




Philosophy of Nemui Nyimah as an Indonesian pedagogic value of theology for disability

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Abstract: This study aims to carry the local philosophical value of Indonesian culture, Nemui Nyimah, as the value of theology for disability. Religious institutions' inability to provide hospitality for people with disabilities creates a social gap in society. The incapability of religious institutions is due to psychological and economic aspects. This situation makes it a heavy burden for religious institutions to increase the well-being of those with disabilities and to provide facilities for them. As a society leaves the job of accepting disabilities at the religious institution's door, it constructs the inability of it. Through the sociology of religion approach, this research brings up the emic perspective of the problem. The core problem is analyzed and presented logically and systematically through critical thinking by assessing the literature. The result of this study is to convey the local culture, Nemui Nyimah, as a theological value of life, solidarity, hope, hospitality, and economic justice for disability. The conclusion is that the culture of Nemui Nyimah constructs theology for disability through the cosmological value of accepting with the open arms of a church as Christ accepts the failures.

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INTRODUCTION

Disability is a gap in behavior and treatment in a society. The state of disability burdens individuals, families, and communities in social interactions with their limitations.¹ Disabilities that require the role of religion as a source of behavioral inspiration become a burden that religion itself bears in educating God's people to treat disabilities well. This social gap creates religion's central role in treating disabilities as perfect human beings.² The existence of religious institutions has not been able to create theological values to help social inequality in

¹ Dhea Erisa and Dini Widinarsih, "Akses Penyandang Disabilitas Terhadap Pekerjaan: Kajian Literatur," *Jurnal Pembangunan Manusia* 3, no. 1 (February 28, 2022): 1–17, accessed July 24, 2023, <https://www.mendeley.com/catalogue/8b97f3c4-4ce7-3b68-9da0-9ac7ddf7af0e/>.

² Amus Mauleky, "Manajemen Kurikulum Pendidikan Agama Kristen Dalam Gereja Bagi Disabilitas," *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)* 4, no. 1 (June 28, 2022): 95–103, accessed July 24, 2023, <https://www.mendeley.com/catalogue/6ffd41f3-8c63-37df-8ec9-f09f442eba9d/>.

society.³ This inability is caused by two social components: psychology⁴ and economics.⁵ The psychology component creates a social perception of disability as a burden to others. This social perception invites the economic component as a trigger for the inability of religious institutions to build behavior and treatment of disability in society.⁶ The economic component creates social inequalities in treating labor in the market, thus becoming a barrier for religious institutions. The treatment of disability becomes a social burden in society.

The psychology component places the disability itself in social interactions in society. This self-inability occurs in the self-assessment of disability towards a deficit-oriented to carry out daily activities.⁷ This inability creates a psychological process of disability on the values of incapability and incompetence, resulting in a degradation of one's abilities. This pressure on disability forms self-esteem for people with disabilities in social interactions and interferes with awareness in a psychological context. Bogart et al. conducted program interventions to build the psychology of persons with disabilities, decreasing the behavior of persons with disabilities.⁸ Feelings of inferiority, fear, and bothering other people are behaviors faced by persons with disabilities. Therefore, the inability to develop and grow in social interactions gives the psychological abilities of people with disabilities, not the freedom to be creative.⁹ This inability causes persons with disabilities to become medical models rather than social actors. Psychology invites the role of religious institutions through spiritual messages to support the self-confidence of persons with disabilities. The role of religious institutions in fostering self-confidence becomes a heavy burden in cooperation with psychology.¹⁰ This role places persons with disabilities as objects of social interaction and limitations in doing everything in everyday life.

Economic factors affect the presence of persons with disabilities in religious institutions as human beings who are unable to do work as they should.¹¹ Persons with disabilities are a burden to religious institutions as an economic variable in helping them. The inability of persons with disabilities to get opportunities and places in the world of work in the economy

³ Flora Renz and Davina Cooper, "Reimagining Gender Through Equality Law: What Legal Thoughtways Do Religion and Disability Offer?," *Feminist Legal Studies* 30, no. 2 (July 1, 2022): 129–155.

⁴ Michael L. Wehmeyer, "The Future of Positive Psychology and Disability," *Frontiers in Psychology* 12, no. (December 9, 2021): 1–5.

⁵ Kathy Boxall, Julie Nyanjom, and Janine Slaven, "Disability, Hospitality and the New Sharing Economy," *International Journal of Contemporary Hospitality Management* 30, no. 1 (2018): 539–556.

⁶ Athanasios Drigas and Eleni Mitsea, "The Triangle of Spiritual Intelligence, Metacognition and Consciousness," *International Journal of Recent Contributions from Engineering, Science & IT (IJES)* 8, no. 1 (March 31, 2020): 4–23, accessed July 24, 2023, <https://www.mendeley.com/catalogue/fb9ef5d9-fcf1-3df7-bd11-ee74127b11ed/>.

⁷ Tom Merrill, "The Social Psychology of Disability," *Social Psychological Review* 18, no. 1 (2016): 49–50, accessed July 24, 2023, <https://www.mendeley.com/catalogue/788347d1-5d9f-390f-90b2-244aaf9bc1a4/>.

⁸ Kathleen R. Bogart et al., "Intervening on Disability Attitudes Through Disability Models and Contact in Psychology Education," *Scholarship of Teaching and Learning in Psychology* 8, no. 1 (2022): 15–26.

⁹ Alfadea Irbah Allizaputri, Bintang Arroyantri Prananjaya, and Puji Rizki Suryani, "Faktor Risiko Angka Kejadian Depresi Dan Kecemasan Pada Caregiver Anak Dengan Disabilitas Intelektual," *Jurnal Keperawatan Jiwa* 10, no. 1 (February 28, 2022): 163–172, accessed July 24, 2023, <https://www.mendeley.com/catalogue/a2b14ea9-356c-3b71-a60f-1b682afc88e5/>.

¹⁰ Rhoda Olkin and Constance Pledger, "Can Disability Studies and Psychology Join Hands?," *American Psychologist*, April 2003.

¹¹ Fidelis Nkomazana, "The Ministry of the Church to People with Disability," *International Review of Mission* 108, no. 1 (June 1, 2019): 65–77, accessed August 10, 2023, <https://www.mendeley.com/catalogue/a7b14683-603e-324a-8ba4-3337eba0b87b/>.

places a variable financial burden on religious institutions.¹² This understanding provides space for social inequality for persons with disabilities in treatment and treatment in the life of social interaction. The capitalist economy also guides the inability of people with disabilities to rise from a mental psychological slump human being. The capitalist economy applies the ability of human resources to obtain as much capital as possible, making persons with disabilities unable to compete in the market and labor market to obtain social capital.¹³ Therefore, persons with disabilities are a burden to society, especially religious institutions, as a driving force to foster a sense of self-confidence human being. The implications of this understanding place the inability of religious institutions to provide facilities and programs to empower persons with disabilities in an economic context. The role of the economy adds to the inability of religious institutions to build a complete sense of human trust for persons with disabilities as human resources.

The two components above affect the inability of persons with disabilities to gain space in the labor market as human beings within religious institutions. Religious institutions that build a theology of hospitality for disabilities namely opening their hands wide in building persons with disabilities as whole human resources with religious values through religious books, have not had space in their practice.¹⁴ Disability through a Christological perspective states that society accepts persons with disabilities in the community through Christological values.¹⁵ The understanding of disability theology is examined from the perspective of diaconal theology in ecclesiology as a friendly place for persons with disabilities,¹⁶ calls to be involved in social vulnerability,¹⁷ and interprets God's work in the concept of disability.¹⁸ The studies above have not fully answered theology for people with disabilities from the perspective of Indonesian local culture. Disability theology based on local Indonesian culture is a theology that was born from the Indonesian inner value. Therefore, this study aims to bring the concept of *Nemui Nyimah* as a disability theology based on Indonesian culture in viewing religious values for persons with disabilities. This study also builds a research question: how is the local cultural concept of *Nemui Nyimah* the primary value of theology for people with disabilities? My argument for this research is that the philosophical of *Nemui*

¹² Garen Avanesian et al., "Socio-Economic Factors behind Inequality in the Access to Education amongst People with Disabilities: An Econometric Analysis," *Terra Economicus* 20, no. 4 (2022): 87–98.

¹³ James N. Amanze, "The Mission of the Church to People with Disabilities in Southern and Central Africa An Appraisal," *International Review of Mission* 108, no. 1 (June 1, 2019): 124–135.

¹⁴ Susi and Halim Wiryadinata, "Disabilitas Dan Hospitalitas: Rekonstruksi Teologi Hospitalitas Dalam Lingkaran Pastoral," *Gracia Deo* 5, no. 2 (2023): 208–220, <https://sttbaptisjkt.ac.id/e-journal/index.php/graciadeo/article/view/156>.

¹⁵ Johannes Panjaitan and Pardomuan Munthe, "Kajian Teologi-Dogmatis Terhadap Pemahaman Kristologi Disabilitas Di Yayasan Pendidikan Tunanetra Sumatera," *In Theos : Jurnal Pendidikan dan Theologi* 1, no. 2 (April 17, 2021): 32–39, accessed July 26, 2023, <https://www.mendeley.com/catalogue/6ec34d5d-b268-3b9f-9049-99555d98fe68/>.

¹⁶ Kornelia Agatha Simamora and Lamria Sinaga, "Teologi Diakonia Dalam Merespon Kemiskinan Dan Penyandang Disabilitas," *JURNAL DIAKONIA* 2, no. 2 (2022): 194–207, accessed July 26, 2023, <https://www.mendeley.com/catalogue/1153ead1-2be5-36f2-b39a-29448b899e8d/>.

¹⁷ Yohanes Wele Hayon, "Disabilitas Dalam Teologi Katolik: Dari Liberalisme Ke Politik Kasih," *INKLUSI* 6, no. 2 (October 27, 2019): 235–258, accessed July 26, 2023, <https://www.mendeley.com/catalogue/e6a27c78-5e2a-304f-b6de-b20d0cf17418/>.

¹⁸ Febby Nancy Patty, Vincent Calvin Wenno, and Fiona Anggraini Toisuta, "Keluarga Dan Pendidikan Karakter: Menggali Implikasi Nilai-Nilai Hausetafel Dalam Efesus 6:1-9," *Kurios* 6, no. 2 (November 2, 2020): 102–109, accessed November 11, 2022, <https://www.mendeley.com/catalogue/7d7eeabd-6b8f-3d71-a3ad-597ad340afde/>.

Nyimah as the local culture thighten the cultural values and religious values as the reciprocal mutualism.

This study uses the sociology of religion method to open emic perspectives on culture and theology. The sociology of religion method uses a qualitative literature approach.¹⁹ The sociology of religion method uses sources from books, journal articles, academic writings, and ancient manuscripts to open the Nemui Nyimah philosophy of Lampung custom. This approach takes data from various books, journal articles, and academic writings to be processed into problem frameworks for evaluation and analysis.²⁰ The evaluation and analysis results are presented systematically to obtain the concept of disability theology based on the local culture of Nemui Nyimah. Therefore, this paper is divided into four parts to answer the research question above. First, opening the philosophy of Nemui Nyimah, the local culture of the Lampung people in welcoming foreigners in a friendly and open manner without any suspicion. The Nemui Nyimah culture gets space in social interaction regardless of the background of foreigners. Second, exposure to disability within the framework of the theology of hospitality and diakonia as a pedagogy to accept people with disabilities. Third, understanding social interaction with strangers through religious education pedagogy in the family and society. Durkheim's approach to culture as social cohesion is the locus for developing social solidarity to embed the Nemui Nyimah culture in the family and society, and fourth, building Nemui Nyimah's philosophy on theological values for persons with disabilities through pedagogic values as Indonesian theology for disabilities in the concept of cosmological values. This research ends with a conclusion.

A Philosophical Construction of Cultural of Nemui Nyimah in Society

The culture of the people of Lampung has a philosophy of accepting foreigners in social life. The Philosophical life of the people of Lampung, namely Piil Pessenggiri, consists of four essential elements in society,²¹ The four elements are Juluk Adek (behave by traditional titles), Nemui Nyimah (tolerance and respect), Nengah Nyappur (responsibility), and Sakai Sambaiyan (ready to help).²² These four elements become an essential philosophy of life for the people of Lampung to act and behave in society. The philosophy of life, accepting foreigners, is Nemui Nyimah as a form of attitude toward the people of Lampung. Nemui Nyimah comes from two words, namely Nemui and Nyimah. Nemui means inviting, and Nyimah means sharing. Based on this understanding, Nemui Nyimah has the meaning to serve guests with a sense of sharing regardless of background.²³ The people of Lampung understand differences in society, especially in perspective, behavior, and attitudes, so that

¹⁹ Alexander N. Malinkin, "Voloshinov-Bakhtin's Sociological Method in the Science of Language (On the Example of the Book 'Marxism and the Philosophy of Language')," *Sotsiologicheskii Zhurnal* 28, no. 3 (September 29, 2022): 91–117; Sonny Eli Zaluchu, "Theology of Hope Amidst the World's Fears," *Perichoresis* 19, no. 4 (December 1, 2021): 65–80.

²⁰ Larissa Buchholz, "Bringing the Body Back into Theory and Methodology," *Theoretical Sociology* 35 (2006): 481–490.

²¹ Fitra Endi Fernanda and Samsuri Samsuri, "Mempertahankan Piil Pesenggiri Sebagai Identitas Budaya Suku Lampung," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 2 (December 13, 2020): 168–177.

²² Heru Juabdin Sada, Rijal Firdaos, and Yunita Sari, "Implementasi Nilai-Nilai Pendidikan Islam Dalam Budaya Nemui Nyimah Di Masyarakat Lampung Pepadun," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (November 30, 2018): 311–323.

²³ Muhammad Candra Syahputra and Idrus Ruslan, "Nemui Nyimah: Lampung Local Wisdom with Religious Moderation Insight," *AKADEMIKA: Jurnal Pemikiran Islam* 26, no. 1 (May 25, 2021): 59–74, accessed August 10, 2023, <https://www.mendeley.com/catalogue/0e1023b7-3034-3084-8344-f7f71591094b/>.

Nemui Nyimah's values become the basis for attitudes and behavior not to hurt others.²⁴ Nemui Nyimah is a local wisdom that prioritizes sharing with guests and is a source of pride for them to serve guests well. Therefore, the concept of Nemui Nyimah has a philosophy of life meaning as an act of caring for tolerance, harmony, and hospitality for guests. The culture of tolerance, harmony, and hospitality has become a culture of nobility for the people of Lampung, not to help people who are full of deficiencies.

The concept of Nemui Nyimah as the local custom of the people of Lampung is a pedagogic value in a family-based welcoming and service system in a community.²⁵ The system of welcoming and serving foreigners is the basis of openness, fairness, and decency to serve all people regardless of background. The value of Nemui Nyimah for the local Lampung community is openness as a mandate from customary law and ancestors in welcoming guests. The value of openness, which prioritizes honesty and willingness to work together for the benefit and service of the community, makes Nemui Nyimah's value a family concept.²⁶ Therefore, the system of welcoming and serving guests is family-based in acting and behaving. This local wisdom places guests as their family regardless of circumstances and background. This understanding provides space for Nemui Nyimah as an element in building kinship with human values.²⁷ Human values, for the people of Lampung, are values to place oneself amid society to share and accept with others.

The concept of Nemui Nyimah's values becomes a reflection and representation of ethics for the people of Lampung in building a philosophy of life for their surroundings. The value of Nemui nyimah is a source of knowledge and capital for the people of Lampung in building life in a multicultural society.²⁸ The value of Nemui Nyimah is self-respect for the people of Lampung if they do not give rides to people who need them and accept them as their own family. Self-esteem for the people of Lampung is a value implemented in life so that Nemui Nyimah becomes capital for individuals. The internalization of Nemui Nyimah's values places individuals in animating aspects of life by building togetherness with others.²⁹ Therefore, the construction of the Nemui Nyimah values is the primary value and pillar for the people of Lampung from birth to death to act and behave according to the values of Nemui Nyimah. This construction places individual behavior and attitudes as human beings who are holistic

²⁴ Suwardi Suwardi and M. Ruhly Kesuma Dinata, "Pencegahan Konflik Masyarakat Lokal Dengan Pendetang Berdasarkan Prinsip Nemui Nyimah Pada Masyarakat Lampung Marga Nunyai," *Masalah-Masalah Hukum* 50, no. 1 (January 31, 2021): 1–16, accessed August 10, 2023, <https://www.mendeley.com/catalogue/6b7a9820-3dc0-3c27-a572-e04b001b7f2a/>.

²⁵ Syaripudin Basyar, Zulhannan Zulhannan, and Ahmad Muzakki, "Islamic Characters Education Construct of Young Generation Based on Local Cultural Values of Lampung Indigenous Peoples," *Akademika : Jurnal Pemikiran Islam* 25, no. 1 (July 19, 2020): 65–90, accessed August 12, 2023, <https://www.mendeley.com/catalogue/06552763-21c3-333b-aae5-06fd5f4cafd9/>.

²⁶ Bambang Riadi, "The Values of Local Wisdom in Lampung Folklore: A Piil Pesenggiri Perspective," *Folklor/Edebiyat* 29, no. 114 (2023): 587–596.

²⁷ Nedi Kurnaedi, "Internalisasi Nilai-Nilai Indigenous Lampung Dalam Praktik Konbsejing Multikultural," *Counsesia Indonesian Journal Of Guidance and Counseling* 1, no. 01 (October 1, 2020): 1–11, accessed August 12, 2023, <https://www.mendeley.com/catalogue/4cda96df-4435-3a39-8050-dccacc50e19f/>.

²⁸ Amien Wahyudi, "Potensi Pengembangan Skala Resiliensi Berbasis Falsafah Fill Pesenggiri Masyarakat Lampung," *Jurnal Konseling Komprehensif: Kajian Teori dan Praktik Bimbingan dan Konseling* 9, no. 1 (May 30, 2022): 30–37, accessed August 12, 2023, <https://www.mendeley.com/catalogue/f74bbdca-a192-3c60-a665-a9e84b31ec09/>.

²⁹ Masitoh Masitoh, "Mengingat Dan Mendekatkan Kembali Nilai-Nilai Kearifan Lokal (Piil Pesenggiri) Sebagai Dasar Pendidikan Harmoni Pada Masyarakat Suku Lampung," *Edukasi Lingua Sastra* 17, no. 2 (September 26, 2019): 64–81, accessed August 12, 2023, <https://www.mendeley.com/catalogue/efe885f9-9dd8-33ef-a88c-341992993ef1/>.

and comprehensive towards other people.³⁰ Internalizing these values creates a depth of meaning in human actions and actions to respect one another.

The value of Nemui Nyimah is an educational medium to serve others in diversity. The construction of Nemui Nyimah as an educational medium is the application of dialogue and discussion of character education based on local culture to influence the surrounding environment. The development of human resources that have Nemui Nyimah's cultural values places individual identity as psychological and moral development to help others as guests in society.³¹ The value of Nemui Nyimah provides a philosophical embodiment of life as a human being with the dignity to help persons with disabilities regardless of economic value. This understanding provides space for Nemui Nyimah's values to rediscover and revitalize as cultural capital in forming local culture to build human characteristics and personalities in the community.³² Therefore, the value construction of Nemui Nyimah is a cultural capital to respect others properly regardless of economic value. Nemui Nyimah is also a social capital that creates an atmosphere that is in harmony with other people and builds self-esteem for oneself and others when welcoming and serving.³³ This concept provides the ideological unity of Nemui Nyimah as a local cultural value based on welcoming and receiving guests for the host.

Theological Hospitality in Acceptance of Disability as Diakonia Values

Hospitality theology is an instruction to open your arms to needy people.³⁴ The instruction to open one's arms widely places Christian values as universal. The value of welcoming and serving others is a religious commandment that makes the theology of hospitality build human values and place the marginalized in society. Hospitality theology places narrative theology as a reflection in opening doors to persons with disabilities.³⁵ The parable of the Kingdom of God in Matthew 22: 1-14 describes God as the host in a feast. God invites all to attend regardless of background. The concept of narrative theology describes God as a host who has opened his arms wide for humans to come and accept humans as they are.³⁶ The concept of God as a host instructs humans to open their arms wide in providing a home for those in need. Therefore, hospitality theology reflects God's role for humans and vice versa through opening doors to persons with disabilities. The exchange of hosts in hospitality between God and humans places the theology of hospitality as a symbol of the communion table.³⁷

³⁰ Muhammad Candra Syahputra, "Pendidikan Multikultural Dalam Budaya Nemui Nyimah," *eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam* 14, no. 1 (June 17, 2020): 81–97.

³¹ Sada, Firdaos, and Sari, "Implementasi Nilai-Nilai Pendidikan Islam Dalam Budaya Nemui Nyimah Di Masyarakat Lampung Pepadun."

³² Fernanda and Samsuri, "Mempertahankan Piil Pesenggiri Sebagai Identitas Budaya Suku Lampung."

³³ Syahputra, "Pendidikan Multikultural Dalam Budaya Nemui Nyimah."

³⁴ Brent Little, "A Charity of Mutuality and Hospitality: L'Arche's Witness to Catholic Theology," *Horizons* 47, no. 1 (2020): 46–68.

³⁵ Zachariah Duke and Peter Mudge, "'Dissolving Boundaries' – An Analysis of Threshold Concepts within Disability Theology," *Journal of Adult Theological Education* 13, no. 2 (2016): 147–162.

³⁶ Barbara J. Hedges-Goettl, "Thinking Theologically about Inclusion: Disability, Imago Dei and the Body of Christ," *Journal of Religion, Disability and Health* 6, no. 4 (2002): 7–30.

³⁷ Payton Miller, "Converging and Diverging Themes: A Synthesis of Contemporary Theological Literature on Disability," *Journal of Disability and Religion* 24, no. 4 (October 1, 2020): 431–444.

Hospitality theology teaching places the church as a home for all believers.³⁸ The understanding of the church as an organization makes a home for wasted people and shapes them as valuable people in God's eyes. The church as an organization places hospitality values to make the church home without seeing the damage in humans. This understanding is based on the concept of ecclesiology, which makes humans helpless to become valuable human beings in society through the teachings of Christ.³⁹ Therefore, hospitality theology formulates the church as a home for everyone, regardless of problems and backgrounds. This understanding allows the church to implement *diakonia* values for people with disabilities. *Diakonia* values become a reality for persons with disabilities through church programs to build societal self-esteem and abilities.⁴⁰ A homey value for people with disabilities provide psychological abilities that they are valued and treated as whole human beings. Reynolds used the concept of communion for the church to express homey values for persons with disabilities.⁴¹

Hospitality is an expression of the value of love for fellow human beings and places humans in the image of God.⁴² The highest teaching in hospitality is to build love for others as God's love for humans. The value of hospitality for persons with disabilities places them not as a disability tragedy but instead builds love through their unconditional acceptance.⁴³ This concept provides space for the value of love beyond theodicy and a home for persons with disabilities in building the perception that they are family and the image of God. Therefore, the value of diakonia as Christians can be implemented by providing communion tables for persons with disabilities.⁴⁴ The construction of the communion table provides space for the value of hospitality as the existence of God redeeming humans through the Cross.⁴⁵ The Communion table demands love for outcasts to come and receive love.

The theology of hospitality becomes a blueprint for the church to reflect the redemption of Christ through hospitality programs as a relational concept.⁴⁶ Theology of hospitality has the basis of the redemption of Christ to form programs as acceptance of persons with disabilities in the community. The concept of the redemption of Christ, namely the willingness of Christ to purchase the sinners through His death, is the value of the church's deacon to accept, develop, and make persons with disabilities objects of Christ's love through others.⁴⁷

³⁸ Thomas E Reynolds, *Vulnerable Communion: A Theology of Disability and Hospitality* (Grand Rapids, Michigan: Brazos Press, 2008), 20–24.

³⁹ Mary Anne Plaatjies van Huffel, "Toward a Theology of Hospitality: Statelessness as Gender Discrimination as a Challenge to Just Hospitality," *Ecumenical Review* 71, no. 4 (October 1, 2019): 516–529.

⁴⁰ Amos Yong, "The Spirit of Hospitality: Pentecostal Perspectives toward a Performative Theology of Interreligious Encounter," *Missiology* 35, no. 1 (2007): 55–73, accessed September 24, 2022, <https://www.mendeley.com/catalogue/60ce9874-bfa3-3f26-9191-6a48c0e6d9bf/>.

⁴¹ Reynolds, *Vulnerable Communion: A Theology of Disability and Hospitality*, 212–214.

⁴² Anita Houck, "Curiosity, Responsibility, Hospitality: Scenes of Interreligious Friendship," *Missiology: An International Review* 47, no. 1 (January 2019): 45–50, accessed November 6, 2022, <https://www.mendeley.com/catalogue/5406f43d-2ee0-3b96-ad75-e28e503b3130/>.

⁴³ Caroline Redick, "Making A Home For Refugees: Jürgen Moltmann's Trinitarian Theology and Hospitality," *International Journal of Public Theology* 13, no. 1 (2019): 40–54.

⁴⁴ Duke and Mudge, "'Dissolving Boundaries' – An Analysis of Threshold Concepts within Disability Theology."

⁴⁵ Charitar A. Rumbay, "The Knowledge of Hospitality in the Redemption of Christ," *DIEGESIS: Jurnal Teologi Kharismatika* 2, no. 2 (December 21, 2019): 66–75, accessed December 12, 2023, <https://www.mendeley.com/catalogue/a52995cf-7364-3224-ac92-4b4ee630b3ab/>.

⁴⁶ Reynolds, *Vulnerable Communion: A Theology of Disability and Hospitality*, 230–233.

⁴⁷ Henry Wansbrough, "The Climax of the Covenant: Christ and the Law in Pauline Theology," *Journal of Jewish Studies* (1996).

Christ's redemptive work builds a relational relationship between the sinners and God through the communion table to build the sinners as whole beings as humans. The relational concept is built from Christ's desire to share love through the redemption of the sinners and building the sinners as whole human beings before God.⁴⁸ Therefore, the hospitality theology reflects the truth of Christ's redemption in building relational values in the community. The development of hospitality programs for persons with disabilities makes a relational concept as a return to the identity of persons with disabilities in society through the role of diakonia.⁴⁹ The church's diaconal value – the organism – provides space for interaction and implementation as an organism in helping people with disabilities.

Social Solidarity: Durkheimian Social Cohesion and Culture

Durkheim's observation and understanding of society as a biological organism prioritizes social reality as a closeness to one another.⁵⁰ Durkheim's understanding places the dependence of one person on another in a community to foster the quality of life in society. Increasing social solidarity implies changes in social cohesion between individuals in society. The similarities and differences in a social community determine the formation of social solidarity in society.⁵¹ Social similarities within communities determine mechanical solidarity and social differences form organic solidarity. In a significant context within the community, persons with disabilities need assistance from different communities, so organic solidarity is needed to form social cohesion. Therefore, Durkheim built the concept of social solidarity as awareness between individuals having differences and society united by functional dependence in society in organic solidarity.⁵² Unity and resilience in carrying out its functions place organic solidarity as the foundation for persons with disabilities to obtain the maximum level of self-esteem in society. Based on this understanding, social solidarity provides room for increased social cohesion between individuals in carrying out drive-ins to get a place for persons with disabilities.

According to Durkheim, social cohesion places moral support as essential to social solidarity.⁵³ Moral support in the community provides energy collectively to build social awareness and cohesion. This moral support, for Durkheim, is non-material from a community that builds collective awareness as a solid religious foundation in society. Forming moral support for everyone provides space for developing social cohesion through mutual trust.⁵⁴ Therefore, elements of trust with one another place social cohesion above all material forms. Giddens's observation of trust in social cohesion is a fundamental form of building

⁴⁸ Rachell Douglass, "Solidarity and the Incarnation," *STJ | Stellenbosch Theological Journal* 5, no. 3 (January 20, 2020): 265–280, accessed November 26, 2022, <https://www.mendeley.com/catalogue/7825a5e4-a7f3-3c90-8b9e-4de8ac0898f0/>.

⁴⁹ Harls Evan R Siahaan, Munatar Kause, and Fereddey Siagian, "View of Teologi Hospitalitas: Sebuah Diskursus Konstruktif Agama Merevitalisasi Nilai-Nilai Kemanusiaan," *Kamboti* 2, no. 2 (2022): 134–143, accessed September 24, 2022, <http://lldikti12.ristekdikti.go.id/jurnal/index.php/kamboti/article/view/218/119>.

⁵⁰ Emile Durkheim, *The Division of Labor in Society* (New York: Free Press, 1964), 65–67.

⁵¹ Matthew Maruggi, "Through Solidarity to 'Fluidarity': Understanding Difference and Developing Change Agency Through Narrative Reflection," *Teaching Theology and Religion* 15, no. 4 (October 2012): 307–322.

⁵² E. A. Tiryakian, "Emile Durkheim," in *A History of Sociological Analysis*, ed. T. Bottomore, T and Nisbet (London: Heineman, 1979).

⁵³ Durkheim, *The Division of Labor in Society*.

⁵⁴ N. V. Tarutin, "The Concepts of Social Solidarity and Social Partnership as Prerequisites for the Formation of Corporate Culture," *Communicology* 11, no. 2 (June 29, 2023): 115–127, accessed August 22, 2023, <https://www.mendeley.com/catalogue/ccca855ba-149c-3fa9-8129-3af589a4f1b9/>.

ontological safety for the individual in the community.⁵⁵ The same norm in people's perspective builds social cohesion to help others with their needs without intending to cheat each other. Building spaces for persons with disabilities form a shared moral community that enhances their identity through improving psychological concepts.

Culture is essential in forming the concept of belonging to create value in society as social cohesion and social solidarity. Culture is a dynamic value that shapes humans' behavior and behavior in society.⁵⁶ Cultural values build a commitment of community members and bind one another. Every community with a sense of belonging, value, and commitment forms social cohesion by understanding culture as implemented values. Therefore, culture becomes an element that drives the internalization of values to form social cohesion and social solidarity.⁵⁷ This cultural concept guides local culture as the basic framework for living in society to behave and behave towards others. This local culture becomes common thinking and creates social cohesion to form social solidarity mechanically and organically. Ultimately, local cultural values become universal in building a societal perspective on objectivity. This understanding leads Martono rightly to say that it symbolizes social identity attached to individuals and society.⁵⁸

Ibnu Kadrin builds the concept of social solidarity as the primary condition that unites goals, defends himself, and builds strength in society.⁵⁹ The concept of social solidarity is the primary key that can unite and maintain the integrity of society to pay attention to others. Communities that build local culture as a social solidarity movement provide ample space for social cohesion in the perception of unity. The development of cultural values is a social change in forming social solidarity as an appreciation for the whole human being, especially for persons with disabilities.⁶⁰ Therefore, the cultural element is a robust social cohesion for forming social solidarity to achieve the same perception. Local cultural values provide space and opportunity to communicate in building teaching, instructions, and guidelines for religious people in social interaction. Local cultural values build a balance in the context of cosmology in avoiding problems, hostility, and catastrophes in society.⁶¹ This balance value is a strength in maintaining oneself as a complete human being.

A Philosophical of Nemui Nyimah as an Indonesian Pedagogic Value for Theological Disability

Nemui Nyimah's cultural values promote social cohesion in the community to achieve social solidarity. The Nemui Nyimah culture has philosophical values in solidarity, hospitality, courtesy, mutual assistance, and help to others as a symbol of self-esteem. Self-esteem for the people of Lampung is a solid value and an obligation that must be shown in social life

⁵⁵ A Giddens, *Sociology*, 5th ed. (Cambridge: Polity Press, 2006), 70–75.

⁵⁶ Stanisław Juszczak and Yongdeog Kim, "Impact of Culture on Education in Poland and South Korea. A Comparative Analysis," *New Educational Review* 48, no. 2 (2017): 132–143.

⁵⁷ Ayu Ambarwati, "Religion, Culture, and Education in Development, Reading Soedjatmoko's Perspective: A Preliminary Note," *Konfrontasi: Jurnal Kultural, Ekonomi dan Perubahan Sosial* 9, no. 1 (March 31, 2022): 151–159, accessed August 25, 2023, <https://www.mendeley.com/catalogue/0e5cdf04-92ca-357f-aa5f-0e50432af0f2/>.

⁵⁸ N Martono, "Sosiologi Perubahan Sosial.," *Perubahan Sosial Budaya* (2011): 55–57.

⁵⁹ Ibnu Khaldun, *Muqaddimah* (Princeton: Princeton University Press, 1969).

⁶⁰ Michael Brain, "Christ, Reality, and Freedom: Trinitarian Metaphysics as a Theology of Culture," *Journal of the Council for Research on Religion* 2, no. 2 (August 1, 2021): 35–52, accessed August 26, 2023, <https://www.mendeley.com/catalogue/45dae772-198a-310f-90d9-3514f4130a61/>.

⁶¹ Halim Wiryadinata and Fanny Natalia Joseph, "Sus Oef as the Theology of Indonesian Ethnic Marriage Dowry," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 7, no. 1 (January 26, 2023): 72–79, accessed May 15, 2023, <https://www.mendeley.com/catalogue/a6e8e211-4daf-3757-9f59-c0d7f223f815/>.

regardless of individual or group background.⁶² The cultural concept of Nemui Nyimah has an impact on the concept of the theological value of disability in personal and social aspects. Nemui Nyimah's cultural values in the personal aspect build religious values, especially the theological value of disability in opening for persons with disabilities as an obligation to show self-respect in society.⁶³ Implementing Nemui Nyimah's cultural values in theological disability is building the concept of respect and defending oneself as a human being to show hospitality to persons with disabilities. On the aspect of social values, Nemui Nyimah's culture builds the concept of social cohesion and solidarity through self-awareness as God's creatures and social beings to help others uphold the values of respecting others. Therefore, the personal and socio-cultural aspects of Nemui Nyimah on theological disability are religious orders to build social cohesion and solidarity to increase the identity of persons with disabilities.

Internalization of Nemui Nyimah's local cultural values becomes a pedagogic value in the community through cultural teaching. The concept of teaching local culture is that teaching passed down from generation to generation is taught to maintain balance in the cosmos.⁶⁴ Local culture is a point of balance between what is permissible and what is not in achieving a good life in society. The Nemui Nyimah culture has crystallized through community actions that prioritize hospitality, solidarity, mutual help, and politeness in interacting with everyone in welcoming guests. The welcoming value of Nemui Nyimah's culture makes teaching theology values for disabled people welcome them without hesitation. Therefore, the internalization of the philosophical value of Nemui Nyimah in the theology of disability values constructs human sensitivity to participate in building self-confidence for persons with disabilities to interact in the social world.⁶⁵ The church – both as an organism and as an organization – provides facilities through the congregation's collaboration. Nemui Nyimah's pedagogical values provide a place for the church to become a religious institution that builds Nemui Nyimah's local cultural values as theology for persons with disabilities.

Nemui Nyimah's cultural values place theology for disability as a reflection of applying the values of hospitality, help, and solidarity for persons with disabilities. Theology that builds instructions and teachings from religious books places cultural and religious values as cosmological values to get a balance point in social interaction for people with disabilities.⁶⁶ The ultimate cosmological value for persons with disabilities is to pay attention to and provide maximum service like God atones for the sins of sinners. The totality of God's redemption for humans places the perfection of people with disabilities to become fully human through belief and psychology.⁶⁷ Therefore, Nemui Nyimah's local culture-based theology for disability builds a theological order that puts forward the theology of life, care, solidarity, economic justice, hope, and accomplishment as theological values for disability. The social solidarity built by the Nemui Nyimah culture provides space for theology to implement religious values in the world of people with disabilities as human beings redeemed by God.

⁶² Basyar, Zulhannan, and Muzakki, "Islamic Characters Education Construct of Young Generation Based on Local Cultural Values of Lampung Indigenous Peoples."

⁶³ Riadi, "The Values of Local Wisdom in Lampung Folklore: A Piil Pesenggiri Perspective."

⁶⁴ Brain, "Christ, Reality, and Freedom: Trinitarian Metaphysics as a Theology of Culture."

⁶⁵ Odilon Gbènoukpo Singbo, "Technocratic Culture as A Challenge to Culture and Theology," *Diacovensia* 31, no. 1 (2023): 13–33, accessed August 26, 2023, <https://www.mendeley.com/catalogue/8130df1d-3049-339d-8a3e-90d6bb57c250/>.

⁶⁶ Cornelius J.P. Niemandt, "Trends in Missional Ecclesiology," *HTS Theologiese Studies / Theological Studies* 68, no. 1 (June 29, 2012): 1–9.

⁶⁷ Matthias Wenk, "An Incarnational Pneumatology Based on Romans 8.18-30: The Spirit as God's Solidarity with a Suffering Creation," *Religions* 13, no. 3 (March 1, 2022): 1–10.

The meeting between local culture and theology builds the social interaction to keep the disability as the central movement of a church for today.⁶⁸ Nemui Nyimah's cultural meeting with theology provides solidarity values for persons with disabilities on religious orders for the church. The philosophical of Nemui Nyimah as opening arms for others becomes the foundation of theology – pedagogic values – for disability in the social interaction. Tari places that theology builds the concept of harmony and fellowship within the concept of cosmology in seeking a theology based on local culture.⁶⁹ Nemui Nyimah's cultural value, which prioritizes hospitality for guests, is a theological value for persons with disabilities in social interactions. Therefore, meeting local cultural values and theology builds a cosmological similarity for the Indonesian theological concept of disability. Culture and theology need the ultimate orders as teachings and instructions for the church in welcoming guests – persons with disabilities – in building a theology of life, hope, solidarity, and economic justice. The behavior and attitudes of the church provide space for persons with disabilities to find their identity as whole human beings in God's creation.

CONCLUSION

Nemui Nyimah's local culture is the crystallization of behavior in Indonesian society into values in building theological concepts through the pedagogy of religious education in families and communities. The values of courtesy, friendliness, and generosity towards foreigners (especially persons with disabilities) are Christian human integrity in applying the pedagogy of religious books. Therefore, Nemui Nyimah's philosophy is an Indonesian value as a Christian human being to accept persons with disabilities through behavior and actions in developing them as human resources. Nemui Nyimah's local value-based theology for persons with disabilities has two crucial things: First, Nemui Nyimah's values are values of human dignity as Indonesian people based on religion. These values build self-esteem as Christian human resources to help kindly and generously in the context of courtesy for persons with disabilities. The role of Christ's work on the Cross in building character is a local cultural context. Nemui nyimah accepts persons with disabilities as part of their brothers and sisters. Second, the concept of Nemui Nyimah is social cohesion through local Indonesian human values to build friendship as an actualization of the Christian faith as a framework for Christ's redemption for sinners. The cultural values and religious values tighten the concept of serving others in seeking life, hope, hospitality, and economic justice.

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⁶⁸ Isabella Novsima Sinulingga, "Keindahan Dalam Disabilitas: Sebuah Konstruksi Teologi Disabilitas Intelektual," *Indonesian Journal of Theology* 3, no. 1 (2015): 35–60, accessed July 26, 2023, <https://www.mendeley.com/catalogue/ef3867e5-ac36-3462-8979-e35f6930abcb/>.

⁶⁹ Ezra Tari, "Teologi Tongkonan: Berteologi Dalam Konteks Budaya Toraja," *EPIGRAPHE: Jurnal Teologi dan Pelayanan Kristiani* 2, no. 2 (January 23, 2019): 93.

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