
RELIGIOUS PLURALISM IN ISLAMIC THOUGHT: A STUDY OF QUR'ANIC PRINCIPLES AND CONTEMPORARY CHALLENGES

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Abstract

Religious pluralism is an important topic in contemporary Islamic and academic discourse because modern societies are increasingly shaped by religious diversity, migration, globalization, multicultural citizenship, and interfaith interaction. This paper examines religious pluralism from an Islamic perspective, focusing on Qur'anic principles and contemporary challenges. The study argues that Islam recognizes religious diversity as a social reality and provides moral foundations for coexistence, justice, dialogue, freedom of belief, and respect for human dignity. At the same time, Islamic thought maintains clear theological boundaries through the doctrine of **tawhīd**, prophethood, revelation, and the finality of the message of Prophet Muhammad ﷺ. Therefore, religious pluralism in Islam should be understood primarily as social, ethical, and civic coexistence, not as the belief that all religions are theologically identical. The paper also discusses contemporary challenges such as religious extremism, Islamophobia, sectarianism, minority rights, globalization, and religious identity. It concludes that Qur'anic teachings offer a balanced framework for peaceful coexistence while preserving Islamic religious identity.

KEYWORDS: Religious pluralism, Islam, Qur'an, coexistence, interfaith dialogue, tolerance, Islamic thought, minority rights.

INTRODUCTION

Religious pluralism refers to the recognition of religious diversity and the peaceful coexistence of different religious communities within one society. In contemporary academic discussion, it is not limited to the mere existence of many religions, but also includes respect, tolerance, dialogue, and social cooperation among people of different faiths [1]. In this sense, religious pluralism is both a social reality and an ethical requirement. It recognizes that human societies are diverse and that peaceful life requires values, rules, and attitudes that allow different communities to live together without hatred or oppression.

In the modern world, this subject has become increasingly important because societies are no longer religiously isolated. Migration, global communication, education, international politics, and digital media have brought followers of different religions into closer contact. This situation has created opportunities for dialogue, cooperation, and mutual understanding, but it has also produced tensions, misunderstandings, prejudice, and conflict [2]. Therefore, religious pluralism has become a major concern in academic studies, interfaith relations, political thought, and religious ethics.

Islamic thought has a long history of engaging with religious diversity. The Qur'an addresses Jews, Christians, polytheists, and other religious communities, and it presents human diversity as part of divine wisdom. The Qur'an states that human beings were created into nations and tribes so that they may know one another, not so that they may despise or oppress one another [3]. This principle provides an important foundation for coexistence, mutual recognition, and social harmony.

However, Islam does not understand religious pluralism as the claim that all religions are theologically the same. Islam maintains belief in the oneness of Allah, divine revelation, prophethood, and the finality of the message of Prophet Muhammad ﷺ. Therefore, religious pluralism in Islamic thought is best understood as ethical and social pluralism: Muslims may live peacefully and justly with followers of other religions while preserving their own theological identity [4]. This balanced position avoids two extremes: rejecting peaceful coexistence on the one hand, and dissolving Islamic theological identity on the other.

This research paper studies religious pluralism in Islamic thought by examining Qur'anic principles and contemporary challenges. It aims to show that Islam provides a balanced model: it supports justice, coexistence, dialogue, and respect for human dignity, while also maintaining the distinctiveness of Islamic belief.

Statement of the Problem

Religious pluralism is often misunderstood in both Muslim and non-Muslim contexts. Some people interpret it as complete theological equality among all religions, while others reject it entirely because they fear it threatens religious identity. This confusion creates difficulty in academic, social, and religious discussions. In Muslim societies, issues such as minority rights, interfaith dialogue, sectarianism, extremism, Islamophobia, and relations with non-Muslims require a clear Islamic framework. Therefore, this study examines religious pluralism in light of Qur'anic teachings and Islamic thought in order to clarify its meaning, limits, and contemporary relevance [5].

The central problem is how to understand religious pluralism without weakening Islamic belief and without ignoring the rights and dignity of followers of other religions. A balanced Islamic approach must distinguish between theological commitment and social justice. Islam does not require Muslims to accept all religions as equally true, but it does require them to act with justice, honesty, and dignity toward others [3]. This distinction is necessary for building peaceful societies in the contemporary world.

Research Objectives

This research aims:

1. To define religious pluralism from Islamic and academic perspectives.
2. To examine Qur'anic principles related to religious diversity and coexistence.
3. To explain the difference between social pluralism and theological pluralism in Islamic thought.
4. To analyze contemporary challenges related to religious pluralism.
5. To present an Islamic response based on justice, tolerance, dialogue, and peaceful coexistence.

Research Questions

1. What is religious pluralism, and how is it understood in Islamic thought?
2. What Qur'anic principles support peaceful coexistence with followers of other religions?
3. How does Islam balance religious tolerance with theological identity?
4. What are the major contemporary challenges to religious pluralism?
5. How can Islamic teachings contribute to interfaith harmony in the modern world?

RESEARCH METHODOLOGY

This study uses a qualitative and analytical research method. It is based on textual analysis of Qur'anic verses, classical Islamic sources, and contemporary academic writings. The research focuses on Qur'anic principles, Islamic ethical teachings, and scholarly discussions about religious pluralism, coexistence, interfaith relations, and minority rights. The study is descriptive in explaining the concept of religious pluralism and analytical in evaluating its relationship with Islamic principles and modern challenges [6].

The paper also uses a thematic approach by organizing the discussion around key themes: human diversity, freedom of belief, justice, dialogue, social coexistence, minority rights, and contemporary challenges. This approach allows the research to connect classical Islamic principles with modern social realities.

Chapter One: Conceptual Framework of Religious Pluralism

1.1 Meaning of Religious Pluralism

Religious pluralism means the recognition that multiple religious communities exist within society and that they should be allowed to live peacefully with dignity and protection. It is more than the simple presence of different religions; it includes tolerance, respect, dialogue, justice, and constructive engagement among people of different faiths [1].

In academic discourse, religious pluralism has several meanings. **Social pluralism** means peaceful coexistence among religious communities. **Political pluralism** refers to equal citizenship and legal protection regardless of religious identity. **Theological pluralism**, however, claims that all religions are equally valid paths to ultimate truth or salvation [7]. Islamic thought generally accepts social, ethical, and civic pluralism, but it does not accept theological pluralism in the sense that all religious doctrines are equally true.

This distinction is necessary because Islam encourages Muslims to act with justice and kindness toward others, but it also preserves its own theological identity [4]. A Muslim may respect followers of other religions without accepting that all religious beliefs are doctrinally identical. Therefore, religious pluralism in Islamic thought is best understood as a framework for peaceful living, not as a doctrine of theological relativism.

1.2 Religious Pluralism, Tolerance, and Coexistence

Religious pluralism is related to tolerance and coexistence, but these terms are not identical. Tolerance means allowing others to hold beliefs different from one's own. Coexistence means living peacefully despite religious difference. Religious pluralism includes both tolerance and coexistence, but it also emphasizes recognition, justice, dialogue, and cooperation [8].

In Islam, tolerance is not merely passive acceptance. It is connected with justice, good conduct, mercy, and respect for human dignity. The Qur'an permits kindness and justice toward those who do not fight Muslims because of religion or expel them from their homes [3]. This shows that peaceful relations with non-Muslims are part of Islamic ethical teaching.

Religious pluralism also requires responsibility. It does not mean that communities must abandon their beliefs or hide their differences. Rather, it means that they should handle differences with wisdom and fairness. For Muslims, this means maintaining Islamic identity while treating others with justice, compassion, and respect.

1.3 Religious Pluralism in Islamic Perspective

Islamic religious pluralism is based on the recognition that human beings differ in language, race, culture, tribe, and religion. The Qur'an presents this diversity as part of divine wisdom. It does not treat difference itself as a reason for hostility. Instead, it calls people to justice, dialogue, and moral responsibility [3].

At the same time, Islam maintains that truth is not relative in the absolute theological sense. Islamic belief is based on **tawhīd**, revelation, prophethood, and accountability before Allah. Therefore, Islamic pluralism should be understood as coexistence with religious diversity, not as abandonment of Islamic truth claims [4]. This approach is important for contemporary Muslim societies because it provides a way to participate positively in plural societies without losing religious identity. It also helps Muslims respond to modern challenges, such as interfaith relations, minority rights, and global coexistence.

Chapter Two: Qur'anic Foundations of Religious Pluralism

2.1 Human Diversity as Divine Wisdom

The Qur'an recognizes human diversity as part of Allah's wisdom. People differ in nations, tribes, languages, cultures, and religious communities. This diversity is not presented as a reason for hatred or conflict, but as a means of mutual recognition. The Qur'an states that people were made into nations and tribes so that they may know one another [3]. This verse provides a strong basis for peaceful relations among different communities.

The Qur'an also mentions earlier prophets and religious communities, showing that divine guidance was sent to different peoples throughout history. This recognition creates a broad religious awareness, while Islam still affirms the finality of the Qur'anic message [6]. Thus, the Qur'anic worldview combines recognition of religious history with commitment to Islamic belief.

Human diversity in the Qur'an is not limited to religion. It includes language, race, ethnicity, and social identity. This means that Islam does not seek to erase human differences. Instead, it provides moral guidance for managing difference through justice, mercy, and mutual understanding.

2.2 Freedom of Belief

One of the strongest Qur'anic principles related to religious pluralism is freedom of belief. The Qur'an states that there is no compulsion in religion [3]. This verse indicates that faith cannot be imposed by force. True belief must come from conviction, not coercion.

This principle is highly relevant in modern discussions of human rights and religious freedom. It shows that Islam does not support forced conversion. Instead, the Qur'an calls for invitation to faith through wisdom, good instruction, and respectful dialogue [3]. The principle of no compulsion does not mean that Islam abandons *da'wah*; rather, it means that *da'wah* must be based on persuasion, wisdom, and moral example.

Freedom of belief also protects the dignity of human choice. Islam teaches that human beings are morally responsible before Allah, and moral responsibility requires freedom. If belief were forced, it would lose its spiritual and ethical meaning. Therefore, religious pluralism in the Islamic context includes the recognition that people cannot be forced into faith.

2.3 Justice toward Non-Muslims

Justice is a universal value in Islam. The Qur'an commands Muslims to be just even toward those with whom they disagree. It warns believers not to allow hatred of others to lead them away from justice [3]. This principle is essential for religious pluralism because peaceful coexistence cannot exist without fairness.

Islamic justice includes protection of life, property, dignity, and religious freedom. Muslim interaction with people of other religions must therefore be based on honesty, fairness, and respect for human dignity [9]. This Qur'anic command is especially important in plural societies where religious communities live together under shared political and social systems.

Justice is also broader than tolerance. A society may tolerate minorities but still treat them unfairly. Qur'anic justice requires more than passive tolerance; it requires ethical conduct, fairness in judgment, and protection from oppression. This makes justice one of the strongest foundations of religious pluralism in Islamic thought.

2.4 Dialogue with the People of the Book

The Qur'an gives special attention to the People of the Book, especially Jews and Christians. It recognizes that they are connected to earlier revelation and share some common religious concepts with Muslims, such as belief in God, scripture, prophecy, and moral accountability [3].

The Qur'an instructs Muslims to engage with the People of the Book in the best manner, except with those who act unjustly [3]. This establishes a Qur'anic foundation for interfaith dialogue. Dialogue in Islam does not mean surrendering one's beliefs. Rather, it means presenting one's faith with wisdom, listening respectfully, and seeking peaceful understanding.

This principle is very important in the modern world, where religious communities interact in educational, social, and political settings [10]. Dialogue can reduce prejudice, correct misunderstandings, and create cooperation in areas of shared concern. It also allows Muslims to explain Islamic teachings in a peaceful and respectful way.

2.5 Peaceful Coexistence

The Qur'an permits peaceful relations with those who do not fight Muslims or expel them from their homes. It allows kindness and justice toward peaceful non-Muslims [3]. This principle is central to Islamic social pluralism. It means that religious difference alone is not a reason for hostility.

Peaceful coexistence in Islam is based on moral responsibility. Muslims are required to uphold justice, fulfill agreements, protect neighbors, and maintain social peace. These values are essential in multicultural societies where people of different religions live together [11].

The Qur'anic approach is therefore neither aggressive nor isolationist. It allows Muslims to interact with other communities, cooperate in good causes, and maintain peaceful relationships without compromising Islamic belief.

Chapter Three: Religious Pluralism in Islamic Thought

3.1 Classical Islamic Perspectives

Classical Islamic scholars discussed religious diversity through topics such as the People of the Book, treaties, protection of non-Muslims, *da'wah*, and relations between Muslims and other communities. Although these discussions belonged to specific historical contexts, they show that Islamic civilization developed legal and ethical frameworks for dealing with religious diversity [9].

In many periods of Islamic history, Jews, Christians, and other communities lived under Muslim rule and maintained their religious institutions. Historical practice was not always perfect, but Islamic law recognized the presence of other religious communities and offered them a protected social status [12]. This demonstrates that Muslim societies historically faced the reality of religious diversity and developed ways to manage it.

It is important to understand these classical discussions in their historical context. Pre-modern societies were not organized like modern nation-states, so their legal categories differed from contemporary citizenship models. However, the ethical principles of justice, protection, and social order remain relevant for modern discussions of pluralism.

3.2 Social Pluralism and Theological Boundaries

A key point in Islamic thought is the distinction between social pluralism and theological pluralism. Social pluralism means peaceful coexistence, justice, and cooperation among different religious communities. Islam strongly supports this. Theological pluralism, however, means the belief that all religions are equally true in doctrine. Islam does not accept this because it affirms *tawhīd* and the finality of Prophet Muhammad ﷺ [4].

This distinction is important because it allows Muslims to respect followers of other religions without abandoning Islamic belief. A Muslim can believe Islam is true while still treating others with justice, dignity, and compassion [5]. Therefore, Islamic religious pluralism is neither intolerance nor relativism. It is a balanced approach rooted in faith and ethics.

Theological identity is not necessarily a barrier to peaceful coexistence. In fact, strong religious ethics can motivate respect for others. When Muslims understand justice, mercy, and honesty as religious duties, their commitment to Islam becomes a source of social harmony rather than conflict.

3.3 The People of the Book

The Qur'an recognizes the People of the Book as communities connected to earlier revelation. It acknowledges areas of common ground, such as belief in God, scripture, prophecy, and moral responsibility. At the same time, the Qur'an also discusses theological differences between Islam and earlier religious communities [3].

This balanced approach is important for religious pluralism. It neither denies shared values nor removes doctrinal differences. It allows Muslims to engage in respectful dialogue while remaining faithful to Islamic

teachings [6]. Contemporary interfaith dialogue can benefit greatly from this Qur'anic model because it is honest about difference while still encouraging peaceful engagement.

The concept of the People of the Book also shows that Islamic thought has never been unaware of religious diversity. From the beginning, Muslims interacted with religious communities who possessed scriptures, traditions, and legal systems. This historical reality shaped Islamic discussions of coexistence, law, and intercommunal relations.

3.4 Contemporary Muslim Thought

Contemporary Muslim scholars have discussed religious pluralism in relation to modern citizenship, minority rights, globalization, democracy, and human rights. Some scholars argue that Islamic teachings support peaceful coexistence, legal protection, and cooperation for the common good [13]. However, they also emphasize that such coexistence must not require Muslims to abandon core Islamic beliefs.

Modern Islamic thought therefore seeks a balanced approach. Muslims should participate positively in plural societies, protect the rights of others, engage in dialogue, and cooperate in matters of common benefit, while remaining faithful to Islamic teachings [5].

This balanced approach is especially important for Muslims living as minorities in non-Muslim countries. They need an Islamic understanding that allows them to maintain their religious identity while participating constructively in wider society. Similarly, Muslim-majority societies need an Islamic framework that protects religious minorities and promotes justice for all citizens.

Chapter Four: Contemporary Challenges of Religious Pluralism

4.1 Religious Extremism

Religious extremism is one of the greatest challenges to pluralism. Extremist groups often reject coexistence and promote hostility toward people of other religions or even toward Muslims from other sects. Such attitudes contradict Qur'anic principles of justice, mercy, wisdom, and moderation [14].

Extremism may arise from ignorance, political conflict, social injustice, and misuse of religious texts. To address this problem, Muslim societies need balanced religious education, ethical leadership, and a return to Qur'anic principles of justice and mercy [14]. Religious education should teach students how to understand difference without hatred.

Extremism also damages the image of Islam globally. When violent groups misuse Islamic language, they create fear and misunderstanding among non-Muslims. This makes interfaith relations more difficult and strengthens prejudice. Therefore, opposing extremism is not only a security concern but also an ethical and religious responsibility.

4.2 Islamophobia

Islamophobia is another major challenge to religious pluralism. In many non-Muslim societies, Muslims face discrimination, stereotyping, suspicion, and social exclusion. Islam is sometimes portrayed as inherently intolerant or violent, which damages interfaith relations and weakens religious pluralism [2].

Islamophobia creates fear and prevents fair understanding. Islamic teachings on dialogue, justice, and coexistence can help respond to misunderstandings, but non-Muslim societies also have a responsibility to protect Muslim minorities and oppose anti-Muslim hatred [5]. Genuine pluralism requires fairness from all sides.

Islamophobia is not only a social problem; it is also a moral problem. It denies Muslims equal dignity and reduces a diverse religious community to negative stereotypes. A plural society cannot be truly just if one religious group is treated with suspicion simply because of its faith.

4.3 Sectarianism

Sectarianism within Muslim societies also threatens religious pluralism. When Muslims fail to tolerate internal differences, it becomes harder to build peaceful relations with other religious groups. Sectarian conflict often results from political manipulation, historical grievances, and weak religious education [2].

The Qur'an calls Muslims to unity and warns against division [3]. Therefore, Islamic pluralism must include not only peaceful relations with other religions, but also respect and tolerance within the Muslim community itself. A society that cannot manage internal diversity will struggle to manage external religious diversity.

Sectarianism weakens the ethical message of Islam because it replaces mercy and justice with hostility and suspicion. Muslim scholars and leaders must therefore encourage respectful disagreement and discourage hatred. Difference within the Muslim community should be handled through knowledge, dialogue, and mutual respect.

4.4 Minority Rights

Religious minorities often face challenges such as discrimination, insecurity, limited representation, and social exclusion. Islamic teachings require justice and protection for all peaceful communities. Islamic legal tradition developed principles for safeguarding non-Muslim communities living under Muslim authority [9].

In the modern nation-state, minority rights include freedom of worship, security, equal citizenship, and dignity. Muslim-majority societies must address these issues seriously if they want to reflect Qur'anic justice [5]. Similarly, Muslim minorities living in non-Muslim societies should also be granted religious freedom, safety, and equal civic dignity.

Minority rights are a test of justice. A society may claim to be moral, but its real moral condition appears in the way it treats weaker or smaller communities. From an Islamic perspective, justice must not be selective. It must apply even to those who differ in religion.

4.5 Globalization and Religious Identity

Globalization has increased contact between religions and cultures. This creates opportunities for dialogue and cooperation, but it also produces fear of losing religious identity. Some people respond to globalization with openness, while others respond with defensiveness or intolerance [15].

Islam offers a balanced response. Muslims can engage with the world, cooperate with others, and participate in plural societies without losing their faith. Strong religious identity and peaceful coexistence are not opposites. When guided by knowledge and ethics, they can support one another [11].

The challenge is to avoid both isolation and imitation. Muslims should not isolate themselves from the world, but they also should not abandon their values. Islamic pluralism offers a middle path: confident religious identity combined with justice and respectful engagement.

Chapter Five: Islamic Response to Contemporary Challenges

5.1 Promoting Qur'anic Ethics

The first Islamic response to contemporary challenges is to promote Qur'anic ethics, including justice, mercy, wisdom, patience, honesty, and respect for human dignity. Religious pluralism cannot be maintained only through laws; it also needs moral education and ethical behavior [3].

Muslims must understand that good character is part of religious identity. Justice toward people of other faiths is not merely a social courtesy; it is a Qur'anic duty [3]. Therefore, Islamic education and public discourse should emphasize moral responsibility toward all human beings.

Qur'anic ethics can help Muslims avoid both intolerance and relativism. They can remain committed to Islamic belief while treating others with fairness and compassion. This is the practical foundation of Islamic religious pluralism.

5.2 Strengthening Interfaith Dialogue

Interfaith dialogue is an important way to reduce misunderstanding and conflict. The Qur'an encourages dialogue through wisdom and good manners [3]. Dialogue allows religious communities to discuss differences peacefully, identify shared values, and cooperate for the common good [10].

However, Islamic interfaith dialogue should be honest and balanced. It should not hide theological differences, but it should discuss them respectfully. The aim is not to erase religious identity, but to build peaceful relations [8]. In this sense, dialogue becomes a means of coexistence, not a denial of belief.

Interfaith dialogue can also help challenge stereotypes. When people meet and speak directly, they often discover that many fears are based on misinformation. Dialogue therefore has social, educational, and ethical value.

5.3 Protecting Minority Rights

An Islamic approach to religious pluralism must include the protection of minority rights. This includes the right to worship, protection from violence, fair treatment under law, and respect for religious identity. Justice is a Qur'anic command and must apply to all people, not only to Muslims [3].

Muslim societies should ensure that minorities feel safe and respected. Similarly, Muslim minorities in non-Muslim countries should be granted full religious freedom and protection from discrimination [5]. A fair society cannot be built on selective justice.

Protecting minorities also strengthens national unity. When minorities are treated fairly, they become active participants in society. When they are excluded or discriminated against, social tension increases. Therefore, minority rights are not only a legal issue but also a condition for peace.

5.4 Reforming Religious Education

Religious education plays a major role in shaping attitudes. If education promotes narrowness and hostility, it can produce intolerance. If it teaches Qur'anic values of justice, diversity, dialogue, and mercy, it can promote peaceful pluralism [14].

Islamic education should include Qur'anic teachings about diversity, coexistence, and respectful disagreement. Students should learn how to preserve their faith while interacting positively with people of other religions [5]. This would help reduce extremism and build a culture of responsible religious identity.

Educational reform should also include critical thinking and historical awareness. Students should learn that Muslim civilization interacted with many religious communities. They should also learn that disagreement does not require hatred. Such education can prepare future generations for peaceful life in plural societies.

5.5 Building Social Cooperation

Religious communities can cooperate in areas of common concern, such as poverty reduction, education, environmental protection, family stability, moral values, and social justice. Such cooperation does not require theological agreement. It only requires shared moral commitment.

Islam encourages cooperation in righteousness and good works [3]. Therefore, Muslims can work with followers of other religions for the common good while maintaining their own religious beliefs [11]. This practical cooperation is one of the most useful forms of religious pluralism in modern societies.

Social cooperation helps transform pluralism from theory into practice. It shows that religious communities can work together without erasing their differences. This is especially important in societies facing poverty, violence, environmental problems, and social inequality.

Chapter Six: Discussion

The discussion above shows that religious pluralism in Islamic thought must be understood carefully. If it is defined as the peaceful coexistence of different religious communities under justice and dignity, then it is strongly supported by Qur'anic principles. The Qur'an recognizes human diversity, rejects compulsion in religion, commands justice, encourages dialogue, and permits peaceful relations with those who do not attack Muslims [3].

However, if religious pluralism is defined as the belief that all religions are theologically identical or equally true in doctrine, then this does not represent the Islamic position. Islam maintains its own truth claims, including belief in **tawhīd**, revelation, prophethood, and the finality of Prophet Muhammad ﷺ [4]. Therefore, the Islamic model is neither exclusivist hostility nor unlimited theological relativism. It is a model of ethical coexistence with theological clarity.

This distinction is particularly important today because many debates about pluralism become confused. Some people think coexistence requires abandoning belief, while others think strong belief requires hostility toward others. The Islamic approach challenges both assumptions. It teaches that Muslims can be faithful to Islam and just toward others at the same time.

The contemporary world needs this balanced approach. Extremism, Islamophobia, sectarianism, and minority discrimination all threaten peaceful coexistence. These problems cannot be solved only by political laws or security policies. They require ethical reform, religious education, dialogue, and a renewed commitment to justice. Islamic thought can contribute to this process when its Qur'anic principles are properly understood and applied.

CONCLUSION

Religious pluralism is a major contemporary issue, and Islamic thought provides a balanced framework for understanding it. The Qur'an recognizes human diversity, protects freedom of belief, commands justice, encourages dialogue, and permits peaceful coexistence with those who do not engage in aggression [3]. These principles show that Islam supports social and ethical pluralism.

At the same time, Islam does not support theological relativism. It maintains belief in **tawhīd**, revelation, and the finality of Prophet Muhammad ﷺ. Therefore, religious pluralism in Islamic thought should be understood as peaceful coexistence with religious diversity, not as the belief that all religions are doctrinally equal [4].

Contemporary challenges such as extremism, Islamophobia, sectarianism, minority rights, and globalization make this topic highly relevant. Muslim scholars and societies must respond through Qur'anic ethics, interfaith dialogue, protection of rights, educational reform, and social cooperation. In this way, Islamic teachings can contribute to peace, justice, and harmony in plural societies [2], [5], [14].

Recommendations

1. Muslim scholars should clarify the difference between social pluralism and theological pluralism.
2. Islamic educational institutions should include Qur'anic teachings on coexistence, justice, and dialogue.
3. Interfaith dialogue should be promoted in academic, religious, and social institutions.
4. Muslim-majority societies should strengthen legal and social protection for religious minorities.
5. Muslim minorities in non-Muslim societies should be protected from discrimination and Islamophobia.
6. Researchers should study practical models of religious coexistence in Islamic history and contemporary societies.
7. Religious leaders should discourage sectarian hatred and promote ethical disagreement.
8. Educational curricula should teach students how to preserve religious identity while respecting others.

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