

Masjid Putra Malaysia: Embracing Globalization and Cultural Diversity through Inclusive Da'wah and Religious Tourism

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Abstract

In a globalized landscape characterized by intense cultural interactions, Masjid Putra in Putrajaya, Malaysia, emerged as a model religious institution that blended Islamic values with an inclusive approach to promote cultural diversity and global harmony. The Putra Mosque Malaysia is a symbol of the unity between Islamic values, modern architecture, and inclusive social function. This study, based on an interview with Raja Aman Shah, tour guide and manager of Masjid Putra, along with direct field observation, explores its multifaceted role in fostering peace and humanitarian values. **First**, Masjid Putra plays a strategic role in peacebuilding and humanitarian response by facilitating interfaith dialogue, nurturing tolerance, and supporting initiatives grounded in Islamic principles of *rahmah* (compassion) and *ta'awun* (mutual help). **Second**, its modern facilities—including a library, Qur'an translation gallery in multiple languages, auditoriums, and social programs—strengthen da'wah, community empowerment, and coordination of humanitarian aid. By integrating *wasatiyyah* principles and modern technology, the mosque provides sustainable solutions for social reconciliation and crisis management. **Third**, the inclusive design of Masjid Putra, professional management, and community-based initiatives position it as a unique religious tourism destination. It attracts visitors globally—from Europe, Asia, Africa, and the Americas—many of whom are non-Muslims from countries such as Indonesia, Korea, China, Japan, France, and the United States. Regulations for non-Muslim tourists, including the wearing of robes and attending educational lectures, not only foster respect but have also led to conversions, with 33 visitors reportedly embracing Islam after their visit. Ultimately, Masjid Putra serves as a global model for integrating Islamic values with practical approaches to

cultural diversity, reconciliation, and world peace, reinforcing Islam's universal message of compassion, tolerance, and unity.

Keyword: *Masjid Putra, Inclusive Da'wah, Cultural Diplomacy, Religious Moderation, Religious Tourism*

INTRODUCTION

Globalization has brought new dynamics in religious, cultural, and social relations. Mosques, which traditionally function as worship centers, are now undergoing a transformation into multifunctional institutions that also include social roles, education, tourism, and cultural diplomacy (Mohd Yusof & Yusoff, 2019). In this context, **the Putra Malaysia Mosque** has become one of the important icons that represents Islam in the global era. The magnificent architecture with a combination of Malay, Middle Eastern, and modernity elements shows how Islam is able to adapt to the global context while maintaining its identity (Salleh et al., 2021).

The main problem in contemporary Islamic studies is the emergence of negative stereotypes against Islam which are often associated with intolerance and exclusivity (Esposito, 2018). In fact, Islam has the principle of **rahmatan lil-'alamin** which emphasizes compassion, peace, and openness. Masjid Putra offers an inclusive model of da'wah through religious practices that are friendly to tourists, both Muslims and non-Muslims. Research shows that da'wah based on openness and cross-cultural interaction is more effective in building a positive image of Islam (Hamid et al., 2020; Abdullah & Hasan, 2022).

The importance of this study lies in the effort to make mosques a center **for religious moderation and halal tourism** that has an impact on the image of global Islam. In Sinta's research, mosques are seen not only as places of worship, but also as instruments to strengthen social harmony and diplomacy between nations (Wahid & Abdurrahman, 2020). Meanwhile, the Scopus study confirms that religious tourism can function as a means of *cultural diplomacy* in dealing with global crises and identity conflicts (Stephenson, 2014; Battour & Ismail, 2016).

The sustainability solutions offered through this study are the integration of **educational, social, and cultural** in mosque management. Masjid Putra has provided

modern facilities, such as Qur'an translation galleries, libraries, auditoriums, and educational tours for non-Muslim tourists. This innovation is in line with international research recommendations that emphasize the importance of mosque management based on *community engagement* and digital technology as a future da'wah strategy (Ali & Alqahtani, 2021).

Thus, this study not only discusses the role of Masjid Putra as a center of worship, but also as a **strategic actor in building a global Islamic image** through inclusive da'wah, religious tourism, and cultural diplomacy. This study is expected to make a conceptual and practical contribution to the sustainability of the function of mosques in the era of globalization, as well as strengthen the role of Islam in world peace.

LITERARY REVIEWS

Literature studies on the role of mosques in the era of globalization show that mosques no longer only function as places of worship, but also as social, educational, cultural, and diplomatic centers. The research of Mohd Yusof & Yusoff (2019) confirms the transformation of mosques in Malaysia as a multifunctional institution that blends tradition and modernity, in line with Salleh et al. (2021) who highlight the architecture of Masjid Putra as a representation of Islam that is open to globalization. Utaberta, Sabil, & Asif (2020) even emphasized that modern mosques are a symbol of contemporary Muslim identity that emphasizes universalism. In the context of da'wah, the concept of *wasatiyyah* (moderate Islam) is an important foothold in building a friendly and inclusive image of Islam. Yusof & Suhid (2020) explain that moderate da'wah is effective in reducing negative stereotypes about Islam, while Abdullah & Hasan (2022) emphasize the effectiveness of inclusive da'wah in building cross-cultural dialogue. This is reinforced by Abubakar (2016) who found that the cultural approach in da'wah is more accepted across faiths because it prioritizes symbolic experiences, as seen in the Masjid Putra which recorded 33 non-Muslim visitors embracing Islam after their visit.

In addition, religious tourism is also seen as a strategic instrument in cultural diplomacy and strengthening the positive image of the Muslim state. Battour & Ismail (2016) and Stephenson (2014) assert that halal tourism plays an important role in

improving the image of Muslim countries, while Aziz et al. (2019) point to its contribution to *Malaysian destination* branding. Nye (2004) and Petersen (2018) emphasized that the attraction of inclusive Islamic culture and values can be a form of *soft power*, which is applied through the Putra Mosque as a religious tourism destination as well as a symbol of Islamic moderation. In line with that, Adriani et al. (2022) highlight the function of modern mosques as *hybrid spaces* that integrate the roles of worship, education, and tourism.

In terms of education, social, and culture, the literature confirms that mosques since the time of the Prophet have played an important role as a center of learning and community (Esposito, 2011). In the contemporary context, Fitriah (2020) emphasizes the revitalization of mosques through religious tourism, while Saeed (2018) highlights the importance of Qur'an translation in supporting cross-cultural dialogue, as realized in Masjid Putra through a multilingual translation gallery. Abdullah (2021) refers to mosques as centers for spiritual and cultural literacy, and Aziz & Rahman (2019) add that modern mosque architecture now integrates spiritual and social aspects to create comfortable and inclusive spaces. Ultimately, Masjid Putra also plays an important role in building a global Islamic image. Shukri & Yusuf (2019) emphasized the concept of *wasatiyyah* as a framework for Islamic moderation in Malaysia that rejects extremism and opens up space for cross-cultural dialogue. Rane (2020) added that the image of global Islam is greatly influenced by intercultural communication, so that the presence of Masjid Putra as an international religious tourism destination is an important instrument in displaying the face of Islam that is peaceful, tolerant, and oriented towards universal human values.

RESEARCH METHOD

This research method uses a qualitative approach with a case study design on Masjid Putra, Putrajaya, Malaysia, to understand the role of mosques as centers for inclusive da'wah, religious tourism, and global Islamic image. Data were collected through participatory observation of worship activities, tourism, and socio-cultural facilities; in-depth interviews with mosque administrators, Muslim and non-Muslim tourists, and academics; as well as documentation in the form of reports, brochures, and

academic literature. Data analysis was carried out using thematic analysis techniques (Braun & Clarke, 2006), starting from transcription, coding, to identification of key themes. Validity is maintained by triangulating sources and methods, as well as *member checks* with key sources, while reliability is maintained through systematic recording. Research ethics are observed through the approval of the resource persons and respect for the rules of the mosque. With this method, the study is expected to reveal in depth the role of Masjid Putra in the integration of worship, da'wah, social, and cultural diplomacy functions (Yin, 2018; Creswell, 2018).

RESULTS AND DISCUSSION

Globalization encourages religious institutions to play a broader role in cross-cultural societies. The Putra Mosque in Putrajaya, Malaysia, appears as an ideal model where Islam—through modern architecture, social services, and inclusive da'wah—is integrated with a religious tourism strategy. This study aims to explore the five main dimensions of the Masjid Putra based on abstracts and main points: the symbol of globalization, inclusive da'wah, cultural diplomacy through tourism, educational-social integration, and the image of global Islam.

Mosques as a Symbol of Globalization and Islamic Identity

The Putra Mosque in Putrajaya, Malaysia, not only serves as a place of worship, but also as a representation of Islam in the midst of globalization. Its magnificent architecture that combines local Malay elements, Middle Eastern touches, and international modern styles, confirms its role as a national as well as a global icon. This mosque reflects how Islamic identity is able to adapt to the times without abandoning the roots of tradition. Research on mosque architecture in Malaysia confirms that modern mosques such as Putra are symbols of contemporary Muslim identity that prioritize openness and universality (Utaberta, Sabil, & Asif, 2020).

In an interview with **Raja Aman Shah**, the guide and person in charge of the Putra Mosque Tour, it was stated that tourists came from almost all continents—Europe, Asia, Africa, and America. They are not only Muslims, but also many non-Muslims who are interested in visiting this mosque as a cultural and religious destination. This fact shows that the Putra Mosque has been transformed as a symbol of Islam's openness to the

world's cultural diversity. In line with that, Adriani et al. (2022) explained that modern mosques are often positioned as hybrid spaces, namely places of worship as well as tourist destinations, which bring together people across religions through shared cultural experiences.

The presence of large numbers of international tourists places Masjid Putra as a space for global cultural interaction. This is in line with the concept **of global religious tourism**, where places of worship become an arena for cultural diplomacy between nations (Battour & Ismail, 2016). Non-Muslim tourists who come to Masjid Putra not only gain an aesthetic experience through architecture, but also spiritual education through tours, short lectures, and hands-on interaction with a guide. Thus, this mosque is not only a symbol of Islam in the local scope of Malaysia, but a representation of Islam rahmatan lil-'alamin in a global context.

In addition to the religious aspect, the Putra Mosque also has symbolic political value and national identity. Its location in the heart of Putrajaya—Malaysia's administrative city—confirms the close link between Islam, the state, and modernity. According to Sutrisno, Kamarulzaman, & Ibrahim (2023), mosque management in the digital era shows a shift in the function of mosques as a center of social interaction and a means of cultural diplomacy that presents Islam as a progressive religion. Masjid Putra with its modern facilities, such as a library, Qur'an translation gallery, auditorium, and educational room, shows the role of the mosque in building an Islamic narrative that is in harmony with technological advances and globalization.

Furthermore, the global Islamic image built through Masjid Putra contributes to Malaysia's branding as the center of moderate Islam (*Islam Wasatiyyah*). This is important considering the challenge of Islam's image in the eyes of the international community after the events of September 11, 2001 which is often associated with extremism. The presence of the Putra Mosque that is friendly, inclusive, and open to non-Muslim tourists shows the face of Islam that is peaceful, tolerant, and able to dialogue with world cultures (Adriani et al., 2022; Battour & Ismail, 2016).

Thus, the Masjid Putra can be seen as a symbol of globalization and a unique Islamic identity: it combines the functions of worship, cultural diplomacy, and political and national identity. The presence of tourists from various religious backgrounds

confirms that this mosque is not just a ritual space, but a stage of global civilization that conveys the message of openness, tolerance, and universal humanity.

Inclusive Da'wah and Religious Moderation

Islamic da'wah in the era of globalization is required to present an inclusive, friendly, and appropriate approach in accordance with the context of the diversity of the world's society. The Putra Mosque in Putrajaya, Malaysia, is one of the real examples of the implementation of this kind of da'wah. The mosque not only functions as a center of worship for Muslims, but also as a meeting room across cultures and religions. **According to an interview with Raja Aman Shah**, the guide and tour operator at Masjid Putra, visiting non-Muslim tourists are required to wear the robes provided by the mosque and be willing to listen to short lectures on Islam. This simple provision actually creates an educational atmosphere, without coercion, but still maintains the sacred value of the mosque.

This approach is in line with the principle of **wasatiyyah (moderate Islam)**, which is an effort to display Islam that balances the firmness of values with openness to diversity. Yusof and Suhid (2020) in their research on Islamic moderation in Malaysia emphasized that inclusive da'wah is an effective means of reducing negative stereotypes about Islam, especially among non-Muslims. Da'wah that presents the values of *rahmatan lil-'alamin* not only teaches rituals of worship, but also displays the face of Islam that is loving, tolerant, and respectful of differences.

The policy of Masjid Putra requiring non-Muslim tourists to wear robes can be seen as a cultural strategy that preserves Islamic identity while building respect from visitors. According to Abubakar (2016), da'wah practices based on local culture and symbolic rules have proven to be more acceptable to interfaith communities because they emphasize symbolic experiences rather than formal doctrines. This is strengthened by the data of interviews with Raja Aman Shah, that until now there are **33 non-Muslim tourists who have chosen to become converts after visiting the Putra Mosque**. This phenomenon shows the effectiveness of *experiential da'wah* based on direct experience in building sympathy and deep understanding of Islam.

Theoretically, the da'wah strategy of Masjid Putra can also be associated with the concept of **religious soft power**. According to Petersen (2018), inclusive da'wah that

emphasizes aspects of education and openness is part of Islamic cultural diplomacy at the global level. Masjid Putra not only displays religious rituals, but also presents educational facilities such as libraries, study rooms, and galleries of Qur'an translations in various world languages. The presence of this facility emphasizes the function of the mosque as a center of knowledge as well as a medium of dialogue between civilizations (Adriani et al., 2022).

Furthermore, inclusive da'wah at Masjid Putra has implications for **strengthening religious moderation**. Moderation does not simply mean an attitude of compromise, but the ability to bridge differences by emphasizing the universal value of humanity. A study by Sutrisno, Kamarulzaman, and Ibrahim (2023) shows that mosques that prioritize a religious moderation approach are able to function as a space for interfaith social interaction, as well as a center for multicultural education. Thus, the provisions of da'wah at Masjid Putra—which are simple, friendly, but full of values—are an important model for the development of inclusivity-based religious tourism at the global level.

With tourists from various continents, Masjid Putra has shown how inclusive da'wah can transcend religious, cultural, and national barriers. This approach not only has an impact on the positive image of Islam in the eyes of the world, but also contributes directly to the process of voluntary conversion to Islam. That is, da'wah is carried out with **wisdom (hikmah), politeness (maw'izhah hasanah), and dialogue (mujādalah)** in accordance with the guidance of the Qur'an (QS. An-Nahl: 125) is able to present Islam as a blessing to the whole world.

Religious Tourism as a Media of Cultural Diplomacy

The phenomenon of religious tourism at the Putra Malaysia Mosque reflects the strategic role of the mosque in the context of global cultural diplomacy. This mosque not only functions as a house of worship, but also as a halal tourist destination that highlights inclusivity, tolerance, and respect for cultural diversity. **According to King Aman Shah**, the number of non-Muslim tourists visiting even dominates in certain periods, with arrivals from various countries such as Indonesia, Korea, China, Japan, France, America, and Turkey. This fact shows that Masjid Putra has developed into an arena of *cultural diplomacy*, where Islam is presented not as an exclusive identity, but as a civilization open to cross-cultural and religious dialogue.

In contemporary tourism studies, religious tourism is not only viewed from a spiritual perspective, but also from a social, economic, and political perspective. Research by Battour and Ismail (2016) emphasizes that halal tourism plays an important role in strengthening the image of Muslim countries in the eyes of the world. Malaysia, through the icon of Masjid Putra, has succeeded in presenting itself as a halal tourism center that balances spiritual needs with modern cultural attractions (Battour & Ismail, 2016). This is in line with Malaysia's strategy in promoting *Islam Hadhari*, which emphasizes the values of moderation, tolerance, and progress (Saidin, 2018).

The success of Masjid Putra as a religious tourism destination can also be understood through the perspective **of soft power**. According to Nye (2004), *soft power* is the ability to influence other parties through cultural attraction and values, not through coercion. Masjid Putra utilizes its unique architecture—which combines Malay, Middle Eastern, and contemporary elements—as a symbol of Islamic beauty as well as a means of cultural communication. Non-Muslim tourists who are willing to wear robes and follow the rules of the mosque without resistance are a form of acceptance of *cultural messaging* conveyed through religious tourism (Petersen, 2018). Thus, religious tourism serves as an effective medium of cultural diplomacy, presenting a peaceful and tolerant face of Islam.

Research by Adriani et al. (2022) shows that large mosques in Southeast Asia are now acting as hybrid spaces, which combine worship functions with multicultural tourism and education. Masjid Putra, in this case, is not only an architectural object or religious site, but an arena of social and cross-cultural interaction. This interaction process creates *an intercultural dialogue* that strengthens understanding between nations, as well as an antidote to negative narratives about Islam that are often circulated in the global media.

Furthermore, the practice of religious tourism at Masjid Putra also has an impact on strengthening **Malaysia's national branding**. As revealed by Aziz et al. (2019), halal tourism is not only a potential economic sector, but also an instrument to improve the country's positive image on the international stage. This is reflected in the experience of non-Muslim tourists who return home with the impression that Islam is a religion of peace, not a religion synonymous with conflict.

Thus, Masjid Putra plays a dual role: first, as a spiritual center for Muslims; second, as an agent of cultural diplomacy that presents Islam in an aesthetic, tolerant, and inclusive form. Cultural diplomacy through religious tourism shows that interfaith interaction can be built through hands-on, enjoyable and respectful experiences. The presence of thousands of tourists from different countries proves that this approach is not only effective, but also contributes to global harmony and the strengthening of religious moderation.

Educational, Social, and Cultural Integration

Masjid Putra Malaysia is not only a place of worship, but also serves as a space for educational, social, and cultural integration. This multifunctional role is evident from the various facilities available, such as Islamic libraries, computer laboratories, auditoriums and lecture booths for Islamic studies, to galleries of translation of the Qur'an into various world languages (Indonesian, Malay, Korean, English, Japanese, Spanish, and Chinese). The presence of these facilities makes Masjid Putra a **global learning center**, where people across nations can access Islamic literature, take part in studies, and understand the Qur'an in their own language. This shows that the mosque is not just a ritual space, but also a space for the production and dissemination of knowledge.

From a historical perspective, mosques have always played a social and educational function. The Prophet's Mosque in Medina, for example, during the time of the Prophet PBUH functioned as a center for worship, education, political consultation, and community management (Esposito, 2011). This tradition continued into the modern era with the birth of the concept of mosques as *community centers*. According to Fitriah (2020) research, mosques in the contemporary era are faced with the demands of transformation, namely how to maintain the function of worship, while developing the social, educational, and economic functions of the people. Masjid Putra can be seen as a form of actualization of this paradigm, because it aligns spiritual functions with educational, social, and even cultural.

The gallery of Qur'anic translations available in various world languages shows the role of mosques in supporting **cross-cultural and religious dialogue**. Saeed's research (2018) emphasizes the importance of translating the Qur'an as a means of bringing Islamic values closer to the global community. The efforts of Masjid Putra to

provide such access not only facilitate understanding, but also affirm the role of mosques in building communication between nations. This is in line with the view of Abdullah (2021) who calls mosques a "center of spiritual and cultural literacy," where the integration of education and culture becomes an instrument of da'wah rahmatan lil-'alamin.

In addition, the existence of social facilities such as breastfeeding rooms for mothers and children, dining areas, and computer laboratories also reflects attention to **human-centered design** in mosque management. According to research by Aziz & Rahman (2019), modern mosque architecture tends to integrate spiritual and social aspects to create comfort for worshippers and tourists. Masjid Putra, with this inclusive approach, shows that physical comfort can encourage social engagement and deeper spiritual experiences.

The function of mosques as social centers also has implications for **community empowerment**. As stated by Syamsuddin & Wahyuni (2020), mosques that organize educational, social, and cultural programs are able to increase social cohesion and reduce the potential for religious-based conflicts. The presence of Masjid Putra as an educational tourist destination provides opportunities for the creation of better interfaith understanding, because non-Muslim tourists can learn Islam directly through the educational facilities provided.

Thus, Masjid Putra is not only **an icon of Malaysian Islamic architecture**, but also a social laboratory where people of different nationalities interact, learn, and share spiritual experiences. The integration of educational, social, and cultural functions presented by this mosque creates an inclusive, tolerant, and modern face of Islam. Masjid Putra shows that the transformation of mosque functions in the era of globalization does not mean abandoning tradition, but expanding the role of mosques to be more relevant to the needs of humanity in the multicultural era.

Role in Building a Global Islamic Image

The Putra Mosque in Putrajaya, Malaysia, has a strategic position in shaping the image of Islam in the international arena. As an architectural icon and a center of multidimensional activities, this mosque combines the functions of worship, da'wah, religious tourism, education, and social activities. The combination results in a picture of

Islam that **is friendly, progressive, and open**, different from the negative stigma that is often attached to Muslims after certain global events (Esposito, 2011). Thus, Masjid Putra functions not only as a ritual space, but also as an instrument of Malaysia's *soft power* in cultural and religious diplomacy.

Simple provisions imposed on non-Muslim tourists, such as the obligation to wear robes to cover the awrah and take educational tours, are not a form of exclusivity. Rather, it is an educational strategy that presents Islam as a religion that maintains human dignity through decency, but is still friendly to immigrants. According to Abd Rahman (2019), the strategy of implementing dress rules in religious tourism plays an important role in shaping a positive spiritual experience, even for non-Muslims. The practice at Masjid Putra shows how the value of Islamic politeness is communicated in an inclusive way, so as to foster respect without causing resistance.

Furthermore, the data that 33 non-Muslim tourists decided to become converts after visiting strengthened the da'wah function of Masjid Putra as an instrument of spiritual transformation. A study conducted by Fitriah (2020) shows that tourism-based da'wah and social interaction are much more effective in attracting the sympathy of interfaith people than exclusive textual da'wah. This is because the experiential approach provides a space for visitors to understand Islam directly through symbols, architecture, education, and personal interaction.

From the perspective of cross-cultural communication, Masjid Putra also acts as an **arena for global Islamic representation**. As noted by Rane (2020), the image of contemporary Islam is greatly influenced by how Muslims communicate their values in the international public sphere. Masjid Putra, which is the main destination for tourists from various countries (Indonesia, Korea, Japan, China, America, and Europe), is able to show a harmonious, open, and relevant face of Islam with the universal values of humanity.

Malaysia, through Masjid Putra, has succeeded in presenting Islam as a religion rooted **in tradition, but accommodating to modernity**. This is in accordance with the idea of Islamic *wasatiyyah* (moderation) which is the main framework of Islamic policy in Malaysia (Shukri & Yusuf, 2019). This concept rejects extremism, emphasizes the balance between spiritual values and modern progress, and opens up space for cross-

cultural dialogue. With this positioning, Malaysia has established itself as one of the global reference centers in terms of halal tourism and religious diplomacy.

In addition, the integration of social and educational functions owned by the Putra Mosque also strengthens the image of Islam as a religion that glorifies science and upholds human values. The presence of Islamic libraries, galleries of translations of the Qur'an into various world languages, and auditoriums for Islamic studies show that mosques are not only houses of worship, but also global literacy centers. This is in line with the findings of Syamsuddin & Wahyuni (2020), that mosques with social-educational functions have a significant impact on the formation of positive perceptions of the wider community towards Islam. Thus, Masjid Putra plays an important role in building a positive image of global Islam. Through a combination of inclusive da'wah, religious tourism, education, and cultural diplomacy, this mosque presents Islam as a religion that respects human dignity, glorifies modesty, and is universal. The fact that dozens of tourists chose to convert after a visit shows the success of this approach. Thus, it can be said that Masjid Putra is not only a spiritual center, but also a strategic actor in expanding the representation of Islam at the global level.

CONCLUSIONS

A study of the Putra Mosque in Putrajaya, Malaysia, shows that this mosque has developed into a multifunctional institution that not only serves as a center of worship, but also as an agent of inclusive da'wah, a religious tourism destination, an educational center, and an instrument of cultural diplomacy. Its magnificent architecture and professional management show how Islam can appear friendly, modern, and open, while maintaining the sacredness of traditional values. Through an inclusive da'wah approach, Masjid Putra has succeeded in presenting an Islamic face that emphasizes the principle of *rahmatan lil-'alamin* by prioritizing the values of tolerance, respect, and openness. The fact that 33 non-Muslim tourists chose to convert after the visit confirms the effectiveness of experiential da'wah strategies and cross-cultural dialogue.

In addition, religious tourism at Masjid Putra functions as a media of *cultural diplomacy* that shows Islam as an aesthetic, humanist, and inclusive civilization. The presence of tourists from all over the world—both Muslims and non-Muslims—shows that this mosque is not only a spiritual symbol, but also a global meeting stage that fosters

cross-cultural harmony. Modern facilities such as libraries, multilingual Qur'an translation galleries, auditoriums, and social and educational services further affirm the mosque's role as a global center of Islamic learning. The integration of worship, educational, social, and cultural functions strengthens the image of Islam as a religion that glorifies science and upholds the universal value of humanity. Thus, Masjid Putra is a progressive representation of global Islam that is rooted in the value of wasatiyyah (moderation). Through a combination of spiritual, social, and cultural diplomacy functions, the mosque makes a real contribution to the formation of a positive image of Islam in the eyes of the world and offers a sustainable model for the role of mosques in the era of globalization.

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