



# The Concept and Relevance of Sacred Hospitality in the Abrahamic Tradition for Global Peace

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**Abstract:** This research is motivated by the limitations of the concept of tolerance in building genuine interfaith relationships. Spiritually and empathetically, tolerance is more passive than active involvement. Because tolerance is often limited to the acceptance of differences. The concept of sacred hospitality in the Abrahamic traditions (Islam, Christianity, Judaism) can serve as a new mindset for creating world peace through interfaith spirituality. This study aims to analyze the concept of sacred hospitality in the three Abrahamic traditions, determine the moral and theological values contained therein, and interpret their relationship to strengthen the ethics of peace between religious communities and universal humanity. This study uses a library research approach with a qualitative descriptive method. Primary data were collected from the Tanakh, the Bible, and the Qur'an, while secondary data were collected from literature related to theology, philosophy, and interfaith studies. The study found that sacred hospitality includes unconditional love, recognition of differences, and self-transforming openness. The concept of hospitality, in this case, goes beyond simply accepting differences, as it provides for active spiritual engagement, balanced dialogue, and recognition of inherent human dignity. It is crucial to incorporate the values of sacred hospitality into interfaith education, interfaith dialogue, and social policies as a concrete step toward creating world peace grounded in spirituality and holistic humanity.

**Keywords:** hospitality; interfaith spirituality; literature study; peace; tolerance.

## 1. Introduction

Discussions on tolerance have been a major focus in various interfaith dialogue forums over the past few decades (Gumilar et al., 2025). However, the idea of tolerance is often conceptualized as merely a passive acceptance of differences, which does not develop into transformative international relations among followers of different religions (Rahman & Setia, 2021). Tolerance, in many cases, is understood as not interfering with or judging others, or even daring to enter into areas that constructively disrupt others, and engaging others in relationships that deeply respect shared human values and spirituality (Hanafi, 2019). This brings us to the somewhat disturbing question: is tolerance sufficient to maintain true world peace, or is there a need to move toward a new paradigm that goes beyond the acceptance of differences (Rosyad et al., 2022). Tolerance in its commonly practiced form is more about non-interference than mutual engagement. We simply "allow differences to exist," rather than "appreciating and cultivating these differences to become positive social energy." Such relationships are clearly inadequate to address increasingly complex global challenges, such as radicalism, religious-based political identities, inequality, and transnational humanitarian conflicts (Rahman et al., 2024).

This is where a critical question arises: is tolerance truly sufficient to maintain long-term world peace? Many interfaith thinkers believe that tolerance is only a first step, not the ultimate goal. The world needs a more active and progressive approach, such as mutual understanding, recognition,

solidarity, and transformative interfaith relations. This new paradigm encourages religious communities not only to accept the existence of others but also to engage in honest dialogue, real social collaboration, and the formation of shared values to address humanitarian issues. Global society needs to go beyond tolerance and move toward interfaith relationships that can generate social change. Such relationships encourage religious adherents to understand the deepest aspects of each other's beliefs, find spiritual common ground, and develop a universal humanitarian ethic. It's no longer simply about "not disturbing each other," but about "building and enriching each other." (Rahman & Mufti, 2021).

Beyond mere tolerance, there are richer theological values within the Abrahamic traditions (Islam, Christianity, Judaism), one of which is the concept of sacred hospitality. This is illustrated by the story of Abraham as a host to foreign guests, Jesus as a host welcoming sinners, and the teachings of the Prophet Muhammad (peace be upon him), who welcomed his guests with respect as part of his faith. The virtue of sacred hospitality teaches acceptance of others, but more importantly, it demands a spiritual openness that perceives the presence of others as a reflection of the divine. Amid rising xenophobic tensions, interfaith conflicts, and identity-based conflicts, preserving this concept supports the ethical peace of interfaith pluralism (Setia & Rahman, 2022).

Several previous studies have addressed hospitality in the context of interfaith relations. Derrida (Derrida & Dufourmantelle, 2000) faces ethics of the other as an unconditional responsibility towards others. Kearney (Levinas, 1979) in the context of religion, Anatheism describes a form of spiritual hospitality towards God who is present in the other. On the other hand, Abu-Nimer (2003) examines reconciliation rooted in Islamic values and shows how the principles of *ihsan* and *ukhuwah insaniyah* strengthen interfaith peace. Another study by Cornille (Cornille, 2013) examines the theology of hospitality in Christian dialogue with non-Christians as a form of ethical and open missionary engagement. These five studies demonstrate that hospitality involves multidimensional ethics, theology, and sociology, but this has not been comprehensively examined within a comparative framework across the Abrahamic religions.

Indeed, there has been progress in studies related to interfaith hospitality and ethics. However, there remains a gap in the literature that integrates the concept of sacred hospitality across the three Abrahamic traditions as a theological basis for world peace. Most previous literature has focused on the philosophical or partial practice of interfaith dialogue rather than on a comparative theological level that traces the roots of sacred hospitality in welcoming guests across traditions. Furthermore, very few studies have conceptualized sacred hospitality as a new paradigm that goes beyond mere formal tolerance and advocates for deeper spiritual connections among religious communities in a world of pluralism and global identity conflict (Rahman, 2020).

Most previous research remains fragmented. Some examine hospitality within the context of Levinas's philosophy, some discuss interfaith dialogue as a social discourse, and some address the issue of pluralism. But only a handful of them seriously unify the genealogical traces of hospitality values across the three religions. Yet, upon closer examination, this theological framework holds great potential for formulating a new paradigm for interfaith relations that transcends mere lip service to tolerance.

Furthermore, almost no studies truly position "holy hospitality" as a strong theological alternative for a world rife with identity conflict. Tolerance has long been promoted as the easiest way to coexist. But that tolerance is minimalistic and passive: it doesn't harm, doesn't interfere, and doesn't disrupt. Yet, healthy interfaith relations in today's hyper-complex global society require more than that; they require relationships capable of reaching deeper spiritual, emotional, and ethical levels.

Sacred hospitality offers something more progressive: active encounter, warm acceptance, and a willingness to open space for the "other" as part of a faith commitment. Within the context of Abrahamic theology, this concept is not new. However, its potential as a framework for global peacebuilding remains largely undeveloped. This represents a significant gap in the literature: the lack of a model that integrates ancient theological heritage with contemporary global needs.

In short, studies on interfaith dialogue are plentiful, theories of pluralism are plentiful, and the concept of tolerance has long been discussed. But studies that incorporate the theological roots of sacred hospitality from the three Abrahamic religions as a new foundation for interfaith relations are still very rare. This is a gap that many researchers have yet to explore, despite its immense potential to offer a paradigm for peace that is more transformative, more humane, and far more spiritual than mere formal tolerance.

It is hoped that this research can provide a conceptual contribution to the development of a more in-depth and applicable interreligious theology of peace. By analyzing and juxtaposing the meaning of sacred hospitality in Judaism, Christianity, and Islam, this study may be able to build a new framework for a global ethic based on inclusive spirituality. The contribution of this study can enrich dialogue in interreligious studies, multicultural education, and social policy related to the role of "sacred hospitality" in building peace within a civilization. Thus, sacred hospitality can serve as a bridge between classical theology and the challenges of modern humanity as an effort to create sustainable world peace.

Based on the background presented, this study aims to answer the following questions:

1. How is the concept of sacred hospitality in welcoming guests understood in each of the Abrahamic traditions, Judaism, Christianity, and Islam?
2. What theological and ethical values does the concept of sacred hospitality represent in these three traditions?
3. How can sacred hospitality be interpreted as a new paradigm that goes beyond the concept of tolerance in interreligious relations?
4. What is the relevance of sacred hospitality in the contemporary global context, to strengthen the ethics of peace and universal humanity across religions?

This research aims to explore the conceptual and comparative aspects of sacred hospitality as a spiritual value that transcends formal boundaries of tolerance and encourages more empathetic, ethical, and peace-oriented interfaith engagement.

The main focus of this study is to conduct in-depth research on the concept of sacred hospitality in the three Abrahamic traditions (Judaism, Christianity, and Islam), to assess its relevance to the construction of global peace. More specifically, this study aims to identify the theological, narrative, and ethical foundations of sacred hospitality in the Scriptures and religious traditions of Judaism, Christianity, and Islam. To develop a comparative analysis of the similarities and differences in the meaning of sacred hospitality among the three traditions. To formulate a new conceptual framework that positions sacred hospitality as an alternative paradigm to tolerance in the study of world religions. To explore the practical implications of sacred hospitality for interreligious education, interreligious diplomacy, and the construction of global ethics from a spiritual perspective. Therefore, this study is expected to contribute theoretically to the development of religious studies and global peace discourse based on interreligious spirituality.

## 2. Literature Review

### 2.1. Basic Concept of Tolerance and Its Limits

Historically, the word tolerance comes from the Latin word *tolerare*, meaning "to restrain" or "to allow." In modern times, tolerance is defined by society and explained as a positive response by an individual or group to diverse differences without coercion or indication of beliefs (Forst, 2013). An internal opinion states that this concept is socio-politically ambiguous. (Caputo, 1993), states that tolerance creates a hierarchy of social disengagement referred to as social distance between subjects of different religious systems. On the other hand, (Habermas, 2006) states the need for informal post-secular dialogue that goes beyond superficial structures of tolerance to reflective engagement or informal reactions of secular and religious norms. Thus, tolerance can serve as a basic foundation and not the main hope for the final structure in intercultural and interreligious relations. In relation to an international civilization characterized by complex identities and deep religious conflicts, a single and

simple reliance on tolerance is inadequate in strengthening social cohesion. Contemporary religious philosophers or social theorists advocate and promote a new paradigm of interspirituality, empathy, and radical open hospitality towards diversity (Cornille, 2013).

## 2.2. The Concept of Hospitality in Philosophy and Theology

The concept of hospitality has deep roots in the theological and philosophical traditions of hospitality. The view of absolute hospitality, or unconditional hospitality, as a form of ethical openness to the "other," was developed by Derrida (Derrida & Dufourmantelle, 2000), even when their presence threatens personal comfort. This thinking is based on Levinas's ethical principles (Levinas, 1979) which place responsibility for the "face of the other" at the core of humanity. "Face" here does not simply mean a physical face, but rather the form of another person's presence before us that demands moral recognition. This means that before we know who that person is, that other person already has a right to be respected. Levinas grounds morality in responsibility for others. This concept is often associated with the theology of hospitality in Christian theology (Pohl, 2024), which focuses on unlimited acceptance of others as a reflection of divine love. Meanwhile, this matter is found in the principles of *ikram al-dayf* (honoring guests) and *ta'aruf* (getting to know each other), which in Islamic teachings serve as the theological basis for the concept of hospitality. The story of the Prophet Abraham entertaining angelic guests is mentioned in the Qur'an, Surah Hud, in verses 69-73, as a symbol of spiritual openness to "strangers." A similar story is illustrated in the Judaic tradition in the Tanakh (Genesis 18:1-15), where Abraham received a guest, though he did not recognize him, but welcomed him with extraordinary hospitality. This was then considered an exemplary attitude of divine hospitality. Thus, the same spiritual basis for hospitality is found in all three Abrahamic traditions: openness to others as a sacred act that reflects God's love and presence.

Meanwhile, in Islam, the concept of sacred hospitality has been deeply rooted since its inception. The value of honoring guests is a core moral of a believer, even considered part of faith. The Quran also emphasizes *ta'aruf*, the encouragement to get to know one another across ethnicities, nations, and differences, as part of the divine design for humans to live in relationships of mutual respect. The story of the Prophet Ibrahim (Abraham) hosting guests who turned out to be angels in Surah Hud, verses 69–73, symbolizes spiritual openness to "strangers." Ibrahim did not inquire about their identity or purpose; he simply slaughtered a cow, offered them food, and welcomed them with extraordinary warmth.

The same thing is found in Jewish tradition. In the Tanakh, specifically Genesis 18:1–15, Abraham welcomes three strangers who come to his tent on a scorching hot day. Without asking who they are, without suspecting anything, he immediately prepares the best food and provides the most respectful service. This narrative has come to be seen as a model of divine hospitality, where welcoming strangers means welcoming the presence of God himself. If we look at the broader pattern, these three Abrahamic traditions share the same spiritual roots: hospitality is not just a social act, but a sacred one. Welcoming strangers is seen as a form of worship, an expression of God's love, and an embodiment of a transcendent ethic that recognizes the unconditional dignity of human beings. This is a theological intersection rarely explored in depth in modern literature. Although each religion has its own distinct articulation, the spirit is the same: openness to others is seen as a reflection of divine love and presence.

And interestingly, when these concepts are placed side by side, a powerful interfaith narrative emerges about how humans should respond to the Other. Hospitality is not just a small part of religious ritual, but a spiritual bridge that connects humans to God and connects humans to one another. At this level, hospitality becomes a theological foundation that goes far deeper than mere tolerance. It invites religious communities to build active, warm, and transformative relationships—relationships that have the potential to become the foundation for a stronger and more humane world peace.

### 2.3. Sacred Hospitality as a New Paradigm Beyond Tolerance

The sacred hospitality approach shifts interfaith relations from 'passive acceptance' to 'active spiritual encounter'. This means that what was originally understood as simply not interfering with other religions but maintaining a slight distance to prevent friction has transformed into empathy, solidarity, and cooperation in humanity. It also welcomes differences as a gift, not a threat. This creates a relationship that involves the heart, not just a formal attitude. Genuine hospitality only occurs when someone is willing to accept another unconditionally and without prior limitations, as emphasized by Derrida (Derrida & Dufourmantelle, 2000). This view aligns with the concepts of universal love (*Rahmah*) in Islam, unconditional love (*Agape*) in Christianity, and compassionate love (*Chesed*) in Judaism.

The concept of *Rahmah* is mentioned in Al-Qur'an Surah Al-Anbiya verse 107 which mentions that Prophet Muhammad is the messenger of God as "*Rahmatan lil Alamin*" meaning mercy for the entire universe. The verse emphasizes the duty of Prophet Muhammad SAW which is universal, it means that it is not limited to one race or one time only. Rather, it includes all mankind. The verse brings the teachings of peace, justice, and love for all humans and all God's creations, not limited to religion, tribe or other identity. In Christian teachings, *Agape* has a similar meaning. Jesus taught his people to forgive, to love even enemies, and to give without expecting anything in return. That is *Agape*, unconditional love, not limited to group equality, and not expecting any reciprocity. This means that the concept of love in Christianity is intended for everyone, not just for Christianity itself. Then, in the teachings of Judaism there is the concept of *Chesed* which is a moral concept as an obligation to do good to all people. *Chesed* is an active involvement, love in the form of doing good, being compassionate, helping and saving all people.

These three religions share a similar core message, albeit packaged in different narratives. These three religious traditions emphasize that interfaith relations should not be built solely on religious boundaries, but rather that each religion shares the same obligations regarding God's love, which must be fulfilled by all religious adherents. Each religion embraces universal love, which should focus on humanity and not become a barrier of identity. Universal love means that humans are obliged to love and respect others without discrimination, because they are all God's creation. Sacred hospitality serves as a spiritual model that transcends mere tolerance toward world peace. This approach focuses on interfaith encounters grounded in appreciation, respect, love, and shared responsibility for life. Thus, this sacred hospitality can be known as an "ethics of encounter" that fosters human intimacy amidst global diversity.

These three religions share the same teaching that divine love is not exclusive to one group of people but is universal. In the Jewish tradition, this value is seen in the admonition to "love the stranger, for you were strangers in Egypt." In Christianity, universal love is affirmed through Jesus' teachings about unconditionally loving others, even enemies. Meanwhile, in Islam, the concept of divine love is reflected in the attributes of Ar-Rahman and Ar-Rahim, the Most Gracious and Most Merciful, which serve as the moral foundation for a believer in treating anyone. All three agree that humans, regardless of their religious identity, are God's creations and therefore deserve to be respected and treated with equal dignity. This kind of universal love is not merely an ethical theory, but an existential calling that demands that humans use religion not as a wall, but as a bridge. This means that religion should not be a tool to build identity barriers, but rather a spiritual energy that moves people to love, respect, and protect life. In today's global context of identity conflict, xenophobia, and polarization, this message actually has enormous transformative power.

The concept of sacred hospitality emerged as a theological response to this challenge. It serves as a model for spiritual relationships that goes far deeper than mere tolerance. Tolerance merely teaches people not to interfere with one another, a passive, low-risk model of interaction. But sacred hospitality demands active and loving engagement. It's not just about "doing no harm," but about "welcoming, acknowledging, and loving." This creates a warmer and more humane space for interfaith encounter.

The sacred hospitality approach shifts the focus from simply “living side by side” to “living in mutually enriching relationships.” Interfaith encounters are no longer limited by anxieties about differences but are grounded in respect, love, responsibility, and a shared commitment to life. Humans are not only obliged to respect but also to acknowledge the presence and spiritual value of others as part of God’s shared creation. This is why this concept is often referred to as the “ethics of encounter.” In a world of pluralism, massive global migration, and increasingly intense interactions between identities, this ethic provides a fresh framework for relationships. Rather than simply allowing diversity to remain secure, the ethics of encounter encourages intimacy, closeness, and cooperation among people across religions, cultures, and ethnicities. In other words, sacred hospitality helps people not only meet but also be truly present to one another. Ultimately, these values offer a new, far more profound paradigm for world peace. Peace is not built solely on political agreements or social tolerance, but on a spirituality that recognizes that every human being is a reflection of divine love. When these three major religions with global influence live out sacred hospitality, the space for interfaith dialogue becomes not just a formality, but becomes a transformative energy that restores human connection in a divided world.

#### **2.4. The Relevance of Sacred Hospitality to Global Peace**

Global humanitarian crises related to religious affiliation, refugees, and social polarization require a spiritual approach that differs from political diplomacy. Nilson and Abu-Nimer (Abu-Nimer, 2003) emphasize the importance of a religious approach in the reconciliation process, as religion has the moral capacity to foster trust and empathy among divided groups. In this regard, sacred hospitality can serve as an ethical paradigm for peacemaking grounded in Abrahamic spirituality. This concept encourages a paradigm shift from peacekeeping to peacebuilding, where peace is not merely a product of political compromise but rather the result of a spiritual encounter that honors human dignity as the image of God. Sacred hospitality through interfaith understanding will foster a global awareness that genuine peace is not about uniformity but about a sacred willingness to embrace diversity.

In this context, sacred hospitality emerges as a highly relevant ethical paradigm. This concept is not simply about welcoming guests; it is a spiritual mode of accepting the presence of others as part of a moral and faith-based duty. In the Abrahamic tradition, hospitality is not merely a cultural practice, but a direct reflection of God’s command to honor humans as His image. This means that honoring others is tantamount to honoring God himself. Therefore, sacred hospitality is not merely a social gesture, but a theological foundation for peace.

What makes this concept even more powerful is its ability to shift our perspective on peace. Peace has often been understood as “keeping conflict from breaking out.” The fancy term is peacekeeping. But sacred hospitality pushes us to a higher level of peacebuilding, building peace from a spiritual and human relationship of mutual recognition. Peace is no longer understood as the result of political compromise, but as the fruit of an inner encounter that recognizes human dignity as the image of God (*imago Dei* in Christianity, *caliph* in Islam, *tzelem Elohim* in Judaism). This approach allows for a more authentic reconciliation. When two groups meet not as enemies or political rivals, but as fellow creatures of God with dignity and spiritual worth, the relationship melts. There is room for empathy, storytelling, acknowledgment of wounds, and a sincere willingness to reconcile.

Sacred hospitality also paves the way to a new global awareness: that true peace is not about uniformity. It’s not about forcing others to be the same, but about the sacred ability to embrace diversity as part of divine design. The world was not meant to be homogeneous; it was meant for mutual understanding, respect, and learning, in line with the Islamic principle of *ta’aruf*, the Christian teaching of charity, and the Judaic ethic of “loving the stranger.” With this model, interfaith encounters become spaces for transformation, not debate. People from different backgrounds can see each other as brothers and sisters in a common humanity, without having to erase their individual identities. This is the essence of sacred hospitality: opening spiritual doors, not just doors to homes. Ultimately, this paradigm offers something far greater than simply solving conflicts. It offers a new

way of understanding the world's diversity: not as a threat, but as a sacred opportunity to build more humane and compassionate relationships. And in today's increasingly divided world, this perspective can be a bridge to creating a more authentic global peace.

### 3. Research method

The method used is library research, with a qualitative descriptive approach (Moleong, 2007). Because the main discussion focuses on the analysis of theological and philosophical concepts contained in religious texts, scientific works, and relevant literature without the need for field data collection, the approach used is a qualitative descriptive approach. A qualitative descriptive approach enables researchers to systematically describe the meanings, contexts, and relevance of sacred hospitality values within the Abrahamic tradition. This type of research is not oriented towards statistical measurement or hypothesis verification, but rather on a deep understanding of the texts and ideas. The data or information sources in this study are divided into two, primary sources and secondary sources. Primary data sources consist of religious and classical texts that form the basis of teachings on sacred hospitality, such as the Tanakh (Old Testament), the Gospel (New Testament), and the Qur'an along with classical and contemporary interpretations. It also includes the works of related thinkers and theologians, Emmanuel Levinas, Jacques Derrida, Richard Kearney, and certain figures in Islamic theology, Al-Ghazali and Ibn Arabi, who elaborate on the spirituality and ethics of encounter. Secondary data sources include books, articles in scholarly journals, dissertations, research reports, and other academic works that provide supporting understanding of the concepts and contexts of sacred hospitality, tolerance, and global peace. The sources for this research consist of literature on theology, philosophy of religion, interreligious studies, and global ethics, from both the West and the East.

Data were collected using a documentation study, which involved collecting literature relevant to the research theme. The process involved a series of stages. First, a literature inventory was conducted, identifying primary and secondary sources that discuss the concept of hospitality and the theology of peace in the Abrahamic tradition. Second, a content classification was conducted, grouping data according to religion (Judaism, Christianity, and Islam) and sub-themes (tolerance, sacred hospitality, ethics of encounter, global peace). Third, data extraction involved selecting relevant quotations, ideas, and narratives from each source for comparative analysis. This documentation technique allows researchers to trace the historical and conceptual evolution of an idea without having to directly observe religious practices (Silverman, 2015). Data were analyzed using content analysis and comparative theology. Content analysis is used to interpret the underlying meanings in religious texts and scholarly literature. This technique allows researchers to identify key themes, theological symbols, and ethical values associated with sacred hospitality. A comparative theology approach was used to examine similarities and differences related to the concept of hospitality in Judaism, Christianity, and Islam. Through this approach, cross-traditional interpretations are conducted to find theological common ground and contribute to the formation of a global peace ethic for each religion.

## 4. Results and Discussion

### 4.1. The Concept of Sacred Hospitality in the Abrahamic Traditions: Judaism, Christianity, and Islam

A literature review reveals that the idea of sacred hospitality is deeply rooted in all three Abrahamic religions and is the foundation of ethical spirituality in relating to the "other." In Judaism, this is illustrated in the Theophany of Mamre in Genesis 18:1–15, where Abraham is recorded as having received three strangers with extraordinary hospitality. In the narrative, the act of hosting strangers is not simply a social kindness, but a response to the divine presence hidden in the guests. From a rabbinic perspective, this act illustrates the principle of *chesed* (selfless compassion) that lies at the heart of Judaic ethics. Hospitality is understood not only as a social morality but also as a form

of worship that manifests God's presence in human interactions. Thus, sacred hospitality in Judaism affirms the interconnectedness between vertical piety (*bein adam la-Makom*) and horizontal responsibility (*bein adam le-chavero*).

Theologically, this story is not understood simply as a moral act or social practice typical of Middle Eastern cultures, but rather as one with a much deeper spiritual significance. Rabbinic literature interprets the guests as embodying a hidden dimension of the divine presence, thereby viewing Abraham's actions as a spiritual response to an unconscious manifestation of God. Thus, welcoming strangers is seen as an act that can connect humans with the divine, making hospitality an integral part of worship and religious life.

From a Jewish ethical perspective, Abraham's actions are identified as a concrete manifestation of the principle of *chesed*, namely, compassion and kindness given selflessly. *Chesed* occupies a central position in Judaic moral teachings and demands a form of love that is not merely emotional but manifested in concrete, committed actions. Therefore, hospitality is understood not only as an ethical obligation but also as a direct expression of loyalty to God.

Furthermore, rabbinic literature emphasizes the interconnectedness of the vertical and horizontal dimensions of piety, reflected in Abraham's attitude. Sacred hospitality connects two central aspects of Judaic ethics: *bein adam la-Makom* (humanity's relationship with God) and *bein adam le-chavero* (humanity's relationship with others). By showing respect to a stranger, one simultaneously demonstrates religious devotion to God. This affirms the principle that spiritual life cannot be separated from ethical relationships between human beings. Thus, sacred hospitality in Judaism symbolizes the integration of worship and social morality. It demonstrates that accepting the "other" is not merely an ethical value but a direct manifestation of the belief that God's presence can be found in human interaction. This framework provides a strong theological foundation for developing an ethics of encounter in the context of interfaith relations.

The focus of Jesus' teachings in Christianity has always been on holy hospitality, both in hospitality and in everyday life. The Gospel narratives show Jesus as someone who transcended social and ritual boundaries to offer unconditional love (*agape*). He ate with sinners (Luke 15:2), welcomed Samaritans (John 4:9-26), and praised the service of a woman considered outcast by society's patrons (Luke 7:36-50). Paul also expands on this meaning in his letters, emphasizing that to welcome others is to welcome Christ himself (Rom. 15:7). In Christianity, hospitality goes beyond welcoming the "other" to an encounter with Christ, who is within each person. This idea has developed into a theology of hospitality, a paradigm that holds that the Eucharistic meal is a reflection of God's love, which is universal and inclusive.

In Islam, the value of sacred hospitality is embedded in the teachings of *ikram al-dayf* (honoring guests) and *ta'aruf* (getting to know each other). In the Qur'an, Surah Hud verses 69-73 explain the story of Ibrahim who welcomed his guest with full respect, who turned out to be an angel sent by God. This action is an exemplary example of Islamic ethics regarding respect for others regardless of their background. The hadith of the Prophet Muhammad SAW also emphasizes that "Whoever believes in God and the Last Day, let him honor his guest" (HR. Bukhari and Muslim). In the framework of Sufism, this spiritual hospitality is understood as a reflection of *rahmah ilahiyyah* (God's compassion) that extends to all of His creatures. Ibn Arabi, for example, sees "the other" as a mirror of God's presence (*tajalli*), so that accepting others is the same as accepting the divine presence itself. These three traditions show that sacred hospitality is not just a social practice, but a spiritual act that contains a deep theological dimension (Muhtar & Iman, n.d.). Openness to "others" as a form of respect for God's presence that transcends the boundaries of human identity.

#### 4.2. Theological and Ethical Values in Sacred Hospitality

Three fundamental values in sacred hospitality from an Abrahamic perspective are theocentric awareness, recognition of the other, and self-transformation through openness. Theocentric awareness views God as the center of all human relationships. In all traditions, sacred hospitality is based on a belief in God's presence within the elements of friendship. This attitude transcends logic and purpose.

Furthermore, the recognition of the foreign and/or other becomes the substance of hospitality ethics. Derrida (Derrida & Dufourmantelle, 2000) recognizes the superiority of hospitality. In the paradox of hospitality, you accept the "stranger," and you do not need to change what you accommodate to become "us." This ethic rejects domination and opens up space for difference. This value aligns with the Islamic principle of *la ikraha fid-din*, which states there is no compulsion in religion. It also aligns with Christian teachings, which state that "you accept one another, and at the same time carry the attitude of Christ toward them." Furthermore, self-transformation through openness demonstrates that acts of kindness are not only giving, but also receiving. In every relationship, hosts and guests are taught spiritual reciprocity. This process is the creation of a balanced space for dialogue, where the presence of the 'other' is a conflicting encounter that enriches personal faith. These ethical values demonstrate that sacred hospitality functions as a social and spiritual practice that fosters empathy and humility, as well as a willingness to listen. These three elements form the foundation for a civilized and peaceful interfaith society.

Theocentric awareness places God as the center and primary orientation in all human relationships. In all three Abrahamic traditions, the act of accepting, welcoming, and respecting others is not solely driven by social ethics, but rather by the belief that every human interaction carries an element of divine presence. Thus, sacred hospitality becomes a form of nonverbal worship based on the awareness of God's presence in human relationships. This awareness transcends pragmatic considerations, reciprocal logic, or instrumental moral goals. It becomes an inner attitude that directs every interpersonal relationship toward a spiritual orientation: that treating others with respect means treating God with respect. In the Jewish tradition, this is reflected through the concept of *tzelem Elohim*; in Christianity through the teaching of divine love that must be manifested in social relationships; and in Islam through the understanding that morality is a reflection of faith and a manifestation of the names of the Most Merciful God.

Recognition of the other is the substance of the ethics of sacred hospitality. This value demands the recognition of the existence of the "stranger" as a subject with full dignity, without having to standardize or adapt to the identity of the recipient group. Derrida (Derrida & Dufourmantelle, 2000) highlights the fundamental paradox in hospitality: welcoming the presence of strangers without first making them part of "us." This paradox is precisely the heart of the ethics of hospitality, because it rejects domination, control, and forced assimilation. The attitude of unconditional acceptance of difference reflects a commitment to respecting the moral and spiritual freedom of others. This aligns with the Islamic principle of *la ikraha fid-din*, which affirms that there is no compulsion in religion, and is also in line with the Christian teaching to "accept one another as Christ accepted you." Thus, sacred hospitality fosters a relational climate that values difference as part of the divine will, not a threat to be eliminated.

Self-transformation through openness demonstrates that the experience of hospitality is not a one-way street. The act of hosting not only educates the host but also shapes spiritual understanding for both parties. This interaction creates a space for equal dialogue, where each party can learn from the other, broaden their perspectives, and enrich their personal faith. In many Abrahamic narratives, encounters with strangers often serve as spiritual turning points, leading to moral reflection, a change of attitude, or even revelation. Thus, openness results not only in giving but also in receiving: a reciprocal process that refines inner attitudes, develops empathy, and fosters a collective awareness of shared human values.

These ethical values demonstrate that sacred hospitality is both a social and spiritual practice. It fosters empathy, humility, the courage to listen, and a willingness to open up to differences. These three values ultimately serve as an ethical framework capable of supporting a civilized, dialogical, and peaceful interfaith society. By placing God at the center, respecting foreignness as part of the divine design, and embracing openness as a means of spiritual transformation, sacred hospitality provides a strong theological foundation for building inclusive and harmonious interfaith relations (Rosyad et al., 2021).

#### 4.3. Sacred Hospitality as a New Paradigm Beyond Tolerance

This study has established that sacred hospitality presents a new paradigm beyond standard tolerance. Tolerance largely operates on a 'permission' paradigm. We allow differences to exist but maintain emotional or spiritual distance. In the context of modern pluralism, tolerance is usually administrative and normative, rather than affective and transformative. In contrast, sacred hospitality implies a deep inner engagement and full opening to the 'Other' as a holistic spiritual experience. Within this paradigm, it is about shifting the orientation from mere co-existence to co-presence. In co-presence, interreligious relations are no longer defensive but dialogical and collaborative. Reviving sacred hospitality invites each religion to reflect on its doctrines with a spirit of openness and profound respect for universal humanity. This reflects Levinas's (Levinas, 1979) argument that ethics toward the other comes before theology. Accepting the face of the other is the most genuine religious experience. Therefore, Sacred Hospitality is not merely a theoretical concept, but an ethical paradigm that considers love, openness, and responsibility as the foundation of interreligious relations. This paradigm expands the boundaries of theology of peace by making empathy an experienced expression of peace.

Therefore, sacred hospitality is not merely a theoretical concept or normative ideal, but rather a relational ethical paradigm that places love, openness, and responsibility as the authentic foundations for interfaith peace. This paradigm broadens the horizons of peace theology: it relies not only on cognitive agreement or theological argumentation, but makes empathy a concrete expression of the spirituality of peace. By placing empathy at the center, sacred hospitality opens up space for a process of inner transformation, the formation of interfaith solidarity, and the building of a truly humanistic and sustainable peace.

#### 4.4. The Relevance of Sacred Hospitality for Global Peace and Universal Humanity

The spiritually-based peacemaking approach in the contemporary global context, namely sacred hospitality, presents an alternative model of peace. The concepts and approaches of "secular politics" and "theological exclusivity" offer sacred hospitality. Peace is not merely the result of diplomatic agreements. Peace can also emerge from a willingness to embrace the presence of others, whether personally, socially, or spiritually. The techniques of sacred hospitality have positive relevance for the creation of a multicultural society. In social practice, this can be exemplified by the practice and development of empathy and protection for refugee communities, religious minorities, and vulnerable groups. Empathy can also be a positive factor in education, including inclusion in multicultural education curricula and religious character education. At the global level, sacred hospitality can ensure multilateral international cooperation, in a partnership that upholds and prioritizes humanity.

This approach emphasizes that sustainable peace cannot be born solely from treaty documents or diplomatic forums. True peace develops from a willingness to accept, protect, and respect the existence of fellow human beings in all their personal, social, and spiritual dimensions. Within this framework, encounters with the "other" are not threats, but rather opportunities to broaden ethical horizons and deepen human understanding. Practically, the principles of sacred hospitality have strong relevance in efforts to build a multicultural society. Their implementation can be seen in various actions that affirm solidarity across identities. For example, developing empathy and protecting refugee communities, religious minorities, and vulnerable social groups. Empathy as a moral action can also be a strategic educational instrument. This value can be integrated into multicultural education curricula, character education, and religious education so that students become accustomed to understanding differences as part of social reality that must be embraced, not rejected.

At the global level, the application of the principles of sacred hospitality opens up opportunities for multilateral international cooperation based on universal humanitarian values. States and international organizations can adopt this approach as a foundation for resolving conflicts, addressing refugee crises, and building non-instrumental global solidarity. By placing spirituality and human dignity at the center of global ethics, sacred hospitality not only offers a theory of peace but also creates an ethical framework capable of supporting more humane and sustainable relations between nations and cultures (Rahman, 2021).

Sacred hospitality also has an ecological dimension. If every creature is seen as God's guest on earth, then hospitality also concerns an ecological responsibility to maintain the continuity of life (Rahman & Anwar, 2022). In this sense, global peace is not merely a peaceful relationship between humans, but a peace harmonized with the universe as our shared home. Most research suggests that sacred hospitality is a religious ethic that has the potential to enrich understanding of religious plurality worldwide (Kurniawan, 2025). It offers not only tolerance of difference but also celebration of difference as a manifestation of the Divine. By re-examining the spirit of sacred hospitality from the Abrahamic tradition, the world has the opportunity to develop positive cooperation in producing positive peace, namely inner/mental peace, with a universal sense of community.

## 5. Conclusion

Sacred hospitality is the first inter-traditional Abrahamic concept that embodies an open spiritual attitude toward others to receive the divine presence. In the Judaic, Christian, and Islamic traditions, sacred hospitality is not merely a social act but also a form of worship that reflects divine love and social compassion. This ethic is centered on the theological values of unconditional love, compromise, and transformation. This ethic is innovative, opening horizons to normative tolerance. In the contemporary context, this ethic is highly relevant for strengthening an ethic of peace, universality, humanity, and even spiritual ecology. By re-experiencing sacred hospitality, this Abrahamic tradition can foster a positive openness to peace, respect, and divine interconnection.

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