Studies Islam in Answering Contemporary Issues

Liza Annisa[1], Annisa Dahlila Angelina[2], Maisarah[3], Mohammad Al Farabi[4], Zulkifli Tanjung[5]

[1,2,3,4,5]Universitas Islam Negeri Sumatera Utara, Indonesia
lizaanisa13@gmail.com, annisadahlila@gmail.com, maisa112903@gmail.com

Abstract

This paper is structured to answer contemporary issues from an Islamic perspective. Today, contemporary issues are very prevalent in society. The things discussed in this article are about the history of human rights, the Islamic religious view on human rights, which until now many human rights have been misunderstood in the community. Exploring the relationship between democracy and Islam which will give birth to a state based on the principle of government of the people for the people, by the people. Gender in Islam has a comprehensive role and equality of dignity as servants of Allah SWT and carries out the same mandate between women and men. Humans are given the freedom to follow the religion they think is the most correct. No one can forbid someone to follow a religion that is not in accordance with what he wants. Allah swt does not force his people to embrace the religious teachings brought by the Prophet Muhammad, but Allah swt gives guidance to humans to see the truth of Islam. The method of writing this article uses Library Research, using qualitative descriptive techniques by collecting data and reviewing library sources. The results of this article are to answer contemporary issues in society regarding Human Rights (HAM), democracy, gender and religion in the view of Islam.

I. Introduction

Life and human life is the destiny of Allah SWT. Humans cannot escape from all the provisions of Allah SWT. Destiny has placed humans in a process, a series of existence, sequence of events, stages of opportunity given by Allah SWT to humans to endeavor to maintain and preserve life and life. In life, humans are not only limited to life, but there is a burden of taklif in it which includes rights and obligations in the entire process of life.

In essence, human nature has been awarded the same basic rights by Allah SWT. These basic rights are known as human rights (HAM). Human rights are inherent in humans, are natural, universal, and eternal in relation to the dignity and worth of humans themselves.

In some conditions, HAM has undergone a shift in its initial meaning since the term was created. With and in the name of human rights, the truth is to realize the dimensions of human authority as living beings with dignity, turning into human rights that are full of political nuances, group interests and even individuals.

The main mission of the Qur'an in social life is to uphold the principle of equality and to eradicate all forms of group and group fanaticism. With these similarities, fellow community members can work together even though there are many differences between

communities. The differences that exist are not meant to show the superiority of each over the other, but to get to know each other and uphold the principles of unity, brotherhood, equality, and freedom.

One of the discourses that was quite controversial among Muslim intellectuals at the end of the 20th century was democracy. This is because democracy is a foreign thing that comes from the western world. Of course this is a discussion that has not been completed until now. Democracy that comes from the West of course has historical roots and a different world view from the Islamic view that comes from the West, of course has historical roots and a worldview that is different from the Islamic view that comes from the Quran and Hadith.

In society When gender issues are raised, what comes to our mind is discrimination against women and the loss of their rights. Gender has been championed by several groups, both from academia or from those who think that Islam is a religion that triggers the presence of gender issues in this world. Of course, these missionary-based orientalists want to discredit Muslims by raising this issue in various writings and books or articles that corner and give unilateral opinions about Islam and gender.

Islam does not distinguish between rights and obligations that exist in human anatomy, rights and obligations are always the same in the eyes of Islam for the two different anatomy. Islam puts forward the concept of justice for anyone and for anyone regardless of their gender. Islam is a religion that has freed the shackles of the tyranny of slavery, equality of rights and has never prioritized and highlighted one anatomical community only. Islam is present as a religion that spreads love for everyone.

In society, belief in the existence of the supernatural is a very important basis in religious understanding. This supernatural power, except in primitive religions, is called God. Primitive religions have not given the name God to this supernatural power. Magical power does not have the meaning of theism or deism, but still dynamism and animism. Dynamism is the belief in the existence of power in an object, while animism is the belief in the existence of power in spirits.

Islam, with the Koran as its holy book, recognizes the existence of other religions. There are so many verses in the Koran that discuss religion, including the differences in human religion. The Quran recognizes that Islam is the true religion. However, he does not consider and say that other religions besides Islam are the most wrong religions. Al-Quran gives freedom for mankind to embrace religion based on their respective beliefs. The Koran also never forces people of other religions to embrace Islam, because religion is a matter of belief that is not based on coercion. The Qur'an recognizes the differences between religions. Through these differences, it is hoped that there will be a relationship of mutual understanding that leads to the benefit of living in religion between these religions.

II. Review of Literature

2.1 Islam and Right basic Man
a. Early History Right Basic Man

The concept of human rights has actually existed since the time of the Greek philosopher and politician, Solon in the 6th century BC, who made laws for the Athenian population regarding the prohibition of slavery, granting land rights to farmers and granting inheritance rights to women (Subhi Mahmasani, 1979).). Three centuries later Plato and Aristotle succeeded in making laws for the inhabitants of Athens whose contents included respect for fellow citizens, freedom of speech and equality in public. Then, in the

2nd century BC, Cicero, a Roman jurist, argued that all humans have the same position before the laws of nature and are born in a state of independence (Subhi Mahmasani, 1979).

For the following centuries, the concept of human rights developed, especially after the VIII century AD. Magna Charta in 1215, was the legalization of human rights contained in the state constitution in England. In the American constitution after its independence in 1776, human rights are also contained in the state constitution. The French Revolution of 1785 also gave birth to the Declaration on Human Rights. The constitutions of the three countries, namely England, America and France in their respective openings always mention the Declaration of Human Rights statement and were then refined at the end of the 18th century AD in 1791.

Basically, the concepts of human rights were conveyed by the Messenger of Allah in his sermon wada'nya in the 7th century AD. One of its contents is that all humans have the same position, the only difference between them in the sight of Allah SWT is piety. However, what has been claimed by Western society is that the first basic concept of human rights was the Magna Charta in England in 1215 which was compiled six hundred years after the rise of Islam. According to Maududi, actually the West does not have a concept about human rights and the rights of citizens. Because according to him, what is contained in the Magna Charta basically does not contain the principles of human rights. It wasn't until the 17th century that Westerners began to link the Magna Charta and human rights. Until the late 18th century the concept had a practical place in the constitutions of the United States and France in 1791 (Maulana Abul A'la Maududi, 1995).

b. Definition of Human Rights

Human rights are the most basic human rights and are attached to them wherever they are. Without this right, it means that his dignity as a normal human being is reduced. Human rights are demands that are morally justifiable, something that deserves legal protection.

In the preamble of the Universal Declaration of Human Rights, it is explained that human rights are as follows: "Recognition of the full natural dignity of human beings and of the equal and inalienable rights of all members of the human family are the basic principles of human rights freedom and justice in the world. (Dalizar Putra, 1995).

c. Human Rights in Peperspective Islam

Islam is a universal and comprehensive religion that encompasses several concepts. The concepts in question are aqidah, worship, and muamalat, each of which contains the teachings of faith, aqidah, worship and muamalat. In addition to containing the teachings of faith, it also includes the dimensions of Islamic teachings which are based on provisions in the form of sharia or fiqh. Furthermore, in Islam, according to Abu al'Ala al-Maududi, there are two concepts of rights. First, human rights or huquq al-insan al-dharuriyyah; Second, Allah's right or huquq Allah (Abu A'la Al Maududi, 1998). The two types of rights cannot be separated. And this is what distinguishes the concept of human rights according to Islam and human rights according to the western perspective.

Judging from the level there are three forms of human rights in Islam, first, darury rights (basic rights). Something is considered a basic right if that right is violated, not only making humans miserable, but also losing their existence, even losing their human dignity. For example, if a person's right to life is violated, it means that person dies. Second, secondary rights (hajy), namely rights which if not fulfilled will result in the loss of elementary rights, for example, a person's right to obtain adequate food and clothing, it will result in the loss of the right to life. Third, tertiary rights (tahsiny), namely rights whose level is lower than primary and secondary rights.

Human rights in Islam are actually not foreign discourses, because human rights in

Islam existed 600 years before the Magna Charta was proclaimed. This view is reinforced by Weeramantry's opinion as quoted by Bambang Cipto which states that Islamic thought regarding rights in the social, economic and cultural fields has far preceded Western thought. Islamic teachings on human rights can be found in the sources of Islamic teachings themselves, namely the Al-Quran and Al-Hadith. These two sources, apart from being normative sources, are also a source of practical teachings in the life of Muslims.

2.2 Islam and Democracy
a. Definition of Dedemocracy

The word democracy comes from the Greek words demos (the people) and kratos (power) which means power by the people. (Sukran Kamil, 2002) Historically democracy has been known since the 5th century BC, a period known as the "Golden Age of Pericles", which was originally a response to the bad experiences of monarchies and dictatorships in the city-states of Ancient Greece. At that time democracy was practiced, where at least, one in four or five citizens performed a public service either as legislative, administrative or judicial. (Henry J Schmandit, 2002)

In the modern world, the notion of democracy is more emphasized on the meaning of the highest power in political affairs which is in the hands of the people. Therefore, in modern political discourse, democracy is defined as what was formulated by the American statesman, Abraham Lincoln, in 1963, namely "government of the people, by the people and for the people" (government of the people, by the people, for the people). (Gregorius Sahdan, 2004)

b. Democracy in Islam

ScholarsMuslim cloud discussed the relationship between Islam and democracy by using two approaches, namely normative and empirical, which in the end led to differences of opinion in addressing this discourse. On the normative level, they question democratic values from the point of view of Islamic teachings or return to the text of the Koran. While on an empirical level, they analyze the implementation of democracy in political and state administration practices. (M. Syafi'I Anwar, 1995) thus, the clash of Islam and postulates of democracy is caused by the general nature of Islam as a religion.

In discussing the relationship between Islam and democracy, there are three groups or views that have developed in the Islamic world, namely:

1. Reject Democracy

The views or schools which state that between Islam and democracy are two different things, the two cannot be combined, even contradict each other. Democracy is something that must be rejected, because it is something that is impossible, and a threat that needs to be avoided. Figures or scholars who fall into this category are: Shaykh Fadlallah Nuri and Muhammad Husein Thaba'Thaba'I from Iran, Sayyid Qutb from 1906-1966 and al-Sya'rawi from Egypt, Ali Benhaj and Abdelkader Moghni from Algeria, Hasan at- Thurabi from Sudan, and Aly Rida al-Nahwy, Abdul Qadim Zullum. (Sukran Kamil, 2002) This sect emerged in 1905-1911 in Iran during the constitutional movement. Shaykh Fadhlallah Nuri during the debate over the formulation of the constitution said that one key idea of democracy, equality of all citizens, is 'impossible' in Islam. (John L. Esposito & et al, 1994) It is impossible for all citizens to have similarities, there must be differences.

Meanwhile, Shaykh Ali Benhadj (a leader of the Islamic Front du Salut (FIS) in Algeria) emphasized that the concept of democracy must be replaced with the principles of Islamic governance. And rejecting the democratic system which he considers nothing more than a western tool. (Idris Thaha, 2005) He also said that democracy, which is highly praised

and respected by the west, including some in the Muslim world, has actually received criticism and blasphemy by Western political experts. (Syeikh Ali Benhadj, 2002) Democracy with its system that is favored in the world, it turns out that in their native lands who claim to be the pioneers, namely the West or America, are still receiving criticism and even blasphemy. This shows that democracy is not a perfect system of government

The conclusion conveyed by Abu al-A'la al-Maududi regarding the relationship between Islam and democracy is that Islam and democracy have similar views. This can be seen from the several components possessed by Islam, namely: justice, equality, government accountability, deliberation, state goals, and the rights of the opposition, all of which are in the Qur'an. However, according to him, the difference lies in the fact that in the western system, a democracy enjoys absolute sovereignty, so in an Islamic democracy, the caliphate is determined to be limited by the boundaries that have been outlined by divine law.

2. Group Pro Democracy

The third group of thought is that Islam is democratic in itself because it fully accepts democracy as universal. This group claims that there is no separation between Islam and democracy. Democracy is inherent or an integral part of Islam and therefore, democracy does not need to be shunned and instead becomes a part of Islamic affairs. Islam in itself is democratic not only because of the concept of shura (deliberation), but it also includes ijma' (approval), and independent interpretative judgments, namely ijtihad. (John L. Esposito & et al, 1994)

The figures of this group were: Muhammad Abduh (1845-1905), Rasyid Rida (1865-1935), Shaykh Muhammad shaltut, Ali Abd al-Razzaq (1888-1966), Khalid Muhammad Khalid, Muhammad Husain Haikal, Toha Husain (1891), Zakaria Abd Mun'im Ibrahim al-Khattib Mahmud Aqqad, Muhammad Imarah from Egypt, sadek Jawad Sulaiman from Oman, Mahmoud Muhamed Toha and Abdullahi Ahmad al-Na'im from Sudan, Bani Sadr and Mehdi Bazargan from Iran, Abbasi Madani from Algeria, and Hasan al-Hakim from the United Arab Emirates, Fazlur Rahman a thinker from Pakistan who lives in the United States, and several thinkers from Indonesia, such as Abdurrahman Wahid or Gusdur and Nurcholis Majid. (Idris Thaha, 2005)

Among some thinkers who synthesized between Islam and democracy which was almost perfect is Fahmi Huwaedi, according to him, the essence of democracy is honest, fair, and competitive elections and the accountability (responsibility) of the rulers, because if this is not the case, he will be removed from his position. However, it all requires an institution that supports it, such as: implementation of a majority system, multi-party, respect for minority rights, freedom of the opposition, and the press, and others. Through mechanisms such as elections and the separation of legislative, judicial and executive powers, democracy means the rejection of dictatorship and authoritarianism. According to him, this is because democracy is very close to the spirit of Islam and its substance is in line with Islam. (Sukron Kamil, 2002).

III. Discussion

3.1 Islam and Gender
a. Definition of Gender

In the book Gender, Se and Society, Gender is behavior differences between men and women with social differences, namely differences that are not natural or God's creation but are created by men and women through a long social and cultural process. (Dzuhayatin & Siti Ruhaini, 2019).

In the book Women's studies Encyclopedia, gender is a cultural concept that develops in society that seeks to make differences in roles, behavior, mentality and emotional character between men and women.

In general, the notion of gender is the visible difference between men and women when viewed from the values and behavior. So far, gender issues have been dominated by women's perspectives, while men's perspectives have not been discussed much. The dominance of the women's perspective often results in dead ends in finding the expected solution, because it ultimately leads to problems that originate from men. There are several phenomena that often appear on gender issues.

The word gender comes from English which means gender. (Jhon Ecol & Hasan Sadily, 2001) In general, the notion of gender is the visible difference between men and women when viewed from the values and behavior. In the Women Studies Encyclopedia it is explained that gender is a cultural concept, trying to make a difference (distinction)in terms of roles, behavior, mentality, and emotional characteristics between men and women who develop in society.

The Qur'an's affirmation which states that women and men have the same function and position is proven by the Prophet Muhammad by liberating women from the grip of theology, myth and jahiliyyah culture, among others in terms of inheritance, daughters get half the share of men. -man. At that time women had no inheritance rights. Let alone inheritance rights, her existence as a woman alone does not get the respect it deserves. Even women are seen as an object that can be traded at any time by the owner. The community response has been extraordinary. Society experiences cultural shock and shock. Society considers this to deviate from large numbers, because in the past, inheritance rights were only given to men with the consideration that men could consider tribes. (Katimin, 2006)

Basically gender equality has occurred during the time of the Prophet Muhammad, the oppressions carried out by the Arab tradition of ignorance against women have changed completely with the granting of women's rights as the presenters have described above. Even Baidowi noted that the equal treatment between men and women has led them to achieve the same achievements as men, according to him, from thousands of the Prophet's companions, one thousand two hundred of whom are women, they are directly related to the Prophet.

However, after the Prophet's death, the patriarchal culture of Arab society again dominated, so that women experienced a setback when compared to the progress achieved by men in the context of the progress of the Islamic ummah at that time. One of the causes of the decline of women from men after the Prophet's death is gender bias which causes patriarchal culture to reappear.

b. Movement Activist Equality Gender in Islam

Gender issues, especially those related to changing the structure of society towards being more equitable for both sexes, have been an issue in the Islamic world since the early 20th century. Later, the movement that fought for this change was widely called Islamic feminism. (Nurul Agustina, 2002)

Starting from the awareness of the subordination and oppression of women by a patriarchal system, the movement that came to be known as feminism emerged. Feminism formally emerged in two main periods, namely the late 19th century and early 20th century. Especially in the first period, feminist activity was very strong in the United States and European countries.

The ideas of democracy and Western emancipation that entered the Islamic world forced Islam to reexamine women who had been marginalized for centuries, therefore, Islamic intellectuals from Egypt who studied in Europe then developed the concepts of feminism which they adopted from Europe, known as tahrir al-Mar'ah, this movement is

growing very fast when people are increasingly aware of oppression, especially experienced by women. They no longer get justice and equality as has been practiced by the Prophet Muhammad and during the reign of Khulafa 'al-Rashidin. (Ahmad, 2011)

Through the tahrir al-Mar'ah movement or the liberation of women in Islam, this takes place in several ways, namely: First, through empowerment of women, which is done through the establishment of women's study centers in universities, women's training on gender, through seminars and women's consultations. Second, through books written on various themes, some are through empowerment fiqh as Masdar Farid Mas'udi did in his book, Women's Reproductive Rights, which are written in a dialogue style, through literature, both short stories as seen from Nawal el-Sadawi's works such as, Women at Zero Point, and others.

Third, conducted a historical study of the equality of men and women in the history of Islamic society which succeeded in placing women on a par with men so that they succeeded in achieving a special level in various fields. The works of Fatima Mernissi and other feminists are examples of the feminist movement in Islam. Fourth, conduct critical studies of religious texts, both the Koran and hadiths that literally place inequality between men and women. Fatima Mernissi, Amina Wadud Muhsin, Riffat Hasan and Asghar Ali Engineer are very intense in carrying out this type of feminism movement.

3.2 Islam and Religion
a. Religion

The word "religion" by Westerners is called religie or religion. Then the Arabs and nations other than Arabs who speak Arabic call it ad-dien. In addition to the followers of Islam who speak Arabic, they call religion with millah and mazhab. According to etymology, religion comes from Sanskrit which is composed of the words "a" which means not and "gam" means to go. So religion means not going away, staying in place, lasting, eternal, being passed down continuously from generation to generation. However, in general, religious words are described with "a" meaning no and "gama" meaning chaotic. That is, people who embrace religion in earnest life is not chaotic. (K Sukardji, 2007)

Meanwhile, according to the term, quoted from the opinion of Sidi Ghazalba, that what is meant by religion is the relationship between humans and the most holy. The self-proclaimed relationship with cult forms of rites and attitudes of life is based on certain doctrines. In addition, Alfred Whitehead, a Western orientalist, called religion as religie, namely as a general system of truth that results in changing human character if it is really true fully held. The limits he expresses show universal truth as a sign of God's omnipotence.

The history of religion was born as a form of liberation from suffering and oppression of power for a peaceful life. All forms of religion are intended so that humans can live freely in the presence of His Lord correctly, which is actualized by obeying the law, loving each other, being fair, and guarding themselves from bad deeds. All of this is clearly stated in the holy books of their respective religions. (Maskudin, 2013)

According to Max Mulller, a complete definition of religion has not been reached because writing on religion continues and religious scholars are still investigating the origins of religion. So a definite and complete definition of religion about religion has not been realized. Although Max Muller said that the definition of religion was not yet complete, from the definition that has been explained several main elements in religion have been revealed, namely the problem of the unseen. The existence of a good relationship with these supernatural powers, then arises an emotional response from humans, both responses in the form of fear, or feelings of love, and the presence of the sacred, such as a holy book or holy place.

From some of the descriptions above, a common thread can be drawn that religion is a

way of salvation and the relationship between humans and God, which contains teachings, laws, and rules that have a binding nature. These rules were made by God who has power beyond all things that exist, through revelations delivered to His messengers in the form of religious doctrines and scriptures.

b. Dal Religious Freedom Perspectiveam Islam

Freedom is defined by a person's freedom to perform certain actions. Doing something based on coercion does not include freedom. In terms of belief, there is no point in forcing other people to embrace a certain religion if it doesn't grow from conscience. Scholars themselves agree that freedom is an absolute requirement to make one's Islam considered valid. A person's Islam must be based on the deepest sincerity. It should not be mixed in the slightest with the element of compulsion.

Siti Musdah Mulia in her article entitled "Human Rights and Religious Freedom" explains what things must be protected in the agenda for the protection of the right to religious freedom. But first he describes the meaning of freedom religion in the perception of human rights. To quote Groome, freedom is the power and ability to act without coercion, the absence of obstacles or barriers to realizing one's desires and the power to choose. Furthermore, freedom can be divided into two categories: personal protection rights and protection rights in the justice system. Included in the category of rights and personal protection are freedom of religion, freedom of thought, freedom of expression, freedom of the press, freedom of assembly and association, freedom of movement, right to private life, right to education and right to participate in government. In general, with reference to FD Roosevelt's view, there are four kinds of freedom, namely freedom of expression, freedom of religion, freedom of will and freedom from fear.

One of the narrations regarding the reason for the revelation of verse 256, as quoted by Ibn Kasir from a friend of Ibn 'Abbas, is that an Ansar man from Bani Salim Ibn 'Auf known as Husayn had two sons who were Christians. While he himself is Muslim. Husayn declared to the Prophet "Should I compel both of them? (to convert to Islam), because they disobeyed me and did not want to leave Christianity." Then Allah SWT revealed the verse to answer the problem, that there is no compulsion in accepting a religion. Islam does not condone intimidation and coercion in religion.

There is nothing in entering religion, because faith must be accompanied by feelings of obedience and submission. Of course, this cannot be realized by force. Do not force people to embrace Islam because what is obligatory for you is to preach people to embrace Islam through understanding and dialogue in a good way. Because it is clear which clues are misguided. Whoever gets guidance, his chest will be open and his heart will be light, so that he will surely convert to Islam with strong evidence. As for the person whose eyes are blind and his eyesight and hearing are closed, then it is useless for him to convert to religion by force. (Ibnu Kathir, 2004) The arguments and evidence are clear and clear, so there is no need for coercion.

Based on freedom of conscience, religious freedom was born because from an early age the Qur'an and Sunnah emphasized that diversity must be based on sincere obedience to Allah SWT. The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Sinaga, 2020). The verses of the Qur'an which describe the communication process explicitly illustrate that potential kinesic aspects occur throughout the period in the process of human interaction (Fairus, 2018). The name of this interpretation is not a coincidence and origin, but this title reflects a nature that was shared with the Al-Qur'an (Kholil, 2020). Therefore, there is no compulsion in adhering to religion. Because the source of religion is the soul and conscience of man and when there is religious compulsion, there is also the shackles of

conscience. The obligation of the Apostles, as well as the proponents of the Islamic religion, is simply to convey, as explained in the QS. al-Ankabut verse 18 which means, ... the obligation of the Apostle, is nothing but to convey (the religion of Allah) in the clearest way.7

What is meant by no coercion in adhering to religion is to adhere to its aqidah. This means that if a person has chosen one of the aqidah, say aqidah Islamiyah, then he is bound by its guidance and obliged to carry out His commands. he is threatened with sanctions if he violates his provisions. he can't said, "Allah has given me the freedom to pray or not, commit adultery or marry." Because if he has accepted his aqidah, then he must carry out his guidance.

Again, it was emphasized that there is no compulsion in adhering to religious beliefs, Allah SWT wants everyone to feel peace. His religion is called Islam, which is peace. Peace cannot be achieved if the soul is not at peace. Coercion causes the soul to not be at peace, therefore there is no compulsion in adopting Islamic religious beliefs. (M. Quraish Shihab, 2000)

IV. Conclusion

Human rights are basic rights that are inherent in individuals from the time they are born naturally given directly by God Almighty which cannot be taken away or revoked. Therefore, human rights values with their universal principles are part of the spirit and values of shari'ah. The two need not be contradicted. The two of them actually form a harmonious synergy. By looking at the potential values of human rights in sharia, the future of human rights in the Islamic tradition is actually very bright and has received very strong support. Democracy is not the end of a system that is used as the basis for a country, because basically democracy is a way, not a goal. However, it cannot be denied that democracy is the only way that is closest to Islam of course based on the principles contained in the Qur'an. Democracy is also a way to understand the people in a country, who need help through ideas and ideas to create the right policy, do justice, deliberation is a form of obligation and advice taught in the Koran that reflects the teachings of democracy.

Gender equality is the equal position of men and women in gaining access, participation, control and benefits in life activities both in the family, community and nation. Gender justice is a process towards equality, harmony, balance, harmony, without discrimination. Therefore, if there is gender equality and justice, what is considered by gender activists will be fulfilled and all problems that they consider controversial will be overcome, with a note that it must be in accordance with the justice that has been applied by the Qur'an and hadith. Rasulullah SAW without any gender bias, subordination, marginalization and other forms other justice deemed detrimental to women. Freedom of religion is understood not only to mean the freedom to choose a religion or determine the religion to be embraced as well as the freedom to carry out worship according to their respective religions and beliefs. Freedom of religion can be limited when the activity of spreading religion is carried out through violence or coercion directly or indirectly. So, religious freedom is not understood as a freedom without limitations. In fact, freedom of religion must be limited by law, as long as it violates the law, disturbs public order, deceives the public or performs immoral rituals.

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