

## From Clash to Dialogue of Civilizations Finding Common Ground Between Civilizations Islamic and the West

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**Abstract:** *Civilization built on the principle of religion is certainly returned to its basic character, then what happens is not a clash of civilizations, but instead is the process of filling each other, complementing and influencing each other. In this framework, what must be built is to open space for the creation of dialogue between civilizations in order to fight for the meeting point of Western civilization and Islam globally, which also paves the way for the realization of mutual tolerance. The method used library research, collection techniques in this study, first select documents or literature related to research studies, secondary sources of data in this study are books that support the purpose about discussion of the dialogue of civilizations looking for common ground between Islamic civilization and the underlying west of Samuel P. Huntington's thesis. Procedures and stages of research that will be carried out by researchers in general there are three stages, namely the stage of preparation, implementation, reporting. In conducting data analysis, the author will use descriptive analysis These findings can mean a discussion about: 1) sketches of Islam's relationship with the West, 2) Islam and the West: conflicts or interests?, 3) dialogue of Islamic and Western civilizations: could it be?, 4) implications for diverse tolerance in Indonesia. So that the dialogue of Islamic and Western civilizations will be more able to understand the existence of ritual differences and produce mutual understanding and interpretation of diversity in the contemporary world.*

**Keywords:** Clash to Dialogue, Civilizations Finding, Islamic and the West.

### Introduction

A few years before the end of the 20th century, many predictions were made by futurists about the future of world life globally. Some of them are John Naisbitt with *Global Paradox* (Naisbitt, 1994). Naisbitt's thesis is "the bigger the world economy, the stronger the smaller companies". Another futurist is Alvin Toffler with the thesis

"whoever mastered information technology, then he will influence and control the world" (Toffler, 1990). Two of these both received a "reasonable" response from the world community including Muslims. One reason, is because the thesis presented is seen as "neutral", non-politically-ideological.

A very different response came when Francis Fukuyama, a Japanese American thinker wrote an article titled *The End of History* (Fukuyama, 1989). Fukuyama's thesis was that, with the collapse of the Soviet Union, the end of the Cold War (between America and its allies with the Soviet Union) and thus the collapse of communism. History has ended with the triumph of the capitalist-liberalist-democratic worldview. This is the most ideal system of government and should therefore be the model of all the nations of the world. Inevitably, Fukuyama's thesis drew harsh criticism and responses, particularly from nations that reject capitalism and liberalism. Not to mention, that thesis seems to have been translated by the American administration in a way that positioned itself as the nation's most democratic, most human rights-respecting nation and so on to the point of being the world's policeman.

Not even two years from the emergence of Fukuyama's book above, published a book that is no less horrendous to the world, *The Clash of Civilizations* by Huntington (Huntington, 2004). He is a professor of social sciences at Harvard University who has an affinity with decision makers especially in the U.S. State Department (Pranata, 2001). Huntington's thesis apparently invited reactions from various parties, both pros and cons, including Islamic countries.

Unlike Fukuyama, Huntington's thinking was built on a thesis that the *sejarah* had not ended with the collapse of the Soviet Union. In fact, a new chapter of war will emerge. There is still an arrow in the arc of history that has not been thrown. The conflict will continue. Future conflicts are caused by tensions between civilizations and cultures. Because, in this world there are 7 or 8 civilizations and each tries to strengthen itself, among others Western civilization, Confucius Civilization (China), Japanese civilization (*Shinto*), Islamic civilization, Indian (*Buddhist*), Orthodox Christian civilization, Latin American civilization, or it could be African civilization. Here Huntington considers that religion is this factor in the formation of civilization. The problem, especially for Muslims, arises when Huntington is of the view that there are only two civilizations that are difficult to find common ground with Western civilization, namely China and Islam. Therefore, both would be various forces for the existence of Western

civilization. While others, according to him, it is relatively easy to reach an understanding (Hunter, 1998).

According to Boediman in his research stated that the relationship between the Muslim world and Christianity is very complicated and convoluted throughout its history (Boediman, 2019). Here lies the controversy of the Huntington thesis, especially for countries based on Islamic civilization. Why should Islam and China be the new shots of U.S. weapons muzzles? In addition to providing sharp criticism, Islamic countries generally also show wary. This attitude is what in the language of Tariq Ramadhan is said that Islam and Muslims, especially in the West, are currently undergoing an internal revolution towards the affirmation of identity (Ramadhan, 2001). The question is, will the tension be allowed to continue? Alternatively, there is a possible meeting point between Islamic civilization and the West. This is the focus that will be discussed in this paper.

## Method

The method used by the authors in this study is library research. This method the author uses because to find out the clash towards dialogue of civilizations looking for common ground between Islamic civilization and the west. Collection techniques in this study, first select documents or literature related to research studies (Ikhwan, 2021). Determining the data source in this study the authors divide into secondary data source of data in this study are books and literature that support the purpose, methods, and discussion of the dialogue of civilizations looking for common ground between Islamic civilization and the underlying west of Samuel P. Huntington's thesis.

Procedures and stages of research that will be carried out by researchers in general there are three stages, namely the stage of preparation, implementation, reporting. In conducting data analysis, the author will use descriptive analysis. The use of descriptive methods of analysis is useful when researchers will describe data, while explaining it into rational thoughts. Thus achieving a data analysis that has empirical values. Data analysis was conducted to interpret the dialogue of civilizations to find common ground between Islamic civilization and the west. The research flow can be seen from the chart as follows:

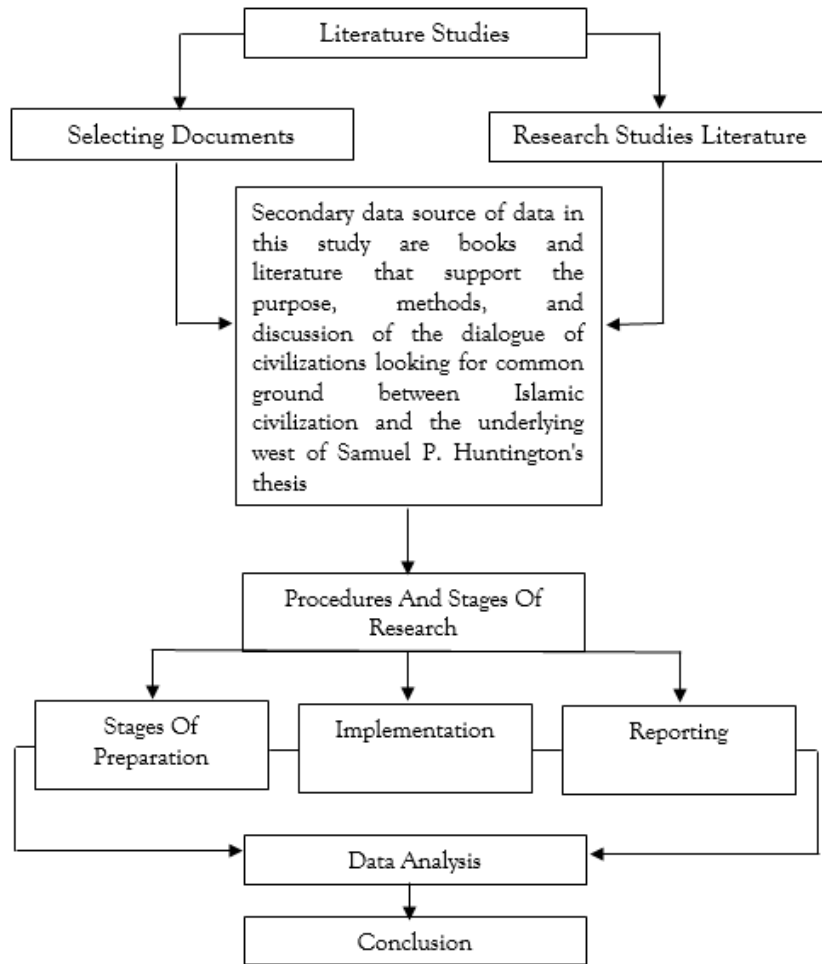


Chart 1. Research Flow

## Result and Discussion

### *Sketch of Islamic Relations with the West*

Since the beginning of its development between Islam and the West it was like being at two different poles and opposite each other, East-West. If the East is strong, it will attack the West, and vice versa. One of the reasons, is because both feel they have the same power and chance of becoming super power. Therefore, competition ensues: the East (Islam) seeks to control the West, and instead the West with all efforts to subdue the East. It is in this context that Darsh's conclusion that Islam and the West are images of all-time tensions becomes relevant (Ikhwan, 2017).

In Hourani's view, the conflict between East (Islam) and West (Christianity) has existed since the birth of Islam with tawhid doktrin.

The teachings of Islam are a form of rejection of the most essential Christian doctrines, namely incarnation, crucifixion, trinity and penance (Hourani, 1991). In this situation there is a struggle to assert each other's religious identity. What is clearly illustrated in the process is the attitude of dropping each other 'opponents' and claiming the truth of each other's teachings. Opposition due to this theological problem for a long time since the VII century AD became one of the triggers of the conflict between Islam and Christianity.

The Crusades assert that theological issues (as well as the interests of the group) are one proof of the growing tension between the two. The experience of the Crusades, which was so bitter for Western Christian communities, was truly deeply traumatized. This situation is what Lewis calls that "Islam is the only civilization capable of making the West always in diversity and Europe always feels the threat from Islam" (Lewis, 1993). Edward W.Said asserted that the West by its own logic was so convinced that Islam was the most serious threat, as orientalist often argue (Asnawi & Supriyanto, 2002).

Starting from theological issues and the experience of the Crusades, Islamic and Western relations run amidst tension and suspicion. Entering the 15th century in line with the decline of Muslim countries and the rise of Europe, colonialism and imperialism became the dominant features that marked Islamic and Western relations. The most prominent pattern is the hegemonic and exploitative behavior that the West shows to Islamic countries in the form of political colonization. In this context, the nuances of strategic and political interests are so clear, although the nuances of ideological (religious) interests are also still felt. In fact, political colonization by Western countries has always been accompanied by efforts to carry out missionary movements.

Islam is an "open, pluralistic and tolerant religion" that has unfortunately been hijacked by extremists. Islam and Western Christianity must not move towards a clash of civilizations (Khan, 2016). Into the XX century onwards, the conflict between Islam and the West continued, even with increasingly complex cause and effect. But in Huntington's view, the conflict is both caused by western arrogance that wants to make its culture and civilization a model for other countries, and on the other hand is responded to with intolerance by Muslims (Huntington, 2004).

The accusation that Muslims are intolerant, is a typical language that is often brought to the surface along with various aspects of life. When Muslims do not tolerate free living in the West, international

injustices about human rights, politics and economics as practiced by the U.S. and Western countries, the tomb arises such intolerant accusations.

In Edward W. Said in Asnawi & Abdullah it happened because of Western interests and was propagated systematically through media coverage (Asnawi & Supriyanto, 2002). In his book, he explores at length the tendency of the West to label "generalizing" about Islam and Muslims, regardless of the nuances of other and essential in real life, into a strong tendency of Western preaching. From time to time, those attitudes and policies continue to surface. It is in this framework that John L. Esposito as an observer of the problem of Islamic-Christian relations is quite neutral, asserting that the West often simplification of Islam, simply by looking at something that appears on the surface, without trying to further explore the actual problem (Esposito, 1994). In fact, according to him Islam and Muslims are complex is not as simple as often described by the West.

The same thing happens on the part of Muslims. It is still fresh in the memory of the reaction shown by Muslims after the U.S. government's plan to stage a counterattack against Afghanistan in the aftermath of the September 11, 2001 WTC tragedy was announced by president Bush. Some Muslims are calling for jihad against the U.S. Even worse, there are groups that want to do sweeping of foreigners, especially U.S. citizens in Indonesia. Some Islamic groups seem to justify, that the tragedy of the World Trade Center is a form of clash of civilizations that must be faced with the spirit of jihad and courage. However, the attitude shown by Muslims is not to blame, considering that the aroma of hostility exhaled by the Western media has formed its own image in Muslims. However, this attitude contributed to the emergence of the fact that Muslims, who are in Huntington's language, are intolerant. Thus according to Selim that a high degree of duality characterizes most of the Muslim world (Selim, 2009).

### ***Islam and the West: A Clash of Civilizations or Interests***

Observing the form of established relations between Islam and the West as described above, it is clear that the tensions that arise are caused by theological (religious) problems and political interests. The question is, which is the most dominant factor between the two, especially when it is associated with the phenomenon of the emergence of Huntington's thesis on the clash of civilizations?

The author agrees with Huntington that religion is an essential factor forming culture and civilization. But keep in mind, theoretically

all religions that develop in the world, whatever the name, from wherever the source, *samawi* or *ardhi*, contain the same universal message, which is to bring their adherents to live better, orderly, love each other, do not persecute and so on. In this context, a civilization built on religious principles certainly will not be destructive, harassing other civilizations and hegemonic. Therefore, there will be no clash of civilizations considering that the underlying epistemological foundation has the same message and purpose.

In addition, culture or civilization has an associative and acculturative character. That is, there is no culture that is closed and immune to the possibility of the entry of values or other cultural elements. Assimilation and acculturation will actually make civilization more developed and advanced. History has shown that, for example, the fusion of ancient Greek culture of Islam and the Islamic scientific ethos of classical times has resulted in the development of extraordinary civilizations such as science and technology. Thus, what happens is not a clash of civilizations, but rather dialogue between civilizations.

Likewise, renaissans in Europe occurred one of them because of the influence of rational thought *ibn Rushd* into the studies of Western society at that time. In the life of Muslims can be mentioned among others the rise of awareness of carrying out renewal in various areas of life in the modern period after passing through the middle ages in an atmosphere of decline precisely after contact between Muslims and the West.

A closer example is the civilizational dialogue between Islam and the West in the form of intense scientific contact. Countless muslim students and scientists go to study in the West, America, Canada, Australia, the Netherlands, Germany and so on. Likewise, many Western scientists who take the focus of Islamic world studies, instead no less Islamic scientists who study the West. Scientific forums that bring Islamic and Western scientists together to talk together about a theme are also frequent.

Thus, if civilization is returned to its basic character, then what happens is not a clash of civilizations, but rather is the process of filling each other, complementing and influencing each other. Various recent studies on the history of science concluded, advances in this field can not be separated from the contribution of various scientific traditions developed by certain communities. Advances in science and technology involved a long process in development since the transmission in Greek, Christian, Islamic and Western European

times. This social and intellectual interaction is sure to be more intense in times of globalization and information.

Therefore, the tension between Islam and the West from the past to the present, even in the future is more because each has different interests, so the possibility that it occurs is a conflict of interest. When tensions occur because of differences in principles regarding the doctrine of divinity in the past, what stands out in that framework is the interest of each party to maintain a religious identity, until both come to the attitude of claiming the truth accompanied by the attitude of blaming the religious beliefs of the opponent.

The case of the Crusades, colonlisme-imperialism and so on, is also in the interests of the Likewise today, the West's desire for hegemony towards Islamic countries is driven by political and economic interests. Why the U.S. and Western countries are trying to put pressure on Islam in so many different ways is because they want the interests it instills to be saved.

In this regard, it is relevant to Yusuf Qardlawi's response that the eternal in the life of Western society is an interest (Al-Qaradawi, 2001). The attitude shown by the West to any party can change instantly, depending on its interests. All dialogue that does not depart from the formula "West = interests" will be trapped by camouflative Western rhetoric. Given that Western interests often get challenged by Islam, the designation of Islam as "green danger" after the "red danger" (Soviet Union) was destroyed, became a common discourse in Western mass media coverage.

Although Qardlawi's response was emotional, the phenomenon shown by the West could serve as a justification for the response. The West (especially the U.S.) in many ways shows double standards, especially in matters related to policy concerning political interests. How angry Muslims are, when it is only on the basis of the presumption that the Iraqi government has weapons of mass destruction that the US bombards the oil country. So did the indiscriminate invasion of Afghanistan. In fact, at the same time the US has never disturbed the provocative and aggressive actions carried out by Israel against Palestine as a sovereign state. Likewise, human rights enforcement, often voiced by the U.S. and the West in general, is often violated.

The conclusion that the conflict between Islam and the West is not due to civilization is also put forward by Hunter according to him, the real cause of the clash is vested interest (Hunter, 1998). Hunter

pointed to examples of differences in U.S. attitudes toward the Iranian government. At the time Iran was led by Reza Pahlevi, the U.S. was a major supporter of the administration, as Reza became an extension of U.S. interests in the Middle East region (Pahlevi, 2011). This attitude was a hundred and eighty degrees apart, when Reza Pahlevi was overthrown during ayatollah Khomeini's Iranian Revolution. Iran is currently a latent and dangerous enemy to the US, so it continues to be "suspected".

### *Dialogue of Islamic and Western Civilizations: Is It Possible*

Given that tensions between Islam and the West are dominated by interest factors, it is possible for dialogue between the two civilizations to be very open, as it has been in the past. In the opinion of Hassan Hanafi, the dialogue will be able to eliminate the opposite image that has been seen and able to be a bridge to the creation of understanding (M. Hanafi & Halim, 2003). The question is, how can both sides take to make the dialogue effective?

First, both sides return to their religion and beliefs consistently. Perennially and substantif religion always teaches goodness and according to Haynes calling for peace between Muslims and Christians brings followers of both religions should try for peace (J., 2018). In addition, work together to find common ground between them. Therefore, religion is not for conflict and every conflict certainly does not get justification from religious teachings. Islam and Christianity (West) are two religions that have historical closeness. Hugh Goddard for example at length shows the essential similarities between Islam and Christianity, ranging from history to the meaning of the two religions (Goddard, 2013). As long as each believer adheres to and is consistent with religion, there is no reason for conflict or conflict.

The phenomenon of the past two decades shows strong indications of relationships between religions, science, and technology that were once disputed. This is what was captured by Wimal Disayanake, Chairman of the Islamic Center Honolulu, USA as a symptom of the emergence of openness of Western views towards religion, especially Islam (Dissanayake, 1996). This phenomenon is also a proof of the truth of Albert Einstein's famous thesis "science without blind religion, and religion without paralyzed science". So what is happening is not only the urgency for interfaith relations to dialogue and tolerate each other, but in the global level is the awareness to collaborate between religions, science and philosophy.

*Second*, the fundamental step that Islam and the West must take in order for a civilizational dialogue, according to Candra Muzaffar is to equalize the same and balanced vision, perception and goal to create a universally just world (Muzaffar, 2007). Here lies the difficulties faced. Often the standards of justice set by Islam and the West are different. This happens because each party has different interests. To the extent that the standards of justice are not universal, dialogue and mutual understanding cannot be realized. In this context, the West is the party that has so far often imposed double standards and therefore needs a change in attitude.

Universal justice would be created if the West eliminated the double standard of Islam as Goddard had insanced and eliminated bias in any preaching of Islam, as advocated by Edward Said (Said, 1996). Making Islam a threat and an enemy after the collapse of the Soviet Union would only give birth to a prolonged war and not benefit the West. Muslims, instead, must dispel the stereotype that the West is an infidel, insulting Islam and an enemy that undermines basic religious values. The view that the West is secular, must be shunned and resisted will only make Islam and the West increasingly mired in endless tensions. However, the West is a nation that has a positive side and can be taken by Muslims. In this regard, it is relevant to consider M.Natsir's suggestion that Muslims may take civilization from a positive West, insofar as it does not sacrifice identity (Shiddiqi, 1996: 183).

In the language of C.A.Qadir Muslims need to make selection intelligently and creatively so that advanced science and civilization are born but still Islamic (Qadir, 2002). Extreme attitudes, such as refusing to hold western civilizations, will only alienate Muslims in global inearity. On the contrary, accepting in total is also an attitude that harms Muslims, because with this attitude the Islamic identity will melt. In this regard, Tariq Ramadhan asserts that the possibility of a fusion of Islamic and Western civilizations in the future is very large. According to him, this combination will actually produce the progress of civilizations whose quality exceeds the pecapaian in the past (Zeinudin, 2011).

*Third*, the intensification of scientific cooperation. Scientific dialogue between Islam and the West as has happened many times throughout history is a potential for the implementation of civilizational dialogue. The publication of books on Islam and the West written neutrally according to scientific standards, became one

of the bridges. In addition, forums that bring together Muslim and Western scholars need to be further improved in quantity and quality.

The study of the east (orientalism) conducted by the West within the framework of civilizational dialogue, must be built on the development of science, not on the basis of practical interests, both political and economic. Likewise, occidentalism as offered by Hassan Hanafi should not be done because it wants to react to orientalist abuses in many of his studies (H. Hanafi, 2003). Orientalism and occidentalism should be placed in the take and give shells of each group. From these patterns will arise a common awareness to learn from each other, enrich each other and complement each other. No culture or civilization is the product of one nation. The so-called pure culture of a nation or group is nothing more than a myth based on racial or class arrogance. In this regard, dialogue must be based on a balanced appreciation to each party. Neither side feels dominant, like the relationship between parent to child, coach to the trained and so on.

*Fourth*, dialogue must be practical. That is, the dialogue of civilization not only stops on the plains of discourse, but must be manifested in the development of civilization practically. Various forms of cooperation in the field of life, be it economic, political, economic and even military can be an effective field for the dialogue efforts of civilization on the plains. On the basis of dialogue, there will be no hegemonic and exploitative attitude towards others.

### ***Implications for Religious Tolerance in Indonesia***

Tolerance means an attitude or nature of leisure (respecting, allowing, allowing) the establishment (opinions, views, beliefs, habits, behavior and so on) that is other or different from its stance (Poerwadarminta, 2006). In addition to tolerance, there is a term of harmony between religious people. Living in harmony means that people must be mutually relaxed and airy chested with each other in society and these groups are members of the *ummah*. While the religious *ummah* is a group of people who consciously embrace certain religions and live in certain areas as well. Then, what is meant by the harmony of religious life is that in a society consists of various adherents of different religions, there is mutual tolerance and respect for the beliefs of others and coexistence in society (Nath, 2017).

One thing to remember, basically religious tolerance according to Robertson does not mean that the teachings of one religion with the teachings of another religion are mixed (Robertson, 1988). However,

on the basis of harmonious and tolerant living in group and community life, the religious traditions of each individual become cumulative and cohesive that brings together the diversity of interpretations and religious belief systems.

Furthermore, the Indonesian Depag Constituent Team in Religion and National Development specifically describes the atmosphere of religious harmony. Religious harmony is a situation in which religious believers can live in an atmosphere of peace, without prejudice to the rights of themselves and others. Thus, one is not disturbed in embracing religion. In the next stage will create calmness and open and airy nature which in turn will appear mutual understanding that can be proven by tolerance and mutual respect.

The description above, shows the philosophical framework of the development of religious tolerance in Indonesia. That is, religious tolerance is built in order to realize various supporting variables. The question is, what is the relationship of religious tolerance in Indonesia with the dialogue of global civilization, especially between Islam and the West (Christianity)?

We now see many Europeans and Americans exerting influence on a new globalization that can be considered only Westernization. But Islam reaps the benefits of globalization through cultural values, faith and principles with a view to building universal brotherhood, equality and peaceful coexistence for humanity. So Islam ignores imperialism, neocolonialism or strict westernization. At the same time, Islam does offer its religious values, morality and ethics for a sustainable and appropriate framework for Globalization (Anwar, 2021);(Ullah, 2020).

Indonesia is a part of the world globally. Therefore, various events concerning political, economic, cultural and religious issues that occur in any part of the world will affect the lives of Indonesian people. Thus, discourse about the possibility of a civilizational dialogue between Islam and the West (Christianity) directly or not will have an impact on the realization of religious tolerance that has long been championed by the Indonesian government.

Just a flashback, the relationship between Muslims and Christians in Indonesia, for example, is often associated with the Crusades, or the view that Christianity is a religion spread by the colonial side. That is why, the spread of Christianity in the archipelago always gets a strong challenge from Muslims. Likewise, the destruction of the WTC building in the United States on September 11, 2001. This has had a

negative impact on the relationship between Islam and Christianity in Indonesia. Because, the WTC tragedy is often perceived as evidence of the truth of Huntington's thesis, namely the clash of Islamic and Western (Christian) contests (Muttaqin & Sukidi, 2001). Even various riots that occur in Indonesia that are loaded with religious content, such as riots accompanied by burning and destruction of certain religious places of worship are often associated with these events.

It is in this context that the discourse on the intersection between Islamic and Western (Christian) civilizations needs to be given positive appreciation. Therefore, the dialogue of civilization will have positive implications for the realization of religious tolerance in Indonesia. By borrowing the term Farid Essack, the dialogue of global civilization will enable interreligious solidarity to fight oppression and uphold interfaith justice (Sudarman, 2015). From here, the whole of Indonesia, With various religions embraced will be able to conduct dialogue action together (dialogue in action), where the actions of people between faiths and religions together transform society to be more just, more independent and human, so that the whole together can be preserved (Banawiratma, 1986). Under these conditions, the attitude of agree disagreement as the spirit of religious tolerance will be built together. Religious people in Indonesia will not regard each other as enemies that must be removed, instead they are partners fighting to fight the common enemy, namely oppression, injustice, human rights violations and so on.

In addition, the dialogue of Islamic and Western civilizations based on the views of all religions has the same universal message, will lead believers to strive to develop inclusive theology. This inclusive theology provides opportunities for openness in believers. Furthermore, this belief can minimize the birth of the attitude of claiming the truth from one party. In the next stage, each believer will be able to show a tolerant attitude of life that is able to allow and tolerate the beliefs of others who are different from him. Furthermore, there will be a realization that truth and wisdom are not only possessed by one particular religion or race, but by all religions and races. Therefore, believers do not hesitate to take the truth and wisdom from religion, belief and culture from any religion or race. It is the most fundamental cornerstone of the inclusionism of spirituality. Loyalty to the teachings of religion embraced, does not have to be accompanied by an exclusive attitude and closes tightly to the possibility of the emergence of truth from other sources. In the heart space of the followers of religions, it is necessary to provide an

empty space to accommodate all information that is different from what he has believed so far. In this way, when there is truth information coming from other sources, it will not necessarily be rejected because of the unavailability of space, but can be accommodated to be catalogued intelligently and politely.

By believing that each religion has the same essential teachings, it is possible to avoid social conflict by naming religious interests. Furthermore, this attitude will lead the adherents of religions in Indonesia to open dialogue between them. Through open dialogue, religious people will be more able to understand the existence of ritual differences, and religiousity will develop and gain new dimensions. On the contrary, religiousness that only favors its own understanding above other understandings, actually shows no religion, because it means positioning oneself as the owner of the truth, not the seeker of truth.

Iranian President Mohammad Khatami and UN Secretary-General Kofi Annan stated in 2013 that dialogue among civilizations is not an easy and quick process to achieve and does not mean there is no more conflict, but rather it is a long and important process of mutual understanding and interpretation of diversity in the contemporary world. Research results and discussions can be seen in the chart as following:

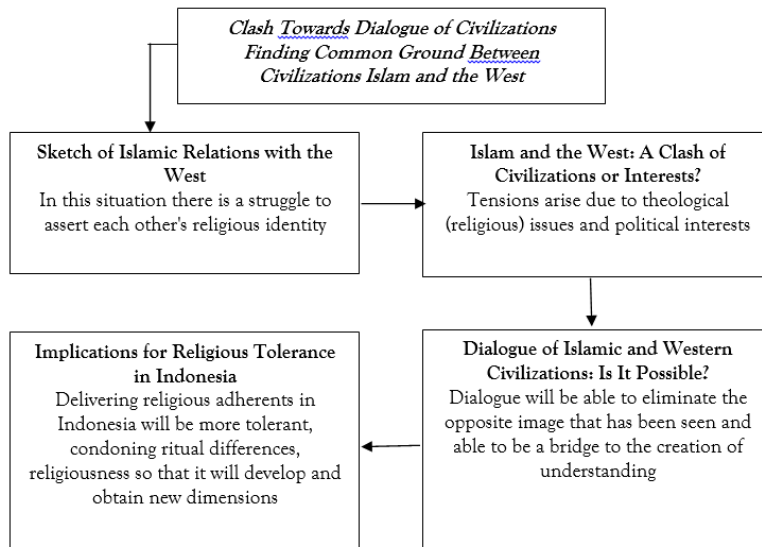


Chart 2. Result and Discussion

## Conclusion

Theoretically and based on historical facts the tension between Islam and the West is not on the territory of civilization, but on interests. The thing that happens is not a clash of civilizations, but a civilization that is bumped for vested interest in the future, so will it be. This research expects therefore, what must be built is to open enough space for the creation of dialogue between civilizations. The possibility of dialogue is quite large and open. Stay willing or unwilling, and when it begins to be done intensively and consistently towards universal justice.

The limitations of this study explain that Indonesia is part of the global world, the intersection between Western civilization (Christianity) and Islam will have a positive effect on the realization of religious tolerance in the country. Because, tensions between believers in a region, including in Indonesia will not be separated from the tensions that occur in various parts of the world. Therefore, fighting for the common point of Western civilization and Islam globally, means also breaking the path of the realization of mutual tolerance.

So it is hoped that further research can discuss the implementation of the clash towards dialogue of civilizations as a meeting point between Islamic civilization and the west as an embodiment in fighting for the meeting point of Western civilization and Islam globally, it is the way to realize mutual tolerance.

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