

The Role of Islamic Economic Thought in Addressing Multicultural Challenges in the Global Economy

Tengku Syifa Maulana¹✉, Cut Rizka Nanda²

^{1,2}Syiah Kuala University, Aceh, Indonesia.

Correspondence Author: maulana.kf3017@gmail.com ✉

Abstract:

Globalization has led to increasingly intensive interactions between individuals and groups with diverse cultural, religious, and ethnic backgrounds. This condition has given rise to a multicultural society that offers opportunities for cooperation and social progress, but also presents challenges in the form of intolerance, discrimination, social conflict, and identity crises. This article aims to examine Islamic thought in facing the challenges of multiculturalism in the era of globalization. The method used is a literature study by analyzing various sources of literature related to Islamic thought and the concept of multiculturalism. The results of the study indicate that Islam has a strong foundation in supporting multicultural life through the values of tolerance (tasamuh), justice (al-'adl), brotherhood (ukhuwwah), and moderation (wasathiyah). Contemporary Islamic thought emphasizes the importance of interfaith dialogue, respect for diversity, and strengthening humanitarian values in building a harmonious social life. Therefore, Islamic thought can be one solution in facing the various challenges of multiculturalism in the era of globalization and contribute to creating a peaceful, inclusive, and just society.

Keywords: Islamic Thought, Multiculturalism, Globalization.

Introduction

The era of globalization has brought significant changes to various aspects of human life, including the social, cultural, economic, and religious spheres. The development of information and communication technology has accelerated the flow of information exchange and interaction among individuals and groups from various cultural, religious, and ethnic backgrounds. These conditions have created an increasingly multicultural society, characterized by a diversity of identities and social values coexisting within a shared living space. This diversity has become one of the defining characteristics of modern society that cannot be avoided (Tilaar, 2004).

Multiculturalism is a view that recognizes, values, and accepts diversity as an important part of social life. In practice, multiculturalism aims to create harmonious relationships among different groups without eliminating their respective identities. However, in the era of globalization, diversity also presents various challenges such as increasing intolerance, discrimination, social conflict, radicalism, and the spread of information that can trigger divisions in society (Azra, 2007). As a religion practiced by more than one billion people worldwide, Islam has teachings that regulate the relationship between humans with God and with each other. Islam views diversity as part of the sunnatullah or the decree of Allah SWT that must be accepted and respected. This is as explained in the Qur'an, Surah Al-Hujurat verse 13:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

Meaning: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

This verse affirms that humans are created in various tribes and nations so that they may know one another. This principle demonstrates that Islam has a strong normative foundation for building harmonious life within a diverse society (Shihab, 2013).

In the history of Islamic civilization, the practice of multicultural living has been implemented since the time of the Prophet Muhammad (peace be upon him) through the Medina Charter, which became the basis for living together between Muslims, Jews, and other groups in Medina. The Charter demonstrated the recognition of the rights and obligations of each group in social and political life.

Therefore, the values of tolerance, justice, and brotherhood have been an important part of the Islamic tradition since its inception (Esposito, 2011). Amidst today's various global challenges, Islamic thought is required to continue to develop and respond to ongoing social changes. Contemporary Islamic thought focuses not only on theological aspects but also on efforts to address various humanitarian issues, including how to build a peaceful life in a multicultural society. The concepts of religious moderation (wasathiyah), tolerance (tasamuh), and interfaith dialogue are important parts of modern Islamic thought in facing the challenges of globalization (Abdullah, 2011).

Furthermore, the development of social media and digital technology also presents new challenges for Muslims. Widespread dissemination of religious information is often lacking in-depth understanding, potentially leading to misunderstandings, fanaticism, and even inter-group conflict. Therefore, a moderate, critical, and contextual approach to Islamic thought is necessary to ensure a comprehensive understanding of Islamic teachings and address the needs of modern society. Inclusive Islamic thought is expected to serve as a means to strengthen unity and foster a peaceful life amidst diversity.

Based on this background, a study on Islamic thought and the challenges of multiculturalism in the era of globalization is of great importance. A deeper understanding of Islamic values that support diversity can contribute to building a harmonious, tolerant, and just society. Therefore, this article aims to analyze how Islamic thought views multiculturalism and how Islamic values can serve as solutions in addressing the various social challenges that arise from globalization.

More specifically, this article focuses its study on three main questions: (1) How does Islam, normatively and historically, view cultural and religious diversity?; (2) What are the main challenges of multiculturalism faced by Muslims in the era of globalization?; and (3) How does contemporary Islamic thought offer solutions to these challenges? These three questions form the analytical framework that guides the literature review in this article.

The relevance of this study continues to grow in light of the various religious and cultural conflicts that still occur in different parts of the world. This phenomenon shows that interfaith and international dialogue remains urgently needed. In this context, the contribution of moderate, open, and constructive Islamic thought is essential for building a stronger and more sustainable global peace discourse.

Research Method

This research employs a descriptive qualitative approach using the library research

method. Library research is a research method that utilizes various literary sources as its primary data, such as books, scientific journals, academic articles, prior research findings, official documents, and other scientific sources relevant to the topic being studied. According to Mestika Zed, library research is a series of activities related to the method of collecting library data, reading and recording, as well as processing research materials obtained from various written sources.

This type of research aims to produce conceptual and theoretical analysis of a problem based on an in-depth literature review. The choice of the library research method in this study is based on the characteristics of the research object, which focuses on Islamic thought and the challenges of multiculturalism in the era of globalization. This theme is more appropriately analyzed through an examination of the concepts, theories, ideas, and thoughts of Muslim scholars documented in various scholarly works. Therefore, the research does not require the collection of field data through observation or interviews, but instead prioritizes the analysis of written sources relevant to the research topic.

The data sources in this study are divided into two categories: primary data and secondary data. Primary data were obtained from books discussing Islamic thought, multiculturalism, pluralism, religious moderation, and globalization, such as works by M. Quraish Shihab, Azyumardi Azra, M. Amin Abdullah, and other relevant literature. Secondary data were obtained from national and international scientific journals, academic articles, seminar proceedings, and supporting documents related to issues of multiculturalism and the development of contemporary Islamic thought. Data collection was carried out through several stages. First, literature identification, which involves selecting various sources relevant to the research focus. Second, documentation study, which involves collecting data in the form of theories, concepts, prior research findings, and expert views on Islamic thought and multiculturalism. Third, data recording, which involves noting important information related to the research problem formulation. These stages were carried out systematically to ensure that the data used have high validity and relevance to the research objectives. Library research emphasizes the importance of critical reading, recording, data grouping, and information synthesis from the selected sources.

Data analysis in this study used the content analysis technique. Content analysis is a method used to identify, understand, and interpret the meanings contained in various documents or literature that serve as research sources. The collected data were then analyzed through several stages, namely: (1) data reduction, which involves selecting and focusing on information relevant to the research theme; (2) data presentation, which involves organizing data into a systematic description; and (3) conclusion drawing, which involves formulating research findings based on the interpretation of the analyzed data.

These stages are in line with the qualitative data analysis model that emphasizes the continuous processes of reduction, presentation, and verification of data. To enhance research validity, source triangulation was performed by comparing information obtained from various books, journals, and previous research findings. Through source triangulation, researchers can identify similarities and differences in expert views regarding the concept of multiculturalism, tolerance, religious moderation, and the response of Islamic thought to the challenges of globalization. Thus, the research findings are expected to have a higher level of objectivity and credibility. Through the library approach and descriptive qualitative analysis, this study endeavors to provide a comprehensive understanding of how Islamic thought views cultural, religious, and social identity diversity, as well as how Islamic values can contribute to addressing the various

challenges of multiculturalism that emerge in the era of globalization.

Results and Discussion

The Concept of Multiculturalism in an Islamic Perspective

Multiculturalism is a view that recognizes and values cultural, religious, linguistic, and ethnic diversity in society. In the context of globalization, multiculturalism has become a necessity because modern societies are increasingly connected and interacting without geographical boundaries. According to various studies, multiculturalism aims to create an inclusive, just society that respects differences. Islam views diversity as part of Allah SWT's will. The Quran teaches that humans were created in various tribes and nations so that they could get to know each other (ta'aruf). Therefore, differences are not a reason for conflict, but rather a means to build cooperation and brotherhood. This principle shows that Islam does not reject diversity, but rather makes it the foundation for building a harmonious social life.

In the history of Islam, multicultural practice was implemented since the time of the Prophet Muhammad SAW through the Medina Charter. This charter became an example of how various religious and tribal groups could coexist within a single political community upholding justice and equality of rights. The Medina Charter contained 47 articles regulating relations between Muslims, Jews, and other communities. This document is concrete evidence that Islam, from the earliest stages of its development, has regarded diversity as a reality that must be managed positively and constructively (Esposito, 2011).

The concept of tolerance in Islam is a fundamental value that supports multiculturalism. Islamic tolerance is not merely a passive acceptance of diversity, but an active one that encourages respect, dialogue, and cooperation between diverse groups. This value is reflected in numerous verses of the Quran and the hadith of the Prophet Muhammad, which consistently teach respect for fellow human beings regardless of their cultural or religious background.

Furthermore, the concept of ta'awun (mutual assistance) in Islam also provides a strong foundation for multicultural life. This principle teaches that humans, regardless of differences in religion and culture, have a responsibility to help one another in goodness. This principle serves as the basis for forming communities whose solidarity transcends narrow identity boundaries, shaping a society oriented toward shared well-being.

Contemporary Islamic Thought on Multiculturalism

The development of modern society has given rise to various contemporary Islamic schools of thought that seek to address the challenges of the times. Muslim scholars emphasize that Islamic teachings must be understood contextually without abandoning their fundamental principles. In the context of multiculturalism, contemporary Islamic thought prioritizes the values of inclusivity, dialogue, tolerance, and respect for the rights of other groups. Modern Islamic thought also emphasizes the concept of rahmatan lil 'alamin, meaning that Islam is a blessing for the entire universe. This concept implies that Muslims must be able to make positive contributions to the life of a pluralistic society, regardless of religious or cultural background. Thus, Islam functions not only as a belief system but also as a source of values in building a peaceful and just social life. Furthermore, the concept of wasathiyah, or religious moderation, has become one of the main ideas in

contemporary Islamic thought. Religious moderation rejects extremism in both the form of radicalism and excessive liberalism. A moderate stance encourages Muslims to be open to differences, to value diversity, and to prioritize dialogue in resolving various social issues.

Contemporary Islamic thinkers such as Fazlur Rahman, Nasr Hamid Abu Zayd, Tariq Ramadan, and Yusuf al-Qaradawi have made important contributions to developing Islamic thought that is responsive to the challenges of multiculturalism. Fazlur Rahman, for example, emphasized the importance of understanding the Quran holistically, taking into account its historical context, so that universal Islamic values can be applied relevantly in the context of modern, pluralistic society (Abdullah, 2011).

Nasr Hamid Abu Zayd developed a hermeneutical approach to understanding Islamic texts, enabling a more open and contextual interpretation of Islamic teachings. This approach opens space for more productive dialogue between the Islamic tradition and various other cultural and intellectual perspectives. Tariq Ramadan, on the other hand, emphasizes the importance of Muslims actively engaging in civil and political life in Western countries as part of a commitment to the universal values of justice and humanity.

Challenges of Multiculturalism in the Era of Globalization

Globalization has brought many benefits to the development of society, but it has also presented a range of complex challenges. One of the main challenges is the increasing polarization of identity, resulting from the strengthening of religious, ethnic, or specific social group identities. This polarization is often exacerbated by the spread of inaccurate information through social media, triggering the emergence of stereotypes and prejudice among groups. Another challenge is the rise of intolerance and exclusivism. Various studies show that some segments of society tend to close themselves off from different groups due to narrow religious understanding and a lack of healthy social interaction. This phenomenon has the potential to cause social conflict and hinder the realization of harmonious life in multicultural societies.

In addition, globalization has also led to a cultural identity crisis. The powerful tide of global culture often influences the mindset, lifestyle, and values of the younger generation. If not addressed wisely, this condition can lead to the weakening of local cultural identity while simultaneously giving rise to identity confusion within society. The advancement of digital technology also presents its own challenge. Social media enables the rapid spread of information, but it is often exploited to disseminate hate speech, propaganda, and narratives that reinforce identity conflict.

The phenomenon of migration and cross-border population movement also presents new challenges for multiculturalism. Waves of migration from developing countries to developed nations have created Muslim diaspora communities that must navigate between their original cultural identity and the demands of integration into a new society. This condition often gives rise to identity tensions that require wise and constructive handling from all parties involved.

Another equally serious challenge is the rise of exclusive nationalism in various countries. This wave of nationalism, which tends to close itself off from outside influences and emphasizes the homogeneity of national identity, often contradicts the principles of multiculturalism, which value diversity. This phenomenon creates additional pressure on minority communities, including Muslim communities in some Western countries, who must struggle to defend their rights in an increasingly hostile

context. Therefore, good digital literacy is necessary so that people can filter information and avoid being easily influenced by provocative content.

The Impact of Radicalism on Multicultural Life

Religious radicalism is one of the serious threats to multicultural life in the era of globalization. This phenomenon does not occur only in the context of Islam, but also in various other religious traditions. Religious radicalism generally arises from a combination of narrow religious understanding, social injustice, the marginalization of certain groups, and the influence of extremist ideologies spread through various media. In the Muslim context, radicalism often emerges as a reaction to Western cultural dominance, which is perceived as threatening Islamic identity and nilai-Islamic values (Azra, 2007).

It is important to understand that radicalism is not a reflection of the true teachings of Islam. Islam teaches that violence can only be justified under very limited circumstances and must follow strict rules. Most contemporary Muslim scholars agree that Islam is fundamentally a religion of peace that encourages dialogue and cooperation among different groups. Therefore, deradicalization efforts must be carried out with a comprehensive approach, including through moderate religious education, economic empowerment, and strengthening dialogue among groups.

Various deradicalization programs implemented in several Muslim-majority countries, including Indonesia, show that community- and religion-based approaches are more effective than purely repressive approaches. These programs involve religious leaders, former members of radical groups, psychologists, and family members in the process of rehabilitation and social reintegration. The success of deradicalization programs depends greatly on the active involvement of the community and the support of various stakeholders (Safitri, dkk., 2025).

The role of Islamic scholars and religious leaders is highly strategic in efforts to prevent radicalism. The moral authority held by scholars can be utilized to spread moderate and tolerant understanding of Islam within society. In addition, Islamic educational institutions such as pesantren and madrasah also play an important role in shaping the character of the younger generation to value diversity and reject violence as a means of resolving conflict.

The Role of Digital Media in Strengthening or Weakening Multiculturalism

Digital media has become a very influential factor in shaping public opinion and the dynamics of intergroup relations in multicultural society. On one hand, digital media provides platforms for various groups to communicate with one another, share information, and build mutual understanding. Various interfaith and cross-cultural dialogue initiatives can now be carried out virtually, reaching a far wider audience than before (Melati & Hamdanah, 2024).

On the other hand, digital media also frequently serves as a vehicle for spreading hate speech, hoaxes, and provocative content that can damage social harmony. Social media algorithms that tend to reinforce filter bubbles cause users to be more frequently exposed to content aligned with their own views, thereby reducing opportunities to interact with different perspectives. This phenomenon can worsen social polarization and hinder the realization of harmonious multicultural life.

Therefore, collective efforts are needed to promote the responsible and constructive use of digital media. Educational institutions, civil society organizations, and the government need to collaborate in improving digital literacy among the public, especially the younger generation. Understanding how to critically evaluate

information, recognize disinformation, and interact respectfully in the digital world are important skills that need to be developed in the context of modern multicultural society (Kusuma, dkk., 2025).

Muslims need to take an active role in utilizing digital media as a constructive means of da'wah and spreading the values of peace, tolerance, and humanity. Various Islamic organizations have begun to utilize digital platforms to disseminate moderate and inclusive Islamic content, as a counterbalance to extreme and provocative content. Initiatives such as these need to continue to be developed and supported by various parties in order to create a healthier and more constructive digital ecosystem.

The Role of Islamic Thought in Addressing the Challenges of Multiculturalism

Islamic thought has a strategic role in addressing the various challenges of multiculturalism in the era of globalization. One of the main contributions of Islam is the strengthening of the value of tolerance (tasamuh). Tolerance in Islam means respecting the right of others to practice their beliefs without having to sacrifice one's own. This attitude is important in creating peaceful and harmonious social life.

In addition to tolerance, Islam also emphasizes the importance of social justice. The principle of justice requires that every individual be treated equally without discrimination based on religion, ethnicity, race, or cultural background. Justice is the main foundation for building a stable and sustainable multicultural society. Islamic thought also encourages the development of interfaith and cross-cultural dialogue.

Dialogue becomes an important means of building mutual understanding, reducing prejudice, and strengthening cooperation in resolving various social issues.

Through constructive dialogue, society can find common ground despite differences in beliefs and culture. In the field of education, multicultural values can be integrated into Islamic education. Multicultural-based Islamic education not only teaches aspects of worship and faith, but also instills an attitude of appreciating diversity, social empathy, and responsibility as a citizen of the global community. This approach is considered effective in shaping a generation that is moderate and capable of coexisting peacefully amid diversity.

In the Indonesian context, the two largest Islamic organizations, namely Nahdlatul Ulama (NU) and Muhammadiyah, have played an important role in promoting moderate and inclusive Islam. Both organizations consistently develop education and community empowerment programs grounded in the values of tolerance and solidarity. The Islam Nusantara movement developed by NU, for example, offers a model of Islam that harmoniously integrates local and Islamic values, thus becoming a relevant example for efforts to build sustainable multiculturalism.

The Integration of Islamic Values in Public Policy and Civil Life

One important aspect in the discussion of Islamic thought and multiculturalism is how Islamic values can be integrated into public policy and civil life without sacrificing the principles of democracy and human rights. Countries with Muslim-majority populations face particular challenges in balancing religious identity with the demands of an increasingly plural and democratic society. In Indonesia, Pancasila and the 1945 Constitution provide a constitutional framework that enables Muslims to express their religious values in public life while still respecting the rights of other groups (Alim, 2019).

Indonesia's experience in building a society based on Pancasila demonstrates

that Islam and multicultural democracy are not always in conflict. Major Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah have long promoted Islam as compatible with the values of democracy, tolerance, and diversity. Both organizations have played an important role in shaping the discourse of moderate Islam in Indonesia and serve as examples of how Islam can contribute positively to building a democratic and inclusive civil life.

In the context of public policy, Islamic values such as justice, shared welfare (*maslahah mursalah*), and the protection of the vulnerable can serve as a moral foundation for the formulation of policies oriented toward the well-being of all members of society. These principles are aligned with the universal values of human rights and can serve as a bridge between Islamic and secular perspectives in responding to various social issues (Abdullah, 2011).

At a practical level, the integration of Islamic values into civil life can be carried out in various ways, including through the development of inclusive Islamic economics, the empowerment of zakat and waqf institutions for poverty alleviation, the development of halal tourism that respects diversity, and the active participation of Islamic organizations in social development programs. These approaches demonstrate how Islamic values can make a real contribution to building a more just and prosperous society without sacrificing the principles of diversity and inclusivity (Nasution, 2010).

Other models from Muslim countries such as Malaysia, Tunisia, and Turkey also offer valuable lessons about how Islam and modernity can be constructively integrated. Each model has its own strengths and weaknesses, but overall they show that there is no single formula that suits all contexts. What is most important is a commitment to the values of justice, inclusivity, and respect for the rights of all members of society.

Prospects for Islamic Thought in Addressing Future Challenges

Looking ahead, Islamic thought faces various new challenges that require innovative and adaptive responses. The advancement of artificial intelligence, biotechnology, and massive digital transformation will bring fundamental changes to the way humans live, work, and interact. Islamic thought needs to prepare itself to respond to the various ethical and social issues that will emerge from these technological developments, including issues related to privacy, artificial intelligence, genetic engineering, and the transformation of the world of work.

In the context of multiculturalism, the emergence of new identities that transcend traditional religious, ethnic, and national boundaries is also a phenomenon that Islamic thought needs to respond to wisely. Young Muslims in the digital era have more complex and fluid identities, influenced by various currents of global culture while also being bound to local traditions and values. Islamic thought that is able to respond to this complexity of identity in an inclusive and constructive manner will be more relevant to the younger Muslim generation (Silviana & Nursikin, 2025).

Furthermore, the increasingly severe environmental crisis and climate change have also become an urgent challenge for Islamic thought to respond to. The concept of *khalifah* (steward responsible for the earth) in Islam provides a strong theological foundation for promoting environmental awareness and action among Muslims. The eco-Islamic movement, which integrates Islamic principles with environmental consciousness, can be a significant contribution of Islamic thought to global efforts in addressing the environmental crisis (Munarun & Astuti, 2024).

Thus, the future of Islamic thought in the context of global multiculturalism will be largely determined by its ability to remain relevant and responsive to changes

while remaining steadfast in the fundamental principles of Islamic teachings. Dynamic, innovative, and inclusive Islamic thought will be able to make a positive contribution to creating a more peaceful, just, and sustainable world amidst ever-growing diversity.

The importance of critical education grounded in Islamic values also needs to receive greater attention in the future. Young Muslims need to be equipped not only with deep religious knowledge, but also with critical thinking skills, cross-cultural communication skills, and an understanding of human rights. Such education will prepare young Muslims to become effective agents of peace and harmony in an increasingly complex multicultural society.

Multicultural-Based Islamic Education as a Foundation for Peace

Education is one of the most effective instruments for instilling multicultural values in the younger generation. In the Islamic context, education aims not only to transfer religious knowledge but also to shape character and personality that reflect the values of Islam, a blessing for all the worlds. Multicultural Islamic education integrates an understanding of cultural, religious, and ethnic diversity as part of the curriculum and the overall learning process.

The implementation of multicultural-based Islamic education can be carried out through various approaches. First, the integration of multicultural content into the Islamic religious education curriculum. Materials related to interfaith tolerance, the history of Islam's interaction with various cultures, and universal humanitarian values need to receive adequate space in the curriculum. Second, the development of active and dialogic learning methods that encourage students to discuss, share experiences, and develop a shared understanding of diversity. Third, the empowerment of teachers as agents of multiculturalism. Teachers who have a good understanding of multicultural values and are able to model their application will be highly effective in shaping the character of students who are tolerant and open. Therefore, teacher training focused on multicultural education needs to become a priority in the development of Muslim educators' professionalism. Fourth, the creation of a school environment that reflects the spirit of diversity and inclusion. Extracurricular activities that encourage interaction among students from various backgrounds, celebrations of important days from various cultural traditions, and cultural exchange programs can help students develop a sense of empathy and appreciation for differences from an early age. An inclusive and diversity-friendly school environment will become a living laboratory for the multicultural values taught in the classroom.

In Indonesia, pesantren as traditional Islamic educational institutions have demonstrated great potential in developing multicultural-based education. Several progressive pesantren have successfully integrated modern curricula that encompass multicultural values without sacrificing the distinctive Islamic traditions they uphold. The pesantren model that successfully combines the strength of Islamic tradition with openness to diversity can serve as a valuable reference for the broader development of Islamic education.

Conclusion

Based on the results of the study on Islamic Thought and the Challenges of Multiculturalism in the Era of Globalization, it can be concluded that Islam has a strong

foundation in supporting multicultural society. Islamic values such as tolerance (tasamuh), justice (al-'adl), brotherhood (ukhuwwah), and moderation (wasathiyah) demonstrate that diversity is part of Allah SWT's will that must be respected and managed wisely. From an Islamic perspective, differences in religion, culture, tribe, and ethnicity are not a source of division, but rather a means to build harmonious relationships and strengthen cooperation between people.

Globalization has created an increasingly open and diverse society, but at the same time has also presented various challenges such as intolerance, radicalism, identity polarization, cultural identity crises, and the uncontrolled spread of information through digital media. These challenges require appropriate responses so that diversity does not escalate into social conflict that could threaten the unity of society.

Contemporary Islamic thought offers various solutions for addressing these challenges through the strengthening of the concept of religious moderation, interfaith and cross-cultural dialogue, multicultural education, and the development of an inclusive attitude in social life. This approach affirms that Islam is not in conflict with universal humanitarian values, but rather plays an active role in creating a peaceful, just, and harmonious life amid a pluralistic society.

Thus, Islamic thought holds high relevance in facing the dynamics of contemporary global life. The implementation of moderate and tolerant Islamic values can serve as an important foundation for building an inclusive multicultural society, maintaining unity amid diversity, and realizing a socially just and sustainable life in the era of globalization.

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