

Religion and International Relations

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Abstract—The purpose of this study was to enrich the theoretical study of international relations from a non-mainstream perspective. The study used qualitative research methods with data collection techniques through literature studies. The results showed that studies on international relations and religion can enrich the theoretical study of international relations from a non-mainstream perspective. This is relevant considering that the construction of international relations thought continues to experience development. Various scientific debates continue to occur without shutting down previous thoughts. Studies of international relations have been considered western minded, which relinquished the religious perspective in their studies. Therefore, including religion in the study of international relations will enrich and dismiss this view. This study concludes that religious studies provide a new perspective in the study of international relations and enrich the theoretical study of international relations. This is an important finding to affirm the plurality of international relations studies.

Keywords— *international relations, religion, plurality*

I. INTRODUCTION

International Relations Study is a study that provides opportunities for the presence of religion in its study. Through the pluralism approach touched on by Lapid in The Third Debate, opening up the closure of studies on international relations so as to enable religious studies to be discussed in the study of international relations [1-12].

In a more specific context, of the many religions, Islamic civilization in the history of modern world society has contributed to it, especially in the construction of society and international structures. There have been many works that contain discourses on Islamic thought and International Relations [13].

From these various studies, there are several problems, including that studies of international relations and religion are still secularistic, this is understood because the West views religion as a separate part of life. So that research that looks at the link between religion and the study of international relations integrally is needed.

Therefore, the purpose of this study was to examine more deeply the study of international relations from the aspect of Islamic worldview integrally. By using qualitative methods with data tracking techniques through literature studies shows the contribution of Islam that can be developed in the study of international relations that can give rise to a non-mainstream perspective from a more comprehensive study of international relations.

II. METHOD

This study uses a qualitative method. Researchers examine the discourse of international relations issues related to religious issues. With that the researcher tries to construct reality and understand its meaning. Pay attention to processes, events and authenticity. And struggling with thematic analysis [14]. The researcher seeks answers to research questions to understand the meaning, process, background and look for causality patterns [15].

Researchers conducted a study of various literature in the form of books and journals. So that the researcher does content analysis [16]. Thus, in this study researchers conducted a focus on issues related to the discourse on issues of international relations and religion.

III. RESULTS AND DISCUSSION

A. Worldviews International Relations

Worldviews is a broad interpretation of the world and the application of this view to the way we assess and evaluate the activities and structures that shape the world. 'In simpler terms, Worldviews is "a view of the world and a view for the world" of views about the world and the view of the world [17].

Worldview is not 'theory', although this term often intersects in the field of IR. For example, empirical theory is an explanation of an event, or - more often - of a pattern of events. Why did the United States invade Iraq in 2003? Why the war? Why are some rich countries and others poor? To engage with such questions is to enter the world of IR theory.

Worldview shapes the questions we ask, and provides some key interpretation concepts that are used to build theory. But both are not identical. Worldview is a series of different ideas and arguments about International Relations (IR). Each Worldview includes a series of concerns - for example, security, wealth, freedom, or social justice. It also includes cause and effect reasons on how IR works, especially in ways deemed relevant to explain the identified problem. Each worldview highlights several types of issues, actors, goals, and types of relationships, while on the other hand, ignores or ignores something else [18].

Worldview frames the IR domain and provides basic conceptual and assumptions (both ontological and evaluative) based on specific phenomena and patterns of relationships that are explained by theory. Contemporary IR theory shows a variety of competing worldview [19].

B. Religion in International Relations Studies

From various worldview in international relations studies. One that is developed is the background of belief, specifically religion is in it. Religion became a significant factor in the formation of modern international systems .

Many scientists argue that the events of September 11, 2001 gave a sign of 'revival of religion' in international affairs. In other words, the claim is that 'the importance of religious beliefs, practices and discourses in private and public life' and this has significant implications for international relations [20]. Serious international cultural and religious concerns are needed concerning the issue of terrorism [21].

Ethno-religious identity is often an important element in violent conflict. After the end of the Cold War, most armed conflicts occur within a country and not between countries [22]. If the issue of religion, together with the issue of wider identity, plays a more important role in IR, is the theoretical discipline that is theoretically capable of handling these challenges? Some people think not; Vendulka Kubáľková proposed the basis of a new paradigm, called the International Political Theology (IPT) The aim is to analytically confront religious revival in IR[23]. Others find that this paradigm is too far. The main theory in IR may not focus specifically on religion, but that does not mean they are not talking about it.

Realism, for example, does not deny the role of religious beliefs or other ideological beliefs in international affairs; Classical realism focuses on human nature and the ways in which interests are defined. It is clear that religion can play an important role in this context, whether in Iran, India or the United States. But structural realists will argue that in security issues the anarchists emerge first: 'the state has a hierarchy of interests: security at the top, but then economic prosperity, ideological and humanitarian issues in the next order' [24]. In other words, when survival is at stake, religious beliefs cannot be the main concern; However, in many situations survival is not at stake, and it leaves more room for religious problems [25-26]. Does Iran give priority to regional conventional powers or is it supported by Islamic beliefs? Are Indian Hindu nationalists trying to increase the power of India in the world or do they give priority to the guardian of Hindu beliefs? In most cases, structural realists will emphasize the search for power in pursuit of religious principles. However, even here the rivalry between Iran and Saudi Arabia, for example, was sparked by greater Sunni-Shiite rivalries in the Middle East [27].

The Liberal and the International Society's theories focused on international norms and institutions. They are well prepared to learn the emergence and importance of religious norms and institutions in the international arena [28]. They do not do many things, because we do not have examples of significant religious norms and practices that play a dominant role in the international arena. The influence of religious ideas on current international norms is more indirect: the notion of international justice, humanitarian intervention, and justification for war, is indebted to the theological debate on moral values and appropriate behavior [29].

Constructivists are very good at placing a study of the role of religion in international affairs; According to one analysis, 'bringing culture and religion back to international relations is part of a broader effort to bring ideas, values, and broader tactics into international relations' studies [30]. But constructivists did not adequately consider the role of culture and religion [31]. In his view, there is something more fundamental about religion in the sense that religion is more embedded in the identity of actors and therefore less open to change.

These relationships are related to greater debate about the importance of religion in international politics today. Is it really relevant to speak of 'religious revival' or is it just 'a growing awareness of the global manifestation of religious politics by the Western world, and the perception that religion is often closely linked to the core security interests of the West?' [32]. There is no general agreement regarding the most appropriate religious views; What seems certain, however, is that a number of different approaches - existing and perhaps to a new extent - will be needed to provide a full analysis of religion in IR.

At least three occasions in international relations have influenced the development of religious issues and forced the international community to think about the problem of Religion in international relations, namely the Islamic Revolution of Iran, the Polish Christian Solidarity Revolution and the 9/11 Attack on the US [33].

With these three events, it has given a message to the international community that the international community must make changes to the international interpretation of culture and religion in international relations. Where religion can give birth to extremism, terrorism and fundamentalism, and can also be a rival in world development [34].

The WTC bombing case made international relations experts, researchers and political observers re-link culture and religion in their analysis and understanding of the phenomenon. Pameo post 9/11: War Against Terrorism "brought up by the US seems to reopen the tragic history of war in the name of religion or God that has been stored long ago in the 'pandora box' especially the explosive text by George W. Bush about " Crusade " . In addition, in the box there were also wars between Catholics and Protestants in France (1550-1650) and the 30-Year War (1618-1648). This happens when religion becomes the influence or impetus of a political movement or war condition commonly called "political theology" or "political religion." Thus, in this context, religion is not something private, but public, secular. Particularly because of the war between Catholicism and Protestantism and the 30-Year War which is a dark event in European history, secularism serves as a bulwark for religious intervention in public life to avoid conflict or warfare [35].

The concept of religion in international development becomes one of the universal parts to apply to various cultures and the international community. Attention to religion, especially relating to politics and violence must be considered. However, this is a challenge for the international community in interpreting religion as a solution [36].

IV. CONCLUSION

Worldviews International Relations through a pluralism approach opens up a religious perspective to enter into international relations studies. A comprehensive Islamic religion provides an alternative perspective in the study of international relations non-mainstream, which can enrich the study of international relations. However, the existence of religion as a knife of analysis in this International Relations Study does not mean ignoring various approaches, paradigms, or even existing theories.

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