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## Political Identity in Contemporary Islamic Thought: Between Religious and National Pluralism

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### Abstract

*This study aims to examine the interplay between religion and national identity within contemporary Islamic thought, with a particular focus on religious and political pluralism and their impact on shaping political identity. Adopting a critical analytical approach, the study explores the content of modern Islamic discourse on political identity and employs a comparative methodology to juxtapose various Islamic perspectives with contemporary concepts of statehood and identity. The findings reveal that contemporary Islamic thought promotes a constructive relationship between religious and national identities, fostering peaceful coexistence and mutual respect among different religions and sects. The study also highlights the multifaceted nature of Muslim identity and its influence on political participation. Moreover, it underscores the challenges posed by globalization to Islamic political identity, urging Muslims to strike a balance between Islamic authenticity and the demands of modern life. Importantly, the study illustrates how contemporary Islamic thought offers pragmatic solutions to these challenges by drawing on the Islamic intellectual heritage while engaging with modern political concepts to advance justice and equality.*

**Keywords:** Political Identity, Islamic Thought, Religious Pluralism, National Pluralism.

### Introduction

Political identity stands as one of the most contested concepts in contemporary Islamic thought due to its profound influence on shaping the relationship between individuals, communities, and the state, as well as the governing systems and overarching sources of legitimacy. While the concept is not alien to Islamic heritage, it has taken on new dimensions in the modern era with the emergence of the nation-state, the growing interactions between Islamic movements and political regimes, and the shifts imposed by colonialism and its aftermath. Political identity has now become a central focus in both Islamic movements and academic discourse related to political Islam.

Religious and national pluralism pose significant challenges to the Islamic conceptualization of political identity. Islamic societies are far from homogeneous; they encompass a wide spectrum of religious affiliations, sects, and ethnic groups. This diversity compels Islamic thought to revisit traditional understandings of the state, citizenship, and political allegiance. In this context, there is an urgent need to construct a flexible political identity—one that is not confined solely to religious belonging but also embraces national and civic affiliations, laying the groundwork for a social contract founded on equality and justice. However, this vision encounters internal challenges rooted in classical Islamic frameworks, as well as external obstacles stemming from authoritarian political regimes and the postcolonial contexts that have redrawn the maps of identity and allegiance (El-Sayyid, 2015).

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Nevertheless, contemporary Islamic thought is not devoid of reformist efforts aimed at rethinking political identity in a way that resonates with the spirit and complexities of the modern age. Some Islamic thinkers have embraced more open approaches that acknowledge internal diversity within the Muslim ummah. They argue that Islam does not inherently conflict with the modern nation-state, but rather, can serve as a source of inspiration for values such as justice, equality, and peaceful coexistence. Novel interpretations of religious texts and a historical reading of Islamic experiences that reflect pluralism and coexistence inform these perspectives. Still, they are often met with intellectual and political barriers that hinder their practical realization (Kabbabi, 2016).

Within this framework, the present study seeks to analyze the notion of political identity in contemporary Islamic thought through its relationship with religious and national pluralism. It aims to explore leading intellectual positions and compare them with the ongoing transformations in Arab and Islamic societies. The study aspires to understand how Islamists engage with a complex reality where identities and allegiances intersect. It poses the critical question of whether it is truly possible to develop an Islamic model of political identity that embraces diversity rather than suppressing it, and that strikes a balance between the core tenets of religion and the requirements of the modern state.

### **Research Problem**

Political identity in contemporary Islamic thought has emerged as one of the most hotly debated issues, particularly amid the political and social transformations taking place across Arab and Islamic societies. The presence of both religious and national pluralism in these societies poses serious challenges to Islamic conceptions of political identity—especially in relation to defining citizenship, statehood, and civil society. In contemporary Islamic thought, the notion of political identity is intricately interwoven with religious and national pluralism, giving rise to diverse perspectives on how to integrate such pluralism within the foundational principles of Islam.

While many Islamic thinkers view religion as a central component of political identity, the sociopolitical reality of modern societies reveals a far more complex dynamic. Religious belonging intersects with national and ethnic affiliations, creating divergent visions of political identity.

Accordingly, the core research problem centers on the following overarching question: **To what extent can contemporary Islamic thought reformulate the concept of political identity in a way that accommodates religious and national pluralism in modern societies?**

This main question gives rise to the following sub-questions:

- How does contemporary Islamic thought address the relationship between religion and the state in the context of religious and ethnic pluralism?
- What are the key factors influencing perceptions of political identity in Islamic thought in light of national and religious diversity?
- Are there historical or contemporary experiences that can contribute to developing an Islamic model of political identity that acknowledges pluralism?
- What are the main challenges facing contemporary Islamic thought in reconciling religious affiliation with national belonging in societies characterized by multiple identities?

## **Research Objectives**

This study aims to:

- Analyze the relationship between religion and the state in contemporary Islamic thought, and examine how religious and ethnic pluralism influences the understanding of political identity.
- Investigate the key factors shaping political identity in modern Islamic societies, with a focus on the interplay between religious affiliation and national belonging.
- Explore historical and contemporary models that contribute to a comprehensive understanding of Islamic political identity capable of accommodating religious and national pluralism.
- Compare various conceptualizations of Islamic political identity and assess their adaptability to the conditions and demands of the modern era.
- Examine the intellectual and political challenges facing contemporary Islamic thought in reshaping political identity within socially diverse nations.

## **Significance of the Study**

This study holds substantial academic and practical significance. Academically, it enriches contemporary Islamic political thought by offering a critical analysis of the relationship between religious and national identities in the context of religious and ethnic diversity. It presents a novel perspective on the challenges facing Islamic societies in constructing an inclusive political identity. Practically, the study provides insights that can inform public policy and foster peaceful coexistence and national unity in pluralistic states. It also supports reformist movements that seek to harmonize religious and national identities in the Muslim world.

## **Rationale for Topic Selection**

- The growing debate within Arab societies regarding the relationship between religion and the state.
- The challenges faced by multi-religious and multi-ethnic countries amid the rise of religious discourse.
- The pressing need for critical studies that examine Islamic thought through the lens of political identity.

## **Theoretical Framework**

### **Social Identity Theory:**

This theory emphasizes how collective affiliations—such as religion or ethnicity—are formed and how they influence the political behavior of individuals and groups. According to the theory, individuals seek to strengthen their collective identity by affiliating with a specific group, which in turn shapes their worldview and social interactions. Within the context of Islamic political identity, this theory can help explain how religious and ethnic affiliations affect political attitudes and notions of loyalty to the nation or the ummah (Baghami et al., 2022).

### Social Contract Theory:

This theory is based on the premise that the state is founded upon an unwritten agreement among individuals and the collective, whereby citizens delegate authority to the state in exchange for protection and mutual rights. It serves as a valuable framework for comparing concepts of power and sovereignty between the modern nation-state and Islamic perspectives on politics and governance. It raises important questions regarding how Islamic thought conceptualizes authority and citizenship within both religious and national contexts (Abdul Rahim, 2022).

### Postcolonial Theory:

Postcolonial theory seeks to understand the impact of colonialism on cultures and identities in societies affected by imperial expansion. It focuses on how colonial and postcolonial conditions have shaped national and religious identities in Islamic societies. This theoretical lens allows for an analysis of how Islamic political identity has been constructed in response to Western colonial influences, and how dominant identities are challenged in favor of reconstructing indigenous ones within postcolonial contexts (Bouhariche, 2016).

### Methodology

this study adopts a critical analytical approach by examining the content of contemporary Islamic discourse related to political identity. It also utilizes a comparative method to analyze diverse perspectives within Islamic thought and contrast them with modern conceptions of the state and identity.

### Previous Studies

Previous studies constitute a foundational component in constructing any scientific research, as they provide a conceptual and knowledge-based framework for examining complex phenomena and issues. In the context of *political identity in contemporary Islamic thought amid religious and national pluralism*, previous literature has focused on analyzing the interactions between religion and the state, as well as how religious and ethnic diversity influences the construction of political identity in Muslim societies. Numerous studies have explored the concepts of political identity, dimensions of pluralism, and the challenges facing Islamic thought in building a balanced political model that embraces diversity. Reviewing these studies enables a deeper understanding of the intellectual developments within this field and allows for identifying research gaps that this study seeks to address, thereby offering a new contribution.

The study by **Hussein et al. (2024)** aims to deconstruct and analyze the concept of “*political thought*” within the epistemological framework of Islam by examining its core conceptual components—*thought* and *politics*—from both linguistic and terminological perspectives. The study reconstructs the term to arrive at a comprehensive definition that reflects the Islamic worldview. It adopts a foundational analytical approach rooted in tracing conceptual origins within Islamic heritage, steering away from ready-made Western models, thereby offering a vision grounded in the Islamic intellectual environment and highlighting the contributions of Muslim scholars and intellectuals in shaping this concept.

The study by **Al-Hadi (2024)** analyzes the concept of *citizenship* in contemporary Islamic thought through two prominent Asian intellectual projects: Mahathir Mohamad’s “*Civilizational Islam*” in Malaysia and Nurcholish Madjid’s perspective in Indonesia. The aim is to explore

how a Western concept such as citizenship is understood and applied within culturally and religiously plural Islamic contexts. The study uses a comparative analytical method combining textual interpretation and analysis of the political and social experiences in both countries. It concludes that both Mahathir and Madjid provide distinct yet complementary interpretations of citizenship that integrate Islamic values with the requirements of the modern state, thereby offering a unique civilizational model that reflects the specificity of the contemporary Islamic experience in Asia.

The study by **Dhiya Al-Haqq et al. (2024)** seeks to explore the role of Islamic moderation principles (*wasatiyya*) in addressing identity politics challenges, particularly in reducing social and religious polarization in pluralistic societies. Employing a qualitative methodology based on literature and theoretical text analysis, the study investigates how values such as balance, compassion, and justice can contribute to inclusive and peaceful policy-making. The findings demonstrate that applying the principles of moderation effectively fosters intergroup dialogue, reduces ideological conflicts, and promotes political and social cohesion, as exemplified by the Indonesian case. The study highlights the theoretical and practical potential of Islamic moderation as a framework for mitigating polarization in culturally and religiously diverse societies.

The study by **Baligha (2022)** seeks to reconstruct the concept of *legitimacy* within the Islamic tradition in a way that aligns with its unique epistemological and value-based framework. It focuses on understanding legitimacy as part of an integrated system that shapes the political identity and intellectual structure of Islamic thought. The study analyzes how legitimacy is formed in Islamic political theory and how it can be adapted to explain authority within various contexts. Utilizing a historical-comparative analytical method, the study contrasts Islamic texts on legitimacy with Western political philosophies, while accounting for cultural and religious contexts. It concludes that legitimacy in Islamic heritage is flexible and deeply tied to Islamic values, and must be interpreted within the broader framework of principles that govern political authority in Islam.

The study by **Dunn, Myriad, et al. (2020)** aims to deconstruct the homogenized global image of Islam by analyzing how Muslim youth construct their religious identities in four different countries. The study adopts a comparative qualitative methodology based on national case studies, focusing on the unique social and historical contexts of each country and examining the interaction between religious, national, and global discourses. The findings reveal a high degree of diversity in how youth perceive Islam, emphasizing peace and harmony as core principles, with a complex interplay between religious and national affiliation. The study also shows how local conditions and colonial memory have produced internal and external “others” that inform the identity narratives of Muslim youth. In doing so, it challenges the dominant global discourse that associates Islam with fundamentalism.

The study by **Kabbabi (2016)** explores the relationship between *culture* and *democratic transformation* in the Arab Mashreq, with a focus on how values and knowledge acquired from one’s society influence political orientations and democratic behavior. It seeks to understand how cultural factors influences individuals’ and communities’ capacity to adopt democratic practices and contribute to building a sustainable democratic system. Employing a comparative analytical approach, the study examines political culture in Mashreq countries in comparison to other Arab regions, while addressing challenges faced by political systems in initiating democratic transitions. The study concludes that political culture plays a central role in the

success or failure of democratic transformation and that Mashreq states face difficulties in launching the process peacefully and conscientiously, necessitating deliberate efforts to promote democratic awareness and prepare society for a gradual shift to democratic governance.

The study by **Kati' et al. (2013)** analyzes the concept of *political pluralism* in the thought of Sayyed Muhammad Hussein Fadlallah, focusing on its connections to religion and politics in the contemporary world. It seeks to explore the relationship between political pluralism and liberal political theory, and how Fadlallah approached pluralism within political, religious, and cultural frameworks. The study employs a comparative analytical method, analyzing Fadlallah's writings alongside liberal political concepts, while accounting for historical and cultural contexts. The findings reveal that Fadlallah viewed political pluralism as essential for preserving intellectual and cultural diversity in modern societies, emphasizing the need to uphold Islamic principles without compromising religious foundations.

## **The Literature Review**

### **First: The Concept of Political Identity**

#### **Definition of Political Identity – Linguistically and Terminologically:**

- **Linguistically:** The term "*identity*" (hawiyya) is derived from the Arabic pronoun "*huwa*" (he), indicating self-affirmation and distinction from others. The word "*political*" stems from the verb "*sāsa*", which means to lead or manage, and it refers to the governance of societal and state affairs (Bozonelos et al., 2021).
- **Terminologically:** Political identity is defined as an individual's or a group's awareness of their political affiliation and their relationship with the state, society, and governing institutions. It manifests in loyalty, attitudes toward authority, and participation in political life. In other words, it is the framework through which individuals perceive themselves within the political sphere and interact with it, based on their religious, ethnic, or class affiliations (Bozonelos et al., 2021).

#### **The Evolution of the Concept of Political Identity in Western and Islamic Thought (Al-Qurashi, 2018):**

- **In Western Thought:** The concept of political identity began to crystallize with the emergence of the nation-state in Europe following the Peace of Westphalia in 1648. It further evolved during the liberal and socialist revolutions of the 18th and 19th centuries. Initially, it focused on national affiliation, but later expanded to include issues such as race, gender, religion, and ideological affiliations within the context of political pluralism and democracy.
- **In Islamic Thought:** Political identity in the Islamic context has not been separate from religion; rather, it has always been part of a comprehensive Islamic worldview that integrates the religious and the political. In early Islam, political affiliation was tied to the *ummah* (Muslim community), and loyalty was primarily to the faith rather than to the state. In the modern era, with the introduction of the concepts of the nation-state and secularism, Muslim thinkers began to grapple with the challenge of reconciling religious and national identities. This has led to the emergence of different intellectual trends that approach this duality with varying degrees of integration or resistance.

### **Components of Political Identity (Shibeeha, 2021):**

- **Religion:** Religion is a central element in shaping political identity in Islamic societies, as it is not merely a personal belief system but a comprehensive reference that informs an individual's stance toward authority, justice, and society.
- **Nationalism:** Refers to affiliation with a specific linguistic or cultural group. It often comes into tension with religious affiliation in Islamic societies, especially during the rise of nationalist movements in contrast to Islamic currents.
- **Belonging:** The feeling of connection to a particular group—whether religious, national, ethnic, or political—is foundational to forming political identity, as it shapes individuals' orientations and political behaviors.
- **Loyalty:** Refers to the political trust an individual places in a particular entity—be it the state, the ummah, a religious group, or a political organization. In the modern Islamic world, this concept has grown increasingly complex due to the overlap of religious and national affiliations.
- **Political Participation:** Involves the extent to which individuals engage in political life—through voting, candidacy, protest, or even daily interaction with public issues. It serves as a vital indicator of the strength and formation of political identity.

### **Second: Religious Pluralism in the Islamic Context**

**Religious pluralism** is a pivotal issue in both Eastern and Western thought, yet perspectives on it vary widely. Some reject it out of concern for potential threats to religious identity, while others view it as a mechanism for reducing conflict and promoting recognition of others' rights. At the same time, pluralism is sometimes exploited as a tool for advancing particular interests at the expense of religious principles. History is replete with religious and ideological conflicts in which religion has been instrumentalized to incite violence and sectarian strife. Nevertheless, the principle of justice remains one of the most vital values that can support peaceful coexistence among religions and societies. Its absence, however, often leads to hatred and violence.

### **Religious Pluralism in the Constitution of Medina**

The Constitution of Medina is one of the most prominent historical documents that laid the foundation for the concept of religious pluralism in the Islamic society. It aimed to regulate the relationships between Muslims and the adherents of other religions in Medina. The document emphasized that Medina was a civil state built on justice and equality among all citizens, regardless of religious or ethnic identity. Each group was granted the freedom to practice its religion, and the document guaranteed the rights of Jews, Christians, and others, stressing the importance of peaceful coexistence. It affirmed equality in rights and duties, thereby ensuring internal security and contributing to social cohesion (Bin Ali, 2016).

### **Religious Freedom and the Right to Differ**

The Constitution affirmed the right of individuals to freely practice their religion, explicitly stating: *"To the Jews their religion, and to the Muslims their religion."* This reflects Islam's commitment to the principle of respecting religious differences. This principle was not limited to beliefs alone, but also extended to encompass differences in thought and ideology. The Qur'an further emphasizes that human diversity in belief is part of divine wisdom, and that ultimate judgment among people will occur on the Day of Resurrection based solely on their beliefs.

Hence, pluralism in Islam is regarded as a fundamental principle that promotes religious freedom and coexistence among followers of different faiths (Attallah, 2014).

### **Pluralism in Islam and the Rejection of Intolerance**

The Constitution of Medina established principles of justice and equality among citizens, regardless of their religious affiliations. This helped foster social cohesion and preserve internal security. The document also rejected religious or ethnic intolerance and called for solidarity among different communities to defend Medina against external threats. It upheld the sanctity of human life and emphasized the collective responsibility to uphold trust and fulfill covenants. In this context, the Qur'an clearly advocates for the protection of human life and condemns all forms of injustice. This reflects the essence of ethical pluralism in Islam, which places justice at the heart of social relations—whether among Muslims or between Muslims and non-Muslims (Kishāna, 2021).

### **Political Pluralism as a Form of Religious Pluralism**

Political pluralism is one of the forms of diversity acknowledged by Islam. The Prophet Muhammad (peace be upon him) interacted with various political entities—whether ideologically driven, like the Jews, or tribally aligned, like the Aws and Khazraj—without marginalizing them or excluding them from political life. This interaction reflects the Prophet's belief in everyone's right to contribute to the building of the Islamic society. It serves as a model for applying Islamic principles that guarantee freedom of expression and participation for all. The Prophet demonstrated tolerance and gentleness even toward those who differed with him in belief or opinion, thereby showing respect for freedom of thought and the right to dissent. The same approach was followed by the Companions, as Imam Ali ibn Abi Talib, for example, upheld the right to express differing opinions, and allowed dialogue with opponents, and accepted criticism and advice even from his adversaries (Al-Bayati, 2013).

Although the concepts of religious and political pluralism are historically associated with non-Islamic environments, Islam was ahead of its time in implementing them by permitting freedom of belief and coexistence among different religions. Therefore, pluralism in Islam is not merely about accepting the other; it is an invitation to dialogue and peaceful coexistence across sects, including intra-Islamic diversity. Muslims should thus adhere to the Qur'anic approach of recognizing others—regardless of religious or sectarian differences. Religious and political pluralism remain essential tools for achieving social peace, steering away from extremism and violence, which only exacerbate conflicts (Al-Zaatreh, 2014).

### **Third: Nationalism in Islamic Thought**

#### **The Concept of Nationalism: Between Islamic Principles and Modern Understandings**

Nationalism in Islamic thought is not a modern concept; rather, it is closely linked to the religious and social identity of Muslims. While modern nationalism is often associated with the nation-state and geopolitical boundaries, Islam has laid foundational principles that ensure loyalty to the broader Muslim Ummah and to the land in which Muslims reside. The Islamic perspective on nationalism is grounded in loyalty to God and His Messenger, and in working toward the collective welfare of society. Both the Qur'an and the Sunnah emphasize the importance of belonging to one's land and actively participating in building and defending the community. However, with the emergence of modern nation-states, nationalism began to express loyalty to



a specific political entity—an understanding that diverges somewhat from traditional notions prevalent during the time of the Prophet and the Rightly Guided Caliphs (Al-Hafizhi, 2008).

### **Distinguishing Between Nationalism, Ethnic Nationalism, and Political Loyalty in the Islamic Context**

In the Islamic context, nationalism emphasizes belonging to a community and contributing to its preservation through cooperation and loyalty to the land on which Muslims live. It represents a sense of responsibility toward society and a commitment to its interests, without being limited to geographical boundaries as in Western thought. In contrast, ethnic nationalism is based on racial or ethnic allegiance and assumes unity among people through a shared ethnic identity. While nationalism focuses on a collective identity beyond ethnicity, ethnic nationalism may foster divisions and notions of racial or ethnic superiority. Political loyalty in Islam transcends national and ethnic boundaries; it is fundamentally a loyalty to God, His Messenger, and the application of Islamic law. It is not merely about allegiance to a state or group, but about being part of an Islamic political project that seeks to establish justice and equality (Ismail, 2014).

### **The Relationship between Nationalism and Political Identity in Contemporary Islamic Societies**

In modern Islamic societies, nationalism is often a tool for defining the identity of the state and its citizens. It may overlap with notions of political identity; yet Islamic political identity continues to embody values of justice, equality, and social solidarity. Sometimes, a tension arises between national identity—as individuals affiliated with a particular state—and Islamic identity—as members of a single global Ummah. This can lead to conflicts between national and religious loyalty.

Balancing these dual loyalties requires Muslims to maintain national unity while upholding Islamic values that promote cooperation and solidarity among Muslim nations. This intersection of nationalism and political identity occasionally creates challenges, especially when national loyalty conflicts with the universal ideals of Islam (Al-Sallabi, 2020).

### **Fourth: The Interaction between Religious Pluralism and Nationalism in Shaping Political Identity**

Religious pluralism plays a central role in shaping political identity in religiously diverse societies, particularly in Islamic countries where sectarian and doctrinal diversity is prevalent. The interaction between religious pluralism and nationalism reflects how religious diversity influences the formation of both national and political identity. Despite differences in religion and sect, shared civic values—such as individual rights and peaceful coexistence—play a pivotal role in fostering national unity.

In this context, national policies contribute to religious integration within the state by adopting inclusive approaches that allow all groups to participate in political life, regardless of their religious background. However, this interaction may face challenges in times of sectarian tensions, where religious divisions can undermine national solidarity and hinder the formation of a unified political identity (Al-Hadithi, 2024).

## **Tension and Integration between Religious and National Belonging**

Individuals in religiously diverse societies often encounter challenges resulting from the tension between religious and national affiliation. Sometimes, one may feel that loyalty to their religion conflicts with obligations to their nation, especially when national policies favor a specific religion or marginalize certain religious minorities.

This tension is particularly evident in politically charged contexts that foster sectarian or religious conflict, complicating efforts to establish a unified political identity. Nevertheless, constructive interaction between religious and national affiliations can lead to integration, where individuals from different faiths and sects collaborate for common national values such as justice, equality, and social peace.

In such contexts, achieving balance between religious and national belonging hinges on mutual respect and the recognition of others' rights (Al-Hadithi, 2024).

## **The Role of Hybrid Identities in Political Participation**

Hybrid identities refer to the intersection of cultural, social, and religious identities that influence an individual's behavior in society. Politically, hybrid identities shape the patterns of participation of individuals and groups. Those who possess complex identities often adopt political stances that reflect their multifaceted affiliations, thereby promoting diversity within political activity.

For instance, a person belonging to a religious or ethnic minority may engage with their national identity by advocating for more rights or joining social movements that address diversity-related issues. Hybrid identities allow individuals to present themselves in political settings in a way that balances different elements of their identity. This, in turn, contributes to the development of public policies that prioritize pluralism and inclusivity (Turkmani, 2007).

## **Conclusion**

The political identity in contemporary Islamic thought is characterized by a complex interrelationship between religion and nationalism. Islam, through its teachings, embodies the supreme value of religious and political diversity in the construction of societies. In the face of modern challenges, contemporary Islamic thought demonstrates a capacity to embrace religious and political pluralism within a unified national framework, reflecting the flexibility of Islamic thinking in responding to global changes and globalization. Despite the differences among religions and sects, contemporary Islamic thought can offer coherent solutions that align with Islamic values, ensuring peaceful coexistence and justice among various segments of society. Moreover, it approaches the concept of nationalism from a perspective that promotes inclusive citizenship and emphasizes individuals' rights to political participation based on equality and freedom.

## **Study Findings**

The study has reached the following conclusions:

- Contemporary Islamic thought promotes constructive interaction between religious and national identities, contributing to peaceful coexistence and respect for religious and sectarian diversity without compromising national unity.

- The study revealed that Islam acknowledges religious and political pluralism as part of human diversity and encourages mutual respect among religions and sects while adapting to the demands of the modern era.
- The study found that the Muslim citizen in contemporary Islamic societies reflects a set of intersecting identities that combine religious affiliation and nationalism, influencing political participation and supporting inclusive and balanced policies.
- The study demonstrated that globalization has imposed new challenges on Islamic political identity, prompting Muslims to find parallel solutions that reconcile Islamic authenticity with contemporary demands.
- The study concluded that contemporary Islamic thought offers practical solutions to address challenges related to political identity and emphasizes the need to benefit from Islamic heritage while embracing modern political concepts to achieve justice and equality.

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