# Islamic view towards International Relations

## Pandangan Islam terhadap Hubungan Internasional

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**Abstract**

*Islam emphasizes the protection of human dignity and respect for each individual as a result of true humanity. In the Islamic view, society is united under one legal system from the Koran and Sunnah. Islamic legal experts agree that Muslims are united, regardless of differences in territory or position. Islamic law embraces all humanity without discrimination. This research highlights the study of Islam in international relations, emphasizing that Islam is not a collection of separate ideas but a cohesive system rooted in profound principles. The research methodology includes historical and comparative approaches with critical analysis. The theory of realism dominates international relations, viewing it as an arena of unstable conflict, emphasizing national interests, power and war. Islam provides an alternative perspective by affirming justice, peace and cooperation regardless of belief.*

**Keywords**   Islamic Worldview, International Relations, Human Dignity.

**Abstract**

*slam menekankan perlindungan terhadap martabat manusia dan penghormatan terhadap setiap individu sebagai hasil dari kemanusiaan yang sejati. Dalam pandangan Islam, masyarakat dipersatukan di bawah satu sistem hukum yang bersumber dari Al-Qur'an dan Sunnah. Para ahli hukum Islam sepakat bahwa umat Muslim tetap bersatu, terlepas dari perbedaan wilayah atau kedudukan. Hukum Islam mencakup seluruh umat manusia tanpa diskriminasi. Penelitian ini menyoroti kajian Islam dalam hubungan internasional, menekankan bahwa Islam bukan sekadar kumpulan gagasan yang terpisah, melainkan suatu sistem yang kohesif dan berakar pada prinsip-prinsip mendalam. Metodologi penelitian ini mencakup pendekatan historis dan komparatif dengan analisis kritis. Teori realisme mendominasi hubungan internasional dengan memandangnya sebagai arena konflik yang tidak stabil, menekankan kepentingan nasional, kekuasaan, dan perang. Islam menawarkan perspektif alternatif dengan menegaskan keadilan, perdamaian, dan kerja sama tanpa memandang perbedaan keyakinan.*

**Keywords**   Pandangan Dunia Islam, Hubungan Internasional, dan Martabat Manusia

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**Introduction**

International relations theory primarily originates from the Western social sciences, characterized by its epistemological foundations, existential outlook, and research methodology[1]. The current conditions are the rapid development of the international relations system after the Cold War, the dominance of the United States as the only global power, and the Zionist occupation of Al-Quds Al-Sharif. The emergence of Islam in the early seventh century is recognized as a highly significant historical event, with rapid spread and great impact on the world. In addition to its scientific and economic aspects, Islam gained a reputation for its timeless legislation that comprehensively covers religion and law. The Islamic perspective is based on the principles of mutual respect for ideas and principles, recognizing the Al-Quran and Sunnah as the primary sources of Islamic law and divine revelation, which guide the conduct of affairs and human relations [2].

Increasingly increasing with the rapid development of the international system after the Cold War, the dominance of the United States as the only global power, and the Zionist occupation of Al-Quds Al-Sharif [3]. With the rapid pace of cultural globalization and the efforts of certain countries to impose cultural hegemony, there is a growing call to reclaim

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[1] Meyers, Reinhard. "Contemporary Developments in International Relations Theory." *Caesar,[Erişim Tarihi: 15.12. 2019, http://www. caesar. uns. ac. rs/eng/studies/2005/meyers/c2. pdf]* (2005).

[2] Ebrahimi, Mansoureh. "Islamic identity, ethical principles and human values." *European Journal of Multidisciplinary Studies* 2.6 (2017): 325-336.

[3] Davis, Jacquelyn K. "Radical Islamist ideologies and the long war: Implications for US strategic planning and US central command's operations." *Institute for Foreign Policy Analysis, Inc (January 2007), http://www. ifpa. org* (2007).

national, cultural, religious and ethnic identities, not only in developing countries but also in developed countries themselves. This research proposes an alternative approach to established theories, focusing on Dialogue of Civilizations or Dialogue of Culture. Existing theories are often debated and replaced by alternative theories, resulting in a more explicit and contradictory landscape. The lack of genuine philosophical understanding in the Arab world regarding the study of Islam in modern times requires a focus on proposed solutions that originate from the Qur'an and the teachings of the Prophet Muhammad [4].

Discuss Islamic perspectives on international relations and participate in cultural dialogue, which has become a focal point of attention for many cultural circles worldwide[5]. This research aims to identify the origins and values of international relations in Islam, explicitly focusing on peace and formulating appropriate solutions to overcome contemporary challenges in Islamic thought.

**Method**

This research uses a comparative method based on analysis by identifying differences in Western and Islamic approaches to ensuring peace, postulating the universal nature of the values promoted by the Islamic (in a broader sense, religious) concept of peacekeeping [6].

This research explores intellectual and political discourse, especially in the West, regarding the clash of civilizations thesis and the resulting threat to international peace and security. With the rapid pace of cultural globalization and the efforts of certain countries to impose a cultural

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[4] Niyozov, Sarfaroz, and Nadeem Memon. "Islamic education and Islamization: Evolution of themes, continuities and new directions." *Journal of Muslim Minority Affairs* 31.1 (2011): 5-30.

[5] Petito, Fabio. "The global political discourse of dialogue among civilizations: Mohammad Khatami and Václav Havel." *Global Change, Peace & Security* 19.2 (2007): 103-126.

[6] Tadjbakhsh, Shahrbanou, ed. *Rethinking the liberal peace: external models and local alternatives*. Taylor & Francis, 2011.

hegemony, there is a growing call to reclaim national, cultural, religious, and ethnic identities, not only in developing countries but also in developed countries themselves. In addition, it explores historical models of international relations that influenced Islamic societies and examines modern scholars' discussions regarding the relationship between Dar al-Harb (House of War) and Dar al-Islam (House of Islam) [7], challenging traditional jurisprudential perspectives on warfare and proposing alternatives.

## Finding and Discussion

### International Relations in Western Political ThoughtDiscussion

Thought, defined as the frequency of intellectual reflection, is essential in political discourse and international relations. Political thought, often considered distinct from international relations, is rooted in contemplating politics-related topics. The assumption that political thought cannot be a reliable basis for understanding international political phenomena, given its non-empirical nature, is the subject of debate [8]. The integration of political thought into international relations is essential for comprehensive understanding. Political thought has traditionally focused on the relationship between individuals and political authorities within a state, often ignoring its role in understanding international interactions [9]. However, a holistic approach considers social, economic, civilizational, cultural, and spiritual dimensions to understand political events and phenomena fully. Political phenomena, driven by ideology and beliefs, require multidimensional analysis that includes external dimensions related to international relations.

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[7] Erdem, Burcu Kaya, and Remzi Bilge. "The announcement of dar al-harb in cyber media in context of the theological policy of jihad: Reading the Cyber-Jihad and ISIS based on the Pharmakon Characteristic of the Cyber Media." *International Journal of Islamic Thought* 11 (2017): 17.

[8] Walsh, Adrian. "On the necessarily non-empirical nature of political philosophy (or why political philosophy is not a sub-discipline of political science)." *Australian Journal of Political Science* 55.4 (2020): 445-455.

[9] Eckstein, Harry. "Authority patterns: A structural basis for political inquiry." *American Political Science Review* 67.4 (1973): 1142-1161.

The historical influence of Western political thought, from the Greek era to the 20th century, has significantly shaped the perspective of international relations. A values-based perspective, intellectual continuity, and adaptation to contemporary realities characterize this influence. Concepts such as peace, war, aggression, and imperialism reflect a valued understanding of international reality [10]. Western philosophers' terminology and intellectual framework have become the basis for contemporary international relations theory. Three key characteristics define Western political thought's vision of international relations. First, a value-based perspective provides meaning based on a moral, ethical and political framework. Second, intellectual continuity traces contemporary theory to Western political thinkers of the past. Finally, adaptation to contemporary realities recognizes the evolving global context and diverse perspectives that influence the interpretation of international phenomena [11].

Natural law originates from the concept of nature and plays an essential role in international relations. The goal is to resolve disputes by maintaining consistency with past resolutions. Unlike Roman laws, natural law originates from nature and applies to all humans [12]. It established rationality-based equality and conflicted with laws that permitted practices such as slavery. The Romans envisioned a "world state" guided by natural law, emphasizing universal brotherhood and global harmony. These concepts form the basis for international relations, going beyond the laws of individual cities. Roman thinkers such as Zeno and Cicero contributed to developing international concepts. Zeno proposed global values based on equality, while Cicero envisioned a unified constitution for the world. Roman contributions

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[10]

Abushouk, Ahmed Ibrahim. "Globalization and Muslim identity challenges and prospects." *The Muslim World* 96.3 (2006): 487-505.

[11]

Agnew, John. "The territorial trap: The geographical assumptions of international relations theory." *Review of international political economy* 1.1 (1994): 53-80.

[12] Burley, Anne-Marie Slaughter. "International law and international relations theory: a dual agenda." *American journal of international law* 87.2 (1993): 205-239.

to natural law influenced ethical perspectives in international relations, forming the basis for idealism and promoting harmony between states [13].

State survival and sovereignty became a fundamental basis in Western political thought. Secularism, which developed through two stages, emphasized the separation of political activity from religion. The second stage saw extreme secularism, rejecting the influence of religion altogether. The concept of international law and organizations as a tool for improving international relations originates from a free economic perspective, aiming to reduce state intervention in economic affairs. The Treaty of Westphalia in 1648 marked the emergence of modern European internationalism, introducing the concept of an international structure with equal, non-subordinate states [14]. Western political thought emphasizes state sovereignty and respect for the sovereignty of other states and advocates a realist approach, seeing international relations as chaotic and governed by war.

Influenced by Western political thought, realism prioritized a state-centred approach, seeing international relations as intrinsically flawed and characterized by chaos. The behavioralism movement in the 1950s shifted the focus from studying states to analyzing human behaviour in politics [15]. This shift aims to better understand political phenomena by studying individuals and their activities. However, an exclusive focus on behavioural processes must consider the institutional framework to strengthen political science. Behaviorists ignored the need for a general theory, resulting in

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[13]

Acharya, Amitav. "From heaven to Earth:'Cultural idealism'and 'moral realism'as Chinese contributions to global international relations 1." *Globalizing IR Theory.* Routledge, 2020. 158-185.

[14]

Hershey, Amos S. "History of international law since the peace of Westphalia." *American Journal of International Law* 6.1 (1912): 30-69.

[15]

Farr, James. "Remembering the revolution: Behavioralism in American political science." *Political science in history: Research programs and political traditions* (1995): 198-224.

fragmentation. Inductive methods focusing on individual behaviour pose challenges in comprehensively interpreting political behaviour.

In the context of this trend, a religious vision emerged in political science, seeing politics as a manifestation of the concept of the Khilafah [16]. This perspective sees politics as a manifestation of the Islamic worldview, representing the commitment and means of Islamic analysis. In Islam, politics is not only practised as a policy at the level of priests or members of the nation. Instead, politics is practised for religion and advocacy, guided by the principles of Tawheed, faith, and closeness to Allah. Integrating political thought, Western political influence and emerging religious perspectives provide a more refined understanding of international relations [17]. Recognizing the value of diverse intellectual traditions is essential to developing a comprehensive and inclusive approach to studying global politics.

## Theoretical Assets of International Relations in Islam

The values of international relations in Islam are rooted in justice, peace and harmony. Islam emphasizes treating others fairly and respectfully, regardless of their religious beliefs[18]. The following are some fundamental values in Islamic international relations:

- Justice (Adl): Islam emphasizes the importance of justice in all aspects of life, including international relations. Muslims are encouraged to uphold justice and equality in their dealings with others, regardless of religion or nationality. Justice is seen as a fundamental value that promotes societal harmony and stability.

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[16]

Platteau, Jean-Philippe. "Religion, politics, and development: Lessons from the lands of Islam." *Journal of Economic Behavior & Organization* 68.2 (2008): 329-351.

[17]

Haynes, Jeffrey. *An introduction to international relations and religion*. Routledge, 2014.

[18] Hasan, Samiul. "Islamic concept of social justice: Its possible contribution to ensuring harmony and peaceful coexistence in a globalised world." *Macquarie LJ* 7 (2007): 167.

- Peace (Salam): Islam promotes peace and advocates the resolution of conflicts through peaceful means. Muslims are encouraged to seek peaceful solutions to disputes and conflicts actively. "Dar al-Salam" (place of peace) refers to the ideal peaceful harmony between individuals and communities.

- Harmony and Tolerance: Islam encourages Muslims to coexist peacefully with people of different religions and backgrounds. The Quran recognizes the diversity of humanity and emphasizes the need for mutual understanding, respect and tolerance. Muslims are instructed to engage in dialogue and peaceful interaction, promoting harmony and cooperation.

- Human Dignity: Islam upholds the inherent dignity of every human being, regardless of their race, religion, or nationality. Muslims are reminded to respect and protect individual rights and treat others with dignity and compassion. This value also applies to international relations, where the rights and welfare of all people must be respected and protected.

- Cooperation and Mutual Assistance: Islam encourages Muslims to cooperate with others, both within the Muslim community and outside, for the common good of humanity. Muslims are encouraged to engage in good deeds, humanitarian aid, and mutual support. This value extends to international relations, where Muslims are expected to contribute to the welfare and development of society.

- Dialogue and Diplomacy: Islam emphasizes the importance of dialogue and diplomacy in resolving conflicts and promoting understanding [19]. Muslims are encouraged to engage in peaceful dialogue, listen to diverse views, and look for points of common ground. Diplomacy is a valuable tool for building bridges and strengthening peaceful relations between nations. These values guide Muslims' interactions with individuals, communities, and states, promoting justice, peace, and respect in international relations.

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[19] Hunter, Shireen. "How Effective is Interfaith Dialogue as an Instrument for Bridging International Differences and Achieving Conflict Resolution?." *The Review of Faith & International Affairs* 16.3 (2018): 102-113.

The General Statement of Human Rights and the Charter of the United Nations state that all human rights derive from the inherent dignity of the human person, the basis for freedom, justice and peace. The concept of inherent human dignity has always been the subject of theoretical and philosophical debate [20].

The Qur'an's view of human dignity emphasizes that humans are endowed with inherent worth and responsibility as God's vicegerents on Earth. Qur'anic verses such as Al-Baqarah (2:168) and (2:30-34) are quoted to describe the high status of humans and the knowledge imparted, which differentiates them from other creatures.

Islam encourages tolerance as a fundamental value, emphasizing the importance of building positive human relationships and avoiding colonialism or unfair empowerment [21]. In Islam, the concept of tolerance is rooted in the teachings of the Koran and the example of the Prophet Muhammad (peace be upon him). The Prophet Muhammad (peace be upon him) exemplified tolerance in his interactions with people of different beliefs and backgrounds. He formed agreements and was involved in negotiations to maintain peaceful coexistence, as shown in the Treaty of Hudaybiyah. Despite facing opposition and obstacles, the Prophet demonstrated patience, forgiveness, and non-violence. He chose to prioritize reconciliation and forgiveness over revenge and aggression. Extraordinary instances of tolerance were seen during the Conquest of Mecca. Instead of seeking revenge, Prophet Muhammad (peace be upon him) forgave the people of Mecca for their past hostilities. He declared, "Go, you are free," thus demonstrating mercy, forgiveness, and commitment to building peaceful relations.

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[20] McCrudden, Christopher. "In pursuit of human dignity: An introduction to current debates." *Understanding Human Dignity, Proceedings of the British Academy/Oxford University Press, Forthcoming, U of Michigan Public Law Research Paper* 309 (2013).

[21] Sahin, Abdullah. "Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education." *Religions* 9.11 (2018): 335.

In Islam, freedom is an essential aspect of human existence. Islam recognizes the importance of individual freedom, including freedom of thought, belief and expression. Muslims are encouraged to use their freedom responsibly, guided by reason and faith. Islam calls on individuals to control desires and passions, seeking to align their actions with Islamic teachings [22]. The Prophet Muhammad (peace be upon him) emphasized self-control and considered those who could control their anger and desires as strong individuals. Tolerance is an essential value in Islam, demonstrated through the teachings and actions of the Prophet Muhammad (peace be upon him). Islam encourages peaceful coexistence, forgiveness, and freedom of belief, thought and expression. Muslims are encouraged to exercise self-control and seek the truth in their pursuit of faith.

### International Relations In Times Of War And Peace

Various factors, including religion and culture, influence international relations in war and peace situations. Islam, as a religion, encourages tolerance as a fundamental value and emphasizes the importance of building positive human relations. The teachings of the Qur'an and the example of the Prophet Muhammad (peace be upon him) serve as guiding principles for Muslims in promoting peaceful coexistence [23].

The Prophet Muhammad (peace be upon him) demonstrated tolerance in his interactions with people of different beliefs and backgrounds. He was involved in negotiations and formed agreements to maintain peaceful relations, as seen in the Treaty of Hudaybiyah. Despite facing opposition and obstacles, the Prophet demonstrated patience, forgiveness, and non-violence. He prioritized reconciliation and forgiveness over revenge and aggression.

One extraordinary example of tolerance was seen during the Conquest of Mecca. Instead of seeking revenge, Prophet Muhammad (peace be upon him) forgave the people of Mecca for their past hostilities. He declared their

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[22] Powers, Paul R. "Interiors, intentions, and the "spirituality" of Islamic ritual practice." *Journal of the American Academy of Religion* 72.2 (2004): 425-459.
[23] Sulaiman, Kabuye Uthman. "An Islamic Perspective on Peaceful Coexistence." *European Journal of Theology and Philosophy* 1.5 (2021): 29-43.

freedom and showed mercy and forgiveness, setting an example of peaceful reconciliation [24].

Freedom is also an essential aspect of Islam. This religion recognizes the importance of individual freedom, including freedom of thought, belief and expression. Muslims are encouraged to use their freedom responsibly, guided by reason and faith. Islam emphasizes self-control and encourages individuals to align their actions with the teachings of this religion. The Prophet Muhammad (peace be upon him) emphasized the importance of controlling desires and anger, considering those who could do so to be strong individuals.

In Islam, faith is a matter of personal choice and belief. He was not forced through oppression or hypocrisy [25]. Islam upholds the principle of freedom of religion and belief, recognizing the sanctity of the human mind and the freedom to explore and seek the truth. Islam encourages intellectual inquiry, critical thinking, and reflection, providing examples in the Qur'an that promote reasoning and contemplation. Islam recognizes the potential for human error and emphasizes the need to seek and strive for truth constantly [26].

When considering the relationship between specific religions and violence, scientific research has produced mixed findings. Some studies show that conflicts involving Islamic groups tend to be more violent. In contrast, others argue that the level of violence is not necessarily related to a particular religion but rather to factors such as the type of regime or the level of state power. It should be noted that these studies should be approached with

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[24] Hopkinson, Eckhart Christopher. "Prophet Muhammad, the Greatest Forgiveness in the History, the Eagle Flag, and the Marvelous Strategy for Peaceful Opening of Mecca." *International Journal of Multicultural and Multireligious Understanding* 9.10 (2022): 150-178.

[25] Kadivar, Mohsen. "Freedom of Religion and Belief in Islam." *Islam and Religious Diversity. Critical Concepts in Islamic Studies* (2006): 198-220.

[26] Sahadat, John. "Islamic education: A challenge to conscience." *American Journal of Islam and Society* 14.4 (1997): 19-34.

caution, as the role of religion in conflict is often linked to various social, political, and historical factors [27].

In international relations, culture and religion play an important role. Cultural gaps, including language barriers and differences in communication styles, can pose challenges in negotiations and diplomatic efforts. Understanding cultural differences and finding common ground is essential for effective communication and conflict resolution. Religion and culture can also be instruments in promoting peace. Religious leaders and members of faith-based non-governmental organizations (NGOs) have played an essential role in peace-building efforts. Religious individuals have worked toward reconciliation and peaceful coexistence through dialogue, mediation, and community-based initiatives.

The study of religion and its relationship to democracy and peace has gained attention in recent years. Scholars have examined Islam's compatibility with democracy from differing perspectives. Some argue that Islamic values are incompatible with democracy, while others highlight the diverse interpretations and practices within Islam, suggesting that Islam can be compatible with democratic principles. The relationship between religion, democracy, and peace remains a complex and ongoing topic of study [28].

Overall, religion and culture significantly impact international relations in situations of war and peace. They shape individual and collective behaviour, influence diplomatic practices, and can exacerbate conflicts or contribute to peaceful resolutions. Understanding and respecting diverse religious and cultural perspectives is essential to fostering tolerance, promoting peaceful coexistence, and building positive international relations [29]. Continuing from

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[27] Feliu, Laura, and Rafael Grasa. "Armed conflicts and religious factors: The need for synthesized conceptual frameworks and new empirical analyses–the case of the MENA region." *Civil Wars* 15.4 (2013): 431-453.

[28] Johns, Robert, and Graeme AM Davies. "Democratic peace or clash of civilizations? Target states and support for war in Britain and the United States." *The Journal of Politics* 74.4 (2012): 1038-1052.

[29]

the previous response, the role of religion and culture in international relations extends beyond promoting peace and tolerance.

Scholars have explored the practical use of religion and culture in conflict resolution and negotiation processes. As a significant variable in conflict resolution, culture influences negotiator behaviour and attitudes. Each negotiator brings their subculture, including class, region, and ethnicity factors, that can influence the negotiation process. Understanding cultural differences, such as high culture and low context, can help avoid potential pitfalls in international negotiations.

### Theoretical Trends of Post-Cold War International Relations

Structural perspectives in interpreting international relations, such as structuralism and the clash of civilizations theory, provide alternative frameworks for understanding global politics. Structuralism, distinct from state-centred realist approaches, emphasizes human agency in shaping international relations. It challenges the idea that international politics is solely determined by systems of self-help and anarchy, proposing that the behaviour and actions of states can redefine the nature of the international system. Structuralism also highlights the importance of identity, values, norms, and cultural interactions in understanding international politics, moving away from a rigid physical conception of international structure [30].

The clash of civilizations theory, proposed by Samuel Huntington, says that post-Cold War global politics was characterized by cultural and civilizational differences, not ideological or economic factors. Huntington argued that conflict would increasingly occur along the lines of cultural conflict. He identified several major civilizations, including Western, Confucian, Islamic, and others, and predicted that conflicts would be fueled by cultural and ethnic factors rather than traditional geopolitical dynamics.

Taiba, Saira, Razia Shabana, and Zainab Moin. "Pluralism, Tolerance, and Islamic Philosophy: Implications for Global Peace and Conflict Resolution." *Harf-o-Sukhan* 7.2 (2023): 1-11.

[30] Nabers, Dirk. "Identity and role change in international politics." *Role theory in international relations*. Routledge, 2011. 74-92.

Critics of the clash of civilizations theory argue that it promotes xenophobia and simplifies complex global dynamics. They highlight that conflict only sometimes follows the lines of civilizational conflict and emphasize the potential for change and cooperation at local, regional and global levels [31].

This structural perspective offers an alternative viewpoint for analyzing global politics. They challenge realist and state-centred approaches by emphasizing the role of culture, identity, and norms. By considering broader structural and cultural factors, scholars can gain a more nuanced understanding of the complexity of international relations and identify new pathways for cooperation and conflict resolution [32].

The clash of civilizations theory proposed by Samuel Huntington has generated significant debate and criticism since its publication. Huntington argued that the post-Cold War world shifted from ideological and political conflict to a clash of cultures and civilizations. He argued that individuals' identities were primarily influenced by their cultural and civilizational affiliations, and conflict would arise along these conflict lines. Critics of the clash of civilizations theory argue that it promotes xenophobia and simplifies complex global dynamics [33]. They argue that conflict and division do not always align with the boundaries of civilization and that there are often conflicts and tensions within civilization itself. They also question Huntington's assumption that armed clashes between major powers can be avoided based on awareness of the consequences, as history shows that conflict can still occur despite such awareness. Additionally, the theory has

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[31] Köse, Talha. "The alliance of civilizations: possibilities of conflict resolution at the civilizational level." *Insight Turkey* (2009): 77-94.

[32] Alter, Karen J., and Sophie Meunier. "The politics of international regime complexity." *Perspectives on politics* 7.1 (2009): 13-24.

[33] Revheim, Kristina Lie. *The Recycling of Geopolitical Ideas and the Affirmation of Old World Order Theories: An analysis of Samuel P. Huntington's theory" The Clash of Civilizations"*. MS thesis. 2004.

been criticized for its potential to reinforce stereotypes and bias, particularly against Islam and Muslim-majority countries [34].

Some argue that this theory has contributed to increasing xenophobia and the perception of Islam as an enemy of the West. It is important to note that the clash of civilizations theory does not reflect the views of all scholars and analysts, and its validity and applicability remain the subject of ongoing discussion and debate. Critics emphasize the need for a nuanced understanding and analysis of global dynamics, recognizing the complex interaction of factors, including culture, politics, economics, and history. They argue for the importance of dialogue, cooperation, and the promotion of shared values and mutual understanding to overcome global challenges and conflicts [35].

The "End of History" theory proposed by Francis Fukuyama in his 1989 book, "The End of History and the Last Man," provides a perspective on the course of human history. Fukuyama argued that the end of the Cold War marked the end of ideological evolution and the final triumph of liberal democracy as the last form of human government [36]. According to Fukuyama, the collapse of Soviet communism and the victory of Western liberal democracy signalled the end of major ideological conflicts. He suggests that liberal democracy, emphasizing individual freedom, the rule of law, and a market economy, has proven to be the most successful and desirable political system. Fukuyama argued that all other ideological alternatives needed to be more effective in addressing basic human aspirations. This theory states that

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[34] Syed, Jawad, and Faiza Ali. "Theorizing equal opportunity in Muslim majority countries." *Gender, Work & Organization* 26.11 (2019): 1621-1639.

[35] Hemmet, Abdullah. "The Challenging Conversation between the Catholic Church and Sunni Islam: An Analysis of The Dialogue with the Vatican From the Viewpoint of Al-Azhar University: Challenges, Setbacks & Promises (1998-Present)." *American Journal of Arts and Human Science* 2.2 (2023): 46-56.

[36] Fukuyama, Francis. "The end of history?." *Conflict after the Cold War.* Routledge, 2015. 16-27.

establishing liberal democracy as the dominant system will universalize liberal values and institutions.

Fukuyama argued that as more countries adopt liberal democracy, political and economic systems that encourage individual freedom and market capitalism will increasingly dominate worldwide. According to him, this process will result in the harmonization of society and convergence towards a single global system based on the principles of liberal democracy [37].

Criticism of the End of History theory has emerged. Some argue that Fukuyama's theory underestimates the potential for ongoing ideological and political conflict and the persistence of illiberal ideologies and systems. They argue that the emergence of new challenges and the complexity of globalization have prevented the full achievement of a universally accepted liberal democratic order. Critics also state that this theory ignores the cultural, historical, and social factors that shape political systems and human behaviour.

They argue that Fukuyama's emphasis on liberal democracy as the end of history ignores the potential for different forms of government and societal organization [38]. In addition, several scholars highlight the continuation of social and economic inequality, the rise of populism and authoritarianism in various parts of the world, and the challenges faced by non-state actors and transnational issues. These factors suggest that the path to a unified global order based on liberal democratic principles is far from certain.

In summary, although the End of History theory offers an interesting perspective on the evolution of political systems, it has been criticized for oversimplifying complex global dynamics and the potential for ongoing ideological and social challenges. The field of international relations continues to explore and debate various theories and frameworks for

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[37] Held, David, and Anthony McGrew. "Globalization and the liberal democratic state." *Government and opposition* 28.2 (1993): 261-288.

[38] Pieterse, Jan Nederveen. "Fukuyama and liberal democracy: the ends of history." *Economy and Society* 22.2 (1993): 218-232.

understanding the complexities of human history and the future paths of political systems [39].

The shift in focus from a military-centric perspective to an emphasis on economic and technological factors in international relations is a striking aspect of the post-Cold War era. Critics argue that the decline in military power and the increasing importance of economic factors have reshaped the balance of power and the dynamics of international conflict.

The rise of economic interdependence and the formation of regional economic blocs has brought greater emphasis to economic security as a component of national security [40]. Countries now realize the importance of economic strength and competitiveness in ensuring their stability and influence in the international system. Economic factors, such as trade relations, investment flows, and technological advances, play a significant role in shaping the behaviour of countries and their interactions. Additionally, the reduction in military tensions between East and West has enabled changes in security concepts. Although military power remains essential, the focus has shifted towards economic factors and maintaining economic prosperity.

These changes were accompanied by a decline in arms control negotiations as the primary mechanism for assessing international relations. Instead, states prioritize economic development and technological progress as critical national power and influence drivers. However, it should be noted that the influence of military power has not entirely receded. The possession of a robust military force remains an important factor in international politics, especially in regions where conflict and tension are persistent. Military capabilities still shape the balance of power and influence strategic

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[39]

Brown, Chris, and Kirsten Ainley. *Understanding international relations.* Macmillan International Higher Education, 2009.

[40] Buzan, Barry. "Economic structure and international security: The limits of the liberal case." *International Organization* 38.4 (1984): 597-624.

decision-making. In addition, the existence of nuclear weapons and their potential use continues to influence international security dynamics.

Overall, the post-Cold War era has seen a reappraisal of the importance of military power in international relations, with greater emphasis on economic factors and technological progress. Although the reduction in military tensions and the prioritization of economic security have brought about significant changes, the role of military power and its interaction with economic and technological factors remains complex and continues to shape the international system.

The concept of dialogue of civilizations has emerged as a significant framework in the study of international relations, challenging traditional realist perspectives dominated by conflict and power competition. In contrast to realist theories that prioritize the pursuit of state power in an anarchic environment, civilizational dialogue emphasizes the role of ideas, identities, and cultural differences in shaping global interactions. In contrast to the realist approach that has dominated since the era of the League of Nations, civilizational dialogue recognizes the dynamic nature of civilization and its ability to adapt to the modern world. It promotes peace through constructive dialogue and avoiding conflict by building understanding and mutual respect among diverse societies.

Central to the civilizational dialogue is recognizing that civilizations are not static entities but living beings that evolve and respond to contemporary challenges. Fundamental principles include recognizing everyday life and common ground, promoting equality and mutual respect, and refraining from provocative actions. Dialogue should focus on practical issues that provide mutual benefit rather than getting mired in discussions related to religious beliefs. Engaging in civilizational dialogue is vital for Islamic communities amidst discourses of civilizational conflict, cultural globalization, and efforts to cultural domination. Internal dialogue within Islamic communities and engagement with diverse currents of intellectual

thought are essential for maintaining cultural uniqueness and facing the challenges brought by globalization. Activating dialogue mechanisms is essential to increase the presence of Arab and Islamic communities globally. This involves an interest in inter-language dialogue, Sunni dialogue, coordinating roles among institutions, promoting intellectual solid perseverance, and adopting principles such as self-awareness, a thorough understanding of other cultures, and a scientific approach to dialogue.

The goals of Arab and Islamic dialogue with the rest of the world in the era of globalization include establishing global peace, security and justice; fighting racism; promoting a culture of openness and tolerance; building cooperative alliances; showing the true face of Arab and Islamic civilization, and challenging misconceptions and negative images.

In summary, civilizational dialogue offers an alternative perspective, emphasizing cultural differentiation, mutual respect, and shared peace. This approach recognizes the need for internal dialogue within Islamic societies and constructive global engagement to overcome challenges and achieve shared goals in a complex international relations landscape.

**Conclusion**

Western values, such as natural law, state sovereignty, and the balance of power, have shaped our understanding of international reality and are used to justify Western control and dominance in global affairs. The theory of realism, rooted in Western philosophers such as Thucydides, Machiavelli, Hobbes, and Clausewitz, has become the dominant perspective in international relations. Realism views international relations as inherently conflictual and the international environment as chaotic. This perspective prioritizes national interests, emphasizes the role of force and war, and recognizes international relations' political and amoral nature. On the other hand, Islam offers an alternative perspective on politics and international relations. Islam does not exclude non-Muslims from enjoying their rights and upholds the principles of justice, peace, and cooperation.

Islamic principles and regulations guide the Islamic state, and its citizens are subject to its authority. Islam encourages peaceful relations and recognizes the legitimacy of mediation and arbitration to resolve disputes between states. The Islamic perspective emphasizes the importance of considering public interests and reciprocity when interacting with other countries. In the context of the complexity of the contemporary global world, it is recommended that Arab and Islamic cultures engage in dialogue with other cultures, integrate enlightened thought into their heritage, and learn from modern and contemporary human culture. This dialogue must cover political, economic and social aspects and involve various parties, including political leaders, cultural and intellectual elites, civil society organizations and research centres. It aims to address pressing issues, promote human rights and democracy, and encourage positive dialogue within Arab and Islamic societies and inter-faith and inter-sect dialogue. Additionally, Arab and Islamic elites are called upon to contribute to formulating initiatives that reduce the risks of globalization and challenge American exceptionalism. They can also fight for Arab and Islamic standards to distinguish between terrorism and legitimate resistance and actively participate in reforming international institutions such as the United Nations to enhance their role in maintaining global peace and justice.

Finally, it recommends the promotion of international legislation prohibiting racist acts against ethnic and religious minorities in all countries. A more inclusive and just global order can be achieved by paying attention to these recommendations.

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