

Islam And Human Rights: A Case For Indonesian Muslim

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Abstract--- *This research aims to observe the compatibility of Indonesian Muslims to human rights practice in Indonesia and how they adapt to the realities amid presumption that Islam does not highlight rights in its core teaching. For that presumption, it could be noted that there are several cases which demonstrate clash-like encounter between Islam and human rights. This research involves qualitative methods which is operated through study of legal documents to obtain data. The result of this study shows that dispute-like in between Islam and human rights may be disentangled by introducing new approach of interpretation to legal verses of the very source of Quran to align with human rights. This study could suggest an alternative to decode Quranic sources and make them comparable to the matter of modern jurisdiction.*

Key words--- *Islam, Human Right, Indonesian Muslim.*

I. INTRODUCTION

Many assume that Islam does not advocate rights of human as it just consists of obligation through all its messages [1]. AK Brohi disclaimed such view by putting forward an idea that individual obligation to his God in Islam includes protection to individual rights as a total submission to God and the Divine law. More extensive speaking, Islam also includes that its community or even its run-under country should thoroughly give in to the law which also concerns to the importance of individual's rights [2]. Therefore, it is known in Islam that it covers two main categories of rights namely Huququ al-Allah (Allah Rights) which human must mandatorily fulfill and Huququ al-'Ibad (Human Rights) which mainly includes Huququ al-Nasi li-nafsihi (Human Rights of himself) and Huququ al-Nasi li-ghairihi (Rights of others) [3].

Muslim scholars of Siyasa Islamiyah note that "The establishment of human rights in Islam must be consistent with the Islamic political system based on three fundamental concepts, namely Tawheed (Oneness of God to), Treatise (Apostolic) and Caliph (Leadership) [4]. The three systems were endorsed by the Cairo Declaration in 1990 which highlights that all the rights and freedoms which are included in the Universal Declaration of Human Rights (UDHR) are subject to Shari'a, Islam gives absolute rights to perform general welfare and otherwise restrict them [5].

Ibn Qayyim clarified that Sharia's purpose is the realization of human welfare in the world and the hereafter, otherwise the law cannot be defined as Islamic law [6]. The scholars of Ushul Fiqh formulate Islamic law goals into five goals (maqashid al-Shariah/maqashid al-khamsah) that preserve faith, spirit, reason, descendants and wealth in order to realize the benefit of humanity [7]. To protect and guarantee the fulfillment of human rights, both of these principles should be upheld at all time by anyone.

But Islam strongly appreciates human rights and forbids all kinds of abuses of human rights. The right to live is no exception and Islam forbids killing of any sort, be it direct killing, indirect killing or group killing. According to Al-Safihany [8], the punishment of the victims of murders or violent acts that lead to a person's life being infringed is adjusted according to the form of murder.

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The Universal Islamic Declaration of Human Rights depicts al-haqq (right) as the inverse to the commitments, that is, the privileges of an individual are the commitment of another. This implies individuals' privileges are the obligations of government, so it is reasonable that anything that is admissible by resolution will set up the right. Things, that is, allowable is set up. The authorizations mean the privilege of individuals, that is, they are qualified for training it or not to rehearse it, as per their wills, needs or interests. In like manner, their training is allowed by law with the end goal that their delight or benefit from it practices a correct which is again secured by law. It tends to be derived, in this way, that a resolution can be a defender despite the fact that it doesn't enact on different zones of human intrigue.

Presumably the most intriguing discussion with regards to the juristic convention regarding the matter is about God's privileges and individuals' privileges. God's privileges (huquq Allah) are rights that God holds as in no one but God can choose whether the infringement of those rights can be rebuffed and that solitary God has the option to excuse such encroachment [9]. A great part of the legal advisers discourse happens in the feeling of talking about close to home fiscal and property rights, however it has not been applied to other social liberties, for example, the option to fair treatment or the option to tune in, reflect and look into, which ought in no conditions be manhandled by the Government. This isn't on the grounds that the extent of individuals' privileges has been restricted - an incredible inverse; it is on the grounds that the extent of those rights has been excessively expansive. It ought to be recalled that individuals hold any rights which God doesn't unequivocally save. Adequately, since the rights held by God are very restricted, the rights accumulating to the advantage of individuals are various.

Muslim law specialist additionally held the intriguing position that if the privileges of God and of individuals cover, the privileges of people would win much of the time. The explanation behind this was human rights are required on earth, and those rights should be vindicated. God, then again, declares the power of God solely to benefit individuals, and in all occurrences, if conceivable, God vindicates His sway in life following death. The way that individuals' privileges take need over God's privileges on this planet naturally implies that an affirmed right of God ought not be utilized to encroach human rights. God is fit for practicing whatever benefits, He needs to guarantee in existence in the wake of death. On this planet, we are concerned distinctly with the disclosure and foundation of the rights important to permit individuals to achieve a fair presence while, to the degree conceivable, maintaining God's declared rights. Faithfulness to human rights right now not mean an absence of promise to God or an absence of eagerness to follow God yet is rather a fundamental piece of grasping human decent variety, maintaining the vicegerents of God, accomplishing leniency and looking for a definitive objective of equity.

Muslims have made the unwarranted suspicion in the second 50% of the only remaining century that Islamic law is for the most part worried about commitments, not opportunities, and that Islamic meaning of rights is collectivist and not nonconformist.

For sure, the idea of individual rights is simpler to legitimize in Islam than a collectivist direction. God made people as people and their obligation in the hereafter is constantly chosen separately. Conceding to defending and securing singular prosperity is paying attention to God's creation. Everyone speaks to a virtual universe of profound wonders. For what reason should a Muslim focus on one individual person's privileges and prosperity? The appropriate response is that God has just made such a dedication when God has put such an extensive amount Himself in every single individual. That is the reason the Quran guarantees that whoever executes a kindred person improperly killed the entirety of humankind; it seems as though the killer slaughtered the entirety of mankind; maybe the killer murdered the perfect sacredness and debased the extremely significance of eternity (Q.5:32).

Also, the Quran doesn't recognize the holiness of a Muslim and that of a non-Muslim. The proportion of good temperance on this planet is an individual's vicinity to holiness through equity, not a strict name. The measure in the Hereafter is another issue. That issue, in any case, is the restrictive purview of God. God will assuredly vindicate the privileges of God in the great beyond in the way that God thinks about generally fit. Our essential good obligation on earth, be that as it may, is to maintain the privileges of individuals. A guarantee to human rights is a promise to the making of God and, at last, to the kindness of God [10].

II. HUMAN RIGHTS IN INDONESIA

In the advanced express, the privileges of human opportunities are ensured by the Constitution and are revered in law. In 1945, the fundamental wellspring of human rights stipulation in Indonesia is the Constitution of 1945, which is one of the positive laws that contains, yet inadequate, human rights formulae, to be specific the opening, the middle and the clarification of the Constitution of 1945 [11].

An examination of the opening, middle and clarification of the Constitution of 1945 preceding the revision, the Constitution of 1945 doesn't give a lot of consideration to widespread human rights with the exception of in two regards, in particular the second rule of Pancasila, which sets out the standard of reasonable and socialized mankind, and Article 29, which accommodates the autonomy of every occupant to be grasped.

During the New Order Government drove by President Suharto and the Reform Cabinet headed by President Habibie, the Indonesian individuals attempted to set up human rights unequivocally (nitty gritty) and legitimately in the national constitution, to be specific by endorsing 7 (seven) shows of 25 (twenty-five) human rights shows as a national law in Indonesia, specifically: The Convention on Women's Political Rights. (UUNo. 68/1958).

- Convention on the Elimination of All Forms of Discrimination against Women (UU No. 7/84).
- The Convention of the Rights of the Child. (Keppres No. 36/1990).
- International Convention against Apartheid in Sport (Keppres No.48/1993).
- Convention against Torture and Treatment of Cruel, Inhuman and Degrading Others (UU No. 5/1998) [12].
- Convention for the Elimination of All Forms of Racial Discrimination.
- Convention on infringement measures and the elimination of all the worst forms of child labor [13].

With the option Ratification Declaration of Human Rights, the Indonesian country has had the option to bring forth a solitary stock of positive strides for the production of an extraordinary White Paper on Human Rights in Indonesia, to be specific Law No 39 of 1999 on Human Rights, the Law of the Human Rights Court and the National Commission on Human Rights (Komnas HAM). What's more, the most important is set down in Act No. 39 of 1999 at the yearly meeting of the Assembly of 2000, the Assembly, based on Article 37 of the Constitution of 1945, did a second alteration to the Constitution of 1945, in particular the expansion of Chapter X.A on Human Rights, which consists of Articles 28.A to 28.J [14]. It's a form of realization of MPR No. XVII of 1998 is a positive law for Indonesia [15].

HUMAN RIGHTS VIOLATION IN INDONESIA

Human rights infringement have been submitted by the Indonesian dictator government through the hands of the military. Thus, a great many individuals have passed on because of contrasts in belief system, religion, race and ethnicity in Indonesia. The massacre of hundreds of thousands of members and sympathizers of the Communist Party and the Left in 1965-1966. Violence continues to increase until the Government of New Order is darkened. In 1966 Napier bloodthirsty events, the events of July 27, 1996 in Jakarta, as well as events in other cities such as Situbondo (East Java), Tasik Malaya

and Rengas Dengklok both in western Java and in other areas of such great violence in 1996. LBHI asserted that it was the year of violence [16].

In addition, there are thousands of people in jail without trial, hundreds of thousands of people convicted by a court that has been designed to establish deadly civil rights. Access to the social, economic, cultural and political communities of certain groups has been complicated for decades. Not to mention the various regional cases, such as the incident of 12 November 1991 in East-Timor [11] and what happens after the New Order in Nanggroe Aceh Darussalam (NAD), which was recorded in 2000-2001 by CONTRAST and human rights NGOs. As many as 2027 civilians have become victims of violence, with details of the murder of 851 people, Arbitrary arrest 435 people, 106 enforced disappearances, torture 617 people and violence against women is another 18 victims recorded during the DOM [17], the KNPI Building massacre, Krueng Arakundo, the Beutong Ateuh tragedy against Tengku Banta and his group and the KKA intersection event, a very large percentage of military personnel. Even the most depressing when the people of Aceh exodus and hunger strike in opposition to the authoritarian government, even the government confronted civil society with weapons and accused of being separatists or terrorists [18].

That was the phenomenon of human rights violations in Indonesia. Allegedly fragrant racial riots engineered by government officials are not only tainted by the nation as a whole, but are also intended to prove that the civil rights and political rights of the people of Indonesia are at the lowest level. Such Behavior described by Thomas Hobbes as the Leviathan state, which had absolute power and excessive power [16].

According to Mahfud, the human rights violations in Indonesia were caused by the fact that the Indonesian government at that time based its policy on the results of the Army II Discretion Seminar, which emphasized the development of a growth-oriented economy, and at the same time rejected ideas for a democratic political system. The government considered that democratic life with co-human rights imperatives would potentially disrupt the sustainability of the government, which could lead to concern about economic development [13]. Meanwhile, according to Lubis, the Indonesian government considers that "the true idea of human rights, if implemented, will lead to chaos and thus hinder economic development" or, in other words, "if the desired economic development is successful, the implementation of human rights should be postponed until economic development has been achieved [19].

Indonesian Muslim researchers, for example, Harun Nasution, Nurcholish Madjid, Komaruddin Hidayat and Quraish Shihab likewise try to raise the issue of human rights with regards to Islam in Indonesia. In any case, it is hard for Islamic people group in that nation to adjust to the idea of global human rights, while most Muslim evangelists have the literary character of Quranic sections concerning the predominance of Muslims over non-Muslims.

Some of the issues reflecting the gap between the concept of universal human rights and the Islamic legal theory rooted in the understanding of traditional Islam in Indonesia.

III. EQUALITY AMONG CITIZENS REGARDLESS RELIGION

In Indonesia, the Pancasila and the Constitution of 1945 assurance the idea of uniformity between residents. In spite of the fact that not all religions are perceived in the nation, just six religions are perceived by the Government of Indonesia, for example Islam, Catholic, Christian, Buddhist, Hindu, and Kong Hucu. In any case, in contrast to Malaysia, which considers Islam to be the official religion of the State, Indonesian Islam treats what could be compared to the fifth religion and is put under the Ministry of Religion.

This national agreement is hard to acknowledge in the educational encounters of Muslims in Indonesia, particularly when some compelling Islamist pioneers are lecturing stanzas of the Qur'an and hadith literarily about the magnificence and higher remaining of Muslims over different strict gatherings.

The sentiment of predominance has no impact until it is explained in political practice. Pretty much every presidential and provincial political race, just as the authoritative races, the topic of Islamic prevalence is applied with regards to the administrative races, the nearby races and is at the pinnacle of the presidential political race.

Ministers at grass root level regularly quote sections from the Qur'an that truly preclude Muslims to pick the pioneer of non-Muslims. Thus, Muslims face challenges that lead to dissension and strife inside their interior circles when they attempt to verbalize their political decisions.

Indeed, even the MUI gave a fatwa a couple of days before the 1999 races, approaching Muslims in Indonesia to pick one of the ideological groups that just name possibility for individuals from the lawmaking body who are Muslims. This implies Muslims don't pick an ideological group that all or most imminent individuals from the governing body are non-Muslims. Be that as it may, the MUI articulation didn't make reference to it as a fatwa (lawful feeling) however just as a taushiyah (counsel). The open reaction, nonetheless, was very uproarious. Abdurrahman Wahid is of the conclusion that MUI has been excessively associated with political intruding [20]. Indeed, even PDIP evaluates that MUI has been actuating and may demonstrate encroachment of Article 151 of the Criminal Code [21].

This example of tumult has been utilized more than once in every single general political decision, both in the administrative and in the authoritative races. This issue was epitomized in an assortment of structures. There are suppositions that deny Muslims to decide in favor of patriot gatherings, for example, Golkar, PDIP, Democrat, Nasdem. Indeed, even PAN, PKS and PKB were tossed into this belief system in light of the fact that they hosted been transformed into a get-together that was available to all religions. The PPP, as the main Islamic gathering that presented the maxim as a major place of Muslims, attempted to exploit this philosophy and prevail with regards to keeping up the parliamentary edge notwithstanding not getting into the best five.

A similar belief system yet milder is the assessment that "it doesn't make a difference to choose any gathering as long as their authoritative competitor is Muslim." This view is increasingly moderate, yet mirrors the challenges of Muslims in tolerating the balance of all residents in spite of strict contrasts. Indeed, even the administrators of the patriot parties have utilized this negative crusade to advance themselves in the authoritative political race.

The issue of Muslim predominance over non-Muslim competitors is recognizably progressively intense in the territorial and commonplace appointment of the major or representative. The issue is then changed into a deadly weapon that lessens the odds of non-Muslim applicants winning races in the discretionary locale with a greater part of Muslims. The move of non-Muslim competitors is that they will at that point see the open doors that are as yet open to them to turn into a representative. This system works since we at that point viewed these variations show up as the head and appointee leader of the territorial region in the two Muslims and non-Muslims. In North Sumatra, for instance, the representative and his agent, T. Rizal Nurdin, and Rudolph Parde. At the point when the senator kicked the bucket of a plane accident of the Mandala carriers, Rudolph Pardede, the agent rose to become representative. The reality remains, notwithstanding, that the North Sumatra Muslim populace has hesitantly acknowledged in the center inquiry that a few people have set up a plane collide with make open doors for non-Muslims to become governors, in spite of the fact that the issue isn't demonstrated in any way.

Be that as it may, a caution to the conceivable ascent of non-Muslims as the main chief during the time spent substitution is a reminder for Muslims in Medan City not to win a mix of Muslim non-Muslim applicants, particularly non-Muslims. This can be seen, for instance, when Sofyan Tan, a Chinese Christian, matched with Nelly Armayanti and Effendy Simbolon, a non-Muslim, and Abdi Jumiran, a Muslim Java, in the Sumatra commonplace political race. The two

neglected to win the appointment of Major Medan and Governor of North Sumatra. It is obvious from the efficient exertion made by the mosque watches, who asked his gathering not to pick the non-Muslims as the leader of the district.

Presidential races show the degree of trouble of firm stance Islamic pioneers in getting Joko Widodo as an applicant who accordingly affects the comprehension of Muslims with respect to who ought to be president in that nation. Amusingly however Joko Widodo and Jusuf Kalla were two Muslims, but since of the gathering that selected them from the PDIP, which hinted as a gathering that bolstered most of Christians, they are as yet dismissed as applicants speaking to the Muslim people group. At last, most of the gatherings contradicted to the assignment of both of them gave full help to Prabowo as an up-and-comer considered to speak to the interests of the Muslims despite the fact that he originated from the Gerindra party yet upheld by an alliance of Islamic gatherings bolstered by the Ulama party. This exertion nearly succeeded in light of the fact that the voice of Prabowo was practically drawing nearer and disregarding the electivity of Joko Widodo. The outcome shows that solitary 8 million voices won by Joko Widodo beat Prabowo.

The marvel of Ahok as legislative leader of Jakarta to supplant Joko Widodo as president is a distinctive record of the degree of trouble that Indonesian Muslims face in adjusting the talk of correspondence between residents. Since the starting when Joko Widodo matched with Basuki Cahaya Purnama as Cagub and Cawagub, their rivals have raised the issue that Ahok, as a Chinese Christian, doesn't have the right to be a pioneer in the city. The explanation may likewise be utilized to deter Joko Widodo from turning out to be President since he will make Ahok legislative head of Jakarta. Moreover, majority rules system appears to have outperformed religion in Indonesia, so that Joko Widodo still chosen president and Ahok became legislative leader of DKI. Up to this point, cases and protests against Ahok as legislative head of Jakarta are still resounded. This shows the low degree of acknowledgment by Muslims for fairness between residents paying little heed to religion.

WOMEN AND MEN HAVE EQUAL RIGHTS

In Islam, people are equivalent in regard of the pith of human poise, prize and responsibility for individual direct and issues identified with property rights, profound quality and religion.

The Quranic proof of the major equity of the genders alludes, in any case, to their uniformity in their fundamental humankind. Reference is made to the accompanying Q, 75: 37-39; 17:70.

Adam's posterity incorporates the two people who are equivalent in the manner they are made and in their inalienable pride. The perfect effortlessness from which they exude doesn't segregate between the male and the female. The populist call of the Quran is affirmed in various spots, in reference, for instance, to moral obligation and prize for good work.

As respects fairness among ladies and men in issues of business and qualification for open office, there are the individuals who keep up that people are equivalent just in regard of what is known as the space of private power, yet not in regard of open position.

The issue of awrah is unpredictable to some extent since it is incredibly hard to remember and recover the verifiable procedure that prompted the assurance of awrah. The dread of ladies was a mind-boggling matter. The greater part contended that all the body of a lady, with the exception of the hands and the face, was awrah. Abu Hanifa contended that

the legs were not awrah, and some contended that half of the arm up to the elbow or full arm was not an awrah. A minority see that even the face and the hands are awrah and should thusly likewise be secured. The early minority see held that the hair and the calves were not awrah. Likewise, some contended that ladies needed to cover their hair in petition, yet not outside supplication. Critically, the legal adviser didn't concur whether the use of the awrah was a precondition for the legitimacy of the petition. The dominant part held that covering the awrah was a fard (fundamental and important necessity) with the goal that inability to cover the awrah would nullify an individual's supplication. The minority see (generally, however not only, the Maliki legal advisers) held that covering the awrah isn't a precondition for supplication as indicated by this researcher, he contended that covering the awrah is one of the petitions of the sun, and that neglecting to cover the awrah would not invalidate an individual's supplication. An enormous number of Hanafi legal scholars contended that up to three-fourths of the body is secured, supplication is substantial [22].

Islamic law likewise perceives the uniformity of people as individuals, however, doesn't advocate supreme balance of jobs between them, particularly in family relations. Article 6 of the Cairo Declaration on Human Rights in Islam states:

- Women are equivalent to men in human nobility and reserve the option to appreciate just as the obligation to perform; they have their own common status and money related freedom, and they reserve the option to hold their name and genealogy.
- The spouse is liable for the help and prosperity of the family.

Mayer contended that the assurance of correspondence' in human nobility' under the Cairo Declaration doesn't ensure equity to the happiness regarding all respectful and political rights to the satisfaction in all affable and political rights under the ICCPR. This will be valid with a tight understanding of human respect. The translation of human nobility abroad will, obviously, infer the happiness regarding all rights which are accidental to human respect. In any occasion, the OIC Cairo Declaration was not dependent upon any legal or semi legal translation to decide the extent of its arrangements. The HRC noted, notwithstanding, that 'equity during marriage implies that couple should share similarly in the obligation and authority of the family.' Article 6b of the Cairo Declaration appears to dispossess ladies' privileges of equivalent duty inside the family under Islamic law.

While the spouse isn't banished from offering help and government assistance to the family under Islamic law, the husband is will undoubtedly do as such, as further exiled under family rights under Article 23 underneath. In Islam, balance of ladies is perceived based on an equivalent yet not proportionate standard. Despite the fact that guys and females are viewed as equivalent, this may not suggest identicalness or absolute personality in jobs, particularly inside the family. Muhammad Qutb noticed that while the interest in correspondence among man and lady as people is both characteristic and sensible, this ought not stretch out to a change of jobs and capacities. This makes occasions of sex separation under Islamic law that may prompt segregation inside the limits of universal human rights law [23]. Although the UN annotations on the draft of Article 3 on equal rights for men and women noted that it was difficult to share the assumption that legal systems and traditions could be overridden, that conditions inherent in the nature and growth of families and organized societies could be changed immediately, or that articles of faith and religion could be changed. (UN Doc. A/2929 at p.62) The HRC (Human Rights Committee) now seems to be convinced that' in the light of the experience it has gained in its activities over the last 20 years, Although the UN annotations on the draft of Article 3 on equal rights for men and women noted that it was difficult for the drafters to share the assumption that legal systems and traditions could be overridden, that conditions inherent in the nature and growth of families and organized societies could be changed immediately, or that

articles of faith and religion could be changed immediately. (UN Doc. A/2929 at p.62) The HRC (Human Rights Committee) now seems convinced that' in the light of the experience it has gained in its activities over the last 20 years, It intends to push through a universal standard of complete gender equality in the context of a treaty aimed at changing traditional, cultural and religious attitudes that are universally subordinate to women.

Muslim scholars argue that, over fourteen centuries ago, Islamic law addressed the issue of gender discrimination and established the position of a woman as a dignified human being sharing equal rights with her male counterpart in almost every sphere of life. However, due to factors such as patriarchal conservatism, illiteracy and poverty, women in most parts of the Muslim world still suffer from one form or another of gender discrimination. Mayer noted that' the most extensive conflicts between past interpretations of Islamic requirements and international human rights standards lie in the area of women's rights, and that' conservative interpretations of the requirements of Islamic law' may result in many disadvantages for women, particularly in the enjoyment of civil and political rights [24].

In Indonesia, the discourse on gender equality does not seem to have serious problems. This is evident in the family culture in Indonesia, where women often take over the leadership of both men's households without incident. However, in the area of public leadership, male leadership is still considered to be better than female leadership. Controversy as to whether a woman may become a President which has remained steadfast since 1988, following the resignation of President Suharto and the rising prestige of Megawati as President of the PDIP. Among these opinions, as an example, Megawati quoted as saying, "Who says that women can't be the number one leader, because women are fighters, something that doesn't make sense in today's women are still being discriminated against." On the other hand, La Rose, a famous female author, actually argues differently from that, "as long as there are men who are capable and meet the criteria of president, she would not be nominated. Abdurrahman Wahid said that the key qualifications of a presidential candidate are not age, but the ability to achieve justice, faith and fear of God. Ibrahim Hussein stated that Islam prohibits women to be caliphs if the constitution of the state is based on Islam [25].

If there is rivalry between local office candidates and the president, the Quranic verse states that men are leaders over women has also been used as campaign material. Nevertheless, it is not quite noticeable in the legislative elections, because many candidates are women candidates who have won seats in the legislative institutions. Similarly, in a number of elections won by women. But in the presidential election, Megawati struggled to win the presidency after some Muslim scholars renounced the Quranic verse on men's leadership over women, which in turn led Susilo Bambang Yudhoyono to become the sixth president.

Marriage and family structures are solid acts of Islam that can not be overlooked with the exception of on account of authentic needs. Islamic law doesn't support chastity, and it additionally for the most part precludes sex outside wedlock. The Prophet is accounted for to have said that marriage is a piece of a training that ought not be disregarded. Subsequently, Esposito called attention to that: Islam thinks about marriage, which is a fundamental security for celibacy, to be the obligation of each Muslim man and lady except if they are truly or monetarily incapable to have a marital existence [26].

Thus, Muslim legal scholars seem to safeguard the family establishment undauntedly and are careful in managing any standards that would take steps to upset the custom of Islam. It isn't one of a kind to Islamic law to prescribe the security of the nuclear family consequently guaranteeing the correspondence of the life partners.

Based on Quran 2:221 and 60:10, there is an accord among the two Sunni and Shi'i law specialists that a Muslim lady is prohibited from wedding any non-Muslim man under Islamic law. Then again, Quran 5:5 requires Muslim men to wed 'Wives of the Book' (Christian and Jewish spouses). This would be viewed as oppression ladies under universal human rights law.

Muslim legal advisers have given some method of reasoning for this proviso under Islamic law. The most critical point is that, under Islamic principle, a Muslim man who weds a Christian or a Jewish lady has an ethical commitment to respect and maintain both Christianity and Judaism. In this manner, the strict qualities and privileges of a lady are not in danger by marriage, as she will have the option to maintain and rehearse her confidence as a Christian or a Jew. On the other hand, a Christian or Jewish man who weds a Muslim lady doesn't include such an obligation inside his own religion, so permitting a Muslim lady to wed a Christian or a Jewish man may uncover her strict convictions and rights to threat. This contention is subsequently mostly dependent on a craving to secure the strict convictions and privileges of Muslim individuals.

The assessment despite everything grasped in the Indonesian Muslim people group, the universal ulema of Muhammadiyah and NU, alongside other firm stance Islamic gatherings, for example, FPI, PUI and HTI, has ruined laws permitting interfaith relationships between Muslim men and non-Muslim ladies, or the other way around.

Muslim researchers and law specialists have propelled contentions, for example, segment needs, financial contemplations, desolateness of the lady, incessant ailment of the lady, expanded sexual wants of men, and so forth, in their endeavor to clarify the restrictive acceptability of polygamy in Islamic law. Any of these legitimizations can be unequivocally addressed in the light of current conditions. Be that as it may, issues, for example, the desolateness of a lady are extremely persistent in the purposes behind legitimizing the condition of polygamy in Islamic law. Comparable cases for the support of mandatory polygamy in Islamic law. Comparable cases additionally happen in different societies. On account of a fruitless lady, it is additionally contended that taking a subsequent spouse is better than either separating from an infertile wife or acquiring posterity by two-timing undertakings with other ladies. For these phenomenal reasons, some Muslim researchers have contended that 'Islam has allowed polygamy—as a solution for certain social infections under specific conditions under which a majority of spouses is taboo... (since) Islam has, from the very beginning, supported monogamy. Abd.al-Ati says that polygamy ought not be seen just as a gift for one sex and a weight for the other, yet as a legitimate answer for certain confounded "emergency" conditions.

The suitability of polygamy in Islamic law depends on Q: 4:3, in this manner, men may have a limit of four spouses one after another. All old style and contemporary Muslim law specialists for the most part acknowledge that the craving to treat co-spouses similarly is a necessity for this reasonability of polygamy. Imam Shafi'i didn't get the commitment do equity between co-spouses as a significant legitimate need, but instead as a 'strict admonishment authoritative on the still, small voice of the husband. Most contemporary Islamic researchers and legal advisers, notwithstanding, guarantee that the insignificant dread of not having the option to manage co-spouses takes out the admissibility of polygamy and backers of monogamy. We allude to the last sentence of Q.4:3,... is nearer to preventing you from fouling up,' and presume that monogamy is the law, while polygamy is a special case.

The contention that the ability to manage co-spouses is a lawful necessity for polygamy was additionally contended by different researchers and taken together with Qur'an 4:129, which says 'You must...' to infer that polygamy is commonly prohibited under Islamic law. Backers of that view fight that the Quran itself shows the disappointment of men to fulfill the pre-imperative of managing co-spouses. In any case, this view was and still emphatically contradicted by Muslim researchers who favor the conventional understanding that permits polygamy, given that equity is ensured between the co-spouses, on the grounds that the prophet and his mates exemplified the way that they had a few wives. Numerous Muslim States are likewise needy upon either to preclude or abrogate polygamy. Ibn Qayyim contended that polygamy in Islam is no more and no not as much as that of a legal demonstration, as some other legal act in principle would be illegal in the event that it contained unlawful things or would prompt unlawful impacts, for example, treachery. It very well may be contended on the over the ground that, for reasons of maslahah, the suitability could be controlled under Islamic law.

It is fair to say that the issue of polygamy is the only appropriate issue of gender equality. Polygamy in Indonesia is socially problematic and complicated by statute. Likewise, the participation of parties such as PKS gives its own color to this polygamy problem. The faction publicly displayed polygamy and was also affiliated with the suspected polygamy faction. In other words, while the government has restricted and made it difficult to do polygamy in legal matters, most Muslims still see it as a challenge to Islamic law, so that most of them still support polygamy.

FREEDOM OF FAITH, THOUGHT AND SPEECH

Note that Islam, through the Quranic stanza, ensures opportunity of religion. Notwithstanding, during the Abu Bakar Caliph, there was a suggestion that any individual who changed their religion ought to be condemned to death. Along these lines, we will investigate all perspectives and think of some end.

Here, we don't base our conversation of opportunity from a strict and philosophical perspective, yet rather on lawful talk.

The section of the Quran says, "There is no obligation in religion." The peruser must decide the setting of the content. This refrain conceivably infers that nobody will be compelled to turn into a Muslim. On the other hand, this section may imply that, while one can be compelled to turn into a Muslim, one cannot be compelled to accept. The refrain likewise suggests that try not to be required to supplicate, quick, or wear jilbab. Conceivably, the section additionally implies that one cannot be rebuffed for abandonment. In addition, one would contend that on the grounds that there is no impulse in religion, there ought to be no impulse as to whatever else. One can in this manner reason that agreements went into under pressure are invalid [27].

To request to attract disaffection to capital punishment, numerous Islamic researchers currently portray it in the feeling of dissidence or disobedience to the State, and not just as effortlessness of dereliction.

The meaning of the privilege to opportunity of thought, still, small voice and confidence to incorporate opportunity to change one's confidence or even to follow agnostic convictions was not without debate among Islamic researchers on the topic of dereliction under Islamic law.

Explaining on the rule of non-impulse of confidence under Islamic law, Ismail Faruqi focused on that, by the Quran, each individual is brought into the world with the ability to know God if the insight is practiced with realism and poise.

The Muslim is bound by his religion, which he accepts to be the main genuine, to make his contentions to humankind, not overbearingly or by pressure, however judiciously by moral thinking, insightful explanation, and legitimate lecturing. The Quran calls attention to that whoever acknowledges it does as such for his own advantage, and whoever denies it does

as such for his own misfortune, and nobody can be constrained to do as such. To advocate intimidation for thought or confidence is to mess with the pattern of reasoning and present a danger to the nobility and genuineness of man and is invalid and void from the perspective of the shariah [28]. While the Islamic State has an obligation to advance the religion of Islam, it isn't allowed to propel somebody to follow Islam, yet rather it has an obligation to follow and forestall the individuals who attempt to deny individuals their opportunity of conviction.

The Sharia denial of impiety as a limitation of the right to speak freely of discourse along these lines looks to safeguard the sensitivities and estimations of the Muslim people group specifically and of different religions all in all. Through that perspective, the limitation can be explained under the arrangements of Article 19(3) of the ICCPR on the security of open request or ethical quality. The capability of disrespectful words to incite Muslims to open issue is proof, for instance, of the changes in numerous pieces of the world that followed the distribution of Salman Rushdie's Satanic Verses, which was regarded offending to the strict feelings of Muslims by Muslims, yet additionally by non-Muslim Religious pioneers. Inside this territory, in any case, it is frequently significant, cautiously and basically, to separate positive, sound scholastic analysis of strict understanding from articulations that irritate or chide the sensitivities of free discourse. In such manner, Maududi called attention to that Islam doesn't disallow a fair scholarly discussion and a strict discussion; what it denies is a terrible discourse that infringes on the strict convictions of others [29].

This is recommended that the HRC would adopt a comparative strategy intending to good and strict sensitivities, specifically in deciphering Article 19 of the ICCPR. This will advance a worthy harmony between regard for strict convictions and the privilege to the right to speak freely of discourse in consistence with global human rights law [30].

Opportunity of religion is a disputable point in Indonesia. For Indonesian Muslims, the converting issue is a famous adversary that should be managed genuinely. The three ecclesiastical pronouncements on the foundation of places of love as an instrument used to contradict the foundation of a congregation in those zones populated by most of the populace are Islamic.

Many of the cases that have occurred in this country are related to the question of the establishment of houses of worship. Muslims do not want to acknowledge the fact that Christians as well as Muslims are split into several denominations with a community that has their own church membership, which allows them to have their own church because they can not join other religious groups. Muslims protested specifically because they believe that there is one church to serve in another church that does not recognize the nature of the Christian faith. Until now, the question of the GKI Yasmin Church in Bogor cannot be properly handled by the local government.

IV. NATIONAL LAW VS SYARIAH LAW

In Indonesia, the battle to enforce Islamic law relies on the non-application of Islamic criminal law in that region. Islamist fighters say that the state has failed to guarantee the safety of its citizens and persuade them to recognize the Islamic State in order to enforce Islamic law.

Some of Islamic criminal law, such as Qisas and Hudud, is used as a propaganda weapon against the non-application of Islam in that region. Whereas in other fields, Islamic law has been successfully applied in this region, such as Islamic banking law, charitable law, the Waqf Code, the Haji Act and the application of KHI to the Religious Courts in that region.

Also, much like the criminal law of qisas and hudud, be grist to the Sharia warriors. Unfortunately, punishments or fines and redemption as a result of Islamic law are not heard in the discourse of Islamic law.

In the era of reformation, Indonesia is marked by the emergence of radical Islamic organisations that call themselves a movement to enjoin the good and forbid the bad, taking jihad as the slogan of their movement with the intention of freeing Muslims from Western hegemony.

It has been difficult for the Muslim rebels in Indonesia to acknowledge the fact that the world today is no longer split between Muslims and non-Muslims. The world is now divided into the field of nationality. As a consequence, what is happening in other countries is their internal affairs. We can no longer divide the world into dar el harb (war) and dar salam (peace). It is also not possible to avenge what happened in Palestine, for example, by taking vengeance in Indonesia.

The challenge was seen when the conflict in Ambon and Poso, an group calling itself a jihad territorial force, jumped to ask for a fatwa to seven Middle East Muslim scholars to obtain legitimacy to join the conflict zone in order to wage jihad.

In any conflict that has taken place in the State of Muslim countries such as Afghanistan, Pakistan and Syria, several leaders of the radical Islamic party who have taken part in the war have predicted that they will learn the fighting techniques to be implemented further in Indonesia by sowing fear against those groups who are deemed detrimental to future Islam in Indonesia.

Theology of hate taught by radical Islam reflects their difficulty in embracing the definition of human rights that does not discriminate against individuals on the basis of religious differences. Hostile pagans have propagated in the fight for Islam.

V. CONCLUSION

The familiarity with human rights in Indonesia is as yet a generally awful issue for Muslims in the locale, as it is still firmly connected to their recognition that the meaning of human rights is the Western experience that has constrained them to submit in the East that one of the beneficiaries is Muslim. Also, Islamic law is a making of Muslims in the old-style time, which has uncovered that the essence of strength towards different societies that append Muslims to others is a reality that is hard for Muslims to grasp. We in this way need an orderly exertion to deconstruct the great time of Islamic principle, joined by remaking endeavors adjusted to the requests of the occasions when human rights are basic rights, which can limit the social strain that regularly happens in Indonesian culture.

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