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Human Rights in the Sexual Sector (Sexual Freedom) as a Challenge to Islamic Philosophy

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ABSTRACT :

The differences of universal Human Rights (HAM) principles and traditional values in Islam, especially related to the application of *maqashid al-shari'ah* in different social and cultural contexts, cause tension between the two. The aim of this research is to analyze the philosophical approach to Human Rights (HAM) from the perspective of contemporary Islamic thought. This research uses qualitative methods with a literature study approach, analyzing classical Islamic texts, international human rights documents, and the thoughts of modern Islamic intellectuals. Data collection techniques were carried out through document review and textual analysis of relevant primary and secondary sources. Data were analyzed using descriptive-analytic techniques to identify the relationship between the concept of *maqashid al-shari'ah* and *human rights values*. The research results show that the concept of *maqashid al-shari'ah* in Islam - which includes the protection of life, reason, religion, property and descent—in line with universal human rights principles. Islam has a philosophical framework that is able to support the recognition of human rights, although its implementation in the context of Muslim societies often faces challenges, especially from conservative Islamic groups. Contemporary Islamic thought, such as that offered by Masdar F. Mas'udi and the NU Bahtsul Masail Commission, provides an inclusive interpretation of human rights, including issues of gender equality and sexual freedom. This research concludes that a dialogical approach that integrates Islamic values with global human rights can create harmony between the two. Recommendations are given to continue more in-depth studies in aligning the application of human rights with the socio-cultural context of Muslim communities to achieve wider acceptance.

Key words:

Human Right, Contemporary Islam, maqashid al-shari'ah, Islamic Phylosphy, gender equality.

INTRODUCTION

In the last decade, the discourse on Human Rights (HAM) has become increasingly global with international agreements through instruments such as the 1948 Universal Declaration of Human Rights (UDHR) which emphasizes the importance of respecting the basic rights of every individual. However, the application of human rights values in the context of Muslim countries often faces obstacles, either due to religious interpretations, social traditions, or differences in legal systems. One approach that is of concern is how the principle of *maqashid*

al-shari'ah, which includes the protection of religion, soul, mind, lineage and property, can be integrated with more universal human rights principles and is often considered to be contrary to the teachings of the Islamic religion in several aspects, such as sexual freedom and women's rights. This question is increasingly relevant considering the increasing tension between modernity and tradition in many Muslim countries, which gives rise to a dilemma between the acceptance of global human rights principles and the influence of Islamic law in socio-political life.¹

Many studies have been conducted on the relationship between Islam and human rights, including the work of Masdar F. Mas'udi (2015) which explores the five principles of maqashid al-shari'ah as the basis for basic human rights in Islam. Mas'udi stated that maqashid al-shari'ah can be used as a guide to support the concept of human rights in Islam, especially in terms of protecting life, reason, religion and property. However, these works often face criticism for their difficulty in accommodating contemporary issues such as gender equality and sexual freedom that are more often associated with Western values. Other research, such as that conducted by the NU Bahtsul Masail Diniyah Maudlu'iyah Commission, seeks to explain how maqashid al-shari'ah can be interpreted to align Islamic teachings with modern human rights values without violating the moral principles contained in the sharia.

Although there are a number of studies that discuss the relationship between Islam and human rights, most of the existing literature still focuses on very traditional theological and legal understandings without considering contemporary social and political dimensions. Research examining how maqashid al-shari'ah can be practically adapted to support human rights values in the context of modern Muslim societies is still limited. Therefore, it is necessary to carry out further research to identify and bridge the gap between maqashid al-shari'ah theory and its application in the practice of daily life in the Muslim world, especially in issues that are global challenges such as gender equality and individual freedom. This research aims to analyze how the principles of maqashid al-shari'ah can be adapted and applied in the context of universal human rights (HAM) in contemporary Islamic thought. The main objective is to explore how maqashid al-shari'ah can become a framework that supports the acceptance of human rights values in Muslim societies without violating established Islamic teachings.

¹ Sidney Hook, "Renungan Tentang Hak Asasi Manusia", dalam Harun Nasution & Bahtiar Effendy. *Hak Asasi Manusia dalam Islam*. Jakarta: Yayasan Obor Indonesia & Pustaka Firdaus, 1987, hal. 8

Therefore, some questions to explore further is, facing the phenomenon of the development of human rights which have become global values, including those that have come to Muslim society, how does Islamic philosophy respond to these human rights values and philosophy? Does Islamic philosophy itself not have a view of human rights that can be reconstructed in the contemporary era?

Methods

This research uses a qualitative method with a literature study approach. This approach aims to analyze in depth the philosophical concepts in Islam that are relevant to Human Rights (HAM) and compare them with universal human rights principles. This research focuses on classical Islamic texts, such as works in *maqashid al-shari'ah*, as well as international documents on human rights, such as the 1948 Universal Declaration of Human Rights.

Data collection techniques were carried out by reviewing documents and literature which included primary and secondary sources. Primary sources include *ushul fiqh* books and works of classical Islamic thinkers, while secondary sources include relevant journal articles, books and contemporary studies. Data analysis was carried out descriptively-analytically, namely by exploring the contents of the documents to identify elements that show harmony or differences between Islamic concepts and human rights values.

This approach was chosen because it allows research to explain the historical, philosophical and socio-cultural context that influenced the development of human rights thinking in Islam. This method also provides a framework for understanding the challenges and opportunities in integrating global human rights values into the practices of contemporary Muslim societies. This technique produces in-depth and contextual findings, relevant for academic and policy studies.

Result

Human Right and Islam

Since the Universal Declaration of Human Rights appeared in 1948, of course there have been various opinions among Islamic scholars and thinkers. At least dichotomously there are two viewpoint responses, namely orthodox views and liberal views. According to the book *Fiqh Islam: Ortodoksi dan Liberalisme Hak Asasi Manusia dalam Islam*' (2015),, at least these two views are attempts by Islamic teachings to respond to the spread of human rights values which are starting to enter Muslim countries.

There are scholars who interpret rights to include things that are material in nature, while other scholars attribute the meaning of rights only to things that are non-material, such as the rights of Allah and the rights of servants. Other scholars understand rights as rights to property and everything that arises from a contract (agreement), such as a sale and purchase agreement.²

Masdar F. Mas'udi stated five principles of human rights in Islam that can be seen from the concept of 'dharuyaiyah al-khams', including:

- 1) The right to protection of the soul or right to life;
- 2) Confidence protection;
- 3) The right to protection of the mind;
- 4) Protection of property rights;
- 5) The right to have a family or the right to have children and maintain a good name.³

It is interesting to see the concept of Human Rights in Islam from the study of the *Babtsul Masail Diniyah Maudlu'iyah* NU Commission in the National Conference of Alim Ulama held by Nahdlatul Ulama on 17-20 November 1997 in West Nusa Tenggara. The results of the study do not approach the topic of human rights with the legal status of "halal-haram", but examine specific themes to be explained descriptively-narratively.

Regarding human rights in Islam (*al-huquq al-insaniyyah fil islam*), this study refers to reviews that were mentioned by classical scholars when explaining the philosophy of Islamic law. This information can be found among others in ushul fiqh books such as *Al-Mustashfa min Ilm al Ushul* by Hujjatul Islam Abu Hamid al-Ghazali. Imam al-Ghazali called it '*maqâshidusy syari'ah*' (the principal objectives of the shari'a).

The following is a complete quote from the decision of the Alim Ulama National Conference which took place at the Qomarul Huda Bagu Islamic Boarding School, Pringgarata, Central Lombok regarding human rights in Islam:

Islam is a teaching that places humans in a very high position. In fact, the Koran guarantees the right to glorify and prioritize humans. The Word of Allah SWT:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

² Mujaid Kumkelo, Moh. Anas Kholis, dan Fiqh Vredian Aulia Ali. *Fiqh HAM: Ortodoksi dan Liberalisme Hak Asasi Manusia dalam Islam*. Malang, Setara Press, 2015, hal. 43

³ Dikutip dalam Mujaid Kumkelo, Moh. Anas Kholis, dan Fiqh Vredian Aulia Ali. *Fiqh HAM: Ortodoksi dan Liberalisme Hak Asasi Manusia dalam Islam*. Malang, Setara Press, 2015, hal. 48

"And indeed We have glorified the children of Adam, We carried them on land and in the sea, We gave them sustenance from the good things and We have given them perfect advantages over most of the creatures that We have created." (QS. al-Isra': 70)

Thus, humans have the right to *al-karâmah* and the right to *al-fadlîlah*. Moreover, the Prophet's mission was rahmatan lil alamin, where benefit/prosperity is an offer for all humans and the universe. The elaboration (embodiment) of the above mission is referred to as ushul al-khams (five basic principles) which include *hifdhud dîn*, *hifdhun nafs wal 'irdl*, *hifdhul aql*, *hifdhun nasl* and *hifdhul mal*.

Hifdhud dîn guarantees the right to Muslims to maintain their religion and beliefs (al-din). Meanwhile, Islam also fully guarantees cross-ethnic religious (group) identities, therefore Islam guarantees freedom of religion, and prohibits the imposition of one religion over another.

Hifdhun nafs wal 'irdh guarantees the rights of every human soul (life), to grow and develop properly. In this case, Islam demands justice, fulfillment of basic needs (the right to livelihood), work, the right to freedom and safety, free from persecution and arbitrariness.

Hifdhul 'aql is a guarantee of freedom of expression, freedom of the pulpit, freedom to express opinions, conduct research and various scientific activities. In this case, Islam prohibits the destruction of the mind in the form of torture, the use of ecstasy, drinking alcohol and so on.

Hifdhun NASL is a guarantee for the privacy of every individual, protection for the profession (work), a guarantee for a better and better quality future for descendants and future generations. Free sex, adultery according to sharia', homosexuality, are prohibited acts because they are contrary to hifdh al-nasl.

Hifdhul mâl is intended as collateral for ownership of property, property and so on. And there is a prohibition on taking rights from other people's property, such as stealing, corruption, monopoly, oligopoly, monopsony and others.

The five basic principles (*al-buquq al-insaniyyah*) are considered by NU to be very relevant and also in accordance with the principles of human rights (HAM). The concept of upholding human rights must also be linked to the teachings of Tawheed from Islam. When the sentence *Lâ ilâha illallâh* has been pronounced, there is no god but Allah, then there is no one worthy of worship except Allah. So, only Allah, and not other humans must be worshiped, followed either because of coercion or colonialism, or circumstances and systems created or created by humans themselves. Thus, relations between one human being and another must be free and each person's rights are guaranteed.

Regarding this concept, it is interesting to understand a poem written by an NU cultural figure and poet, namely Gus Mus. In 1988, the poem 'Syahadat' by Kiai Haji Mustofa Bisri or Gus Mus was released. In his poetry, Gus Mus seems to see that God is often used as a tool for worldly goals. But he also doesn't talk about God *an sich*. He talks about anything that is often used for personal gain and interest. He invites us to be wary of anyone who often acts in the name of everything:

There are those who in the name of God abuse God

There are those who are robbing the country in the name of the state

There are those who oppress the people in the name of the people

There are those who in the name of humanity prey on humans

There are those who in the name of justice undermine justice

There are those who in the name of unity destroy unity

There are those who in the name of peace disturb peace

There are those who in the name of independence are holding back independence

The views of Gus Mus and his colleagues such as Gus Dur and other Muslim scholars and intellectuals from NU such as Kiai Husein Muhammad, Nassarudin Umar, Musdah Mulia, even Quraish Sihab were similar. It could be said that they are scholars who have the ability to carry out contextual interpretations which increasingly make Islamic thought more universal and, thus, more open to the concept of human rights and the phenomenon of an increasingly democratic and open society.

Sexual Freedom and Sexual Justice: Challenges of Human Rights and Islam in Indonesia

In our country, human rights are contained in the 1945 Constitution (Result of Amendments) and have become a separate chapter (Bab XA, with 10 articles in it). Laws have also been created which are expected to be implemented to guarantee the rights of Indonesian citizens, namely Law Number 39 of 1999 about Human Rights. The law states that there are basic rights that must be guaranteed, including:

- 1) Right to life;
- 2) The right to have a family and continue offspring;
- 3) The right to self-development;
- 4) The right to obtain justice;
- 5) The right to personal freedom;
- 6) The right to a sense of security;
- 7) The right to welfare;
- 8) The right to participate in government;
- 9) Women's rights;
- 10) Children's rights.

Since the law was passed, people's lifestyles, which are part of personal choices, have also become more complex. One thing that is often a topic of discussion is rights in the field of sexuality and the search for self-identity through sexual choices that are considered not common, such as the emergence of free sex, adultery, and sexual orientation such as LGBT (Lesbian , Gay Bisexual, Transgender).

It is interesting to use this human rights perspective to see the existence of human beings and Indonesian citizens who have different sexual orientations and preferences, namely LGBT (Lesbian, Gay, Bisexual, Transgender) people. We must understand whether carrying out attacks on opinions (sometimes even hate speech) and persecution against them are actions that are in accordance with the principles of human rights and democracy.

The concepts of democracy and Human Rights (HAM) are often misunderstood and the meaning is distorted by people who do not understand the values of human rights - especially when the principles of human rights are enshrined in the Constitution (1945 Constitution as a result of the Amendment) and there are even laws that specifically arrange it. Therefore it is important to explain that this concept is part of the way our country views its citizens.

Human rights must be accompanied by the human awareness that each individual's rights must be guaranteed, whether they are used or not is up to him. The important thing is not to

disturb other people and not violate other people's rights. There is the right to be free from bad treatment from other people who violate rights, for example the right to life, the right to be safe and comfortable, the right to exercise freedom.

There is also a right to be happy. The right not to have anyone interfere in your affairs. Other people must not interfere with our rights, let alone force them. Even about the rights to each individual's body. Also the right to obtain sexual satisfaction. Human rights guarantee sexual freedom, as long as it is done without violating other people's rights. Sexual freedom ('sexual justice') means that you can fulfill your sexual needs, without having to be forced or taking away other people's rights. Including the right to refuse to be invited to sexual relations.

The issue and existence of LGBT in Indonesia requires special attention and requires careful treatment. First, because LGBT people exist and have interactions with other LGBT people that enable them to exercise their rights. Second, religious interpretations regarding their existence can also trigger harsh attitudes that lead to persecution and taking the law into their own hands - which actually gives rise to verbal and physical violence and the potential to violate human rights as well (*the right to protection from violence*).

The Constitution in Indonesia, the 1945 Constitution, in article 28 states: "Everyone has the right to be free from discriminatory treatment on any basis and has the right to receive protection against such discriminatory treatment." This article requires the state to protect all citizens from acts of discrimination, including discrimination based on differences in gender, sexual expression and orientation.

Reports show that in most countries the majority of religious leaders still think that differences due to SOGIE (Sexual Orientation Gender Identity and Expression) are considered a deviant practice. The report released by the office of The United Nations High Commissioner of Human Rights 2015 on Discrimination and Violence Against Individuals based on Their Sexual Orientation and Gender Identity stated that violence, sexual harassment, defamation, torture and arbitrary arrests against LGBT groups occurred in several countries, in particular in Asian countries.

For this reason, many have suggested that the UN immediately take effective steps to reduce discriminatory and arbitrary acts. States are asked to consistently implement all UN human rights principles and norms for all (human rights for all) throughout life in society.

In our country, the National Human Rights Commission (Komnas HAM) has released a global guidebook for eliminating stigma and discrimination for LGBT groups (Principle On

the Application of International Human Rights Law in Relation to Sexual Orientation and Gender Identity), a book entitled 'Yogyakarta Principles' (2015).⁴

So in this situation, religious groups and Islamic intellectuals in Indonesia need to respond to global challenges so that Islamic philosophy does not give rise to religious practices that are discriminatory against citizens whose sexual rights are guaranteed by state values and global agreements.

It should be noted that before the anti-LGBT issue was stirred up by fanatical groups and some of whom had the political-ideological goal of changing the country's foundations and its accompanying principles (including human rights and democracy), the existence of people who were considered "abnormal" (LGBT) had already become a reality. part of the archipelago community, including in Java. In traditions in East Java, for example, the term "Gemblak" is known in Ponorogo and its surroundings and Tayub in the Pantura area, Kertokusilo Gate, and Matraman.

Recently, by certain groups, the LGBT issue has been discussed by considering it as something that is very dangerous, contagious and contributes to the destruction of the nation and society. As if there were no other things that were contagious and more dangerous, for example infectious diseases, a culture of corruption and stupidity. It is as if LGBT had greater destructive power to defeat the World War due to the selfishness of the rulers in various countries and regions. As if LGBT is more destructive than Nuclear Bombs which have killed millions of people. It's as if the existence of LGBT is lost to 'global warming' which causes floods that drown the earth.

Another accusation is that LGBT will destroy humanity because same-sex marriage will make people unable to have children. The assumption is that LGBT will create a movement to transmit their sexual orientation to other people, even their movement will receive financial assistance from abroad and this is considered a scenario for 'infidels' to dominate the world and other countries. They forget that aid from global donors is a common thing, not just aid for movements against the government to terrorist groups and ideological groups who want to change the foundations of the state.

Empowerment assistance for marginalized communities such as workers, farmers, communities considered minorities and potentially discriminated against has been around for a

⁴ Komisi Nasional Hak Asasi Manusia. *Prinsip-Prinsip Yogyakarta: Prinsip-Prinsip Pemberlakuan Hukum HAM Internasional dalam Kaitannya dengan Orientasi Seksual dan Identitas Jender*. Jakarta: Komnas HAM, 2015

long time. So, many people who understand the world of philanthropy will certainly understand that assistance to NGOs or communities in the context of protecting and empowering minority groups and those prone to discrimination, such as LGBT, has been a normal thing for a long time.

However, this fact has recently been exaggerated at the same time as the LGBT issue has been stirred up, leading to efforts to criminalize and punish those who have a sexual orientation that is considered deviant.

Subjective accusations along with aggressive opinions towards LGBT people are carried out along with stupid opinions on social media, one of which is the irrational posts that are widely spread saying that the natural disaster of flooding in Pacitan is because of LGBT, especially linked to the decision of the Constitutional Court (MK) who rejected the criminalization of LGBT when responding to the discussion of the 2017 Criminal Code Bill at that time.⁵ There was also a twist of opinion that the Constitutional Court legalized LGBT.

After the bill was passed, it became Law Number 1 of 2023 about KUHP (the Criminal Code), as seen in Article 292 and Article 414 paragraph (1) regarding this issue. We know that LGBT cannot be criminalized. Unless it is followed by obscene acts, accompanied by violence or published as pornographic content.

UU KUHP (The Criminal Code Law), therefore, still uses a human rights approach. Indeed, because Indonesia is not based on formal Islamic law, there are still many people who view the existence of LGBT from the perspective of democracy and human rights. This view sees that criminalization of LGBT is unnecessary, let alone acts of persecution.

It seems that the philosophy of humanism is certainly very strong here. Look at everything from common sense, not just from a religious doctrinal perspective. Here there is an attempt to refute irrational opinions that are too exaggerated, for example about the dangers of LGBT which are propagated to destroy humanity.

The position of LGBT in Islamic doctrines is indeed used as an excuse to attack minorities regarding their sexual orientation. Usually, the history of the Sodomites is referred to as an example of how the existence of LGBT destroyed that community. If we look at the narrative text of the verses of the Qur'an, it clearly describes how the country was destroyed by disaster.

For example, the sentence "*We showered them with stones from the burning ground repeatedly*". Also another sentence in QS Al-Hijr [15]: 73-76): "*So they were destroyed by a loud sound of thunder,*

⁵ "Mahkamah Konstitusi Tolak Kriminalisasi LGBT dan Hubungan di Luar Nikah", dalam <https://www.bbc.com/indonesia/indonesia-42348089>

when the sun was about to rise. So We turned the top of the city upside down and We showered them with stones from the hard earth. Indeed, in that there are truly signs (of Allah's power) for those who pay attention to the signs. And in fact the city really is located on a road that is still (traveled by humans)."

This is also described in the Book of the previous religion: "*Then the LORD rained down brimstone and fire on Sodom and Gomorrah, coming from the LORD, from the sky. And He overthrew the cities and the Jordan Valley and all the inhabitants of the cities and the vegetation of the land.*" (Book of Genesis, 19: 24-25).

It is a narrative about a disaster, which if you look at the narrative is an earthquake and a volcanic eruption. Natural disasters and social disasters have existed since the existence of living matter and the natural universe. Because Nature itself is composed of smaller materials or material parts, the small ones are divided again and divided again. And because of the relationship between these materials, there is movement and contradictions.

Natural disasters occur purely because of natural movements and have nothing to do with anything unrelated to them. Natural movements and disasters can be related to humans if humans treat nature itself, not because of the way individual humans treat each other, namely just two people who, for example, have "sex" or have intercourse. Material and natural reality do not move because of human thoughts. Because the area of thoughts/ideas will not influence if there is no movement towards nature.

Meanwhile, matter/nature's movement does not depend on ideas/thoughts, but because movement touches nature. But humans are only a very small part of nature.

Attacking another group, even if this group is a minority, by imposing unreasonable opinions and views is less educative. From a legal perspective, it cannot be proven. How to prove that people who are not related to the occurrence of the disaster can be blamed as the cause of the disaster, perhaps the disaster also resulted in people being killed and their property being damaged or depleted.

We do not know how long these opinion attacks will continue to be carried out against those who have different sexual orientations. We must be critical of such actions. Is this simply due to religious expression, or is there a political context (cause and impact). In political life, where opinions and utterances become weapons that can be used, of course they are inevitably also political.

But from the perspective of the concept of human rights and democracy that we adhere to, can a choice in socializing and the choice of establishing relationships with other people be prohibited? Why is it prohibited if sexual orientation is a right? And can it be prohibited if it

has become a choice and that choice is not to be forced on other people? Including sexual freedom, why should it be feared in such a way if it is not done in a public place, is done without coercion, and also does not condemn or attack other people's choices? What exactly is there to be afraid of?

These are questions that deal with the concept of human rights. In the concept of Human Rights and Democracy, each person is free to do something according to their choice as long as it does not harm other people, is done in their own place, does not violate the rights of other people who also have their own choices and rights to be guaranteed.

What about the rights of association and assembly of LGBT people? What about information rights?

Indeed, from the perspective of freedom of information, anyone can convey information and obtain information. Say, the LGBT community creates media and writes their thoughts, isn't that also their right? Also, for example, if they gather and form an organization, isn't that also a guaranteed right because every citizen is free to associate and gather and express their thoughts?

The principle of not enforcing rights also means that each person can refuse to do things he doesn't like. Each person is free to use their thoughts, even in terms of legal philosophy "ideas and thoughts cannot be imprisoned". There is also the right not to be forced to imitate other people's behavior, and to be free to carry out behavior and activities or actions according to one's choice—including those based on one's beliefs. And even this belief is guaranteed freedom, it cannot be forced.

Every citizen must also be given protection if someone else imposes them in ways that violate their rights, namely the right to live, be safe, comfortable, and be given protection for the choices they make. The measure is as long as it does not harm other people, let alone life-threatening losses, taking rights (stealing), and committing violence, threats and intimidation, as well as words of hatred and slander.

Sometimes there are feelings of anxiety over the activities of other people who we don't even know and with whom we don't interact. Sometimes the question arises: So where will they gather? In what place? Then we seem to think that if they make gathering it just for having sex.

Whatever they want, it is their right. For example, would we spend time investigating to find out where they gather and what they do when they gather. Taking care of our own life, doing our work and business, our own community, our own family, it feels like there's not

enough time. How are we going to take care of those other (LGBT) people? They have the right to gather, organize, express opinions and thoughts too. This is guaranteed by our constitution.

Conclusion

The relationship between the principle of *maqashid al-shari'ah* in Islamic thought and the principles of universal human rights (HAM) shows significant harmony, especially in the aspect of protection of religion, soul, mind, lineage and property. However, the application of these values in contemporary Muslim society often faces obstacles due to differences in interpretation of the Shari'a, which influences attitudes towards issues such as sexual freedom and gender equality.

Contemporary Islamic thinkers, such as Masdar F. Mas'udi and scholars from Nahdlatul Ulama, develop a more inclusive view by contextualizing *maqashid al-shari'ah* so that it is in line with global human rights values without violating the basic teachings of Islam. Even though there is resistance from conservative circles, this contextual approach provides space to align Islamic principles with human rights principles, especially in dealing with developing social issues. Thus, human rights principles can be accepted and implemented within an inclusive Islamic framework, without sacrificing moral values and Islamic religious teachings, while adapting to contemporary socio-political dynamics.[]

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