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Nation-State in IR and Islam

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The elemental subject of this study is the concept of 'nation-state' but delimited within the bounds of two disciplines, i.e. International Relations (IR) and Islamic Studies (IS), particularly Political Islam and Jurisprudence. This is in part of the author's aim of contributing to the evolving literature on the relation between IR and religion in the 21st century. The defining problem lies in the vagueness of interpretations and understanding on the conceptualization of nation-state in those mentioned disciplines, while subsequently reaching a 'via media' of understanding. To ameliorate our focal understanding, the proponent selected two frameworks: 1) a selective mainstream theoretical IR survey, i.e. Liberalism, Realism, and Social Constructivism, and 2) Islamic jurisprudential and political understanding of nation-state. It will humbly try to examine, analyze, and decipher the origin, idea, and operationalization of nation-state in IR and IS by the usage of Comparative Analytical Method (CAM). Three data analytical or coding stages under CAM will be operationalized: the first stage is setting the Textual Codes via alpha-numerical representation next is processing the Arithmetical Codes and the last step is determining the Categorical Codes. Through these CAM codes, the inferential chart of 'compare and contrast' will compose the result of data analysis. Thus, allowing us to categorically pinpoint inferences of similarities and differences, and further it through the use of analytical induction, which is, inducing it to specific facts or imperative details. In generalization, there were foreseen differences and/or similarities on the notions of level of analysis, sovereignty, citizenship, and territoriality.

1. Introduction

This initiative is a deliberated mental effort of contemplating whether there is an Islamic impact in today's praxis of international relations, i.e. the trends, events, and related dominions (directly or not) influenced by the practices, actions or movements in the international community or arena. One way to look at it is to specifically consider one element that has had a significant role in conceiving international relations as an academic discipline, whereby debates (major and minor) and discourses (mainstream and periphery) were centered upon that element.

The element of Nation-State played a prominent part in conceptualizing international theories (including International Relations, International Law, and Philosophy),

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particularly on the political spectrum, and has been, and will always be, a contentious issue, particularly on its complex characterizations and its relations with other elements, i.e., system, structure, agency, actor, society, civilization, etc.

Nation-State is a kind of polity or political unit of analysis. It comprised the elements of authority (form of government), nationality (large number of people called citizens), territoriality (juridical set of legal boundaries), and *sovereignty* (supreme or final authority of a political entity over its own affairs and is recognized externally)[1]. Moreover, it is a modern entity (mostly secular in nature) that evolved from Greek/Italian city-states, Roman's *res publika* (public affairs) to the Western nation-state system, which was conceived by European political elites and commonly attributed by some political/social scientists as a product of the Peace of Westphalia in 1648.

In spite of that understanding, Western scholars (orientalists) oftentimes and consciously overlook the contributions of Asian or Middle Eastern scholars, particularly *Islamicists* (those who passionately study Islam and its civilizations based on different bodies of knowledge), to the literature on the study of the nation-state. The Prophet Muhammad, subsequent members of *ulama* (scholars), and jurists, have also contributed to the conception and evolution of the nation-state phenomenon.

2. Tracing the Significance of the Research Problem

The idea will primarily focus on the vagueness of interpretations and understanding on the conceptualization of nation-state in both disciplines: International Relations (IR) and Islamic Studies (IS),[2] and how a *via media* (middle way) of linkage of understanding may be reached. The primal research inquiries are how the nation-state originated, was conceptualized, and operationalized in IR and Islamic Studies. While the secondary (supporting) query is what the similarities and differences of IR's and

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[1] Thomas Diez, Ingvild Bode and Aleksandra Fernandes da Costa, *Key Concepts in International Relations* (SAGE Publications 2011) 215

[2] Kindly please be reminded that the proponent will abbreviate 'Islamic Studies' into 'IS', which will be used all throughout the essay. It is for abbreviation purpose only, same as with 'International Relations' into 'IR'.

IS's understanding on the conceptualization of nation-state are so as to locate a probable via media of understanding.

The proponent hopes to discover an area or element that will show a profound and explicit relation between Islam and IR by studying the significant role and meaning of nation-state. Thus, in comparing the concept of nation-state in both disciplines, the author may lead to the discovery of their probable mutuality or reciprocity with support of the method (which will be further elaborated at the methodological section). The null hypothesis is the opposite of it, i.e. it will not help him provide answers to the posited statement of the problem.

This idea is particularly concerned with contributing to the expanding (and exclusively extant) literature and significantly emerging sub-discipline in the form of relations between 'Religion' and 'International Relations'. How religion interacts with IR and vice-versa, especially on the current waves of religious movements affecting the behaviour of nation-states and their relations with one another. An imperative example is the 9/11 event that changed the relations of mostly Western countries (US and Europe, geographically speaking) and Muslim-dominated countries (Arab nations, Iran, Turkey, Indonesia, Pakistan, Malaysia, among others).

The scope of the research only dwells on three entities: 1) Nation-State, 2) International Relations, and 3) Islamic Studies. It is delimited by the relevance of time period (meaning the data and instrumentation that will be included, analysed, and examined are works of contemporary scholars, authors, and commentaries that have similar research interests, written aspects that are relevant to the study, and relatively related points of view). So, this is not purely objectively done (caveat), but is intersubjectively (pertains to sets of similarities, views, consensus, and partially shared divergences on meanings subject of previous contention by scholars) constructed instead.

Islamic Studies is explained (in conjunction with the study) as within the parallels or equation of Islamic views on politics, governance, leadership, and to some extent foreign relations experiences. Islamic philosophy has been excluded and only political Islam and jurisprudence will be concentrated on.

3. Contemplating the Theoretical Framework(s)

There is one observation which may help in the progress of the study. That is, observing the nation-state by incorporating two distinct frameworks in a demarcated theoretical phenomenon. Selected mainstream theories of International Relations and Islamic politics and jurisprudence are the focus of its theoretical and conceptual frameworks.

Realism, Liberalism, and Social Constructivism are the selected theories on the part of International Relations. Concepts such as *ummah, dar al-Islam, dar al-Harb, dar al-Ahd*, etc., which are within the tenets of political and jurisprudential Islamic views will be utilized on the part of Islamic Studies. The suggested independent variables are International Relations and Islamic Studies, while the dependent variable is nation-state. It hopes to straighten the line connecting these variables.

4. Seeking and Modifying Methodology for Appropriation

A preliminary exploratory research (which means it is for the purpose of formulating hypotheses worth testing and complementing the tools used at Comparative Analysis Method) will help create an efficacy of research design and data collection for the purpose of reviews.

To ameliorate our focal understanding on a specific operational method, the proponent selected 'Comparative Analysis Method (CAM)' put forward by [3]Barney G. Glaser, A.L. Strauss, and J. Corbin. While theirs is called 'Constant Comparative Method (CCM)' under the grounded theory -- mine was a renovation of their method which I named CAM. The CCM is a method for analysing data in order to develop a grounded theory. The goal of grounded theory is to develop a theory that emerges from and is therefore connected to the reality that the theory is developed to explain.

CAM does not concern itself with extrapolating previous theories and comparing them with current theories so as to develop a grounded theory. It instead removes the

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[3] BG Glaser and AL Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research* (Aldine De Gruyter 1967)

use of constancy by making it a presentation of two variables and compares them appropriately. CCM uses a parallel vertical approach of comparing the past to present, while CAM uses a parallel horizontal manner, regardless of periodicity, historicity, or element of time. CAM involves coding, the process of going through the data 'with a fine-toothed comb' looking for themes, ideas, and categories.[4] Three data analytical or coding stages under CAM will be operationalized: the first stage is the Textual Coding, next is the Arithmetical Coding, and the last step is the Categorical Coding.

Through these CAM codes, the inferential chart of 'compare and contrast' will compose the result of the data analysis; thus allowing us to categorically pinpoint inferences of similarities and differences, and further it through the use of analytical induction, which is inducing specific facts or imperative details. The generalization or probable outcome of this study is to humbly locate areas of via media (middle way) between perceived extreme poles on the concept of nation-state in IR and IS.

5. Analysis of Nation-State in International Relations

In this section, the proponent will first discuss the interpretation or description of a particular IR theory about nation-state, and followed by their characterizations and selected events to manifest how it was operationalized. It will briefly tackle Liberalism, Realism, and then Social Constructivism subsequently.

5.1 Origin and Idea of Nation-State in International Relations

The liberal[5] tradition conceived nation-state as not unitary actor or main actor in the international system. It emphasized the significance of interdependence between states under the presumptive conclusion of 'power of reason' that would result to a harmonious cooperation with positive outcomes or gains as the key feature of international relations. Thus, concepts like interdependence and world society suggest that in the contemporary world the boundaries between states are becoming

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[4] AL Strauss and J. Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Sage Publications 1990)

[5] For more information regarding liberalism, please refer to few magnum opus of the following thinkers: Grotius' *On the Law of War and Peace: Three books* (1625), Locke's *A Letter Concerning Toleration* (1689), Kant's *Perpetual Peace* (1795), Angell's *The Great Illusion* (1933), Wilson's *The Fourteen Points* (1918), Mitrany's *A Working Peace System* (1943), and Haas' *Beyond the Nation State* (1964).

increasingly permeable. Daddow commented that 'the unifying theme across all these writers is that progress is possible via 'modernization' – of economies, of technology, of human morality, and of communication within and between states.[6] Thinkers and figures such as 'Erasmus, Hugo Grotius, John Locke, Adam Smith, Immanuel Kant, Jeremy Bentham, Abraham Lincoln,'[7] Norman Angell, Woodrow Wilson, David Mitrany, Ernst B. Hass, and among others have immensely contributed to the academic and practical richness of liberalism.

Realists[8] have very different take on the interpretation of nation-state, although they (realists and liberalists) both started to have considered it as a central 'sovereign' actor in an anarchical international system, but ended up in differing various terms of understanding.[9] Thomas Hobbes argued that 'nation-states are ruled by sovereign governments that have the absolute authority and credible power to protect them from both internal disorders and foreign enemies and threats' thus 'sovereign states are not willing to give up their independence for the sake of any global security guarantee'.[10]

Thucydides, whom most realists referred to, states that 'in order to survive and prosper, states of all sizes had to adapt to the reality they found themselves in and conduct themselves accordingly to stay safe'.[11] In addition, realists compared nation-states to individuals in a society which are unified and purposive as a rational actor.

They believed that nation-states are motivated by a drive for power and pursuit of national interest, thus, the aggressive intent, combined with the lack of world

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[6] Oliver Daddow, International Relations Theory (SAGE Publications 2009) 70

[7] ibid 69.

[8] For more information regarding realism, please refer to few magnum opus of the following thinkers: Carr's *The Twenty Years' Crisis': 1919-1939* (1939, 2nd ed. in 1945), Morgenthau's *Politics Among Nations: The Struggle for Power and Peace* (1948, 7th ed. in 2005), Waltz's *Theory of International Politics* (1979), Mearsheimer's *The Tragedy of Great Power Politics* (2001), and *Gilpin's Global Political Economy: Understanding the International Economic Order* (2001).

[9] cf Daddow 81.

[10] R. Jackson and G. Sørensen, *Introduction to International Relations: Theories and Approaches* (Oxford University Press 2007) 65-66

[11] cf Daddow 84.

authority or government means that conflict is an ever-present reality of international relations. Realists also noted that international organizations or institutions can be efficient if backed up or supported by nation-states that allied themselves based on the premise that they will advanced their interests and positively gain from it. Prominent authors such as E.H. Carr and Hans Morgenthau have immensely developed realism.

Social constructivists[12] contested the positivist approach and assumptions in how to 'do' IR theory in 1980s.[13] One of the pioneers in conceiving IR theory based on social constructivism is Alexander Wendt. He wanted "to give identities and interests more of a say in the explanation for state behavior and the outcomes that result from the interaction between states in the international arena."[14] Moreover, these (interests and identities) are not given to nation-states but are constructed by themselves on the basis of learning from the past experience, the experience of present actions, and expectations about the future.

With regard to the state capabilities, nation-state calculations are based on more than the assessment of absolute or relative capabilities of other nation-states. For the concept of anarchy, he viewed that it is authored by nation-states and therefore a social construct.[15] Overall, nation-states are also theoretically construct where collective identities and interests are not pre-given and denote ideational structures, i.e. the medium by which nation-states understand and evaluate the behavior of other nation-states.

5.2 Operationalization of Nation-State in International Relations

Woodrow Wilson's *Fourteen Point* which initiated the establishment of League of Nations through the Paris Peace Conference in 1919 is a prime example of practicing

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[12] For more information regarding constructivism, please refer to few magnum opus of the following thinkers: Alexander Wendt's "*Anarchy is What States Make of It: the Social Construction of Power Politics*" (1992) and *Social Theory of International Politics* (1999), Nicholas Onuf's "*Constructivism: A User's Manual*" in Kubálková, et al. (eds.), *International Relations in a Constructed World* (M.E. Sharpe 1998), and Peter J. Katzenstein's *A World of Regions: Asia and Europe in the American Imperium* (2005).

[13] cf Daddow 114.

[14] ibid 116.

[15] ibid 117.

the theory of liberalism. The application of this theory was also manifested via the creation of the United Nations (UN) after the Second World War and regional or continental organizations such as European Union (EU), Association of Southeast Asian Nations (ASEAN), Gulf Cooperating Council (GCC), North Atlantic Treaty Organization (NATO), Organization of Islamic Cooperation (OIC), African Union (AU), Union of South American Nations (USAN), Shanghai Cooperation Organization (SCO), Asia-Pacific Economic Cooperation (APEC), Amnesty International, Greenpeace, McDonalds, General Motors, and among others. Thus, it literally points the importance of international organizations, non-governmental organizations, and multinational corporations as key players in the process and regulation of an anarchic international system. This does not mean that they entirely ruled out nation-states, but considered as one of the actors or units of analysis.

The manifestations of applying realism in explaining international events can be seen through the following examples: the rise and actions of the Axis powers (Germany, Italy, and Japan) in World War II, the Great Depression (1929-39) and financial crisis (2007-present) in the United States have greatly affected the economies of many nation-states in the world, Arab-Israeli wars, and among others. The Middle East region was an operational specimen for realists as their logical assumptions were realized and materialized. Wars between states have immensely contributed to further the research agenda of realists in conceptualizing the international relations of the Middle East. The driving factors that spearheaded the invasion of Kuwait by Iraq were intricately embedded on its interests to survive for which they need the oil wealth to compensate their casualties after their 8-year war against Iran. The Arab-Israeli wars in 1948, 1967, 1982, and current aggression by Israel bestowed against its neighbors were interpreted as pursuing the primacy of power and interest of Israel in an anarchical nature of the politics in the region.

Transtate/irredentist ideas were the ingredients for social constructivism: Arabism v. Islamism, conservative v. radical Arabism, and even Zionist-religious v. Zionist Israeli were the debatable extremities confined within this theory. In Syria, the rise of the Ba'ath and the advocacy of Arabism over nationalism or Islamism have led to the definition of nation-state as an Arab republic without reference to the Islamic character. In Jordan, the severing of ties with the West Bank in 1989 signaled a

further detachment of the Palestinian component of the Jordanian identity. The meaning of Israel's Jewishness has been hotly contested in Israel's internal and external debates. Iraq's identity, always a part of the Arabist-statist debate, now has the amplified dimension of subnational debate. Iran, which witnessed a genuine revolution in the ascendance of the Islamic regime, has been the subject of internal and external debates. And Egypt, which had led the pan-Arab movement in the 1950s and 1960s, was the first to abandon it in the 1970s, much to the shock of many Egyptians and Arabs.

6. Analysis of Nation-State in Islamic Studies

This is not an exhaustive undertaking on the Islamic interpretation of nation-state, but rather an introductory manifestation from selected literature as referenced below. The proponent has still to add accounts of Hassan al-Banna, Syed Qtub, Ayatollah Khomeini, etc. Thus, it was purposely prepared as introductory piece only.

6.1 Origin and Idea of Nation-State in Islamic Studies

Islamicists regard nation-state as an equivalent of *dawlah* (country) under the guidance of the concept of *ummah* (community of believers of Islam). There are two approaches related to the emergence of *dawlah* in Islamic history.[16] The first approach was the post-*Hijrah* period (the migration or escape from persecution of the Prophet and his followers from Mecca to Madinah in 622 CE) where Madinah under the tutelage of the Prophet carried all functions of a state structure and the institutionalization of political power. The second one claims that the Madinan society is based not on state structure but on a community structure because the Prophet was merely a religious leader and not a political one.

Hijrah is viewed as a great event in the history of Islamic civilization because it is the beginning of strengthening a more consolidated community of believers of one God. It is a stage of the Prophet's political life in which he displayed outstanding diplomatic skills and prudence that enabled him to unite all tribes, ethnicities, religious communities (Jews and Christians) in Madinah into a single political polity through

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[16] Ahmet Davutoglu, *Alternative Paradigms: The Impact of Islamic and Western Weltanschauungs on Political Theory* (University Press of America 1994) 191

the establishment of a constitution or charter (*Al-Kitab or Al-Sahifa*), which is agreed by all parties to provide mutual support especially in times of war (collective security), equal socio-political recognition, and economic solidarity.

Ummah is considered as the basic unit of analysis. According to Ayubi, the *ummah* is given an 'ideological' definition by the jurists: its universal function is the propagation of the divine message (*da'wa*). The Islamic nation-state is not, therefore, an autocracy or a theocracy, but rather a nomocracy (government based on the rule of law).[17] In addition, the term *ummah al-muslimah* (Muslim community) has more significance than the earlier term *ummah al-muslimin* (community constituting Muslims). The *ummah al-muslimah* logically includes the *ummah al-muslimin*, but the latter would not necessarily be the *ummah*. The *ummah* signifies that in addition to each member's being a Muslim, and thus obedient to God, the community qua community must also be submissive to God.[18]

6.2 Operationalization of Nation-State in Islamic Studies

The most striking antecedent of early Islamic history is the composition of the Madinah Charter.[19] It modified a state of solitary enmity to a harmonious condition of living together, i.e. mutually exclusive and symbiotically beneficial. The Madinah Charter defined a new political membership and status which destroyed traditional tribal membership in Arab society.[20] Contrary to ethnic origin, *Jus* soli (place of birth), or *Jus sanguinis* (nationality of his/her parents) as the criterion for citizenship in a secular nation-state system, Islamic political understanding presupposes a voluntary acceptance of a Muslim community through a socio-political identification dependent on a unilateral declaration before two witnesses: (1) to the unity of Allâh and (2) the prophetic function of Muhammad to become a bona fide member of the *ummah*.[21]

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[17] Nazih Ayubi, *Political Islam: Religion and Politics in the Arab World* (Routledge 1991) 22

[18] cf Davutoglu 182-183.

[19] Ibn Isḥāq, *The life of Muhammad* (Translated by Alfred Guillaume, Oxford University Press 1955) 231-233

[20] cf Davutoglu 192.

[21] ibid 184.

According to Hassan[22], every human being has the right to become a Muslim regardless of gender, race, color of the skin, or language as accorded in the Qur'ânic verse (49:10) stating "believers are but a single brotherhood…" and (49:13) "…And we made you into nations and tribes, that you may recognize each other." It emphasized that all regional and tribal distinctions are merely of a geographical nature.

'People of the Book' (*ahl al-kitab*) or resident non-Muslims mainly Jews and Christians (*dhimmis*), who accept the political sovereignty and patronage of the Muslim state as the realization of the political power of the *ummah* and have the autonomy to pursue their own lifestyles within a pluralistic legal structure,[23] are also bound to the community by the same concept of loyalty. They are accorded their freedom of belief, security of life and possessions, and usually exemption from military service, in return for paying a sort of 'poll tax' or *jizya*.[24] In addition, other non-Muslim religious minorities also formed an integral (social and economic) part of the Islamic nation-state particularly during the Ottoman regime.

Islamic nation-state system[25] is divided into *Dâr al-Islam* (the House of Islam, where Muslims rule), *Dâr al-Ḥarb* (the House of War, comprising the rest of the world), and *Dâr al-'Ahd* (the House of Truce) or *Dâr al-Sulh* (the House of Covenant) which indicate those states that have peaceful agreements with an Islamic state from those that do not. However, many Hanafi scholars insisted that there were only two divisions because if the inhabitants of a territory had concluded a treaty of peace it became a part of *Dâr al-Islam* automatically.[26] *Dâr* (place) has been applied to the Islamic juristic scheme together with its dimension of political authority and power.

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[22] Farooq Hassan, *The Concept of State and Law in Islam* (University Press of America 1981) 40

[23] cf Davutoglu 186.

[24] cf Ayubi 23

[25] cf Davutoglu 179.

[26] ibid 187.

Ibn 'Abidin defines *dâr* as "the country under the government of a Muslim or non-Muslim" while al-Jassâs refer it to political power and hegemony.[27]

Another evolutionary characteristic was the three stages of semantic transformation of the concept of *dawlah*.[28] In the first stage, the word was used to mean a change of political power or the victory of one dynasty over another. The second stage was used for the ultimate political authority and structure rather than to mean political change. The last stage occurred after the political supremacy of the Western international system based on individual nation-states. The concept of *dawlah* has been used as the translation of "nation-state" in several Muslim languages during the last stage.

Consequently, the main function of a nation-state in juridical Islamic writings is ideological: an expression of a militant 'cultural mission' that is religious in character and universal in orientation.[29] Furthermore, Islamic nation-state in reality emphasizes cultural cohesion which is significant than societal fraternity; it defines morality and does not give importance to any private and/or public ethical domains, and in which rejects any forms of physical borders or ethnical boundaries. Simply, it philosophically aims and encompasses the whole universe or entire cosmos.

7. The CAM Analysis of Nation-State in International Relations and Islamic Studies

Presentations of coding stages from textual, arithmetical, to categorical are shown. As it was explained in the section of "utilizing an appropriate methodology," the mechanics of these codes were to emphasized analytical induction of textual development to induced specific facts or imperative details.

Moreover, it will categorically pinpointing inferences of similarities and/or differences at the same time (where coding stage takes place), which will be presented as a separate table of comparison of categorical codes as concluding remark(s).

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[27] Ahmed Özel, *İslâm Hukukunda Milletlerarası Münâsebetler ve Ülke Kavramı (The Concept of Islamic Law, International Relations, and Country)* (Marifet 1982) 69

[28] cf Davutoglu 191.

[29] cf Ayubi 23.

Legends: **A** = Analysis; **OI** = Origin/Idea; **L** = Liberalism; **R** = Realism; **C** = Constructivism; **Is** = Islamic Studies; **1...2...3...** = represent the citations of a phrase or sentence which will be arithmetically added during the Arithmetical Coding stage to avoid redundancy upon categorizing them under the Categorical Coding stage.

7.1 The CAM Analysis of the Origin and Idea of Nation-State in International Relations and Islamic Studies

Table 1: CAM Analysis of Origin and Ideas of Nation-State			
Textual Codes	*International Relations*	*Textual Codes*	*Islamic Studies*
A(OI)L1	▪ not unitary actor or main actor in the international system	A(OI)Is1	▪ equivalent of <u>*dawlah*</u> (country)
A(OI)L2	▪ interdependence between states	A(OI)Is2	▪ under the guidance of the concept of *ummah* (community of believers of Islam)
A(OI)L3	▪ uses power of reason		
A(OI)L4	▪ result to a harmonious cooperation with positive outcomes or gains		
A(OI)L5	▪ boundaries between states are becoming increasingly permeable	A(OI)Is3	▪ post-*Hijrah* period (the migration or escape from persecution of the Prophet and his followers from Mecca to Madinah in 622 CE) where Madinah under the tutelage of the Prophet carried all functions of a state structure and the institutionalization of political power
A(OI)L6	▪ progress is possible via 'modernization' – of economies, of technology, of human morality, and of communication within and between states		
A(OI)LR	▪ central 'sovereign' actor in an anarchical international system		
A(OI)R1	▪ ruled by sovereign governments that have the absolute authority		
A(OI)R2	▪ credible power to protect them from both internal disorders and foreign enemies and threats	A(OI)Is4	▪ the Madinan society is based not on state structure but on a community structure because the Prophet was merely a religious leader and not a political one
A(OI)R3	▪ not willing to give up their independence for the sake of any global security guarantee		
A(OI)R4	▪ adapt to the reality they found themselves in and conduct themselves accordingly to stay safe	A(OI)Is5	▪ *Hijrah* is viewed as a great event in the history of Islamic civilization because it is the beginning of strengthening a more consolidated
A(OI)R5	▪ unified and purposive as a rational actor		
A(OI)R6	▪ motivated by a drive for power		

Code	International Relations	Code	Islamic Studies
A(OI)R7	▪ pursuit of national interest		community of believers of one God ... enabled him to unite all tribes, ethnicities, religious communities (Jews and Christians) in Madinah into a single political polity
A(OI)R8	▪ the aggressive intent, combined with the lack of world authority or government means that conflict is an ever-present reality		
A(OI)R9	▪ international organizations or institutions can be efficient if backed up or supported by nation-states	A(OI)Is6	▪ establishment of a constitution or charter (*Al-Kitab or Al-Sahifa*), which is agreed by all parties to provide mutual support especially in times of war (collective security), equal socio-political recognition, and economic solidarity
A(OI)R10	▪ advanced their interests and positively gain		
A(OI)C1	▪ give identities and interests more of a say in the explanation for state behavior and the outcomes that result from the interaction between states in the international arena		
A(OI)C2	▪ these (interests and identities) are not given to nation-states but are constructed by themselves on the basis of learning from the past experience, the experience of present actions, and expectations about the future	A(OI)Is7	▪ *Ummah* is considered as the basic unit of analysis
		A(OI)Is8	▪ the *ummah* is given an 'ideological' definition by the jurists: its universal function is the propagation of the divine message (*da'wa*)
A(OI)C3	▪ With regard to the state capabilities, nation-state calculations are based on more than the assessment of absolute or relative capabilities of other nation-states	A(OI)Is9	▪ not, therefore, an autocracy or a theocracy, but rather a nomocracy (government based on the rule of law)
A(OI)C4	▪ For the concept of anarchy, he viewed that it is authored by nation-states and therefore a social construct	A(OI)Is10	▪ The *ummah* signifies that in addition to each member's being a Muslim, and thus obedient to God, the community qua community must also be submissive to God.
A(OI)C5	▪ denote ideational structures, i.e. the medium by which nation-states understand and evaluate the behavior of other nation-states		

Arithmetical Codes of International Relations	*Arithmetical Codes of Islamic Studies*
▪ A(OI)L1 + A(OI)LR = A(OI)L1LR	▪ A(OI)Is1
▪ A(OI)L2 + A(OI)L4 = A(OI)L6	▪ A(OI)Is2 + A(OI)Is4 + A(OI)Is5 = A(OI)Is11
▪ A(OI)L3 + A(OI)R5 = A(OI)LR8	
▪ A(OI)L5 + A(OI)L6 = A(OI)L11	▪ A(OI)Is3 + A(OI)Is9 = A(OI)Is12
▪ A(OI)R1 + A(OI)R3 = A(OI)R4	▪ A(OI)Is6
▪ A(OI)R2 + A(OI)R4 + A(OI)R8 = A(OI)R14	▪ A(OI)Is7

▪ A(OI)R6 + A(OI)C3 = <u>A(OI)RC9</u>		▪ <u>A(OI)Is8</u>	
▪ A(OI)R7 + A(OI)R10 + A(OI)C1 = <u>A(OI)RC18</u>		▪ <u>A(OI)Is10</u>	
▪ <u>A(OI)R9</u>			
▪ A(OI)C2 + A(OI)C4 + A(OI)C5 = <u>A(OI)C11</u>			

Categorical Codes	*International Relations*	*Categorical Codes*	*Islamic Studies*
A(OI)L1LR	▪ <u>Level of Analysis</u>*	A(OI)Is1	▪ Equivalent nomenclature
A(OI)L6	▪ Cooperative Mechanism	A(OI)Is11	▪ Community[of Believers]
A(OI)LR8	▪ Rationality	A(OI)Is12	▪ <u>Authority</u>*
A(OI)L11	▪ Modernization and Territoriality	A(OI)Is6	▪ Constitution
A(OI)R4	▪ <u>Sovereignty and Authority</u>*	A(OI)Is7	▪ <u>Level of Analysis</u>*
A(OI)R14	▪ Securitization Framework	A(OI)Is8	▪ Role of Community
A(OI)RC9	▪ Influence	A(OI)Is10	▪ <u>Submission to the Will of God (Sovereignty)</u>*
A(OI)RC18	▪ Interests		
A(OI)R9	▪ Role of Non-State Actors (e.g. International Organizations)		
A(OI)C11	▪ Constructed Ideational Structures		

*Underlined words demonstrate clear similar notions of concepts between IR and IS. However, it all depends on the interpretation or understanding of that category or terminology under the categorical codes.

It is quite apparent that the first factor in tracing the comparison or contrast of the concept of nation-state in both bodies of knowledge (IR and IS) is on the notion of 'level of analysis'. The nation-state is the unit of analysis for the IR, while the Ummah is for the IS. However, if you are going to deeply analyse the context, the Ummah is considered as an imagined space of community where people believe they are part of that space. In the modern context, nation-state is also considered as an imagined community where people think and feel they are affiliated within the boundary of that community. Thus, nation-state and Ummah are similar at a certain degree of understanding, while interpreted in various ways.

Secondly, the notion on sovereignty lies a fundamental difference between them. In IR, it is the government elected/appointed by the citizenry that has the utmost will of authority over its jurisdiction, where their sovereignty is recognized and respected by other sovereign nation-states and international organizations. Thus, bestowing them legitimacy and accorded rights in the international community. In IS, it is their God

that has the sovereign power, where all believers are subjects and considered part and parcel of the whole Ummah (societal) system. Consequently the last clear explicit comparison is that the government has the authority in IR's nation-state interpretation, while God has the sole authority in IS's nation-state interpretation.

Legends: **A** = Analysis; **OP** = Operationalization; **L** = Liberalism; **R** = Realism;

C = Constructivism; **Is** = Islamic Studies; **1...2...3...** = represent the citations of a phrase or sentence which will be arithmetically added during the Arithmetical Coding stage to avoid redundancy upon categorizing them under the Categorical Coding stage.

7.2 The CAM Analysis of the Operationalization of Nation-State in International Relations and Islamic Studies

Table 2: CAM Analysis of Operationalization of Nation-State			
Textual Codes	*International Relations*	*Textual Codes*	*Islamic Studies*
A(OP)L1	▪ Woodrow Wilson's *Fourteen Point* which initiated the establishment of League of Nations through the Paris Peace Conference in 1919	A(OP)Is1 A(OP)Is2	▪ composition of the Madinah Charter ▪ the Madinah Charter defined a new political membership and status which destroyed traditional tribal membership
A(OP)L2	▪ creation of the United Nations (UN) after the Second World War and regional or continental organizations	A(OP)Is3	▪ a socio-political identification dependent on a unilateral declaration before two witnesses: (1) to the unity of Allâh and (2) the prophetic function of Muhammad to become a bona fide member of the *Ummah*
A(OP)L3	▪ it literally points the importance of international organizations, non-governmental organizations, and multinational corporations as key players in the process and regulation of an anarchic international system		
A(OP)R1	▪ the rise and actions of the Axis powers (Germany, Italy, and Japan) in World War II, the Great Depression (1929-39) and financial crisis (2007-present) in the United States	A(OP)Is4	▪ It emphasized that all regional and tribal distinctions are merely of a geographical nature.
A(OP)R2	▪ Wars between states have immensely contributed to further the research agenda (Arab-Israeli wars)	A(OP)Is5	▪ resident non-Muslims mainly Jews and Christians - have the autonomy to pursue their own lifestyles within a pluralistic legal structure
A(OP)C1	▪ Transtate/irredentist ideas: Arabism v. Islamism, conservative v. radical		

	Arabism, and even Zionist-religious v. Zionist Israeli	A(OP)Is6	▪ *Dâr al-Islam* (the House of Islam, where Muslims rule) vs. Dar al-Harb (the House of War, comprising the rest of the world) vs. *Dâr al-'Ahd* (the House of Truce) or *Dâr al-Sulh* (the House of Covenant)
		A(OP)Is7	▪ the main function of a nation-state in juridical Islamic writings is ideological: an expression of a militant 'cultural mission' that is religious in character and universal in orientation
Arithmetical Codes of International Relations		*Arithmetical Codes of Islamic Studies*	
▪ A(OP)L1 + A(OP)L2 + A(OP)L3 = <u>A(OP)L6</u> ▪ <u>A(OP)R1</u> ▪ <u>A(OP)R2</u> ▪ <u>A(OP)C1</u>		▪ A(OP)Is1 + A(OP)Is2 + A(OP)Is3 + A(OP)Is4 = <u>A(OP)Is10</u> ▪ <u>A(OP)Is5</u> ▪ <u>A(OP)Is6</u> ▪ <u>A(OP)Is7</u>	
Categorical Codes	*International Relations*	*Categorical Codes*	*Islamic Studies*
A(OP)L6 A(OP)R1 A(OP)R2 A(OP)C1	▪ Establishment of non-state actors ▪ Wars ▪ Economic Crisis ▪ <u>Ideological Conflicts</u>*	A(OP)Is10 A(OP)Is5 A(OP)Is6 A(OP)Is7	▪ Structure of Political Process ▪ Toleration and Plurality ▪ Muslim and non-Muslim Regimes ▪ <u>Ideological in Nature</u>*

*Underlined words demonstrate clear similar notions of concepts between IR and IS. However, it all depends on the interpretation or understanding of that category or terminology under the categorical codes.

The operationalization of constructivism to the nation-state is primarily influenced by idea, ideology, or set of ideas. These ideas are embedded within the construction of the nation-state. The inhabitants or people who believed they belong to that nation-state are the ones who formulate, describe, and define what constitutes the characters, elements, and compositions of it. The juridical understanding of an Islamic nation-

state is purely ideological, where there is a strong emphasis on the essence of religiosity, cultural, and the claim of being universal.

8. Conclusions and Recommendations

There are stark differences between the interpretations of IS and IR on the conception of the nation-state. Selected categorical claims under the selective coding stage include citizenship or membership, limits of boundaries or territoriality, the jurisdiction of the authority, and the sovereignty issue. For categorical claim of citizenship, the political prism of IR is based on nationality of parents or birthplace of an individual, while in IS, it is the individual's affinity with Islam regardless of racial or geographical orientations that define his/her citizenship.

For the categorical claim of territoriality, IR respects or is subdued to international treaties and agreements, and sometimes via domestic referendum of the citizenry, while IS is finite as long as there are presences of Muslims. In addition, IS submits to juridical divisions of 'dar'. For the jurisdiction of authority, IR's interpretation depends on the style of leadership or form of government, whether totalitarian, dictatorship, monarchical, or democratic.

In IS, there are different variations or descriptions laid by scholars, particularly Sunni's and Shia's different political schools of thought, and Sufi's philosophical description of a leader. The sovereignty issue is primarily a contestation between the people and recognition from other nation-states and God. Consequently, as of this moment, the researcher has not found any clear elements for reaching a via media or middle way in their (IR and IS) understandings of nation-state.

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