

Masjid Al Aqsa, Temple Of Mount, and Global Strategic Peace: Internationalism and Interreligious

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ABSTRAK

Diversifikasi konflik dan peristiwa ini telah berlangsung sejak zaman kenabian hingga akhir Perang Dunia Kedua. Hal ini melibatkan berbagai agama, kepentingan politik, dan sebagainya. Perdamaian adalah pilihan. Konflik adalah kebutuhan. Di antaranya adalah upaya elit global dan pihak-pihak yang terlibat di Timur Tengah dalam menjaga perdamaian di Masjid Al-Aqsa, Kubah Batu, dan sebagainya. Banyak korban telah berjatuh di antara kedua belah pihak. Penelitian ini menggunakan pendekatan hermeneutik, yaitu penelitian berdasarkan membaca, memahami, kemudian menafsirkan apa yang sudah diketahui. Tentu saja kejadian ini tidak ingin dirasakan oleh siapa pun, di mana pun, dan kapan pun. Membangun kembali kesepakatan dan mematumhinya adalah solusi yang dapat kita lakukan. Kurangi ego masing-masing kelompok dan junjung tinggi nilai-nilai kebersamaan. Rasakan kedamaian karena makna agama adalah perdamaian, bukan sebaliknya.

ABSTRACT

This diversification of conflicts and events has been going on since the prophetic period became one and up to the end of World War Two. It involves different religions, political interests, and so on. Peace is a choice. Conflict is a necessity. Among them are the efforts of global elites and parties involved in the Middle East in keeping peace at the mosque of Aqsa', the Dome of Rock and so on. Many victims have fallen between the two sides. This research uses a hermeneutic approach, namely research based on reading, understanding, then interpreting what is already known. Surely this incident does not want to be felt by anyone, anywhere and anytime. Re-establishing an agreement and adhering to it is a solution that we can do. Reduce the ego of each group and uphold the values of togetherness. Feel at peace as the meaning of religion is peace, not the other way around.

A. INTRODUCTION

Conflict or war is very contrary to peace of mind, peace of mind is the dream of every human being and this is human nature, both vertically and horizontally. Recently, especially the Middle Eastern world, has been filled with war where both parties definitely want peace, but various methods have not yet found a way. A research book on Sunan Bonang's mental peace, Cadre Education, touching on many things, so that the human soul and heart can be calm, comfortable and peaceful. Among them is a good interaction process, which makes the heart peaceful as in the song Tombo Ati by Sunan Bonang (Jaouharatina, 2022).

International institutions and/or developed and advanced countries that have a large role must participate and be active in global peace, because if not, they will become a link and make the world unstable, the world is interconnected and connected (Reuter & Chapman, 2024). Like the existence of terrorists who often corner certain religions, often confuse a country into economic instability, fear, etc., for example the 9/11 incident in the United States (Khan, 2021) and many more in parts of the

world in historical records, not only certain religions, but many other factors influence it, such as the economy, etc. World Wars 1 and 2 are enough to give an illustration in history, how cruel life is like that, there are no human values, justice, etc., the human duty is to care for the earth in many holy books recorded in this way, both Abrahamic and non-Abrahamic religions.

B. RESEARCH METHODS

In this article, I address this research using the hermeneutics of Hans-Georg Gadamer and Hans Blumenberg, a comparison that reveals far-reaching implications for the theory of humanistic interpretation in general (Liakos, 2024). Namely reading, understanding and then reinterpreting current issues to provide a solution to the Middle East conflict between Israel and Palestine, and around the world.

C. RESULTS AND DISCUSSION

1. History From Many Religions and Countries.

This world is full of mysteries and puzzles (Du Sautoy, 2025). Including the history of the Israeli-Palestinian conflict, which many experts believe has yet to find a common ground, a point of peace, a point of agreement, etc, because this world is round, interconnected, between one another, between one country and another country, between one religion and another religion, between one ideology and other ideologies, etc (Steger, 2020). That's how this world is, humans are faced with the power of God, which spreads across this earth, but humans are also given the right to manage this earth well, so that the gift of reason that has been given must be optimized in its use, of course by using the heart too. We agree that all religions in this world teach peace, Judaism, Catholicism, Christianity, Islam, Hinduism, Buddhism, Confucianism, etc. then why is there still conflict on this earth, this is a problem in life together that must be resolved together, we try to use this potential to show our existence in this conflict. We try as hard as possible, and leave the results to God, the creator of everything in this world, including peace and conflict.

We have seen several accounts of Solomon, in Turkish, Greek, Arabic and Persian, sharing the bookshelves of the sultan's library in the new palace in the reconstructed capital. His set Outside this area, in the Turkish-speaking communities of the Balkan provinces and among the city dwellers and nomads of Anatolia, others knew of some variants of this Solomonic language and tried to leave them in their own way. Among these, the apostate Solomon in his Testament and *Qışaş al-Anbiyā* were first brought into the modern present in a 15th-century Turkish text titled *Dürr-i Mekkūn* (The Hidden Gem). (Bican, 2017, 2019). *Dürr-i Mekkūn* continued. Much later, David, king of Israel, tried to build his own temple in the city, but everything he tried to build was destroyed. God told him that only his son Solomon could build this temple.

After David's death, God commanded the angel Gabriel to give Solomon his famous signet ring, symbol of the commandment to all creatures. Thanks to this power, Solomon was able to build the Baitul-Maqdis ("Holy House", the Islamic term for the Temple) not in accursed Constantinople but in the holy site of Jerusalem, calling upon the jinn to bring Rare things and precious objects. precious marbles from the depths of the sea and purple mountains at the end of the world. (Bican, et.al 2019). Later, the site where Solomon built a palace for this princess, the palace where he built an idol of his father and worshiped it secretly, was in the ruins of the Roman city of Cyzicus (called *Aydıncık* or *Edincik* in Turkish). On the southern bank of the Marmara, directly opposite the Imperial City and one of the most important ancient monuments in the area. Solomon's cursed palace was a local site, not far away in Israel, and its ruins were known to contemporary Ottomans. In the 16th century, *Aydıncık* received the popular name *Qaşr-i Süleymān*, or Solomon's Palace.

Solomon's nomadic throne, carried by the wind, became a reflection of the temple and palace (Tyson, 2024). The throne, which flies through the air and is three miles long, places the king in a central jeweled tent with four thousand of his advisors seated on chairs of ebony, juniper and sandalwood, along with 70 *mihrābs*, where the saints of Israel stood.

Along with the birds and dragons, Solomon ruled from this airship, casting a shadow over his domains, dispersing his wealth among them, and enforcing his justice. If the "Living Star" (*kevkebi'l-ḥayy*) was the traveling capital of a Turko-Persian ruler, then the *Aya Sofya* was the sinister

symbol of a permanent government agency in Istanbul, with its power coming from the jinns or janissaries. (Carlos, 2022). Describes the construction of the Temple as relatively trivial. Solomon gave orders to the jinn, telling them to mine pillars of blue marble and porphyry from the sea, and use these materials to erect Baitul-Maqdis. It is important to note that this temple is not ominously mixed with tales of pagan princesses, cursed cities and imperial overreach, but is placed alongside the image of the Kā'ba that Abraham built and that Mohammed had to renew. (Carlos, 2022-36)

Furthermore, a manuscript of *Süleymānnāme*, copied around 1500, contains what may be the first Ottoman illustration of Solomon. This manuscript may have originated in a form that, according to Serpil Bağcı, became fashionable in the Persian world at the time. (Serpil, 1995). On the new walls he built around Jerusalem, he carved the six-pointed seal of Solomon. Indeed, his greatest Solomonic gesture was perhaps his choice to completely renovate the Dome of the Rock. "The Dome of the Rock, which combines Islamic tradition with the Biblical Temple, is said to have been initiated by King David, completed by King Solomon, and rebuilt by Sultan Suleiman," Milstein writes. Here, *Süleymān* seems fully aware of the myth that he is trying to re-emerge. (Carlos, 2022-41)

In Indonesia, we know Fahmi Basya, who confirmed that Borobudur is the relic of the prophet Sulaiman in the country of Java (Miswanto, 2023) : "The Superset-Pass of the 23rd pyramid is a block of the Koran. A beam of 23x23x12, this beam has a block number of 6348 blocks which is exactly the same as the number of verses in the Quran with the opening of Basmalah. Therefore, each cluster of these 23 pyramids represents verses of the Quran, i.e. The Borobudur version of the Quran, which is the legacy of Prophet Sulayman in the land of Java". (Basya, 2016). According to Fahmi Basya: Winds blowing in different directions for long periods of time are characteristic of monsoons. Therefore, this verse explains that Prophet Sulaiman was in the monsoon region (Ullah & Muhammad, 2016. Azhari & Taufiq, 2025). This is the area located between Asia and Australia. This is another piece of evidence that confirms the view of the prophet Solomon. That it lies in the monsoon region. Namely in Indonesia In the past it was a gathering place for nations. (Basya, 2016:198-199). Regarding the image and residence of Prophet Sulaiman AS, the image of the Queen of Sheba' and the legacy of Prophet Solomon/Sulaiman AS, it is mentioned by Fahmi Basya that; Indonesia is the land of Saba'. Ratu Boko, a powerful ruler currently living in the Sleman region of Central Java, Indonesia, 36 km from Borobudur, was the queen figure whose throne was transferred to the Prophet's Palace of Sulaiman AS.

As we have also seen a very popular television show in the early 90s, *Songoku* or *Dragon ball* (Oya, 2023) where the main character is Songoku who has a kinton cloud that can move forward with his command, this film is in the form of a cartoon and a real person, and this film The author interprets it as Prophet Sulaiman As who could ride the wind from a quote from a verse from the Qur'an which the author already understands, which was very interesting when watched in ancient times by children in the early 90s. maybe it's even still showing now. This animated cartoon film was created and produced in an East Asian country, where in this film repeats the historical story of the nation's ancestors in ancient times, with all the additions and subtractions, resulting in a very interesting film that will never be forgotten by generations of the 90's (Potsatiangon & Jimarkon, 2019). We think that the majority of religions in the East Asia region are earth religions, where this religion is made and created by humans themselves (Clobet, 2021) different from heavenly religion, namely heavenly religion or Abrahamic Religions, which means religion from God through the intermediary of revelation, angels and prophethood (Cohen, 2020). This is still a mystery, so the author alludes to and quotes an Indonesian figure who stated in his theory "Borobudur according to the Koran" that Borobudur was created by the Prophet Sulaiman As (Azis, 2021) and has been published in various books, magazines, YouTube, videos, Journal, etc.

Prophet Sulaiman AS is a Javanese (Fahmi, 2016-187) and Borobudur is a relic of Prophet Sulaiman AS. There are stories about Prophet Sulaiman and Queen Sabain, the holy books Torah, Bible and Quran, although there are differences between the three scriptures in the exhibition, these three scriptures are not mentioned access details. What is the name of the queen of Sheba' and which part of the earth is the land of Sheba'. (Bayoumi, 2016). And then the central position of the Temple in rabbinic Judaism is based on complex symbolism throughout the sacred story. It resonates as a cosmic symbol from the beginning, for the Tabernacle in the desert is compared in medieval

writings to the universe itself and its construction to the creation of the world. The temple was said to be located at the center of the world and its sacrificial service would sustain existence as a whole. (Jeremy, 2006)

The dual paradigm of denial and conflict dominated relations between Israelis and Palestinians during the Cold War. At the end of World War II, what is now widely known as the Israeli-Palestinian conflict began to take its present form as the British Mandate ended and the insertion of the so-called Question of Palestine into the United Nations' agenda (Danfulani, et.al, 2021). In fact, the conflict between these two identity groups with increasing national aspirations took its current shape only when the UNGA approved Resolution 181 that partitioned the land of Palestine into two states: one Jewish and the other one *Arabic* (UN 1947a). This decision had a profound impact on both the transformative formulation of this conflict to this day and the national demands of the two peoples, whose very existence began to be linked to the official international language of their identity – or, in the case of the Palestinians, their endlessly contested non-existence. (Kholidi, 2013)

In November 2023, the Israeli-Palestinian conflict heated up again, starting with an aerial attack by Hamas on a group of Israeli residents who were partying near the Gaza Strip. The cause is not known for certain, perhaps old problems have not been resolved properly, there has been no peace agreement, peace agreement, etc (Pache, 2024). Of the Israeli population, approximately a thousand were killed, and the Israeli army immediately retaliated, causing tens of thousands of lives lost to the Palestinians. Hospitals, mosques and houses were destroyed by bombs by the Israeli army, under the pretext that the place was a control headquarters for Hamas soldiers. The Indonesian Hospital in Gaza was also the target of Israeli army bombings. They are looking for hiding places for Hamas soldiers in underground passages which tend to be difficult to find and find. In this incident, the world is also concerned, Catholic, Protestant and Muslim religious figures are all concerned about this conflict. Until now it is still continuing, even though there is news that there has been a ceasefire. The world also hopes that conflict does not spread in the region to cause various things that we do not want.

2. Insident And Conflict Had Been Done By Israeli Jews and Allies

Regarding the role of Christians and Catholics in particular, history in general focuses on the relationship between the Holy See and Israel (McCornic, 2025). The dialectic between the new state, the Kingdom of Jordan, and the local Catholic Church remains largely unexplored, especially with regard to its main institutions, the Latin Patriarchate, and the Franciscan Custody. The analysis of various types of documents from dozens of archives around the world allows for the reconstruction of the Church's complex relationships with Israel and Jordan as well as its social, religious and material changes due to the historic war of 1947-1949.

These documents reconstruct a composite narrative of the Latin Church (Doyle, 2021) showing its relationship with Israel and Jordan as well as with the social, religious and material changes brought about by the period of war through redefining the categories that until then had defined the Latin Church traditional Catholic hostility to Zionism and equivocal and wavering support for the Arab cause in Palestine, largely motivated by fear of reprisals of Muslims towards Christians.

Some historians have presented the Latin Church as the most hostile Christian component to the State of Israel. With the Netherlands still trying to regain control of the Dutch East Indies, the government in The Hague felt it would be unwise to offend the Muslims of its most valuable colony by supporting these Zionists opposed Arab claims to Palestinian representation (Schaff, 2022). Only after Indonesia's final defeat in December 1949 did the Netherlands decide to officially recognize the Jewish state of Israel. Now that there is no longer any need to please Indonesian leaders, key political figures such as Labor Prime Minister Willem Drees can finally express their current sympathies towards Israel in a meaningful way open-heart more. Against the backdrop of the growing Cold War and David Ben-Gurion's decision to convert his country to the Western side, Drees immediately began to strengthen Dutch relations with Israel and even formed a kind of friendship personally with Israeli colleagues and ideological compatriots (Kugler, 2025).

After the outbreak of the Six-Day War in 1967, Holocaust guilt also increasingly determined Dutch society's attitude towards Israel (Cooper & Sandler, 2024). The outpouring of support for Israel during the Six-Day War came at a time when Dutch society was recalling its wartime past, prompted by the trial of Adolf Eichmann in Jerusalem national television and published a new book about the

Holocaust. Many Dutch people still cannot face the fact that no country in Western Europe has allowed the transfer of such large numbers of Jews to Auschwitz and other extermination camps. Supporting the small Jewish state of Israel against the combined military might of its Arab opponents proved to be an excellent way to raise awareness that the Nazi persecution of Dutch Jews had encountered much less resistance than most people realize. (Soetendorp, 1983)

In 1967, after the Six-Day War, Israel occupied the Old City of Jerusalem, which had been under Jordanian control since 1948. To avoid further instability, Israel quickly transferred administration of the Haram al area -Sharif/Temple Mount for the Islamic Waqf and established what has since been called the "status quo".

By the early 1970s, traditional support for Israel in European social democratic parties had begun to decline – especially in Bruno Kreisky's Austria and Olof Palme's Sweden – while those in the Netherlands and West Germany remained staunch allies (Qureshi, 2025). At a meeting of the Socialist International in London immediately after the October 1973 war, Israeli Prime Minister Golda Meir criticized her European colleagues for their lack of support during the war. The only two people to escape Meir's attack were Dutch Prime Minister Den Uyl and West German Chancellor Willy Brandt, who were deeply thanked for their moral and material support. The EPC (European Political Cooperation) was established in 1970 at the initiative of France with the aim of promoting cooperation between the EPC member states in the field of foreign policy (Piipers, et. Al, 2024). It was decided to use the Middle East as a test. The Dutch government watched these developments with concern, concerned that France might abuse the EPC intergovernmental forum as an extension of its pro-Arab foreign policy. For the Netherlands, as a staunch ally of the United States and Israel, this is unacceptable. However, even though The Hague was supported by West Germany effective counterplay turned out to be more difficult than hoped. In December 1972, the Netherlands voted in the United Nations General Assembly, like all other EC member states, in favor of Resolution 2949, which explicitly spoke of "Palestinian rights". In parliament, Foreign Minister Schmelzer admitted that the Dutch vote had been influenced by growing European foreign policy cooperation in the EPC. However, during the 1970s and 1980s, radical activists from the Jewish settlement movement camp began to increasingly challenge this halakhic ruling and advocate Jewish ancestry -'aliya (Wright, 1926). To the Mount and for prayer there. In the twenty-first century, however, there has been a shift in Jewish Israeli public opinion on the question of worship at the site. After the October War in 1973, Schmelzer's successor, Van der Stoep, went even further. In exchange for European support against the Arab oil embargo, he accepted the EPC joint declaration emphasizing that peace in the Middle East was impossible without recognition of the "legitimate rights of Palestine". The Dutch advance towards Europe stopped in Venice in 1980.

Thereafter, the relative influence of the European Community over the Dutch position in the Israeli-Palestinian conflict began to decline because of the Group of Nine, after they jointly acknowledged the Palestinians' right to self-determination, then failed to agree on how to achieve this. The failure of Member States to reach a policy consensus includes coercive measures to force the conflicting parties to accept the EC's declared policies. As a result, Israel shared responsibility for the 1982 massacres by Lebanese Christian militias in the Sabra and Shatila Palestinian refugee camps in Lebanon was only condemned in words. The same happened with Israel's disproportionate crackdown on the first Palestinian Intifada that began in December 1987 (Aronson, 2024).

Diocesan archives relating to Jerusalem were also found outside that city. This story aired in the Middle East, Europe, US, Canada, Latin America, Africa and Australia. The archives of the Catholic Near East Welfare Association (CNEWA), transferred in 2018 to the archives of the Archdiocese of New York, constitute a most valuable source for the reconstruction of the global history of Palestinian refugees and humanitarian aid networks developed by the Catholic Church. The diplomatic archives of Britain, France, Italy, Israel and the United States show the connection between world history and the history of a diocese, the history of a global city like Jerusalem, and demonstrate the persistence of colonial attitudes and visions even after the end of the British mandate for Palestine (Vincent, 2016). For example, a 2013 survey found that 59% of respondents, including both religious and secular Jews in Israel, said Israel should allow Jews to pray on the Temple Mount (Dumper, 2002). In a 2015 survey, 80% of respondents supported making it possible for Jews to pray at the site through various arrangements through unrestricted access, segregated temporal or physical locations

between Muslims and Jews, or simply on special religious occasions (Charme, 2005). By 2014, 11,000 Israeli Jews ascended, marking an increase of 92 percent from 2009, and an increase of 28 percent from 2013, when 10,906 ascended.

In 2016, 14,054 Jewish ascenders visited the site (Inbari, 2009). Feldman writes: When I asked my informants whether they thought the Third Temple movement was primarily an Ashkenazic movement, they emphasized that temple building was primarily about “unity of the Jews”. Although Ashkenazim were overrepresented in the movement, in their eyes the project transcended all ethnic divisions among Jews. The construction of the Third Temple overcomes the Jewish divisions that caused the destruction of the Second Temple (Feldman, 2017).

The common goal of all member organizations can be defined as follows: Return the Temple Mount to the people of Israel and return the People of Israel to the Temple Mount. To our greatest happiness and through God's grace, in a few years a momentum was created and the voice of the Temple Mount reached more and more segments of the population (Price, 2024). Ask for the Temple, ask to return to the origins of our existence, ask to give at least equal status to the Jews on the Temple Mount and gradually expel the enemy from the hearth of our existence (bayt khaoeinu) and bring back the sons of Avraham, Yitzhak and Yaacov – [these demands] are now shared by many sections of our people. I asked him whether there was room for non-Jews in his vision of the future Temple. “Yes,” she said, but with nuance: Muslims want Islam alone to rule the world, they have no place for any other religion. We also believe that the Jews should rule, I don't mean the Jews, but the Torah and the kingdom of God should rule. The people of Israel have 613 mitzvot and the goyim have 7. Anyone who wants to pray to Hashem (God) can come here. They do not need to perform the immersion ritual. But only certain routes are open to them, routes that we took around this place today (Lihi, 2020).

3. Incident And Conflict Had Been Done By Muslim And Allies.

Al-Aqsa Mosque covers the entire area inside the walls of the complex (total area 144,000 square meters) – including all mosques, prayer halls, buildings, platforms and large courtyards located above or below ground – and more than 200 historical monuments from various Islamic eras (al ratrout, et. Al, 2023). According to Islamic belief and jurisprudence, all these buildings and courtyards have the same level of sanctity because they were built on the holy site of Al-Aqsa. This sacred feature is not exclusive to physical structures dedicated to prayer, such as the Dome of the Rock or the Al-Qibli Mosque (mosque with a large silver dome) or buildings located on the surface of the Al-Aqsa campus. (Lihi, 2020-122). This description also applies to the Wall of al-Buraq or the Western Wall, which "is part of the Al-Aqsa Mosque and is considered the property of Islam".

The 1940s and 1950s, especially the period from the 1947-1949 war to the 1956 Suez Crisis, was a time-limited but crucial period, raising complex questions regarding the role of a diocese in an armed conflict and efforts to resolve the problem help thousands of people refugees caused by the war and related to the new forms of state ratified by the armistice. Above all, this period brought the Church into close contact with Israel's Muslim-majority Jewish, Palestinian and Jordanian societies. Through the confrontation that arose from these tensions and conflicts, the face of Catholicism in the region was transformed (Maria, 2023).

Since 1996, the Islamic Movement in Israel – inspired by the Egyptian Muslim Brotherhood and has been active in the country since the 1970s– has organized a tremendously successful popular mobilization campaign under the title “al-Aqsa is in Danger.” (Wright, 2018). But even after Yasser Arafat's Palestine Liberation Organization (PLO) entered the scene as a new actor of political importance and the PLO internationalized its armed struggle by hijacking European planes, Europe and the killing of Israeli athletes at the 1972 Munich Olympics, neither Luns nor his successor and colleague Norbert Schmelzer were willing to move in the direction of recognizing Palestinian self-determination both ministers fiercely opposed French efforts to develop a common European policy in the Middle East in a pro-Arab orientation.

Um Omar confirms that Women in the Temple were instrumental in promoting the Islamic establishment (Zayd, 2025). In an interview with Laha Online in 2005, she said: "Because there is a Jewish plan to rebuild the so-called Jewish Temple in 2005, and in the shadow of the existence of Jewish organizations like “Jewish Women for the Temple,” I ask who should be first, those who teach

falsehood or those who demand and act to get what is rightfully theirs.?" (Park, et. Al, 2021). Sawzan Masarwe of the Northern Islamic Movement explains that "the Palestinian community inside [i.e.Israel] has become more aware of the occupation plans against al-Aqsa," and for this reason no one, young or old, male or female can "give up" defend al-Aqsa Mosque and go towards it, which is now considered part of *fi-sabil ellah jihad* (struggle in the path of God)". After the Al-Aqsa Intifada (2000-2005), pious Muslim women joined the campaign en masse, engaging in a type of public protest that went beyond the traditional gender division of labor established by the Movement. Islamic movement advocates. (Said, 2020). Muslimat's initial goal was to stop what it saw as a Jewish attempt to change the status quo in al-Haram al-Sharif, by raising awareness among Muslims in Israel, Palestine and the rest of the world. World about the importance of al-Aqsa. The organization is headquartered in the town of Um al-Fahm and is affiliated with the al-Aqsa Organization (Mu'assasat al-Aqsa) of the Northern Islamic Movement (Cohen, 2015).

Since 2010, al-Aqsa activists have been referred to as Murabitat by the Israeli media and police, and some have also begun to use the term to refer to themselves. As noted earlier, according to activists, ribat is a religious obligation to hold on to threatened Muslim lands or spaces, primarily by maintaining a permanent presence there. Historically, the term has had many different meanings in the Islamic tradition. The root r-b-t evokes the idea of "to bind", used in 7th-century Qur'anic Arabic to describe the act of binding a mount, or "the preparation made in assembling one's mount cavalry, to fight (Chabbi and Rabba, 2012)."

Finally, the issue of religious freedom plays an important role for Murabitat, but in a different way than Temple activists. If Temple Women say they just want to pray on the Temple Mount obediently and without provocation, as part of their right to religious freedom, the Murabitat see it as their role to resist and prevent visits by religious Jews and any sort of Jewish prayer at the site as part of their religious duty of ribat. They are protesting some form of what they see as a violation of religious freedom by the State of Israel, which is intended to serve the debate on religious freedom. As we have seen, the settlers made their case by appealing to religious freedom, arguing that the Jewish state's denial of the right of Jews to pray in the religion's holiest place Being Jewish is outrageous. In response, the Murabitat, in order to stay true to their stance on religious freedom, had to construct a narrative for themselves and their audiences that denied the sanctity of al-Aqsa/Temple Mount to the Jewish people. In this way, they could claim that they were not denying the religious freedom of the Jews at this location, because, as some of them argued, the Jews really had no connection What religion is associated with this location using the discourse of religious freedom leads Murabitat to construct a revisionist sacred history that severs the connection between the Islamic traditions surrounding the site and the Jewish traditions, thus, portraying them as intolerant of religious differences and pluralism (Reiter, 2008).

D. CONCLUSION

We have seen conflicts that have been going on since the time of the prophets, world wars one and two, until now the 20th century with the number of victims falling, injured, and lives lost is something that cannot be taken lightly, this affects one incident and another. like the domino effect. It also has an impact in various fields such as economics, social politics, defense and security and many more. Living humans have wills, choices, good and/or bad, peace and/or conflict. This conflict started from one centralized point, namely the mosque or dormitory complex, where each location claimed to be a religious holy place. So that the choice of peace and/or conflict is the will of all humans, especially in the Middle East where this fire occurred and started.

Islamic countries have tried to resolve this long-standing conflict. Including Indonesia, which has actively participated in the international arena, and other Islamic countries and/or countries with a majority Muslim population in the Middle East, because Islam was born in the Middle East. We are still waiting for the results and hope that this process will create a world order that is safe, comfortable, orderly and victorious, in accordance with all human ideals in the world, everywhere in the world. Apart from organizations between Islamic countries and/or with Muslim majority populations, where Indonesia is also involved, namely the United Nations, Indonesia, a country that is the majority of Muslims, is very active in shaping the ideals of the nation in accordance with the mandate of the founding fathers of the nation written in the foundation of the state, namely preamble to the state constitution. The battle for ideas and/or ideas at the UN is also very challenging, because it

is also dominated by developed countries or super powers who have full power or veto rights. Indonesia in the world of diplomacy has severed its relations with Israel, which of course has been considered by experts in the field of diplomacy. There are also many countries in the world that support Israel's independence and still maintain diplomatic relations with it, such as many countries in ASEAN. Likewise in Europe, etc. including Russia, this superpower country supports a peaceful solution of two countries that are fully independent.

Philip A. Johnson, the publisher, said Worldview's goal is to place public policy, especially in international affairs, under strict ethical scrutiny. The Council on Religion and International Affairs, which sponsored the magazine, was founded in 1914 by religious and civic leaders brought together by Andrew Carnegie. Its mission is to work to end the barbarity of war, encourage international cooperation, and promote justice. The Council is independent and non-sectarian. Worldview is an important part of the Council's broad agenda to achieve these goals. Worldviews are open to diverse perspectives and encourage dialogue and debate on issues of common importance. It was published in the belief that major political issues cannot be adequately considered without moral and religious reflection. The views expressed in Worldview do not necessarily reflect the views of the Council. Through its worldview, the Council aims to promote national and international exchanges without which our understanding would be dangerously limited (Hayman, 2018).

However, the complex problems of the Middle East should not be viewed through the subjective eyes of a partisan agitator, but through the perspective of a deep understanding of the religious and historical factors influencing the situation in this country. The world perspective of Islam is one of militant conquest and expansion. According to Islam, the world is divided into two regions: Dar el Islam, reserved for Muslims, and Dar el Harb, the region of War and Destruction inhabited by all infidels. Since the time of Mohammed, the most widely accepted Islamic doctrine is that the entire world must convert into Dar el Islam. The vehicle for this was Jihad, which increasingly became a central theme in Muslim thought and writing.

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