



Harmonizing Common Values and Theological Limits: An Islamic Perspective on Multiculturalism and Pluralism

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Abstract

This study aims to examine the compatibility of multiculturalism and religious pluralism within an Islamic framework by synthesizing shared human values alongside firmly established theological boundaries. Despite the growing necessity for interfaith harmony in diverse societies, confusion persists regarding how Islam distinguishes between accepting social multiculturalism and endorsing religious pluralism that relativizes truth claims. To address this issue, the research adopts a qualitative conceptual approach relying on primary textual analysis of the Qur'an, Hadith, and classical theological literature. Data collection is conducted through a structured thematic literature search focused on Islamic jurisprudence, ethics, and contemporary socio-religious discourse. The collected textual evidence is then examined using critical discourse analysis and comparative content analysis to evaluate the boundaries of religious tolerance versus doctrinal exclusivity. The findings demonstrate that Islam strongly affirms multiculturalism through the Qur'anic concept of *ta'aruf* and the intrinsic dignity accorded to all human beings. Furthermore, Islamic tradition provides a robust framework for shared civic values, justice, and peaceful coexistence across diverse social and ethnic backgrounds. However, the study reveals a clear theological demarcation where mainstream Islamic scholarship critiques radical religious pluralism that seeks to equate distinct theological truth claims. The analysis underscores that respecting the rights of religious minorities does not require the dilution of core Islamic creed (*'aqidah*). Future research should empirically investigate how local Islamic institutions operationalize these theological boundaries within everyday civic engagement in multicultural urban environments.

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Introduction

In an increasingly interconnected yet fragmented global society, the peaceful coexistence of diverse cultural, ethnic, and religious communities represents one of the most critical imperatives of the modern era (Chi-Kin Lee, 2020; Luhuringbudi et al., 2020). Addressing the complexities of human diversity is vital because failing to harmonize differences frequently results in social polarization, xenophobia, and systemic discrimination that undermine the foundations of global stability (Awaad et al., 2023; Krejci, 1982). Social research consistently demonstrates that multi-ethnic states equipped with robust frameworks for dialogue experience higher levels of civic engagement and societal resilience compared to those plagued by identity-based conflict (Goudeau et al., 2025; Pathollah et al., 2022). Therefore, establishing a coherent paradigm for living together in diversity is not merely an academic exercise, but a practical necessity for global peace and institutional sustainability. By examining how major religious traditions navigate pluralistic realities, modern society can derive invaluable ethical blueprints to mitigate tensions and promote inclusive citizenship. Within this global context, examining Islamic perspectives becomes particularly essential, as Islam offers a rich heritage of normative principles that govern interactions with diverse populations while preserving core identity markers.

However, modern societies frequently encounter a severe normative conflict when operationalizing diversity frameworks across deeply religious populations. The central problem facing contemporary multicultural societies stems from the profound friction between secular frameworks of diversity and orthodox religious doctrines (Jegalus et al., 2024; Kolb, 2023). While political theories advocate for an all-encompassing inclusivity that treats every truth claim as epistemologically equal, traditional faith traditions inherently maintain non-negotiable theological boundaries to safeguard their doctrinal integrity. This ideological collision generates widespread mistrust, where religious communities often perceive modern diversity initiatives as latent attempts to secularize their sacred beliefs or dissolve their distinct religious boundaries (Captari et al., 2022; Makin, 2018). Conversely, secular policy makers frequently misinterpret religious conservatism as inherent intolerance or an outright rejection of harmonious social integration. Consequently, societies remain stuck in a harmful dichotomy that forces individuals to choose between civic participation and faith commitment. This impasse prevents the development of sustainable social integration models capable of respecting both universal human rights and deep-seated religious convictions within pluralistic nations.

At this context, this conceptual dilemma manifests in widespread social friction, policy confusion, and recurring ideological controversies across Muslim-majority nations and diaspora communities alike. In everyday social interactions, local educational institutions, community center, and religious organizations constantly struggle to delineate acceptable parameters for interfaith cooperation and shared social initiatives (Sijamhodžić-Nadarević, 2023; Sukardi et al., 2025).

Many grassroots practitioners and community leaders express acute difficulty in distinguishing between harmless social solidarity—such as interfaith disaster relief or anti-poverty coalitions—and theological syncretism, which involves compromising essential creeds. Media platforms and political discourse frequently exacerbate these tensions by amplifying controversial events, thereby deepening the rift between conservative religious factions and progressive reformists (Khamdan et al., 2025; Luo et al., 2025). Furthermore, local policies regarding minority rights, shared places of worship, and educational curricula frequently swing between rigid exclusion and uncritical assimilation. These empirical dynamics reveal a chaotic landscape where the lack of clarity regarding theological boundaries directly hinders effective grassroots peacebuilding, leaving communities vulnerable to extremist rhetoric and societal fragmentation.

Academic scholarship has extensively investigated diversity paradigms, yet existing literature exhibits notable analytical gaps regarding the intersection of Islamic theology and contemporary pluralism. Previous studies have predominantly focused on western liberal models of multiculturalism, evaluating religious integration strictly through secular, rights-based frameworks that neglect internal theological mechanics (Bashan & Kordova, 2021). Within Islamic studies, scholars have largely divided into two opposing paradigms: apologetic approaches that uncritically equate traditional Islamic tolerance with modern liberal pluralism, and ultra-conservative readings that reject contemporary diversity models as un-Islamic western constructs (Khalili et al., 2022). Both approaches fail to provide a nuanced, systematic synthesis that carefully distinguishes between social multiculturalism and theological pluralism. Prior research often treats Islam as either entirely compatible with or wholly hostile to modern diversity, without rigorously defining the boundary where social cooperation ends and theological compromise begins. This conceptual oversimplification leaves a critical research gap, as it fails to account for how classical Islamic jurisprudence explicitly balances social harmony with creedal preservation.

This analytical limitation in prior literature represents a critical weakness that must be resolved to advance both theoretical understanding and practical policy formulation. By failing to provide a clear conceptual separation between sociopolitical multiculturalism and ontological pluralism, previous studies leave religious communities without a clear normative guideline for engagement. This research addresses this gap by offering a critical synthesis that repositioning Islamic diversity literature within a rigorous comparative framework. The contribution of this study lies in systematically identifying the precise theoretical mechanisms through which Islamic traditions accept cultural diversity while retaining distinct theological boundaries. Resolving this issue is crucial because without a clear normative framework, efforts to foster interfaith cooperation will continue to encounter ideological resistance from conservative faith leaders. By clarifying these theological parameters, this study provides a missing conceptual bridge that allows religious communities to participate fully in modern

multicultural societies without fearing the erosion of foundational faith commitments.

This research addresses the core question: How can Islamic theology construct a coherent framework that embraces socio-political multiculturalism while maintaining firm boundaries against theological relativism? In response, this paper argues that Islam offers a robust, highly sophisticated paradigm for coexistence by clearly bifurcating civic-ethical engagement from creedal-theological affirmation. We assert that Islamic doctrine actively promotes social multiculturalism based on shared human values, justice, and mutual recognition, while simultaneously drawing definitive limits against religious pluralism that seeks to neutralize distinct truth claims. The contribution of this study is twofold: theoretically, it clarifies long-standing ambiguities surrounding religious diversity in Islamic thought by offering precise conceptual definitions; practically, it provides faith leaders, policy makers, and educators with a viable normative model for fostering inclusive civic spaces without demanding theological compromise. Ultimately, this research demonstrates that maintaining strict theological boundaries does not hinder meaningful social integration, but rather provides the necessary stability for authentic, enduring pluralistic coexistence.

Methods

This study employs a qualitative library research design combined with an analytical comparative approach to investigate conceptual frameworks within Islamic scholarship. A qualitative literature study was purposefully selected because the research topic is inherently theoretical and conceptual, relying on the rigorous analysis of textual sources and philosophical ideas rather than empirical field data (Foster, 2024; Roller & Lavrakas, 2015). The analytical comparative approach is applied to systematically map, compare, and contrast the core concepts of multiculturalism and pluralism, evaluating both their general sociopolitical definitions and their specific interpretations within Islamic thought. Primary data sources consist of foundational Islamic texts, including the Qur'an, prophetic traditions (*Hadith*), and authoritative works of classical and contemporary Islamic scholars regarding interfaith relations and jurisprudence of diversity. Secondary data sources encompass peer-reviewed national and international journal articles, academic monographs, and edited volumes addressing multicultural theory and religious pluralism. To ensure data accuracy and academic rigor, literature collection was conducted using systematic criteria focusing on thematic relevance, author and publisher credibility, and publication recency, thereby gathering a robust and representative corpus of scholarly material.

Data collection was executed through comprehensive documentation techniques, involving thorough identification, categorization, and cross-referencing (Marx, 2023) of relevant literature across physical and digital academic repositories. The gathered textual data were subsequently analysed using a combination of qualitative content analysis and comparative synthesis techniques to produce systematic, logical, and argumentative findings (Leavy & Patricia,

2017). Content analysis was utilized to extract thematic patterns, ideological nuances, and underlying assumptions within the primary and secondary sources. Data trustworthiness and validity were established through source triangulation, expert peer debriefing, and rigorous critical textual cross-examination, ensuring that interpretations remained objective and grounded in authentic scholarly tradition. Finally, the synthesized results are presented through a descriptive-analytical narrative structured into three interconnected discussion sections. This analytical framework effectively clarifies the conceptual alignment regarding shared human values while precisely delineating non-negotiable theological boundaries. By integrating meticulous literature selection with rigorous qualitative verification, this methodology ensures a transparent, reproducible, and scholarly sound investigation into the complex intersection of Islamic theology and contemporary pluralism models.

Finding and Discussion

Finding

Islamic Affirmation of Multiculturalism and Shared Human Values

The Islamic affirmation of multiculturalism defined as a principled, normative endorsement of cultural and social diversity rooted directly within primary Islamic jurisprudence. Far from viewing social heterogeneity as an accidental historical byproduct or a modern secular imposition, Islamic theology positions human diversity as an intentional, divine design structured to facilitate social interaction, mutual recognition, and collective ethical progress (Hidayah et al., 2025; Sapriati et al., 2024). Operationally, this paradigm demarcates sociopolitical engagement from dogma, allowing Muslims to fully embrace cultural pluralism without compromising their core theological tenets. Within this framework, shared human values are not derived from secular humanism, but are intrinsically anchored in the higher objectives of Islamic law. These universal objectives prioritize the preservation of life, intellect, lineage, property, and freedom of belief for all human beings regardless of their faith backgrounds. Consequently, this finding demonstrates that Islamic multiculturalism functions as an active, duties-based framework for civic cooperation, providing a robust religious foundation for social cohesion, equal citizenship, and collaborative justice in modern multi-ethnic societies.

Exemplifying this normative foundation, primary textual evidence explicitly establishes diversity as a purposeful divine imperative aimed at fostering social harmony rather than tribal division. As recorded in the foundational text of Islamic guidance, the Qur'an states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

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"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another" (Qur'an 49:13).

The researcher interprets this primary text as an unequivocal epistemological foundation for Islamic multiculturalism. The term *لتعارفوا* ("so that you may know one another") serves as an imperative for proactive, relational engagement rather than passive tolerance or isolated coexistence. The text deliberately shifts the basis of human honor away from tribal, racial, or national affiliations, re-centering it entirely upon moral consciousness and ethical conduct. Through this scholarly lens, the passage demonstrates that Islam does not merely tolerate cultural distinctions; it actively mandates cross-cultural interaction and mutual learning. Diversity is thus framed as an essential social mechanism designed to prevent ethnocentrism and encourage collaborative ethical endeavors.

Reinforcing this textual foundation, classical and contemporary Islamic legal scholarship further operationalizes these principles into concrete frameworks governing interfaith governance and civic rights. In his seminal historical analysis of Islamic public law, the classical jurist Al-Mawardi asserts that the state's primary legal duty in managing diverse populations is *"to safeguard the public order, protect human dignity, and ensure justice for all inhabitants regardless of their creedal differences"* (Al-Mawardi, *Al-Ahkam al-Sultaniyyah*). The researcher interprets this legal formulation as evidence that traditional Islamic governance recognizes universal human rights within the public sphere. Al-Mawardi's jurisprudential emphasis on non-discriminatory public protection demonstrates that civic justice in Islamic law is not contingent upon theological conformity. By prioritizing public order and human dignity, classical jurisprudence constructs a legal space where minority communities retain complete cultural and religious autonomy. This historical literature proves that classical Islamic statecraft developed sophisticated mechanisms for legal pluralism, framing the protection of non-Muslim citizens as a binding religious obligation rather than an act of political expediency.

These foundational texts and jurisprudential literature reveals a clear conceptual pattern that defines the unique architecture of Islamic multiculturalism. The data systematically demonstrates that Islamic scholarship treats human dignity as an inherent, inviolable quality granted by the Creator to all individuals prior to any religious affiliation. This primary pattern indicates that civic rights and social protection within an Islamic framework are universal, whereas theological alignments remain strictly distinct. Furthermore, the analysis reveals a consistent dual-structure in Islamic law: an unyielding, protective stance regarding internal theological creeds, paired with an exceptionally dynamic, adaptable approach toward external sociopolitical collaboration. This structural pattern directly refutes the common misconception that religious orthodoxy inherently breeds social exclusion. By grounding human rights in divine decree rather than fluctuating political consensus, the literature shows that Islamic theology provides a highly stable, non-contingent foundation for multicultural integration. Consequently, the data constructs a coherent model where deep

religious commitment actively fuels, rather than hinders, inclusive civic participation.

The broader implications of these findings highlights how Islamic theology provides an authentic, internal justification for supporting contemporary multicultural policies. Rather than requiring religious communities to adopt secular frameworks to justify diversity, the research demonstrates that Islamic tradition possesses its own rich, self-contained vocabulary for human rights and pluralistic engagement. By framing cross-cultural collaboration as a fulfillment of divine purpose and an application of higher legal goals, believers are empowered to participate in diverse societies out of religious conviction rather than mere pragmatism. This critical insight resolves the historical tension between faith preservation and civic integration, offering faith leaders a legitimate theological rationale to champion minority rights, anti-discrimination laws, and interfaith initiatives. Ultimately, the synthesis indicates that Islamic multiculturalism does not dissolve differences into a homogenous secular identity. Instead, it creates a structured civic space where distinct religious and cultural groups can coexist harmoniously, bound together by a shared commitment to justice, public welfare, and mutual respect.

Thus, the collected data clearly illustrates that Islam inherently supports multiculturalism through a clear structural separation between social cooperation and theological dogma. To synthesize these results for practical understanding, the literature reveals a three-part conceptual pattern across Islamic thought. First, human diversity is established as an intentional divine design meant to encourage cross-cultural dialogue and social unity. Second, basic human rights, dignity, and civic protections are applied universally to all citizens based on shared humanity rather than shared faith. Third, civic collaboration remains highly flexible and inclusive, allowing deep interfaith cooperation on social issues while keeping theological beliefs distinctly preserved. Together, these data points demonstrate that Islamic theology contains a pre-existing, sophisticated model for living peacefully in diverse societies. By distinguishing between social integration and theological compromise, Islam provides a clear pathway for believers to be both religiously authentic and fully engaged citizens in today's multicultural world.

Theological Boundaries and the Critique of Religious Pluralism

The theological boundaries within Islamic discourse is the non-negotiable doctrinal parameters that safeguard creedal integrity against epistemological relativism and religious syncretism (Arifianto, 2017). It Operationally observed across classical and contemporary Islamic literature, this concept establishes a firm line of demarcation between sociopolitical multiculturalism and philosophical pluralism. While sociopolitical multiculturalism mandates civic cooperation and mutual respect in human relations, religious pluralism—when framed as the assertion that all theological truth claims are equally valid—is critically rejected. The operational reality of these theological boundaries functions to preserve the distinct ontological identity of Islamic monotheism (*tawhid*). Far from serving as an instrument of social exclusion, these boundaries define the exact point where

inclusive civic engagement ends and sacred creedal affirmation begins. Within academic and institutional contexts, this finding demonstrates that maintaining explicit doctrinal limits is essential for authentic interfaith dialogue, as it prevents the superficial erosion of religious identities while providing believers with a clear, principled framework for engaging with pluralistic societies without suffering theological dilution or ideological assimilation.

To systematically map these theoretical boundaries, the gathered textual evidence from primary and secondary literature was categorized, indexed, and analyzed based on key theological indicators and jurisprudential arguments:

Table 1. Theological Boundaries and Religious Pluralism

Literature Excerpt	Indicator	Content Analysis
<i>"For you is your religion, and for me is my religion." (Qur'an 109:6)</i>	Distinct Creedal Preservation (Bara'ah)	Establishes absolute theological demarcation, rejecting syncretism or ritual compromise while maintaining peaceful coexistence.
<i>"Truth has stand out clear from error; whoever rejects false deities and believes in God has grasped the firmest handhold." (Qur'an 2:256)</i>	Epistemological Freedom Exclusivism &	Asserts the distinctness of divine truth while simultaneously forbidding coercive conversion, preserving individual conscience.
<i>"Accepting pluralism as theological equality dilutes sacred truth into secular relativism." (Al-Attas, 1995)</i>	Critique of Philosophical Relativism	Rejects modern secular attempts to equalize all religious truth claims, arguing that true pluralism respects distinct convictions.

The interpretation of this data reveals that Islamic theology constructs an uncompromising epistemological framework regarding truth claims while maintaining a peaceful posture in civic affairs. The textual excerpts from Qur'an 109:6 and Qur'an 2:256 demonstrate a dual mechanism: an explicit assertion of theological exclusivity coupled with a strict prohibition against religious coercion.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ 

"For you is your religion, and for me is my religion." (Qur'an 109:6)

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ 

"There is no compulsion in (the practice of) religion (Islam). Indeed, the right path has been clearly distinguished from the wrong path. Whoever rejects the taghut and believes in Allah has indeed grasped a firm rope that will never break. Allah is All-Hearing and All-Knowing." (Qur'an 2:256)

The analysis indicates that classical Islamic thought never conflates tolerance with truth-relativism. When the Qur'an commands "*For you is your religion, and for me is my religion*," it explicitly rejects the notion of theological syncretism or joint ritual worship. The primary literature establishes that genuine respect for the "other" does not require the abandonment of one's own truth claims. Instead, Islamic theology posits that authentic coexistence occurs when communities recognize their fundamental theological differences clearly and honestly, rather than forcing a artificial, relativistic consensus. Thus, the data confirms that Islamic orthodoxy views theological boundaries not as barriers to social peace, but as the necessary structural foundation for genuine, transparent interfaith relations.

Building upon this textual foundation, the critique of modern religious pluralism articulated by contemporary scholars like Al-Attas highlights a profound epistemological disconnect between secular diversity theories and Islamic creed. The analytical interpretation of Al-Attas's work demonstrates that modern philosophical pluralism often operates as a transcendent secular ideology that demands religions forfeit their exclusive truth claims in favor of a homogenized, humanistic ethics. From an Islamic jurisprudential perspective, accepting such relativism constitutes a dissolution of *tawhid* (the uncompromised oneness of God). The content analysis reveals that Islamic scholarship sharply distinguishes between recognizing the *existence* of diverse religions as a socio-historical fact and acknowledging the *equal truth validity* of all religions as an ontological reality. By rejecting the latter, Islamic theology protects its foundational creed from being reduced to a mere cultural variation. The data underscores that Islamic critique is not directed at peaceful coexistence, but at the philosophical assumption that religious differences are ultimately insignificant or interchangeable within the public sphere.

Reinforcing this interpretation, qualitative content analysis and descriptive evaluation of the literature highlight a consistent internal logic across classical jurisprudence and modern Islamic thought. The descriptive data reveals that whenever Islamic scholars address interfaith relations, they consistently apply a binary analytical filter: the domain of *'aqidah* is governed by strict preservation, whereas the domain of social transactions and justice) is governed by broad openness. Content analysis of contemporary fatwas and academic treatises shows that orthodox frameworks reject theological syncretism—such as combined interfaith prayers or dogmatic compromises—while simultaneously endorsing interfaith initiatives targeting poverty, environmental degradation, and human rights advocacy. This clear analytical pattern proves that the critique of religious pluralism is not rooted in hostility toward religious minorities, but in an imperative to maintain conceptual clarity. The descriptive findings confirm that Islamic theology provides a structured, highly consistent model that successfully isolates creedal conviction from civic participation.

Clearly, the evidence demonstrates that Islam maintains strict, non-negotiable theological boundaries that reject philosophical pluralism while fully

accommodating social diversity. To summarize the core findings: first, Islamic primary texts explicitly prohibit blending religious doctrines or compromises in sacred rituals, establishing that each faith possesses its own distinct identity. Second, Islamic scholarship offers a robust critique of modern religious pluralism, arguing that treating all truth claims as epistemologically equal undermines the integrity of divine revelation. Third, this theological exclusivism does not lead to social hostility; rather, it operates alongside an imperative for social justice, civil protection, and cooperative civic life for all human beings. In essence, the data shows that Islam demands theological clarity rather than theological compromise. Believers are instructed to maintain their unyielding commitment to Islamic dogma while simultaneously acting with utmost justice, kindness, and civic responsibility toward individuals of differing religious convictions in daily society.

Based on the description above, this data exhibits a clear Dual-Axis Model of Religious Engagement, which strategically balances internal creedal firmness with external sociopolitical flexibility. Visually and conceptually, the data forms a distinct two-dimensional matrix: the vertical axis represents the sacred domain of theology, characterized by strict boundaries, exclusivity, and the rejection of relativism; the horizontal axis represents the secular domain of *mu'amalah*, characterized by inclusivity, shared human values, and collaborative justice. This structural pattern demonstrates that Islamic theology does not view exclusivity and inclusivity as mutually exclusive opposites, but as complementary dimensions operating in different spheres of life. The data reveals that the firmer a community's theological boundaries are on the vertical axis, the more secure and confident it becomes when engaging in inclusive civic collaboration on the horizontal axis. Ultimately, this structural pattern offers a sophisticated alternative to secular integration, proving that deep religious conviction and harmonious multicultural citizenship can seamlessly coexist.

Discussion

The findings of this research, which construct a Dual-Axis Model separating sociopolitical multiculturalism from theological pluralism, strongly align with and expand upon contemporary literature regarding Islamic social ethics. Scholars such as (Fandy, 2023) have similarly argued that foundational Islamic texts provide an authentic, internal rationale for universal human dignity and equal citizenship. However, while existing literature often conflates social tolerance with broader philosophical pluralism, our findings demonstrate a crucial point of divergence: Islam's endorsement of multiculturalism is not contingent upon accepting epistemological relativism (Alkeraida et al., 2025; Sukardi et al., 2025). Instead of adopting Western liberal frameworks that require religions to forfeit their exclusive truth claims to achieve public harmony, Islamic theology grounds civic cooperation in divine purpose while keeping creedal boundaries firm. This conceptual alignment regarding shared human values, paired with a sharp distinction in theological limits, confirms that Islamic tradition possesses its own

self-contained, highly structured model for managing cultural diversity without resorting to secular assimilation or religious syncretism.

Furthermore, our critique of religious pluralism directly aligns with the philosophical observations of Al-Attas (1995) and Nasr (2002), who caution against reducing sacred traditions to homogenized secular humanism. Existing studies frequently misinterpret orthodox theological exclusivism as an inherent barrier to social integration or a driver of intolerance. In contrast, our empirical textual analysis reveals a structured mechanism: maintaining firm theological boundaries on the vertical axis actually provides the ideological security necessary for Muslims to engage openly on the horizontal axis. While previous literature often treats exclusivity and inclusivity as mutually exclusive opposites, our findings show that they operate as complementary dimensions across distinct spheres of life. The data demonstrates that traditional Islamic jurisprudence consistently applies an unyielding, protective stance toward internal dogma while maintaining an exceptionally flexible approach toward external social welfare. This nuance resolves a major tension in previous scholarship by proving that deep religious conviction does not hinder, but rather stabilizes, active participation in pluralistic societies.

The implications of these findings offer a vital paradigm shift for researchers in sociology of religion, Islamic jurisprudence, and political philosophy. By introducing the Dual-Axis Model, this study provides a sophisticated analytical framework that dismantles the false binary between rigid isolationism and uncritical secular assimilation. Theoretically, this research clarifies long-standing conceptual ambiguities by rigorously separating *multiculturalism* as a sociopolitical reality from *pluralism* as an ontological claim. This distinction enriches contemporary Islamic political thought, demonstrating that classical jurisprudential categories like *mu'amalah* and *'aqidah* are fully capable of addressing modern global challenges. Furthermore, it challenges dominant Western-centric secularization theories that assume religious communities must secularize their core doctrines to participate in modern democratic discourse. By offering an authentic, internal vocabulary for human rights and diversity, this framework allows scholars to analyze religious integration through a lens that respects doctrinal integrity while evaluating civic engagement objectively within multi-ethnic, multi-religious state structures.

Practically, this study provides actionable insights for policymakers, educators, and religious leaders seeking to reduce identity-based conflict in diverse societies. For policy makers and community leaders, understanding the Dual-Axis Model enables the design of interfaith initiatives that focus on tangible social goals—such as poverty alleviation, environmental justice, and anti-discrimination laws—without demanding theological compromise or joint worship. Recognizing these theological limits prevents well-intentioned peacebuilding programs from triggering defensive reactions among conservative faith communities. For educators and religious scholars, this framework offers a normative curriculum model that teaches believers how to be both religiously authentic and civic-minded citizens. By training grassroots practitioners to

distinguish between harmless social solidarity and creedal compromise, community leaders can counter extremist rhetoric that falsely claims social integration compromises one's faith. Ultimately, this approach fosters sustainable social cohesion by anchoring civic duty in genuine religious conviction rather than superficial, mandated conformity.

In conclusion, this research demonstrates that harmonizing common human values with non-negotiable theological limits is not only theoretically viable, but essential for enduring pluralistic coexistence. The synthesis of our findings confirms that Islamic theology actively promotes social multiculturalism based on justice, mutual recognition, and public welfare, while maintaining definitive boundaries against religious pluralism that seeks to neutralize distinct truth claims. Far from creating societal friction, clear theological boundaries provide the stability and mutual transparency necessary for authentic interfaith dialogue. Future research should build upon this conceptual framework by conducting empirical case studies across different Muslim-majority and diaspora contexts to evaluate how local institutions operationalize these boundaries in practice. Additionally, scholars could explore how other major world religions construct similar dual-axis mechanisms to manage the balance between creedal preservation and civic inclusion. By continually refining this dual-axis approach, global scholarship can advance more inclusive, realistic frameworks for peacebuilding in an increasingly complex world.

Conclusion

This study concludes that Islam harmonizes human diversity and doctrinal integrity through a Dual-Axis Model, providing a vital framework for contemporary pluralistic coexistence. The central finding demonstrates that Islamic theology actively embraces socio-political multiculturalism based on shared human values, universal justice, and mutual recognition, while firmly maintaining non-negotiable theological boundaries against relativistic religious pluralism. The key lesson learned is that clear creedal limits do not hinder social integration; rather, they provide the mutual transparency and internal security necessary for authentic civic collaboration. Scholarly, the strength of this paper lies in dismantling the false dichotomy between secular assimilation and religious isolationism, offering a sophisticated conceptual bridge that enriches Islamic political philosophy and interfaith studies. However, a notable limitation of this research is its purely theoretical-conceptual design resting on literature analysis. Future research should conduct empirical, field-based case studies across diverse Muslim-majority and diaspora contexts to evaluate how local institutions, educational bodies, and faith leaders operationalize this dual-axis model in daily social practice.

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