

ISLAMIC COSMOPOLITANISM: REUNITING THE SOCIO-RELIGIO, RELIGIO-CULTURE, AND RELIGIO-POLITICS OF THE PRESENT

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Abstract

Cosmopolitanism exists as a discourse born of a new expression of multiculturalism, in which collective identities interact as opposed to attempts at discrimination. In line with Islam which prioritizes maintaining human dignity, upholding mutual respect, and accommodating diverse cultures. This study aims to elaborate Islamic Cosmopolitanism as a glue tool for today's socio-religious, religio-cultural, and religiopolitical glue. The results of the research show that cosmopolitanism takes as an explicit ethical starting point all human beings are equal whether from tribes, nations, or religious communities. Presenting Cosmopolitanism in Islam is tantamount to an attempt to end wasathiyah. One of the main dimensions of cosmopolitanism is concern for global ethics. Cultural cosmopolitanism highlights new social and cultural configurations that symbolize the increasing mixing of people, customs, and practices in many parts of the world. Cultural cosmopolitanism holds that people can exist meaningfully (i.e., morally, aesthetically, intellectually) in more than one culture or community. The concept of

Islamic Cosmopolitanism turns out to be able to combine communities and states to get along better. Cosmopolitans gain a valuable place in human life. A cosmopolitan outlook can help people deal with the challenges of being thrown together with others whose roots, traditions, and legacies differ. The implications of the study present a cosmoplistic Islam, which can be manifested with moderate Islam and become a pillar of rahmatan lilalamin which is reflected in the behavior and perspective of its adherents.

Keywords: Cosmopolitan, wasathiyah Islam, global ethics

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INTRODUCTION

During the Balkan War in the early 1990s, foreign fighters flocked to Bosnia to fight alongside their besieged Muslim brothers. While this cross-border mobilization can be framed as an act of cosmopolitan citizenship, in this context, it undermines their original cosmopolitan actions through the re-establishment of borders and the (literal) revocation of citizenship (Mustapha, 2013). History reveals that Muslim sectarianism, particularly in the Middle East, has experienced a division between Sunni and Shia. Various violent events have occurred, resulting in the loss of lives (Duderija, 2020).

This rather bleak depiction should not deter our intention to create a better situation. In other words, the alternative of upholding the status quo for many Muslims today is no longer acceptable either morally or for religious/theological reasons. Part of the solution is that arguments based on intellectual and lived realities to transcend Muslim sectarianism already exist in a form referred to as Cosmopolitan Islam.

In recent years, social science has seen a cosmopolitan shift. Among the many questions raised by this, the most crucial one concerns the consequences for explaining social change. While cosmopolitanism is focused on social change, many cosmopolitan theories, due to their normative orientation, fail to explain (Delanty, 2009b, 2012).

New cosmopolitanism has just begun its discursive career a little over a decade ago. (McMurran, 2013). Cosmopolitanism is a condition or tendency that takes many different manifestations. Cosmopolitanism can be related with a new form of multiculturalism in which communal identities interact rather than individual units. This dynamic, which is interactive and transformational, represents the essence of modern cosmopolitanism. The cosmopolitan moment happens when cultures or collective identities interact, resulting in transformation. Without transforming moments, discussing cosmopolitanism is pointless (Delanty, 2012).

Cosmopolitanism has been an important theoretical paradigm in the social sciences in recent years. Initially, developments in moral and political philosophy concerning a universal orientation toward world principles have been increasingly relevant to the social sciences, particularly in the context of globalization and transnational movements of various types. It is not suitable to discuss cosmopolitan changes in social science. Cosmopolitanism exhibits a critical perspective toward the social environment, as opposed to an interpretative or descriptive

approach. In this regard, it maintains the normative attitude of conventional cosmopolitan notions (Delanty, 2006, 2009a).

Starting from the idea of modernity, Ulrich Beck advocates for a comprehensive conceptual innovation in sociology to better understand the fundamental fragility and changing dynamics of society shaped by the globalization of capital and current risks (Beck, 2016). The second modernity is a magic password designed to open the door to a new mental environment. In the paradigm of the first century of modernity, simple globalization is considered within the territorial compass of the state and politics, society and culture. In the paradigm of the second century of modernity, globalization transforms not only the relationships between and beyond states and national societies, but also the inner quality of social and political life itself, as evidenced by a more or less reflexive cosmopolitanism as an institutionalized learning process and its adversaries (Beck, 2016).

Until now, the context for viewing the process of cosmopolitanism is national culture. From a broader societal viewpoint, the cosmopolitan moment happens not just when one culture intersects with another, but also when local and global circumstances interact. Although such interactions can be connected to the earliest expressions of civilization creation, only with modernity does this dynamic gain velocity and greater relevance. Cosmopolitanism indeed precedes the formation of modernity, but without being a product of modernity itself, it cannot be separated from the cultural and political dimensions of modernity (Delanty, 2009b).

When it comes to the current difficulties confronting the Islamic world, the existence of intolerance, radicalism, and violence is deeply disturbing. It is becoming increasingly clear that these behaviours do not stem from Islam as a doctrine, but rather from the way Islam is used as a political interest. (Islamdom) (Hodgson, Marshall G.S, 1977). The emergence of these negative attitudes has led many people to furrow their brows in thought about what approach would be effective in helping society understand that Islam is not singular, but plural, and that the religion is not one-dimensional. Islamic cosmopolitanism emerges as a unifying force in the context of today's situation.

Various studies on Islam attempt to explain the features of the diversity of practices and beliefs that change over time and place, as well as how Muslims across geographical regions recognize each other as part of the same faith, distinct from adherents of other religions (Talib, 2022). The literature on cosmopolitanism has thrived in the last decade or more due to efforts to construct a theory of new patterns of movement, connections across previously distant social groups, and the emergence of institutions to manage this process (Skey, 2013).

According to Azra, the cosmopolitan character and cosmopolitanism are very important for Indonesian Muslim society and the global Muslim community, both in the context of Indonesian Islam, Indonesian Muslims, or global Islam (Azra, 2021). The cosmopolitan worldview and cosmopolitanism are also very important (DeJayne & Curmi, 2015). If cosmopolitanism does not exist, the future of wasatiyah Islam will not be better for Islam and Muslims. Without cosmopolitanism, Islam and Muslims will find it difficult to progress and interact positively and productively with Western culture, especially in building a more peaceful and advanced world civilization (Azra, 2021).

From several theoretical debates that have emerged against the above background, it is important to raise the study of Islamic cosmopolitanism in strengthening socio-religious, religious-cultural, and religious-political relationships today, and this becomes a discourse and

a novelty in this research. Thus, the external basis of this research is to present a cosmopolitan Islam and to position it as the grand design of Islam that is a mercy to the worlds. Thus, the focus of the research is on Islamic Cosmopolitanism and efforts to present a cosmopolitan Islam in various aspects.

The research question posed is how to present cosmopolitanism in Islam? How can Islamic Cosmopolitanism strengthen socio-religious, religio-cultural, and religio-political ties in today's context, with the outcome being a perspective, attitude, and understanding towards those who are different from us (in terms of religion, race, language, ethnicity, etc.)? Meanwhile, the aim of this research is to present a cosmopolitan Islam within society/readers and to facilitate a dialogue with everyday behaviours, such as engaging social issues with religion, religion with culture, and even religion with politics.

The implications of the research conducted are to provide an understanding and present a cosmopolitan Islam, which can be manifested through a moderate Islam that serves as a pillar of rahmatan lilalamin, reflected in the behaviour and perspective of its adherents. In addition, Islam (in this case, the behaviour of Muslims) can engage and dialogue with culture, plural societies, and state politics. Thus, the doctrine that emerges is not only understood partially, but is able to present itself as a product of the contextualization of its adherents.

METHOD

This research uses a qualitative approach with a qualitative descriptive research method (Creswell, 2009; Sugiono, 2015). Primary data sources are taken from writings related to Islamic cosmopolitanism, while secondary data sources are drawn from journals, books, mass media, and other electronic sources related to Islamic cosmopolitanism, such as religious moderation, progressive Islam, the concept of wasathiyah, and other related concepts.

The data collection tools used are observation and documentation. Observation is employed to examine and capture the reality and cases that serve as material for analysis, such as violent behaviour, radicalism, terrorism, and other intolerant behaviours that lead to harm to the global community. Meanwhile, documentation is carried out to gather various references, theories, concepts, and even sources for the development of epistemology in the preparation of the analysis for this research.

The data analysis used is qualitative analysis. Qualitative analysis emphasizes a method of drawing conclusions/interpretations that can be justified and are scientific. Starting from the collection, grouping, selection, and sorting, the final part is to present the synthesis that becomes the thesis statement in this research.

RESEARCH RESULTS AND DISCUSSION

Presenting Cosmopolitanism in Islam

As the world seems to be getting smaller, schools around the globe are focusing on expanding their students' awareness and competencies to prepare them for the challenges of globalization. Global citizenship education is rapidly gaining popularity as it captures the longing of many to help create a prosperous world, universal welfare, and human rights amidst various processes

of globalization (Dill, 2013).

The origins of cosmopolitanism are often traced back to classical Greece. Cosmopolitanism has long preceded the nation-state and nationalism (Warf, 2012). The resurgence and revision of cosmopolitanism begins with the old notion that cosmopolitanism has no single definition. However, cosmopolitans enjoy diversity responsibly, neglecting the fact that rational detachment and critical criticism of cosmopolitan ethics are already securely woven in Enlightenment cosmopolitanism (McMurran, 2013). The significance of cosmopolitanism as a worldwide force in light of Europeanization and the larger context of globalization. Cosmopolitanism can be viewed as an alternative to both nationalism and globalization; nevertheless, it must be critical cosmopolitanism, capable of raising issues and empirically evaluating cosmopolitanism's claims. Cosmopolitanism today is not the same as it was in the past; it is post-universal, requiring recognition of the existence of numerous cosmopolitan efforts around the world. This is not only a Western project; it may happen anywhere and at any moment. The general definition of cosmopolitanism should be articulated as a social science effort aimed at identifying the processes of self-transformation that arise from encounters with others, within the context of global (Delanty, 2009b).

The concept of cosmopolitanism sounds pleasant and is easy to articulate. However, building citizens' awareness of this concept is quite challenging. When we examine the reality on the ground, there are still many behaviours that occur outside of that cosmopolitan awareness. Violence in the name of religion appears in various forms. Not long ago, around 2018, a suicide bombing incident occurred in Indonesia, carried out by individuals claiming to represent Islam. They viewed it as jihad, ensuring themselves a reward in paradise. Furthermore, there are still people who practice their faith exclusively, believing they are the only ones who are right while others are wrong. So, what is the true meaning of Islam? It is necessary to re-evaluate the true meaning of Islam to achieve an understanding that is inclusive and does not sacrifice the feelings, dignity, and achievements of others.

According to Shahab Ahmed, Islam cannot be viewed from the texts, but rather from how a Muslim perceives and believes in their practices. If a Muslim follows an idea or engages in an action, even if it is not common, and calls it an Islamic act, then that is Islam (Ahmed, 2016). Meanwhile, according to Bayat, Islam is associated with Islamism. Asef Bayat defines Islam as an ideology and movement that aspires to establish a kind of 'Islamic order', in the form of a religious state, sharia law, or moral code (Nome, 2015). Meanwhile, according to Bayat, Asef Bayat defines Islam as an ideology and movement that seeks to build a 'Islamic order' in the form of a religious state, Sharia law, or moral code (Harmakaputra, 2015).

If connected to democracy, this means that Islam must be more comprehensive in viewing differences. Nevertheless, Islam will not stray far from its essence as a mercy to the worlds. However, how do individuals perceive the concept of rahmatan lilalamin in such a way that it translates into Islamic behaviour expected of those who differ from Muslims? Non-Muslims are considered citizens with equal legal rights, as evidenced by the American Muslim engagement program and the Indonesian constitution, which permit non-Muslims to participate in social and political life without religious discrimination.

The presence of Wasathiyah Islam or moderate Islam serves as the main ingredient in providing comfort, peace, and prosperity for all of humanity. Islam is viewed not only as a

philosophy, but also in terms of how its followers conduct in conformity with the moral ideals given by Islam. This aligns with Turner, who argues that it is not only important for humans to have a religion, but more importantly, how much they behave according to the values of the teachings they adhere to, thus fostering a sense of goodness, comfort, peace, and mutual respect. (Turner, 2013). If connected to Islam in Indonesia, it is important to review the justice of the heart, realizing that the various dimensions of life in Indonesia require many things, including the importance of strengthening the understanding of *wasathiyah* Islam, so that it gives rise to actions and behaviours that represent the sense of justice of the heart in every action. (Tambunan, 2019).

The synthesis that emerges from the above conversation further highlights the contrasting colors of Islamic Cosmopolitanism amidst a pluralistic society. This form of cosmopolitanism is built on self-awareness, awareness of what others possess, and the consciousness to collaborate with one another as global citizens. Not much different from the concept of *Washatiyah* Islam or moderate Islam is Islamic Cosmopolitanism. Cosmopolitanism is a post-universalistic condition that is open to a diversity of interpretations and applications. Identifying cosmopolitanism with self-transformation in light of encounters with others as a response to the challenges of globalization can further be specified as a condition that occurs through deliberation. Through deliberation, as Habermas stated, assumptions have been revised based on the perspectives of others up to now. In this sense, cosmopolitanism is dialogical but also critical (Delanty, 2009a).

One characteristic of a cosmopolitan perspective is that I or we are part of the global community and have the obligation to care for and protect it. Why do some individuals see themselves as global citizens? Many individuals around the world see themselves as global citizens. In people's perception, global citizenship aligns with morality, diversity, and freedom, as well as with personal interests (Bayram, 2017). Global citizenship is essentially a multifaceted role that appeals to individuals with diverse worldviews. In people's perception, global citizenship aligns with morality, diversity, and freedom, as well as with personal interests. By offering a psychological explanation of cosmopolitan loyalty, this study adds the missing micro-foundation to the macro theory of cosmopolitanism and provides the necessary empirical evidence (Bayram, 2015).

Presenting cosmopolitanism in Islam is akin to the effort of bringing forth *wasathiyah*. The initial concept of *wasathiyah* was not readily accepted, but as it was articulated more frequently to citizens, it became easier to understand. The first key point is the frequent socialization, training, and demonstration of *wasathiyah* behaviours to the community, both visually, virtually, and through new digital media. Meanwhile, the effort to present cosmopolitanism in Islam involves fostering self-awareness as global citizens (*khalifah fi al-ard*) who are obliged to care for God's entrusted creations, identifying the processes of self-transformation that arise from encounters with others in the context of global relationships, and believing that religion, on a global scale, imparts good teachings and guides its followers to behave well. Thus, inclusivity is present in believing in the truth, with Islam as a mercy to the worlds colouring the global perspective to bring peace and standing firm as servants of God who always care for, nurture, and preserve the world's climate in every situation.

Connecting Socio-Religious, Religio-Cultural and Religio-Political Aspects.

Sociology was born as an attempt to limit the object of inquiry offered by society as a social reality (Kemp, 2008). Cosmopolitanism is an interesting phenomenon and serves as a representative object of investigation for peace, security, and the well-being of nation-states. One of the main dimensions of cosmopolitanism is concern for global ethics. Cosmopolitanism arises from a shift in the moral and political self-understanding of societies and thus represents a form of transcendence where societies undergo change because of internal transformation in response to external challenges, particularly global ones. It contains a strong ethical character and has a global framework. Global ethics above all is an expression of the cosmopolitan political community and can be seen as a form of layered socio-cultural transformation. Society can learn through ethics in the sense of a shift in their moral awareness as a result of facing common problems (Delanty, 2006).

Cosmopolitan culture argues that individuals can exist meaningfully (that is, morally, aesthetically, intellectually) across more than one culture or community. Economic cosmopolitanism highlights the global economic arrangements that, in the view of its proponents, can lead to greater equality and fairness. Cultural cosmopolitanism highlights new social and cultural configurations that symbolize the increasing mixing of people, customs, and practices in many parts of the world (Hansen et al., 2009).

There are many socio-political and economic challenges that contribute to sectarianism in the Muslim world, at least partly rooted in the failure of Muslims to think about Islam and the Islamic intellectual tradition in ways that could potentially transcend the historically religious-doctrinal divisions and related hostilities that have existed between Sunni and Shia since the early days of Islam. There is a significant need for Muslims to develop alternative approaches to conceptualizing Islam that have the capacity to eliminate the dominant sectarian narratives that have historically caused and produced the current Sunni-Shia divide. Here is where the theory and practice of progressive Islam/progressive Muslim thought emerges (Duderija, 2020).

The Global Citizenship Commonwealth critically examines the prospects of cosmopolitan democracy as a workable and compassionate response to the challenges posed by globalization. Emerging following the fall of the Soviet Union and the adamant assertion of Western-style democracy, cosmopolitan democracy envisions a world politics in which citizens' participation in democracy is unrestricted by national borders and in which democracy spreads through dialogue and incentives rather than coercion and war. Democracy can be expanded to the global political arena through the strengthening and reform of current international organizations as well as the creation of new ones, and it calls for dramatic changes in national foreign policy to be in line with global public interests (Archibugi, 2008).

Constitutionalism must become cosmopolitan if its aim is to define the legal framework that allows collective self-governance in a legitimate manner. I must concern myself with the conditions of global legitimacy for the exercise of state sovereignty. Unlike the widely held implicit assumptions in constitutional theory and practice, constitutional legitimacy is not a stand-alone phenomenon; the legitimacy of a national constitution and the political practices it

supports is not dependent only on the quality of domestic legal practices that uphold rights and democracy; rather, it is also influenced by a country's integration and interactions with the larger legal and political landscape.

States have an ongoing obligation to contribute to the creation and upkeep of an international legal framework that can fulfil this function. Only a cosmopolitan nation, one that combines and reflects the conditions of global legitimacy for claims of sovereignty within its constitutional structure and foreign policy, is a legitimate state. The drawing of national borders and the pursuit of national policies produce externalities that are sensitive to justice, which cannot be claimed by national law, no matter how democratic the legitimate authority may be. This is the point and purpose of international law to authoritatively address the externalities of state policies that are sensitive to justice (Kumm, 2014).

In Beirut, almost every neighbourhood is dominated by one; in contrast, Hamra is regarded as the city's most secular, varied, and international neighbourhood. Numerous foreign universities are located here, and the community has developed a vibrant public culture. In relation to Beirut's post-civil war history, the urban landscape of Hamra has formed a person who is not inclined to interact openly with others. Gender, sexual, and ethnic distinctions are all explored in Hamra's social differences. Urban cosmopolitanism as a nationalist discourse against Arab and sectarian nationalism (Seidman, 2012).

Efforts to minimize the presence of sectarianism can certainly be grounded in a cosmopolitan understanding. Presenting the perspective that we are part of a global civilization is akin to fostering brotherhood and peace. When this awareness flourishes, what emerges is solidarity and collaborative relationships among individuals. The cosmopolitan consciousness is indeed built on established knowledge. Thus, it is not uncommon for labels to be attached to cosmopolitan intellectuals, often in line with their scholarly capacity and insight in critically and revolutionarily interpreting the future of global peace.

Narrowly defined globalization and nationalism can be substituted with critical cosmopolitanism. Whether constructive political collaboration will emerge along cosmopolitan lines, extending beyond specific economic and security difficulties to tackle global justice concerns, is a crucial topic. This subject pertains to a specific society's ability to change from the viewpoint of others and is cultural in nature. The rise of global civilization and intercultural communication is the primary challenge of our day. Fostering collaboration and discourse becomes more challenging when different national interests are involved.

Resolving significant political and cultural differences is one of the hardest things to do in the modern world. The potential for a cosmopolitan conversation is in the forefront in this instance. The concept of cosmopolitan dialogue, in contrast to many intercultural communication techniques, calls for a change in one's own thinking as opposed to merely increasing one's awareness of the viewpoints of others. Not only does it call for a shift in awareness, but it also calls for adjustments in policymaking. Cosmopolitanism is very important in Asia and Europe. This is relevant to both the normative regionalism that is evolving in Europe and Asia and the deeper cultural orientations that shape their civilizations, even though it is generally connected with the emergence of global civil society and transnational governance beyond the nation-state. A solid framework for understanding the patterns of collaboration between Europe and Asia is provided by cosmopolitan theory (Delanty, 2006).

The stated ethical premise of cosmopolitanism is that all people are created equal, regardless of their race, nationality, or religion affiliation. As a result, the globe is included in the cosmopolitan geographic imagination rather than just countries or nation-states. Cosmopolitanism aspires to a sense of duty for both the local and global communities by promoting a thoughtful distance from one's own culture and a belief in shared humanity (Waldron, 2000). No boundaries can separate compassion, since cosmopolitanism embraces humanity wherever it manifests itself. The worth of a human life is the same wherever. Legal and moral cosmopolitanism are thus inextricably linked. A world order where everyone is regarded as morally equal and endowed with equal rights is ideal.

It is obvious that the notion that cosmopolitanism has a significant and unique history is not new. The country has been more politically successful than cosmopolitanism, which has eclipsed it during the nineteenth century. Meinecke investigates the relationship between cosmopolitanism and national ideology in 19th-century philosophy from the standpoint of the necessary and unavoidable domination of nations, as well as the inevitable demise of cosmopolitan governments. His work is a teleological history of cosmopolitanism produced according to the principles of new nationalism, which views the primacy of Western European Union (Glenda Sluga & Julia Horne, 2010).

Cosmopolitanism is a political and ethical approach that seeks to develop universal rules and practices in certain areas of human activity. However, this cosmopolitan viewpoint is far from neutral. It is undeniable that almost all forms of cosmopolitanism contain an explanation of the goodness that originates from specific cultural traditions. Such efforts will undoubtedly sideline other competitors as well as specific local or particular beliefs and practices (Shapcott, 2008).

The concept of Islamic Cosmopolitanism can indeed unite communities and nations for greater harmony. This is as has been done by Zanzibar. The difference of Zanzibar, which is "Islamic," from the mainland of Tanzania emphasizes its integration into the Indian Ocean region. The geographical location of Zanzibar, its historical ties across the sea, and the concept of umma as a global Muslim community are some metaphors that reinforce Zanzibar's orientation. The Islamic-cosmopolitan character of Zanzibar, therefore, was created to extend to the Indian Ocean but not to the African mainland (Nieber, 2019).

Cosmopolitan holds a valuable place in human life. A cosmopolitan perspective can help people face challenges because they are thrown together with others whose roots, traditions, and legacies are different. The concept of cosmopolitanism does not imply an elitist or aloof attitude toward human affairs, but rather explains how people everywhere can maintain their individual and cultural integrity while keeping themselves open to the wider world (Hansen et al., 2009). Thus, Islamic Cosmopolitanism emerges and can to unite religion, society, and politics. In this sense, the presence of Islamic cosmopolitanism prioritizes a worldview focused on the common good of the world, rather than the interests of a particular group. Islam as a mercy for all the worlds is a concept that emphasizes goodness/mercy for all of creation. Similarly, the concept of Islamic cosmopolitanism presents the idea of a cosmopolitan human. If today people are happy to destroy nature, annihilate a group, feel themselves to be the most righteous, and blame others' interpretations, then it is important to question how cosmopolitan they truly are and how firmly they believe in Islam as a religion that is a mercy to all the worlds.

CONCLUSION

Cosmopolitanism does not have a single meaning. Cosmopolitanism takes as its explicit ethical starting point that all humans are equal, regardless of ethnicity, nationality, or religious community. Presenting cosmopolitanism in Islam is akin to the effort of bringing forth wasathiyah. The initial concept of wasathiyah was not readily accepted, but as it was articulated more frequently to citizens, it became easier to understand. Inclusivity is present in believing in the truth; Islam, as a mercy to the worlds, colours the global perspective by providing peace, and stands firm as a servant of God who always cares for, nurtures, and preserves the world's climate in every situation. One of the main dimensions of cosmopolitanism is concern for global ethics. Cultural cosmopolitanism highlights new social and cultural configurations that symbolize the increasing mixing of people, customs, and practices in many parts of the world. Cosmopolitan culture argues that individuals can exist meaningfully (that is, morally, aesthetically, intellectually) across more than one culture or community. If the goal of constitutionalism is to define the legal framework within which self-governance can collectively occur legitimately, constitutionalism must take a cosmopolitan turn. I must occupy myself with the conditions of global legitimacy for the implementation of state sovereignty. The concept of Islamic Cosmopolitanism can indeed unite communities and nations for greater harmony. Cosmopolitan holds a valuable place in human life. A cosmopolitan perspective can help people face challenges because they are thrown together with others whose roots, traditions, and legacies are different.

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