

QURANIC ETHICS AND SHARED HUMANITY: RECONSTRUCTING ISLAMIC COSMOPOLITANISM IN A PLURAL WORLD

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ABSTRACT

The discourse on Islamic cosmopolitanism has attracted growing scholarly attention amid increasing religious diversity and global interconnectedness. Nevertheless, the ethical foundations of Islamic cosmopolitanism in the Qur'an remain underexplored. This article aims to examine how Quranic ethics can provide a normative framework for reconstructing Islamic cosmopolitanism through the concept of shared humanity. Employing a qualitative library research design, data were collected from selected Qur'anic verses, classical and contemporary exegeses, and scholarly literature on Islamic ethics and cosmopolitanism. The data were analyzed using thematic content analysis to identify key ethical principles relevant to human coexistence. The findings reveal that the Qur'an promotes shared humanity through the values of human dignity (karāmah), justice ('adl), compassion (rahmah), mutual recognition (ta'āruf), and social responsibility. These principles form the basis of an inclusive Islamic cosmopolitanism that embraces diversity while encouraging dialogue and cooperation across communities. This study contributes to Islamic Studies by offering a Quranic ethical reconstruction of cosmopolitanism and demonstrates the continued relevance of Quranic ethics for fostering peaceful coexistence in plural societies.

ABSTRAK

Diskursus mengenai kosmopolitanisme Islam semakin memperoleh perhatian akademik di tengah meningkatnya keberagaman agama dan keterhubungan global. Namun, landasan etis kosmopolitanisme Islam dalam Al-Qur'an masih relatif kurang mendapat perhatian. Artikel ini bertujuan mengkaji bagaimana etika Al-Qur'an dapat menjadi kerangka normatif bagi rekonstruksi kosmopolitanisme Islam melalui konsep kemanusiaan bersama (*shared humanity*). Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*). Data dikumpulkan dari ayat-ayat Al-Qur'an yang relevan, tafsir klasik dan kontemporer, serta literatur ilmiah mengenai etika Islam dan kosmopolitanisme. Data dianalisis menggunakan analisis isi tematik (*thematic content analysis*) untuk mengidentifikasi prinsip-prinsip etis yang berkaitan dengan kehidupan bersama umat manusia. Hasil penelitian menunjukkan bahwa Al-Qur'an mengembangkan konsep kemanusiaan bersama melalui nilai martabat manusia (*karāmah*), keadilan ('*adl*), kasih sayang (*rahmah*), saling mengenal (*ta'āruf*), dan tanggung jawab sosial. Prinsip-prinsip tersebut menjadi dasar kosmopolitanisme Islam yang inklusif, yang menerima keberagaman sekaligus mendorong dialog dan kerja sama antarkomunitas. Penelitian ini berkontribusi pada pengembangan kajian Islam dan menegaskan relevansi etika Al-Qur'an dalam mewujudkan koeksistensi damai di masyarakat plural.

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A. INTRODUCTION

The increasing interconnectedness of contemporary societies has transformed the way people interact across religious, cultural, and national boundaries. Global migration, technological advancement, and transnational communication have intensified encounters among diverse communities, creating both opportunities for cooperation and challenges related to identity, exclusion, and social cohesion. In this context, cosmopolitanism has re-emerged as an important framework for understanding how individuals and communities can live together amid diversity while maintaining their distinctive identities. Within Islamic Studies, growing attention has been devoted to the concept of Islamic cosmopolitanism as scholars seek to explore how Islamic teachings contribute to pluralism, coexistence, and global solidarity (Dunn et al., 2016; Marsden, 2018; Hefner, 2020).

Recent scholarship demonstrates that Islamic cosmopolitanism is neither a modern innovation nor a concept borrowed exclusively from Western intellectual traditions. Rather, it is deeply rooted in the historical experiences of Muslim societies that developed through commercial exchange, scholarly mobility, intercultural encounters, and transregional networks (Marsden, 2018). Research on Muslim communities in multicultural settings further reveals that cosmopolitan attitudes are often expressed through openness to diversity, willingness to engage with different social groups, and recognition of common human concerns beyond religious boundaries (Dunn et al., 2016; Atie et al., 2017). Similarly, contemporary studies argue that Islamic cosmopolitanism provides an important ethical and social framework for navigating the complexities of modern plural societies (Fauzian et al., 2024; Abdullah, 2025).

The relevance of this discussion becomes increasingly apparent in light of contemporary global challenges. Despite unprecedented levels of connectivity, societies across the world continue to experience religious intolerance, identity-based polarization, discrimination, xenophobia, and social fragmentation. Reports from various international institutions and recent academic studies indicate that tensions rooted in ethnic, cultural, and religious differences remain persistent features of contemporary public life (Hefner, 2020; Zaduqisti et al., 2020). These realities suggest that globalization alone does not necessarily generate mutual understanding. Instead, the coexistence of diverse communities requires ethical foundations capable of fostering respect, dialogue, and cooperation.

Within Islamic thought, such ethical foundations can be found in the Qur'an. Quranic teachings consistently emphasize the dignity of every human being, the pursuit of justice, compassion toward others, and recognition of human diversity as part of divine wisdom. Concepts such as *karāmah* (human dignity), *ʿadl* (justice), *rahmah* (compassion), and *taʿāruf*

(mutual recognition) collectively provide a moral vision that transcends narrow communal boundaries. Recent studies on interreligious dialogue and religious moderation have shown that these values continue to play a significant role in promoting tolerance, reconciliation, and constructive engagement among diverse groups (Khan et al., 2020; Zaduqisti et al., 2020). Likewise, discussions on freedom, pluralism, and coexistence within contemporary Islamic scholarship have highlighted the continuing relevance of Quranic ethical principles for addressing the challenges of multicultural societies (Hefny, 2023; Agli et al., 2025).

However, a significant gap remains between normative ideals and contemporary realities. Normatively, the Qur'an promotes a vision of humanity united by shared dignity and moral responsibility. Empirically, contemporary societies continue to struggle with exclusionary ideologies, sectarian tensions, religious prejudice, and competing identity claims (Putra, 2022). This discrepancy indicates that the ethical resources embedded within the Qur'an have not yet been sufficiently explored as a foundation for contemporary discussions on cosmopolitanism and shared humanity. Existing studies have largely examined Islamic cosmopolitanism through historical, sociological, or political lenses, while relatively limited attention has been given to its ethical reconstruction from a Quranic perspective (Marsden, 2018; Fauzian et al., 2024; Abdullah, 2025).

Several influential scholars have provided important insights that help illuminate this issue. Hefner (2020, 2021) argues that sustainable pluralism requires a moral commitment to what he describes as *covenantal pluralism*, a framework that encourages cooperation among communities while preserving religious difference. Aljunied (2016) demonstrates that cosmopolitan engagement has long been embedded within Muslim intellectual and social traditions, particularly in Southeast Asia, where diverse religious and cultural communities have interacted for centuries. Further emphasizes the importance of ethical universalism, suggesting that Islamic values possess a universal moral dimension capable of contributing to global human flourishing. Similarly, An-Na'im (2019) advocates the contextualization of Islamic ethical principles to support equal citizenship, human rights, and religious freedom in modern societies. Complements these perspectives by highlighting compassion, hospitality, and human dignity as central ethical values that enable meaningful engagement across social and religious differences.

Although these contributions have significantly advanced discussions on Islam and pluralism, they have generally addressed cosmopolitanism, ethics, and shared humanity as separate themes. Studies on Islamic cosmopolitanism often focus on historical experiences and social practices (Marsden, 2018; Aljunied, 2016), while research on religious coexistence tends to emphasize dialogue, moderation, and civic engagement (Khan et al., 2020; Hefner, 2020). Consequently, a comprehensive framework that

systematically connects Quranic ethics, shared humanity, and Islamic cosmopolitanism remains underdeveloped.

The novelty of this study lies in its attempt to bridge these three interconnected discourses. Rather than approaching Islamic cosmopolitanism primarily as a sociological phenomenon or historical legacy, this article examines it as an ethical project grounded in Quranic teachings. By analyzing the concepts of human dignity, justice, compassion, mutual recognition, and social responsibility, this study seeks to reconstruct a model of Islamic cosmopolitanism rooted in the principle of shared humanity. In doing so, it contributes to ongoing debates within Islamic Studies, Religious Studies, and ethics by offering a normative framework that connects Islamic teachings with contemporary concerns regarding diversity, coexistence, and global solidarity.

Accordingly, this study aims to examine the ethical foundations of shared humanity in the Qur'an, identify the core Quranic values that support coexistence in plural societies, and reconstruct an inclusive model of Islamic cosmopolitanism based on those values. It is argued that Quranic ethics provides a coherent normative foundation for fostering peaceful coexistence, mutual respect, and human solidarity in an increasingly plural and interconnected world.

B. METHODH

This study employed a qualitative library research design with a normative orientation to examine the ethical foundations of shared humanity in the Qur'an and their implications for reconstructing Islamic cosmopolitanism. The normative approach was adopted because the study seeks to explore ethical values, conceptual principles, and intellectual frameworks embedded within Quranic texts and related scholarly discourses rather than generating empirical findings through surveys, interviews, or field observations. Within contemporary Islamic studies, normative research remains a significant methodological approach for investigating religious texts as sources of ethical reasoning, social values, and theoretical reconstruction (Snyder, 2019; Husairi et al., 2024).

The study utilized both primary and secondary sources. Primary sources consisted of Quranic verses concerning human dignity (*karāmah*), justice (*'adl*), compassion (*rahmah*), diversity, and mutual recognition (*ta'āruf*), as well as classical and contemporary Qur'anic commentaries relevant to these themes. Secondary sources were drawn from peer-reviewed Scopus-indexed journal articles, scholarly books, and academic publications addressing Quranic ethics, shared humanity, Islamic cosmopolitanism, religious pluralism, and interreligious coexistence. Data collection was conducted through a systematic literature review process involving the identification, selection, evaluation, and classification of relevant sources. The inclusion of literature was guided by criteria of academic credibility, thematic relevance, analytical rigor, and contribution to the objectives of the study (Snyder, 2019; Paul & Criado, 2020).

The collected data were analyzed using thematic content analysis to identify, interpret, and synthesize recurring ethical themes across the selected texts. The analytical procedure involved several interconnected stages, including data familiarization, coding, thematic categorization, interpretative analysis, and conceptual synthesis. Particular attention was given to examining how Quranic ethical principles intersect with contemporary discussions on cosmopolitanism, pluralism, and global solidarity. Through this process, the study developed an integrative conceptual framework that positions shared humanity as a central ethical foundation for reconstructing Islamic cosmopolitanism in an increasingly interconnected and culturally diverse world. The use of thematic content analysis enabled a systematic interpretation of textual data while facilitating the development of broader theoretical insights derived from the interaction between normative Islamic teachings and contemporary scholarly debates (Vaismoradi et al., 2016).

C. RESULT AND DISCUSSION

Quranic Foundations of Shared Humanity: Human Dignity as a Universal Ethical Principle

The Quranic conception of shared humanity begins with the recognition that every human being possesses an inherent dignity bestowed directly by God. Unlike social systems that often construct distinctions based on ethnicity, race, religion, or nationality, the Qur'an presents human dignity as a universal attribute attached to all descendants of Adam. This principle serves as one of the most fundamental ethical foundations for understanding human relations within Islam and provides the normative basis for a cosmopolitan vision rooted in the Qur'an.

Allah states:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

"Indeed, We have honored the children of Adam, carried them on land and sea, provided them with good things, and favored them greatly above many of those We created." (Qur'an 17:70)

The phrase *wa laqad karramnā banī Ādam* ("Indeed, We have honored the children of Adam") is particularly significant because it attributes dignity to humanity as a whole rather than to a specific religious community. The verse does not limit divine honor to Muslims, Arabs, or any privileged social group. Instead, dignity is portrayed as an ontological characteristic inherent in human existence itself. Bin Ali (2022) argues that the Quranic concept of *karāmah al-insān* represents a universal ethical principle capable of countering religious extremism, discrimination, and violence by affirming the intrinsic worth of every human being. Similarly, Jafari et al. (2024) maintain that human dignity in the Qur'an is grounded in a shared moral status that transcends social, ethnic, and religious distinctions. These interpretations indicate that the Qur'anic understanding of

dignity functions as a foundational principle for building inclusive and peaceful human relations.

Classical Muslim exegetes further reinforce this universal understanding of human dignity. Ibn Kathir interpreted the honor granted to humanity as reflected in the gifts of reason, language, moral responsibility, and the capacity to distinguish right from wrong. Likewise, Al-Tabari emphasized that God elevated humanity through intellectual and ethical capacities that enable human beings to fulfill their role as moral agents on earth. These interpretations suggest that human dignity is inseparable from ethical responsibility and social accountability. In the contemporary Indonesian context, Kurniawan and Pulungan (2024), drawing upon Hamka's *Tafsir Al-Azhar*, argue that the divine honor bestowed upon humanity entails a corresponding obligation to uphold justice, compassion, and respect for others. Thus, dignity is not merely a status granted by God but also a moral commitment that shapes human interaction.

The ethical implications of *karāmah al-insān* extend beyond theological discourse and resonate strongly with contemporary discussions of human rights and global ethics. An-Na'im (2021) argues that Islamic normative traditions contain substantial resources for supporting universal human rights, equal citizenship, and social justice within plural societies. His analysis demonstrates that Islamic ethical teachings can contribute to modern human rights discourse without abandoning their theological foundations. Rather than positioning Islam and universal human rights as competing paradigms, An-Na'im (2021) proposes a constructive engagement between religious ethics and global norms based on the shared recognition of human dignity.

A similar perspective is developed by Siddiqui (2015), who emphasizes hospitality, empathy, and openness toward others as essential expressions of Islamic ethics. According to Siddiqui (2015), acknowledging the dignity of another person is not merely a theological affirmation but a practical moral obligation manifested through everyday social encounters. Hospitality, in this sense, becomes an ethical practice that transforms abstract notions of dignity into lived experiences of mutual respect and recognition. Such an approach reinforces the idea that shared humanity is sustained not only by legal principles but also by interpersonal virtues.

The relationship between human dignity and plural coexistence is further elaborated in Hefner's (2020) concept of *covenantal pluralism*. Hefner (2020) argues that stable and inclusive plural societies require a shared commitment to the equal dignity of all individuals regardless of religious affiliation, ethnicity, or cultural background. This perspective closely aligns with the Qur'anic affirmation that every human being is worthy of respect because they are recipients of divine honor. Consequently, human dignity

functions as the ethical bridge connecting religious commitment with social inclusion and peaceful coexistence.

Taken together, these Quranic teachings and contemporary scholarly interpretations reveal that *karāmah al-insān* is far more than a theological doctrine. It constitutes the ethical cornerstone of a broader vision of shared humanity (Klaina, 2024). By recognizing every individual as a bearer of God-given dignity, the Qur'an establishes a universal moral foundation upon which justice, mutual recognition, compassion, and social solidarity can be built. This ethical framework ultimately provides the conceptual starting point for reconstructing Islamic cosmopolitanism, demonstrating that the principles of coexistence, pluralism, and global responsibility are deeply rooted within the Qur'anic worldview rather than being external additions to Islamic thought.

Diversity as Divine Design: Reinterpreting Ta 'āruf in a Plural Society

The Qur'anic vision of shared humanity is not limited to the recognition of universal human dignity; it also embraces diversity as an integral part of God's design for human existence. Rather than portraying differences in ethnicity, culture, language, or social identity as sources of conflict, the Qur'an presents diversity as a positive and purposeful reality. Human plurality is therefore not an obstacle to unity but a condition through which individuals and communities learn to interact, cooperate, and contribute to the common good. Within this framework, diversity becomes an ethical opportunity rather than a social problem, laying the foundation for a more inclusive understanding of human relations.

This principle is clearly articulated in QS. Al-Hujurāt [49]:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

"O humankind, We created you from a male and a female and made you into nations and tribes so that you may come to know one another. Surely the most honored of you in the sight of God is the most righteous among you." (Qur'an 49:13)

The phrase *li-ta 'ārafū* ("so that you may know one another") constitutes the ethical center of the verse. The Qur'an does not merely acknowledge the existence of diversity but assigns it a constructive purpose: mutual recognition, understanding, and engagement. Classical exegetes such as Ibn Kathir and Al-Tabari understood *ta 'āruf* as a process through which different communities establish social bonds and overcome prejudice without erasing their distinct identities. Contemporary scholarship similarly argues that Qur'anic pluralism is rooted in reciprocal recognition rather than exclusivism. According to Afsaruddin (2009), the Qur'an promotes a vision of human relations based on

moderation, dialogue, and respect for difference, thereby positioning diversity as a moral resource for social harmony rather than a cause of fragmentation.

The verse also conveys a profound theological message: diversity is part of God's will (*divine will*). Human beings are intentionally created as nations and tribes, indicating that plurality is neither accidental nor undesirable. Consequently, the Qur'an rejects all forms of superiority based on race, ethnicity, lineage, or social status. The only criterion of distinction before God is moral excellence (*taqwā*), not inherited identity. In this regard, diversity functions as a test of ethical conduct and a means through which human beings cultivate justice, humility, and mutual respect. Abdullah (2024) argues that this Qur'anic recognition of plurality provides an important foundation for *fiqh al-ta'āyush* (jurisprudence of coexistence), which emphasizes peaceful engagement and constructive relations among diverse communities in contemporary societies.

The concept of *ta'āruf* further transcends the notion of passive tolerance. Tolerance often implies merely accepting the presence of others despite disagreement, whereas *ta'āruf* requires active engagement through dialogue, learning, cooperation, and reciprocal understanding. It encourages individuals and communities to move beyond coexistence toward meaningful interaction. This interpretation is consistent with Khan et al. (2020), who argue that Islamic teachings support interreligious dialogue as a mechanism for promoting social cohesion, justice, and peaceful coexistence. Likewise, Siddiqui (2015) emphasizes that hospitality, openness, and empathy toward others are practical manifestations of Islamic ethics that transform diversity from a social reality into an opportunity for ethical growth and mutual enrichment.

This dynamic understanding of diversity resonates strongly with Aljunied's (2016) concept of Muslim cosmopolitanism. Aljunied argues that Muslim societies historically developed through extensive interactions across cultural, linguistic, and geographical boundaries while remaining rooted in Islamic values. Muslim cosmopolitanism therefore reflects an ability to balance religious commitment with openness toward cultural and social diversity. Rather than perceiving difference as a threat, it views engagement with others as a source of intellectual, moral, and civilizational enrichment. A similar perspective is evident in Hefner's (2020) notion of covenantal pluralism, which emphasizes mutual recognition, equal dignity, and shared civic responsibility as prerequisites for sustainable plural societies. Together, these perspectives reinforce the Qur'anic vision of *ta'āruf* as an ethical framework for navigating diversity in an increasingly interconnected world.

Consequently, the Qur'anic concept of *ta'āruf* represents more than a call for peaceful coexistence. It constitutes a comprehensive ethical framework that transforms diversity into a source of mutual enrichment, social solidarity, and collective responsibility. By

grounding human plurality in divine wisdom and encouraging active engagement across social boundaries, the Qur'an offers a compelling foundation for reconstructing Islamic cosmopolitanism in contemporary plural societies. Through this lens, diversity is not a challenge to Islamic identity but an essential condition for realizing the Qur'an's vision of shared humanity.

Justice and Compassion: The Ethical Core of Human Coexistence

The Qur'anic conception of *shared humanity* extends beyond the recognition of human dignity and diversity to encompass the ethical principles that govern relations among individuals and communities. Among these principles, *'adl* (justice) and *rahmah* (compassion) occupy a central position in the Qur'anic moral worldview. Together, they provide the normative foundation for peaceful coexistence, social harmony, and collective responsibility. While justice safeguards the rights and dignity of all people, compassion fosters empathy and concern for others regardless of differences in religion, ethnicity, culture, or social status. In contemporary discussions of Islamic ethics, these values are increasingly recognized as essential for addressing social fragmentation and cultivating inclusive societies (Abdullah, 2024; Elmahjub, 2023).

The importance of justice is explicitly emphasized in the Qur'an through a command that transcends personal interests and group loyalties:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا ۖ هُوَ أَقْرَبُ لِلتَّقْوَىٰ

"O believers! Stand firm for God as witnesses in justice, and do not let hatred of a people lead you away from justice. Be just; that is nearer to righteousness." (Qur'an 5:8)

This verse positions justice as a universal ethical obligation that must be upheld even toward those with whom one disagrees. The Qur'an thus rejects any form of discrimination or exclusion rooted in prejudice, hostility, or communal affiliation. Justice is not presented merely as a legal principle but as a moral commitment that reflects faithfulness to divine guidance. Abdullah (2024) argues that such a conception of justice forms a crucial component of *fiqh al-ta'āyush* (jurisprudence of coexistence), which emphasizes fairness, mutual respect, and responsible engagement among diverse communities. In this sense, justice becomes an indispensable condition for sustaining peaceful and equitable social relations in plural societies.

Alongside justice, the Qur'an identifies compassion as a defining characteristic of its ethical vision. This principle is embodied in the mission of the Prophet Muhammad:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We have not sent you except as a mercy to all worlds." (Qur'an 21:107)

The expression *rahmatan lil- 'ālamīn* carries a profoundly universal meaning. Yusoff, Said, and Yabi (2019) argue that Rather than limiting mercy to a particular religious or social group, the Qur'an presents compassion as a value directed toward all humanity and, indeed, all creation. Contemporary scholars have highlighted the significance of this principle in fostering constructive engagement across cultural and religious boundaries. Rane et al. (2024) contend that Islamic covenantal ethics promote mutual recognition, respect, and responsibility toward others, thereby creating a moral framework for coexistence within diverse societies. Similarly, Elmahjub (2023) argues that compassion, human welfare, and fairness remain among the most enduring ethical principles within Islamic moral thought, particularly in responding to contemporary social and technological challenges.

The relationship between justice and compassion is especially relevant in the context of growing discrimination, intolerance, and social exclusion across many parts of the world. Justice without compassion may become rigid and detached from human realities, whereas compassion without justice may fail to address structural inequalities and persistent forms of marginalization. The Qur'an therefore integrates both values into a comprehensive ethical framework that seeks to protect human dignity while strengthening social solidarity. As Rane et al. (2024) observe, sustainable coexistence requires not only legal recognition of diversity but also ethical commitments that encourage empathy, dialogue, and mutual care. Likewise, Abdullah (2024) emphasizes that peaceful coexistence cannot be achieved solely through institutional arrangements; it must also be supported by moral virtues that nurture trust and cooperation among different communities.

Viewed through the lens of *shared humanity*, *'adl* and *rahmah* constitute the ethical core of Islamic cosmopolitanism. They transform diversity from a sociological reality into a moral responsibility that calls individuals and communities to uphold fairness, empathy, and mutual concern. Justice ensures that all people are treated with equal dignity, while compassion encourages the formation of relationships grounded in care and solidarity. Together, these values provide a Qur'anic framework for addressing contemporary challenges associated with polarization, exclusion, and identity-based conflict. Consequently, the reconstruction of Islamic cosmopolitanism in a plural world must rest upon the integration of justice and compassion as complementary ethical principles capable of fostering a more inclusive and humane global community (Abdullah, 2024; Elmahjub, 2023; Rane et al., 2024).

Toward Islamic Cosmopolitanism: Reconstructing Shared Humanity in a Globalized World

The preceding discussion has demonstrated that the Qur'an advances a coherent ethical vision grounded in four interrelated principles: human dignity (*karāmah*), mutual recognition (*ta'āruf*), justice (*'adl*), and compassion (*rahmah*). These values are not isolated moral concepts but form an integrated framework that shapes the Qur'anic understanding of human coexistence. Human dignity establishes the equal worth of all people, *ta'āruf* encourages constructive engagement across differences, justice safeguards fairness and rights, and compassion nurtures solidarity and care. Together, these principles provide the normative basis for what may be described as a Qur'anic ethic of *shared humanity*, an ethical orientation that transcends social, cultural, and religious boundaries while preserving the moral distinctiveness of Islamic teachings (Abdullah, 2024; Hefner, 2020).

This ethical framework offers a valuable foundation for reconstructing Islamic cosmopolitanism in the contemporary world. Rather than viewing cosmopolitanism as a purely secular or Western intellectual tradition, Islamic cosmopolitanism can be understood as a mode of engaging with human diversity rooted in Qur'anic values. Historically, Muslim societies developed through extensive interactions across regions, cultures, and civilizations, creating intellectual and social networks that connected diverse communities while maintaining a shared ethical horizon. Aljunied (2016) argues that Muslim cosmopolitanism emerged from this dynamic encounter between religious commitment and openness to cultural plurality, enabling Muslims to participate in broader human experiences without abandoning their Islamic identity.

At the center of this reconstruction lies the concept of *shared humanity*. The Qur'an repeatedly addresses humanity as a single moral community whose members are bound together by a common origin and shared responsibility before God. This perspective challenges exclusivist interpretations that reduce social relations to narrow communal affiliations. Instead, it encourages an understanding of human identity that recognizes both particular belonging and universal responsibility. In a similar vein, An-Na'im (2021) contends that contemporary discussions of human dignity, rights, and ethical coexistence require frameworks capable of affirming cultural and religious diversity while maintaining commitment to universal moral principles. The Qur'anic notion of shared humanity provides such a framework by linking universal ethical concerns with religiously grounded moral values (Arfan et al, 2025).

The relevance of Islamic cosmopolitanism becomes increasingly apparent in a globalized world characterized by migration, religious diversity, identity-based conflicts, and social polarization. Contemporary societies are more interconnected than ever before, yet they also face growing challenges arising from exclusionary nationalism, intolerance, and cultural fragmentation. In this context, the Qur'anic values of *ta'āruf*, justice, and compassion offer an alternative ethical paradigm that promotes dialogue, mutual respect, and peaceful coexistence. Abdullah (2024) emphasizes that the Islamic tradition contains

significant resources for developing a jurisprudence of coexistence (*fiqh al-ta'āyush*), while Rane et al. (2024) demonstrate how Islamic covenantal ethics can foster respectful engagement across diverse communities. These perspectives highlight the continuing relevance of Islamic ethical teachings in addressing contemporary global challenges.

Recent scholarship further illustrates that cosmopolitan orientations need not weaken religious or cultural identities. Rather, openness to diversity can coexist with strong commitments to faith, tradition, and local belonging. Tho Seeth (2023) observes that contemporary Muslim intellectuals increasingly combine global engagement with rooted forms of religious and national identity, producing what may be described as a cosmopolitan yet culturally grounded outlook. Similarly, Ritter (2023) argues that cosmopolitanism should be understood as an ethical orientation that expands moral concern beyond the boundaries of one's immediate community. From this perspective, Islamic cosmopolitanism does not imply the erosion of religious identity but instead encourages Muslims to engage constructively with the broader human community while remaining guided by Qur'anic ethical principles.

Based on these findings, this study proposes a conceptual model in which Qur'anic ethics serves as the normative foundation for reconstructing Islamic cosmopolitanism through the framework of *shared humanity*. In this model, *karāmah* establishes universal human dignity, *ta'āruf* promotes recognition across differences, *'adl* ensures justice and equality, and *rahmah* nurtures compassion and solidarity. Together, these values generate an ethical vision capable of supporting inclusive coexistence in a plural and interconnected world. The principal contribution of this study therefore lies in demonstrating that Islamic cosmopolitanism is not merely a sociological phenomenon or historical legacy but a normative project deeply rooted in Qur'anic ethics. By placing *shared humanity* at the center of this reconstruction, the study offers a framework through which Islamic thought can contribute meaningfully to contemporary debates on pluralism, global citizenship, and human coexistence.

D. CONCLUSION

This study demonstrates that the Qur'anic concept of *shared humanity* provides a coherent ethical foundation for reconstructing Islamic cosmopolitanism in the context of an increasingly plural and interconnected world. Through a qualitative library-based analysis of key Qur'anic principles, the study finds that Islamic cosmopolitanism is not merely a historical experience or a sociological phenomenon, but a normative project deeply rooted in Qur'anic ethics. The values of *karāmah* (human dignity), *ta'āruf* (mutual recognition), *'adl* (justice), and *rahmah* (compassion) collectively form an integrated ethical framework that affirms the equal worth of all human beings, encourages constructive

engagement across differences, and promotes social relations grounded in fairness and empathy.

The study further reveals that the Qur'an conceptualizes diversity not as a threat to religious identity but as a divinely intended condition through which human beings cultivate mutual understanding and collective responsibility. Within this framework, justice and compassion function as complementary ethical principles that transform recognition of diversity into meaningful coexistence. Consequently, the reconstruction of Islamic cosmopolitanism proposed in this study moves beyond conventional interpretations that emphasize openness or cultural exchange alone. Instead, it positions *shared humanity* as the central ethical bridge linking Qur'anic teachings with contemporary discussions on pluralism, coexistence, and global citizenship.

The principal contribution of this study lies in the development of a conceptual model that connects Qur'anic Ethics (*karāmah-ta'āruf-adl-raḥmah*), Shared Humanity, and Islamic Cosmopolitanism within a single analytical framework. This model offers a fresh theoretical perspective for contemporary Islamic studies by demonstrating that cosmopolitanism can be articulated from within the moral universe of the Qur'an rather than being understood solely through secular or Western paradigms. In doing so, the study contributes to ongoing scholarly debates on religion and global ethics while providing an Islamic ethical framework for fostering inclusive coexistence, social solidarity, and human flourishing in diverse societies. Future research may further explore the practical implications of this framework in educational, social, and interreligious contexts across different cultural settings.

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