

Islamic Law and Human Rights: Convergence or Conflict?

Zumiyati Sanu Ibrahim,^{1*} Suud Sarim Karimullah,² Sulastris,³ Yavuz Gönan,⁴
Hüseyin Okur⁵

State Islamic Institute of Sultan Amai Gorontalo, Indonesia¹

Gümüşhane University, Türkiye^{2,4}

University of Muhammadiyah Lampung, Indonesia³

Kocaeli University, Türkiye⁵

Email*: zumiyati@iaingorontalo.ac.id

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Abstract: *The background of this study is rooted in the significance of human rights as a universal principle, which often faces challenges when applied within the context of Islamic law. The main issue is the incompatibility between some practices of Islamic law and the principles of human rights, which raises the question of how these two legal systems can interact without compromising their fundamental values. This study aims to explore the relationship between Islamic law and human rights, understand the challenges arising from differences in interpretation and implementation, and offer solutions to bridge these differences. This study uses a qualitative method combining text analysis, literature, and secondary data better to understand the concept of human rights in Islam and identify areas of potential conflict. The results show that the relationship between Islamic law and human rights is complex, where potential conflicts and convergence efforts coexist. Despite potential conflicts, the values of justice, equality, and human dignity in Islam align with Human Rights principles. However, differences in interpretation and implementation of the law can be a significant source of tension. This study highlights the importance of an approach rooted in cross-cultural and religious dialogue, as well as respect for diversity, to achieve a more harmonious convergence between Islamic law and universal human rights.*

Introduction

Human rights and Islamic law are two concepts that play a significant role in today's global society. Human rights form the basis for many legal systems and countries worldwide, while Islamic law is a view of law that bases itself on the teachings of the Islamic religion (Karimullah, 2023a). These two concepts have different values and principles. In some cases, they have become a potential source of conflict. Nonetheless, there are also elements of convergence between the two that can provide a foundation for a harmonious integration of human rights and Islamic law.

Many countries have ratified international human rights treaties, effectively integrating human rights into their national legal systems (Anagnostou & Mungiu-Pippidi, 2014; Orago, 2013). However, the pressure to combine human rights principles with religiously based laws often creates conflict for countries that base themselves on Islamic law. One of the

significant problems in this integration is the concept of human rights, which may conflict with the values and teachings of Islamic law. For example, the death penalty, women's rights, and religious freedom often disagree between human rights and Islamic law. However, it is essential to remember that there is not always an absolute conflict between human rights and Islamic law. There is also an element of convergence between the two.

Many human rights principles, such as the right to life, the right to legal protection, and the right to freedom of opinion, are rooted in universal values that can also be found in the ethical teachings of Islam (Alicino, 2016; Hakim, 2020; Mondal, 2016). Therefore, there is an opportunity to create harmony between human rights and Islamic law in several contexts. In an increasingly connected and complex global context, the issue of convergence or conflict between human rights and Islamic law has far broader implications than merely a dispute between two disparate legal frameworks. The impact of these dynamics can permeate foreign policy, international trade, armed conflict, and peace efforts worldwide. Therefore, understanding how human rights and Islamic law can interact constructively or destructively becomes essential to advancing global peace and justice.

Furthermore, the debate on the relationship between human rights and Islamic law raises deeper questions about the role of religion in modern society. Most countries still have solid and religious populations, and the question of how religious values should interact with universal human rights norms must be honestly dealt with. How states can fulfill their obligations towards their citizens, who may have different religious beliefs, without compromising the integrity of spiritual values is a question that requires deep reflection.

It is important to recognize that debates on the convergence or conflict between human rights and Islamic law reflect diverse perspectives among scholars, legal practitioners, and the general public. No single idea can solve all the questions and problems associated with this issue. Therefore, this study aims to provide a meaningful intellectual contribution to finding the right solution in the face of convergence or conflict between human rights and Islamic law. While respecting the diversity of views and beliefs, the study will consider solutions promoting peace, justice, and respect for human dignity in all social and cultural contexts.

Many studies have been conducted in recent times to explore the relationship between human rights and Islamic law. Previous studies have identified crucial issues related to convergence or conflict between these two frameworks. One of the essential, relevant studies is the work of Abdullahi Ahmed An-Na'im (2008), a leading scholar in human rights and Islamic law. In his book "Islam and the Secular State: Negotiating the Future of Shari'a," An-Na'im discusses a secular state and how Muslim-majority countries can combine human rights principles with religion-based laws. He presented arguments about the need to separate religious law and civil law as a step toward forming a more inclusive society.

Another notable study is Mohammad Hashim Kamali's (1993) work, *Freedom of Expression in Islam*, in which he explores the concept of free speech within the context of Islam. The study identifies several controversial aspects of freedom of speech in Islam and how it can be integrated with universal

human rights principles. In addition, research by Mashood A. Baderin in his book "International Human Rights and Islamic Law" provides insight into efforts to integrate international human rights law with Islamic law. Baderin identifies some of the challenges in this process and offers an in-depth analysis of how these two frameworks can coexist.

Beyond academic research, international institutions such as the United Nations (UN) and the Organization of Islamic Cooperation (OIC) have played a significant role in facilitating dialogue and cooperation between countries with diverse views on human rights and Islamic law (Abashidze & Butt, 2022; Boulos, 2019; Chow, 2016; Negrón-Gonzales, 2019; Redondo, 2008). Documents such as the Cairo Declaration on human rights and Islamic law are two concepts that have a significant impact in the context of today's global society. Human rights form the basis for many legal systems and countries worldwide, while Islamic law is a view of law that bases itself on the teachings of the Islamic religion. These two concepts have different values and principles. In some cases, they have become a potential source of conflict. Nonetheless, there are also elements of convergence between the two that can provide a foundation for a harmonious integration of human rights and Islamic law.

Many countries have ratified international human rights treaties, effectively integrating human rights into their national legal systems. However, the pressure to combine human rights principles with religiously based laws often creates conflict for countries that base themselves on Islamic law. One of the significant problems in this integration is the concept of human rights, which may conflict with the values and teachings of Islamic law. For example, the death penalty, women's rights, and religious freedom often disagree between human rights and Islamic law (Karimullah, Basuki, et al., 2024). However, it is essential to remember that there is not always an absolute conflict between human rights and Islamic law. There is also an element of convergence between the two.

Many human rights principles, such as the right to life, legal protection, and freedom of opinion, are rooted in universal values that are also reflected in the ethical teachings of Islam. Therefore, there is an opportunity to create harmony between human rights and Islamic law in several contexts. In an increasingly connected and complex global context, the issue of convergence or conflict between human rights and Islamic law has far broader implications than merely a dispute between two disparate legal frameworks. The impact of these dynamics can permeate foreign policy, international trade, armed conflict, and peace efforts worldwide. Therefore, understanding how human rights and Islamic law can interact constructively or destructively becomes essential to advancing global peace and justice (Insani et al., 2023).

Moreover, the debate on the relationship between human rights and Islamic law also reflects deeper questions about the role of religion in modern society (Abdulla, 2018; Fokas, 2015). Most countries still have solid and religious populations, and the question of how religious values should interact with universal human rights norms must be honestly dealt with. How states can fulfill their obligations towards their citizens, who may have different religious beliefs, without compromising the integrity of spiritual values is a question that requires deep reflection.

It is important to recognize that debates on the convergence or conflict between human rights and Islamic law reflect diverse perspectives among scholars, legal practitioners, and the general public. No single idea can solve all the questions and problems associated with this issue. Therefore, this study aims to provide a meaningful intellectual contribution to finding the right solution in the face of convergence or conflict between human rights and Islamic law. While respecting the diversity of views and beliefs, the study will consider solutions promoting peace, justice, and respect for human dignity in all social and cultural contexts.

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An in-depth review of previous studies reveals that the convergence and conflict between human rights and Islamic law has been a widely debated topic for decades, highlighting the complexity and diversity of perspectives involved. Various studies have clarified the challenges, yet no definitive solution has been universally agreed upon. While continuing the existing intellectual tradition, this paper seeks to broaden understanding by offering a new, more comprehensive perspective. Exploring the dynamics of convergence and conflict through a more profound lens aims to uncover how contemporary interpretations of Islamic law can be bridged with human rights principles without compromising the fundamental values of either.

One key aspect raised is the importance of understanding the social, cultural, and historical context of both legal frameworks, which can lead to a more contextualized and diversity-sensitive approach. In addition, the study focuses on the conflict and highlights the efforts of interfaith and cultural dialogue that have succeeded in creating common ground between the two legal frameworks. As such, it contributes to the search for a more holistic and inclusive solution that appreciates the differences between legal systems and identifies key elements that can bring them together. In the context of an increasingly plural and complex global society, this study also offers new

insights that can support harmonization efforts between human rights and Islamic law to create a more just and sustainable integration at the global level.

Method

This study employs a thorough qualitative approach, utilizing various analytical techniques such as text analysis, literature review, and relevant secondary data. This approach was chosen because it allows an in-depth exploration of highly complex issues relating to the relationship between human rights and Islamic law. This qualitative research method will enable researchers to conduct an in-depth analysis of various legal documents, scientific literature, and related reports that specifically address the convergence or conflict between human rights and Islamic law. This approach also allows the researcher to detail various sources' legal and thought frameworks, which will later form a solid analysis foundation.

Throughout the research process, the collected data will be analyzed thematically, with the primary goal of identifying key patterns and understanding the differences and similarities in various perspectives on the convergence or conflict between human rights and Islamic law. This thematic analysis will help paint a complete and in-depth picture of the landscape related to this debate and reveal the frameworks underlying the different views. In addition, the relevance of the themes will also be assessed based on their impact on the broader discussion, both normatively and practically, as well as their potential to offer new solutions or solutions to the challenges faced.

Each identified theme will be analyzed in depth to assess how it reflects the broader dynamics in the relationship between human rights and Islamic law. These themes will then be compared to identify convergence or conflict patterns. Through this approach, the study will not only illustrate the existing differences but also reveal the interconnections between the emerging themes, enabling a more comprehensive understanding of the issues of convergence and conflict between human rights and Islamic law. With a structured and clear criteria-based thematic analysis, this study is expected to make an essential contribution in offering deeper and contextual insights and helping to find more harmonious solutions to integrate these two frameworks in the future.

Results and Discussion

The Concept of Human Rights in Islam

The concept of human rights in Islam is a topic that provokes debate and demands a deep understanding of both religious and legal contexts. Islam, a religion with a long history and tradition, has a distinctive view of individual rights and duties in society. This concept arises from the basics of Islamic teachings involving *aqeedah* (faith), *Ibadat* (worship), *akhlaq* (morals), and *muamalah* (social and economic affairs). In Islamic teachings, individual rights are seen as an integral part of the belief system that governs human life. These include rights such as the right to life, property, and freedom of religion. These principles are contained in the Quran, the Holy Book of Islam, and

outlined in the hadith, the words and actions of the Prophet Muhammad that serve as a guide for Muslims.

One of the key concepts in Islam relevant to human rights is 'Fitrah,' which refers to the inherent human nature and the rights that Allah has granted to each individual. This Fitrah includes fundamental rights such as the right to live safely, seek sustenance, and be viewed and treated fairly without discrimination. In addition, in Islam, the "Adalah" concept also means justice. Justice is a central principle in Islam that encompasses social, economic, and political aspects. This justice involves the equitable distribution of resources and wealth and the fair treatment of all individuals, regardless of their background. However, in the context of human rights, debates arise regarding the extent of interpretation and implementation of these principles in countries that base their legal systems on Islamic teachings.

Some argue that Islam provides a strong foundation for protecting and promoting human rights. In contrast, others argue that understanding human rights in Islam can vary and is prone to diverse interpretations. In addition, the question arises of resolving conflicts between universal human rights values that may conflict with specific interpretations of Islamic law. How Muslim-majority countries can strike the right balance between human rights and their religious teachings is an issue that requires deep reflection. The concept of human rights in Islam is also closely related to the notion of "Maqasid al-Shariah," which refers to the goals of sharia or Islamic law. Maqasid al-Shariah protects five primary interests: religion, soul, descent, reason, and property (Auda, 2022; Karimullah, 2023b; Purnomo, 2020). This creates the basis for further understanding of individual rights in Islam, such as the right to worship freely, live safely, and defend one's honor and wealth.

Throughout Islamic history, there are examples of leaders and scholars applying human rights principles in practice. One well-known example is the Medina Charter, an agreement drafted by the Prophet Muhammad to establish an inclusive society and protect the rights of individuals from different tribes and religions. However, it is essential to remember that implementing human rights in Islam can vary between countries and contexts. Some countries with majority Muslim populations have adopted international treaties on human rights, while others may have different interpretations of how to blend Islamic principles with global human rights norms. In addition, in some cases, there are tensions between universal human rights values and Islamic law regarding issues such as the death penalty, women's rights, and freedom of religion. This challenge raises the question of balancing universal human rights principles and religious values in an increasingly complex and connected society.

It is worth noting that significant developments have occurred in the understanding of human rights in Islam in recent years. Several prominent Muslim thinkers and scholars have been actively formulating views on human rights consistent with Islamic principles. For example, several Muslim scholars have proposed the concept of "Fiqh al-Awlawiyat" (fiqh of priorities). This concept focuses on the principle that in situations that require prioritization and adjustment, human rights principles can be wisely applied within the framework of Islamic law. This shows the effort to find harmony between universal human rights values and Islamic religious teachings. In addition,

International Islamic organizations such as the Organization of Islamic Cooperation (OIC) have played an essential role in promoting individual rights in Islam. They have adopted several declarations and resolutions recognizing the importance of protecting human rights, particularly the rights of minorities and women in Muslim societies. However, the challenge remains how to implement these human rights principles across Muslim countries consistently.

It is important to recognize that the concept of human rights in Islam is not only theoretical but also has significant practical implications. In some Muslim-majority countries, integrating human rights with religion-based law has become essential to shaping national legislation and policy. It covers the death penalty, religious freedom, women's rights, and minority protection. In addition, the debate on the concept of human rights in Islam also reflects the dynamics of international relations (Symons & Altman, 2015; Walton et al., 2015). Sometimes, human rights issues within Muslim-majority countries are the subject of global attention and can affect diplomatic relations between Western countries and Muslim countries. It underscores the importance of international dialogue and diplomacy in finding solutions that blend universal human rights values and religious teachings.

Additionally, the advancement of information technology and social media has added a new dimension to this debate. Information can quickly spread worldwide, and human rights organizations and activists can use social media to raise awareness about human rights abuses in various countries, including countries with Muslim majorities. This increases pressure on governments and civil society to address human rights issues. Meanwhile, the role of scholars and religious leaders in articulating the concept of human rights in Islam is becoming increasingly important. They have a significant influence in shaping public opinion and in influencing decision-making processes in different countries. Scholars who support the protection of human rights can act as mediators between religious values and universal values.

The diversity of religious views within Muslim societies reflects the internal complexity of Islam as a spiritual tradition, rich in varied thoughts, interpretations, and cultures. With more than one and a half billion adherents worldwide, Islam encompasses a broad spectrum of beliefs and practices. Each Muslim country or community has a diverse approach to applying religious teachings, especially concerning human rights issues. This diversity is influenced by the historical, social, political, and cultural factors that develop in each context. In some Muslim-majority countries, applying laws and policies related to religion, human rights, and other social issues often reflects the complex interaction between traditional Islamic values and the demands of modernity, including universal human rights.

One key aspect that reflects this diversity is how Muslim countries approach freedom of religion and expression. In some countries, enacted laws restrict freedom of religion and expression on the grounds of maintaining social order or national security. These countries claim that restrictive measures are necessary to prevent social tensions that could arise due to differences in religion or belief. On the other hand, some countries grant broader religious freedom, albeit within the framework of dominant Islamic values.

On one hand, universal human rights values highlight the importance of religious freedom as a fundamental right for every individual. According to international human rights principles, everyone can profess, change, or renounce their religious beliefs without fear of discrimination or threat. However, in some contexts, this freedom can conflict with interpretations of Islam that see religious differences as a potential threat to the social and spiritual stability of the state. In some Muslim-majority countries, interpretations of sharia are used as a basis for imposing restrictions on freedom of religion and expression, especially when minority religions or religious sects deemed deviant demand wider recognition.

These tensions often emerge when the state takes on the role of protecting the religious identity of the majority or preventing social fragmentation. For example, some Muslim countries have anti-blasphemy laws designed to protect Islam from what is perceived as insult or blasphemy. While such laws are intended to protect the religious feelings of Muslim communities, they are often misused to silence dissent or to criminalize religious minorities. This tension illustrates the challenge many countries face in finding a balance between maintaining social order and respecting individual freedoms in the context of religious pluralism.

Alongside issues of religious freedom, gender equality has also been a contentious topic in the context of human rights within Muslim societies. The role of women in Islamic societies has long been a subject of intense debate, both among Islamic scholars and human rights activists. Many Muslim activists and intellectuals argue that Islamic teachings are, in fact, supportive of women's rights and that the gender inequalities that occur are due to cultural factors rather than the essence of Islamic teachings themselves. They emphasize that Islam, since its inception, has granted women essential rights, such as the right to education, property ownership, and participation in public life. However, despite this, many Muslim-majority countries still face serious challenges related to gender inequality.

In some countries, women continue to face discrimination both in law and social practice (Karimullah & Aliyah, 2023). For example, in some Sharia-compliant legal systems, women's rights in marriage, inheritance, and child custody are often more limited than those of men. This usually reflects conservative interpretations of religious teachings rooted in patriarchal structures in society. This inequality is not only limited to legal aspects but also extends into everyday life, where women often face more significant social and economic barriers.

The main challenge in integrating human rights values related to gender equality with Islamic religious values lies in the varying interpretations of religious texts (Fathony et al., 2024). In Islam, the primary sources of law and ethics are the Qur'an and the Hadith, which are records of the teachings and actions of the Prophet Muhammad (Insani, Sumiyati, et al., 2024). However, interpretations of these texts vary significantly among different schools of Islamic thought, including Sunni, Shia, and various schools of Islamic law, such as Hanafi, Maliki, Shafi'i, and Hanbali. In some cases, more conservative interpretations tend to defend women's traditional roles, while

more progressive interpretations try to interpret religious texts in terms of equality and social justice.

The debate over women's rights in Islam highlights the tension between tradition and modernity. For many Muslims, maintaining religious and cultural identity is of paramount importance, especially in the face of the challenges of globalization and modernization. In this context, gender issues often become a symbolic battleground where religious identity is at stake (Insani, Ibrahim, et al., 2024). Meanwhile, many Muslim human rights activists and feminists seek to demonstrate that there is no fundamental contradiction between Islamic teachings and universally recognized principles of gender equality. They emphasize the importance of *ijtihad*, or the reinterpretation of religious texts, in adapting Islamic teachings to the demands of modern times.

The diverse cultures within the Islamic world also shape perspectives on human rights, especially regarding religious freedom and gender equality. In some countries, the local cultural context often plays a more significant role in shaping social policies and practices than spiritual teachings. For example, in some Muslim-majority Southeast Asian countries, such as Indonesia and Malaysia, the application of Islamic teachings tends to be more inclusive and moderate, reflecting the strong influence of a more pluralist and tolerant local culture. In contrast, in countries with more conservative Islamic traditions, such as Saudi Arabia and Iran, stricter interpretations of *sharia* are often applied, resulting in restrictions on religious freedom and women's rights.

This difference in approach highlights how cultural context can shape the extent of conflict or alignment with human rights principles. Integrating Islamic values and human rights can be relatively smooth in some countries, while tensions and conflicts often arise in others. The main challenge faced is creating a legal and social framework that enables respect for human rights, including women's rights (Suwardiyati et al., 2021), while still respecting the majority's religious beliefs. However, it is essential to recognize that many efforts are being made in various Muslim countries to create harmony between spiritual teachings and human rights.

Some countries are undergoing legal reforms aimed at reducing gender discrimination and expanding religious freedom. In countries such as Tunisia and Morocco, for example, there have been efforts to change family and inheritance laws to better align with principles of gender equality. However, these measures are often met with resistance from conservative groups. In addition, non-governmental organizations and civil society movements in many Muslim countries have also played an essential role in promoting human rights. The Muslim feminist movement, for example, has developed in various parts of the Muslim world to fight for women's rights within the framework of Islamic values. They argue that Islam should not be seen as a barrier to gender equality but instead as a source of inspiration for achieving social justice (Karimullah, Mukhid, et al., 2024).

Potential Conflict between Islamic Law and Universal Human Rights

The potential conflict between Islamic law and universal human rights has become a central issue in the ongoing debate within an increasingly interconnected global context. In an era where universal human rights values have become a widely recognized standard, the extent to which Islamic teachings can integrate universal human rights values has become crucial. Although many elements in Islamic teachings are in line with human rights values, there are situations in which conflicts and differences arise. One potential dispute that often arises is the implementation of the death penalty in the legal system based on Islamic teachings. Some Muslim-majority countries still impose the death penalty in some instances, such as felonies. This is contrary to universal human rights principles that oppose the use of the death penalty and consider it a violation of human rights, that is, the right to life. The conflict between Islamic teachings and universal human rights values in the death penalty context becomes clear as countries try to defend the practice in the face of international pressure to abolish it (An-Na'im, 2021; Collins, 2019; Renshaw, 2021).

Moreover, the issue of freedom of religion and belief presents a potential source of conflict between Islamic law and universal human rights. Some Muslim-majority countries may have laws restricting religious freedom, especially for minority or non-Muslim religious groups. This is contrary to universal human rights principles that recognize the right of every individual to have religious beliefs and to worship their ideas without discrimination. Conflicts arise when countries try to maintain control over religious issues to support social and political stability. At the same time, human rights values value freedom of religion as an inalienable human right. In addition, issues such as women's rights and the protection of children can also be potential sources of conflict. Some Muslim-majority countries may have laws and practices restricting women's rights, such as in the case of early marriage or polygamy.

Similarly, there are instances where children face human rights violations, such as child marriage. Conflicts arise when universal human rights values that emphasize gender equality and the protection of children conflict with religious interpretations and practices that permit or even encourage practices like these. However, it is essential to note that, in many cases, there are various interpretations and understandings of the teachings of Islam among Muslim societies. Many individuals, groups, and organizations are committed to blending universal human rights values with Islamic values to create harmony. They argue that Islam can provide a basis for understanding and promoting human rights values that protect human dignity without compromising religious principles.

The potential conflict between Islamic law and universal human rights also extends to issues such as freedom of speech and freedom of the press, particularly when religious teachings intersect with human rights principles. Some Muslim-majority countries may have laws restricting free speech, especially if it is considered harassing or insulting to a particular religion or religious values (Green, 2014; Ryan & Gardner, 2021; Saeed, 2018). This can be contrary to universal human rights principles that support freedom of

expression, including the right to criticize, comment on, or question religion or government. Conflict arises when efforts to defend and protect religious values conflict with human rights values in favor of greater freedom of speech.

Furthermore, the issue of protecting the rights of minorities in Muslim-majority countries is also a critical aspect of the potential conflict between Islamic law and universal human rights. This tension arises when religious norms and laws may not fully align with the rights of non-Muslim communities or marginalized groups within these societies. Some countries may have laws or policies that restrict the rights of religious or ethnic minorities, such as access to education, employment, or property ownership. Universal human rights principles affirm the need for all individuals' protection and fair treatment regardless of religion or ethnicity. Conflicts arise when laws or practices within some countries may not reflect these values, creating inequality and discrimination against minorities. In addition, issues related to sexual orientation and gender identity are also a source of potential conflict between Islamic law and universal human rights. Some Muslim-majority countries may have laws restricting the rights of individuals of different sexual orientations or gender identities. This is contrary to universal human rights principles that recognize the right of every individual to be free from discrimination based on sexual orientation or gender identity. Conflicts arise when religious and cultural values in some countries are not in line with these human rights principles.

It is also important to recognize that the potential conflict between Islamic law and universal human rights extends to issues related to punishment, individual freedoms, and economic, social, and cultural rights. Rights such as the right to work, education, health, and housing also have relevance in this context. Although Islam encourages social justice and concern for the poor and marginalized, there are still challenges in applying these values consistently across Muslim societies (Fauzia, 2017; Oplatka & Arar, 2016; Senadjki & Sulaiman, 2015). This potential conflict includes economic inequality, poverty, and lack of access to essential services in some Muslim-majority countries.

One important aspect to consider is that universal human rights values are not standalone; they can be integrated with religious and cultural values through a thoughtful and balanced approach. It is also important to note that some Muslim-majority countries have taken positive steps to integrate universal human rights principles within their national legal frameworks. This reflects an awareness of the importance of advancing human rights as part of broader social and political developments. Measures such as these exemplify how harmony between universal human rights and religious values can be achieved. However, a more comprehensive approach must address this potential conflict.

One approach is to adopt a human rights-based framework when interpreting religious teachings, including those in Islam. This makes it possible to explore how religious values supporting human rights can be found in religious texts and education. For example, many spiritual teachings emphasize justice, compassion, and kindness, which align with universal human rights values. With this approach, there is potential to minimize

conflict between Islamic law and universal human rights. In addition, it is essential to note that there is diversity in religious views in different Muslim societies worldwide.

It is essential to recognize that the potential conflict between Islamic law and universal human rights raises legal and philosophical questions, with significant social, political, and economic implications. Such disputes often impact the stability of the countries and societies involved and can result in internal and external tensions. Therefore, it is necessary to constantly look for constructive ways to overcome differences and achieve better harmony. One crucial step is to promote dialogue between different groups in society. It includes dialogue between religious leaders, clerics, human rights activists, and the government and involves civil society, including minority groups and women.

An open and inclusive dialogue is an effective way to understand different perspectives and find common ground. In addition, it is essential to involve youth in efforts to find harmony between Islamic law and universal human rights. Youth often have a more open view of change and inclusive values. They can act as agents of change in society and help promote a better understanding of human rights issues. Furthermore, international cooperation in dealing with this conflict is also essential. International organizations such as the United Nations and regional organizations have a role in facilitating dialogue, providing technical assistance, and monitoring compliance with universal human rights principles. The international community also offers moral support and diplomatic pressure on countries that may violate human rights. In addressing this conflict, it is essential to remain focused on universal human rights principles that include fundamental rights such as the right to life, freedom of religion, freedom of expression, and the right to education. These values should be recognized as inalienable rights by any state or religion. However, at the same time, there needs to be an appreciation and understanding of deep religious values for the people who apply them.

Convergence Efforts between Islamic Law and Human Rights

Efforts to reconcile Islamic law with human rights present a significant challenge in today's increasingly interconnected and complex global context. This arises because these two legal frameworks have different backgrounds, concepts, and approaches to dealing with legal and ethical issues. However, the shift towards a deeper understanding of the harmony between the two is essential in promoting better, fair, and inclusive protection of human rights worldwide. It should be noted that the convergence between Islamic law and human rights is an attempt to find a common ground where the values and fundamental principles of these two legal systems can mutually support and reinforce each other. It critically interprets religious teachings and human rights values, emphasizing fundamental principles such as justice, human dignity, and equality.

One approach to fostering convergence is through the interpretation of religious scholars who have a deep understanding of religious texts. This makes it possible to find aspects of Islamic spiritual teachings that support universal human rights values. For example, the concept of justice in Islam can

be interpreted as a foundation for protecting human rights, and the concept of religious freedom in Islam can be harmonized with the principles of religious freedom in universal human rights (Azizi et al., 2021; Mukharrom & Abdi, 2023; Rohmah et al., 2022). Furthermore, it is essential to identify discrepancies or contradictions between Islamic law and Human Rights and seek to address these tensions. This can involve legal reform in some contexts where Islamic law may have interpretations that violate human rights principles. For example, in some countries, severe punishments such as the death penalty or other cruel punishments may be viewed as human rights violations, and there have been attempts to modify or abolish such punishments to better conform to human rights standards. In addition, promoting education and awareness about human rights and Islamic values in society is integral to convergence efforts. This education can help change the wrong perception or incorrect understanding of human rights and the religion of Islam. In a more enlightened society, individuals have better knowledge of their rights and the rights of others, which can minimize conflict and increase tolerance.

In some cases, human rights institutions and civil society organizations play a crucial role in monitoring human rights violations and promoting a deeper understanding of these issues. They can vote for individuals who may be victims of human rights violations and support efforts to improve human rights protection in the context of Islam. In addressing the tension between Islamic law and human rights, it is essential to remember that this process is complex and time-consuming. This effort should also consider the diversity in understanding Islam worldwide, as interpretations and practices of Islam can differ significantly from one country or community to another. In carrying out these efforts, it is essential to treat this issue as a global challenge relevant to humanity and prioritize human dignity and justice in every step.

When striving for convergence between Islamic law and human rights, it is essential to recognize that the ultimate goal is to foster a more inclusive, just, and respectful society. It is a universal aspiration that requires a careful and collaborative approach. A critical step in addressing potential conflicts between Islamic law and human rights is understanding that human rights are principles that intrinsically protect individual rights and human dignity. These principles include the right to freedom, equality, justice, and protection from discrimination and inhumane treatment. In human rights, these principles are fundamental rights that any state or religion cannot invoke. Understanding this essence is the first step to achieving convergence.

To achieve convergence, the role of religious leaders and clerics is crucial, as they play a significant part in shaping the spiritual understanding of their communities. Therefore, they are responsible for promoting a more inclusive and in-depth interpretation of Islamic teachings that supports universal human rights values. This can be done through a series of dialogues and discussions with various stakeholders in society. Next, it is essential to detail any discrepancies between Islamic law and Human Rights and look for ways to address those tensions. In some cases, Islamic law may have penalties or practices considered human rights violations (Grijns & Horii, 2018; McGoldrick, 2016). In this context, legal reform can be an adequate solution.

This includes attempting to modify or abolish inhumane punishments and violating human rights principles.

Education and awareness are also key to this effort. Educational programs that foster a proper understanding of both religious values and universal human rights can help reduce societal misunderstandings and disapproval. It also helps to form a more knowledgeable and accepting generation about human rights. Furthermore, civil society organizations and human rights Institutions are essential in monitoring human rights violations and voicing Justice. They can vote for individuals who may be victims of human rights violations and support efforts to improve human rights protection in the context of Islam. In overcoming the tension between Islamic law and Human Rights, remember that this process requires time and patience. A change in culture and mindset doesn't happen overnight. In addition, various understandings of Islam worldwide need to be respected and recognized. There is no one approach that is suitable for all contexts.

It is important to note that convergence does not necessarily imply perfect harmony between Islamic law and human rights. Some fundamental differences will inevitably remain, which is natural given the diversity of religious and cultural understandings. However, convergence includes efforts to find common ground that allows the implementation of universal human rights principles within the broader Islamic law and ethics framework. One approach that can be taken is encouraging dialogue between various stakeholders, including religious leaders, clerics, human rights activists, and the government. Such a dialogue should take place in an atmosphere of mutual respect and openness to achieve timing to understand each side's values and principles better. This makes it possible to identify common points and reduce existing tensions. In addition, it is necessary to detail how human rights principles can be applied in Islamic law. An example is how the principles of non-discrimination, freedom of religion, and the right to a decent life can be interpreted within a legal framework that respects Islamic values. This requires thoughtful and in-depth interpretation from scholars and religious scholars who can interpret Islamic teachings contextually and inclusively.

Education plays a crucial role in this effort. Educational programs that foster a proper understanding of both human rights and Islamic values can help address societal disagreements and misunderstandings. Inclusive and open education can help better understand how universal human rights concepts can be found in Islamic religious teachings. Furthermore, it is essential to promote the protection of human rights in the context of national law. Muslim-majority countries should adopt rules reflecting universal human rights principles and protecting individual rights. Legal reform is a critical step in achieving alignment. International organizations also play an essential role in supporting convergence efforts. They can provide guidance, technical support, and human rights monitoring in various contexts worldwide. International cooperation is key in promoting universal human rights values. This effort is a struggle that requires commitment, collaboration, and patience from multiple stakeholders, as well as recognition that convergence is a worthy goal in creating a more inclusive and equitable society.

Conclusion

The relationship between Islamic law and human rights is a complex issue that demands a deep understanding and a constructive approach to foster harmony. In the Islamic view, basic human rights principles such as justice, human dignity, and freedom of religion have a strong foundation in the teachings of the Qur'an and hadith. Islam emphasizes the importance of social justice and collective welfare, where individual rights are balanced with obligations towards society. However, the potential for conflict arises when some interpretations of Islamic law, particularly those related to severe punishment in Islamic criminal law, appear to conflict with universal human rights principles such as the protection of physical integrity and the right not to be subjected to torture. This has often led to debates among scholars and human rights activists, who try to find common ground through reinterpretation Islamic teachings to make them more compatible with the modern context. Efforts to bridge the differences between Islamic law and human rights are essential in creating a more inclusive and just society. The experience of several Muslim countries that have successfully integrated human rights principles into their legal systems shows that convergence between Islamic law and human rights is not impossible. This requires a strong commitment from various parties to promote interpretations of Islam that align with universal human rights standards while respecting religious traditions and cultural identities. Although the path toward harmony is challenging, striving to create a world that is just, inclusive, and respectful of the fundamental rights of every individual is an essential goal. This should be a shared priority in the global effort to achieve peace and prosperity for all of humanity.

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Islamic Law and Human Rights: Convergence or Conflict?

Zumiyati Sanu Ibrahim, et al.

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