

The Fulfillment of Human Rights in Minahasa Culture and the Reception of Muslim Immigrants in Tomohon: An Analysis from the Perspective of Hospitality

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Riwayat Jurnal

Artikel diterima: 8 Mei 2024
Artikel direvisi: 7 Juni 2025
Artikel disetujui: 10 Juni 2025

Abstrak

Penelitian ini menelaah bagaimana masyarakat adat Minahasa menerima dan memberikan ruang hidup bagi para imigran Muslim sebagai bentuk pemenuhan hak asasi manusia. Sikap penerimaan tersebut menunjukkan adanya pengakuan identitas dan kesetaraan sebagai sesama warga negara. Penelitian ini menggunakan pendekatan kualitatif, dengan data yang diperoleh melalui observasi partisipatif, pengumpulan dokumen, jurnal, serta wawancara dengan para informan yang terdiri dari tokoh agama dan tokoh masyarakat di Kampung Jawa. Seluruh data kemudian dianalisis menggunakan teori keramahatan dari perspektif Marianne Moyaert. Hasil penelitian menunjukkan bahwa sikap keramahan dan penerimaan masyarakat adat Minahasa mencerminkan nilai-nilai budaya lokal yang dapat menjadi landasan dalam pemenuhan hak-hak asasi setiap individu. Penelitian ini berkontribusi dalam memperkaya wacana pemenuhan HAM berbasis kearifan lokal serta menunjukkan bahwa praktik hospitality yang inklusif dapat menjadi alternatif pendekatan dalam membangun kehidupan bersama yang adil dan setara di tengah keberagaman.

Kata kunci: *Keramahatan, Hak Asasi Manusia, Budaya Minahasa, Imigran Muslim.*

Abstract

This study examines how the indigenous Minahasan community received and provided living space for Muslim immigrants as a form of fulfilling human rights. Such an attitude of acceptance reflects a recognition of identity and equality as fellow citizens. The research adopts a qualitative approach, with data collected through participatory observation, document and journal analysis, as well as interviews with informants consisting of religious and community leaders in Kampung Jawa. All collected data were analyzed using the theory of hospitality from the perspective of Marianne Moyaert. The findings reveal that the hospitality and acceptance demonstrated by the indigenous Minahasan community reflect local cultural values that can serve as a foundation for the fulfillment of individual human rights. This research contributes

to enriching the discourse on human rights fulfillment based on local wisdom and demonstrates that inclusive hospitality practices can offer an alternative approach to building a just and equitable coexistence within a diverse society

Keywords: *Hospitality, Human Rights, Minahasa Culture, Muslim Immigrants.*

Introduction

Entering the 21st century, the issue of the fulfillment of human rights became more strongly voiced, this was also influenced by the transition from the new order regime to the reform regime. Efforts to voice human rights (HAM) were then more open when entering the reform regime era, cases of human rights restrictions have become a serious issue among the Indonesian people to date. One of them is related to humanitarian tragedies or human rights violations that claimed lives during the reign of the new order regime, by the Commission for Missing Persons and Victims of Violence (Kontras) recorded several cases including Buru Island in 1965-1966, Trisakti Incident on May 12, 1998, May 13-15, 1998 Riots (Erdianto, 2016). These cases are only a fraction of those reported by Kontras regarding the alleged involvement of the new order government in human rights violations. Human rights violations such as acts of violence were also experienced by women during the new order, including torture against women or sexual violence for women's groups during the DOM (Military Operation Area) operation in Aceh. This shows that restrictions and human rights violations were very strong during the new order government.

Entering the reform era, cases of human rights violations remain unavoidable, including violations of the right to freedom of opinion and expression, which are legally protected under Article 28 of the Constitution and Article 28E, paragraph 3. For example, in 2023, a content creator named Bima Yudho Saputro from East Lampung Regency criticized the slow pace of development and various issues affecting progress in the region. As a result of his criticism, Bima was reported to the Lampung Regional Police under the allegation of violating Law Number 11 of 2008 concerning Electronic Information and Transactions (ITE Law). The main reason for the report was the use of inappropriate language, which was considered offensive and allegedly contained elements of defamation based on ethnicity, religion, race, and inter-group relations (SARA), along with intimidation directed at Bima's family. However, the police eventually stopped the investigation into Bima's case, particularly after it gained widespread attention on social media and received significant public support advocating for freedom of expression, including in digital spaces (Rahayu, 2023).

Although on the other hand, freedom of speech can still be restricted on the grounds of national security and respect for the dignity of others. Thus, what is understood as freedom of

speech is the freedom to give opinions related to the public and the freedom to seek, receive, and give information and thoughts (Sitoresmi, 2021). This picture shows that there is still an overlap in the understanding of the fulfillment of rights such as freedom of speech, which on the other hand must still be restricted. The space for freedom in Indonesia is regulated by law, but in practice there are still many difficulties. For example, in establishing a place of worship, not all areas are open to 'minority' or 'migrant' religious groups to be able to worship or build a building as a place to worship collectively.

Restrictions on the rights of religious groups to practice their rituals or worship have become a frequent phenomenon in Indonesia, especially in the last 10 years. Actions of restriction in carrying out worship and establishing places of worship are also often accompanied by persecution to physical attacks by individuals or groups. One example is the refusal of Christians to build churches in several areas, for example in Cilegon. In his research, Abdul Riansyah, et al found that Christians in the Cilegon area are a minority group that has experienced discrimination and restrictions on the right to establish places of worship from Muslim minority groups. Every citizen is given social, and political rights, including freedom of religion and belief as a reflection of human rights, so this is legal or absolute. So, cases such as what happened in the Citangkil village of the city of Cilegon Banten which rejected the establishment of a place of worship for Christians as a minority group in the area is an act of limitation of human rights (HAM) in the aspect of freedom of religion and belief as Indonesian citizens (Riansyah et al., 2021, p. 47). The rejection and restriction in conducting worship as well as establishing places of worship by the majority group against minority groups from different religious, ethnic and cultural backgrounds has become a phenomenon that seems to be prevalent in Indonesia. It cannot be denied that this phenomenon drives the potential for conflict and violence between religions, ethnicities and cultures in Indonesia to occur frequently.

To this day, human rights violations continue to occur frequently. According to the report from the National Commission on Human Rights (Komnas HAM), throughout 2024, a total of 2,305 cases of alleged human rights violations were received and handled from various regions across Indonesia as well as from abroad. One such case in 2024 was the shooting of students in Semarang by a member of the Narcotics Unit of the Semarang City Police, which involved three victims: Gamma Rizkynata Oktafandy (deceased), Satria, and Adam (both seriously injured) (Komisi Nasional Hak Asasi Manusia, 2024). This case has been handled by Komnas HAM. In addition, Komnas HAM has paid special attention to the rights of vulnerable groups, as seen in its efforts to draft a study on the Respect, Protection, and Fulfillment of

Voting Rights for Vulnerable Groups in the 2024 General Elections. Discrimination against the voting rights of vulnerable groups in Indonesian elections remains a serious issue occurring in three main stages: voter registration, campaign and information dissemination, and the voting process itself. In the registration stage, inaccurate data has resulted in many vulnerable individuals—such as persons with disabilities and the elderly—not being listed in the final voter register. During the campaign phase, limited access to information—either due to the unavailability of disability-friendly formats or materials not being adapted to the needs of elderly voters—has led to a poor understanding of electoral rights and procedures among these groups. During the voting stage, the lack of accessible facilities, insufficient assistance, and the potential for intimidation make it difficult for vulnerable groups to exercise their voting rights freely and with dignity. These three issues reflect that the electoral mechanism in Indonesia is not yet fully inclusive and still neglects the principles of justice and equality, which in turn leads to violations of human rights, particularly the right to participate in government. Therefore, regulatory reforms are necessary to ensure equal access to campaign information for vulnerable groups, along with comprehensive training for election organizers so they possess the competence and sensitivity required to protect the voting rights of all citizens without discrimination (Komisi Nasional Hak Asasi Manusia, 2024).

Therefore, the effort to fulfill human rights in the life of the Indonesian people has become one of the important agendas of the government. This is based on the concerns of several parties, organizations and institutions working on human rights issues. However, long before that, there were local wisdom values that also accommodated the fulfillment of human rights of everyone regardless of their religious, cultural, ethnic or immigrant/minority background. This cultural value is still underdeveloped, especially in the philosophy and practices of local communities that contribute to the fulfillment of the rights of people outside their group. Majoritarianism is also understood as a form of politics that emphasizes the majority (religion, culture, ethnicity, and other social classes) as the most entitled group to accept and decide on the rules in society.

The attitude of majoritarianism is getting stronger and becomes an obstacle to efforts to give space to others to enter and live in their environment. This is especially true when looking at majoritarianism in religious life, where it is increasingly difficult to avoid that most regions embrace this view. When one region has a majority of a certain religion, then followers of different religions must adjust to the rules that have been made by the majority religion. This often leads to conflict and violence over religious, ethnic and other issues.

In searching the literature that discusses and examines the topic of human rights, there are several previous studies related to this research including; Muhammad N. Q Jaelani, et al, in his research looked at the extent of government efforts in the reform era to provide legal protection for minority communities in Indonesia. Based on his research, it was found that the current government has an awareness to strive for laws that protect minority groups as stated in Article 28 D and Article 28 I of the 1945 Constitution regarding human rights. Including Article 27 of the International Covenant on Civil and Political Rights with the ratification of Law Number 12 of 2015 which confirms that the existence of minority groups must be fulfilled and their rights recognized (Jaelani et al., 2022).

In addition, Iskandar Hosein in his article on the importance of protection of vulnerable groups from a human rights perspective found that empowering legislation, and the issues surrounding protection for vulnerable groups are adequate. What is meant by vulnerable groups are: children, vulnerable women, people with disabilities, and minority groups, efforts to protect these vulnerable groups in practice are still not maximal. The lack of maximum implementation of this protection law is also caused by the lack of law enforcement and socialization of information about the law among the community so few people understand the law (Hoesin, 2003). These two studies have presented how minority groups in Indonesia can access protection and fulfillment of their rights from legislation. Based on this, it is felt that there are still aspects that have not been seen and raised, namely in efforts to fulfill human rights for minority groups, apart from being based on the implementation of laws and regulations, but from awareness of local values and wisdom that are humanitarian by the local community (the majority group).

Therefore, this study aims to explore how the indigenous Minahasan community's practice of hospitality toward Muslim immigrants can serve as a cultural framework for the fulfillment of human rights. While much of the existing discourse on human rights in Indonesia focuses on legal, political, or institutional frameworks, there is a significant research gap concerning the role of local wisdom and cultural practices such as hospitality in supporting human rights. By addressing this gap, the study seeks to contribute to a more nuanced understanding of how inclusive coexistence can be sustained in plural societies through culturally rooted approaches.

Method

The research process will employ a qualitative methodology, with data collected through participatory observation, document and journal collection, and interviews with

informants. This research was conducted starting in March 2022, with the research subjects being members of the community in Kampung Jawa, located in South Tomohon District, Tomohon City, North Sulawesi. The population of this study consists of the residents of Kampung Jawa. The sampling technique used is purposive sampling, and data collection was carried out through interviews with religious and community leaders. Once the data, documents, and interview results are collected, they will be analyzed using the theory of hospitality from the perspective of Marianne Moyaert

Results

Human Rights and Their Restrictions in the Context of Religion in Indonesia.

Discussions related to humanitarian issues or the fulfillment of human rights continue to be a never-ending discourse, this is always motivated by various cases related to humanitarian issues in religious, cultural, economic, political, and social aspects. Human rights issues in Indonesia include several things such as the protection and fulfillment of the rights of minority groups, freedom of religion, social and political rights, and fair treatment of vulnerable groups (women, children, and people with disabilities). In addition, human rights issues that are always in the spotlight are related to conflicts in Papua and Maluku. In their article, Nurfaika Ishaka and Romalina R. M. Manitra explain the constitutional regulation on the aspect of religious tolerance about the fulfillment and protection of human rights in Indonesia.

The importance of a policy or regulation that systematically regulates religious tolerance and human rights in Indonesia by highlighting the legal approach in tracking the availability and application of laws directly related to human rights (Ishak et al., 2022).

Several cases can be found that relate to human rights issues, namely support for religious rights, for example:

- a. The ban on worship of the Shia group by the Bogor City government through a circular letter by Mayor Bima Arya Number: 300/1321-Kesbangpol, which prohibits all worship activities of the group. In particular, the prohibition of the Shia group not to celebrate the day of Ashura which will be held on October 23, 2015. The reasons for conduciveness and public security are considered by the Bogor City government (Jufri, 2016).
- b. In addition, there was an act of restriction on freedom of religion on July 27, 2015, in Papua, precisely in Tolikara, when Muslims had undergone Eid prayers, there was a group of people who burned down the mosque complex and shops of Muslims. This

incident reaped pros and cons among the people associated with the incident, but behind it continues to be emphasized that the state needs to take firm action so that similar things do not happen again (Jufri, 2016).

- c. One group that is often victimized by restrictions on the right to worship is Christians, as can be found in Citangkil village, Cirebon City. Based on data from BPS in 2013, there were 335,913 residents with 97.64% Muslims and 2.36% other religions. There is controversy over the construction of houses of worship for non-Muslim residents in the village, one of which is for Christians. Rejection from Muslims related to the establishment of Christian houses of worship has occurred approximately 10 times starting from 1995 (Riansyah et al., 2021). The case of restrictions on the religious rights of Christians in Cirebon is one example of the many cases that have occurred in various regions in Indonesia, including GKI Yasmin Bogor. After a long 15-year journey of legal dispute, in 2023 GKI Yasmin Bogor finally received official approval and was inaugurated by the government. The inauguration was attended by the Coordinating Minister for Political, Legal, and Security Affairs Mahfud MD, Minister of Home Affairs Tito Karnavian, and Mayor of Bogor Bima Arya ([Detik.com](https://www.detik.com), 2023)

It can be seen that the minority position of a religious or belief group in one area often experiences serious dynamics, this is related to the acceptance and provision of living space, opinion and religious rituals by the local majority group. However, it does not mean closing the opportunity for good acceptance by the majority group towards minority groups to jointly live in the environment. In principle, every citizen has the right to live and the government guarantees through the law the freedom to embrace their respective religions and beliefs including practicing their rituals. This idea cannot be separated from the government's efforts to ensure that every citizen can access rights based on human rights values.

Namira Puspendari understands that human rights and religion are interrelated because freedom of religion is one of the internationally recognized human rights. Therefore, her paper discusses how freedom of religion and the rights of religious minorities in Indonesia are related to human rights principles. Puspendari explores whether existing laws in Indonesia have protected or marginalized religious minorities, as well as provides insight into the role of various international organizations and instruments in promoting religious freedom. As such, her paper discusses how religion and human rights are intertwined in the Indonesian context and how human rights protections can be applied to protect the rights of religious minorities. Some of the things Puspendari found when looking at the application of human rights to

religious minorities in Indonesia, for example: There is increasing intolerance towards religious minorities in Indonesia; Existing laws in Indonesia have not been fully effective in protecting the rights of religious minorities; Freedom of religion is an internationally recognized human right; International organizations and instruments play an important role in promoting religious freedom; and Human rights protections can be applied to protect the rights of religious minorities.

It is therefore important to raise awareness and promote understanding of the challenges faced by religious minorities in Indonesia about the fulfillment of human rights (Puspandari, 2015). It is important to understand that the relationship between human rights and interfaith understanding can be seen as a set of values and morals that can encourage people to understand and interact with those who are culturally, religiously and otherwise different. Human rights can provide a framework for promoting inclusivity, diversity and respect for all individuals, regardless of their religious beliefs. Interreligious understanding, on the other hand, involves developing dialogue and empathy between people of different religious traditions, to promote mutual respect and peaceful coexistence. By recognizing and respecting the human rights of individuals from different religious backgrounds, we can contribute to building a more inclusive and tolerant society (Becker et al., 2014). So Anne Becker, et al, see the importance of understanding and respecting human rights, including one's freedom of religion and upholding equality, for different cultures, religions, and beliefs in the context of a diverse society.

The issue of human rights in the context of religion always experiences ups and downs and never-ending dynamics. There are several factors that influence the complexity of the dynamics of human rights in the context of religion. In addition to the issue of religious majoritarianism, it also systematically happens that the state lacks in taking a firm and central role to accommodate law enforcement in the context of minimizing cases of human rights violations in the context of religion. The legal system in Indonesia has dualism, namely state law and customary, local or religious law. The implementation of these two laws then contradicts each other, for example when there is an inter-religious conflict in a predominantly Muslim area, sharia law is often applied and this makes individual rights and freedoms of other religious groups restricted.

On the other hand, Indonesia cannot be called a 'religious state' or influenced by a particular religion. However, it is also not characterized as a secular state that can separate religion and state. This lack of clarity has led to long debates to this day about the separation of religion and state, and even the issue of an Islamic state. In general, Indonesian law has

changed significantly since the democratization of 1998. Entering the democratic era, new laws on human rights were issued by parliament. Important to note is Article 28E(1) which states that everyone is "free to choose and practice the religion of his choice" (Bagir et al., 2020).

Conservative or literal understanding and interpretation of religious teachings can encourage individuals to limit or even negate the rights and freedoms of others outside of their religion and beliefs. It is also not uncommon for conservative attitudes and thoughts to result in acts of discrimination. The politicization of identity or identity politics can play an important role in human rights cases in Indonesia. It is often found that human rights issues are used as a tool to strengthen identity during political times, such as the election of executive and legislative leaders. The impact of identity politics in human rights cases can cause polarization in society so that many individual rights are sacrificed. Behind religion-based identity politics. On the other hand, there are also cultural factors that contribute to higher human rights issues, including the strong patriarchal system and culture that results in women's rights being ignored or often oppressed. It is a serious challenge to change cultural norms that oppress women's rights in this patriarchal culture, which requires a holistic and sustainable approach.

Furthermore, it is also important to look at the factors of education and awareness of human rights issues in the context of religion in Indonesia. With a lack of education, understanding, and awareness, human rights cases in religion are not uncommon. People need to be taught and given a deep understanding of the rights and authorities of each individual as well as groups including in religious aspects so that no one is ignored or discriminated against. Lack of understanding and awareness of human rights can lead to confusion and unawareness that when their rights are violated or ignored and how to access them (Sihotang et al., 2020).

In Indonesia itself, religion is an important aspect that cannot be forgotten, so the main challenge is to find a balance between freedom of religion or belief and the protection of universal human rights. On the other hand, it also requires a large and firm commitment from all parties, including the government, religious leaders, civil society, and individuals, in working together to build a system of society that is inclusive, fair, and upholds the rights of everyone without being limited by religious backgrounds and other differences.

Discussion

The Encounter of Muslim Immigrants and Local Communities in the Land of Minahasa.

The presence of Muslim immigrants in Minahasa land took place during the Dutch colonial rule as a result of the exile of groups of people who opposed the government at that time in the early 15th to 16th centuries. This was also experienced by several groups of Muslim

immigrants who came from Java and were exiled by the Dutch colonial in Minahasa. Based on historical records, two groups of Muslim immigrants set foot on Minahasa land, such as Kyai Modjo's group and Tubagus Buang's group. Both groups of Muslim immigrants were considered by the colonial government as rebels, so they were exiled from Java to eastern Indonesia, making it difficult to fight. The influence of Kyai Modjo and Tubagus Buang was so strong and had a large and militant following that it was important to exile them. The entry of these Muslim immigrant groups in Minahasa land had different times and background situations including the places where they lived and developed (Interview, 2023).

Kyai Modjo's group has been present and developed in Minahasa land, especially in the Tondano area, which is now known as Muslim Kampung Jawa Tondano (Jaton) as the place where they live. Meanwhile, the group from Tubagus Buang today lives and occupies an area in Tomohon City known as Muslim Kampung Jawa in Sarongsong (Nelwan, 2023). Kyai Modjo's group is more widely known in Minahasa land compared to Tubagus Buang's group, one of the influences being the number of his entourage. It needs to be emphasized that the Tubagus Buang group is not directly related to Kyai Modjo's group, as many understand that the presence of the Tubagus Buang group in Tomohon City is part of Kyai Modjo. The Tubagus Buang group was exiled by the colonial government around 1789 from Banten, West Java to Minahasa. The presence of Tubagus Buang's group in Minahasa land was warmly welcomed by the ancestors of the Minahasa people and built mutual communication in kinship. Tubagus Buang's entourage consisted of men who later intermarried with Minahasa women. Based on that, the Muslim community of Kampung Jawa in Tomohon City claimed that they were also part of the Minahasa ancestors. The encounter between Tubagus Buang's entourage and the Minahasa people resulted in acculturation in terms of culture and also intermarriage. Some of the members of this group are Tubagus Buang is the leader of the group and its members are Abusalam, mas Hanafi, mas Ha'I, mas Jibeng, Mukali, and mas Kun. When the group met the Minahasa people and understood each other's culture, one of the things that continue to be applied to this day is Mapalus or *gotong royong* which is the local wisdom of the Minahasa people. Mapalus practices are often carried out in the agricultural sector.

The Minahasa people's acceptance of Tubagus Buang's entourage was driven by the existence of good attitudes and ethics as taught in Islam, namely part of Iman is morals. This is what makes the relationship between Tubagus Buang's entourage as a Muslim group exiled by the Dutch colonial government and the ancestors of the Minahasa people well established. Regardless of the differences in beliefs and religions between Tubagus Buang's entourage and

the Minahasa community, there are humanist values that can be found in Minahasa culture that have been integrated into the self and character of the Minahasa people (Interview, 2023).

In addition to the humanist character, there is also one value and local wisdom of the Minahasa people that also influences the acceptance and provision of living space for Tubagus Buang's entourage, namely the value of *Si Tou Timou Tumou Tou (Manusia Hidup untuk Memanusiakan Orang Lain)*. From this, it can be seen that Minahasa people also have a value of life that is consciously responsible or obliged to humanize others (Interview, 2023).

In the encounter between Tubagus Buang's entourage and the ancestors of the Minahasa people, the acceptance process was also driven by the value of local wisdom in Minahasa culture based on human values. It can be seen that with the friendly attitude of the Minahasa ancestors who were also encouraged by the values and local wisdom based on humanitarian values, the acceptance of the presence of Muslim immigrants, namely Tubagus Buang's entourage in Minahasa land could go well. Furthermore, the Minahasa ancestors provided living space and guaranteed rights as fellow human beings equally and fairly in various fields of life, including the right to express opinions in deliberations in the community.

Hospitality as a Way to Fulfill Human Rights From the Perspective of Marianne Moyaert.

The discourse on hospitality started a long time ago, especially starting from the industrial world as said by Peter Ward Youngblood, hospitality is more closely related to household etiquette known as the hospitality industry. From this, philosophical and ethical concepts such as human ethics and radical Christian ethics can be found. In his writing, Youngblood understands that interfaith chaplaincy is based on Paul Ricoeur's Linguistic Hospitality, as well as the concept of hermeneutical ethics that emphasizes efforts to create a welcoming space for dialogue and shared understanding between different religions and cultures (Youngblood, 2019).

Moreover, it involves respect for the beliefs and practices or rituals of others, including being open to the possibility of reinterpreting and transforming one's own beliefs. On the other hand, this notion seeks to avoid stereotyping different religions and beliefs, through hospitality creating space for others to practice their religious rituals and beliefs, but also creating a safe space to express each other's beliefs and spiritual needs (Youngblood, 2019). Starting from Youngblood's thinking, that the concept of hospitality, especially departing from Paul Ricoeur's thinking which was also developed by Marianne Moyaert, there is a meaning to providing space for strangers and also requires dialogue between religions and cultures as a way to achieve mutual understanding, including meeting the spiritual needs of each side's beliefs. Marianne

Moyaert in one of her writings sees the relationship between religion and the public sphere as a space of struggle for recognition. Here Moyaert notes that there is a nature of recognition that is always desired by each party or religious group which is then seen as an offer that can be given by a political system. Not infrequently this causes inter-religious conflicts that take lives in the struggle for a place in the public sphere that can be accessed through the politics of recognition by the state to religious groups and beliefs. Moyaert also indirectly alludes that the struggle for recognition and access to public space often has the potential for conflict that cannot be separated from a country's political system (Moyaert, 2009).

Moyaert's view can then also be seen in the context of Indonesian society, that there is often a struggle over public space by each religious group and this cannot be separated from a view and attitude of majoritarianism that continues to strengthen in society today. The government or what Moyaert calls the political system also takes part in terms of recognition and giving rights to public space for certain religious groups. It should be remembered that religious groups or beliefs must to get recognition by the Government as part of the constitutional mandate or rules of the state. There are some problematic notes related to the recognition of religious groups and the fulfillment of human rights, for example: the ambiguity of the right to freedom of religion, the articles in the 1945 Constitution affirm that the right to freedom of religion and belief is a human right and the state must guarantee the protection, respect and fulfillment of that right. Even so, there are still ambiguities in the regulation and application of the right to freedom of religion in Indonesia (Syafi'ie, 2011); including the lack of equal recognition before the law and government: there are inequalities in the recognition of religions in Indonesia. Some of the majority religions receive greater recognition than minority religions ('Miskonsepsi Pengakuan Agama Di Indonesia.', 2019). Discrimination in public services against religious minorities. Some cases show that believers often experience rejection and discrimination in obtaining public services ('Miskonsepsi Pengakuan Agama Di Indonesia.', 2019).

From this phenomenon, it can be drawn further in the context of Minahasa society that the existence of democratic space and equality has been applied by the ancestors to migrants, foreigners and religious minority groups in Minahasa land. This can be seen from the perspective of hospitality according to Marianne Moyaert's thought that looks at two models of openness hospitality, namely: hermeneutical openness and openness as appreciation. In terms of hermeneutical hospitality, Moyaert's idea is that what is called hermeneutical hospitality is a new light that provides space for the openness of a mind to something new from

itself and requires an ethical attitude that is away from dialogical tension through differences in identity (Sipahutar, 2023).

So hermeneutical hospitality can be understood as an effort to create a belief that there is always a possibility between different traditions, cultures and beliefs to be present and understand each other, including building meaningful dialogue (Sipahutar, 2023). Furthermore, the openness of appreciation or appreciative hospitality emphasizes the process for everyone to be able to give recognition (Nelwan & Siregar, 2022). According to Moyaert, to move towards an inclusive approach to exclusivist interfaith dialog, a form of dialogical openness is offered. In addition to the hermeneutical openness of this perspective, the first form of openness requires a willingness to understand the other in its diversity. The second form of openness, namely openness as appreciation, concerns the recognition as an introduction to other religions (Moyaert, 2011). This will then be seen in the context of the Minahasa community, that in applying the attitude of hospitality one of the important aspects is about openness as an appreciation or giving recognition to other religions.

When Muslim immigrants entered the Minahasa land, the ancestors of the Minahasa people gave a friendly attitude, including the recognition of their presence as a different religious group but being the same as Indonesians. In reading through Moyaert's thoughts related to hospitality that is open and appreciative, but also based on acceptance built through recognition as fellow human beings. This is what the ancestors of the Minahasa people did when they received the arrival of Muslim immigrant groups who were exiled by the Dutch Colonial government in Minahasa land, through a friendly attitude and recognition of strangers as fellow human beings. When an encounter occurred between the ancestors of the Minahasa people and Tubagus Buang's entourage, what each of them did was understand and respect each other regardless of differences in background, in addition to various Minahasa local values and wisdom that encouraged the efforts of the Minahasa people to provide living space including access to rights as human beings equally and fairly.

Hospitality offered by Moyaert by emphasizing the aspect of appreciative openness has been consciously practiced in the context of the acceptance of Tubagus Buang's entourage as Muslim immigrants by the ancestors of the Minahasa people who later provided fulfillment of their right to life so that to this day we can find the development of the group known as the Kampung Jawa sarongsong community in Tomohon City as part of the descendants of Tubagus Buang's entourage. The hospitality that was built based on openness and appreciation became an entry point in the fulfillment of human rights by the ancestors of the Minahasa people to the Tubagus Buang group, which in that context was a group that was deliberately exiled by the

government because it was considered a rebel. More broadly, it can also be seen that hospitality can play an important role in supporting the fulfillment of human rights in the context of religion in Indonesia, for example by creating an inclusive environment, respecting and accepting the freedom of religion or belief of everyone. Acceptance and openness can be found in the concept of hospitality which encourages the involvement of each individual to respect the presence of other people with different backgrounds or referred to as strangers. With acceptance and respect, hospitality helps create a safe space for everyone to practice their religious beliefs and practices without fear of discrimination or persecution.

The historical encounter between Muslim immigrant groups such as Tubagus Buang's entourage and the indigenous Minahasa community reflects a form of lived hospitality rooted in mutual recognition, ethical respect, and inclusive local wisdom. This interaction was not simply an act of tolerance but an embodiment of deeper humanitarian values, where difference did not become a barrier but rather a starting point for integration and shared life. The willingness of the Minahasa people to provide space, rights, and recognition to Muslim immigrants exemplifies the kind of "appreciative openness" that Marianne Moyaert speaks of one that goes beyond mere coexistence toward mutual enrichment. The ethical commitment to humanizing the other (*Si Tou Timou Tumou Tou*), combined with daily practices like *Mapalus*, demonstrates a socio-cultural foundation that nurtures not only peaceful cohabitation but also the fulfillment of basic human rights regardless of religious background. This lived practice of hospitality in Minahasa can serve as a reflective framework for contemporary Indonesian society in responding to religious plurality and minority rights. Amidst ongoing struggles over recognition and access to public space, particularly for religious minorities, the Minahasa experience offers a counter-narrative to exclusionary practices shaped by majoritarianism and political bias. Hospitality, when understood as both hermeneutical and appreciative openness, provides an ethical approach to foster a democratic space where every group is recognized not just legally, but relationally and culturally. It encourages a rethinking of national identity that is not based on religious uniformity but on a commitment to the shared dignity of all human beings.

Unlike many previous studies that emphasize legal frameworks or intergroup conflicts, this research highlights the lived, cultural expressions of hospitality as a viable model for inclusive coexistence. By doing so, it contributes a locally rooted and ethically rich perspective to human rights discourse, offering practical insights drawn from historical experience and cultural practice. Thus, hospitality becomes a vital ethical and political resource in realizing inclusive human rights and nurturing interfaith coexistence in Indonesia.

Conclusion

The issue of human rights remains a central concern in the Indonesian context, particularly in light of ongoing conflicts and acts of persecution across religious, cultural, and ethnic lines. A recurring pattern is the marginalization and discrimination of minority groups whether defined by religion, culture, ethnicity, or identity by dominant majorities. In such a context, the fulfillment of fundamental human rights, including the right to life, the right to practice one's religion and beliefs, and the right to express opinions, is often obstructed by forces such as fundamentalism, ethnocentrism, and majoritarianism.

Against this backdrop, the case of the Minahasan community presents a compelling counter-narrative. Historically, the Minahasan people accepted the Tubagus Buang group Muslim immigrants exiled by the Dutch colonial government with openness and generosity. These immigrants were not only granted the right to live in Minahasa land but were also afforded freedom to practice their religion and express themselves equally and fairly as fellow residents. This acceptance was rooted in mutual respect, friendliness, and a culture of openness and appreciation principles that align closely with Marianne Moyaert's concept of hospitality, particularly her idea of *appreciative openness* toward the stranger. This study argues that the Minahasan example offers a powerful model for inclusive hospitality based on local cultural values. By highlighting a case in which indigenous wisdom enabled the recognition and protection of the rights of others, this research contributes to broader discussions on how human rights can be locally grounded and culturally sustained. It demonstrates that hospitality when understood not merely as tolerance, but as a genuine, appreciative engagement with the "other" can serve as an alternative and transformative framework for human rights practice in plural societies. In doing so, this study underscores the significance of integrating local wisdom into contemporary human rights discourse and promotes hospitality as a viable approach to fostering just and equitable coexistence in diverse communities.

At the same time, this research acknowledges its limitations. The scope of this study is contextually specific and may not fully capture the complexities of hospitality and human rights in other cultural or geopolitical settings. As such, this work remains open to critique and further development. It is hoped that future research will build upon and expand this inquiry, offering comparative perspectives, deeper theoretical engagement, or broader empirical data. This study aspires to serve as one reference point among many in the evolving conversation around local wisdom, inclusive hospitality, and human rights in multicultural societies

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