

## INTERACTION AND CONFRONTATION OF ISLAMIC CIVILIZATION WITH CHRISTIAN CIVILIZATION POST EASTERN ROMAN CONQUEST IN EUROPE

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### Abstract

*For Christian nations, the fall of Constantinople symbolized the collapse of their defensive stronghold and highlighted the threat posed by the Islamic Ottoman Empire. This event marked the transition from the center of Christian civilization to Islamic civilization, sparking a process of adaptation and interaction between the two civilizations. This paper examines how this interaction took place, including the integration and conflicts recorded in history and their impacts up to the present day. The research method used is a literature study, where the author traces relevant documents with a focus on the study. After finding the relevant sources, the researcher reads and critically analyzes them to understand their content, evaluate their validity, and reliability. The research results show that the relationship between Islam and Christianity during the Ottoman Empire demonstrated complex dynamics, with a mixture of tolerance, cooperation, and conflict. Policies of tolerance and cultural exchange had a positive impact on the development of civilization in the region. However, confrontations between the two religions arose from various factors, such as: Differences in beliefs and traditions became sources of tension, especially in the Balkan region. Political rivalry between the Ottomans and European Christian powers impacted inter-religious relations. Both Christian and Islamic parties discriminated against minority religions. The conflicts and tensions that emerged are also part of history that needs to be studied to understand the complexity of inter-religious relations in the past.*

*Keywords: Interaction; Confrontation; Islam; Christianity.*

### INTRODUCTION

The European era lasted from the late third century to the early seventh century. This period was marked by the social collapse and political reorganization of the Roman Empire. In the western regions (Spain, Gaul, England, and parts of Italy), its practitioners and inhabitants were replaced by German invaders and settlers. This resulted in a shift in the center of power from ancient Rome to the newly founded Constantinople. Although the Roman Empire continued, its identity began to lean more towards Byzantine (or Greek) than Roman. On the one hand, the Eastern Roman Empire faced a very different civilization in East Asia. On the other hand, the Empire was surrounded by the "savagery" of the Slavic and Germanic territories in the North and West of Europe (Monalisa, Syah, & M, 2017).

This part of the story also highlights the important role of the Catholic Church in the consolidation and expansion of its territory. As a major institution, the imperial church succeeded in maintaining and expanding Western civilization from the Mediterranean region. The Church gradually converted and helped civilize German and Slavic colonists, as well as settlers in Southern Europe. The Church also began to push missionary and civilizing work into the north, beyond the borders of the former Roman Empire. However, at the same time, Christianity lost territory on the eastern and southern coasts of the Mediterranean to the new and rival religion, Islam. Since the appearance of Muhammad, the ancient traditional unity of the Mediterranean was divided. Half of the territory.

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Those (Syria and North Africa) which are close to the Middle East, basically fall into Islamic culture. This caused Western civilization and European Christianity to become more focused and clearly defined (Hayes, 1949). Byzantium, the last heir to the ancient Roman Empire, not only inherited its territory and culture, but also became the first stronghold of Christianity. Since its founding, Constantinople, its capital, has been seen as a replica of heaven on earth. The Byzantine Emperor was considered God's representative, leading his people with divine authority. However, beneath its glory and unity, Byzantium harbored threatening internal divisions. Debates about Bible interpretation and religious doctrine (orthodoxy and heresy) are as dangerous as civil war. This problem is getting worse day by day, undermining the unity and strength of the empire.

The fall of the Eastern Roman Empire, also known as Constantinople, was a complex event triggered by various factors, including religious, military and political factors. This event was an important turning point in the Middle Ages, and news of it spread quickly throughout the Muslim and Christian worlds (Hayes, 1949).

The conquest of Constantinople by Mehmed II in 1453 had a significant impact and changed the map of power in the Mediterranean region. For Christian nations, the fall of Constantinople became a symbol of the collapse of their buffer zone and clarified the threat from the Ottoman Turks. The impact of this conquest was felt in various aspects of life, including religious, military, economic and psychological. The shadow of Mehmed and his ambition to control the entire Eastern Roman Empire haunted the Greeks, Venetians, Genoese, the Pope in Rome, Hungarians, Wallachians and the Balkans. This conquest was the culmination of Mehmed's persistent efforts over many years. Previously, Constantinople had been besieged 23 times, and only once was captured by Christian Knights during the IV Crusade, which was a strange event in Christian history. The fall of Constantinople marked the end of the glorious era of the Eastern Roman Empire which had lasted 1,123 years since its founding in the 4th century AD.

## **RESEARCH METHOD**

Literature study is an important stage in almost all research, where researchers collect information relevant to the research topic from various sources such as scientific books, research reports, scientific articles, theses, dissertations, encyclopedias, and other written and electronic sources. Library research is often differentiated, both still require library searches. The main difference lies in the function, purpose and position of library research in each research. Literature study cannot be separated from study. Through literature study, researchers can find theories that support the problems and areas to be researched. The reason researchers chose library studies was because the data taken were literature data and historical research (history). Historical research is a systematic process for exploring and understanding past events. This research aims to reconstruct historical events and analyze them critically. Therefore, in this study, the author started by exploring documents that were relevant to the related issues, namely the Eastern Roman Empire and the Ottoman Empire, as well as other supporting variables. After finding relevant sources, researchers read and analyze these sources critically. This is done to understand the content of the source, evaluate its validity and reliability, and extract information relevant to the research. After all the information is collected, the researcher organizes it neatly and systematically.

## **RESULT AND DISCUSSION**

### **Historicity The Byzantine Empire of the Eastern Roman Empire**

Rome's early history is shrouded in legend, with the story of its founding by two brothers, Remus and Romulus. This legend is retold in Vergilius' work, "Aeneid", which tells of Aeneas, a refugee from Troy who lost the Trojan War, settling in the Latin country of Italy. Aeneas' descendant, Ascanius, then moved inland and founded the city of Alba Longa. The next generation, Rhea Silva, was expelled by her uncle Amulius because she gave birth to twins, Remus and Romulus. Amulius, the cruel uncle, ordered Remus and Romulus thrown into the Tiber River. However, fate said otherwise. The twin babies were actually rescued by a female wolf and cared for by her. Thanks

to the wolf's love, Remus and Romulus grew up bravely. Over time, they founded a magnificent city on the banks of the Tiber River. However, ambition and power struggles sparked a dispute between Remus and Romulus. In a fierce dispute, Romulus finally defeated Remus. Romulus then became the sole ruler of the city he had just founded. To immortalize his name, he named the city Rome (Hadas, 1975). This story is included in the Magico Historia category, namely a mythical story that aims to elevate the status of the Romans as a great nation.

The Roman Empire experienced a monumental shift towards an imperial system, marking an era of greatness and vast territorial expansion. This period gave birth to the term "Pax Romana", an era of peace under the auspices of strong Roman rule. The Roman Empire reached the peak of its glory under the leadership of Emperor Octavian Augustus. Octavian's journey towards the emperor's throne was not smooth. Victory over Antonius was the main key in the struggle for power. The Roman Senate then awarded him various honorary titles, signifying his position as supreme leader. These titles include: Augustus: Meaning "Your Majesty", symbolizing the greatness and glory of the emperor. Imperator: Known as the "Supreme Commander", demonstrating his military power. Pontifex Maximus: A religious title that placed him as the supreme leader of the Roman religion. Princeps Civitas: Means "Primary Citizen", symbolizing his position as a central figure in Roman society. Under Octavian's leadership, the Pax Romana was created, ushering in a centuries-long period of peace and stability. The Roman Empire experienced its golden age, marked by rapid economic, cultural and architectural progress. Roman influence spread throughout the region, making this empire one of the most powerful and influential civilizations in history (Simon, 1975).

In 293, Emperor Diocletian divided the empire into four parts for administrative purposes because the empire had become too large and complex to be managed from one center. However, Diocletian's reforms ultimately led to the split of the kingdom in two. As wealth concentrated in the east, the western part of the Roman Empire eventually collapsed (Tamim Ansary, 2009).



Figure 1. Map of the Western and Eastern Roman Borders Source: id.quora.com

Factors that led to the demise of the Western Roman Empire include (Tamim Ansary, 2009):

1. No leader was able to control all of Rome's vast territory.
2. Weakening Roman defenses was initially the responsibility of its citizens. However, after enjoying the riches of its colonies, defense was left to mercenaries who did not have the enthusiasm of Roman citizens themselves.
3. The split of the Roman Empire into two provided opportunities for other nations to attack and enter Roman territory.

Some of the emperors who ruled before the fall of the Western Roman Empire included (Tamim Ansary, 2009):

1. Diocletian, a cruel emperor who ordered the murder of Christians. Those who survived made shelter in caves called the Catacombs.
2. Constantine the Great, who moved the Roman capital from Rome to Byzantium (Constantinople), which is now known as Istanbul. In 313 AD, he issued the Edict of Milan ordering an end to the persecution of Christians.
3. Theodosius, who established Christianity as the state religion and divided the empire between his two sons. The Western Roman Empire with its capital Rome was given to Honorius, while Arcadius ruled Eastern Rome with its capital Constantinople.

The Roman Empire was divided into western and eastern parts around 395 after the death of Emperor Theodosius I, who was the last ruler of the entire empire. This division was significant because it was based on linguistic differences: the Western Roman population spoke Latin, while the Eastern Roman population spoke Greek. However, this separation actually weakened the unity of the Roman Empire at that time (Monalisa et al., 2017).

The fall of the Western Roman Empire in 476 AD marked the end of an era, paving the way for the rise of the Eastern Roman Empire, better known as the Byzantine Empire. In contrast to its predecessor which was based in Rome, Byzantium chose Constantinople as its capital. The city was founded by Byzas, a Greek colonist, on a strategic promontory overlooking the Bosphorus Strait. Byzas and his followers sailed northeast from Aegina, passing through the Dardanelles Strait and the Sea of Marmara, until they reached this ideal location. It was here that they founded the city that was later named Byzantium in his honor. Constantinople, whose name was later changed to Constantinople by Emperor Constantine the Great, became a center of power and culture for centuries. The Byzantine Empire inherited many Roman traditions and heritage, but also developed its own unique identity, combining Greek influences, Christianity, and other elements (Sherrat, 1979). The fall of Western Rome marked the end of an era, but it also opened the opportunity for the rise of Byzantium, a brilliant and influential civilization that left an indelible mark on world history.

Byzantine rule was, in essence, a continuation of the system inherited by the Roman emperors. The concept of absolute, divinely based imperial authority was emphasized and institutionalized by Diocletian and Constantine. It should be noted that the idea of the "god-emperor" actually had its roots in the East, and was firmly entrenched there. In the Byzantine Empire, this concept was adapted and colored with Christian overtones. The Patriarch of Constantinople, theoretically, acted as the elector's representative and transmitter of God's will. He played a role in anointing new rulers, so that the emperor was considered a messenger of God and was expected to carry out the will of heaven. The method of selecting emperors in the Byzantine Empire was not always certain and was often fraught with dynamics. The senate and army usually played an important role in determining the choice, but it was not uncommon for complicated power and succession struggles to occur. This led to the development of a dynastic system in which powerful families, such as the Justinians, Heraclians, Komnenians, and Paleologists, were able to dominate the imperial throne for as long as several generations (Hayes, 1949).

The Byzantine Empire, which collapsed in the mid-15th century, had long been in decline due to various internal and external factors (Monalisa et al., 2017) Internal factors:

1. Church Schism: There was a schism within the body of the Church, with two competing forms of worship for centuries. Cultural, political and economic differences are at the root of this division.
2. Military weakness: Byzantine military strength declined, so they were unable to defend their territory from external attacks.
3. Economic crisis: The Empire experienced a prolonged economic crisis, which weakened its stability and ability to defend itself. External factors:

4. Ottoman Rise: The Ottoman Empire, growing in strength, became a major threat to Byzantium. The Ottomans succeeded in taking Byzantine territory gradually, until finally Constantinople, the capital of Byzantium, fell in 1453.
5. Black Plague: The Black Plague that hit Europe in the 14th century also worsened Byzantine conditions, by causing mass deaths and weakening the economy.

Two main issues fueled major divisions between Orthodox and Catholic Christians (Monalisa et al., 2017):

1. Pope's Authority:
  - a. Orthodox Christians recognize the special role of the Pope, but object to Pope Nicholas I's (865) claim to authority "over all corners of the earth".
  - b. The Byzantines viewed this claim as authoritarian and contrary to their church structure.
2. Doctrine:
  - a. The Eastern Church was excommunicated for removing the word "filioque" ("and of the Son") from the Niceno-Constantinople Creed.
  - b. The Roman Church accused the Orthodox Church of heresy for omitting the word.
  - c. In response, the Orthodox Church accused the Roman Church of heresy for adding the word "filioque".

These doctrinal differences and struggles over authority were at the root of the great divisions that engulfed Constantinople and the Christian world as a whole. This division resulted in fractured relations and conflict for centuries. These doctrinal differences and struggles over authority became the root of the great divisions that engulfed Constantinople and the Christian world as a whole. This division resulted in fractured relations and conflict for centuries.

Entering the 15th century, the Eastern Roman Empire (Byzantium) was hit by a crisis. The Ottoman Empire, a growing Muslim power, continued to press them from the east. In this situation, the exhausted Byzantine emperors sought help from the West. An offer came from the King of Hungary, Sigismund. He promised military aid against the Ottomans, but with a condition: the Orthodox Christian Church must unite with the Roman Catholic Church. This means recognizing the Pope as the supreme leader of the church and accepting Catholic teachings. In 1439, the Council of Florence was held in Italy. Delegates from both churches met to discuss unity. After lengthy negotiations, they announced that unity had been achieved. A document called the "Decree of Unity" was signed, stating that the two churches had one faith and one head, namely the Pope. However, this union did not last long. Many in the Orthodox Church oppose such a union. They rejected the authority of the Pope and did not want to abandon their own traditions and teachings. In 1453, the Council of Constantinople convened by the Orthodox Patriarchate rejected the Decree of Union and declared that union with Rome was invalid (Monalisa et al., 2017). The failure of the Council of Florence to achieve lasting unity demonstrated the deep rift between the Orthodox and Catholic Churches. Fundamental theological, cultural, and political differences proved too difficult to overcome. These divisions remain to this day, despite several attempts at dialogue and reconciliation.

At the end of the 14th century, the Ottoman Empire experienced rapid progress. Their territory stretched from the Danube to the Euphrates, threatening Eastern Europe and the Balkans. The Pope, in a final attempt to stop the Ottomans, issued a Crusade edict in 1366. However, the Crusade was in vain. The Pope's threats did not succeed in encouraging the trading nations in Italy and the Adriatic to send their troops. Over the next fifty years, three more Crusades were launched against the Ottomans, led by Hungary, the most threatened country in Eastern Europe. These wars were the last resistance of the unity of the Christian world. The failure of the Crusades is not surprising. Europe at the time was divided, poverty-stricken, and weak due to internal strife. The Black Plague had also crippled their powers. Their armed forces were ill-equipped, discordant, and undisciplined, compared to the agile, well-organized, and unified Ottoman forces. Factors that caused the failure of this Crusade include (Monalisa et al., 2017):

1. A divided Europe: The Christian states were not united and did not have a common goal in fighting the Ottomans.
2. Poverty: Many Europeans were too poor to participate in the Crusades.
3. Internal weaknesses: Infighting and corruption among European leaders weakened their efforts.
4. Black Plague: The Black Plague killed millions of people and crippled the European economy.
5. Ottoman Strength: Ottoman forces were stronger, better organized, and more highly motivated than European forces.

As a result, the Ottomans continued to advance and finally conquered Constantinople in 1453. The Eastern Roman Empire collapsed, marking the end of the Byzantine era. The failure of the Crusades showed that Europe was no longer able to resist the growing Ottoman power.

### **Utsmani Dynasty's Conquest of Constantinople City**

The Turkish people themselves, especially the Qayigh Oghuz tribe (Esposito, 1995), which is one branch of the Turkish nation, is the founder of Türkiye. They originally lived in west of the Gobi Desert, in Mongolia and northern China, led by Solomon. To avoid attacks by the Mongols who invaded the Islamic world under the rule of the Khawarizm dynasty in 1219-1220, Sulaiman led his tribe to move west. They sought protection from Jalaluddin, the last leader of the Khawarizm dynasty in Transoxiana. Jalaluddin advised Sulaiman and his tribe to continue moving west towards Asia Minor. Finally, they settled there and then moved to Syria to escape the Mongol attacks (Rahman, 2018).

While trying to move to Syria, they were swept away in the Euphrates river which overflowed due to a major flood in 1228 (Mughni, 1997). As a result, they were divided into two groups: the first wanted to return to their home country, and the second continued their journey to Asia Minor. The second group, led by Ertugrul ibn Sulaiman and consisting of 400 heads of families, devoted themselves to Sultan Alauddin II of the Seljuk Rum dynasty in Kuniya, Anatolia, Asia Minor. At that time, Sultan Alauddin II was facing the danger of war from the Romans in East Rome (Byzantium). With the help of the Turks led by Erthogrol, Sultan Alauddin II managed to achieve victory. As a reward, the Sultan gave him a plot of land on the border with Byzantium. Since then, Erthogril continued to develop his new territory and tried to expand it by seizing Byzantine territory (Siti Maryam, 2002).

In 1288, Ertugrul died and passed on leadership to his son, Osman, who was born around 1258. Usman, predicted by Ertugrul and approved by the Seljuq Sultan, became the founder of the Ottoman Dynasty. Usman followed in his father's footsteps by serving Sultan Alauddin II. Victory. He achieved victory in the war, and the Byzantine fortresses near Broessa were conquered. For his success, Usman received sympathy and privileges from the Sultan, including the title of Bey. In 1300, the Mongol attack on the Seljuk Rum region resulted in the Sultan's death without leaving an heir. In the midst of this vacuum, Usman declared the independence of his territory, defended against Mongol attacks, and founded the Ottoman Empire (Rahman, 2018).

In 1300, Usman I declared himself Padişah Al-Usman and began expanding the kingdom's territory. He conquered the city of Broessa in 1317 and made it the capital of the Ottoman Empire in 1326. After Usman I died in 1326, Orkhan ascended the throne and led the Ottomans until 1359. Under his rule, the Ottomans conquered Azumia, Tasasyani, Uskandar, and Ankara, making it the first European territory controlled by the Ottomans. Orkhan's successors, Murad I (1359-1389), Bayazid I (1389-1402), Muhammad I (1403-1421), Murad II (1421-1451), and Muhammad Al-Fatih (1451-1481) continued the Ottoman expansion (Rulianto & Dokopati, n.d.). Muhammad Al-Fatih was the seventh Sultan of the Ottoman Empire. His real name is Muhammad II bin Murad bin Muhammad bin Bayezid. He is known as Muhammad Al-Fatih because of his achievements in conquering Constantinople in 1453. Constantinople has an important role in the history of Christianity. The city became a center for theological studies, Christian art, and Orthodox culture.

Before attacking Constantinople, Muhammad Al-Fatih sent an envoy to the Roman Emperor to ask the city to submit to Islam peacefully. However, the Emperor refused and prepared to defend the city (Siregar & Basri, 2022). Muhammad Al-Fatih then besieged Constantinople for 53 days. The siege was long because Constantinople was a strong fortified city and isolated from outside routes, and aid from Europe always flowed to Constantinople through the Bosphorus Strait. One of Muhammad Al-Fatih's efforts was to pull Roman warships into the bay using large chains. His 250,000 troops were divided into three parts: a land force through the Sea of Marmara, a small army to penetrate the Bosphorus Strait, and the rest attacking from the other side of Constantinople. This attack was carried out on April 6, 1453 (Siregar & Basri, 2022).

After weeks of fighting, the walls of Constantinople were still impregnable, despite the use of advanced cannons. Muhammad Al-Fatih then ordered his troops to withdraw the Roman warships from the Bosphorus Strait into the city. Since most of the Roman forces were concentrated in the Golden Horn Strait, more than 70 warships managed to enter the city. This work was carried out in the middle of the night without the Roman troops knowing. On May 23, 1453, the city's residents were awakened by the sound of takbir and the boom of Ottoman army cannons from the Bosphorus Strait (Siregar & Basri, 2022). There were no longer any Roman troops capable of defending the city.

Muhammad Al-Fatih divided his troops into three parts: irregular troops as the first wave, regular Anatolian troops in the second wave, and special forces, the Yenisseri, in the third wave. On May 29, 1453, after a day's rest, Muhammad Al-Fatih launched a general attack using these three armies. The Yenisseri troops were a highly calculated force and played an important role in Muhammad Al-Fatih's victory. They have a high fighting spirit and are independent (Ash-Shalabi, 2003). The power of Muhammad the Conqueror was boosted by the support of the Balkan peoples, most of whom embraced Islam, and the 'new army' infantry which had become so important since the advent of gunpowder. The Jalnissa people, who were outsiders of no great importance, became an independent group under the Sultan (Armstrong, 2022).

On May 29, 1453, the general attack began in intensity. Attacks were made from all sides by three alternating armies. At the same time, the Byzantine leader, Giovanni Giustiniani, was seriously wounded, while Emperor Konstantin IX Palaiologos was killed in battle by Sultan Muhammad Al-Fatih. On that same day, the city of Constantinople fell to the Islamic army under Sultan Muhammad Al-Fatih. On May 29, Muhammad Al-Fatih's troops succeeded in taking control of Constantinople.

Looking at the efforts made by Muhammad Al-Fatih in conquering Constantinople, there are important points that were the key to this success, including: He increased the number of military personnel, built the Romalli Hishar fort, collected weapons, trained troops, and established diplomatic relations with several countries. As follows:

1. Muhammad Al-Fatih led the siege of Constantinople for 53 days, spreading the message of Islam throughout Constantinople and its surroundings. b. Strengthen the naval fleet, because the sea is a strategic route to conquer Constantinople. The number of troops reached around 400 thousand people.
2. Muhammad Al-Fatih used a different strategy from previous Islamic rulers. He strengthened the Ottoman defense by building several forts, including the Romalli Hishar fort on the shores of the Bosphorus Strait. This fort was strategic because it allowed Ottoman troops to monitor and control access to Europe heading towards Constantinople.
3. Improved the Ottoman arsenal by bringing in cannons that had never existed before. This cannon was capable of destroying the fortress walls of Constantinople. To operate this cannon, Muhammad Al-Fatih brought in an expert engineer named Orban and met all the material and labor needs. This giant cannon weighs up to hundreds of tons and requires hundreds of oxen to pull it.



Figure 2. Painting of the conquest of Constantinople by the Ottomans in 1453.

Source: [https://id.wikipedia.org/wiki/Kejatuhan\\_Konstantinopel](https://id.wikipedia.org/wiki/Kejatuhan_Konstantinopel)

Sultan Muhammad died in 1481 AD and was succeeded by his son, Bayazid II. There was a long dispute which finally made Sultan Bayazid II abdicate in 1512 AD. He was succeeded by his son, Salim I. During the reign of Sultan Salim I, the territory of the Ottoman Empire expanded, including North Africa, Syria and Egypt which were controlled by the Mamluks. In 1517 AD. Since then, the Ottoman Sultans began to hold the title of caliph (Rahman, 2018). The expansion and progress of the Ottoman Empire occurred rapidly, accompanied by progress in the political field, especially in maintaining its position as a large country.

The Ottoman Empire reached its peak during the reign of Sultan Sulaiman al-Qanuni I. However, after his death and replacement by Salim II, the kingdom began to decline. Sulaiman I's successors were unable to lead effectively and faced various challenges. In the early 19th century, royal control over its territories grew weaker. This sparked rebellions in various regions. Some regions broke away and established their own governments. In Egypt, Mamalik rose again under the leadership of Ali Bey in 1770 AD. Mamalik controlled Egypt until the arrival of Napoleon Bonaparte from France in 1798 AD. Revolts also occurred in Lebanon and Syria, showing the decline of the Ottoman Turks in Muslim and non-Muslim areas (Rahman, 2018). This decline lasted for centuries until Türkiye entered an era of reform, modernization and contemporary. In this era, Türkiye revived with a new government system, namely democracy in the form of the Republic of Türkiye.

### **Interaction And Conflict Between Christian And Islamic Civilizations After Conquest**

The conquest of Constantinople by Sultan Muhammad al-Fatih in 1453 was an important milestone for the Ottoman Empire, marking the start of a new era with a stronger government. According to Stanford J. Shaw, Ottoman glory increasingly spread, stretching from the Danube in Central Europe to the Middle East and North Africa. At the peak of its glory, region after region fell under the Ottoman banner. Asia Minor, the Balkans, the Middle East, and North Africa became part of his empire. Anthony Black notes that the Ottoman territory stretched from the Atlantic coast to the Euphrates River, from the Safana desert in Russia to the Sahara Desert in Arabia. Included in his territory were the holy lands in the Hijaz and Greater Syria, including Syria, Palestine and Egypt. This golden era marked the Ottomans' extraordinary achievements, making them one of the world's main powers at that time. Its influence is not only limited to politics and the military, but also extends to the cultural, economic and social realms (Black, 2001).

The Ottoman Empire was not only famous for its vast territory, but also for its racial, cultural and religious diversity. Starting from the Byzantine region, the Ottomans slowly expanded



their power to various regions in Eastern Europe, such as Thrace, Macedonia, Bulgaria, Serbia and Bosnia. At the peak of its glory in the 16th century, the Ottomans emerged as rulers over various nations in Europe, Asia, and Africa. These nations include Arabs, Syrians, Iraqis, Egyptians, Berbers, Kurds, Armenians, Slavs, Greeks and Albanians. Interestingly, according to Philip K. Hitti, the Turks themselves were only a minority group among the vast Ottoman territory (Hitti, 2006).

The Ottoman Empire, as an example of an Islamic government system, implemented a classification of society based on religion. There are three main groups (Hakim, 2019):

1. Muslim: The majority group adheres to Islam and is subject to sharia law.
2. Jimmy: Non-Muslim groups that are under the protection of Muslim rulers. Dzimmi are exempted from the obligation to follow Islamic law, but have special obligations such as paying the jizyah tax and obeying certain rules.
3. Non believer: Groups that do not fall into the previous two categories usually refer to those who fight against Islam.

According to Abdullahi an-Naim in his book, the traditional dzimmi system was developed by scholars as part of the view that determines political affiliation.

In managing its people, the Ottoman Empire implemented a unique legal system, namely a system that was not centralized, pluralistic and dynamic. This was done to accommodate religious, ethnic and cultural differences that existed in the region. This legal system, known as Kanun al-Osmani, was developed based on the legal traditions of previous Islamic kingdoms. al-Osmani's Kanun is divided into three parts:

1. Shariah: Islamic law was the main basis for all Muslims in the Ottoman region.
2. Law: Covers the rules and regulations made by the Ottoman rulers, including customary laws and customs that apply in various regions.
3. Minority legal rules (millet): Applied specifically to non-Muslims, taking into account the principles of their religion and traditions.

This diversity reflects the tolerance and pragmatism of the Ottoman Empire in governing its people. With this adaptive legal system, the Ottomans were able to maintain stability and peace in their vast and multicultural territory (An-Na'im, 2007). The legal system of the Ottoman Empire had three parts. The third part specifically regulates law and administration of justice for non-Muslim communities (Millet). The customary and religious laws of each Millet community regulate various aspects of their lives, such as birth, marriage, divorce and death. These customary and religious laws also apply in broader matters, such as economic and social relations. The Millet Community has the authority to prosecute and punish law violators with prison sentences. However, the legal autonomy of the Millet community has limits. The Sultan's discretion remains supreme, and the Sultan has the right to appoint or fire Millet community leaders (An-Na'im, 2007).

After the fall of Constantinople, the Sultan and Patriate Gennadios entered into a mutually beneficial agreement. This agreement guaranteed protection for the Greek churches by the Ottoman Empire, even against other Christian enemies such as the Serbian Orthodox Church. In return, Patriate Gennadios guaranteed loyalty to the Ottoman Empire and its enemies. -his Catholic enemies. This agreement proved beneficial to both parties, although there were times difficult times. Under Ottoman rule, Greek churches and Christians flourished in Constantinople. As Fletcher wrote, during the Ottoman rule until the beginning of the 20th century, the population of Constantinople (Istanbul) consisting of 60% Muslims and 40% Christians and Jews. Therefore, Constantinople never became a completely Islamic city demographically, like Baghdad (Fletcher, 2009).

Members of the dhimmi community have several obligations regarding their religion. They had to dress differently from Muslims, pay a special tax (jizyah), and live in separate areas, especially in cities. However, these rules were not always strictly adhered to. Many Christians and Jews occupied important and sensitive positions, such as ambassadors and governors. They are also exempt from the jizyah obligation and can dress as they wish (An-Na'im, 2007).

Apart from the fairly harmonious interaction between Islam and Christianity under Ottoman rule, there are several historical events that show tensions between ethnic groups and religions. From 1481 to 1821, the Christian Greek people rebelled 123 times against Ottoman rule. Between 1522 and 1533, small armed rebellions occurred in various regions of Greece, including Rhodes, Moreas, and Epirus. This rebellion was ruthlessly suppressed by the Ottomans. In October 1571, a coalition of Catholic forces from Spain and Venice delivered a crushing defeat to the Ottomans. In 1659, a new revolution broke out in the Mani Peninsula and lasted until 1667. Although this rebellion ultimately failed, many Mani people fled to the Mediterranean island of Corsica. The Mani people then allied with Venice against the Ottomans to conquer the Morea (Peloponnese) peninsula in southern Greece. Venice managed to win the war and gain significant territory, but their expansion did not last long as the Ottomans retook the region in 1718 (Geographic, n.d.).

Russia supported the Greek rebellion, but then left them to fight on their own. In 1711, Peter the Great of Russia issued a proclamation calling on the Greek people to revolt against the Ottomans. However, after supporting the revolt, Russia abandoned Greece and they had to fend for themselves. The Greek revolt continued in the Morea until 1779, and they succeeded in capturing several territories. In 1788, the Souli rebellion occurred, and a Russian naval officer named Lambros Katsonis launched attacks against the Ottomans until 1790. Although Russia and Turkey signed a peace treaty in 1792, Katsonis rejected the peace and continued to fight for Greek independence (Geographic, n.d.).

A new revolutionary wind blew throughout Greece in 1806. Freedom became a goal, not a desire. Greece achieved independence through European struggle and intervention. In 1821, the Greek people united and succeeded in capturing Tripoli and Athens from the Ottomans in 1822. However, the combined Egyptian and Turkish troops succeeded in reclaiming Athens and the Morea region in 1827. Europe, represented by England, France and Russia, rose and sent a fleet to the Mediterranean. They engaged in a major naval battle with Turkish forces at the Battle of Navarino on October 20, 1827. Finally, through the Treaty of Adrianople in 1829, Greece was officially recognized as an independent state ("Perang Kemerdekaan Yunani Buah Semangat Romantisme," n.d.).

Apart from Greece, rebellions also hit other Balkan regions under Ottoman rule, including Serbia (1804-1813), Romania (1856-1878), Montenegro (1878), and Bulgaria (1878-190) (Lenczowzki, 1993). 39 Uprisings in Serbia and Bulgaria at the end of 1876 were ruthlessly suppressed by the Ottomans, fueling the European public's hatred of them. cRussia took advantage of this situation by spreading propaganda to weaken the Ottomans. Russia promised aid to Greece and non-Muslim peoples (Slavs and Greeks) in the Balkans to fight the Ottomans. Russia took advantage of the critical situation and the weakening of the Ottomans to expand its influence in the Balkan region (Djaja, 2015).

The conflict in the Balkans that erupted in 1912-1913 was a consequence of long-standing social differentiation in the region. During his reign Ottomans, different groups of people were treated differently, triggering tension and dissatisfaction. Social differentiation in the Balkans is visible through differentiation between Muslims and Christians, as well as between urban and rural populations. Difference This treatment sparked injustice and deep dissatisfaction among the people Balkan society. This ongoing tension finally erupted into prolonged conflict and culminated in the Balkan war in 1912- 1913 (Sapitri, 2017). After the Balkan conflict erupted, the Balkan Muslim population became a minority in the newly established Balkan countries. The new majority in the Balkan countries discriminated and oppressed Muslims, triggering mass migration. Between 1878-1945, two to three million Muslims immigrated to Turkey to escape discrimination. Muslim authorities in the Balkans had to adjust to their new minority status and adapt to modernization outside the Ottoman context (Sapitri, 2017).

The confrontation between Islam and Christianity was not only seen in the First Balkan War which took place during 1912-1913 but continued until the outbreak of World War I (1914-1918). This

war began with a conflict between Austria-Hungary and Hungary and then continued to involve several countries forming a central bloc and an allied bloc. The allied bloc consisted of England, France and Russia, and the central bloc consisted of Germany, Austria-Hungary and the Ottoman Empire. But what was somewhat different was what Germany showed, where this Christian kingdom deliberately collaborated with the Islamic Ottoman Caliphate to fight its enemies, all of whom were Christians, without even hesitating to use Islamic slogans such as Pan-Islam and Jihad (Bus, 2017). Germany, which was fighting on two fronts and saw that its enemy had large resources, began to be overwhelmed and looked for ways to disrupt the movements of the allies. The choice fell on the Ottoman Caliphate, whose sovereignty had long been undermined by Russia and its allies.

The Ottoman Empire played an important role in World War I (1914-1918). Several reasons behind his involvement were 1) The Ottoman Empire experienced decline over the centuries due to defeats in rebellions and this resulted in the loss of its territory. 2) A young Turkish movement that sought to modernize the empire. 3) Making an alliance with Germany to weaken Russia, England and France which had been undermining his power.

A tragedy occurred during World War I, namely during World War I, the Ottoman Empire carried out mass massacres and deportation of up to 1.5 million Armenians, a tragedy that was very sensitive for both countries. Since 1915, ethnic Armenians in the Ottoman Empire were rounded up, deported, and executed on government orders. Massacres, forced repatriations, and deaths in concentration camps are estimated to have claimed the lives of more than 1 million ethnic Armenians, Assyrians, and Greeks between 1915 and 1923. The collapse of the Ottoman Empire laid the roots of the genocide. At the turn of the 20th century, the empire lost territory in Europe, creating instability and fueling ethnic nationalism. The “box on the ear” massacre in 1894 became the beginning of a series of Armenian tragedies. Troops Ottomans, military, and civilians attacked Armenian villages in Eastern Anatolia, killing 8,000 people, including children (Tutkey, 2021)

In general, contact between Islam and Christianity during the Ottoman Empire was complex and dynamic, starting from the adaptation process to confrontation. Here are some important points.

Table I. Interaction and Confrontation of Islam and Christianity under Ottoman Turkish Rule

Integration and Tolerance	Confrontation
The Ottomans implemented a policy of tolerance towards Christianity. They were allowed to worship, build churches, and have their own religious leaders.	Religious Differences: Despite tolerance, religious differences remain a source of tension. Conflicts sometimes occur, especially in the Balkans.
Millet System: The Ottomans used a millet system, in which each religious community had internal autonomy in managing religious, educational and personal legal affairs.	Political Rivalry: Political rivalry between the Ottomans and Christian European powers also had an impact on interfaith relations.
Role of Christians: Christians play an important role in various fields, such as commerce, administration, and science.	Discrimination and Oppression, both Christians and Muslims, both discriminate against religious minorities. Like Christians who refused to oppress Muslims after the Balkan war. Likewise, Islam expelled and killed Armenian Christians during World War I.

Christianity and Islam have been in contact for more than 14 centuries, witnessing numerous cultural and territorial changes and shifts. These interactions are characterized by periods of productive confrontation and cooperation, but hostility, hatred, and suspicion often dominate. Tensions between the Christian and Islamic communities were sparked by the failure of religious leaders to control the fanaticism of their adherents. The differences in beliefs and truth claims of each religion trigger the potential for division and competition in missionary activities (da'wah) (Abidin, 2013).

The conflict between Christianity and Islam during the Ottoman Empire (1299-1922) had complex impacts and is still felt today. These include: 1) Tensions between religions, past conflicts are a source of tension and distrust between Christian and Muslim communities in some areas. 2) Conflicts in the Middle East. Conflicts in regions such as the Balkans, the Middle East and the Caucasus, which have a complex history between Islam and Christianity, can be seen as a continuation of past tensions. 3) Migration and Diaspora: Conflict and discrimination during the Ottoman era encouraged migration and the formation of Christian and Muslim diasporas in various countries.

Negative stereotypes and prejudice between religious groups can arise as a result of past conflicts. Past conflicts and history can influence a group's identity and perspective on other religions. Various efforts at reconciliation and dialogue between religions continue to be carried out to overcome the negative impacts of past conflicts. Past conflicts show the importance of tolerance, mutual respect and dialogue between religions. A good understanding of the history and roots of the conflict can help solve problems today. Efforts to build a more peaceful and inclusive future that respects religious differences need to continue.

## CONCLUSION

Interaction and integration during the Ottoman era were marked by several factors, such as religious tolerance, the millet system, and the contributions of Christians in various fields. Confrontation between the two religions then emerged from various factors, such as religious differences, political rivalry, and discrimination leading to oppression. These incidents indicate that the confrontation between Islam and Christianity during the Ottoman era was driven not only by religious factors but also by political, social, and economic factors. The relationship between Islam

and Christianity during the Ottoman Empire showed complex dynamics, with a combination of tolerance, cooperation, and conflict. The policies of tolerance and cultural exchange that occurred at that time had a positive impact on the development of civilization in the region. However, the conflicts and tensions that arose are also part of history that need to be studied to understand the complexity of inter-religious relations in the past.

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