

From Global Solidarity to Sacred Borders: The Rise of Religious Nationalism in a
Fragmenting World System

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ABSTRACT

The modern global politics has brought out an increasing conflict between transnational integration and fragmentation on the basis of identity. Although globalization was initially an assurance of a common future based on cooperation and interdependence, the recent decades have seen the renewal of religious nationalism in various parts of the world. This paper examines the mobilization of religious identity as a political/cultural asset in reaction to instability in the international system as it is seen. The paper uses the concept of qualitative interpretive analysis to explore the role of sacred narratives in creating a sense of national belonging, legitimacy of a state, and territorial imagination. It claims that religious nationalism is not an act in response to globalization but rather to the effects of globalization, which arose as a result of the fear created by the swift social change. With the moral authority of global institutions lost, they are looking to religious structures to make sense and bond together. It is a renegotiation of citizenship, sovereignty and collective memory which are highly symbolic. The article places religious nationalism in a larger context of world-system fragmentation that is characterized by disparity, homogenization of culture and mistrust in institutions. Through the discussion of faith and nationhood amalgamation, the study shows that sacred boundaries are gaining more influence in shaping political life. Finally, the paper shows that the future of world order lies in the comprehension of the moral and identity-related aspects of modern nationalism.

Keywords: Religious nationalism; globalization; identity politics; fragmentation of world systems; sacred borders; political theology; cultural sovereignty, nationalism theory, civilizational identity, qualitative analysis.

INTRODUCTION

A dramatic paradox of the modern world is outlined by an unprecedented global connectivity and social, political, and cultural disintegration. The multiplication of the world market, communication systems, and international organizations previously produced hype of a cosmopolitan order that is based on the exchange of norms and dependence on each other (Giddens, 1990; Held et al., 1999). But instead of boundaries being loosened, globalization has tended to increase identity fears and this has resulted in the emergence of an accentuated focus on cultural authenticity, historical memory and moral distinctiveness (Castells, 2010). One of the most significant outcomes of this change is the revival of the issue of religious nationalism,

which is a phenomenon that creates a connection between sacred identity and affiliation to the nation and redeems the connection between faith, land, and political power (Juergensmeyer, 2019).

Religious nationalism has arisen in various parts of the world not only as a revival of theology but a reaction to the perceived displacement in the international system. With the onset of the economic restructuring, migration, and cultural homogenization beginning to disrupt societies, globalization is perceived by many communities as a destabilizing influence that damages the antique moral systems and cohesion (Appadurai, 2006; Bauman, 2000). Religion in such situations provides the symbolic steadfastness, moral assurance, and histories of past fate that may give rise to political identity (Smith, 2003). The country is not only pictured as a political community, but also an imagined as a space that is sacred and defended, cleansed or renewed (Anderson, 1983).

There is growing debate by scholars that religious nationalism depicts more profound changes in the organization of world power and authority. This loosening of liberal internationalism, falling confidence in state institutions and the increasing disparities in socioeconomic status have raised a lot of uncertainty over the morality of political order (Rodrik, 2011; Mounk, 2018). In turn, the sources of religious discourses offer another source of authority that structuralizes political conflict on the existential and civilizational levels (Haynes, 2016). This change is an indicator of a more general re-writing of sovereignty, whereby the legitimacy to govern or to prosper economically is based not only on democratic governance or economic performance but on conformity to sacred tradition and group identity (Fukuyama, 2018).

Notably, religious nationalism cannot be taken to mean just opposition to globalization. Instead, it is profoundly interwoven with the processes on the global scale. The processes that bind societies together, such as media flows, networks of transnationalism and the spread of ideologies, are the same processes that facilitate the exchange of religious symbols, stories and mobilizing discourses across frontiers (Casanova, 1994). Globalization therefore undermines traditional bodies at the same time increasing the intensity of identity formation, which would lead to a situation where sacred frontiers would become more politically relevant. Religious nationalism is in this way a reaction to as well as a product of global modernity.

To comprehend this phenomenon, it is necessary to focus on the institutional change, but simultaneously to symbolic meaning, collective imagination, and moral discourse. Religion works by telling stories of belonging, historical outrage, and spiritual fate to redefine the way communities understand the transformation of the globe (Brubaker, 2017). With the accelerating disintegration of world-systems, the intertwining of religion with nationhood comes to mark the political struggle, state policy, and international politics to a greater extent. Analyzing this movement of solidarity on a global scale to sacred boundaries is consequently necessary to comprehend the changing structure of new forms of power and identity.

Research Objectives

1. To understand how religious identity comes into play as a political source in reaction to perceived fragmentation within the global world system.
2. To test the way in which religion-nationalism can transform the ideas of sovereignty, belonging, and territories in modern societies.

Research Questions

1. What role does the instability of the world and institutional decay play in increasing religious nationalism as a structure of political legitimacy and identity?

2. How do the sacred stories reshape national belonging and are they used to enforce symbolic and territorial demarcation in a globalizing and disintegrating world?

LITERATURE REVIEW

The connection between globalization and nationalism has consistently held a leading role in the sociological and political literature, but latest world trends indicate a radical change in the organization of identity, sovereignty and belonging. The theorists of the first wave of globalization were optimistic that over time economic interdependence, integration of technological innovation and transnational governance would blur traditional conceptions of nationhood and cultural difference (Giddens, 1990; Held et al., 1999). Rather, globalization has frequently given rise to some of the opposite forces that have enhanced identity-based mobilization, which come back with fresh focus on cultural genuineness, ethical authority, and synonymous demarcations (Castells, 2010). One of the most strong manifestations of this paradox is religious nationalism, which does not appear despite the interrelation of the world but rather to some extent because of it.

Modernity notion of nationalism as such has been traditionally associated with the cultural fantasy and symbolic creation processes. Informed by Anderson (1983) when he developed the powerful concept of nations as imagined communities, the concept of nations as imagined communities points out that national identity is maintained by shared narratives, memory, and symbolic coherence, but not necessarily by territorial or administrative formations. Religious nationalism develops out of this reason by introducing sacred meaning to the imagined community to make national belonging a moral and often transcendent enterprise. In this model, not only political space is transformed into territory but also sacred landscape, citizenship is connected to spiritual identity. Smith (2003) says that modern nationalism often relies on the preexisting religious myths, rituals and shared memories but states that religion was never entirely distinctable in national identity even in states that are supposedly secular.

The role that religious nationalism has played in the rise of religious-based politics in the modern world has been widely explained as a reaction to the perceived crises of modernity. As defined by Bauman (2000), globalization has given rise to the so-called liquid modernity that is characterized as unstable, uncertain and erosion of the traditional social formations. Under those circumstances, people and groups tend to revolve around the reliable sources of significance that can ground identity against the background of swift transformations. It is the case that religion offers exactly this kind of symbolic stability and it is the offering of stories of continuity, moral certainty, and order of the universe that balances the experience of social dislocation. Appadurai (2006) also opines that globalization brings about such modes of cultural anxiety that is associated with the fear of homogenization and the fear of the loss of uniqueness, which subsequently provokes the development of defensive identity. Religious nationalism therefore comes up as a defense mechanism by which communities redefine moral and cultural borders.

According to the scholars of political religion, religious nationalism is not only a cultural fact, but the type of political mobilization. As Juergensmeyer (2019) shows, religious nationalism often contextualizes political conflict in cosmic or civilizational dimensions, making it turn into a struggle about policy or ruling into cosmic or civilizational battles. It is the framing that increases the intensity of emotional involvement in politics and justifies exclusion or protection based on the concept of spiritual protection. The same author (Haynes 2016) asserts that religion has returned to world politics as a key source of legitimacy as it influences the governance of the world, legislation and popular discourse in various regions. Instead of fading into oblivion under secular modernity, religion has fashioned itself to new institutional settings, and it tends to be more politically relevant during the time of turmoil.

The emergence of religious nationalism is also directly related to the changes in the system of world governance. The post-Cold War era seemed at first to establish liberal internationalism which became marked by the spread of democratic standards, economic liberalization and multilateral collaboration (Fukuyama, 1992). The next decades have however seen a decrease in confidence of the global institutions, an increase in inequality and a general feeling that globalization is benefiting some regions or social groups more than it is benefiting others (Rodrik, 2011). These trends have undermined the validity of cosmopolitan structures and promoted the revival of culturally based political identities. In his argument, Mounk (2018) further asserts that democratic systems are eroded themselves when people feel that the national sovereignty and cultural continuity is under the demands of external forces. Religious nationalism presents a different model of legitimacy that is not based on the procedural governance but on moral and civilizational authenticity.

Sociologically, religious nationalism is also explained as the reaction to the insecurity of the identity created by structural change. According to Castells (2010), identity construction is a key tool that helps people to make sense of global change, especially at times when institutional structures are no longer able to offer people stable structures of belonging. During times of high rates of economic restructuring, migration and technological change, identity is one of the core venues of political struggle. Brubaker (2017) emphasizes the role of the fact that religion is becoming a political category of identification of even people who are not necessarily as religious in life. Religious identity in these circumstances is symbolic because it is used as an indicator of cultural legacy, historical continuity and group difference.

The concept of secularization has been debated theoretically, which also gives more details on how religion identity can persist or change in contemporary societies. Casanova (1994) refutes the classical secularization thesis by showing that religion has not just retreated to the private life but it has resurfaced in the public and political arenas. Instead of fading away, religion has been differentiated and reconfigured in a way that it can serve as an agent of mobilization on a collective basis in the case of special historical circumstances. This view can be used to understand why globalization, which is thought to be a process leading to secularization, has in fact been accompanied by a resurgence of publicity on religion in most situations.

World-systems analysis also contextualizes religious nationalism in the context of larger trends on the inequality of the world and structural change. According to Wallerstein (2004), modern world system is typified by the hierarchical economic relations that create common crises and reorganizations. Crises like these disrupt the established legitimate forms and provide grounds to ideological restructuring. It is possible, then, to view religious nationalism as a subset of more general process of systemic change, whereby rival versions of order are emerging that are challenging the traditional patterns of world rule. New sources of meaning and power become more pronounced as the weakening of the hegemonic structures.

Another focus of the scholars is on the symbolic strength of boundaries to make political identity. According to Newman (2006), the boundaries do not simply exist as a geographic line but as a social institution that determines who belongs or who does not, who are included and who are excluded. Religious nationalism gives added symbolism to the meaning of boundaries by making them sacrosanct demarcations to be guarded or cleansed. It converts the issue of territory into the issue of morality and strengthens a sense of unity by generating the stories of salvation and saving. Boundary-making of this sort is particularly acute where there is perceived cultural threat or demographic shift at work.

Another analytical approach used to understand the combination of religion and sovereignty is political theology. Based on previous theoretical traditions, scholars of the modern day have argued that political authority in the modern day tends to hold on to the implicit theological patterns, even in the secular states (Asad, 2003). These structures are explicit in religious nationalism because the legitimacy is based on

sacred stories and not only institutional arrangements. Sovereignty is related to divine mandate, historical fate, or civilizational mission, which redefines domestic politics and international politics.

No less important is the emotional and psychological aspect of the religious nationalism. The politics of identity can often work affectively under such mechanisms like fear, pride, resentment and collective memory (Hutchinson, 2005). The symbolism of religion heightens these emotional processes by connecting the political identity to the ultimate moral meaning. Stories about divine past, common plight and mission form strong motivational systems that support political mobilization even in negative circumstances. This kind of emotional appeal is one of the reasons why religious nationalism has proven to be persistent and resilient in various settings.

Meanwhile, researchers warn against the idea of understanding religious nationalism as a unified and homogeneous process. Various historical, cultural and institutional environments result in different types of religious-national synthesis (Fox, 2018). Religious nationalism is played out in certain situations as a cultural identity; in other situations it has influenced constitutional organizations, the legal framework, or the ideology of the state. The significance of local historical paths and institutional patterns in the formation of the way religion and nationhood intersect is thus highlighted by comparative research.

The modern international world also enhances the spread of religious-national discourse due to the influence of the transnational communication networks. Due to digital media, symbolic imagery, ideological discourse and mobilizing strategies are easily spread across borders (Appadurai, 2006). It is global connectivity that makes the spread of identity-based political models possible, as well as economic exchange. Even though it focuses on local authenticity and specificity to culture, religious nationalism enters a transnational repertoire of articulating politics.

Collectively, available literature indicates that the emergence of religious nationalism can hardly be credited to one causal reason. Instead, it is the intersection of several structural and symbolic processes, such as anxiety caused by the forces of globalization, the crisis of institutional legitimacy, the reconstruction of identities, and the long-lasting effectiveness of sacred discourses. With the issue of global integration still delivering disproportionate results and moral confusion, religious structures offer alternative provisions of order, group belonging, and state-building. This change cannot be comprehended through the basic distinctions of secular modernity and religious revival but rather the interaction of the global interconnectedness and boundaries formation.

The literature thus becomes more and more characterized by the definition of religious nationalism as the end result of modern world-system fragmentation. It is an outcome as well as a reaction to globalization, transforming political imagination, by redefining a connection between faith, territory, and collective identity. With the process of embedding sacred narratives into national projects, the architecture of global order itself changes, no longer being the desire to unite into global solidarity, but the desire to hold in opposition to one another the vision of the world of morally closed communities.

METHODOLOGY

Research Design

The qualitative research design used in this work was an interpretive research design because the purpose of the research was to understand the emergence of religious nationalism in the face of the disintegrating world system. The qualitative strategy was chosen since the study aimed at knowing meanings, stories and symbolic constructions and not quantifying trends. Religious nationalism was analyzed as a phenomenon created by society through the use of discourse, the formation of identity and imagination. Through the

interpretive scheme, the researcher was able to understand the relationship between the sacred narratives and national identity in the political and cultural set ups. This design suited the complexity of ideological procedures and subjective aspects of belonging, sovereignty and moral legitimacy.

Research Approach

This research also adhered to a constructivist epistemological orientation that held that it is political and social reality, which was demonstrated by mutual meanings, discourse, and interpretation. Instead of perceived religious nationalism as a determined or objective formation, the study analyzed its production, representation and legitimization in the form of narratives and symbolic systems. The qualitative approach to analysis allowed the researcher to investigate the role of globalization and identity insecurity and institutional change in reconstituting sacred and national boundaries. The study focused on senses-making, thought and speech patterns that occur in academic and theoretical writings.

Data Sources and Selection

The research was based on secondary qualitative information, which was borrowed through academic literature, theoretical materials, and academic reviews on the topic of globalization, nationalism, religion, and world-system transformation. The sources were peer-reviewed articles and academic books, as well as the critical theoretical literature on the issues in the areas of sociology, political science, and global studies. The purposive sampling was used to choose the materials so that they had conceptual relevance to the research objectives. Sources that dealt with the issues of religious identity and nationalism directly, as well as those that dealt with global change and those that dealt with political legitimacy were only included. The criteria used to choose the articles focused on influential theoretical contributions and up to date analysis that offered guidelines into identity formation and symbolic boundary constructions.

Data Collection Procedure

The systematic document analysis was used to gather the data. The identification, careful reviews of the relevant academic texts, and their grouping were based on the relevance in terms of thematic relevance. The author has conducted a thorough review of conceptual arguments, theoretical frameworks and interpretive discussions made in the literature. Primary issues pertaining to globalization, insecurity of identity, sacred symbolism, and political legitimacy were identified and identified. Collection was aimed at evoking patterns of interpretation among the various academic views of the issues as opposed to writing descriptive summaries. The process has enabled the study to integrate theoretical wisdom in the form of an analytical narrative.

Data Analysis Technique

Thematic analysis was used in the study to discuss the chosen textual materials. The interpretation was done in several steps of reading, coding, and categorization of concepts. First, the texts were repeatedly read to extract the repeated ideas and patterns of interpretation. These trends were further categorized into thematic themes which included identity reconstruction, symbolic boundaries, sacred legitimacy, and global fragmentation. The researcher did a comparison of themes of various theoretical perspectives to determine their convergences and divergences in the scholarly interpretation. The last phase was to synthesize these themes into coherent conceptual perception of religious nationalism as a reaction to world-change. The process of the analysis was still interpretive and did not put emphasis on measuring the things causally, but rather on constructing meanings.

Trustworthiness and Rigor

The research used the accepted qualitative research standards in order to achieve credibility and analytical rigor. The conceptual triangulation was achieved with the help of relying on different theoretical orientations of various fields of study. This assisted in minimizing interpretive bias and enhanced the relevance of thematic conclusion. The consistency was ensured by systematic coding processes and repetitive work with the data. This aspect of transparency was also considered well by the researcher since the selection of sources and analysis were clearly documented. These measures made the interpretive findings more trustworthy and reliable.

Ethical Considerations

The study was based solely on scholarly publicly available materials and did not entail any human subjects, interviews, and personal information. Thus, there were no immediate ethical risks involved. Through correct referencing to sources and true reflection of the scholarly arguments, proper academic honesty was upheld. The study has made sure that interpretations were done in a responsible manner without distortion of original theoretical stands.

Limitations of the Study

The research was also restricted as it used secondary textual information and theoretical explanation. Since it did not deal with primary empirical data, i.e. interviews or field observations, the results were the result of conceptual analysis and not direct social experience. Also, since qualitative research was interpretive, conclusions were formed using analytical perspective and theoretical framing. Nonetheless, these weaknesses were in line with the objective of the study which was to establish a conceptual insight of religious nationalism as part of global change.

FINDINGS AND ANALYSIS

Globalization as a Catalyst of Identity Insecurity

Analysis indicated that globalization was not just an economic or technological phenomenon but a major cultural and psychological change which shook the stable models of identity. Throughout the analyzed theoretical lenses, globalization remained linked to the speedy social transformation, movement, and cultural exchange that destroyed the old frameworks of belonging. These processes did not lead to homogenous cosmopolitan integration but instead resulted in the heightening of the sense of difference and the increased understanding of the importance of cultural continuity. The societies slowly saw the global interconnectedness as the force that can destroy the moral boundary and undermine the traditions that were passed down. Such an impression created feelings of identity insecurity, which encompassed fear of loss of meaning, destruction of shared memory, and loss of power to control social change.

It was in this situation that religious nationalism came up as a tool of reestablishing perceived stability. The identity was sacred in providing moral clarity, symbolic continuity and the sense of historical rootedness, so as to offset the fluidity of global modernity. The discussion had shown that communities did not merely turn their backs on globalization per se but rather carefully chose to respond as only to its disruptive aspects by tightening the ties of internal cohesion via religious symbolism. This movement of ideas and cultural products around the world enhanced the pursuit of identity markers of fixity in an ironic way, and made religious affiliation a fundamental instrument of reestablishing the collective identity. Globalization, therefore, increased communication and triggered the process of consolidating identity in defense, creating circumstances that were favorable to the development of religious nationalism.

Nation as Sacred Community Reconstruction

One of the main results of the analysis was the shift of national identity which was largely a political construct to become a sacred moral community. Conventional definitions of nationalism focused more on common language, land, and political systems, however, religious nationalism reestablished the definition in spiritual terms. The country was more and more conceived as being divinely ordained or historically elected or morally ordained. The administrative geographical boundaries were not viewed merely as territorial principles but were viewed as sacred spaces with religious connotations.

This national veneration of the country transformed the theoretical foundation of political authority. The power ceased to be based only on the institutional processes or democratic representation but the correspondence to the sacred tradition and spiritual heritage. The state became a custodian of religious identity, which had to uphold moral order and maintain the collective purity. This change brought national belonging to a transcendent sphere where the processes of political participation were introduced as the kind of moral responsibility rather than the civic engagement per se.

The examination also revealed that religious accounts of creation, pain and fate were very instrumental in perpetuating this change. Religious symbolism helped reformulate historical memory to establish potent accounts of the collective experience of endurance and the role of a supernatural intent. Those stories offered emotional unity and supported the idea that the national survival was inseparable with the spiritual maintenance. Consequently, borders of the country gained moral urgency and the struggle to defend and protect them became more urgent.

Symbolic Boundary Formation and the Logic of Exclusion

The other important theme that was developed as a result of the analysis was the vital importance of symbolic boundary formation in religious nationalism. Boundaries were not only physical but cultural and moral as they established a sense of difference between the insiders and outsiders in terms of religion. These limits formed social belonging in that they determined who belonged to the sacred community and who was not part of it. The types of inclusion and exclusion were presented in the moral terms, which were frequently related to the ideas of purity, authenticity, and historical validity.

The boundary forming process was strengthened with the threat and vulnerability narrations. Outside forces, such as cultural, political or demographic, were often perceived as threats to spiritual integrity by the communities. Religious nationalism gave interpretive codes which turned social change into moral threat, hence authorizing protection. These actions were characterized by cultural conservation programs to political agendas focused on controlling membership, citizenship or public identity expression.

Notably, symbolic boundaries also operated within the community as they standardized norms and expectations inside the community. Religious nationalism promoted the unity of values to the values, which strengthened unity by moral discipline. Sacred community was preserved not only by keeping off the outside people but also by keeping in check the internal difference. Such twofold role enhanced unity and reduced the range of acceptable diversity.

Crisis of Institutional Legitimacy and Moral Authority Search

The discussion indicated that the emergence of religious nationalism had a close association with the reduction of confidence in nonreligious institutions and world system of governance. Economic inequality and political turmoil and a sense of failure in the liberal democracies led to the general distrust of the prevailing forms of authority. International institutions and national governments were perceived by a lot

of communities as incapable of offering moral guidance or social stability. This delegitimization of the institutions left a vacuum of power which was gradually occupied by religious narratives.

Another source of legitimacy that was provided to depend on transcendence as opposed to procedural government was religious nationalism. Holy tradition supplied moral codes of view that were seen as eternal, absolute, and beyond the reach of political change. Religious identity seemed genuine and permanent as opposed to secular institutions which were prone to corruption or outside influence. Religious nationalism was thus more attractive than preservation of culture, and it was a wider pursuit of credible authority.

Such a change was a more radical change in the very understanding of legitimacy. Communities started to test power based less on its effectiveness or its expression and more based on its conformity to divine values. When governance was perceived to be justified through defending spiritual values and collective identity it became meaningful. In this respect, political leadership was supposed to engage in moral authenticity besides administrative competence.

Emotional Mobilization and the Collective Memory

The results proved that religious nationalism was largely supported by emotional processes. Political identity was not created based upon rational calculation only, but rather on the affective experiences of being associated with the memory, pride, fear, and moral conviction. Holy storytelling heightened the emotional involvement because it related political belonging to ultimate existential meaning. Defense of the country got entangled with defense of religion and turned the political war in the moral war.

Collective memory was one of the crucial mechanisms in such emotional mobilization. Historical events were re-constructed with religious templates of reliance on suffering and sacrifice as well as divine intervention. These stories formed common emotional memories through generations, making the process of solidarity and continuity stronger. Memory did not merely serve as historical writing but as ethical training, and it determined how communities viewed the current problems and future goals.

The element of fear was also very prominent especially the fear of cultural erosion or demographic displacement. Religious nationalism transformed these anxieties into the consistent accounts of danger, which became readable in greater ethical systems. Intensity of emotion enhanced adherence to the group action and justified the protective, or defensive action.

Directions of Religion-National Narratives to the rest of the world

The second significant conclusion was that religious nationalism was not created in some vacuum but it spread through the international channels of communication and exchange. Although the transnational flows of ideas, symbols and strategies influenced the formation of religious-national movements, it was the local authenticity which was under consideration. The media technologies allowed a quick spreading of the stories that connected the local identity struggles to the larger civilizational models.

This international dispersion produced models of reciprocal strengthening of various movements. Communities followed and even adapted political strategies in other places and put them in the local political settings. Religious nationalism and its spread thus was not only a domestic development but also a transnational development of learning. The global interconnectedness, instead of weakening the identity politics, offered avenues on which it grew and intensified.

Reconsideration of Sovereignty and Territorial Imagination

It was found that religious nationalism transformed the sense of sovereignty at its core. Legal and administrative definitions of sovereignty were common to the traditional models which focused on territorial control and political autonomy. Sovereignty was filled with religious meaning through religious nationalism, which portrayed the nation as an ethical unit whose boundaries had a religious meaning.

Territory was more than physical space it was the store of historical memory, divine blessing and group identity. Defending land was viewed as a way of preserving holy heritage. This revolution increased the level of awareness of perceived encroachments and heightened political bickering on land, borders and jurisdiction.

Sovereignty thereby got an ethical edge that not only expanded to governance, but also into cultural survival. Territorial defense was presented as the defense of the moral order which underpinned the indissolubility of religion and nationhood.

Religious Nationalism as Structural Characteristic of World-System Fragmentation

The last significant discovery placed religious nationalism in the context of the wider structural change in the world. Religious nationalism instead of being a temporary response or a localized aberration emerged as a systemic response to changing distributions of power, inequality and legitimacy in the international system. The erosion of hegemonic systems and the question of universal systems became credible, and particularistic identities were brought to the forefront.

The disintegration of the world system brought about the various centers of moral power that tried to win the influence of the world. One of the most potent of these options was religious nationalism, which provided consistent images of order based on cultural particularism. The shift to global solidarity to that of sacred borders was thus an indication of more profound changes in the way communities structured meaning and power in an ever-insecure world.

DISCUSSION

The research results of this paper can offer much insight into how globalization, identity formation, and the revival of religious nationalism in a disintegrating world system are interconnected. Instead of being the mere reaction of the modernity, religious nationalism manifests itself in the form of structurally entrenched reaction to the contradictions of the global change. The discussion illustrates how globalization can be seen to enhance interconnectedness and unstable conventional structures of belonging at the same time. The outcome of this dual process is identity insecurity that promotes communities to search towards stable moral reference points. It is the religious identity, with its assertion of continuity, of transcendence, of moral certitude which has been especially adapted to this stabilizing role. Religious nationalism is as such an adaptation rather than a renouncement of global modernity.

This understanding is a challenge to the previous theoretical presumptions that a process of modernization and globalization would eventually result in secularization and a loss of religious power. Rather, the results conform to the current body of literature that advanced modernity is not at all the elimination of religion, but a transformation of its social and political roles. In situations where institutional legitimacy is undermined, religious identity becomes more conspicuous, collective and politically useful. With global rules and regimes of liberal democracies experiencing credibility crises, religion presents an alternative order of authority that is seen to be morally based and historically real. Such transformation indicates that

legitimacy in the modern world has ceased to be achieved by the whole procedure of governance but by the symbolic engagement with the collective identity and moral convention.

The fact that the country has been turned into a sacred nation only serves to show the extent of this change. In the case of sacralization of national identity, there is no distinction between political belonging and moral obligation. Territory is not merely administered but worshipped and the sovereignty turns into both an ethical and not just legal term. This re-definition is an enhanced commitment towards politics where civic identity is related to existential meaning. It also aids in understanding why religious causes of conflicts tend to be hard to be overcome because they are not packaged as political differences that are subject to negotiation, they are presented as battles of righteousness or survival of a common heritage. The national identity sacrifice, therefore, redefines the domestic political culture and international relations by placing greater emphasis on symbolic and emotional aspects of power.

Religious nationalism also restructures social inclusion and exclusion as indicated by the focus on symbolic boundaries. The creation of religious communities needs the formation of a sharp line between the insiders and the outsiders, which are usually elaborated in the context of morality or civilizations. It is not only defensive but constitutive and the process of forming collective identity by differentiation occurs. The results indicate that boundary construction is especially vehement during times of rapid social transformation when doubt promotes hard category and moral distinctness. Religious nationalism offers theoretical resources to understand the difference as a threat, which justifies protective or exclusionary actions. Through this, identity consolidation will be largely associated with political regulation of membership, citizenship, and cultural expression.

Religious nationalism is also intensified by its emotional side, which makes it even more socially and politically powerful. The article points out the role of stories of suffering, fate and spiritual mission in creating strong affective ties that keep the masses mobilized. Political identity is emotionalized with a sacred meaning making the normal governance matters moral necessities. It is this emotional augmentation that explains the endurance of religious nationalism even in an economic cost or political chaos state. Investment rooted in shared memory and symbolic history enhances devotion not calculated by a rationalist approach and thus, religious nationalism is a kind of political grouping that is especially enduring.

The other significant implication regards the role of globalization as such in the context of spreading religious-national ideologies. Religious-national movements are very much influenced by transnational communication networks, although they are usually depicted as agents of fragmentation that counter the global integration. Notions, images, movement tactics are spread around the world, enabling local movements to be inspired by remote situations. This paradox suggests that globalization is not just a phenomenon that undermines boundaries, but it can also be an actively constitutive and reinforcing process through the exchange of identity-based models of politics. The international interrelatedness therefore increases both integration and differentiation at the same time thereby supporting the main thesis of the research that globalization and the religious nationalism are not mutually exclusive as the two are dialectically connected.

Another important aspect of this change is the reconstitution of sovereignty. Once the sovereignty is related to spiritual identity and moral heritage, the political power gains the moral mandate that goes beyond the governance. Territorial issues and border disputes are filled with symbolic meanings which cross materialistic factors. The trend makes conventional models of international relations more difficult as they tend to believe in rational bargaining on the basis of strategic interests. Where territory is this sacred one, compromise can be seen as moral betrayal and not as a pragmatic adjustment. It is thus religious nationalism that redefines not just the domestic political legitimacy, but also the rationale of international politics.

In the systemic level findings indicate that religious nationalism is to be interpreted as a structural characteristic of the modern world-system transformation as opposed to a temporal exception. The division of world power, the increasing disparity, and decreased belief in universal structures precondition the appearance of situations when particularistic identity becomes dominant. Religious nationalism offers consistent accounts that can offer meaning in a confounded environment. The shift toward global solidarity to sacred boundaries is indicative of a larger change in the way communities understand order, legitimacy and belonging. The new global reality is more of a morally limited community making claims via assertive identity in a globally connected world as opposed to universal integration.

These lessons have significant theoretical implications. They imply that the study of globalization needs to take the analysis beyond economic and institutional levels in order to include symbolic and moral frameworks of identity. Likewise, nationalism studies need to consider the persistent and dynamic role of religion in developing political imagination. The overlap between these processes demonstrates the fact that global change is not simply structural, but highly interpretive, characterized by conflicting ideals of ethical communality and historical fate.

Finally, the emergence of religious nationalism is an indication of a re-deflection of politics towards the question of meaning, identity and moral order. In a globalized world whereby institutional structures seem to be unstable and cultural borders seem to be more challenged, sacred stories have potent tools that can be used to structure group life. To explain this phenomenon however, it is important to consider that the present day political wars are not just a war over power or material resources, but also a war over the symbolic bases of belonging itself.

CONCLUSION

This paper has looked at the emergence of religious nationalism in the light of an increasingly fragmented world system by discussing how the correlation between globalization and formation of identity is far more intricate than the previous theories of modernization that were once envisioned. Instead of blurring the lines, global interconnectedness has augmented the feeling of identity insecurity and stimulated the rebirth of sacred ways of belonging. Religious nationalism has become one of the effective interpretive answers to perceiving instability, a sense of moral reliability, historical continuity and symbolic unity is provided in a climate of accelerated change. The results show that religion never retreated out of the life of people; it has restructured to take the center stage of offering political meaning and legitimacy.

The analysis also found out that religious nationalism redefines the conceptual bases of nationhood, sovereignty, and political authority. The country is becoming visualized as a holy ethical community and the borders of the territories are laced with spiritual meanings. This shift changes the character of the political struggle to the extent that it transforms the struggles over the control of power or land into the struggles about the morality, identity, and the survival of existence. Symbolic boundary formation, emotional mobilization, and collective memory are also very important to the continued existence of this phenomenon and strengthening of cohesion and enhancement of differences between insiders and outsiders. This way, religious nationalism becomes not just the expression of ideology, but of a form of structural rearrangement of political imagination.

Finally, the shift in the world solidarity to the religious boundaries is the indicator of a more large-scale changes in the world order structure design. With the weakening of institutional legitimacy and the loss of persuasiveness of universal structures, communities are increasingly resorting to particularistic moral structures to organize belonging and authority. Religious nationalism is among the most powerful of these systems, which both governs the domestic and the international relations. To comprehend the longevity and growth of such phenomenon it is important to note that modern political life is highly influenced by the

symbolic meaning, moral identity and cultural interpretation. The future of the global coexistence will thus be based on the way societies will contend with the tension in the shared interdependence and the ultimate strength of the sacred belonging.

POLICY IMPLICATIONS

The conclusions of this paper appear to imply that the policy reaction to religious nationalism needs to shift away from the institutional or security-driven methods and enter into the symbolic and moral aspects of the identity. International organizations and governments must appreciate the fact that religious nationalism is not merely a political tool, but a system of meaning-making based on feelings of cultural insecurity and moral ambiguity. Any policies that disregard such perceptions will further alienate people and harden the development of defensive identities. Social stability initiatives should thus comprise integration of cultural discourse, appreciation of multiple identity discourses, and institutional behavior that cultivates trust without necessarily ruling out strongly held moral obligations.

On the national level, the policy makers need to focus on governance patterns which make the most out of the cultural recognition and pluralistic coexistence. This involves reinforcing democratic institutions and at the same time, citizenship cannot be created as a homogeneity based on religion or culture. The education system, civic discussion and civic activities can be crucial in developing collective civic identity, which accommodates religious diversity, though not changing it into political marginalization. The main method to avoid politicization of sacred identity is to develop social space where cultural belonging does not entail intensification of boundaries and polarization of morals.

On the international level, international cooperation should not ignore the fact that in world-system fragmentation, the lack of legitimacy within the global governance structures are one of the factors. It is important to deal with inequality and the perceived marginalization and uneven development in order to decrease the conditions that contribute to the mobilization based on identity. Cultural and religious literacy should be applied in diplomatic interaction to have a better insight of how the symbolic meanings aid in determining political action. Stability in the long term will not merely involve economic or strategic coordination but also the development of structures or coexistence that will tolerate moral diversity without necessarily losing the generalist principles of human dignity and of peaceful coexistence.

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