The Role of The Organization Of Islamic Cooperation (OIC) in Strengthening Islamic Diplomacy And Conflict Resolution

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Abstract : This research aims to analyze the concept and implementation of Islamic diplomacy as an alternative paradigm in global conflict resolution. Islamic diplomacy departs from the ethical principles of the Qur'an such as 'adl (justice), sulḥ (peace), ṣidq (honesty), and rahmah (compassion) which place morality at the core of relations between countries. Through a library research approach, this study examines classical and contemporary literature on international relations theory, Islamic political thought, and the diplomatic practices of Islamic world institutions such as the Organization of Islamic Cooperation (OIC) and the Arab League. The results of the study show that Islamic diplomacy is not just a political instrument, but a value system that serves to build global justice and sustainable peace. In the modern context, Islamic diplomacy can be actualized through a model of clean diplomacy that is free from narrow interests, political manipulation, and power hegemony. This reactualization includes the integration of Islamic values in foreign policy, strengthening the role of Islamic multilateral institutions, and ethics-based digital diplomacy. In conclusion, Islamic diplomacy offers a moral and spiritual paradigm that is able to correct the ethical void in conventional diplomacy and become the foundation for a peaceful, just, and civilized world order.

Keywords : Islamic diplomacy, global conflict, justice.

Abstrak : Penelitian ini bertujuan untuk menganalisis konsep dan implementasi diplomasi Islam sebagai paradigma alternatif dalam penyelesaian konflik global. Diplomasi Islam berangkat dari prinsip-prinsip etika Al-Qur'an seperti 'adl (keadilan), sulḥ (perdamaian), ṣidq (kejujuran), dan rahmah (kasih sayang) yang menempatkan moralitas sebagai inti dari hubungan antarnegara. Melalui pendekatan studi pustaka (library research), penelitian ini mengkaji literatur klasik dan kontemporer mengenai teori hubungan internasional, pemikiran politik Islam, serta praktik diplomasi lembaga-lembaga dunia Islam seperti Organisasi Kerjasama Islam (OKI) dan Liga Arab. Hasil penelitian menunjukkan bahwa diplomasi Islam bukan sekadar instrumen politik, tetapi sistem nilai yang berfungsi untuk membangun keadilan global dan perdamaian berkelanjutan. Dalam konteks modern, diplomasi Islam dapat diaktualisasikan melalui model clean diplomacy atau diplomasi yang bebas dari kepentingan sempit, manipulasi politik, dan hegemoni kekuasaan. Reaktualisasi ini mencakup

integrasi nilai Islam dalam kebijakan luar negeri, penguatan peran lembaga multilateral Islam, dan diplomasi digital berbasis etika. Kesimpulannya, diplomasi Islam menawarkan paradigma moral dan spiritual yang mampu mengoreksi kekosongan etika dalam diplomasi konvensional serta menjadi fondasi bagi tatanan dunia yang damai, adil, dan berkeadaban.

Kata Kunci : Diplomasi islam, konflik global, keadilan

INTRODUCTION

The era of globalization which is full of political, economic, and security dynamics makes diplomacy a strategic instrument to maintain the stability of relations between countries. Berridge defines diplomacy as the art and practice of communication between international actors to achieve common interests without violence (Berridge, 2015). In the modern era, diplomacy is no longer just an extension of foreign policy, but also a complex and multidimensional global conflict resolution mechanism. However, as geopolitical tensions escalate, the practice of conventional diplomacy is often stuck in a paradigm of political realism that is oriented towards power and domination, rather than on universal peace and justice (Keohane, 1984).

In the midst of this situation, Islamic politics offers a conceptual and normative alternative in interpreting diplomacy and international conflict resolution. In the Islamic tradition, diplomacy is not just a pragmatic political tool, but a moral instrument that aims to create a just (*al-'adl*) and peaceful (*as-silm*) *world order*. The concept of Islamic diplomacy is derived from the principle *of rahmatan lil 'alamin*, which emphasizes the importance of universal justice, respect for human rights, and respect for humanity across ethnic and religious boundaries. Islamic diplomacy thus has an ethical and spiritual foundation that distinguishes it from conventional diplomacy based on materialistic interests (Warsito and Surwandono, 2016).

Globalization has changed the structure of international relations by giving birth to various new forms of cross-border interaction, such as multilateral diplomacy, *track two diplomacy*, and public diplomacy. In this development, Islamic diplomacy has significant relevance because it prioritizes *clean diplomacy,* the concept of clean diplomacy based on moral values, transparency, and the principle of universal justice. Tulus Warsito and Surwandono emphasized that Islamic diplomacy is not built on the basis of manipulation or the threat of power, but on honesty, trust, and balance (Warsito and Surwandono, 2016). This approach is also a criticism of modern diplomacy practices that are often colored by the unilateral interests of large countries.

In practice, Islamic diplomacy rejects oppressive political and economic hegemony, and encourages the establishment of international relations based on *partnership* and distributive justice. This perspective shows that Islamic diplomacy is not exclusive, but inclusive and dialogical opens up a space for cooperation across civilizations (*dialogue of civilizations*) as exemplified by the Prophet PBUH in the early days of Islamic development (Iqbal and Rahman, 2000).

In the dynamics of global politics, the principles of Islamic diplomacy are increasingly showing their relevance in the midst of rampant interstate and sectarian conflicts, especially in the Middle East region. The Palestinian-Israeli conflict, the civil wars in Syria and Yemen, and tensions in the Gulf region reflect the failure of conventional diplomacy to achieve sustainable peace. In this case, the ability of diplomats is very influential in determining whether or not a diplomacy is successful (Hamonangan, 2020). On that basis, Islamic diplomacy needs to be positioned as an alternative paradigm that places moral and spiritual values at the core of conflict resolution efforts. Historically, the practice of diplomacy in Islam has been going on since the time of the Prophet Muhammad (PBUH). The Prophet sent messengers to Rome, Persia, Egypt, and Habasyah with a message of peace containing an invitation to coexist justly and with mutual respect (Iqbal and Rahman, 2000).

The diplomacy carried out by the Prophet contains strong ethical and political dimensions. The ethics of Islamic diplomacy are rooted in values such as honesty (*ṣidq*), *trustworthiness*, and

respect for agreements (*wafā' bil 'uhūd*). In the *Charter of Medina*, the Prophet emphasized the importance of coexistence and shared responsibility between religious communities, making the agreement the first milestone of modern multicultural diplomacy (Mulyo, 2023). These principles later became the basis for international relations in the classical Islamic world, which rejected aggression (*'udwān*) and prioritized peaceful settlements (*ṣulḥ*).

Umar Suryadi Bakry noted that Islam was the first civilization to establish the principles of international law and diplomatic relations based on human equality (Bakry, 2017). These values became the basis for the concept of war law (*siyar*) which governs the protection of civilians and prisoners of war. In fact, Western international jurists such as Hugo Grotius acknowledged the influence of Islamic thought on the formation of modern law of war.

Modern diplomacy in the realist paradigm assumes that the state is a rational actor who pursues its national interests through power and security (Keohane, 1984). This paradigm gives rise to the practice of coercive diplomacy such as economic embargoes, military intervention, or political pressure that often exacerbates conflicts. In contrast, Islamic diplomacy views that the ultimate goal of relations between countries is *tahqīq as-silm al-ʿālamī* (realizing world peace), not political or economic domination.

The Islamic approach to diplomacy emphasizes universal justice (*al-ʿadālah al-ʿālamiyyah*) and the common good (*maslahah musytarakah*). In practice, Islamic diplomacy plays a role not only as a negotiation strategy, but also as an instrument of da'wah and socio-political reconciliation (Pratiwi, 2018). Therefore, Islamic diplomacy can be understood as a model of ethical *diplomacy* that prioritizes public morality, social responsibility, and balance of interests.

Warsito and Surwandono call this model clean *diplomacy*, which is diplomacy that not only aims to reach political agreements, but also upholds moral values in the process (Warsito and Surwandono, 2016). This model is different from conventional diplomacy which tends to be pragmatic and utilitarian. In *clean diplomacy*, the success of negotiations is not measured by the material gains obtained, but by the extent to which peace, justice, and prosperity can be realized.

The role of Islamic diplomacy at the institutional level is reflected through the activities of the Organization of Islamic Cooperation (OIC), the United Nations (UN), and the Arab League. The OIC, as the only international organization representing the Islamic world, plays an important role in strengthening Islamic diplomacy at the global level. Since its establishment in 1969, the OIC has strived to become a forum for political and religious solidarity of the world's Muslims. The main goal is to strengthen cooperation between Muslim countries in the political, economic, and social fields, as well as resolve conflicts involving Muslims through diplomatic mechanisms (Puri and Yumitro, 2022).

In addition, the Arab League serves as a regional forum that seeks to maintain stability in the Middle East region through political and security cooperation. Despite facing the challenges of ideological differences between member countries, the Arab League continues to play a role in mediating conflicts in Palestine, Syria, and Yemen (Ahmad, 2016). In the global realm, the United Nations is also a strategic partner for Muslim countries in maintaining world peace. The principles in the UN Charter, especially those related to the peaceful settlement of disputes and respect for human rights, are in line with the values of justice in Islam (Sudira, 2015).

However, the effectiveness of these institutions is often hampered by the stakes-laden global political realities. The internal fragmentation of the Islamic world, economic dependence on large countries, and weak political solidarity between Muslim countries are the main obstacles in realizing effective and influential Islamic diplomacy (Ahmad, 2016). Therefore, a conceptual renewal of Islamic diplomacy is needed in order to be able to adapt to the demands of the ever-changing international system.

The study of Islamic diplomacy is not only theologically important, but also strategic in the context of an increasingly complex global world order. Muslims today face a variety of serious challenges, including horizontal conflicts, foreign intervention, and protracted humanitarian crises. This condition requires the reconstruction of the Islamic political paradigm in order to be able to offer a peaceful solution that is contextual as well as applicable.

Islamic diplomacy needs to be developed not only at the normative level, but also at the operational level. Moral principles such as justice, peace, and partnership must be translated into

concrete foreign policy, including multilateral cooperation mechanisms, conflict mediation, and post-conflict *peacebuilding.* Anwar emphasized that Islamic diplomacy needs to strengthen the soft *power function* of Muslims on the international stage by highlighting ethical, cultural, and spiritual values that are at the core of Islamic civilization (Anwar, 2018).

Based on this thought, research on diplomacy and conflict resolution from an Islamic political perspective is important to be carried out. This study seeks to re-explore the principles of Islamic diplomacy from normative and historical sources, then examine their application in the context of modern international relations. Through this approach, it is hoped that a model of Islamic diplomacy will emerge that is not only relevant to the teachings of Islam, but also effective in facing the global political reality that is full of power and ideological competition.

RESEARCH METHODS

This research uses a qualitative approach with the library research method. This approach was chosen because the research focuses on the search, understanding, and interpretation of scientific texts and documents relevant to the theme of Islamic diplomacy and international conflict resolution. According to Creswell, qualitative research is intended to understand the meanings contained in social phenomena through an interpretive approach to non-numerical data such as documents, texts, and symbols (Creswell, 2018). Therefore, this method is very suitable for exploring and examining the principles of Islamic diplomacy from various scientific sources, both classical and contemporary, and placing them in the context of modern global politics.

Literature-based research has the main characteristics of the use of written sources as the main analysis material. Zed explained that literature study is research that uses literature as the main data to answer research questions (Zed, 2014). In this context, the author examines in depth various scientific works that discuss the concepts of Islamic diplomacy, Islamic politics, international relations, and conflict resolution theories. This approach allows researchers to reinterpret Islamic values of justice (*al-'adl*), peace (*as-silm*), partnership (*ta'āwun*), and *clean diplomacy* in the context of relations between states in the modern era.

The type of research used is qualitative, descriptive-analytical, which is research that seeks to describe certain concepts, ideas, or phenomena in a systematic manner, then analyze and interpret them in depth. In this study, a descriptive method is used to explain the concept of Islamic diplomacy as contained in classical sources such as *the Qur'an, Hadith, the Charter of Medina,* and Islamic historical literature. Meanwhile, the analytical method is used to examine the relationship between Islamic diplomacy values and modern diplomacy practices as well as the role of international institutions such as the Organization of Islamic Cooperation (OIC), the Arab League, and the United Nations (UN) in maintaining world peace.

The source of data in this study is entirely from the literature materials. These sources are divided into three categories, namely primary, secondary, and tertiary sources. Primary sources include major Islamic texts such as *the Qur'an, Hadith, the Charter of Medina,* as well as classical works relevant to relations between states, such as *Islamic Diplomacy* by Afzal Iqbal (2000). Secondary sources consist of books, scientific journals, and academic articles that discuss Islamic diplomacy and Islamic politics, including works by Warsito and Surwandono (2016), Umar Suryadi Bakry (2017), and Puri and Yumitro (2022). The tertiary sources are in the form of official documents of international institutions, policy reports, and digital data obtained from academic sites such as Google Scholar, JSTOR, and OIC or UN portals.

Data collection in this study was carried out through documentation methods and literature review by tracing relevant scientific sources from academic databases, digital library catalogs, and online journal repositories. The data obtained are classified into main themes, namely the concept of Islamic diplomacy, the history of diplomacy during the time of the Prophet Muhammad SAW, the principles of justice and peace in Islamic politics, and the institutional role of the Islamic world in resolving global conflicts (A. M. Munandar and Susanti, 2025). Data analysis uses *content analysis* techniques as described by Krippendorff (2019) to interpret the meaning of texts in certain social and ideological contexts, as well as thematic *analysis* according to Miles, Huberman, and Saldaña (2014) to identify patterns, ideas, and relationships between themes in the literature data. Through this literature study method, the research seeks to trace the conceptual roots of Islamic

diplomacy and analyze its relevance to contemporary global challenges, so that a new understanding can be brought about that Islamic diplomacy is not only normative and ideal, but also offers a conceptual model for international diplomacy oriented towards justice, peace, and common prosperity.

RESULTS AND DISCUSSION

1. The Paradigm of Islamic Diplomacy as a Critique of Conventional Diplomacy

Modern diplomacy, which developed since the 17th century under the *Westphalia system,* is basically built on the foundation of political realism oriented towards power, national interests, and the stability of the international system. This paradigm places the state as a single and rational actor that seeks to maintain its existence through the accumulation of military, economic, and political power (Keohane, 1984). Within such frameworks, diplomacy often serves as an instrumental tool for states to secure domestic interests through manipulation, pressure, or exploitation of other countries. Such practices make modern diplomacy often trapped in transactional politics that ignore human moral and ethical values.

Such an approach has in fact led to various failures in global diplomacy. Invasions, economic embargoes, and conflicts between countries arise as a consequence of diplomacy that is not based on the principle of universal justice. This condition is evident in various conflicts in the Middle East, when the diplomatic efforts of major countries such as the United States and its allies are more oriented towards geopolitical interests than true peace (Ahmad, 2016). Conventional diplomacy finally plays a role as a means of preserving the global status quo that puts pressure on developing countries, including the Islamic world. This situation emphasizes the need for a new paradigm of diplomacy that is more ethical, just, and humanistic.

Islamic diplomacy exists as a conceptual and normative alternative to the conventional diplomacy model. Its foundation is derived from the moral and spiritual values enshrined in the Qur'an and Sunnah, where relations between nations are not based on power struggles, but on the principles of justice (*al-'adl*), peace (*as-silm*), and cooperation (*ta'āwun*). This principle is affirmed in the words of Allah SWT: "O mankind, verily We created you from a man and a woman and made you into nations and tribes so that you may know one another" (QS. Al-Hujurat [49]: 13). The verse emphasizes that human diversity is the basis for cooperation and dialogue, not a source of conflict or domination.

Islamic diplomacy has a broader moral mission than just negotiating political interests. Its essence is the actualization of Islamic values in international relations that aims to build a peaceful and just world order. According to Warsito and Surwandono, Islamic diplomacy can be categorized as *clean diplomacy*, namely diplomacy that is clean from unilateral interests and political manipulation (Warsito and Surwandono, 2016). This model rejects the pragmatic and instrumentalist approaches prevalent in modern diplomacy, and replaces it with moral ethics of honesty (*ṣidiq*), trust, transparency, and a commitment to global social justice.

The concept *of clean diplomacy* is a sharp criticism of conventional diplomacy which tends to be dirty *because* it is dominated by the practice of political interests. In modern diplomacy, strong countries often use negotiations to strengthen dominance over weak countries through unequal economic and political mechanisms (Berridge, 2015). Meanwhile, in *clean diplomacy*, relations between countries must be based on moral equality and shared humanitarian responsibility. This is in line with the spirit *of rahmatan lil 'alamin* which places Islam as a mercy and guardian of universal peace.

Islamic diplomacy does not reject national interests, but integrates them with global humanitarian interests. Islam affirms that true peace can only be achieved if every nation upholds justice and human rights. The Prophet PBUH himself gave an example of how diplomacy is carried out with integrity and moral responsibility. In the Hudaibiyah agreement, for example, the Prophet showed a very ethical negotiable attitude and was willing to sign agreements that seemed politically detrimental in order to create stability and wider da'wah opportunities (Iqbal and Rahman, 2000). This attitude shows that diplomacy in Islam is not solely oriented to tactical victories, but to long-term benefits and lasting peace.

Comprehensively, Islamic diplomacy offers an alternative paradigm to Western theories of international relations. If realism emphasizes power and liberalism on economic interests and institutional cooperation, then Islamic diplomacy emphasizes moral values and spiritual identity. This approach is in line with the theory of constructivism in international relations which asserts that state behavior is shaped by ideas, identities, and values (Wendt, 1999). Thus, Islamic diplomacy can be understood as *constructivist diplomacy*, in which Islamic values serve as a normative structure that shapes the political behavior of Muslim countries in the global arena.

In practice, Islamic diplomacy also has a strong ethical dimension in building trust between countries. In a world marked by uncertainty and conflicts of interest, Islamic diplomacy seeks to create an atmosphere of mutual trust through honesty, transparency, and moral responsibility. This is different from modern diplomacy which often practices *double-standard politics*, as seen in the foreign policies of major countries towards the Palestinian issue or the Syrian crisis. Honesty in Islamic diplomacy is the basis of ethics that uphold the integrity and credibility of the state in the eyes of the world (Bakry, 2017).

Islamic diplomacy views peace not just as the absence of war, but as a condition of sustained justice. The concept of *as-silm* in the Qur'an not only means passive peace, but also active, namely creating a just and civilized order. Therefore, Islamic diplomacy does not stop at conflict mediation, but also includes social and political transformations that guarantee the basic rights of all parties. In other words, Islamic diplomacy is transformative, not just reactive to conflict. It changed the structure of global injustice into a more egalitarian and humane system (Pratiwi, 2018).

Islamic criticism of conventional diplomacy also has to do with a shift in values in the modern international system. Globalization has encouraged countries to compete economically and ideologically without considering the morality aspect. Arms trafficking, exploitation of natural resources, and political intervention are carried out in the name of global stability and security, even though they often violate humanitarian principles. It is in this situation that Islamic diplomacy appears as an ethical correction to the dehumanization of international politics. Islam views diplomacy as a means of global moral preaching not in the sense of religious expansion, but the dissemination of human values and universal justice.

In fact, the Islamic diplomacy paradigm places humans at the center of all international relations, in contrast to modern state-centered diplomacy. The principle of *khalīfah fi al-arḍ* (man as God's representative on earth) affirms that man's primary responsibility is to create peace and maintain the balance of the universe. Islamic diplomacy is political as well as cosmological, seeking to uphold a harmonious world order in accordance with the Divine will. This diplomacy returns international relations to the basic morality of human beings as intellectual, sentient, and ethical beings (Anwar, 2018).

This paradigm also has implications for the way Islamic countries should formulate foreign policy. Diplomacy based on Islamic values must reject all forms of intervention that are contrary to justice and humanity. Muslim countries need to make diplomacy an instrument of civilization, not a tool of political domination. Therefore, the reorientation of foreign policy towards clean and moral diplomacy is an urgent need to restore the face of Islam as a peaceful force in the global arena (Warsito and Surwandono, 2016).

In this increasingly complex world situation, the paradigm of Islamic diplomacy can be an ethical bridge between national interests and global humanitarian interests. Diplomacy rejects the dichotomy between idealism and realism, because in the Islamic view, politics cannot be separated from morality. Diplomacy functions not only as a strategy of power, but as a social worship oriented towards the benefit of humanity. Islamic diplomacy not only offers normative concepts, but also builds a new philosophical foundation for more civilized, just, and sustainable international relations.

2. The Values and Principles of Diplomacy in the Islamic Tradition

Islamic diplomacy was not only born as a response to the moral crisis in the global political system, but also as part of the historical continuity of Islamic civilization which from the beginning placed diplomacy as a means of da'wah, humanity, and peace. In the early history of Islam, the practice of diplomacy had been carried out systematically by the Prophet Muhammad PBUH through the sending of envoys or *sifarah* to various kingdoms outside the Arabian Peninsula. The

dispatches of Dihyah bin Caliph al-Kalbi to the Roman Emperor, Amr bin Umayyah to King Najasi in Habasyah, and Abdullah bin Hudhafah as-Sahmi to the King of Kisra of Persia are historical evidence that diplomacy has become the main instrument for the spread of the message of peace and justice in Islam (Iqbal and Rahman, 2000).

The diplomacy carried out by the Prophet Muhammad PBUH is not only political, but also theological and ethical. The messages conveyed by the Prophet emphasized respect for universal humanity and rejection of all forms of oppression. Islamic diplomacy has a fundamentally different character from the power diplomacy of the Roman and Persian empires which was filled with expansionist ambitions. Islamic diplomacy is oriented towards da'wah bil ḥikmah, which is the delivery of messages wisely, tolerantly, and based on moral truth. This approach reflects communication across civilizations that places peace as the ultimate ideal.

One of the important milestones in the history of Islamic diplomacy was the *Charter of Medina*, which became the first social agreement in the world to regulate relations between religions and between nations equally. The Charter regulates the rights and obligations of every community, both Muslim and non-Muslim, to coexist peacefully under the principles of justice and shared responsibility. In Mulyo's view, the Charter of Medina not only serves as a social contract, but is also a manifestation of multicultural diplomacy based on human equality (Mulyo, 2023). Through this Charter, Islamic diplomacy appears not just as a political tool, but as a value system that recognizes plurality and guarantees social harmony.

The ethics of Islamic diplomacy built by the Prophet PBUH affirmed several fundamental principles that have characterized Islamic diplomacy throughout history. First, honesty (*ṣidq*) as the foundation of communication between nations. Honesty in diplomacy is not only a strategy to build trust, but also a moral imperative that must be upheld. Second, trust, which is the moral responsibility in maintaining state secrets and commitment to the agreements made. Third, wafā' bil 'uhūd, which is respect for promises and covenants. The Qur'an emphasizes: *"And fulfill the promise, indeed the promise will be held accountable"* (QS. Al-Isra [17]: 34). This principle rejects any form of betrayal in diplomatic relations. Fourth, sulḥ (peace), which is the spirit of resolving conflicts through dialogue and fair compromise. These principles form the ethical foundation for Islamic diplomacy that upholds universal integrity and justice (Bakry, 2017).

In the historical development of Islamic civilization, these values were implemented by the caliphs and dynasties of Islam in various contexts of international relations. During the time of Caliph Umar bin Khattab, for example, the conquest of Byzantine territory was carried out with a peace treaty that guaranteed religious freedom and the security of non-Muslim citizens. The Treaty of Aelia (637 A.D.) between Umar and Patriarch Sophronius is an example of humanist diplomacy, in which the rights of the Christians of Jerusalem were fully protected. This practice confirms that Islam rejects domination and discrimination between countries, even against those of different faiths (Ahmad, 2016).

Islamic diplomacy also makes an important contribution to the formation of international law through the concept *of siyar* in Islamic fiqh. This concept regulates relations between Muslims and non-Muslims, both in times of peace and war. In *the Kitab al-Siyar al-Kabir* by Imam Muhammad al-Shaibani, the principles of war ethics and the protection of civilians are explained far ahead of modern war laws. The idea suggests that Islam has built a morally-based system of international law that goes beyond political and military interests. Therefore, Islamic diplomacy is not only concerned with political negotiations, but also with universal humanitarian law and ethics.

When Islamic diplomacy is confronted with the modern world, these normative principles face serious challenges. The globalization and secularization of international relations have removed moral values from the practice of diplomacy. Diplomacy is often narrowed down to a tool of economic transactions and geopolitical strategies. Major countries, in the name of democracy and human rights, have actually intervened militarily or politically against Muslim countries. This phenomenon shows a paradox in the global diplomacy system that formally upholds peace, but in practice creates instability and injustice (Keohane, 1984).

In this situation, Islamic diplomacy serves as a moral and epistemological correction to the unequal structure of global diplomacy. Ethical principles derived from Islamic teachings are the basis for strengthening justice and humanity in international relations. With a constructivist

approach, Islamic diplomacy can play a role in shaping more humane and just global norms. As Wendt emphasized, international structures are shaped by ideas and values, not merely by material power (Wendt, 1999). If Muslim countries internalize the values of justice and peace in their foreign policies, the global system can move towards a more ethical and balanced order.

In addition, Islamic diplomacy also emphasizes the importance of dialogue across civilizations. In a world divided by ideological and religious conflicts, Islam offers a dialogical approach that emphasizes respect for diversity and the search for common solutions. This concept is different from the *clash of civilizations* popularized by Huntington, because Islam does not see cultural differences as a threat, but as an opportunity for cooperation and mutual understanding. Thus, Islamic diplomacy rejects the hegemony of certain civilizations and carries a plural and fair global order (Anwar, 2018).

In depth, Islamic diplomacy has strategic relevance in efforts to resolve contemporary conflicts. The Palestinian conflict, for example, has become a symbol of the injustice of international diplomacy dominated by the interests of major powers. Islamic diplomacy efforts through the Organization of Islamic Cooperation (OIC) and the Arab League, although often hampered by internal political differences, still demonstrate a collective consciousness to fight for peace based on the value of justice. Puri and Yumitro emphasized that Islamic diplomacy carried out by the OIC plays an important role in strengthening the political solidarity of Muslims and seeking conflict resolution through peaceful mediation and economic cooperation (Puri and Yumitro, 2022).

Meski demikian, diplomasi Islam masih menghadapi tantangan serius yang bersumber dari fragmentasi politik di dunia Muslim, lemahnya koordinasi antarnegara anggota OKI, serta tekanan politik global yang sering meminggirkan suara Islam dalam forum internasional. Situasi ini menegaskan perlunya reaktualisasi prinsip-prinsip diplomasi Islam agar dapat diterjemahkan ke dalam kebijakan luar negeri yang konsisten dan terkoordinasi. Negara-negara Muslim perlu membangun kekuatan diplomasi multilateral berbasis nilai dan etika, bukan sekadar kepentingan ekonomi atau politik jangka pendek (Warsito and Surwandono, 2016).

Islamic diplomacy is not just a normative discourse, but a vision of civilization that places human values at the core of international relations. This paradigm teaches that true diplomacy cannot stand on lies, manipulation, or pragmatic interests, but must be rooted in a spiritual awareness that all human beings are part of one great family of humanity. The success of diplomacy is not measured by the number of treaties signed or alliances formed, but by the ability of diplomacy to create justice, prosperity, and peace for all mankind.

A world increasingly polarized by political and ideological interests needs a new paradigm that unites political rationality with religious morality. Islamic diplomacy comes as an alternative offering that rejects narrow pragmatism and affirms the importance of ethical values in international relations. This paradigm challenges the dominance of conventional secular, materialistic diplomacy, while reminding us that true peace can only be realized when people return to universal moral values. Islam, with its noble political ethical heritage, has great potential to be an inspiration in building a peaceful, just, and civilized world order.

3. The Role of Islamic Diplomacy in Global Conflict Resolution

The role of Islamic diplomacy in resolving global conflicts occupies a strategic position in building world peace. This diplomacy serves not only as a political instrument, but also as a manifestation of morality and human responsibility. In an international system dominated by economic interests and power, Islamic diplomacy presents a new paradigm that places justice, peace, and humanitarian solidarity at the core of every negotiation process. This principle makes Islamic diplomacy relevant in responding to global crises, especially in Muslim-majority regions such as the Middle East, South Asia, and North Africa, which are often plagued by conflicts due to political inequality and foreign intervention.

History shows that Islamic diplomacy has always offered an alternative approach to international conflict resolution. The Organization of Islamic Cooperation (OIC) is the main institutional representation that brings the spirit of Islamic diplomacy to the global realm. Founded in 1969, the OIC aims to strengthen solidarity between Muslim countries and protect the political and spiritual interests of Muslims around the world (Puri and Yumitro, 2022). From its inception, the OIC diplomatic mission has focused on three main things: fighting for justice for the Islamic

world, supporting independence and human rights, and building equitable economic and political cooperation. In this context, Islamic diplomacy appears not as sectarian diplomacy, but as universal diplomacy that prioritizes *shared prosperity*.

The Palestinian issue is the most prominent example of the practice of Islamic diplomacy. For more than seven decades, this issue has been at the center of the Islamic world's solidarity. The OIC takes an important role in various international forums to affirm support for Palestinian independence and reject Israel's occupation of the territory in violation of international law. Through resolutions, summits, and peace initiatives, the OIC seeks to be a mediator that bridges global interests with the values of justice taught by Islam (Ahmad, 2016). Geopolitical pressure from major countries does hinder optimal results, but Islamic diplomacy still appears as a symbol of moral resistance to international injustice.

The Islamic diplomacy carried out by the OIC shows the transformation of moral values into global soft power. In modern international relations theory, Joseph Nye defines soft power as the ability to influence others through the attraction of values, culture, and ideology, not military power (Nye, 2004). Values such as social justice, humanitarian solidarity, and global balance are effective sources of Islamic soft power to promote peace. Muslim countries that apply the principles of Islamic diplomacy have the potential to play a greater role in building a just world order, provided that these values are implemented in real terms in foreign policy, not just rhetoric.

The implementation of Islamic diplomacy is also seen in multilateral cooperation with international institutions such as the United Nations (UN) and the Arab League. Many Muslim countries are actively involved in UN peacekeeping missions in Lebanon, Sudan, and Mali. This contribution shows the openness of Islamic diplomacy to global cooperation as long as the principles of justice and peace are upheld (Sudira, 2015). Islam provides an ethical approach that reinforces human values in the international system. The values of equality and peaceful settlement that are the basis for the establishment of the United Nations are in line with the principles of Islamic diplomacy, although its practice in the field is often influenced by the power politics of large countries.

The Arab League has a more regional but still significant function. This forum is a forum for Middle Eastern countries to unify foreign policies and resolve internal disputes. Islamic diplomacy acts as a moral binder for member countries to prioritize common interests over national egos. The Arab Peace Plan initiative in 2002 initiated by Saudi Arabia is a concrete example of the application of Islamic diplomacy in an effort to find a peaceful solution to the Israeli-Palestinian conflict through negotiation and mutual recognition (Ahmad, 2016). The plan has not yet resulted in a final agreement, but it has become a symbol of the collective efforts of the Islamic world in prioritizing peace over violence.

Islamic diplomacy plays a significant role in resolving internal conflicts in the Islamic world. The conflicts in Syria, Yemen, and Afghanistan pose a major challenge to the political solidarity of Muslims. A number of countries such as Indonesia, Turkey, and Qatar are trying to carry out diplomacy that is in line with Islamic values through dialogue, mediation, and *post-conflict reconstruction*. Indonesia, through its *peace-oriented foreign policy*, actively promotes moderation and social justice in various international forums. This approach shows the integration of Islamic values into modern diplomacy based on universal humanity, not just a calculation of power politics (Anwar, 2018).

The principle *of tahqīq as-silm al-ālamī* (realizing global peace) became the main basis of Islamic diplomacy. Its orientation does not stop at the cessation of armed conflict, but also includes sustainable *peacebuilding*. Reconciliation, equitable economic development, and improved social welfare are placed as the main pillars of long-term peace. Islam rejects a pseudo-peace that only benefits the strong, as is often the case in peace treaties dominated by Western powers. From an Islamic perspective, true peace is only possible if it is based on justice (*al-'adl*) and common good (*maslahah musytarakah*), not unequal political compromise (Pratiwi, 2018).

The spiritual dimension is the main differentiator between Islamic diplomacy and secular diplomacy. Every diplomatic action is seen as a moral responsibility before Allah SWT. The principle *of ihsan* (doing good and professional) is a guideline for Muslim diplomats to carry out their duties with integrity and sincere intentions. The Prophet PBUH taught that every action is worth worship

if it is based on the right intention. This view emphasizes that Islamic diplomacy is not just a political strategy, but also part of social worship that aims to bring grace to all mankind (*rahmatan lil 'alamin*).

Practically, Islamic diplomacy proposes three main approaches to global conflict resolution. The preventive approach (*al-wiqayah*) focuses on preventing conflict through communication and cooperation between countries. The dialogical approach (*al-hiwar*) emphasizes the resolution of disputes through negotiation and peaceful mediation. The reconstructive approach (*al-islah*) is directed at the restoration of relations and post-conflict socio-economic development. These three approaches emphasize that Islamic diplomacy pays attention not only to the final result, but also to an ethical, humane, and dignified process (Bakry, 2017)

The effectiveness of Islamic diplomacy depends on the political commitment and unity of the Muslim world. Internal fragmentation, sectarian rivalry, and economic dependence on large countries remain structural obstacles that weaken the position of Islamic diplomacy at the global level. This condition also opens up opportunities for the birth of a new model of Islamic diplomacy that is more collaborative and adaptive to global dynamics. Through *the multi-track diplomacy* mechanism, the power of states, civil society organizations, scholars, and educational institutions can be synergized to build a sustainable global peace network (Warsito & Surwandono, 2016).

The emergence of Islamic diplomacy as a new paradigm challenges conventional secular theories of international relations. Its presence proves that religion is not merely a source of conflict, but rather serves as a reconciling force that strengthens global social cohesion. This idea is in line with the constructivist approach that emphasizes the role of ideas and values in the formation of the world order (Wendt, 1999). Islamic diplomacy thus has the potential to be part of a normative turn in the study of international relations, namely a shift of attention from material power to moral values and collective identity.

The relevance of Islamic diplomacy is increasingly prominent when the world faces multidimensional crises, ranging from war, poverty, to climate change. The ethics of justice, which is the foundation of Islamic diplomacy, can be used as a basis for global cooperation in tackling cross-border humanitarian problems. Islamic teachings affirm that the earth and life in it are divine mandates that must be maintained. This principle places Islamic diplomacy not only as an instrument for resolving political conflicts, but also as a means of building global humanitarian solidarity to face ecological and social challenges.

The description shows that Islamic diplomacy has a strategic position in an effort to realize sustainable global peace. This paradigm doubles as a value system as well as an operational political mechanism. Through institutions such as the OIC, the United Nations, and the Arab League, Islamic diplomacy proves that the values of justice and humanity can be used as the foundation of more balanced relations between countries. Although it has not completely succeeded in eliminating conflicts, Islamic diplomacy still offers a moral direction for a world that is in the midst of a value crisis. While power is often used as a measure of truth, Islam reminds us that true truth is rooted in justice and compassion.

Islamic diplomacy restores the essential meaning of foreign policy as a path to human benefit. True peace is not born of domination, but rather of the recognition of the equality and dignity of every nation. This principle makes Islamic diplomacy relevant not only to the Muslim world, but also to the global community that yearns for a peaceful and just world order. Strengthening Islamic diplomacy in the future requires synergy between values, knowledge, and policy so that Islamic ethical teachings are truly integrated into the modern world system.

4. Reactualization of Islamic Diplomacy in the Modern Global World Order

The reactualization of Islamic diplomacy in the modern era is an urgent need in the midst of an increasingly complex global crisis. Economic inequality, identity conflicts, radicalism, and environmental degradation show that the conventional system of diplomacy oriented towards power and economic interests is no longer adequate. Diplomacy carried out by large countries often loses the moral dimension and empathy of humanity. This situation opens up space for the revival of Islamic diplomacy that reaffirms the role of ethics, spirituality, and social justice as the foundation of international relations.

Modern Islamic diplomacy is required to be able to adapt to the changing global landscape marked by economic interdependence, digitalization of communication, and the increasing role of non-state actors. This change requires a reinterpretation of classical Islamic values to remain relevant and applicable (A. Munandar, 2025). Harris and Nawas affirm that Islam has theological and ethical flexibility that allows the renewal of the meaning of justice ('adl), peace (silm), and maslahat (maslahah) according to the demands of the times (Harris and Nawaz, 2015). These values are not only normative, but can be implemented through foreign policy, public diplomacy, and international cooperation based on morality.

The reactualization of Islamic diplomacy also reaffirms the concept *of rahmatan lil 'alamin* as a universal moral foundation. Islamic teachings teach the collective responsibility of humanity in creating global peace and prosperity. Modern Islamic diplomacy is therefore not limited to interactions between Muslim countries, but includes relations across civilizations. This principle of universality is the main differentiator of sectarian diplomacy. While Western diplomacy is centered on national interests and the calculation of power, Islamic diplomacy presents the paradigm of *ethical universalism*, which is a global approach based on universal ethics and justice (Nasr, 2011).

The reactualization effort requires the formation of *a new epistemic community* in the Islamic world such as a community of scientists and practitioners that integrates the discipline of international relations with Islamic values. The presence of this epistemic community is important for developing the theory and practice of Islamic diplomacy that is derived from the classical intellectual heritage as well as the empirical experience of Muslims in the global arena. Surwandono (2021) emphasizes the need for conceptual renewal so that Islamic spiritual values can be the basis for the development of a peaceful and just world order. Islamic diplomacy therefore does not stop at the moral level, but develops into a discipline that is on par with the theories of realism, liberalism, and modern constructivism.

Furthermore, the reactualization of Islamic diplomacy requires the application *of the principle of clean diplomacy* as stated by Warsito and Surwandono (Warsito and Surwandono, 2016). This concept refers to diplomacy that is free from short-term interests, political manipulation, and moral corruption. Clean diplomacy places honesty, transparency, and integrity as the main values in building trust between countries. The implementation of *clean diplomacy* can be realized through a global humanitarian oriented foreign policy, strengthening economic solidarity between Muslim countries, and advocacy for international justice issues such as Palestine, Rohingya, and Kashmir. This principle emphasizes that Islamic diplomacy is not merely a reaction to global injustice, but a proactive force that plays a role in building a new world order that is just and humane.

The success of the reactualization of Islamic diplomacy depends heavily on the synergy between values and institutional structures. The noble values of Islam must be balanced with the institutional capacity and political consistency of Muslim countries. The Organization of Islamic Cooperation (OIC) has a strategic role as a forum for coordinating global Islamic diplomacy. This institution has the potential to transform into a center for multilateral diplomacy that accommodates various political, economic, and social initiatives from member countries. Through forums such as *the OIC Peace and Security Council*, Muslim countries can strengthen bargaining positions in global negotiations by placing humanitarian issues at the top of the agenda (Puri and Yumitro, 2022).

Institutional strengthening needs to be accompanied by a renewal of the diplomacy education paradigm. Islamic universities should develop a curriculum that integrates modern international relations with Islamic ethics. In Indonesia, for example, UIN, IAIN, and modern Islamic boarding schools have the potential to become centers for the development *of Islamic Diplomacy Studies* that emphasize the moral character, spirituality, and technical competence of Muslim diplomats. This educational model produces diplomats who are not only capable of negotiations, but also have a moral commitment to global justice (Bakry, 2017).

The reactualization of Islamic diplomacy is also required to be able to respond to new geopolitical dynamics such as the expansion of the BRICS+ economic bloc, the energy crisis, and ideological conflicts in West Asia. Muslim countries need to take advantage of these geopolitical opportunities to strengthen bargaining positions through economic diplomacy based on Islamic

values. The *Islamic Economic Diplomacy* approach can be focused on green energy cooperation, zakat and productive waqf, as well as global halal trade. This strategy not only improves economic well-being, but also builds political stability through the distribution of social justice (Chapra, 2008).

Digital transformation presents new opportunities as well as challenges for Islamic diplomacy. The use of modern communication technologies such as social media and *digital diplomacy platforms* allows the spread of Islamic values more widely and quickly. Muslim countries can use digital diplomacy to build a positive image of Islam, respond to Islamophobia issues, and promote dialogue across civilizations. However, digital diplomacy should not get caught up in narrow rhetoric or propaganda. The principles of honesty (*ṣidq*) and wisdom (*ḥikmah*) should be the basis of any diplomatic communication. With this ethical foundation, Islamic digital diplomacy functions as a bridge of civilization between the Muslim world and the Western world, not as an instrument of confrontation (Anwar, 2018).

Indonesia's role provides a concrete example of the success of the reactualization of Islamic diplomacy. As the largest Muslim country in the world, Indonesia practices moderate Islamic diplomacy through a *balancing diplomacy* approach or the ability to balance national interests with a commitment to global justice. In the issue of Palestine, Rohingya, and Afghan peace, Indonesia plays an active role as a mediator through dialogue and humanitarian approaches that are in line with Islamic values. A free, active, and humanist foreign policy shows that Islamic values can be the foundation of a rational, ethical, and peace-oriented foreign policy (Mulyo, 2023).

An interdisciplinary approach is an important prerequisite for the sustainability of Islamic diplomacy. Global issues such as climate change, migration, and economic inequality demand cooperation across fields, from sharia economics to environmental ethics and global sociology. The concept *of the caliphate fil ardh* (human responsibility as a caliph on earth) can be used as a theological basis for environmental diplomacy and sustainable development. This principle expands the scope of Islamic diplomacy from political issues to the ecological, social, and cultural realms (Kamal Gueye and Mohamed, 2023).

The transformation of Islamic diplomacy also requires a paradigm shift in relations between Muslim countries. Sectarian rivalries between Sunnis and Shiites, ideological differences between Middle Eastern countries, and the interference of global powers often hinder the formation of Islamic political solidarity. The principle *of ukhuwwah insaniyyah* or humanitarian brotherhood needs to be reaffirmed as a moral foundation that goes beyond the boundaries of sects, ethnicities, and national interests. Strengthening the value of global brotherhood will prevent the political fragmentation of Muslims and strengthen the position of the Muslim world in the midst of global geopolitical currents (Nasr, 2011).

If all of these aspects are systematically integrated, then Islamic diplomacy has the potential to become an alternative paradigm in the modern global world order. This paradigm serves not only as a moral correction to the unjust international system, but also as a source of inspiration for a new global order oriented towards benefits and balance. A world that is now looking for a new direction after Western hegemony needs a model of diplomacy that combines rationality and morality and Islamic diplomacy provides both.

In this perspective, the reactualization of Islamic diplomacy is not intended to reject modernity, but rather to subordinate it to the principles of universal humanitarian ethics. Islam rejects the domination of power and excessive materialism, but accepts science, technology, and global cooperation as a means to realize social justice. The future of Islamic diplomacy therefore depends on the ability to harmonize between normative principles and the ever-changing practical needs of the international world.

The process of reactualization must be understood as a sustainable movement that involves the educational, institutional, and collective consciousness dimensions of Muslims. The integration between theological thought and political praxis, between the idealism of the Qur'an and the realities of the modern world, is the main prerequisite for its success. If these principles are consistently implemented, Islamic diplomacy will appear as the main pillar in building a peaceful, just, and civilized world order, in line with the ideals of Islam as *rahmatan lil 'alamin.*

CONCLUSIONS AND SUGGESTIONS

Islamic diplomacy is a manifestation of the universal values of Islam that place justice, peace, and humanity as the main foundation in relations between countries. Unlike conventional diplomacy which is often oriented towards power and material interests, Islamic diplomacy exists as a *moral framework* that emphasizes ethics, spirituality, and global social responsibility. Since the time of the Prophet PBUH, the practice of Islamic diplomacy has shown a humanistic and rational character, as reflected in the Charter of Medina and various peace agreements with non-Muslims. This historical heritage shows that Islam has a tradition of diplomacy that rejects violence and prioritizes dialogue and deliberation as a way to resolve conflicts.

In the contemporary context, Islamic diplomacy has a significant role in answering world challenges colored by humanitarian crises, political conflicts, and global injustice. Through institutions such as the Organization of Islamic Cooperation (OIC), the Arab League, and the involvement of Muslim countries in international forums, Islamic diplomacy seeks to champion the principles of justice and global solidarity. Although its effectiveness still faces various obstacles such as internal political fragmentation and the dominance of global power, Islamic diplomacy remains a moral alternative that is able to correct the ethical deficit in the international diplomacy system. Values such as *ṣidq* (honesty), *'adl* (justice), *amanah* (responsibility), and *sulḥ* (peace) become relevant foundations for building a more civilized and just world order.

The reactualization of Islamic diplomacy in the modern era demands the integration of normative values and practical strategies. Islamic diplomacy must be able to adapt to global geopolitical realities, including changes in the pattern of international relations involving non-state actors, the digitalization of communications, and economic interdependence. Efforts to strengthen *clean diplomacy* from narrow interests and integrate Islamic values into foreign policy are important steps towards this transformation. In addition, diplomacy education based on Islamic ethics in universities and religious institutions needs to be developed to produce Muslim diplomats who are characterful, professional, and oriented towards the benefit of humanity.

In the end, Islamic diplomacy is not just a system of relations between countries, but a spiritual expression of universal humanitarian ideals. This paradigm offers a new direction for a world that is seeking a balance between morality and political rationality. By taking Islamic values as a guideline, diplomacy can function not only as a tool for negotiating interests, but also as a bridge of civilization to sustainable global peace. Thus, the future of Islamic diplomacy depends on the willingness of Muslims to uphold the values of justice and compassion as the core of every international interaction as the message of the Qur'an that Islam is revealed as *rahmatan lil 'alamin*, a blessing for the whole world.

ACKNOWLEDGEMENTS

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