

Islamic International Relations in the Study and Practice of Contemporary Diplomacy

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ABSTRACT: *International relations are currently dominated by western paradigms and secular thinking that causes a separation between religious and world affairs in the life of social and political aspects. The purpose of this study is to identify the application of Islamization of Science in the study of International Relations at University of Darussalam Gontor based on the Islamic Worldview and reflect on the practice in the time of the Prophet and Caliph, to be implemented into the diplomatic aspects of the contemporary era. This research uses a qualitative approach with data collection techniques using library research. The result of this research is that it has been found that the International Relations study program at University of Darussalam Gontor has integrated Islamic Science with International Relations, with the application of Islamization of Science into the learning curriculum both in formal courses and with several routine Islamization study activities under the auspices of the Directorate of Islamization. Islamization is an urgency in itself to deny the understanding of secularism that has dominated all aspects of the discipline of International Relations, therefore, as a tamyiz academic community, we should always continue to support the Islamization of Contemporary Science movement, in order to gain an understanding of science based on haqiqi truth.*

Kajian hubungan Internasional saat ini sudah didominasi oleh paradigma barat dan pemikiran sekuler yang menyebabkan pemisahan antara urusan agama dan dunia dalam kehidupan aspek sosial dan politik. Tujuan dari penelitian ini adalah untuk mengidentifikasi penerapan Islamisasi Ilmu Pengetahuan dalam kajian Ilmu Hubungan Internasional di Universitas Darussalam Gontor berdasarkan Islamic Worldview serta bercermin pada praktik di zaman Rasulullah dan Khalifah, guna diimplementasikan ke dalam aspek diplomasi era kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan Teknik pengumpulan data menggunakan studi perpustakaan (library research). Hasil dari penelitian ini adalah, telah ditemukan bahwasannya program studi Hubungan Internasional di Universitas Darussalam Gontor telah mengintegrasikan antara Ilmu Keislaman dengan Ilmu Hubungan Internasional, dengan penerapan Islamisasi Ilmu Pengetahuan ke dalam kurikulum pembelajaran baik pada mata kuliah formal maupun dengan beberapa kegiatan kajian islamisasi rutin dibawah naungan Direktorat Islamisasi. Islamisasi merupakan suatu urgensi tersendiri untuk menampik paham sekularisme yang telah mendominasi semua aspek dalam disiplin Ilmu Hubungan Internasional, oleh karena itu, sebagai civitas akademika yang tamyiz hendaknya kita selalu terus mendukung gerakan Islamisasi Ilmu Pengetahuan Kontemporer, agar didapatkan pemahaman akan ilmu pengetahuan berdasarkan kebenaran yang haqiqi.

Keywords: *International Relations, Islamic Worldview, Islamization of Science, Contemporary Science.*

I. INTRODUCTION

For almost a century, the study of International Relations has been dominated by secular logic thinking that is being plagued by dilemmas because of fears that the existence of religion will be regarded as the root of civilization, which will destroy the speculation of secularism that has touched all aspects of the life of the world community today. Even a Muslim scientist named Yusuf Qardhawi has written his critique of secularism in published scientific papers, among them, the book *Al-Islam Wal-'Ilmaniyah* (Islam and Secularism), *Hatmiyatu Al-Hillul Islamiy* (The Need for an Islamic Solution), *Al-Islamu Kama Nu'minu Bihi* (Islam that we Iman) (Hermawan, 2016; Kismanto, 2013; Muntarina, 2016; Setiawan & Sa'bani, 2024).

If the history of human civilization is revisited, science and religion, develop along and in line. When one discusses religion, the main discussion is why religion is a forgotten thing in the study of science. International Relations experts argue that it is very difficult to define religion as one of the variables in the study (Al Anang, 2019; Daulay & Nasution, 2023; Mugiyono, 2013; Suyanta, 2011).

The glory of Islamic civilization in science is not fictional per se. In the span of 500 years, there have been many Muslim scholars and masterpieces of their writings that have been published both in the original language and the language of instruction (Al Anang, 2019; Jailani, 2018; Salsabila, 2557; Zarkasyi, 2020). Many scientists are trying to make Islam an object of study, which will later be equated with paradigms born from the thoughts of Greek philosophers and well-known Western scientists, such as Realism or Liberalism. In fact, could be used as a worldview that is used as the subject of learning in understanding International Relations, that is to say, Islam is not a paradigm, but a way of looking at the truth in correcting the fallacy of various existing paradigms (Ikhwan, 2021b).

The Qur'an and Hadith, have explained to us good techniques and methods of negotiating and diplomacy between nations and states (Pratiwi, 2017). If examined carefully, practices in the study of International Relations have existed since the time of Prophet Muhammad Saw, although it is not mentioned in the *Siyasah Ad-Dauliyah* (International Relations), various actions and thoughts of the Prophet Muhammad in solving a problem effectively. Erence the reference since of International Relations today, without us knowing it. That's all because the diplomacy process is conducted fairly and openly, and surely all parties involved in it.

Research on Islamic International Relations has been carried out by an earlier researcher named Ahmad Hidayat in his journal entitled *The Format of International Relations in the Construction of Islamic Law (Diplomatic Fiqh in Peacetime)*. In his research he examined Islam as a religion that already regulates the construction of the International System based on Islamic law (Hidayat, 2014).

Research on other Islamic International Relations Sciences has also been carried out by Tika Dian Pratiwi in her journal entitled *The Relevance of Drafting Diplomacy Theory in an Islamic Perspective*. In his research, it was found that clean diplomacy has been stated in the Qur'an and Hadith which is then applied in the daily life of the Prophet Muhammad Saw in solving problems as transparent open diplomacy (Pratiwi, 2017). However, there are still shortcomings in these 2 studies, namely the absence of elaboration on how International Relations should be implemented into the study and practice of Contemporary International Relations. So that in this study, the researcher will explain how the implementation of Islamic International Relations in

the study and practice of contemporary diplomacy, which is a form of Islamization orientation of Contemporary Science at University of Darussalam Gontor.

University of Darussalam Gontor with the *pesantren* higher education system through the International Relations Study Program has a vision to produce competitive scholars in the field of International Relations oriented towards the Islamization of Science and strives to integrate Islamic Science with International Relations, with the application of Islamization of Science in various aspects and with several Islamization study activities based on Islamic Worldview (Arif, 2016).

The purpose of this study is to identify the application of Islamization of Science in the study of International Relations at University of Darussalam Gontor based on the Islamic worldview and reflect on the practice in the time of the Prophet and Caliph to be implemented into the diplomatic aspects of the contemporary era. This research is not only intended for subsequent researchers and the academic community in the International Relations study program, but also for the general public to gain insight into the Islamization of Contemporary Science, especially in the study of International Relations.

II. METHOD

This research was conducted using qualitative techniques. The qualitative methodological approach according to (Moleong, 2018), is a research model sourced from descriptive data in written or oral form taken from social phenomena and problems of human life. Data collection techniques range from library surveys to literature surveys from books, scientific journals, senior theses, and dissertations. The data analysis method used is descriptive, allowing researchers to use data from texts from various literary sources and various digital/online media platforms with one study agency and data obtained from mass media. Therefore, the expected result of this study is that the researcher can optimally analyze the case study and successfully answer the formulated questions (Abubakar, 2021; Ikhwan, 2021a; Rahmadi, 2011).

III. RESULT AND DISCUSSION

Islamization of Science with Islamic Worldview

The Islamization of science initiated the continuity of science towards Islam. Well known in general, the existence of this idea of Islamization of science is inseparable from the pros and cons that occur between Western scientists as well as Muslim scientists. The contras argue that, as science is neutral, means, there is no connection between a science something else outside the context of that science, or in other words, it is free of value. In response to the opinion, the pro, or in this case the Muslim scientists argues that there is no dichotomy, or separation between science and religious value. Here is the definition of Islamization according to some Muslim scientists, as well as the opinion of Prof. Hamid Fahmi Zarkasyi regarding the Worldview of Islam:

1. Islamization according to Syed Muhammad Naquib Al-Attas

The initiator of the Islamization of science is Syed Muhammad Naquib Al-attas (Muttaqien, 2019) as stated by him regarding the Islamization of science, namely: The biggest challenge quietly arising in our civilization is the challenge of science, not as a challenge of ignorance. However,

the knowledge that the western world understands spreads to all corners of the world. Knowledge derived from western paradigms is fraught with problems. Because civilization has lost its true meaning by the consequences caused by injustice. Western civilization is already causing chaos in human life. It is not causing justice and peace to human life (Sholeh, 2017).

According to Syed Al-attas, this knowledge that originated in the West raised the values of doubt and estimation to a "scientific" degree in terms of methodology. What this means is that doubt is used as an epistemology quite well and is a special thing for the west in reaching for science. (Sholeh 2017) Western science is not built on the foundation of God's revelation and religious beliefs. However, the foundation is built through a cultural tradition and philosophical speculation that has made man rational being yang liberal in secular life (Syafawati & Nasiwan, 2022).

The idea of Islamization that has been initiated by Syed Muhammad Naquib Al-Attas is intellectually responsive to the negative impacts that western science has given as it has been seen in the lives of the wider community. According to him, this is due to a crisis carried out by the western scientific base, namely the conception of a view of reality or "worldview" which means man's initial view of the world. This view is inherent in every science (Arif, 2016). Which spreads on epistemological questions, for example in sources of knowledge, channels for obtaining knowledge, problems about truth, language, and others that are related to scientific problems.

This is the specificity of the idea of Islamization of science initiated by Syed Muhammad Naquib Al-Attas, he tried to change the view of life or "worldview" that is by the Islamic view of each individual who can then build an Islamic and good scientific construction at the ontological, epistemological and axiological level (Akim, 2015). Because, science will still be based on and guided by secularism if it is not based on a complete view of life derived from the divine, namely Tawhid. Likewise, epistemology will be destructive and exploratory if it is not associated with Islamic constructions of science. The epistemology will suffer damage and incompatibility that occurs if it is developed and exists in immoral hands and is not guided by tawhid. Therefore, it is necessary to fix aspects of its axiology so that later it does not make misguided knowledge that is harmful to the lives of people and society later.

2. Islamization according to Ismail Raji Al-Faruqi

According to Ismail Raji Al-Faruqi himself (Muslem, 2019), the Islamization of science is an attempt to redefine compiling data and thinking again about arguments and rationalizations that are certainly related to the data. So that later the disciplines of science enrich Islamic insights and are useful for the construction of Islamic science. Generally, the Islamization of science proposed by Ismail Raji Al-Faruqi is intended to give a posited response to the reality of science or a "worldview" to the way of looking at science. Starting from modern and secularistic science to transforming into science in a new model of complete integration without any dichotomy between science and Tawhid that develops in this world.

Apart from Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi several figures define the Islamization of science. Osman burn (Nasiruddin, 2021) argues that the Islamization of science is an attempt at solving problems because the encounter between Islam and modern science has given rise to a dichotomy between the two. In this program, he emphasized that there is

harmony between Islam and science and about the extent to which this science can benefit Muslims in the future.

Muhammad Zainuddin concluded that the Islamization of science is the Islamization of science aimed at liberating from western assumptions that are considered secular and separate from tawhid (Sholeh, 2017). Then it replaces these western assumptions with Islamic assumptions based on tawhid and Islamic worldview. From the knowledge of Islamization above, it can be concluded that Islamization is aimed at rebuilding the spirit of Muslims in building an Islamic scientific civilization based on the freedom of Islamic intellectual reasoning and rational studies that are not liberal, empirical, and philosophical that are guided and refer to the Qur'an and the sunnah of the prophet that has been established. So that Muslims will rise and move forward to justify what the west has turned with paradigms that do not contain the original truth.

3. Worldview Islam according to Prof. K. H. Hamid Fahmi Zarkasyi

Limitations of a general understanding of the worldview. Ideological, secular, animistic beliefs or a set of theological doctrines related to the worldview mean that the worldview is used as a description and difference of the nature of religion, civilization worldview. It is not uncommon for this method to be used as an approach to comparative studies of religion. Because there are religions that have a broader view than just a worldview, but also an afterlife in this world (hereafter), the meaning of this view of life increases. English vocabulary cannot rigidly define the meaning of a worldview. Therefore, Islamic scholars assimilate the word worldview (for English expressions) with the adjective "Islam" to denote a view of life that includes the realities of the world and the hereafter. Therefore, Islamic scholars use different expressions to express this concept in the Islamic language (Zarkasyi, 2013).

After reviewing the definition of an Islamic worldview according to several researchers, Prof. Hamid concluded that although the terms used vary, scholars generally agree that Islam has its way of looking at everything, especially in modern science. It describes the nature of Islam as a complete way of life, distinguishable from other ways of life. However, there are some differences in the orientation of these Islamic scholars. According to Prof. Hamid, the Islamic worldview presented by a scientist named *Maududi* is more oriented toward the power of God which colors all activities of human life with political implications. Then Sheikh Atif al-Zayn and Sayyid Qutb usually lead as a set of rational teachings that have ideological implications, but Sayyid Qutb seems to be more philosophical, leading the meaning of the worldview as a picture of being. At the same time, Naquib al-Attas interpreted the worldview explicitly metaphysically-epistemologically, thus becoming a worldview (Zarkasyi, 2013, 2020).

Implementation of Islamization in International Relations Studies

The Islamization of International Relations has been widely discussed at the end of the 20th century (Aqimuddin, 2016), and this discipline still uses western perspectives that make it mainstream in the study of contemporary science. In Islam, the perspective comes from our perspective on the world or "worldview" which is a distinctive teaching of Islam and is different from other perspectives including the West. Islamic ontological studies believe in the existence of physical and metaphysical realities (*assyahadah* nature and *alghaib* nature) (Arif, 2016).

In contrast to the Western perspective, which starts from a rationalist and empirical perspective that leads to secularism. This perspective does not believe in the existence of metaphysics as the

basis of their scientific arguments (Syafawati & Nasiwan, 2022). From an Islamic point of view, the study of international relations itself has a distinctive methodology that combines revelation, namely the Shari'a proposition, with rational or empirical argumentation, namely the *aqly*/acquired information proposition (Pratiwi, 2017). This methodology was graciously applied in the study of the middle ages by Ibn Khaldun. One of his phenomenal studies is the theory of "*ashabiyyah*" or group solidarity (Khalik, 2014). Ibn Khaldun theorizes by combining rational and empirical arguments and revelation theorists.

The definition of *Aqly* or Rational and Empirical Theorem, which is often used after Ibn Khaldun, divides the world's territory into seven climatic zones by dividing its geographical location and concluding that the northern hemisphere is more prosperous and prosperous than the southern hemisphere (Syafawati & Nasiwan, 2022). This theory is proven by the 21st century as evidenced by the regional-based polarization of the global political-economic constellation (Bukhari, 2018), as seen in the South-South and North-North cooperation there is a collaboration. Therefore, the application of the Islamic perspective in theorizing international relations, as unearthed by Ibn Khaldun, is not only capable of producing mere theories but can provide satisfactory explanations and evidence. Also, this theory has a theory that is out of its time.

In the context of the discipline of International Relations, the Islamic perspective itself believes that the eternal enemy of all mankind and the nation is the devil and the *shaithan* as well as its armies who come from the jinn and human beings (Hidayat, 2014). As Allah Swt said in QS. Al-A'raf Verse 22 which explains that satan ceaselessly persuades people from the Prophet Adam and Siti Eve to his descendants with various kinds of deceit.

Thus, the enemy we must be aware of is not essentially man as a whole, but a man who has become the minions of the devil and *shaithan*, as explained in the word of God above. So, it is not true to say that human nature is 'brutal' so that to obtain everything must be by a war involving violence, from which then comes the definition of the International System as a system of anarchy, as explained by the theory of Realism. Those who thirst for power and justify all means to achieve glory are those who walk on a path that deviates from the path of Islam. As for those who are still trying to fight for peace, they are the ones who are on the path of truth.

The goal of Islamic international relations is lasting peace, although in practice some use violence. From an Islamic point of view, the use of force in international relations is only a means to dispel enemy attacks and complete the Prophet's message to his people. Islam still follows the principle of non-aggression against the opposing side, while the opposite side continues to follow the principle of peace and make peace agreements (Khalik, 2014).

Islam will remain true to the principle of peace with other countries, even if a declaration of war has been declared. Diplomacy and negotiation efforts will be carried out first to minimize the occurrence of war, because as we know, in a war, it is the losses that are more found than the gains. Whenever there is an advantage in a war, it will not be felt by the entire society in it. Profits will only have an impact on the increase in the territory of a country. If reviewed further, instead of increasing the country's power area through the path of war that will cost a lot of lives and drain the state treasury, it is better to hold cooperation between 2 or more countries to expand the bonds of cooperation, which will be mutually beneficial to each other. Warfare will occur if the results of negotiations and diplomacy do not produce results, and the opposing side has resisted first. As for the army of Muslims who jihad martyrs in the way of Allah Swt by clinging to

the truth, they are believed to have been helped by angels descending directly from the sky of Allah Swt. As Allah says in QS. Al-Imran verse 124.

Orientation of Islamization of Contemporary Science at Darussalam Gontor University

Islamic science derived from the Quran and Hadith must be internalized into every existing scientific field. Islamic values must be used as a basis and basis in studying science so that claimants of knowledge do not mistakenly understand the essence of science, so that science that was originally aimed at facilitating human life, will backfire on destroying human civilization. A man should have direction as the goal to be achieved in doing all things (Rochmat et al., 2022). Including when sparking a new science, a scientist must also really have a clear goal and mature thinking, so that later the knowledge will not be misused to cause disaster.

In reality, itself, once the inventor of the atom intended to make the atom as an alternative fuel. However, because the science fell to people who had the wrong perspective, it was misused, so the real impact of the abuse was experienced by the residents of Hiroshima and Nagasaki in Japan, who experienced complete paralysis from various sectors of life during World War II.

Therefore, University of Darussalam Gontor still maintains the Islamization orientation of modern science, including the curriculum of the International Relations study program, in line with the vision of the International Relations study program of Darussalam Gontor University itself, which must be at the forefront. study program among scholars who are competitive in the field of international relations, which is oriented towards the Islamization of science in the pesantren system, because Darussalam Gontor University is a university with a strong Islamic boarding school and is equivalent to other universities in the world (Rochmat et al., 2022).

There are supporting activities outside of lecture hours coordinated by the Directorate of Islamization of Darussalam Gontor Science, such as; SIF (Saturday Islamization Forum), FNL (Friday Night Lecturer), MND (Monday Night Discussion) (UNIDA, 2020a). These three activities become a forum to express opinions and discuss the Islamization of contemporary science, both through the study program of each student or as a whole.

Furthermore, what is included in the learning curriculum, especially courses for all study programs at Darussalam Gontor University, is the existence of compulsory courses based on Islamization. The following are Islamization courses for the International Relations Study Program according to their level (UNIDA, 2020b):

1. Semester 1: Worldview Islam Aqidah
2. Semester 2: Islamic Worldview Shari'ah
3. Semester 3: History of Civilization Science in Islam
4. Semester 4:
 - a. Islamic Political Thought
 - b. Islamic Political Economy
 - c. History of Islamic Political Civility
5. Semester 5:
 - a. International Relations Islamic Perspectives
 - b. Islamic epistemology
 - c. Islamic diplomacy

6. Semester 6:

- a. Islamic International Relations
- b. Dynamics of Islamic International Relations Issues
- c. Islamization of Science

All of these courses in general have fulfilled several important aspects in the study of International Relations, which makes the International Relations study program of Darussalam Gontor University excellent, namely: Islamic Worldview, Islam in International Relations, International Political Economy, Decision Making in International Relations, Theory and Practice of Diplomacy and Humanitarian Diplomacy (UNIDA, 2020b).

The theory and practice of diplomacy taught in the International Relations Study Program at Darussalam Gontor University are by the Islamic Worldview and reflect on the history of diplomacy in the Time of the Prophet Muhammad Saw and the Khulafaaurasyidiin which was then implemented in the study of Contemporary International Relations which resulted in new knowledge in the form of Islamic International Relations which is ready to be the main solution in facing turmoil The International System is increasingly complicated.

After obtaining material on the study of International Relations that has been Islamicized, then the next thing is the implementation of studies based on the Islamic perspective into the main aspects of International Relations to shift the study of International Relations based on the deviating western paradigm. The science of International Relations as we know it today developed with Western perspectives and paradigms. It is a unique disciplinary science derived from the assumption of various paradigms, which are then present simultaneously, giving rise to the competition along with the development of times and civilizations. Therefore, it is not surprising that this science is debated by paradigms that compete for scientific truth individually (Diamastuti, 2012).

A balanced approach between Islamic ideology and modern civilization, particularly Western civilization, is needed to enable comparative studies. The approach is balanced when Islam is positioned as an ideology and civilization, not as a narrowly defined religion. The identity of ideology and civilization can be found fundamentally through the theory of worldview whose essence is the principle of every civilization. Islam and the West have always been presented as two camps that threaten each other (Zarkasyi, 2013).

It is certainly interesting to examine the role of religion in the study of international relations. Religion, in this context of Islam, is the most important element in the history of the emergence of the social sciences, in particular the interdisciplinary social sciences such as international relations. However, their current existence is almost erased altogether because the role of religion as a guide to the understanding of society has been abandoned by the secular paradigm. As with the role of religion before the era of globalization, modern social scientists assume that secular ideology and rationalism can be the cornerstone of modern life. In some discipline of science, such as sociology, the rejection of religion is not so noticeable. In contrast to the disciplines in International Relations, when religion is abolished in every study since the Western paradigm emerged amid contemporary civilization, religion seems to be alienated from the reality of the world of International Relations (Jatmiko, 2017).

Imam Taufik in his journal entitled *Comparative Studies of the History of Islamic and Western Diplomacy* mentioned that there are several aspects studied in contemporary International Relations, which contain Islamic values in it, 5 of which are:

1. Aspects of relations between nations and states

Islam was the first to initiate the idea of a universal state based on human equality. In Islamic law, we also examine the rights of the enemy in war and peace according to the Qur'an and hadith. International Islamic law provides for fair regulation between Muslim and non-Muslim countries around the world. Muhammad Hamidullah wrote in his book *The Muslim Conduct of State* that European international law draws a lot from a collection of books explaining Islamic law. This of course shows that Islamic teachings had a significant influence on the development of modern international law (Muhammadin, 2021).

2. Aspects of envoy selection

Often a diplomat appears with an ideal face and body because one is a requirement of a diplomat in modern diplomacy. However, the Messenger of Allaah had earlier explained the criteria for ambassadors in charge of representing this country. Dr. Sulaiman Al-Ruhaili, in his study of the diplomacy of the Islamic Daulah and the Byzantine Roman Daulah in his book *As Sifarât Al Islâmiyyah ilâ Bilad Bizantiyyah*, asserts that selection based on greatness is very important to the Prophet, long ago, what is seen in his diplomacy is the size and face of the person. Because the ambassador represents the people and religion of Islam. For example, when the Prophet sent a friend named Dihyah to Calbi as the king's messenger, it was because Dihyah was a handsome and charming man of his time. History tells that Gabriel met the Prophet many times in the form of *Dihyah Al Kalbi* (Alkhotob, 2020).

But in this case, it does not mean that the Messenger of Allah discriminates against people based on a person's physical condition. Not at all. This is only specialized in the context of diplomacy, a diplomat will meet a wide variety of people with different backgrounds and points of view. Not all of them only rely on metaphysical aspects such as a person's attitude or character when they are acquainted, some, or even the majority of people will see a person's appearance from head to toe when they are in the process of introduction. Because it can reflect his personality even if only objectively. Thus, to avoid speculation and bad conjecture from outsiders and to avoid insults directed at the ambassador himself, an envoy or ambassador is chosen who has a slight advantage in terms of appearance, both face and other physical.

3. Aspects of security special rights

At the time of the Messenger of Allah, the salvation of the Apostles was absolute and must be maintained because honoring the Messenger of Allah by giving a guarantee of salvation to him was a noble sharia. As the Messenger of Allah praised the Messengers of the Kingdom, such as the Messenger Musailamah al Kadzab. At that time, the Musailama Messengers testified before the Messenger that Musailama was the Messenger of Allah. Hearing this, the Prophet did not immediately treat them harshly, even though his remarks were dubious. Because the Prophet himself once said in a hadith narrated by Abu Dawud and Ad-Darim that whoever kills the messengers will be beheaded (Alkhotob, 2020).

4. Aspects of the right to guarantee freedom of worship

The ambassadors who come to the Islamic country are given the right to worship according to their respective beliefs. The Messenger of Allah forbade anyone to interfere with the rituals of worship of the messengers who came. This is what motivates the tolerance aimed at the ambassadors. As the story of the Christian delegation from Bani Najran who performed worship at the Nabawi Mosque. The Prophet allowed them to perform worship there because they did not find a place to perform the rituals of worship. This does not mean that the Messenger of Allah 'said yes' to their beliefs, it is merely a form of security for an ambassador to be maintained (Alkhotob, 2020).

5. Aspects of Glorifying Ambassadors

The apostle did many things in honor of the ambassadors sometimes spreading his shawl and making them sit on it. Apart from being a form of respect, it is also a way for the Prophet to relieve awkwardness and anxiety and cause a sense of comfort. A historian named Al-Imam Ibn Sa'ad narrated in his book *Thabqât al Kubra* the existence of a special residence that he used as a residence in the time of the Prophet to accommodate messengers. In the annals of Ibn Sa'ad, it is explained that the Prophet referred to the residence of Ramlah bint al Harits an Najran as the resting place of the ambassadors, therefore the house was known as *Dar al Dhaifan* (House of Officials) (Alkhotob, 2020).

If you look at the current phenomenon, an ambassador does have a special residence in the country of his placement, and they get decent and also adequate facilities, ranging from residences, and vehicles, to other welfare guarantees. It is not only a guarantee for himself but also a guarantee for the family who accompanied him during his service.

IV. CONCLUSION

The internalization of Islamic values or what is currently better known as Islamization is an urgency in itself to dismiss the western paradigm that has dominated all aspects of the discipline of International Relations. Islamic science in International Relations has been explained long ago since the time of the Prophet Shalallahu 'Alaihi Wasallam. Starting from diplomatic strategies, sending ambassadors, and war rules, to lawmaking. The forms of glory in terms of diplomacy in the history of Islamic civilization have also been written in gold ink, from the time of friends, tabi'in, to the time of the Ottoman Daulah. All of them have become concrete examples, and evidence that Islamic International Relations are a solution to world peace in realizing social and political aspects that are guided by Islamic values. University of Darussalam Gontor through the International Relations Study Program with the vision "to be the best study program in 2025" which produces competitive scholars in the field of International Relations oriented towards the Islamization of Science in the pesantren higher education system" has succeeded in integrating Islamic Science with International Relations, with the application of Islamization of Science in various aspects and with the application of Islamization of Science into the learning curriculum both in formal courses and with several routine Islamization study activities under the auspices of the Directorate of Islamization.

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