



Actualization of international and islamic world relations in the face of global peace

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ABSTRACT

Background: The Islamic world plays an important role in maintaining world peace. Islam, as a very rationalist religion, is considered to have the ability to build relationships between communities and makes it possible to build Islamic-based international relations studies. The principles found in the Koran and Hadith form the basis of international relations from an Islamic perspective. However, the international world saw that government leaders changed their political policies towards the Islamic world. On the other hand, this happens when Muslims join a country where the majority of the population is neither Muslim nor secular. **Methods:** The method used is qualitative and case study analysis through a concept approach to Islamic religious policy as a religion of peace in the context of literature study. **Results:** The findings obtained in the form of western countries and nations have formed the most real secularization and modernization which has been brought to touch and change almost all aspects of nations and humans throughout the world, including their influence on the Islamic world. In terms of his efforts to find out the origins of these two civilizations and how they were able to relate to each other in a good way, namely give and take, it is possible that a model of the relationship of these two civilizations with the Islamic world can be built. Political selfishness, collateralism, and misinterpretation of human religious teachings, the sources of conflict between the West and the Islamic world are not projections of the future of civilizational or religious differences. **Conclusion:** In conclusion, all countries, both Western and Muslim, must build dialogue between civilizations in the current context of unstable international development so that they can live together in harmony, peace, and overcome many increasingly serious humanitarian and global problems.

KEYWORDS: actualization; international; islamic world; global.

1. Introduction

International relations in an Islamic perspective have become a topic that attracts the attention of many people. The heated issue of the third world war has become a global issue in addition to the possibility of other global impacts in the form of environmental damage. The projections of international superpowers such as the United States, Russia and Europe believe that there is no way there will not be a massive war between countries over peace-loving Islamic countries such as Palestine, Saudi Arabia, Iran, Syria and other Islamic countries that can occur at any time. All countries of both the West and the Muslim world must work together to redouble their efforts to reconcile the disputing camps. One of the most important ways is to establish dialogue between civilizations. Dialogue is a very simple option that civilizations and cultures need to achieve a harmonious and

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peaceful life. The values of honesty, justice and ideological dialogue between Western civilization and the Islamic world would be very beneficial (Setiadi, 2017).

In his book "Islam of Peace", Masykuri Abdillah explains that Islamic and international relations in the face of global peace have several challenges. One of the biggest challenges is the negative perception of Islam in the international world. This negative perception arises due to several factors, such as terrorism, inter-religious conflicts, and the dominance of Islamic politics. As a result, the Islamic world is often perceived as a source of conflict and violence. Another challenge facing the Islamic world is the existence of global injustice. Furthermore, Islam as a Religion of Peace explains the word *salam* (peace) according to *Mu'jam al-Lughah al-Arabbiyah al-Muáshirah* which means (1) one of the names of Allah because of His salvation from imperfections, defects, and His vast power, (2) when peace occurs in tranquility, peace, security, and no refuge because of war, as well as peaceful conditions after a terrible war (Abdillah, 2021).

The various political interests of superpowers such as the United States contain turmoil, especially in Arab countries. It cannot be denied that the emergence of an agreement to normalize relations between the UAE and Israel is closely related to the interests of Donald Trump as US President, in addition to the interests of Israel and the UAE. This can be seen from President Trump's direct announcement of the UAE and Israel's agreement to establish diplomatic relations on August 13, 2020. This has caused Israel to become "big-headed" because it has the full support of the United States. Even the war that has been raging until now by the attacks of Israeli troops continues to receive support. Trump posted his statement together via twitter tweet with Israeli Prime Minister Benjamin Netanyahu (Muhamad, 2020). This policy was continued by the President of the United States, Joe Beiden, which made the Middle East conflict even more tense, the casualties on the part of Palestinian civilians continued to increase and the area of sovereignty of the Palestinian state was getting narrower (as per figures 1 and 2).



Fig 1. Data on Palestinian civilian casualties (Republika.co.id)



Fig 2. Data table of the number of Palestinian civilian casualties against Israeli attacks (Goodstat)

These injustices occur in various fields, such as economic, political and social. This injustice can cause tension and conflict between countries and communities. In addition, the Islamic world also faces the challenges of globalization. Globalization brings rapid and significant changes in various aspects of life. These changes can cause disruption and conflict, especially for unprepared communities (Rahmat, 2018). According to Islam as a very rationalist religion, it is able to create relationships between one society and another and can build an Islamic-based study of international relations. In the Islamic perspective, international relations are built based on the principles set forth in the Quran and Hadith. One of these principles is the principle of justice. Justice in international relations can be realized through cooperation and mutual respect between countries (Rahmatullah, 2021).

Moreover, in Islam, international relations and treaties are established to uphold law and order in the world. This is important so that all people from different cultures and beliefs can live in peace without fear of oppression. However, along with the times, science in the realm of social humanities has a scope of phenomena that are considered new, namely international relations. International relations emerged as an actualization based

on a philosophical perspective and multidisciplinary characteristics in its discussion. But more explicitly, the international community believes that international relations was born as part of the discipline of political science as a whole (Hadisancoko, 2019).

The Islamic world plays an important role in the context of international relations and global peace. This is because Islam is one of the world's largest religions, with more than a billion followers worldwide. The large presence and influence of Islam in various countries and regions make it an important factor in many global issues. However, on the other hand, Professor of Islamic History at UIN Syarif Hidayatullah Jakarta, Prof. Azyumardi Azra compared President Joe Biden with the previous president, Donald Trump, in a global webinar on the direction of President Joe Biden's policies regarding Muslims and the Muslim world. He said that Trump often shows an anti-Muslim attitude. In addition, Trump often makes statements that seem to insult Islam. He also ordered the closure of mosques and recommended registering mosque attendees to monitor their movements. Trump banned Muslim immigrants from Libya, Iran, Somalia, Iraq, Syria, Sudan, and Yemen because he believed they were ISIS fighters. He issued Presidential Executive Order 13769. This order, also known as the Muslim Ban, is considered one of the ways to protect the country from the entry of foreign terrorists into the United States (Rahmatullah, 2021).

Unlike his predecessor, Prof. Azyumardi Azra considered Joe Biden to be more favorable towards Islam and Muslims. This can be seen from Biden's track record during his two terms as the 47th American Vice President (2009-2017), where he and Barack Obama showed a friendly and welcoming attitude towards Islam and the global Muslim community. Biden is also committed to stopping the political and security instability in the Middle East that has increased during President Trump's tenure due to the threat of terrorism and nuclear weapons. President Joe Biden also disagreed with the Saudi-led military coalition in the war in Yemen. He urged the Saudi government to withdraw its troops and end the war that is harming Yemen. In terms of his stance on Palestine, Biden sought to find a solution that would allow the restoration of a peace process acceptable to both Palestinians and Israelis. As a result, the US government immediately renewed its relationship with Palestinian leaders who will restore economic and humanitarian assistance to Palestine to realize a peaceful situation (Romli, 2012).

In designing the exploration of Islamic world relations in the perspective of constructivism chosen by the researcher, namely with the consideration that this perspective has ideas that are relevant to the study of international relations, namely the belief that structures built by humans can be determined by ideas that are believed together rather than material strength and the existence of trust, namely an identity and interests involving state actors, not only solely determined by their own motives, reasons, and interests. However, it is based on the interactions that individuals form with various fields, such as political, social, economic, cultural, and so on (von Domarus, 1948).

Prof. Azyumardi Azra also said that Indonesia is indeed a peaceful country. Although there is still a bit of political turmoil, Indonesia is still relatively safe. However, this does not mean that peace in Indonesia is considered complete. This needs to be strengthened so that it is maintained, no more disputes. Related to this background, the problem identification arises that the international world views that there are different government leaders' policies in observing the Islamic world. One of these principles is the principle of justice. Justice in international relations can be realized through cooperation and mutual respect between countries. From the identification of these problems, the formulation of the problem of how the actualization of Islamic and international relations in the face of global peace can be achieved is drawn. The scope of discussion of international relations in the area of countries that are Trending Topic, especially Western countries (Rahmatullah, 2021).

The purpose of this research is to find out the origins of these two civilizations and how they can relate to each other in a good way, namely giving and receiving, it is possible that a model of the relationship between these two civilizations and the Islamic world can

be built. So that the actualization of Islamic and international relations in the face of global peace is truly realized.

2. Methods

The research method employed in this study is qualitative, utilizing a case study analysis to delve into the concept of Islamic religious policy as a religion of peace. This approach involves a comprehensive literature review, examining a wide range of texts, scholarly articles, and historical documents related to Islamic teachings, particularly focusing on the principles outlined in the Koran and Hadith. The analysis seeks to interpret and understand the application of these principles in contemporary international relations. Additionally, the study explores case studies of various countries to observe how Islamic principles have been integrated or misinterpreted in political policies and the impact on global peace and conflict. By combining theoretical perspectives with practical examples, this method aims to provide a nuanced understanding of the role of Islam in fostering peaceful international relations.

3. Results and Discussion

3.1 Actualization of international and islamic world relations

The definition of the relationship between the Islamic and international worlds in the context of global peace depicts Islam as a highly rational religion, which can build relationships between different societies and shape Islamic-based international relations studies. From another perspective, international relations and treaties in Islam aim to uphold global law and order. This is essential so that all individuals from different cultures and beliefs can live peacefully without fear of oppression (Rukmana, 2020).

The Islamic World in the Context of International Relations and Global Peace" is a very interesting topic. In this context, Islam has an important role in promoting global peace and international cooperation. There are several issues that must be considered in this context, such as conflicts in the Middle East, terrorism, and human rights issues (Ramadhan, 2017). Among the developments in world peace is from Islamic organizations. Islamic organizations have an important role in promoting global peace and diplomacy. Islamic organizations can play an important role in mediating conflicts and ending violence. In addition, Islamic organizations can also play an important role in promoting moderation and tolerance. In this context, Islamic studies can also make a significant contribution. Islamic studies can help in understanding Islamic values and how these values can be applied in the context of international relations (Derajat & Kurniawan, 2022).

Along with the times, in the field of social humanities, a relatively new discipline emerged, namely International Relations. This discipline was born as a result of various fields of study with a philosophical approach and multidisciplinary characteristics in its discussion. Nonetheless, the international community more firmly believes that International Relations is a branch of political science that is related to or characterized by the region conventionally known as "the West". Such as issues rooted in the Greco-Roman tradition (Western culture); or anything related to non-communist countries in Europe and the Americas (Utami, 2018).

Terminologically, the West is defined as countries that practice democracy, such as North America, Western Europe, and Australia, which since World War II have built military alliances and have quite favorable policies. Each country has differences and diversity in identity, culture, society and politics, leading to different foreign policy approaches and interests. Thus, if the above characteristics are present in any country in

the world, it is in the forefront of the ideology of Western countries with peace as the main goal of international relations. Muslim countries seek to promote regional and global peace in the face of complex internal and regional conflicts (Islam et al., 2023).

Territorially, the Western Region includes the Atlantic coastal region of Europe including the British Isles, Scandinavia, the Netherlands, France, the Iberian Peninsula, and the Americas, while the Australian Region includes New Zealand and several non-European countries. Western civilization was formed from a mixture of ancient Greek civilization and Roman civilization, as well as the absorption of cultural elements from European countries, especially France, Germany and British Europe. The principles of philosophy, education, science and art were absorbed from the Greeks, while the principles of state administration and law were absorbed from the Romans. Antiquity is divided into two periods, namely Greece and Rome, the Middle Ages is a very important period for the development of Western culture, this period is divided into the early Christian period, the transition from Antiquity to the Middle Ages and the bright period (Setiadi, 2017).

3.2 Principles of islamic world and international relations

The principles of Islamic World and international relations encompass a set of values, norms, and views that guide interactions between Muslim-majority countries and international actors in the context of international relations. Here are some of the main principles that influence Islamic World and international relations (Derajat & Kurniawan, 2022). The principles of Islamic World and international relations in the state include: State Sovereignty. The principle of state sovereignty is the basic foundation in international relations. Muslim countries, like other countries, respect each other's sovereignty and try not to interfere in the internal affairs of other countries. Non-intervention: Each state is obliged not to interfere in matters that are the domain of another state's domestic jurisdiction. International Law. Muslim states adhere to the principles of international law as a framework governing relations between states. They are also committed to the principles of international law, such as the International Law of the Sea or the Geneva Conventions, which aim to protect human rights and maintain peace. International justice. States must resolve their disputes peacefully in ways that do not threaten the security of international peace and justice (Kailani, 2013).

In addition, there is also Dialogue and Diplomacy. The principles of dialogue and diplomacy take precedence in the Islamic World and international relations. Muslim countries often seek peaceful solutions through negotiation and dialog to resolve regional and international conflicts. Cooperation: Every country is obliged to cooperate in accordance with the UN charter (Khalik et al., 2014). Justice and Equality. Justice and equality are considered important principles in international relations. Muslim countries strive to ensure that all countries are respected and treated fairly, regardless of their size, power or wealth (Kailani, 2013). Ummah Solidarity. The concept of "ummah" refers to the global Muslim community. The principle of ummah solidarity means that Muslim countries feel an obligation to support fellow Muslims in the face of challenges and conflicts, especially in the context of the Israeli-Palestinian conflict or efforts to combat extremism (Rahmatullah, 2021).

On the other hand, there is also the principle of Humanity and Development. Muslim countries are committed to promoting humanity and sustainable development. They engage in international cooperation to address issues such as poverty, natural disasters and humanitarian crises. Mutual respect: Countries should respect and help each other (Setiadi, 2017). Islamic law. Some Muslim countries take the view that the principles of Islamic law, such as sharia, should be the basis for their domestic laws. However, the interpretation and application of Islamic law varies across the Muslim world (To & Law, 2023).

However, these principles may vary from one Muslim country to another, and their interpretation and implementation may vary. In addition, the Islamic world also interacts with international actors who have their own principles in the context of international relations. Therefore, in dealing with global issues, it is important to look for points of commonality and cooperation between the various principles and views that exist (Matondang, 2015).

But in his book "Islam, the Religion of Peace", Prof. Masykuri Abdillah explains that the relationship between the Islamic world and the international community should be based on some simpler principles, namely: The principle of the brotherhood of mankind. Islam teaches that all humans are brothers, regardless of race, ethnicity, religion, or nationality. This principle should be the basis for relations between Islamic states and societies and non-Islamic states and societies. The principle of peace and justice. Islam teaches that peace and justice are the ultimate goals of human life. This principle should be the basis for relations between Islamic states and societies and non-Islamic states and societies. The principle of cooperation and mutual assistance. Islam teaches that Muslims should help each other and cooperate in goodness and piety. This principle should be the foundation for relations between Islamic states and societies and non-Islamic states and societies. The principle of mutual respect and tolerance. Islam teaches that Muslims must respect and tolerate religious and cultural differences. This principle should be the basis for relations between Islamic countries and societies and non-Islamic countries and societies (Azizah, 2016).

3.3 Position of islamic world and international relations

The process of globalization has a significant impact on the development of religious values. This reality has received various responses from religious thinkers and activists. Religion, with its various doctrines and values, exerts a great influence on society. Thinkers such as Robert N. Bellah and Jose Casanova recognize the important role of religion in the social and political life of global society (Taufik Ismail et al., 2023).

Indonesian Vice President Ma'ruf Amin said that Muslims currently face three major global challenges in an effort to advance their position in the world. The first challenge is the perception that Islam is a religion synonymous with conflict and violence. Ma'ruf explained that this perception arises from conflicts that occur in Muslim countries, especially in the Middle East. "About 60 percent of conflicts in the world involve Islamic countries," he said in a speech at the Webinar on the Role of Santri in the Millennial and Digital Disruptive Era in the framework of National Santri Day and the Anniversary of the Faculty of Social and Political Sciences (FISIP) at Brawijaya University (UB) Malang, East Java (Rahmatullah, 2021).

As a strong reference base related to the position and challenges of the Islamic world and international relations is the holy Qur'an. The Qur'an, as the main guide of Muslims, is basically a universal book. This book is not only relevant for Muslims, but also applies to all tribes, races and religions (see QS. Al-Hujarat: 13). According to Abd Muqsith Ghazali (2009: 71), revelation is not limited to the Islamic "paradigm". Islam, as a universal religion, can be a good guide to life for all people at all times. Regarding the role of the Qur'an in facing the challenges of globalization, this book has many roles, especially for youth who are the successors and future of the nation. The Qur'an has been a religious foundation for Muslims long before the era of globalization, and has answered various challenges that have arisen (Muntaha, 2021).

With reference to the above, the position of the Islamic World and international relations has a very important role to be studied and researched in order to resolve developing issues, as a form of effort to overcome various problems of globalization and face globally referring back to the Qur'an. In an increasingly globalized world, discussions about minorities are becoming increasingly important in Islamic studies. The dominance of Western colonialism to the Eastern World, especially the Islamic World, makes Muslim-majority countries and countries with Islamic ideology must respond to these changes. It

can be said that the nation-state form is the most concrete secularization and modernization brought by the West that touches and changes all dimensions of humanity and nations around the world (Tamam, 2021).

This century was a period of mixed Judeo-Christian and Greco-Roman civilizations during which the Roman Empire, which was short-lived and replaced by a Christian-Latin culture, especially the Irish, penetrated and influenced the Western worldview. American culture consists of a number of important elements such as the work ethic, legal traditions, the English language, justice, and the limits of power, values, and ethics of Christian government. Protestantism, and European heritage in art, literature, philosophy, and music, as well as American doctrines based on liberty, equality, individualism, representative government, and private property. The Muslim world (Islamic world) or (Islam) according to Britannica is "a complex society and culture in which Muslims and their beliefs are socially dominant and dominant". Islam has become a global phenomenon (Rahmat, 2018).

Islamic rule spans 30 to 40 countries, stretching from the Atlantic Ocean in the east to the Pacific Ocean and all of Africa in the north to central and southern Asia, as well as the northern part of the country, the Indian subcontinent. Among them, Arabs make up less than a fifth of Muslims, most of whom live in Pakistan, particularly in eastern Karachi. The Muslim faith continues to grow faster than any other major religion, although there is no dominant Muslim political entity. The boundaries of the Islamic world are not only in Arab countries but also in non-Arab countries, with Muslim majorities and minorities. This does not exclude the disputes and conflicts that often complicate relations between Islamic countries in the modern era. Since the beginning of the first century of Islamic history, sectarian, social, cultural and political issues have often prevented Muslims from uniting (Subhan & Askar, 2023).

Islamic history is divided into three periods by Harun Nasution, namely the classical period (650-1250 AD), the medieval period (1250-1800 AD), and the modern period (1800 days). In the Arab world itself, some rebellions were led by Arab tribes, who did not want to obey the government of Medina after the Prophet's death. Abu Bakr sent troops out of Arabia to quell these rebellions. During the reign of Umar Bin Khattab, Muslim jurisdiction extended to the Arabian Peninsula, Palestine, Syria and Egypt. The classical period is divided into two: First, the progressive period of Islam I, the progressive period of Islam I between 650 and 1000 AD. The progress of Islam I is the story of the struggle of the Prophet Muhammad SAW. between 570 AD and 632 AD, the Khulafaur Rashidin period from 632 AD to 661 AD, the Bani Umayyah period from 661 AD to 750 AD, ending in the Bani Abbas period from 750 AD to 1250 AD. Second, the period of decline (disintegration), namely from 1000 AD to 1000 AD - 1250 AD (Kasus et al., 2023).

Muslims suffered a setback in the medieval period of 1250-1800 AD, marked by the capture of Bagdad by the Spanish, following the fall of the Abyssian Caliphate due to Mongol attacks. However, from 1500 to 1700 AD, the political situation of Muslims flourished again after the emergence of three major empires: the Shafawi Empire in Persia, the Ottoman Empire in Turkey and the Mughal Empire in India. However, these empires did not last long as between 1700 and 1800 AD all three empires went into decline.²¹ The Ottoman Empire was defeated by European powers. The Safavid Empire was ravaged by tribal attacks from Afghanistan, while the Mughal Empire's territory was destroyed by attacks from Indian kings. Muslims had suffered a significant setback. Finally, Napoleon in 1798 AD was able to capture Egypt, which was then one of the most important Muslim countries (Kailani, 2013).

The modern era began in 1800 AD and continues today. Reinhard Schulze divides this period into: First, Islamic Culture and Colonial Modernism, 1900-1920; second, Bourgeois Nationalism and Political Independence, 1920-1939; third, the Restoration Period, 1939-1958; fourth, Islamic Culture and Third World Republicanism, 1956-1973; and fifth, Islamic Culture and Civil Society, 1989-1993. The state of the Islamic world at the beginning of this period was under the political rule of colonialism and began to improve in the mid-20th century with the aim of freeing the country from Western colonialism. The

emergence of the Islamic revival movement began to appear during this period with the presence of revivalist thought in Islam.

The relationship between the Islamic world and the international (western countries) can be viewed in three stages. The first stage is the contribution of the Islamic world civilization to Western civilization. At the beginning of Islam, relations between Muslims, Christians and Jews were characterized by peace and tolerance. Although it cannot be denied that there was a conflict between Muslims and some Jews in Medina. The principles of tolerance, persuasive approaches, and increased cooperation continued to be spread to avoid war and bloodshed. Judaism, Christianity and Islam have a close ideological and theological relationship because all three are divine religions, believe in God Almighty (Abrahamism), believe in life after death, death and there is a reward in the world. The worldview and civilization brought by Islam developed and expanded during the Umayyad Caliphate and continued until the Abbasid Caliphate in the 15th century AD, when the West was in darkness. In this period, the Islamic world and the West created a mutual influence between civilizations. Contact between Western civilization and the Muslim world occurred during five or more major events (Yati, 2018).

Crusades in and around Syria, Andalusia, Shaqalliyah (Sicily), Qustanthiniyah (Constantinople) and commercial cooperation between East and West. At that time, the civilization of the Islamic world far surpassed that of the West. Close and harmonious cooperative relationships had been established with many different communities around the world. It is an effort to form broader interactions in order to realize the ideals of a more universal advancement of human civilization. Cooperation in various fields of life, whether in the field of culture, transformation of science, or in Islamic civilization, is proof that the Islamic world actively encourages good relations for the advancement of civilization throughout the world. When Europeans were still in the dark and barbaric period, the Islamic world sailed to various parts of the world and also conducted scientific research on various kinds of science and technology. The period when the aufklarung began to spread throughout European countries allowed Islamic studies to be recognized and studied openly (Asyhari, 2017).

History shows that the Crusades, followed by Western colonialism and imperialism in the Muslim world, changed the relationship between the Muslim world and the West. The conquest of Palestine by the Crusaders between 1099 AD and 1229 AD and the recapture of the city by Muslim armies in the mid-thirteenth century caused hostility and mutual distrust. The Crusaders' actions took the world by storm, and were shocking when they conquered Jerusalem in 1100 AD. This was because the conquest was not limited to brutalizing the Arab Muslim population of Jerusalem, but also the Jewish population. This was a turning point in the Muslim world's view of Christians. The Muslim belief in peaceful coexistence with Christians was lost. This attitude continued to foster until the decline of the Abbasid Dynasty which was followed by the emergence of the Turkish rulers (Mugiyono, 2013).

The rulers of the Turkish Islamic Empire (1350-1918) treated Christians well despite what had happened. They succeeded in spreading Islam and expanding their power to the east and south of Europe. The Muslim rulers of Ottoman Turkey always maintained the respect of Christians and treated non-Muslims kindly and humanely. Karen Armstrong says that the Ottoman Turkish army extended its power into Europe and reached the doors of Vienna in the 1530s. The government wisely provided a space that allowed different groups, Christians, Jews, Arabs, Turks, Barbarians, merchants, clerics, Sufis and merchant converts, to live peacefully. Everyone could make their contribution, according to their own beliefs and customs" (Zarkasyi, 2013).

The second phase was Western Imperialism to the Muslim World. Subsequently, Western colonialism (particularly Britain and France) began its mega project of European expansion from the sixteenth century. This event changed the picture of relations between the West and the Islamic world. The rise of Western powers that wanted to conquer the world in the name of modernization, trade, and territorial expansion and geopolitical hegemony clashed with Ottoman Turkish power. The regions where there was much

bloodshed and massacres of subcontinents were in India, the Far East and Southeast Asia. From the late 18th century, the French, Spanish, Italians and British expanded into the Persian Gulf to secure bases and protect their naval networks. The Dutch set their foot in Southeast Asia and the Indies. Meanwhile, Russia expanded its power to the north of the Muslim world, namely the Central Asian region. This was seen by Muslims as a painful repetition of the Crusades, and as a Christian attack to destroy the Muslims' identity, religion, culture and way of life. The third phase was Modernism. As mentioned in the introduction of this paper, the White House policy was very influential on the progress of reconciliation between the West and the Muslim world. The emergence of the United States as a global superpower and the subsequent Second World War produced two phenomena for the Islamic world. First, it helped Islamic countries to free themselves from European colonial rule. On the other hand, it also complicated the position of the Muslim world, especially in the context of the rivalry between the United States and the Soviets. To make matters worse, some Muslim leaders tended to hold on to power by adopting authoritarian and corrupt forms of government. There was no visionary national agenda and no readiness for change. Some embraced the Soviet Union, others the United States and the latter preferred non-alignment (Andriyani, 2016).

Among the recent developments that have made the Islamic world concerned about the genocide in Palestine is the actualization of Islamic and international relations in the face of peace in Palestine. This is one of the most important issues that should be pursued by all interested parties. Harmonious relations, mutual respect, and based on the principles of justice and humanity can bring benefits to the welfare and progress of mankind. Palestine as one of the areas experiencing prolonged conflict must receive special attention from the Islamic and international world. Diplomacy, dialog, and mediation efforts must continue to be carried out to find a peaceful solution that is acceptable to all parties. The actualization of Islamic and international relations must also be supported by concrete cooperation in various fields, such as economic, social, cultural, educational, and technological. Thus, Islamic and international relations are not only rhetorical, but also have a positive impact on global peace and Palestine (Nur, 2017).

In addition, the relationship between the Islamic world in the face of global peace such as the turmoil of the Israeli and Palestinian wars can be categorized into two, namely the relationship between Islamic countries and the relationship between Islamic societies. Relations between Islamic countries. In relations between Islamic countries, the Israeli-Palestinian conflict is a very sensitive issue and often a source of division. This is because the conflict has strong religious and political dimensions. In general, Islamic countries view Israel as an aggressor state that has seized Palestinian territory and carried out illegal occupation. Therefore, Islamic countries generally support the Palestinian struggle for independence and sovereignty. In this regard, the Organization of Islamic Cooperation (OIC) plays an important role in uniting Islamic countries to support Palestine. The OIC has passed a number of resolutions condemning the Israeli occupation and supporting the Palestinian cause. However, on the other hand, there are also some Islamic countries that have diplomatic relations with Israel. These countries generally hold the view that the Israeli-Palestinian conflict can be resolved through negotiations and diplomacy (Kailani, 2013).

Relations between Islamic societies. In the relationship between Islamic societies, the Israeli-Palestinian conflict also has a very strong dimension. Islamic societies around the world generally have a high sense of solidarity with the Palestinians. This is evidenced by the many demonstrations and support given by the Islamic community to the Palestinians. Islamic support for Palestine is not only moral, but also material. Many Islamic countries and organizations provide humanitarian assistance to Palestine. In addition, the Islamic community also plays an important role in spreading awareness about the Israeli-Palestinian conflict in the international world. This is often done through various media, such as social media, mass media, and international forums.

3.4 The role of the islamic world in global Israeli-Palestinian peace

The Islamic world can play an important role in global Israeli-Palestinian peace. This can be done in several ways. Uniting the voices of Islamic countries. The Islamic world needs to unite its voices to support the Palestinian cause. This can be done through the OIC and other international forums. Encouraging the peace negotiation process. The Islamic world needs to encourage the peace negotiation process between Israel and Palestine. This can be done by putting pressure on both parties to reach an agreement. Raising international awareness. The Islamic world needs to raise international awareness about the Israeli-Palestinian conflict. This can be done through various media, such as social media, mass media, and international forums. By playing an active role in global Israeli-Palestinian peace, the Islamic world can make a meaningful contribution to the creation of peace in the Middle East (Derajat & Kurniawan, 2022).

Furthermore, in his book "Islam, the Religion of Peace", Prof. Masykuri Abdillah explains that the Islamic world has an important role in global Israeli-Palestinian peace. The Islamic world can be a force that encourages the creation of peace and justice for both parties. Here are some of the roles that the Islamic world can play in global peace in Israel-Palestine, among others: Become a moral force. The Islamic world can be a moral force that encourages peace and justice for both sides. Islamic values that teach peace, justice and brotherhood can be the foundation for the creation of a just and lasting peace. Become a political force. The Islamic world can be a political force that promotes peace and justice for both parties. The Islamic world can play a role in encouraging peaceful conflict resolution, encouraging cooperation between countries, and promoting the values of peace and justice. Become an economic power. The Islamic world can be an economic powerhouse that promotes peace and justice for both sides. The Islamic world can play a role in fostering sustainable economic growth, reducing poverty and inequality, and promoting fair trade. Become a cultural force. The Islamic world can be a cultural force that promotes the values of peace and brotherhood for both sides. The Islamic world can play a role in promoting intercultural dialog, tolerance, and better understanding between religious communities (Ibrahim, 2022).

Masykuri Abdillah argues that the Islamic world has the potential to play a major role in global Israeli-Palestinian peace. This can be realized if the Islamic world is able to implement Islamic values in daily life and cooperate with countries and communities of various religions and cultures. Here are some examples of the role that the Islamic world can play in global peace in Israel-Palestine. The Islamic world can encourage Islamic countries to support a peaceful resolution of the conflict, can help improve interfaith understanding in Israel and Palestine, and promote economic and social cooperation between Israel and Palestine. By playing these roles, the Islamic world can be a positive force that promotes peace and justice for both parties (Derajat & Kurniawan, 2022).

4. Conclusions

The actualization of Islamic and international relations in the face of global peace is a challenge that requires cooperation, dialogue and tolerance between various parties. The Islamic world has great potential to contribute to creating global peace, both through religious values, culture, and strategic interests. However, the Islamic world also faces various internal and external problems that can disrupt its relations with the international community, such as conflict, radicalism, poverty, and injustice. Therefore, the actualization of Islamic and international relations requires a joint commitment to resolve these problems peacefully and constructively, and to develop mutually beneficial cooperation in various fields, such as political, economic, social, cultural, and educational. The actualization of Islamic and international relations must also be based on universal principles recognized by all countries, such as human rights, democracy, international law, and multilateralism. The Islamic and international worlds can be equal and respectful partners in achieving a just and sustainable global peace. Thus, being able to relate to each

other in a good way, namely giving and receiving, it is possible that a model of the relationship between these two civilizations and the Islamic world can be built. So that the actualization of Islamic and international relations in the face of global peace is truly realized.

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