reconciliation: Spirituality and Strategies*. Maryknoll: Orbis Books.

Sopacuaperu, E. J. (2019). Hospitalitas Menurut Amos Yong dan Falsafah Hidup Orang Basudara untuk Dialog Interreligius. *Melintas: An International Journal of Philosophy and Religion*, 35 (3): 301-315, <https://doi.org/10.26593/mel.v35i3.4662.301-315>

Watloly, Aholiab, 2013, *Cerminan Eksistensi Masyarakat Kepulauan dalam Pembangunan Bangsa: Perspektif Indegenious Orang Maluku*, Intimedia CiptaNusantara, Jakarta